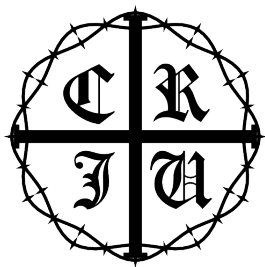


VEHEMENTER
Nos

VEHEMENTER Nos

POPE ST. PIUS X



2026
CONFRATERNITAS CHRISTI REGIS

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EPISTOLA ENCYCLICA

SS. D. N. PII DIV. PROV. PP. X
 AD ARCHIEPISCOPOS,
 EPISCOPOS UNIVERSUMQUE
 CLERUM ET POPULUM
 GALLIÆ.

DILECTIS FILIIS NOSTRIS
 FRANCISCO Mariæ S. R. E. PRESB.
 CARD. RICHARD,
 ARCHIEPISCOPO PARISIENSI;
 VICTORI LUCIANO S. R. E. PRESB.
 CARD. LÉCOT, ARCHIEPISCOPO
 BURDIGALENSI; PETRO HECTORI
 S. R. E. PRESB. CARD. COULLIÉ,
 ARCHIEPISCOPO LUGDUNENSI;
 JOSEPHO GUILIELMO S. R. E.
 PRESB. CARD. LABOURÉ,
 ARCHIEPISCOPO RHEDONENSI;
 CETERISQUE VENERABILIBUS
 FRATRIBUS ARCHIEPISCOPIS ET
 EPISCOPIS ATQUE UNIVERSO
 CLERO ET POPULO GALLIÆ

Pius PP. X

VENERABILES Fratres et dilecta Filii salutem et Apostolicam benedictionem.

Vehementer Nos esse sollicitos et præcipuo quodam dolore angī, rerum vestrarum causa, vix attinet dicere; quando ea perlata lex est, quæ quum per vetustam civitatis vestræ cum A-

ENCYCLICAL LETTER

OF OUR LORD PIUS X, BY
 DIVINE PROVIDENCE POPE, TO
 THE ARCHBISHOPS, BISHOPS,
 AND ALL THE CLERGY AND
 PEOPLE OF FRANCE.

TO OUR BELOVED SONS S. R. E.
 FRANCIS MARY RICHARD,
 CARDINAL PRIEST, ARCHBISHOP
 OF PARIS; S. R. E. VICTOR
 LUCIANO LÉCOT, CARDINAL
 PRIEST, ARCHBISHOP OF
 BORDEAUX; S. R. E. PETER
 HECTOR COULLIÉ, CARDINAL
 PRIEST, ARCHBISHOP OF LYONS;
 S. R. E. JOSEPH WILLIAM
 LABOURÉ, CARDINAL PRIEST,
 ARCHBISHOP OF RHEIMS; AND
 TO ALL THE OTHER VENERABLE
 BRETHREN ARCHBISHOPS AND
 BISHOPS AND TO EVERY CLERIC
 AND TO THE PEOPLE OF FRANCE

Pope Pius X

VENERABLE BRETHREN and beloved sons, health and apostolic blessing.

That We are exceedingly concerned and in a certain special way distressed with sorrow on your behalf, it scarcely need be said; when that law was passed which, because it violently divides the ancient obli-

postolica Sede necessitudinem violenter dirimit, tum vero indignam miserrimamque Ecclesiæ in Gallia conditionem importat. Gravissimum sane facinus, idemque, ob ea quæ civili societati allaturum est æque ac religioni detrimenta, omnibus bonis deplorandum. Quod tamen nemini arbitramur inopinatum accidisse, qui quidem postremis temporibus, quemadmodum sese adversus Ecclesiam rei publicæ moderatores gerent, attenderit, Vobis certe nec subitum accidit nec novum, Venerabiles Fratres; quibus ipsis testibus, christiana instituta plagas tam multas tamque magnas, alias ex aliis, acceperere publice. Vidiſtis violatam legibus christiani sanctitudinem ac stabilitatem conjugii; dimotam de scholis de valetudinariis publicis religionem; abstractos a sacra studiorum et virtutum disciplina clericos et sub arma compulsos; disjectas spoliatasque bonis religiosas Familias, earumque sodales ad inopiam plerumque reductos rerum omnium. Illa etiam decreta noſtis: ut aboleretur consuetudo vetus vel auspicandi, propitiato Deo, legumlatorum ac judicum coetus, vel ob memoriam mortis Christi lu-

gation of your ſtate with the Apostolic See, then brings a truly unworthy and miserable condition to the Church in France. This graveſt deed muſt be deplored by all good men because of the harms it will bring into civil ſociety, as well as to religion. Nevertheless, because We think it has deſcended unexpectedly on no one who has truly paid attention in theſe latter days, ſince the governors of the republic have conducted themſelves againſt the Church, it is ſurely neither ſudden nor new to you, venerable brethren; you yourſelves are witneſſes that Chriſtian institutions have publicly received, from time to time, ſo many and ſuch great blows. You have ſeen the ſanctity and ſtability of Chriſtian marriage violated by the laws; religion ſet aſide from the public hoſpitals and ſchools; clerics dragged out from their ſacred diſcipline of ſtudies and virtues and forced to take up arms; religious orders ſcattered and deſpoiled of their goods, and their members generally reduced to poverty in all things. You have known alſo thoſe decrees: that the ancient cuſtom of beginning the meetings of legiſlators and judges by propitiating God, or of dreſſing the ſhips in mourning in memory of the death

gubria induendi navibus; ut sacramentis in jure dicendis forma speciesque abrogaretur religiosæ rei; ut in judiciis, in gymnasiis, in terrestribus maritimisque copiis, in rebus denique omnibus ditionis publicæ, ne quid esset aut fieret, quod significationem aliquam christianæ professionis daret. Jamvero ista quidem et id genus cetera, quum ab Ecclesia sensim rem publicam sejungerent, nihil fuisse aliud apparet, nisi gradus quosdam consulto jactos ad plenum discidium lege propria induendum: id quod ipsi harum rerum auctores profiteri plus semel et præ se ferre non dubitarunt. — Huic tanto malo ut occurreret Apostolica Sedes, quantum in se habuit facultatis, totum eo contulit. Nam ex una parte admonere atque hortari gubernatores Galliæ non destitit, etiam atque etiam considerarent, hunc quem instituissent discessionis cursum, quanta esset incommodorum consecutura moles; ex altera autem suæ in Galliam indulgentiæ benevolentiaque singularis illustria duplicavit documenta; non absurde confisa, se ita posse, qui præerant, tamquam injecto officii gratiaque

of Christ, be abolished; that the religious form and type of swearing the oath be abolished; that in trials, in gymnasiums, in the military both land and sea, finally in everything related to the public power, that nothing be or happen that might give any sign of Christian profession. Indeed, these and things of that kind, since they have slowly separated the republic from the Church, appear to have been nothing other than certain steps purposely put forward to lead to the full separation in its own law: that which the authors of these things have not doubted to profess more than once and to bring before all. — The Apostolic See, in order to oppose this great evil as much as she had in her ability, brought together everything against it. For on one hand, she did not cease to admonish and encourage the governors of France, again and again to consider that this course of separation which they were establishing, how great a heap of troubles would follow; and on the other hand, she doubled the shining proofs of her own indulgence and goodwill toward France; trusting reasonably that those who were in charge could act thus: as if, by the injection of duty and the bonds of grace,

vinculo, retinere in declivi, atque ab incœptis demum abducere. — At hujusmodi studia, officia, conata et Decessoris et Nostra recidisce ad nihilum omnia cernimus; siquidem inimica religioni vis, quod contra jura catholicæ gentis vestræ ac vota recte sentientium diu contenderrat, expugnavit. Hoc igitur tam gravi Ecclesiæ tempore, ut conscientia Nos officii sanctissimi jubet, Apostolicam vocem tollimus, et mentem animumque Nostrum vobis, Venerabiles Fratres et dilecti Filii, patefacimus: quos quidem universos omnes semper consuevimus peculiari quadam caritate prosequi, nunc vero, uti par est, eo vel amantius complectimur.

Civitatis rationes a rationibus Ecclesiæ segregari oportere, profecto falsissima, maximeque perniciosa sententia est. — Primum enim, quum hoc nitatur fundamento, religionem nullo pacto debere civitati esse curæ, magnam infert injuriam Deo: qui ipse humanæ societatis non minus quam hominum singulorum conditor et conservator est; proptereaque non privatim tantummodo colatur necesse est,

they might hold back from the slope, and finally lead away from what they had begun. — But efforts, duties, and attempts of this kind, both Ours and of Our Predecessor, We determined to have reversed nothing at all; accordingly, the force unfriendly to religion, which for a long time has striven against the rights of your Catholic people and against the wills of right-thinking people, has attacked. In this time, therefore, so grave for the Church that the consciousness of Our most holy office commands Us, We take up the apostolic voice, and open up Our mind and soul to you, venerable brethren; all of whom, indeed, We are always accustomed to pursue with a certain particular love; now indeed, as is just, We embrace that love even more lovingly.

That matters of the state must be separated from matters of the Church is a certainly most false and greatly destructive opinion. — For first, since it depends upon this foundation, that religion ought by no agreement be a care for the state, it brings great injury to God, Who Himself is the founder and keeper of human society no less than of every man; and therefore, it is necessary that he be worshipped not only privately, but

sed etiam publice. — Deinde, quidquam esse supra naturam, non obscure negat. Etenim actionem civitatis sola vitæ mortalis prosperitate metitur, in qua consistit causa proxima civilis societatis: causam ultimam civium, quæ est sempiterna beatitudo extra hanc brevitatem vitæ hominibus proposita, tamquam alienam reipublicæ, plane negligit. Quod contra, ad adeptionem summi illius absoluteque boni, ut hic totus est fluxarum rerum ordo dispositus, ita verum est rempublicam non modo non obesse, sed prodesse oportere. — Præterea descriptionem pervertit rerum humanarum a Deo sapientissime constitutam, quæ profecto utriusque societatis, religiosæ et civilis, concordiam requirit. Nam, quoniam ambæ, tametsi in suo quæque genere, in eisdem tamen imperium exercent, necessitate fit, ut causæ inter eas sæpe existant ejusmodi, quarum cognitio et dijudicatio utriusque sit. Jamvero, nisi civitas cum Ecclesia cohæreat, facile ex illis ipsis causis concertationum oritura sunt semina, utrinque acerbissimarum; quæ judicium veri, magna cum animorum anxietate, perturbent. — Postremo

also publicly. — Then, it denies, openly, that anything is supernatural. And it measures the action of the state solely by the prosperity of the mortal life, in which the proximate cause of civil society consists; it clearly neglects the last cause of citizens, which is eternal beatitude given to man outside of this short life, as foreign to the republic. But on the contrary: as the whole order of changing things is disposed for obtaining that highest and absolute good, so truly it is needful that the republic must not obstruct, but assist it. — In addition, it overthrows the plan of human things most wisely established by God, which certainly requires the harmony of both societies, religious and civil. For, because both, even if both are of their own type, nevertheless exert rule in the same things, it becomes necessary that causes will often appear between them, the knowledge and judgment of which belongs to both. And truly, unless the state joins together with the Church, the seeds of strife, most bitter on both sides, will easily arise from many causes; which will disturb the judgment of truth with great worry of minds. — Finally, it will bring the greatest harm to civil society itself; for that cannot flourish and stand for long

maximum importat ipsi societati civili detrimentum; hæc enim florere aut stare diu, posthabita religione, quæ summa dux ac magistra adest homini ad jura et officia sancte custodienda, non potest.

Itaque Romani Pontifices hujusmodi refellere atque improbare opiniones, quæ ad dissociandam ab Ecclesia rempublicam pertinerent, quoties res tempusque tulit, non destiterunt. Nominatim Decessor illustris, Leo XIII, pluries magnificeque exposuit, quanta deberet esse, secundum christianæ principia sapientiæ, alterius societatis convenientia cum altera: inter quas « quædam, ait, intercedat necesse est ordinata colligatio, quæ quidem conjunctioni non immerito comparatur, per quam anima et corpus in homine copulantur ». Addit autem: « Civitates non possunt, citra scelus, gerere se tamquam si Deus omnino non esset, aut curam religionis velut alienam nihilque profuturam abiicere.... Ecclesiam vero, quam Deus ipse constituit, ab actione vitæ excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus et perniciosus est error » (*Epist. Enc. Immortale*

with religion unesteemed, which religion is present as the supreme leader and teacher for guarding, in a holy way, the rights and duties of man.

Therefore, the Roman pontiffs have not ceased to refute and condemn opinions of this type, which relate to splitting the republic from the Church, as often as the matter and the time has brought them forth. By name, Our illustrious predecessor, Leo XIII, many times and splendidly set forth how much the agreement of one society with the other there ought to be, according to the principles of Christian wisdom; among which: "And thus, a certain well-ordered connection must pass between each power, which indeed is not unjustly compared to the union through which the soul and the body are connected in man." And he adds: "[S]tates cannot, short of wickedness, bear themselves as if God is altogether absent, or cast aside concern for religion as alien and nothing useful... It is truly a great and pernicious error to exclude the Church, which God Himself has established, from the action of life, from the laws, from the instruction of the youth, and

Dei data die 1 Nov an. MDCCLXXV.)

Jamvero, si contra omne jus fasque agat quævis christiana civitas, quæ Ecclesiam ab se segreget ac removeat, quam non est probandum, egisse hoc ipsum Galliam, quod sibi minime omnium licuit! Galliam dicimus, quam longo sæculorum spatio hæc Apostolica Sedes præcipuo quodam ac singulari semper amore dilexerit; Galliam, cujus fortuna omnis et amplitudo nominis et gloriæ religioni humanitati que christianæ cognata semper fuerit! Aptē idem Pontifex: « Illud Gallia meminerit, quæ sibi cum Apostolica Sede sit, Dei providentis numine, conjunctio, arctiorem esse vetustioreque, quam ut unquam audeat dissolvere. Inde enim verissimæ quæque laudes, atque honestissima decora profecta... Hanc velle turbari necessitudinem idem foret sane, ac velle de auctoritate gratiaque nationis Gallicæ in populis non parum detrahi » (*In alloc. ad peregr. Gallos hab. die XIII Apr. an. MDCCLXXXVIII.*).

Accedit autem quod hæc ipsa summæ necessitudinis vincula eo sanctiora jubebat esse solemnis pactorum fides. Nem-

from domestic society.” (*Immortale Dei, 1 Nov 1885.*)

Indeed, if any Christian state whatever, which separates and removes the Church from itself, acts against every law and right, it cannot be approved that *France* do this, for it is permitted to it least of all! We say that France, which this Apostolic See has always loved for the long space of centuries with a certain special and singular love; France, whose entire fortune and the greatness of whose name and glory had always been known for Christian religion and humanity! Fittingly said the same Pontiff: “Let it be remembered in France that its union with the Apostolic See, by the will of the provident God, is closer and more ancient than she can ever dare to dissolve. For thence the truest praises and the most distinguished splendors have proceeded... certainly, to wish that this same necessity be disturbed, is also truly to wish to take away from the authority and grace of the French nation among peoples.” (*In alloc. ad peregr. Gallos hab. 13 Apr 1888.*)

And it approaches that the solemn faith of treaties commanded that these highest bonds of necessity be even more sacred.

pe Apostolicam Sedem inter et Rempublicam Gallicam conventio ejusmodi intercesserat, cujus ultro et citro constaret obligatio; cujusmodi eæ plane sunt, quæ inter civitates legitime contrahi consueverunt. Quare et Romanus Pontifex et rei Gallicæ moderator se et suos quisque successores sponsione obstrinxere, in iis quæ pacta essent, constanter permansuros. Consequabatur igitur, ut ista pactio eodem jure, ac ceteræ quæ inter civitates fiunt, regeretur, hoc est, jure gentium; ideoque dissolvi ab alterutro dumtaxat eorum qui pepigerant, nequaquam posset. Apostolicam autem Sedem summa semper fide conditionibus stetisse, omnique tempore postulasse, ut fide pari staret eisdem civitas, nemo prudens sui que judicii homo negaverit. Ecce autem Respublica pactiõnem adeo sollemnem et legitimam suo tantum arbitrio rescindit; violandaque religione pactorum, nihil quidquam pensi habet, dum sese ab Ecclesiæ complexu amicitiaque expediat, et insignem Apostolicæ Sedi injuriam imponere, et jus gentium frangere, et ipsam commovere graviter disciplinam socialem et politicam; siquidem

Of course, a meeting of this sort had intervened between the Apostolic See and the French Republic, the obligation of which bound both sides; of which type were those things which plainly were accustomed to be legitimately agreed between states. Why also the Roman Pontiff and the governor of the French state bound themselves and their successors by a solemn promise, to remain firmly in those things which were agreed. Therefore, it followed that this agreement, by the same law, and others which have been made between states, would be ruled by the law of nations; and therefore it can by no means be dissolved by either of the parties who agreed upon it. And no prudent man of his own judgment will deny that the Apostolic See stood by its conditions with the greatest faithfulness, and claimed at every time that the state with the same faithfulness stand by the same. But behold, the Republic annulled the solemn and legitimate agreement by only its own judgment; and it weighed nothing at all from the violation of the reverence of treaties, while it loosed itself from the embrace and friendship of the Church, gave manifest injury to the Apostolic See, broke the law of nations, and

nihil tam interest humani convictus et societatis ad secure explicandas rationes populorum mutuas, quam ut pacta publica sancte inviolateque servantur.

Ad magnitudinem autem injuriæ, quam Apostolica Sedes accepit, accessionem non mediocrem factam esse liquet, si modus inspiciatur, quo modo Respublica pactum resolvit. Est hoc ratum similiter jure gentium atque in moribus positum institutisque civilibus, ut non ante liceat conventa inter civitates solvi, quam civitas altera, quæ hoc velit, alteri se id velle clare aperteque ipsi legitime denuntiarit. Jamvero hic voluntatis hujusmodi apud Apostolicam ipsam Sedem legitima, non modo denuntiatio, sed ne ulla quidem significatio intercessit. Ita non dubitarunt gubernatores Galliæ adversus Apostolicam Sedem communia urbanitatis officia deserere, quæ vel minimæ cuique minime momenti civitati præstari solent; neque iidem veriti sunt, quum nationis catholicæ personam gererent, Pontificis, Summi Ecclesiæ catholicæ Capitis, dignitatem potestatemque contemne-

gravely shook social and political discipline itself; since nothing in human intimacy and society is so concerned for safely setting forth the mutual causes of peoples, as that public treaties be kept sacred and inviolate.

And to the greatness of the injury which the Apostolic See has received, it is proven to be the not-minor attack made, if the method is examined, in which way the Republic broke up the agreement. It is similarly established in the law of nations and placed among the customs of civil institutions, that it has not been permitted that agreements between states be dissolved, before one state, that wishes it, legitimately gives notice to the other that it wishes it, clearly and openly. And truly, here not only no lawful notice, but indeed no signal at all, came before the Apostolic See. Thus, the governors of France did not doubt to forsake the common duties of civility against the Apostolic See, which are accustomed to be furnished to even the smallest state and that of the least importance; nor did the same ones fear to look down on the dignity and power of the Pope, the supreme head of the Catholic Church, although they bear the character of a Catholic na-

re; quæ quidem potestas eo majorem ab iis verecundiam, quam civilis ulla potestas postulabat, quod æterna animorum bona spectat, neque ullis locorum finibus circumscribitur.

Sed jam ipsam in se legem considerantibus, quæ modo promulgata est, novæ Nobis multoque gravioris querelæ nascitur causa. Principio Respublica quum revulsis pactio- nis vinculis ab Ecclesia discederet, consequens omnino erat, ut eam quoque missam faceret et concessa jure communi frui libertate sineret. At nihil minus factum est: nam plura hic videmus esse constituta, quæ, odio- sum privilegium Ecclesiæ irro- gando, eam civili imperio subesse cogant. Nos vero cum gravi- ter molesteque ferimus, quod hisce sanctionibus civilis pote- stas in eas res invasit, quarum judicium et arbitrium unius est sacræ potestatis; tum etiam eo- que magis dolemus, quod ea- dem, æquitatis justitiæque ob- lita, Ecclesiam Gallicam in con- ditionem ac fortunam conjecit duram incommodamque maxi- me, atque eam sacrosanctis ip- sius juribus adversissimam.

Nam primum hujus decre- ta legis constitutionem ipsam

tion; which power, indeed, should be shown greater respect by them than any civil power was asking, because it looks to the eternal good of souls, nor is it limited to any boundaries of place.

But already, by those consider- ing that law which has been pro- mulgated in itself, a cause of a new and graver grievance has been born, for Us and for many. In the beginning the Republic, since it withdrew from the bonds of the agreement having been placed by the Church, accordingly it should also give her leave and permit her to enjoy her common rights in free- dom. But nothing of this least was done; for here We see many things established which, by im- posing a hateful privilege on the Church, they gather her to be un- der the civil rule. We, indeed, bear it gravely and troublingly, that by these laws the civil power has in- vaded into those matters the judg- ment and mastery of which belong to the one sacred power; and then We grieve even more that these same laws, forgetting equity and justice, have thrown the French Church into a most hard and trou- blesome condition, and one very opposed to her sacred rights.

For the decrees of this law first offend the establishment itself by

offendunt, qua Christus Ecclesiam conformavit. Scriptura enim eloquitur et tradita a Patribus doctrina confirmat, Ecclesiam mysticum esse Christi corpus festorum et doctorum auctoritate administratum (*Ephes. IV, 11 seqq.*), id est societatem hominum, in qua aliqui præsunt ceteris cum plena perfectaue regendi, docendi, judicandi potestate (*Math. XXVIII, 18-20; XVI, 18-19; XVIII, 18; Tit. II, 15; II Cor. X, 6; XIII, 10, et alibi.*). Est igitur hæc societas, vi et natura sua, *inæqualis*; duplicem scilicet complectitur personarum ordinem, pastores et gregem, id est eos, qui in variis hierarchiæ gradibus collocati sunt, et multitudinem fidelium: atque hi ordines ita sunt inter se distincti, ut in sola hierarchia jus atque auctoritas resideat movendi ac dirigendi consociatos ad propositum societati finem; multitudinis autem officium sit, gubernari se pati, et rectorum sequi ductum obedienter. Præclare Cyprianus Martyr: « Dominus noster, cuius præcepta metuere et servare debemus, Episcopi honorem et Ecclesiæ suæ rationem disponens, in Evangelio loquitur, et dicit Petro: *Ego dico tibi, quia tu es Petrus*, etc. Inde per tem-

which Christ formed the Church. For the Scripture tells us, and the teaching handed down by the Fathers confirms, that the Church is the Mystical Body of Christ, administered by the authority of *shepherds* and *teachers* (*Eph4:11 et seq.*); that it is a society of men, in which some preside over others with a full and complete power of ruling, teaching, and judging (*Mt28:18-20, 16:18-19, 18:18; Titz:15; 2Cor10:6, 13:10, ad elsewhere.*). This society is, therefore, *unequal* in both its power and its nature; of course, it embraces within itself a twofold order of persons, shepherds and flock; that is, those who are placed in the different levels of the hierarchy, and the multitude of the faithful; and these orders are thus distinct among themselves, so that in the hierarchy alone is the right and authority of moving and directing its associates to the intended end for the society; and the duty of the multitude is to suffer itself to be governed, and to obediently follow the leadership of the rulers. Famously, so said Cyprian the Martyr: "Our Lord, Whose commands we ought to fear and keep, setting out the honor of the bishop and the cause of His Church, spoke in the Gospel and said to Peter: *And I say to*

porum et successionum vices Episcoporum ordinatio et Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiæ per eosdem præpositos gubernetur »; idque, ait « divina lege fundatum » (*S. Cypr. Epist. XXXIII (al. XXVII, ad lapsos), <n. 1.>*). Contra ea, legis hujus præscripto, administratio tuitioque cultus publici non hierarchiæ divinitus constitutæ relinquitur, sed certæ cui-dam defertur consociationi civium: cui quidem forma ratioque imponitur personæ legitimæ, quæque in universo religionis cultus genere sola habetur civilibus uti instructa juribus, ita obligationibus obstricta. Igitur ad consociationem hujusmodi templorum ædificiorumque sacrorum usus, rerum ecclesiasticarum tum moventium tum solidarum possessio respiciet; ipsi de Episcoporum, de Curionum, de Seminariorum ædibus liberum, licet ad tempus, permittetur arbitrium; ipsius erit administrare bona, corrogare stipendia, pecuniam et legata percipere, sacrorum causa. De hierarchia vero silentium est. Statuitur quidem, istas consociationes ita conflandas esse, quemadmodum cultus religiosus, cu-

thee: That thou art Peter, etc. Thence, the order and reason of the Church has run that through the changes of times and successions of bishops, that the Church might be founded upon bishops, and every act of the Church may be governed through the same overseers"; that is, he said, "founded in the divine law." (*St. Cyprian, Letter 33 (a. 27, ad lapsos), <n. 1.>*) Against these things, by the precept of this law, the management and protection of public worship is not left to the hierarchy divinely established, but it is brought back to a certain group of citizens, to which indeed the form and purpose of a legitimate person is imposed, and which alone has to instruct in civil rights and to bind in civil obligations in every type of religious worship. Therefore, to this group pertains the use of the sacred temples and buildings, and the possession of movable and solid ecclesiastical properties; to it is permitted, although for a time, free judgment concerning the buildings of the bishops, of the priests, of the seminaries; theirs it is to manage the goods, to collect the offerings, to procure the money and bequests, in the cause of sacred things. About the hierarchy, it is truly silent. Indeed, it establishes

jus exercendi gratia instituuntur, propria disciplina ratioque vult; verumtamen cavetur, ut si qua forte de ipsarum rebus controversia inciderit, eam dumtaxat apud *Consilium Status* judicari oporteat, Perspicuum est igitur ipsas consociationes adeo civili potestati obnoxias esse, nihil ut in eis ecclesiasticæ auctoritatis loci relinquatur. Quantepe hæc omnia sint Ecclesiæ aliena dignitati, contraria juribus et constitutioni divinæ, nemo non videt: eo magis, quod non certis definitisque formulis, verum tam vagis tamque late patentibus perscripta lex est in hoc capite, ut jure sint ex ejus interpretatione pejora metuenda.

Præterea nihil hac ipsa lege inimicius libertati Ecclesiæ. — Etenim, si prohibentur sacri magistratus, ob interjectas consociationes quas diximus, plenam muneris sui exercere potestatem; si in easdem consociationes summa vindicatur *Consilio Status* auctoritas, eæque parere alienissimis a jure communi statutis jubentur, ita ut diffici-

that these groups are so brought about that to an extent its own discipline and sense of religious worship, for the sake of which they have been established, is wanting; nevertheless it is careful that if by some chance a controversy concerning these things should arise, that it alone may judge concerning it in view of the *counsel of the state*. It is clear, therefore, that these groups are liable precisely to the civil power, that nothing may be left concerning them to the ecclesiastical authority of the place. No one can fail to see how greatly all these things are foreign to the dignity of the Church, contrary to her rights and divine constitution; even more, the law on this point is written not in certain and definite formulas, but truly in ones so vague as to be broadly open, so that worse than the law must be feared from its interpretation.

Besides, nothing could be more hostile to the liberty of the Church than this law. — And indeed, if the sacred magistrates are prohibited to exercise the full power of their own office because of the interposed groups of which We have spoken; if the highest authority in these groups is claimed by the *counsel of state*, and they are commanded to bear themselves by

le coalescere, difficilius queant consistere; si data divini cultus exercendi copia, multiplici exceptione minuitur; erepta Ecclesiæ studio vigilantæque, custodia templorum Reipublicæ attribuitur; ipsum coercetur Ecclesiæ munus de fide ac morum sanctitate concionandi, et severiores irrogantur clericis poenæ; si hæc et talia sanciantur, in quibus multum etiam libido interpretandi possit, quid hic aliud agitur, quam ut Ecclesia in humili abjectaque conditione locetur, et pacificorum civium, quæ quidem est pars Galliæ multo maxima, per speciem conservandi publici ordinis, sanctissimum jus violetur profitemdæ, uti velint, religionis suæ? Quamquam Civitas non comprimenda solum divini cultus professione, qua totam vim rationemque definit religionis, Ecclesiam vulnerat; sed ejus etiam vel virtuti beneficæ intercludendo aditus ad populum, vel actionem multipliciter debilitando. Igitur satis non habuit, præter cetera, Ordines submovisse religiosorum, unde in sacri ministerii perfuntione, in institutione atque eruditione adolescentis ætatis, in christianæ procuratione beneficentiæ præclara ad-

establishments most unconnected to the common right, that thus they may wish it difficult to grow together, and more difficult to stand together; if the given power of exercising divine worship is diminished by manifold exceptions; if the guarding of the temples, having been torn from the work and watchfulness of the Church, is assigned to the Republic; the office of the Church of preaching about the faith and the sanctity of morals is restrained, and very severe penalties are imposed on clerics; if these and similar things are ratified, for what more can the desire of interpreting it be, what is here done, but that the Church be placed in a humiliating and abject condition, and that the most sacred right of peaceable citizens, which indeed is much the greatest part of France, of professing their religion as they wish, be violated through a show of preserving public order? Nevertheless, the state, by suppressing divine worship alone, by which it defines the whole strength and purpose of religion, wounds the Church; either by blocking off access to her and to her generous virtue, or by in many ways disabling her action. Therefore, it had not enough, among other things, to remove the

jumenta suppetebant Ecclesiæ: nam humanis eam opibus, id est necessario quodam ad vitam et ad munus subsidio, intervertit.

Sane, ad ea quæ conquesti sumus damna et injurias, hoc accedit, ut ista de discidio lex jus Ecclesiæ sua sibi habendi bona violet atque imminuat. Etenim de patrimonii, magnam partem, possessione, probatissimis quibusque titulis quæsitæ, Ecclesiam, alte justitia reclamante, deturbat; quidquid rite constitutum sit, addicta pecunia in divinum cultum aut in statuta defunctorum solatia, tollit atque irritum jubet esse; quas facultates catholicorum liberalitas christianis utique scholis aut variis christianæ beneficentiæ institutis sustinendis destinaret, eas ad instituta laicorum transfert, ubi plerumque aliquod catholicæ religionis vestigium frustra quæras: in quo quidem patet, una cum Ecclesiæ juribus, testamenta voluntatesque avertas auctorum everti. Quod ve-

religious orders, which in the performance of their sacred ministry have provided distinguished helps for the Church in their establishment and education of the youth, and by obtaining Christian kindness; for it has overturned by human powers that which is, by human powers, a certain necessary help for the life and duty of the Church.

Reasonably, to those things which We have bewailed as harmful and injurious, this approaches, that the law of separation diminishes and violates the right of the Church of having her own property. And also it disturbs a large part of the Church in the possession of inheritance and of the most proven titles, with justice loudly protesting; whatever may be established rightly for the consolation of the dead, by money devoted or appointed for divine worship, it takes away and orders that it be held as invalid; those faculties which the liberality of Catholics fix for supporting Christian schools and various establishments of Christian kindness, it converts to arrangements of laity, where generally one seeks the remnants of the Catholic religion in vain; in which, indeed, it is clear that, together with the rights of

ro per summam injuriam edicit, quibus ædificiis Ecclesia ante pactum conventum utebatur, ea posthac civitatis aut provinciarum aut municipiorum fore, singulari Nobis est sollicitudini. Nam si consociationibus divino cultui exercendo usus templorum, ut videmus, gratuitus nec definitus conceditur, concessum tamen hujusmodi tot tantisque exceptionibus extenuatur, ut reapse templorum arbitrium omne civiles magistratus obtineant. Vehementer præterea timemus sanctitati templorum: neque enim cernimus abesse periculum, ne augusta divinæ majestatis domicilia, eademque carissima memoriæ religionique Gallorum loca, profanas in manus quum deciderint, profanis ritibus poluantur. In eo autem, quod Rempublicam lex officio solvit suppeditandi annuos sacrorum sumptus, simul fidem sollemni pacto obligatam, simul justitiam lædit gravissime. Etenim nullam dubitationem hoc habet, quod ipsa rei gestæ testantur monumenta, Rempublicam Gallicam, quum pacto convento sibi suscepit onus præbendi Clero unde vitam decenter ipse agere, ac publicam religionis

the Church, one opens the testaments and wills of the authors to be overturned. What, truly, one proclaims through the greatest injury, in which buildings the Church was using before entering the agreement, afterwords these will be the state's, or the province's, or the city's; is a unique concern for Us. For if the use of the temples for exercising divine worship is given by these groups, as We see, it is relinquished neither freely nor definitely, but it is a concession so diminished by so many exceptions, that in truth the judgment of the temples belongs entirely to the civil authority. Therefore, We exceedingly fear for the sanctity of the temples; for neither do We judge the danger to be absent, that these august houses of the divine majesty and these places so dear to the memory and religion of the French, will be taken away into profane hands and defiled by profane rites. But in this, because the law releases the Republic from the duty of supplying the yearly needs of the sacred things, it strikes against justice as well as against the binding faith of solemn agreement. For there is no doubt that these monuments of their deeds testify, that the French Republic, since it took upon itself

dignitatem curare posset, non id fecisse comitatis benignitatisque gratia; verum ut eam, quam proximo tempore Ecclesia passa esset publice direptionem bonorum, saltem ex parte aliqua sarciret. Similiter eodem convento, quum Pontifex, concordiae studens, recepit, se successoresque suos nullam molestiam exhibituros iis, ad quos direpta Ecclesiae bona pervenissent, sub ea conditione constat recepisse, ut per ipsam Rempublicam perpetuo esset honestae et Cleri et divini cultus tuitioni consultum.

Postremo, ne illud quidem silebimus, hanc legem, praeterquam Ecclesiae rebus, vestrae etiam civitati non exiguo futuram damno. Neque enim potest esse dubium, quin multum habitura sit facultatis ad eam labefactandam conjunctionem et conspirationem animorum, quae si desit, nulla stare aut vigere queat civitas; et quam, his maxime Europae temporibus, quisquis est in Gallia vir bonus verique amans patriae, salvam et incolumem velle debet. Nos quidem, exemplo Decessoris, a

by agreed treaty the burden of providing clergy what they need to make a decent living, and to care for the public dignity of religion, that it was not done for the sake of politeness and kindness; truly, the Church has publicly suffered in recent times the plundering of her goods, albeit in some part made good. Similarly, by the same agreement, since the Pope, according to the agreement, has agreed that he and his successors would show no trouble to them to whom the stolen goods of the Church were given, under that condition that he agrees to receive, forever, from the Republic itself, a decree for the upkeep of both honest clerics and divine worship.

Finally, lest We be silent about this, this coming law, besides the property of the Church, even does significant harm to your state. For there can be no doubt how much chance will be had for the shaking of the union and joining of minds, which if it be wanting, no state can stand or thrive; and which, in these greatest times of Europe, whoever is a good man in France and truly loving his fatherland, ought to wish safe and unharmed. We indeed, by the example of Our Predecessor, from whom We receive an inheritance

quo exploratissimæ erga nationem vestram caritatis eximiæ cepimus hereditatem, quum avitæ religionis tueri apud vos integritatem jurium niteremur, hoc simul spectavimus semper et contendimus, communem omnium vestrum pacem concordiamque, cujus nullum vinculum arctius quam religio, confirmare. Quapropter intelligere sine magno angore non possumus, eam auctoritate publica patratam esse rem, quæ, concitatis jam populi studiis funestorum de rebus religiosis contentionum faces adjiciendo, perturbare funditus civitatem posse videatur.

Itaque, Apostolici Nostri officii memores, quo sacrosanta Ecclesiæ jura a quavis impugnatione defendere ac servare integra debemus, Nos pro suprema, quam obtinemus divinitus, auctoritate, sancitam legem, quæ Rempublicam Gallicanam seorsum ab Ecclesia separatur, reprobamus ac damnamus; idque ob eas quas exposuimus causas: quod maxima afficit injuria Deum, quem sollemniter ejurat, principio declarans Rempublicam cujusvis religiosi cultus expertem; quod naturæ jus gentiumque violat et publicam

of searching out an extraordinary love toward your nation, because We have leaned upon the integrity of the laws among you to protect the ancestral religion, We have always seen and tried at the same time to strengthen your common peace and agreement of all, of which there is no tighter bond than religion. Wherefore, We cannot understand without great distress that she has accomplished by public authority a thing which, by adding torches of deadly tension to the passions of the people stirred up about religious things, seems able to utterly disturb the state.

Therefore, remembering Our apostolic office, by which We ought to defend and preserve the sacred rights of the Church whole from any attack whatsoever, We, through the supreme power which We divinely receive, reject and condemn the proposed law which separates the French Republic from the Church; and We set this forth for the following causes: that it affects with great injustice God, Whom it solemnly abjures, declaring in the beginning that the Republic is free from the worship of any religion whatever; that it violates the law of nature and

pactorum fidem; quod constitutioni divinæ et rationibus intimis et libertati adversatur Ecclesiæ; quod justitiam evertit, jus opprimendo dominii, multiplici titulo ipsaque conventionē legitime quæsitum; quod graviter Apostolicæ Sedis dignitatem ac personam Nostram, Episcoporum Ordinem, Clerum et Catholicos Gallos offendit. Propterea de rogatione, latione, promulgatione ejusdem legis vehementissime exposulamus; in eaque testamur nihil quidquam inesse momenti ad infirmanda Ecclesiæ jura, nulla hominum vi ausuque mutabilia.

Hæc ad istius detestationem facti vobis, Venerabiles Fratres, Gallicano populo, atque adeo christiani nominis universitati edicere habuimus. — Equidem molestissime, ut diximus, afficimur, mala prospicientes quæ ab hac lege dilectæ nationi impendent; maximeque commovemur miseriis, ærumnis, laboribus omne genus, in quibus fore vos, Venerabiles Fratres, Clerumque vestrum cernimus. Attamen, ne his tantis curis affligi Nos frangique patia-

of nations, and the public faith in treaties; that it is opposed to the divine establishment, the inmost causes, and the liberty of the Church; that it overturns justice, by oppressing the right of ownership legitimately obtained by manifold title and convention itself; that it gravely offends the dignity of the Apostolic See and Our person, the order of bishops, the clergy, and French Catholics. Furthermore, We most vigorously object concerning the measure, passing, and promulgation of this same law; and in this We testify that nothing important whatever be advanced for the weakening of the rights of the Church, by no strength and daring inconstancy of men.

We have had to pronounce this, a condemnation of this deed, venerable brethren, for you, for the French people, and for the entirety of the Christian name. — Indeed, as We said, We are moved most troublingly, foreseeing the evils which hang over this beloved nation because of this law; and We are greatly moved by the sadness, distress, and labors of every type in which We discern that you, venerable brethren, and your clergy will be placed. Nevertheless, the thought of divine kindness and

mur, prohibet divinæ benignitatis providentiæque cogitatio, atque exploratissima spes, nunquam fore ut Ecclesiam Jesus Christus ope præsentiaque sua destituat. Itaque longe id abest a Nobis, ut quidquam formidemus, Ecclesiæ causa. Divina est virtutis ejus stabilitas atque constantia, eaque satis, opinamur, tot sæculorum experimento cognita. Nemo enim unus ignorat, asperitates rerum hac temporis diuturnitate in eam incubuisse et plurimas et maximas; atque, ubi virtutem non humana majorem deficere necesse fuisset, Ecclesiam inde validiorem semper auctioremque emersisse. Ac de legibus in perniciem Ecclesiæ conditis, hoc ferme usuvenire, historia teste, scimus, ut quas invidia conflaverit, eas postea, utpote noxias in primis civitati, prudentia resolvat: idque ipsum in Gallia haud ita veteri memoria constat contigisse. Quod insigne majorum exemplum utinam sequi inducant animum, qui rerum potiuntur: matureque religionem, effectricem humanitatis, fautricem prosperitatis publicæ, in possessionem dignitatis libertatisque suæ, omnibus plaudentibus bonis, restituant.

providence forbids that We suffer Ourselves to be afflicted and broken by these many concerns, and the most examined hope is never absent, that Jesus Christ has fixed His Church in His power and presence. And so, let it be far from Us, that We fear anything for the cause of the Church. She is divine in the constancy and stability of her strength, and this is known enough in the experience of so many centuries. For no one does not know, that many and serious rough things in this length of time have lied upon her; and, when it has been necessary that no greater than human strength fail, that the Church has always risen thence stronger and greater. And concerning laws founded for the ruin of the Church, by the testimony of history, We know that what hatred has kindled, prudence will extinguish afterwards, insofar as it is found to be harmful to the state; and it has indeed happened in France in not-too-ancient memory. What mark of greater examples, if only they could lead the mind to follow; and maturely they will restore religion, the originator of humanity, the patroness of public prosperity, to the possession of her own dignity and freedom, to the good applause of all.

Interea tamen, dum opprimendi exagitandi libido dominabitur, filii Ecclesiæ, si unquam alias, oportet, *induti arma lucis* (*Rom. XIII, 12.*), pro veritate ac iustitia, omni qua possunt ope nitantur. In quo vos, magistri auctoresque ceterorum, profecto, Venerabiles Fratres, omnem eam studii alacritatem, vigilantiam, constantiamque præstabitis, quæ Galliæ Episcoporum vetus ac spectatissima laus est. Sed hoc potissime studere vos volumus, quod maxime rem continet, ut omnium vestrum in tutandis Ecclesiæ rationibus summa sit sententiarum consiliorumque consensus. Nobis quidem certum deliberatumque est, qua norma dirigendam esse in his rerum difficultatibus operam vestram arbitremur, opportune vobis præscribere; nec dubitandum, quin præscripta vos Nostra diligentissime executuri sitis. Pergite porro, ut instituis, atque eo etiam impensius, robore pietatem communem; præceptionem doctrinæ christianæ promovere vulgatioremque facere; errorum fallacias, corruptelarum illecebras, tam late hodie fusas, a vestro cujusque grege defendere; eidem ad docen-

Meanwhile, however, while the desire of oppressing and driving out controls, the sons of the Church, as elsewhere and always, must, *put[ting] on the armour of light* (*Rom13:12.*), struggle for truth and justice with all the might they can. In which you, venerable brethren, teachers and authors of others, certainly will surpass them with eagerness of study, watchfulness, and constancy, which is the ancient and much-observed praise of the bishops of France. But We wish you to more powerfully study this, because it greatly secures the matter, that it might be the highest agreement of propositions and counsels of all in the defense of the matters of the Church. Indeed, to Us it is certain and determined, by what norm We think that this work must be directed in these difficult times, and to suitably order it to you; neither can it be doubted that you will most diligently execute Our commands. Go on again, then, as you have established, and therefore also more zealously, to strengthen the common piety; to promote instruction in Christian doctrine and to make it more widespread; to prosecute the fallacies of errors and alluring corruption of whatever type, so broadly spread out to-

dum, monendum, hortandum, solandum adesse, omnia denique pastoralis caritatis officia conferre. — Nec vero elaborantibus vobis non se adiutorem strenuissimum præbebit Clerus vester: quem quidem, viris affluentem pietate, eruditione, obsequio in Apostolicam Sedem eximiis, promptum paratumque esse novimus, se totum vobis pro Ecclesia sempiternaque animorum salute dedere. Certe autem, qui sunt hujus Ordinis, in hac tempestate sentient sic se animatos esse oportere, quemadmodum fuisse Apostolos accepimus, « *gaudentes... quoniam digni habiti sunt pro nomine Jesu contumeliam pati* » (Act. V, 41.). Itaque jura libertatemque Ecclesiæ fortiter vindicabunt, omni tamen adversus quempiam asperitate remota: quin imo, caritatis memores, ut Christi ministros in primis addecet, æquitate injuriam, lenitate contumaciam, beneficiis maleficia pensabunt.

Jam vos compellamus, catholici quotquot estis in Gallia; vobisque vox Nostra tum testimonio effusissimæ benevolen-

day, from reaching your flock; to be present to that flock for teaching, warning, exhorting, consoling, and finally to bring together all the duties of pastoral love. — Nor, indeed, will your clergy fail to be present for you, taking pains, most actively to be your helpers; whom indeed, We have known to be eager and quick, overflowing with piety, with learning, with obedience toward the Apostolic See in outstanding strength, to give themselves up totally to you for the Church and the eternal salvation of souls. And certainly, they who are of this order, let them feel in this storm just as they must be refreshed as We hear the Apostles were: “*rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.*” (Acts: 41.) Thus they will bravely vindicate the rights and liberty of the Church, even against anybody, from every far-off severity; and why not, indeed, remembering in love, that it is fitting that the ministers of Christ in the first place think of injury before justice, obstinacy before lenience, mistreatment before kindness.

And still We address you, however many Catholics are in France: and may Our voice be a comfort for you, with the testimony of the

tiæ, qua gentem vestram diligere non desinimus, tum in calamitosissimis rebus quæ imminet, solatio sit. — Hoc sibi destinasse pravas hominum sectas, cervicibus vestris impositas, imo hoc denuntiasse insigni audacia se velle, noſtis: delere catholicum in Gallia nomen. Eam nempe contendunt extrahere radicibus ex animis vestris fidem, quæ avis et majoribus gloriam, patriæ prosperitatem verendamque amplitudinem peperit, vobis levamenta ærumnarum ministrat, pacem tuetur tranquillitatemque domesticam, viam munit ad beatitatem adipiscendam sine fine mansuram. In hujus defensionem fidei summa vi incumbendum vobis putatis esse scilicet: sed hoc habete, inani vos nisu laboraturos, si dissociatis viribus propulsare hostiles impetus nitemini. Abjicite igitur, si quæ insident inter vos, discordiarum semina: ac date operam, ut tanta omnes conspiratione voluntatum et agendi similitudine conjuncti sitis, quanta esse decet homines, quibus una eademque est causa propugnanda, atque ea causa, pro qua quisque non invite debeat, si opus fuerit, aliquam privati iudicii jacturam facere. — Om-

extravagant kindness by which We have not ceased to love your people, even in the most calamitous things which threaten. — You have known that the deformed sects of men have determined that they, having been placed upon your necks, indeed have given notice with an open boldness that they wish to destroy the Catholic name in France. Truly, they strain to drag the faith out of your souls by the roots, which, for your fathers and great ones, bore the glory, prosperity, and revered greatness of the fatherland; which provides a consolation for your labors; protects peace and domestic calm; fortifies the way to gaining happiness which will remain without end. In the defense of this faith, of course, you think that you must press on with the greatest strength; but know this: you labor in an empty struggle, if you struggle to repulse the hostile attacks with disjointed strengths. Throw away, therefore, the seeds of discord, if any are settled among you, and do the work, that you all may be joined together in combination of wills and likeness of action, as much as it is fitting that men, by whom one and the same cause is fought for, should be; and that cause, for which no one ought

nino magna generosæ virtutis exempla detis oportet, si, quantum est in vobis, vultis, ut officium est, avitam religionem a præsentî discrimine eripere: in quo benigne facientes ministris Dei, divinam peculiari modo benignitatem vobis conciliabitis.

At vobis ad patrocini-um religionis digne suscipiendum, recte utiliterque sustinendum, illa esse maxima arbitremini: christianæ sapientiæ præceptis vosmetipsos conformari adeo, ut ex moribus atque omni vita professio catholica eluceat; et arctissime cum iis cohærere, quorum propria est religiosæ rei procuratio, cum sacerdotibus nimirum et Episcopis vestris et, quod caput est, cum hac Apostolica Sede, in qua, tamquam centro, catholicorum fides et conveniens fidei actio nititur. Sic ergo parati atque instructi, ad hanc pro Ecclesia propugnationem fidenter accedite; sed videte, ut fiduciæ vestræ tota ratio in Deo consistat, cujus agitis causam: ejus idcirco oportunitatem auxilii implorare ne cessetis. Nos vero, quam-

to be reluctant, if the work were done, to make any sacrifice of private judgment. — May you give exceedingly great example of generous virtue, if, as much as is in you, you wish as is your duty, to deliver your ancestral religion from its present crisis; in which, kindly working with the ministers of God, you may unite the divine kindness to yourselves in a special way.

But to you, for worthily receiving, and rightly and usefully supporting, the protection of religion, We think that to be best: that you yourselves be conformed to the precepts of Christian wisdom to such a degree that Catholic profession shines forth from your customs and all your lives; and to hold closely with them to whom the management of religion is proper, with the priests, of course, and with your bishops, and, because it is their head, with this Apostolic See, in which, as in a center, the faith of Catholic and suitable action of faith focuses. Thus, therefore, prepared and instructed, approach confidently into this fight for the Church; but see to it that the whole basis of your confidence lies in God, in whose cause you are acting; cease not, therefore, to implore the advantage of His help.

diu ita vobis erit periclitandum, vobiscum præsentēs cogitatione animoque versabimur; laborum, curarum, dolorum participes: simulque prece atque obsecratione humili ac supplici apud Auctorem Statoremque Ecclesiæ instabimus, ut respiciat Galliam misericors, eamque tantis jactatam fluctibus celeriter, deprecante Maria Immaculata, in tranquillum redigat.

Auspiciem divinorum munerum, ac testem præcipue benevolentiae Nostræ, vobis, Venerabiles Fratres ac dilecti Filii, Apostolicam benedictionem amantissime in Domino imperimus.

Datum Romæ apud Sanctum Petrum, die XI Februarii anno MDCCCXVI, Pontificatus Nostrî tertio.

Pius PP. X

We, truly, as long as you must be so tested, turn with you, present in thought and mind, participants in labors, in cares, and in sorrows; likewise, We pursue in prayer and humble entreaties, begging before the Author and Upholder of the Church, that He look with mercy upon France, and lead her back to tranquillity, quickly delivering her from such waves, by the prayer of Mary Immaculate.

As a sign of the divine offices and a witness especially of Our kindness, We lovingly bestow upon you, venerable brethren and beloved sons, the apostolic blessing.

Given at Rome before Saint Peter, the 21st day of February in the year 1906, the third of Our pontificate.

Pope Pius X

COLOPHON

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