

extolling the Modernists or excusing their culpable conduct, or by criticising scholasticism and the Holy Fathers, or by refusing obedience to ecclesiastical authority in any of its depositaries; and towards those who show a love of novelty in history, archeology, biblical exegesis, and finally towards those who neglect the sacred sciences or appear to prefer to them the profane. In all this question of studies, Venerable Brothers, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modelled after the pattern of their masters. Strong in the consciousness of your duty, act always prudently but vigorously.

CANDIDATES FOR HOLY ORDERS
Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hates the proud and the obstinate. For the future the Doctorate of theology and canon law must never be conferred on anybody who has not made the regular course of scholastic philosophy; and conferred it shall be held as null and void. The rules laid down 1896 by the Sacred Congregation of Bishops and Regulars for the universities must not be forgotten. We decree to the frequenting of the Universities. We now decree to be extended to all nations. Clerics and priests are to be enrolled in a Catholic Institute or University must not in any way follow in civil Universities those courses for which there are chairs in the Catholic Institutes to which they belong. If this has been permitted anywhere in the past, we ordain that it be not allowed for the future. Let the Bishops who form the Governing Board of such Catholic Institutes or Universities watch with all care that these Ordinances be constantly observed.

THE CENSORSHIP OF BOOKS
It is also the duty of the Bishops to prevent writings infected with Modernism or favourable to it from being read where they have been published, and to hinder their publication when they have not. No book or paper or periodical of this kind must ever be permitted to seminarians or university students. The injury to them would be equal to that caused by immoral reading, nay, it would be greater for such writings poison Christian life at its very fount. The same decision is to be taken concerning the writings of some Catholics, who though not badly disposed themselves but ill-instructed in theological studies and imbued with a philosophy, strive to make this harmonize with the faith, and, as they say, to turn it to the account of the faith. The name and reputation of these authors cause them to be read without suspicion, and they are therefore all the more dangerous in preparing the way for Modernism.

GENERAL DIRECTIONS
To give you some more general directions, Venerable Brothers, in a matter of such moment, we bid you do everything in your power to prevent any pernicious books that may be in circulation there. The Holy See neglects no means to put down writings of this kind, but the number of them has grown so great as to such an extent that it is impossible to censure them all. Hence it happens that the medicine sometimes arrives too late, for the disease has taken root. We will, therefore, that the Bishops, putting aside all fear and the prejudice of the flesh, despising the outcries of the wicked, gently by all means but constantly do their own share of this work, remembering the injunctions of Leo XIII. in the Apostolic Constitution *Officiorum*: Let the Ordinaries, acting in this as delegates of the Apostolic See, exert themselves to proscriber and to put out of reach of the faithful injurious books or other writings printed or circulated in their dioceses. In this they are to be aided by a duty imposed on them. Let no Bishop think that he fulfils this duty by denouncing to us one or two books, when a great many others of the same kind are being published and circulated. Nor are you to be deterred by the fact that a book has obtained the *Imprimatur* elsewhere, both because this may be merely simulated, and because it may have been granted through carelessness, or easiness, or excessive confidence in the author as may sometimes happen in religious orders. Besides, just as the same fact does not agree equally with everybody, it may happen that a book harmless in one place, may on account of the different circumstances be hurtful in another. Should a Bishop, therefore, after having taken the advice of prudent persons, deem it right to condemn any of such books in his diocese, we not only give him ample faculty to do so but we impose it upon him as a duty to do so. Of course it is Our wish that in such cases the proper regard be used, and sometimes it will suffice to restrict the prohibition to the clergy; but even in such cases it will be obligatory on Catholic booksellers not to put on sale the books condemned by the Bishop. And while we are on this subject of booksellers, we wish the Bishops to see to it that they do not through desire for gain put on sale unsound books. It is certain that in the catalogues of booksellers, both because this may be not unfrequently announced with no small praise. If they refuse obedience depriving them of the title of Catholic booksellers; so too, and with more reason, if they have the title of Episcopal booksellers, and if they had that of Pontifical let them be denounced to the Apostolic See. Finally we remind all of the xxvi. article of the above-mentioned Constitution *Officiorum*: All those who have obtained an apostolic faculty to read and keep forbidden books are not here authorized to read books and periodicals forbidden by the local Ordinaries, unless the apostolic faculty expressly concedes permission to read and keep books condemned by anybody.

INSTITUTION OF DIOCESAN CENSORS
IV. But it is not enough to hinder the reading and the sale of bad books; it is also necessary to prevent them from being printed. Hence let the Bishops use the utmost severity in granting permission to print. Under the rules of the Constitution *Officiorum* a great many publications require the authorization of the Ordinary and in some dioceses it has been the custom to have a suitable number of official cen-

sors for the examination of writings. We have the highest praise for this institution, and we do not only exhort but we order that it be extended to all dioceses. In all episcopal Curias, therefore, let censors be appointed for the revision of works intended for publication, and let the censors, to be chosen from both ranks of the clergy, be men of advanced knowledge and prudence who will know how to follow the golden mean in their judgments. It shall be their office to examine everything which requires permission for publication according to articles xlii. and xlii. of the above mentioned Constitution. The Censor shall give his verdict in writing. If it be favorable the Bishop will give the permission for publication by the word *Imprimatur*, which must always be preceded by the *Nihil obstat* and the name of the Censor. In the Curia of Rome official censors shall be appointed just as elsewhere, and the appointment of them shall appertain to the Master of the Sacred Palaces, after they have been proposed to the Cardinal Vicar and accepted by the Sovereign Pontiff. It shall also be the office of the Master of the Sacred Palaces to select the Censor for each writing. Permission for publication shall be granted by him as well as by the Cardinal Vicar or his Vicegerent, and this permission, as above prescribed, must always be preceded by the *Nihil obstat* and the name of the Censor. Only on very rare and exceptional occasions, and on the prudent decision of the Bishop, shall it be permissible to omit mention of the Censor. The name of the Censor shall never be made known to the authors until he have given a favorable decision, so that he may not have to suffer annoyance either while he is engaged in the examination of a writing or in case he should deny his approval. Censors shall never be chosen from the religious orders until the opinion of the Provincial, or in Rome of the General, have been privately obtained, and the Provincial or the General must give a conscientious account of the character, knowledge and orthodoxy of the candidate. We admonish religious Superiors of their solemn duty never to allow anything to be published by any of their subjects without permission from themselves and from the Ordinary. Finally we affirm and declare that the title of Censor has no value and can never be added to give credit to the private opinions of the person who holds it.

INSTRUCTIONS FOR BISHOPS
Having said this much in general, we now ordain in particular a more careful observance of article xlii. of the above-mentioned Constitution *Officiorum*. It is forbidden to secular priests, without the previous consent of the Ordinary, to undertake the direction of papers or periodicals. This permission shall be withdrawn from any priest who makes a wrong use of it, after having been admonished. With regard to priests who are correspondents or collaborators of periodicals, as it happens not infrequently that they write matter infected with Modernism for their papers or periodicals, let the Bishops see to it that they are not permitted to happen and should it happen let them warn the writers or prevent them from writing. The Superiors of religious Orders, too, we admonish with all authority to do the same, and should they fail in this duty let the Bishops make due provision with authority delegated by the Supreme Pontiff. Let there be, as far as this is possible, a special Censor for newspapers and periodicals printed by Catholics. It shall be his office to read in due time each number after it has been published and if he finds anything dangerous in it let him order that it be corrected. The Bishop shall have the same right even when the Censor has seen nothing objectionable in a publication.

CONSENSUS OF PRIESTS
V. We have already mentioned Congresses and public gatherings as among the means used by the Modernists to defend and propagate their opinions. In the future Bishops shall not permit Congresses of priests except on very rare occasions. When they do permit them it shall only be on condition that matters pertaining to the faith or the interests of the diocese be treated in them, and that no motions or postulates be allowed that would imply a usurpation of sacred authority, and that no mention be made in them of modernism, presbyterianism or laicism. At Congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case, it shall not be lawful for priests from other dioceses to take part without the written permission of their Ordinary. Further, no priest must lose sight of the solemn recommendation of Leo XIII.: Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacerdotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, or very fruitful or respectable.

INSTITUTION OF A VIGILANCE COMMITTEE
In order, they say, to extirpate the errors already propagated and to prevent their further diffusion and to remove those teachers of impiety through whom the pernicious effects such diffusion are being perpetuated, this sacred Assembly, following the example of St. Charles Borromeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new ones are introduced and propagated, and to inform the Bishop of the whole so that he may take counsel with them as to the best means for nipping the evil in the bud and preventing its spreading for the ruin of souls or, worse still, gaining strength and growth. We decree therefore that in every diocese a council of this kind, which we are pleased to name "The Council of Vigilance," be instituted without delay. The priests called to form part of it shall be chosen

somewhat after the manner above prescribed for the Censors, and they shall meet every two months on an appointed day under the presidency of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and their function shall be as follows: They shall watch most carefully for every trace and sign of modernism both in publications and in teaching, and to preserve from it the clergy and the young, they shall take all prudent, prompt and efficacious measures. Let them combat novelties of words, remembering the admonitions of Leo XIII. It is impossible to approve in Catholic publications of a style inspired by unsound novelty which seems to deride the piety of the faithful and dwells on the introduction of a new order of Christian life, on new directions of the Church, on new aspirations of the modern soul, on a new vocation of the clergy, on a new Christian civilization. Language of this kind is not to be tolerated either in books or in chairs. The Councils must not neglect the books treating of the pious traditions of different places or of sacred relics. Let them not permit such questions to be discussed in periodicals destined to stimulate piety, neither with expressions that savour of mockery or contempt, nor by dogmatic pronouncements, especially when as a certainty either does not pass the limits of probability, or is merely based on prejudiced opinions. Concerning sacred relics let this be the rule: When the Bishops, who alone are judges in these matters, know for certain that a relic is not genuine let them remove it at once from the veneration of the faithful; if the authentications of a relic happen to have been lost through political disturbances or in some other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to be waived only when devotion to a relic is commendable by reason of its antiquity, according to the sense of the Decree issued in 1896 by the Congregation of Indulgences and Sacred Relics: Ancient relics are to enjoy the veneration they have always enjoyed except in those individual instances when there are clear arrangements that they are false or supposititious. In passing judgment on pious traditions be it always borne in mind that the Bishops of the Church use such pronouncements that they do not permit traditions of this kind to be narrated in books except with the utmost caution and with the approval of the declaration imposed by Urban VIII; and even then she does not guarantee the truth of the fact narrated: she simply does not forbid belief in things for which human arguments are not wanting. On this matter the Sacred Congregation of Rites thirty years ago decreed as follows: These apparitions have neither been approved nor condemned by the Holy See, which has simply allowed that they be believed on purely human faith, on the traditions that relate them, corroborated by testimonies and documents worthy of credence. Anybody who follows this rule has no cause for fear. For the devotion based on your faith, in as far as it regards the fact itself, that is, the apparition, is relative, always implies the hypothesis of the truth of the fact; while in as far as it is absolute, it must always be based on the truth, seeing that its object is the person of the saints who are honoured. The same is true of relics. Finally we entrust to the Councils of Vigilance the duty of overlooking the press, and of watching that institutions as well as writings on social questions do not harbour any trace of modernism but obey the prescriptions of the Roman Pontiffs.

INSTRUCTIONS FOR BISHOPS
VII. Let what we have laid down thus far should fall into oblivion. We will ordain that in the future each diocese a year after this publication and every three years thereafter, furnish the Holy See with a diligent and sworn report on the progress of all that is contained in them, and on the doctrines that find currency among the clergy and especially in the seminaries and other Catholic institutions, and we impose the like obligation on the General and religious Orders with regard to those under them.

To all this, which we fully confirm under pain of temerarious conscience upon those who neglect it, we add our words. We now add some special instruction concerning ecclesiastical students in the seminaries and aspirants in religious institutes. In the seminaries all the parts of the institutions must be directed to the formation of priests worthy of the name. For it must not be thought that such institutions are destined merely for studies, but that they combine both these—they are the training-schools in which the army of Christ is built up by a long course of preparation. In order that a host thoroughly equipped may come forth from them, two things are fundamentally necessary: doctrine for the culture of the mind, virtue for the perfection of the soul. The former of these demands that ecclesiastical students be religiously enlightened in those branches which are closely connected with the studies of divine things; the latter demands a special degree of virtue and constancy. Let the superiors of discipline and piety therefore, note what promise the individual students give of themselves, and study their characters—whether they give themselves up unduly to their natural bent, whether they show worldly tendencies; whether they are docile to obey, given to piety, not having an exalted idea of themselves, observant of discipline; whether they are led to aspire to the priesthood by a right aim or by human motives; whether their lives are marked by the holiness and doctrine suitable to their state, or at least, if there be any defect in this respect do they endeavour sincerely and willingly to acquire it. Not does this investigation present excessive difficulties; for the lack of virtue referred to is speedily produced by a hypocritical performance of the offices of religion and by the observance of disciplines through fear rather than of the dictates of conscience, and the person who observes discipline through servile fear, or violates it through levity of mind or through contempt of the law, is very far from offering a guarantee of living worthily in the priesthood. For

it is not easy to believe that he who despises domestic discipline will not fall away from the purity, later of the Church. When a superior of sacred youth finds one of them in this frame of mind and after warning him once or twice notes no change for the better in such a way as to render it impossible for such a student to be again received either by himself or by his bishop.

Two things, therefore, are primarily necessary in promoting clerics: innocence of life joined with soundness of doctrine. Nor must it be forgotten that the precepts and admonitions addressed to the bishops by those whom they are initiating in sacred orders, are meant as much for themselves as for the candidates; as for instance when it is laid down: "Care must be taken that heavenly wisdom, upright life and long observance of justice commend the elect for this office." Let them be upright and firm in their knowledge and in their faith, and let the form of all justice shine forth in them.

With regard to piety of life it would not be necessary to say more were it possible to separate the study from the doctrine and opinions which a man takes up upon himself. But, as we read in the *Book of Proverbs*: A man shall be known by his doctrine, and as the Apostle teaches: Whosoever conteineth not in the doctrine of Christ hath not God. How much of effort is to be spent in acquiring knowledge of many and various things may be seen from the very conditions of the age which proclaim that the light of progressing humanity is the most glorious of achievements. In the generation of the future, to perform their duties in a manner worthy of the time, fruitfully to exhort in sound doctrine and to convince the gainsayers" to devote the consciousness of the utility of the Church, must acquire a knowledge of things beyond the common and approach as closely as possible to the perfection of doctrine.

But since the life of man is circumscribed by limits that it is barely possible for one to learn cursorily something of the immense fund of things that are to be known, the thirst for knowledge must be regulated by the sentence of Paul be acted upon "not to be wise more than it behoveth to be wise but to be wise unto sobriety." Hence as clerics who are already students must be instructed in the history of the Church, Canon Law, and sacred eloquence, in order that the students may not waste their time in the pursuit of other questions and distractions, and that they may be able to do so, we absolutely forbid that any journals or periodicals, however excellent, be ready by them, binding the consciousness of the object is the person of the saints who are honoured. The same is true of relics. Finally we entrust to the Councils of Vigilance the duty of overlooking the press, and of watching that institutions as well as writings on social questions do not harbour any trace of modernism but obey the prescriptions of the Roman Pontiffs.

Thirdly, I likewise hold with firm faith that the Church, the guardian and exponent of the revealed Word, was proximately and directly founded by Christ Himself, the true person of history while He dwelt amongst us, and that she was also built upon Peter, the Prince of the Apostolic Hierarchy, and upon his successors to the end of time. Fourthly, I sincerely receive the teaching of faith as transmitted in the same sense and meaning right down to us; and, therefore, I wholly reject the heretical notion of the evolution of dogmas, which pass from one sense to another alien to that which the Church held from the start; and I likewise condemn every error whereby the Church's tradition and the analogy of Faith and the rules of the Apostolic See, adopts the rationalist principles and with equal arbitrariness and rashness considers criticism of the text the only supreme rule. In like manner I reprobate the opinion of those who hold that a teacher of the science of Historical Theology or the writer on the subject must first put aside the notions previously conceived about the supernatural origin of Catholic tradition or about the divine aid promised for the perpetual preservation of such revealed truth; then that the writings of individual Fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with the freedom of judgment wherewith every profane reader is usually examined.

"I further, with due reverence, submit and with my whole mind adhere to all the condemnations, declarations, and directions contained in the Encyclical letter *Pascendi*, particularly regarding what is called the history of Dogma.

"I also reject the error of those who allege that the faith proposed by the Church may be in conflict with history, and that Catholic dogmas in the sense in which they are now understood cannot be harmonized with the more truthful "origins" of Christianity. Moreover, I condemn and reject the opinion which declares that a Christian man of better culture can assume a dual personality, one as believer and another as historian, thus taking it to be permissible for the historian to hold fast what his faith as a believer contradicts or to lay down premises from which there follows the falsity or the uncertainty of dogmas, provided only that these are not directly denied. Likewise I reject that method of estimating and interpreting Holy Writ, which, setting aside the Church's tradition and the analogy of Faith and the rules of the Apostolic See, adopts the rationalist principles and with equal arbitrariness and rashness considers criticism of the text the only supreme rule. In like manner I reprobate the opinion of those who hold that a teacher of the science of Historical Theology or the writer on the subject must first put aside the notions previously conceived about the supernatural origin of Catholic tradition or about the divine aid promised for the perpetual preservation of such revealed truth; then that the writings of individual Fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with the freedom of judgment wherewith every profane reader is usually examined.

"Finally and in general, I declare myself to be far removed from the error of the modernists who hold that in sacred tradition there is nothing inherently divine; or who—far worse still—admit it in a pantheistic sense; thus there would remain only a bare simple fact

equal to the ordinary facts of history, viz. that the school started by Christ and His Apostles still finds men to support it by their energy, their shrewdness, their ability. Wherefore most firmly I retain and to my last breath will I retain the faith of the Fathers of the Church concerning the sure endowment will be in the succession of the Episcopate from the Apostles (St. Irenaeus IV, c. 26); not in such a way that they may hold what seems best, and most fitting according to the refinement of each age, but that we never in any different wise understand the absolute and unchangeable truth preached from the beginning by the Apostles. (Pascendi, c. 28)

"All this I promise that I will faithfully, entirely and sincerely keep and inviolably guard, and from this never in teaching or howsoever by word or writing, in the least depart. So I promise, so I swear, so help me God, etc."

(The remainder of the *Motu proprio*, which we shall print next week, is concerned with preaching.)

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