

Translated from The Freeman's Journal. ENCYCLICAL ON "THE DOCTRINES OF THE MODERNISTS."

BY HIS HOLINESS POPE PIUS X.

PIUS X. POPE.

To all the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries who are at peace and in communion with the Apostolic See.

Venerable Brothers—To guard jealously the traditional deposit of faith against the profane novelties in language as well as against the contradictions of false science is the chief duty in connection with the mission of tending the flock of Jesus Christ which has been confided to Us from on high.

It is true that there has been no age in which such vigilance has not been necessary for Christians because through the investigation of the enemy of the human race there have never been wanting men of perverse language (Act. xx. 30), preachers of novelties, and seducers (Tim. I, 10) and subjects of error leading unto error (II. Tim. III. 13).

It must, however, be acknowledged that a wondrous increase has taken place of late in the number of the enemies of the Cross of Jesus Christ, who, with wholly new and thoroughly treacherous artifice strive to destroy the vital energies of the Church and, who, if they could, would obliterate the Kingdom of Jesus Christ. We may not remain silent now if we would not appear faithless to the most sacred of our duties and have the tendency we have hitherto displayed in the hope of amendment construed as a neglect of our charge.

What especially demands that we should lose no time in speaking is the fact that in these times we have not to search among our open and avowed enemies for the inventors of error. It is a matter for grave apprehension and sorrow that they lie concealed in the very bosom of the Church and therefore are more formidable than not openly declaring themselves.

We refer, Venerable Brothers, to a great number of the Catholic laity, and what is more deplorable, to priests, who, under guise of love for the Church, pose, in defiance of all decency as reformers of the Church although lamentably lacking in depth of philosophy and theology and although thoroughly saturated with the poison of error drawn from the adversaries of the Catholic faith. In series phalanx they boldly assail all that is most sacred in the work of Jesus Christ, paying no respect to His Divine Person, which, in their sacrilegious audacity, they would debase to the level of common ordinary humanity.

These persons may be surprised at our classifying them as enemies of the Church. Setting aside their intentions of which God is the judge, no one who examines their doctrines, and in connection with them their manner of speaking and acting, will be astonished at our classification. Enemies of the Church they assuredly are. To say that the Church has no worse enemies is not an overstatement of the case. As we have seen it is not from the outside, but from within that they would compass her ruin. The danger is located in the very womb and veins of the Church. The attacks of these enemies are all the more effective because they know best where to strike. They have applied the axe not to the branches but to the very root itself, in other words the Faith itself and its deepest fibres. Having cut away this root of immortal life, they undertake the task of spreading the virus over the entire tree. There is no part of the Catholic Faith which is safe from their attack; none which they will not employ all their endeavors to corrupt, while they pursue by the most subtle and insidious means. There is nothing so insidious or so perfidious as their tactics. Combining in their teachings both the character of the rationalist and the Catholic, they display so subtle a cleverness as to easily beguile the ill-informed. Overweening in their rashness, they are not dismayed by any sort of consequences, or rather, there is no theory that they will not adopt, and no expediency that they will not employ to all this they add suspicion by displaying in their lives singular activity, assiduity and devotion to all kinds of studies. So far as their morals are concerned they are ordinarily of the strictest kind. To sum up, what appears to remove all hope of a remedy is that their doctrines have so pervaded the souls that they have become contemptuous of all authority and impatient of all restraint. Secure in their perverted consciences, they act in such a way that men attribute to pure zeal for truth what is nothing more than the work of obstinacy and pride. We admit that we once hoped that they would soon see the error of their ways, and for this reason, we treated them at first with fatherly kindness, then with severity, and lastly, much to our sorrow, we were forced to publicly reprimand them. You know Venerable Brothers, how futile have been our efforts; you have seen them bow their heads at one moment only to raise them the next with greater pride than ever. Ah, if we only had to deal with these men, we might, perhaps, be inclined to temporize; but it is the Catholic religion and its safety that are at stake. Let us have done then with silence which from this time forth would be criminal. It is time to unmask these men, and show them to the Universal Church, even as they are.

DIVISION OF THE ENCYCLICAL.

The tactics of the Modernists, the name usually applied to them with good reason, are of a very insidious kind. They never set forth their doctrines in their entirety nor in a methodical manner, but in a fragmentary manner, scattering them here and there, in a way which would lead you to suppose these doctrines were of a tentative and undecided character, whereas the ideas embodied in them are clear cut and defined. It behooves us, then, to present these doctrines to you at the outset in their entirety and show you the logical links that connect them. We purpose subsequently to indicate the causes of the

errors and to prescribe the remedies likely to arrest the evils arising from them.

PART I.—ANALYSIS OF THE MODERNIST DOCTRINES.

In order to proceed with clearness in a matter which is assuredly most complex, we must first point out that the Modernists have in their ranks several types, namely, the philosopher, the believer, the theologian, the historian, the critic, the apologist, the reformer. It is necessary to segregate these individual types if we would get at the bottom of their system, and understand its fundamental principles and the logical conclusions of its doctrines.

Let us take the Philosopher first. The Modernists adopt as the basis of their religious philosophy, the doctrine commonly called Agnosticism. The human reason, rigorously confined to the limits of phenomena, that is to say, to things as they present themselves to us and exactly as they present themselves has neither the faculty nor the right of transcending these limits. Therefore, reason is not capable of raising itself to God, nor of knowing His existence through His creatures. This is the doctrine of Agnosticism from which two conclusions are drawn, namely, that God is not a direct object of knowledge, and that God is not an historical personage. What, then, becomes of Natural Theology, of Motives of Credibility, of External Revelation? It is easy to see what comes of them. They are entirely suppressed, and are relegated to the department of "Intellectualism," a system, declare the Modernists, which excites a smile of pity, and which long since, fell into disrepute. They recognize no restraints, not even the condemnations the Church has launched against these unscrupulous errors.

It was the Council of the Vatican, which formulated the following decrees: Whosoever shall say that the natural light of the human reason is incapable of realizing with certainty, by means of things created, the true and only God our Creator and Master, let him be anathema. (De Revel. can. I.) And again: Whosoever shall say that it is impossible, or that it is inconceivable, that man should be taught by Divine Revelation, of the worship to be given to God, let him be anathema. (De Revel. can. II.) And finally: Whosoever shall say that Divine Revelation can not be rendered credible by external signs, and that it is, therefore, only by individual experience or by special inspiration that men are moved to Faith, let him be anathema. (De Fide, can. III.)

With their Agnosticism, which after all is only ignorance, how do the Modernists stand in regard to scientific and historic atheism, the distinctive note of which is the bald negation of the supernatural. The Modernists declare that they do not know whether God intervened in the history of the human race! yet by what process of reasoning do they succeed in explaining this same history without God. Who is held to have played no effective part in it? Explain it, who can! For the Modernists there is always one thing perfectly understood and settled namely that Science as well as history must be atheistic. There can be no place for anything in either outside of phenomena. God and the Divine are banished from both. What consequences as regards the Sacred Person of Our Savior, of the mysteries, of His life and death, of His resurrection and glorious ascension, flow from this absurd doctrine we shall presently see.

IMMANENCE. Agnosticism is only the negative side in the doctrine of the Modernists. The positive side consists of what is known as "Immanence." They pass from one to the other, in the following manner: Natural or Supernatural religion, like everything else, requires to be explained. Now, Natural Theology once repudiated, and all access to Revelation being removed by the rejection of Motives of Credibility, and, further, all External Revelation being wholly abolished, it is clear that the required explanation of religion is not to be sought outside of man. It is, then, found in man himself; and as religion is a form of life, it is to be found in the very life of man. This is what is called religious immanence. Now, every vital phenomenon, and according to the Modernists, religion is such, has for its stimulus a need, a want, and for its first manifestation the movement of the heart which is called sentiment. It follows that since the object of religion is God, Faith, the source and origin of all religion, resides in a certain intimate sentiment which itself is engendered by the need of the Divine. This need, moreover, declaring itself only in certain specific and predisposing contingencies, does not, of itself, being to the domain of the conscious. In principle it lies below it, and according to the technical phraseology of modern philosophy, belongs to the region of the subconscious, where its existence lies latent, and wholly inaccessible to the call of the Mind or intellect. Would you know, then, how this need of the Divine in case man should experience it finally evolves itself into religion? The Modernists supply us with this answer: Science and history are confined within two bounds. One is external, the visible world; the other internal, consciousness. Neither can pass without its sphere. Beyond that lies the unknowable. In presence of this unknowable, of that which we say is outside of man, apart from visible nature as well as apart from consciousness in himself, in the profound depths of the subconsciousness and without any previous operation of the judgment (all of which is pure fideism), the need of the divine stirs the soul which is borne on towards religion by the evoking of a particular sentiment. This sentiment has the peculiarity of concerning itself with God, as its object and its cause, and unites man with God in a certain manner. For Modernists this is the meaning of Faith and the beginning of all religion.

The Philosophy or rather the divagations of the Modernists, do not end

here. In this sentiment they find, not only Faith; but also with Faith, and in Faith, Revelation. For as to Revelation, what more could be asked? This sentiment which appears in consciousness, and God Who, although in a vague manner, manifests Himself to the soul in this sentiment—is not all that a Revelation, or at least the beginning of one?

If one studies the matter closely, from the moment that God is at once both the cause and the object of faith it is clear that God is at one and the same time both Revealer and Revealed. Hence, Venerable Brothers, the absurd doctrine of the Modernists, that all religion, according to the natural point of view is at one and the same time natural and supernatural.

Hence, conscience and revelation are equivalents. Hence, in a word, the law which makes of the religious conscience a universal imperative on a par with Revelation. To it everything must be subject, even supreme authority in its multiple manifestation of Doctrine, Worship and Discipline.

CONSEQUENCE: PERVERSION OF RELIGIOUS HISTORY.

One could not give a complete idea of the origin of Faith and Revelation, as the Modernists understand it, if one did not draw attention to a point which is of great importance, inasmuch as Modernists draw certain historical-critical consequences therefrom. We are not to believe that the unknowable phenomena having once established Faith, the latter's influence passes to the phenomenon and penetrates it in some way with its own life. Two consequences result. There is produced, in the first place, a kind of transfiguration of the phenomenon, which Faith raises above its previous reality, in order to better adapt it to the divine Faith which is destined for it. There takes place, in the second contingency, a species of disfiguration of the phenomenon, if the word be permissible, inasmuch as Faith having withdrawn it from the conditions of time and space, ends by attributing to the phenomenon matter which does not really belong to it. From this dual operation, the Modernists deduce two laws, which with one other already furnished by Agnosticism, form the bases of their historical criticism. An example which will be furnished by Christ will enlighten us on this matter.

In the person of Christ, the Modernists assert, neither Science nor History finds anything beyond human nature. From His history, therefore, in the name of the first law, based upon Agnosticism, we must eliminate everything which attributes to Him a divine character. The historical person of Christ has been transfigured by Faith. We must therefore again take away from His history, according to the second law, everything which raises Him above historical conditions. Finally, the same person of Christ has been disfigured by Faith; we must therefore, in virtue of the third law take away from His history those words, acts, and in a word, everything that does not respond to his character, his condition, his education, the place and time in which He lived.

This kind of reasoning may seem strange, but it is the reasoning of the critic of the Modernist school. The religious sentiment which wells up through vital immanence from the depths of subconsciousness (subliminal self) is the germ of all religion, as it is the reason of all that has ever been or shall ever be in religion. At the beginning obscure and almost shapeless, this sentiment went on progressing under the secret influence of the principle that gave birth to it, and became a part of human life, of a mere form. In like manner were born all other religions, including the supernatural religions. They are all only excrecences of this sentiment. Nor are we to look for any exception in favor of the Catholic religion. That creed is placed upon the same footing as all others. Its cradle was the consciousness of Jesus Christ, a man of an exquisite nature, the like of whom had never been, nor ever will be. It was born in that way, and of no other principle but that of vital immanence. One is almost stunned by such audacity of assertion, by such recklessness in blasphemy. Now, it is understood, Venerable Brothers, who give utterance to such bold doctrines. Catholics, even many priests, unblushingly and ostentatiously scatter these doctrines broadcast. They boast that with such unsound teachings they are going to reform the Church! Assuredly, there is no longer any question of the old error which endowed human nature with a claim to be of supernatural order. How far is that error surpassed? Is there, in truth, anything which can more radically destroy the supernatural order? For the weightiest of reasons did the Council of the Vatican decree the following: Whosoever holds that man cannot be raised to a knowledge and a perfection which surpass nature, but that he may and must, by a continuous progress, finally himself, attain to the possession of all that is true and good, let him be anathema. (De Revel. can. III.)

HOW DOGMAS COME INTO EXISTENCE. So far we have seen, Venerable Brothers, no place allowed to Intelligence. According to the Modernists, it has its place in their profession of faith. It behooves us to show what it is. The sentiment of which we have spoken—precisely because it is sentiment and not knowledge—causes the idea of God to spring up in man's breast, but still so vaguely, that God, in truth, is not distinguishable, or hardly so, from man himself. This sentiment must, therefore, be irradiated, so as to put God in relief and in specific contrast with his subject.

This is the function of the Intelligence, the faculty of thought and analysis, of which man makes use in order to translate first into intellectual representations, and then into verbal expressions, the phenomena of life which constitute the stages on which he acts his part. Hence the expression, so common among the Modernists: Man must think his faith. Intelligence therefore reverts to sentiment, and bending over it, figuratively speaking, works upon it, much as a painter who, upon a worn canvas, should discover and re-paint the lost lines of the picture. This is almost the exact comparison made by one of the leaders of the Modernists. Now, in this work the Intelligence has a dual function. In the first place, it translates by a natural and spontaneous act, the matter into a simple and ordinary assertion; then, calling upon reflection and study, working upon the thought, as they express it, interprets the primitive formula by means of secondary formulae more specific and distinct. These having been sanctioned by the Church will constitute dogma.

Dogma, its origin and nature, that is the chief point in the doctrine of the Modernists. Dogma according to them, derives its origin from primitive and simple formulae, essential to a certain measure, to Faith, since Revelation, in order to be true, demands a clear apparition of God in the consciousness. Dogma itself, if thoroughly understood, is properly contained in the secondary formulae. Now in order to thoroughly understand its nature, it must first be seen what sort of relationship exists between the religious formulae and the religious sentiment, a thing not difficult to discover, if one consults the aim of these same formulae, which is to furnish to the believer the means of accounting for his faith. They constitute, then, between the believer and his faith, a sort of go-between. In relation to faith, they are only inadequate signs of its object, commonly called symbols; in relation to the believer, they are simple instruments. From which it will be seen that they do not contain the absolute truth. As symbols, they are images of the truth which have to adapt themselves to the religious sentiment in its relations with man; as instruments, they are vehicles of truth which have reciprocally to accommodate themselves to man in his relations with the religious sentiment.

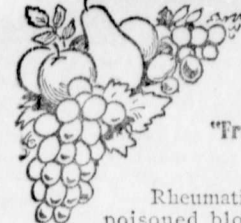
Since the absolute, which is the object of this sentiment has infinite aspects under which it may successively appear; and since the believer, on the other hand, may pass successively into entirely different conditions, it follows that the dogmatic formulae, subject to the same vicissitudes, must vary with the conditions. Thus, the variation of dogmas, and the whole is an indefinite accumulation of sophisms in which every religion is under sentence of death.

Dogma may not only undergo evolution and change but it must. This is what the Modernists loudly affirm. It follows from their principles. Religious formulae, indeed, to be truly religious, and not simple theological speculations, must be living, and of the same life as the religious sentiment. This is one of the chief doctrines of their system, deduced from the principle of vital immanence. Do not mistake this in the sense that it is necessary to construct the formulae, particularly imaginative, with exact reference to the sentiment. Not at all. Their origin, their number, up to a certain point, their very quality are of little enough consideration. What is essential is that the sentiment, having once duly modified them, shall assimilate them vitally. Which is equivalent to saying that the primitive formulae requires to be accepted and sanctioned by the heart, and the subsequent progress, from which spring the secondary formulae, to be a matter of heart impulse. It is especially this view, namely, that in order that they may be and remain living, they should be and remain duly adapted both to the believer and to his faith. The day on which this adaptation should cease, would mean the elimination of their primitive formulae and nothing would remain but to change them. Given the precarious and unstable character of dogmatic formulae, we can readily understand why the Modernists should hold them in such low esteem, when they do not openly despise them. The religious sentiment, the religious life, these are what they are always talking about, what, in a word, they are always exalting. At the same time, they reprimand the Church boldly for taking the wrong route, for not being able to discriminate between the material significance of the formulae and their moral and religious sense, and for adhering obstinately and without result to vain and empty formulae, meanwhile allowing religion to go to its destruction.

Blind men and leaders of the blind who, swollen with the pride of proud science, have compassed the folly of perverting the eternal notion of the truth, and at the same time the intrinsic nature of the religious sentiment; inventors of a system "in which we see them, under the influence of a blind and unreasoning love of novelty, careless, wholly devoid of novelty, foundation for truth, but containing saintly and apostolic traditions, embracing other vain, uncertain and futile doctrines condemned by the Church, yet upon which, vain men, they pretend to build and consolidate the Truth." (Greg. XVI, Encycl. VII, 1834.)

THE MODERNIST'S BELIEF.—INDIVIDUAL EXPERIENCE THE SOURCE OF RELIGIOUS CERTAINTY.

Such, Venerable Brothers, is the Modernist philosophy. If now, passing to the believer, we endeavor to see how, though a Modernist, he is to be distinguished from the Modernist philosopher, we find one noticeable point, namely that the philosopher admits the divine reality as the object of faith; but this reality for him exists nowhere else but in the soul itself of the believer, that is to say, as the object of his sentiment and of his affirmations; something which does not, after all,



The Natural Cure For Rheumatism

"Fruit-a-tives" remove from the blood the poison which causes Rheumatism.

Rheumatism means poisoned blood. The kidneys, bowels and skin should rid the system of waste matter. If either of these vital organs become weakened or diseased, the body cannot throw off this waste fast enough.

One of these body poisons is UREA, which is eliminated both by the kidneys and skin. If the skin action is poor—if the kidneys are inflamed—urea stays in the system—is changed into uric acid—carried by the blood to the nerves and joints—and causes Rheumatism.

"Fruit-a-tives" cure Rheumatism because they eliminate urea, by increasing the action

of bowels, kidneys and skin. This is the only possible way in which Rheumatism can be cured to stay cured. And "Fruit-a-tives" is the only remedy in the world that completely eradicates the disease from the system.

"Fruit-a-tives" are fruit juices in which the natural medicinal action of fruit is many times increased by the process of combining them.

Then tonics and antiseptics are added and the whole made into tablets, 50c. a box—6 for \$2.50. At all dealers or from Fruit-a-tives Limited, Ottawa.

Fruit-a-tives
(OR FRUIT LIVER TABLETS.)

leave the world of phenomena. If God exists in one independently of sense and affirmations, the philosopher, nevertheless considers Him as a total abstraction. For the believer, however, God exists in one independently of the believer; he is certain of this, and in so far he is to be distinguished from the philosopher. If you should finally ask on what this certainty of the believer rests, the Modernist answer: Upon individual experience. They thus draw away from the Rationalists; but only to delve into the doctrine of the Protestants and the pseudo mystics. Here is how they explain their position: If one studies closely the religious sentiment, there will be found in it a certain intuition of the heart, owing to which, and without any intermediary, man reaches the very realization of God, whence a certainty of His existence, which transcends every scientific certainty. This is a real experience, superior to all rational experiences. Many doubtless mistake and deny it, as for instance the rationalists; but it is simply because they refuse to place themselves in the moral attitude required. We have in this experience what, according to the Modernists, really constitutes the believer proper. How much all this is contrary to the Catholic Faith, we have already seen in the decree of the Council of the Vatican. How open is the path to atheism, through these and the other errors already exposed. We purpose to show this farther on. What we would observe here is that the doctrine of experience, joined to the other doctrine of symbolism, consecrates as true every religion, not even excepting the pagan religion. Do we not meet in all religions with experiences of this kind? Many affirm it. Now, by what

right would the Modernists deny truth to religious experiences which are found in the religion of Mahomet? And in virtue of what principle should they attribute to Catholics alone, the monopoly of true experience? They take care not to do so. Some in a covert manner, others openly held that all religions are true. This is a necessary consequence of their system. For, their principles once laid down, on what ground could they argue that a religion was false? It is evident that it could be only on the ground of falsity of sentiment, of falsity of formula. But, according to them, the sentiment is always and everywhere substantially identical. As for the religious formula, all that is asked for it is the adaptation to the believer whatever may be his intellectual level, and to his faith. In this farago of religions the most they might claim in favor of the Catholic Church is that it is more true, because it is more living, and, again, that it is more worthy of the title Christian, because it responds better than any other to the origins of Christianity. Such conclusions cannot astonish anyone, since they follow from the premises. What is very strange is that Catholics and certain priests, whom we like to think of as abhorring such monstrous doctrines, should in practice behave as if they entirely approved of them, that certain Catholics, laymen and priests, praise and render homage to the leaders of error, that they lean towards the belief that what they are honoring in this case is less the men themselves, not wholly unworthy perhaps of consideration, than the errors openly professed by them, of which they have constituted themselves the champions.

TO BE CONTINUED.

WATCH SPECIALS

Here are two excellent values from our new 86 page Catalog.

M50 Same size as illustrated. Ladies' O size, hunting, 14k gold-filled watch of 25 year durability; has solid gold box and winding stem. Our choice of plain, fancy or engraved cases, fitted with our own special nickel movement, made to our order and guaranteed by us \$13.50

M51 Size of illustration, solid sterling silver open face watch, fancy back, fitted with our special nickel movement, containing 15 jewels, made to our order and guaranteed by us. Price \$5.50

"We engrave monogram free of charge."

Our new 86 page Catalog is free for the asking; to be sure of new edition ask for Catalog P26.

AMBROSE KENT & SONS
LIMITED
Manufacturing Jewelers
156 Yonge Street Toronto

Sacred Heart Academy

LONDON, CANADA

THE AIM OF THE RELIGIOUS OF THE Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them. The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; a complete course of Christian Doctrine, Elements of Christian Philosophy, Ancient and Modern History, special attention being given to Sacred and Church History, Literature, Ancient and Modern, Latin, Mathematics and the Natural Sciences, Freehand Drawing. The study of French is free of charge; also, if desired, the preparation for the Entrance and Junior Leaving Examinations. The Musical Course fits pupils for the examinations of the London Conservatory of Music.

TERMS:

Entrance Fee.....	\$ 5.00
Board and Tuition per Scholastic year (10 months).....	150.00
Washing.....	20.00
Bedding.....	10.00
Use of Library.....	2.00

For further particulars, address:
**Reverend Mother Superior,
P. O. Box, 320, London, Canada**