The Catholic Record

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LETTERS OF RECOMMENDATION.

Obtawa, June 1862, 1862.

Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with eathstaction that it is directed with intelligence and ability and, above all, that it is immed with a strong Catholic spirit. It strenu easily idefends the theorem of the control of the co

UNIVERSITY OF OTTAWA. wa, Canada, March 7th, 1900. Ottow

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirits
pervades the whole. Therefore, with pleastre, I can recommend it to the faithful
Hessing you and wishing you success, believe
mate to remain.

wours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa.
Acost. Deleg.

LONDON, SATURDAY, Nov. 2, 1907. CONGREGATIONALIST

ADMISSION. Little by little, faster now than

formerly, our separated brethren are

beginning to wish to close their ranks

and to seek a more practical function for the (?) Church than merely reading their Bible. The Canadian Congregationalist says: "The Church has to learn sooner or later that the main thing about Christianity is not a Bible in the hand but a Christ in the heart ; not a doctrine in the mind, but an atmosphere of communion with the Inanite." Some of that reads like rhetoric, some more is sound enough; but all of it is a great change of front. Why or how a church can be dilatory about learning its duty or the principles of sanctification which it is to have at hand may and does seem like self-accusation. We can understand severity of discipline mitigated from time to time. Fasting may not be so strict to day as a generation ago. How can a church, however, change " the wain thing," and unlearn at a later period what it had learned at an earlier. At one time it was the Bible, the whole Bible and nothing but the Bible; now it is "Christ in the No longer a "doctrine in the heart." mind" it is " an atmosphere." The " Bible in hand " was certainly no great success. From the first lot of the pseudo-reformers down to the last yearly reports of the Bible societies they have spread Bibles by the thousands, carried them in Orange processions, boasted in language loud and strong how the heathen and Catholics too had them given to them-and now all this goes for nothing. It was not the Bible which was wanted : that was not the main thing at all. After three centuries they are just beginning to learn-and sooner or later they will learn it-that the chief function of a church is to form Christ in the heart. Was not the divine commission clear? " Teach all nations to observe what I have commanded you, baptizing them in the name of the Father and of the Son and of the Holy Ghost." The men who received that mandate knew well what it meant. There could be no such thing as evolution or develop ment. No generation amongst their followers would arise and find that the Church had on the main thing been mistaken, and that the Church was gradually learning something about the original deposit of truth. As if Christianity could be the result of experience, it would seem that the Bible, being a failure by reason of the divisions it caused, then something else must be tried. "The Church," they say again, " must not insist upon a certain attitude towards the Bible, but a certain attitude towards Christ." The Church, Christ, the Bible, the individual-how do these stand to one another? How can a Church insist upon any attitude either towards Christ or the Bible which is not consistent with its own position, which at one time held the Bible to be the main thing and now denies it? Nay, the Church is not to insist any longer upon any particular attitude towards the Bible. It may be therefore quite consistent for a man not to believe in the inspiration of the Bible and yet be a member of the Congregational Church. Where does the Church derive its authority to free a member from, or to oblige him towards, a certain attitude towards the Bible. If private judgment counts for anything, and we always thought it was the corner stone of all the sects, if it still prevails, the thing, a zero, empirically impossible, specific. For our part we know only and thou shalt go into life everlasting.

individual has just as much power as the Church. It is unsound in logic and theology for any Protestant sect to talk about insisting. They can insist as much as a social or political clubno more, no less. They put the Bible into the hands of their laity, and in the act declared to them they had the right to judge for themselves, and within the secred volume they would find life and salvation. The time has come when they wish to revert this doctrine, when the Church wishes to insist. But who is the Church? In the Congregational system every build ing or congregation is a church. Then the congregation down town will insist upon one thing, and the congregation up town upon another. The Bible gone, a church without power wishing to have discipline and exercise authority, what can be more pitifully tossed by the waves and winds of time? Such is Protestantism.

MATHEMATICAL SCIENCE. We hope our correspondents will

deal mercifully with us; for we lay no

claim to heing walking encyclopædias.

If they wish they may take us around from theology to philosophy, and thence to points of history : the route is a pleasant one, the scenery varied and the travelling invigorating. But please let us get home once in a while, if it is only to use our scissors. The scissors in our office are mightier than the pen, and the pen mightier than the sword. There is no use explaining such an argument; for here is a letter on mathematics, a siren's voice, a challenge to us when we are eager for a fray. "Another thing," our correspondent writes, " that needs illuminating for the educated(?) classes is the development of science based on mathematics which is so eloquently quoted to us as absolute truth. The fact is that later mathe matics, since the advent of the non-Euclidian school, is fundamentally in error both mathematically and philosophically." We beg to state that the note of interrogation is not ours. However grave our interior doubts may have been about the decline of learn ing and the need of more elevating subjects, we would not, for mere polite ness' sake, question there being t large number of learned people amongst the educated classes. Without being re-actionary, we hold that the child who knows the leading mysteries of religion is better educated than the agnostic graduate of a university; that absolute truth can no more be found in a mathematical function than absolute happiness can be found in this dull vale of tears. A few of our readers may not be mathematicians. For their sake we shall avoid being technical, strive to be brief and touch upon the principles called into question. There was a time, not long ago, when it was considered as difficult for mathematicians to differ as for doctors to agree Division has come at last; a cleavage is now evident. Some for Euclid, others for more modern methods have pitched their tents on both side of the pons asinorum claiming victory, truth and enlightenment for their several sides. Science, it must not be forgotten, is used with a double meanlaxed In the former sense it signifies knowledge of a subject by its causes, and notably by the deeper underlying causes, and, indeed, the first cause. Every science has its subject matter and its method. The deeper the matter is, or the more closely the sub ject approaches the first cause, the

> portant are the truths which it inculoates. The superior force of mathematical reasoning is derived mostly from the nature of the subjects discussed. Mathematical science is merely the science of quantity-spatial and numerical. It is therefore limited as to the character of its subject and as to its extent. And as to the method em ployed, mathematical reasoning has no advantage over any other. Much has been said about the inductive method of mathematics, who ther from the observation of the falling app e by Newton or the telescopic studies of later astronomers. Induction may have done more for mathematics than for philosophy: in both cases it has left the mind unsatisfied with its conclusions, which at best are only empirical. If it has been employed more in mathe matics it is because the facts to be observed were fewer and the sphere of investigation was more limited. Whilst quantity is the subject of mathematics, God, man, the universe are the subjects of his philosophy-nor yet alone of his philosophy, for man cannot, since he is finite, take into his comprehension Infinity, with all its unity and multiplicity. What is the difference between the Infinitude of God and mathematical infinity? The former is a reality, the absolute truth, the

more scientific it is likely to be, the

more extensive is its field, the more

stable its principles and the more im-

unrealized, unrealizeable, hypothetical, a harmless error when balance ed by another infinity. Mathematicians never examined the foundations of their building. It was only when new methods were applied to old problems, and particular cases evolved contradictions, the foundations showed cracks Algebra was applied to geometry analysis became more general. Defini tion weakened according as ideas changed; and ideas changed according as metaphysical theories changed Newton's theory of space differs from that of Kant or Hegel. Mathematic became more and more the organon of other physical sciences and less a mere solitary science realing with abstract quantity or ideal space. Truth in the sense of the reality of a being and its relation to the mind is not the clear result of mathematical investigation which is to be expected from either the Euclidian or the non-Euclidian method. In plain language, the conclusion cannot be wider than the premises. Whatever truth is contained in the premises, that and no more will be contained in the conclusion. By this we do not mean that man's knowledge does not, or cannot, advance, or that his process does not widen with the Far otherwise. Every proposisun. tion learned and every puzzle solved increases the store and treasure of the mind. We mean that if the premises are weak or the definitions hypothetical, then the conclusions are also weak. If, therefore, mathematics do not give truth, in the strongest sense of the term, where are we to look for it? Truth is the great object of quest. What is it? is still demanded by the race as when the cowardly Pilate asked it of Him Who alone knows it, Who alone teaches it and Who still gives testimony to it. All other truth is partial, unsatisfying, be it mathematical, philosocal or sensible. "He in an instant elevateth the humble mind to comprehend more reasons of the eternal truth than if any one had studied ten years in the schools."

THE PROBLEM FOR PROTEST-ANT CHURCHES.

The Toronto Globe, in an editorial, lately approached with courage the grave question which faces most, if not all, of the denominations other than the Catholic Church, According to our daily contemporary there is a difaculty - membership is falling off, young men are not entering the ministry, churches themselves and their services are less and less regarded as the public worship of God, but more like clubs, which may, or may not, be at tended according to the individual's feeling or convenience. What is the cause, where is the weakness of the Church? It is not that salaries are low and that young men do not on this account wish to enter the ministry. The salary question is not the weak spot in the modern Church." Again, The trouble with the modern Church is not its penury, not its obstacles, not its persecutions, not the martyrdoms to which its members are exposed, but rather its very wealth and luxury in produced in its membership fatty degeneration of the soul." It is with the busy man, "the man in the street," as the Globe calls him, that the Church has to deal. This man is not a theo logian or a Biblical critic. But he knows what is what, and cares nought for high-toned essays or "impromptu drivel which does duty for pulpit discourse." His business may be material, but his life-creed is not. "Materialism is not," maintains the Globe, "the life creed of any intelligent man in Canada to-day." Now the Church has no "compelling" message to this class: it does not touch this busy man of the world. These people may hun ger for bread; there is none to break it to them. Whilst the foreign missions lure young men of intellectual ability and personal power, home work and ordinary congregations do not present opportunities for heroism or the same attractions for influence. Here is the case as presented with the candor of one who wishes to bring about a better state of affairs and with the force of one who recognizes still a divine element in what he is pleased to call the Church. To this term we take objecttion. The Church is no indefinite makeshift-a ship with a mob for sailors and a quarreling set wrangling who should be captain, and winding up by all taking turns at it. The Church cannot be spoken of at one time as St. Peter's. at another John Knox's, and again as John Wesley's. All these present different credentials to the man on the street, and appeal to him in a very dissimilar manner. If any institution wishes to deserve the name of the Church it must possess a clear right to the title, and be able to point to those who obey its mandates and live

somewhat closely to its ideals.

one Church. Its message is the same as it ever was, its powers of holding the heart enthralled are as sacramental to-day as when on the eve of His death the Master bade His Apostles commemorate His loving sacrifice. Its mission is as carnest to the man on the street as when the first apostles were sent to evangelize the gentile world. It is not a question of salary but of leaving all; it is not a question of young men choosing the ministry, but of the Master choosing them; least of all is it question of marked ability and power, for the weak are chosen to c found the strong, and the things that are not as if they were. Judging by the arguments there is buying and selling in the temple. The natural is diluted with the supernatural until it is hard to say which predominatesmore than likely the natural. As for the creed of the members, materialism may not be the first or the last article or the whole creed, but it locks very much as if it were, and as if prosperity were the measure of virtue and the standard of sanctity. It is all very well to let men devote all their mind and soul and strength to wealth gathering and money making six days in the week, and then expect worship fervent, unselfish, and unworldly on the seventh day. The message which would compel the modern man of the street is hardly consistent with the canonization of poverty or the authoritative demand to sell all and give it to the poor. It may be that there is a craving for the kingdom of heaven, but its expression is unsaint like to say the least. The religion which men of the world seek to day is a compromise between God and mammon. It was said by Him whose word does not pass away that we cannot serve both; but nowadays the " man in the street " is trying the experiment. How far he is succeeding hath not yet appeared, nor will it be known until it is too late for practical purposes. As long as the energies of the many are directed along material lines, as long as men are achieving such success, moderating their desires for economical purposes, finding this world pleasant without the extremes of sensuality, and rich in influence without tyrannical pride, sharp in a bargain yet not dishonest, selfish yet amiable, patient because they have abundance, and benevolent for the sake of ostentation, as long as wealth can be kept busy and poverty be prevented from being too importunate - so long will religion fail with its message, and the gospel invitation be unheeded. They are busy; they cannot come. There are reason too in which the Church is concerned Union must close the ranks of divided Christendom before it can successfully appeal at home to men of the world or abroad to heathen nations. Another thing is the supernatural character of the message. If the world were only the publican in the temple, if it would acknowledge sin and plead for mercy, if it would seek first the kingdom of God and his justice, then would all else be added to it. The same message goes forth to the faithful of the Church we know and love; the same warnings are Sion which have engendered a spirit of made against worldliness and the things mercialism in its enterprises and of the world; the same sacraments are there to heal the wounded and strengthen the pilgrim; the same sacrifice is there for worship and thanksgiving and prayer-the same word to the ear, the same example to the heart-"We have not here an abiding city, we seek one to come." "Jesus Christ yesterday, to-day, the same forever." wishes to be my disciple must deny himself and carry his cross." The message has not changed, but man's bearing towards it has changed, and justification by faith-that false teachingis largely accountable for it.

> CAUTION. We deem it necessary to again warn our people against those well groomed frauds who represent themselves as ecclesiastical students," and who go about the country selling articles to the Catholic people at more than double the actual value. In the Maritime Provinces some of our people are putting these cases into court. We have been informed that their mode of doing business is to sell a book at \$6.00 cash or \$7.00 on time, giving a year to pay. About a month afterwards a collector makes his appearance and demands the full amount for the book. When his request is not complied with he desires to take the book away, making no recompense to the purchaser for what he had already paid. The "ecclesiastical student trick is pretty well worn out now and no doubt some other scheme will be tried in the near future. There is a regularly organized gang of sharpers who make it their business to prey upon the people in the rural communities, more especially where a policeman is not at a convenient distance.

A USEFUL WORK.

We have received from Halifax, N. S., a pamphlet issued by the King's printer bearing the title "Three Re quirements of Health." The author of this very able and useful book is Dr. A. P. Reid, M. D., chief health officer. The particular subjects dealt with are: " The air we should breathe, including warming and ventilation, "The food we should eat," and "The exercise we should take." The author. who has attained distinction in the medical profession, is a son of Mr. James Reid, one of the first settlers of London, Ont., a staunch Scotch Catholic and one of the most respected citizens of the Forest city. Another son of this pioneer of the early days, Dr. John J. Reid, holds a high place amongst the medical men of New York city. We always feel a certain degree of pride in chronicling the success natives of London. Respectability, honesty of purpose, perseverance, s laudable ambition and integrity character invariably meet their reward. Such has been the case with the family of our old friend James Reid.

Translated for The Freeman's Journal.
ENCYCLICAL ON "THE DOCTRINES OF THE MODERNISTS." BY HIS HOLINESS POPE PIUS X.

PIUS X. POPE.

To all the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries who are at peace and in communion with the Apostolis See. CONTINUED FROM LAST WEEK.

SUBJECTION OF THE CHURCH.

For the Modernist school it is not enough that the State should be separated from the Church. Just as faith must subordinate itself to science, in must subordinate itself to science, in respect of the phenomenal elements, so in temporal affairs must the Church be subject to the State. They do not assert this openly; but they will have to declare it if they would be logical. Granted that in its temporal affairs the Chattier measure it follows that the here State is master, it follows that the be-liever, when he wishes to add to the internal acts of religion, ex ternal acts, as for example, the reception or the administration of the sacra ments, he falls under the vigilance and control of the State. What then be-comes of ecclesiastical authority, which can be exercised only by external acts? Clearly it will be subject en-tirely to the State. This inevitable consequence has led a large number of liberal Protestants to reject all kind of external worship, nay, every form of external religious association, and trust to purely individual religion. Though the Modernists have not quite come to this pass, they in the while ask that the Church, without waiting to be subjected to excessive pressure, should follow their leadership and adapt herself to the present existing civil forms. Such are their ideas on disciplinary authority.

DOCTRINAL AND DOGMATIC AUTHORITY.

The teachings of the Modernists on

doctrinal and dogmatic authority, are much more pernicious and advanced. Here is their view of the teaching function in the Church: No religious society has any real unity unless the religious conscience of its members is one, and unless the formula which they adopt is one. Now this "two-fold unity" requires a kind of universal intelligence whose functional office is to seek out the formula most adaptable once the formula is agreed upon, to im pose it upon the community. From the combination, and as it were the fusion of these two elements, namely, formula and the authority which imposes it, there arises, according to the teachings of the Modernists, the notion of an ecclesiastical magisterium. Now since this function can be traced back to individual conscience a its origin, and since it per'orms a ser vice of utmost importance to the latter, it is quite evident that it must be sub ordinate to them and must take on ordinate to them and must take on popular forms. To prevent individual consciences from openly and freely pro-claiming their needs, to gag criticism and forbid it helping in the necessary evolutionary processes, is not a legiti-mate use of authority, but an abuse of power which was conceded for the public benefit. Moreover the exercise of authority should be duly regulated. To condemn and proscribe a work with out the author's knowledge and without giving him an opportunity of explaining, is to exercise a veritable tyranny. Here again a middle course must be found which shall reconcile the rights of authority with those of liberty.

Meanwhile, what attitude is he Catholic to adopt? He is to proclaim publicly his profound respect for authority, but without in any way renouncing his

opinions or his ideas.

In general terms here is what the Modernists would have the Church do: As her end is wholly spiritual, religious authority must divest itself of all the external pomp and show which impart a spectacular character to the Church. They forget that whilst religion, is es-sentially for the soul, it is not exclu-sively for the soul, and that honor given to authority is reflected upon Christ Who instituted it.

EVOLUTION.

To finish with the entire question of Faith and its offshoots we must see Venerable Brothers, what the Modernists have to say about their development. They lay down first of all this general principle that in a living religion there is nothing which is not subject to change, n thing in fact which must not change. From this principle that mass on to what must be regarded ject to change, nothing in fact which must not change. From this principle they pass on to what must be regarded as the chief doctrine of their system, to wit, Evolution. Dogma, the Church, Worship, the Sacred Scriptures, even faith itself, are subject to the laws of evolution which they must either obey, or perish. The principle deduced will

not astonish anyone who has taken a cursory glance at what the Moderniste have to say about these subjects. When it comes to the application of this principle according to the laws of evolution Modernists teach that primingly the same of the same tive form of Faith was rudimentary and common to all men alike in conse quence of having its origin in human nature and human life. It subsequently developed through the means of vital evolution, that is to say, not by the accretion of new and purely adventive forms from without, but by the conscience becoming more and more transfersed with the conscience more and more transfersed with the conscience of the conscience becoming more and more transfersed with the conscience becoming more and more transfersed with the conscience of the conscience becoming more and more transfused with the religious senti-

TWO ELEMENTS IN EVOLUTION TWO ELEMENTS IN EVOLUTION.

This progress was of two kinds: Negative, by the elimination of all forcign elements, such as the sentiments, of family or nationality; Positive by allying itself with the intellectual and moral improvement of man which resulted in broadening and clarifying the conception of the divine whilst at the same time the religious sentiment became more elevated and more intense. more intense.

The progress of faith is explained by the self same causes which originated faith. To these causes however, must be added the influence of those religibe added the influence of those religi-ous geniuses whom we call prophets, of whom Jesus Christ was the greatest. They assisted in the progress of faith, either because they presented in their lives and their preachings, something mysterious which faith having seized on, finally attributed to the divinity : hey were favored with nev and original experiences in harmony with the needs of the times in which they lived.

The progress of dogma is due principally to the obstacles which faith has to surmount, to the enemies which it has to conquer, to the contradictions which it has to remove from its path. Add to all this a perpetual effort to penetrate ever more profoundly its own penetrate ever more profoundly its peculiar mysteries. Thus—to ourselves to one example—it has bap-pened that this divine something which faith recognized in Christ went on growing and becoming ever more ex-alted in the eyes of believers, till at

last they made Him God.

The principal factor in the evolution of worship is the necessity of adaptaof worship is the necessity of adapta-tion to the customs, traditions and ex-isting forms of civil societies. Again there is the need of drawing a moral profit from acts which are sanctioned by long usage. Finally for the Church, Evolution is the need she has of con-forming herself to historical conditions and of adapting herself to existing forms af society. This is religious

Evolution.

Here we would have you note wellthe theory of needs or necessities. It has been hitherto the basis of everything. Upon it is founded the famous method to which the Modernists have given the name " historic method.

We have not quite finished with Evolution. Evolution is due, no doubt, to these stimulants called needs; but, under their action alone, Evolution would be liable to break with tradition would be label to break with tradition and thus turned saide from its primitive vital principle it would lead to ruin rather than to progress. In order to state more plainly the views of the Modernists, let us add that Evolution results from a conflict of two forces, one of which tends towards progress, while the other tends to conservatism

The conservative force in the Church is tradition, and tradition is represented, by religious authority. This is so, de jure and de facto : de jure, be-cause to defend tradition is for authority a sort of natural instinct; de facto because authority raised as it is above of ordinary life feels the contingencies hardly, or not at all, the stimulus of progress. Progressive force is that which responds to the profound needs or men, which lies deep in the individual consciences, and ferments there who are in close touch with life. Here, Venerable Brothers, you see the outveneratis of the pernicious doctrine, which would make the laity a factor of progress in the Church. Now, it is in virtue of a sort of a compromise between the conservative and the progressive forces, that changes and progress are realized. The individual consciences, some of them at least, re-act upon the collective conscience. The latter, in its turn, exerts pressure upon the depositaries of authority, until finally the latter agree to compromise their differences. After the pact is made the collective conscience

watches over its maintenance. THE GRIEVANCES OF THE MODERNISTS. We can now understand the astonishment of the Modernists when they are reprimanded or punished. What is imputed to them as a fault, they regard as a sacred duty. In close touch with the consciences of individuals, they know their needs much better than know their needs much better than any one else, certainly far better than ecclesiastical authority. Figuratively speaking, they incarnate these needs in themselves. Having pen and ink at their command and possessed of the gift of oratory, they deliver public speeches and write for publication, deeming it their sacred duty to do so. Let authority reprimand them as much deeming it their sacred duty to do so.
Let authority reprimand them as much
as it pleases; they have their own conscience on their side, and an inward
experience which tells them with absolute certainty that they should be
praised, not blamed. Then they reflect that, after all, progress is not
made without a crisis, nor can there be
a crisis without victims. They are a crisis without victims. They are willing to be victims in the same way Christ and the Prophets were.

They harbor no bitterness against authority which ill treats them. Authority, after all, is only discharging its duty. They only deplore the fact that authority should remain deaf to their warnings, because in the meanwhile obstacles increase in the path of souls in quest of the Ideal. But assuredly the time will come,

bowing their heads they, audacity than ever, empiratellectual resources as energy to the carrying out gram they have mapped or selves. They voluntarily tactics for two reasons. I they hold that one m ate authority, not dest secondly, because they w in the bosom of the Chui for the gradual change of conscience, thereby un fessing that the common not with them, and that right to claim that they

Thus, Venerable Brothe ernists are trying to p doctrine that there is n and immutable in the C and immutation in the Chave had precursors, of IX., Our predecessor wenemies of Divine Rethauman progress, and with and audacity truly sacted to introduce it introduced to introduce as if this religion. religion, as if this relig the work of God, but the philosophic invention, being made more perfe efforts. (Encyc. 1846) As regards Revelation ally Dogma, the doctrin ernists has nothing new find the Modernist doctr

in the Syllabus of Pius I is enunciated in these to Revelation is imperfect quently subject to a c indefinite progress corre the progress of human r the progress of human r bus, Prop. 5.) The doc more solemnly condemne eil of the Vatican: T the faith which God had not given to human int philosophic system whi perfect, but as a divis trusted to the Spouse of faithfully guarded and terpreted by her. The meaning of degmas at fined by our Holy Moth should be retained, and abandon this meaning abandon this meaning text or plea of a more prehension of the trut Filius.) Nor is the our knowledge even faith impeded. On the is aided and promoted the Council of the Va on the same subject, ad lore, intelligence, scien increase and progress vigorously in individus the masses; in the liever as well as in the throughout the ages as but let this take place with the same dogma, the same acceptation. THE MODERNIST HISTOR

After having studied as philosopher, believed it now remains for us as historian, critic, a former. Some Modernists wi

selves to the study of have a great dread of philosophers. They have the slightest k ophy and in so doing markable astuteness really fear is that the pected of injecting i conceived philosophic would expose them to being sufficiently object much in use. Yet it is to prove that their conclusions are essent of the philosophical p history and their crit works of philosoph three laws are embod principles of their p dealt with, namely, agnosticism, the prin-figuration of thing finally, the principle given the name of dis Agnosticism decla like every other scie with phenomena. C and all intervention affairs, should be r which is their exclu something should which the divine a mingle (for instance, Church and the Sac be necessary to reso mental components i tory and what is cosigned to faith. Her

so much in vogue a ists, between the Christ of fa Church of history of faith, between of history and the chithest of the christ of the christ of history and the christ of faith, and so on. human element itse documents which for the historian has entired by faith. has been raised at conditions. It is to eliminate also al to faith and assign the history of fa case of Jeans Ch eliminated which is not His natural condition ception psychology with the country in with the country in and with the age Finally, by virtue sophical principle, long to the provine a subjected to a the judgment of the should be eliminat assigned to faith all appropriate in its notification. characters of the p

narrated. Thus the Modern Savior never utte could not be under tudes that surro therefore draw th the allegories one discourses, must His real history faith. The quest