

tongues of fire." Then did He at once begin His two-fold office in the Church, of fostering the germs of faith and doctrine in order to their growth and extension for the welfare of the people, and of guarding the deposit of faith from the incursions of error and heresy. It is in this latter office particularly that the Holy Spirit has performed most beneficent works for the preservation of truth in the world. From the apostolic age itself when the Gnostics, eager for novelties and given to superstition, caused some anxiety to the very Founders of Christianity, down to the last efforts of erring humanity which found expression in the synthesis of all heresies — Modernism, history furnishes abundant proof of St. Paul's prediction, that "there must be heresies." And, in the whole range of history, there is not found a more complete overthrow of error, or a more triumphant vindication of Christian truth, than that displayed in the Syllabus of Pius X. and in his immortal Encyclical condemning Modernism.

Never before was the Church so covertly and insidiously attacked by the spirit of error, as in these, our own days, and that with a persistence that promised her extermination. The heresiarchs of history rarely attacked her on more points than one; the many-sided Modernist, rising up from within her own bosom, made a simultaneous attack all around her, and his success meant her annihilation. Nothing could be more profitable to us or more fitting for our age than the minute and careful study of the great Encyclical itself; for it shows us at once both the erring spirit of the times and the divine action of the Holy Ghost in guarding through His Pontiff the deposit of faith. Lest this may not be convenient to all, and that no one may be ignorant of its leading features, it is well to note the Modernist's chief points of attack. He would deny the historical truth of revealed Christianity as found in the Gospel to-day, and deprive