

ENCYCLICAL LETTER OF MOST HOLY FATHER PIUS X.

CONTINUED FROM PAGE FIVE.

most manifest services of the Church and the Apostolic See, which they do not make of our services a cause of suspicion which with wily art they insinuate into the ears and the minds of the masses, saying and travestying everything said or done by the Church as though it concealed some impending danger for society, whereas the plain truth is that it is mainly from Christ through the Church that the progress of real liberty and the purest civilization has been derived.

Concerning this war from outside, waged by the enemy without, by which the Church is seen to be assailed on all sides, now in a sort of open battle, now by cunning and by wily plots, we have frequently warned your vigilance, Venerable Brothers, and especially in the Allocution we delivered in the Consistory of December 16, 1907.

THE INTERINE WAR ON THE CHURCH.

But with no less severity and sorrow have we been obliged to denounce and to put down another species of war, intestine and domestic, and all the more disastrous the more hidden it is. Waged by unnatural children, nestling in the very bosom of the Church in order to rend it in silence, this war aims more directly at the very root and the soul of the Church. They are trying to corrupt the springs of Christian life and teaching, to scatter the sacred deposit of the faith, to overthrow the foundations of the divine constitution by their contempt for all authority, pontifical as well as episcopal, to put a new form on the Church, new laws, new principles, according to the tenets of monstrous systems, in short, to deface all the beauty of the Spouse of Christ for the empty glare of a new culture, falsely called science, against which the Apostle frequently puts us on our guard. Beware lest any man cheat you by philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ.

By this figment of false philosophy and this shallow and fallacious erudition, joined with a most audacious system of criticism, some have been seduced and become vain in their thoughts, having rejected good conscience they have made shipwreck concerning the faith, they are being tossed about miserably on the waves of doubt, knowing not themselves in what port they are at sea, and, wasting both time and study, lose themselves in the investigation of abstruse trifling, and thus grow estranged from the study of divine things and of the real springs of doctrine. This hot-bed of error and perdition (which has come to be known commonly as modernism from its craving for unhealthy novelty), although denounced several times and unmasked by the very excesses of its adepts, continues to be a most grave and deep evil. It lurks like poison in the vitals of modern society, estranged as this is from God and His Church, and it is especially eating its way like a cancer among the young generations which are naturally the most inexperienced and heedless. It is not the result of solid study and true knowledge, for there can be no real conflict between reason and faith. But it is the result of intellectual pride and of the pestiferous atmosphere that prevails of things of religion, united about and dissembling, borrowing the name and some sanctity of Christianity but without its life and truth.

Now in all this it is not difficult to recognize one of the many forms of the eternal war waged against divine truth, and one that is all the more dangerous from the fact that its weapons are craftily concealed with a covering of fictitious piety, ingenious candour and earnestness, in the hands of factious men who use them to reconcile things that are absolutely irreconcilable, viz., the extravagances of a feeble human science with divine faith, and the spirit of a frivolous world with the dignity and constancy of the Church.

ENGLAND AND FRANCE IN THE TIME OF ANSELM.

But if you see all this, Venerable Brothers, and deplore it bitterly with us, you are not therefore cast down or without all hope. You know of the great conflicts that other times have brought upon the Christian people, very different though they were from our own days. We have but to turn again to the age in which Anselm lived, so full of difficulties as it appears in the annals of the Church. Then indeed was it necessary to fight for the altar and the home, for the sanctity of public law, for liberty, civilization, sound doctrine, all of which the Church alone was the teacher and the defender among the nations, to curb the violence of princes who arrogated to themselves the right of treating upon the most sacred liberties, to eradicate the vices, ignorance, and uncleanliness of the people, not yet entirely stripped of their old barbarism and often enough refractory to the educating influence of the Church, to rouse a part of the clergy who had grown lax or lawless in their conduct, inasmuch as not infrequently they were selected arbitrarily and according to a perverse system of election by the princes, and controlled by and bound to these in all things.

Such was the state of things notably in those countries on whose behalf Anselm especially labored, either by his teaching as master, by his example as religious, or by his arduous vigilance and many-sided activity as Archbishop and Primate. For his great services were especially accomplished for the province of Gaul which a few centuries before had fallen into the hands of the Normans, and by the islands of Britain which only a few centuries before had come to the Church. In both countries

the convulsions caused by revolutions within and wars without gave rise to looseness of discipline both among the rulers and their subjects among the clergy and the people.

Abuses like these were bitterly lamented by the great men of the time, such as Lanfranc, Anselm's master and later his predecessor in the See of Canterbury, and still more by the Roman Pontiffs, among whom it will suffice to mention here the courageous Gregory VII, the intrepid champion of justice, unswerving defender of the rights of the Church, vigilant guardian and defender of the sanctity of the clergy.

NEWS FROM SCOTLAND.

Right Rev. Aeneas Chisholm, Bishop of Aberdeen, has been appointed by the Aberdeen University authorities to represent this ancient seat of learning in the North of Scotland, at the forthcoming anniversary celebrations in connection with the University of Louvain, Belgium. Catholics throughout Scotland are much gratified at the distinction thus conferred upon Bishop Chisholm.

His Lordship is probably the first Catholic Bishop since the so-called Reformation to be asked to proceed to the Continent as the representative of a non-Catholic university. However, the act is a graceful one on the part of the Senatus of Aberdeen University, and is more appropriate and fitting than one unacquainted with the origin and history of the institution would imagine. Aberdeen University was founded by Bishop Elphinstone towards the end of the fifteenth century, by the authority of the Pope and with the support of James IV., King of Scotland. Bishop Chisholm is the successor of the saintly founder, and this fact was recognized in a signal manner at the University quatercentenary celebrations when he received the honorary degree of LL. D.

In September 1907, when large extensions were opened by the king and queen, Bishop Chisholm was a prominent figure in the procession of dignitaries from all parts of the earth, and with him was Father Fleming, Provincial of the Franciscan Order, who wore his monastic habit. Father Fleming's part in the proceedings was also peculiarly significant, as it was the monastery of the Franciscan Order in Aberdeen which formed the first buildings of Marischal College, the medical and scientific section of the university. At the conclusion of the celebrations at Louvain, Bishop Chisholm will proceed to Rome, where by the express command of His Holiness Pope Pius X., he will celebrate his golden jubilee as a priest by saying Mass at the very altar where he offered it up for the first time fifty years ago. Bishop Chisholm's jubilee is to be marked in Aberdeen by the presentation to him of his own portrait painted by an eminent Scottish artist.

THE CHURCH AND THE BIBLE.

A most interesting conference was given at the Oblate Fathers Scholasticate, Ottawa, on Tuesday evening, May 25th, under the subject of "The Church and the Bible" was under discussion. The position of the Catholic Church was ably set forth, and vindicated by the Reverend Brother Kennedy, Sudbury, against the speciously-presented objections of the Reverend Brother Edward Paquette, Montreal, who defended the Anglican "Media," while the Reverend Brother Chevigny, St. Albert, assumed the position of an earnest enquirer with a tendency to Modernism.

The arguments of Bro. Kennedy, incisively and vigorously presented, were frequently interrupted by the caustic comments of Brother Chevigny, or the milder protests of Brother Paquette. The first part of the discussion reached its climax when Brother Kennedy undertook to defend the thesis of Papal Infallibility.

A short interval, during which the Scholasticate Orchestra gave a selection of music, was succeeded by the second part of the controversy during which the claims of the Roman Pontiff scored a decisive victory over the ingenious opponents. The discussion was brought to a conclusion amidst hearty applause, after which the Scholasticate Choral Society under the direction of the Revd. Bros. Paquette (Marieville) was heard to advantage in a briskly sung chorus.

SUMMER PILGRIMAGES TO ST. IGNATIUS' SHRINE.

ERECTED NEAR WAUBAUSHENE IN MEMORY OF FATHERS DE BRÉBECQ AND LALLEMANT.

Weekly pilgrimages to the shrine will be resumed on Thursday, May 27th. On that day, at every Thursday till October 1st, there will be Holy Mass and sermon at 9 o'clock in the shrine. Pilgrims coming by railway will have, this year again, to land in Waubausene at the Grand Trunk station, as the new Canadian Pacific line, between Coldwater and Victoria Harbor, is not yet open to passenger traffic, though we are now in communication with the company to obtain some special excursion trains from Montreal, Toronto, Sudbury, etc., that will come directly and land pilgrims at the very foot of the holy hill. Notice of above excursions will be given in due time.

A large waiting room has just been built near the shrine for the protection of pilgrims against rain.

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BLESSED MADELEINE SOPHIE.

Monday, May 25th, was celebrated for the first time at the Sacred Heart Convent in London, the office and Mass in honor of the Blessed Foundress of the Religious of the Sacred Heart. Just a year ago this holy woman was beatified and the Holy Father appointed May 25th, as her feast day. In all the houses of the Society which are now to be found in every country, except France, this day is one of great rejoicing and holy festivity. London, blessed with a convent of the Sacred Heart, was not the least among the many places to do honor to the Beata.

The chapel, always bright and attractive, was on Monday a picture of beauty—the marble altars aglow with innumerable lights—the fragrance of lilies and roses—the sweet tones of the young pupils—all served to enchant the visitor and make one think of the joys of Heaven. To the right of the main altar is erected the shrine of the Blessed Madeleine Sophie. Loving hands and generous hearts worked well to decorate the precious spot. Here again lights and flowers, gifts of her children of yesterday and today, are in abundance around her picture, and her holy countenance shines radiantly on her beloved ones.

A DESERVED HONOR.

The Casket informs us that a special feature in connection with the closing exercises of the University of St. Francis Xavier, Antigonish, was the conferring of the degree of Doctor of Science on Rev. I. J. Kavanagh, S. J., M. A., B. Sc., of Loyola College, Montreal. Dr. Kavanagh, whose standing in the scientific world ranks high, was, it will be remembered, associated with the Government expedition sent a few years ago to the coast of Labrador to make some astronomical observations. The genial Doctor very kindly consented to deliver the baccalaureate sermon, and his simple, graceful and practical discourse made a deep impression on the audience. At the end of the sermon the Rev. Alex. MacDonald, Bishop of Victoria, gave Benediction of the Blessed Sacrament.

Annual Retreat at Loretto Academy, Niagara Falls, Canada.

The pupils of this ideally located convent school, closed their annual retreat last Sunday. The exercises were brought to a close by Benediction of the Blessed Sacrament and the conferring of the Papal Benediction.

The Beggar and the Lost Crucifix.

A holy relic dropped by careless hands. And heeded not, nor claimed, it sadly lay. Exposed to rude and sacrilegious hands. Upon a cross of ebony and gold. The sacred figure of the Crucified. Gleamed of pure ivory—wrought in days of old. By master hands which tolled for Him who died.

A Lesson of Springtime.

Just outside my window. In the leafy shade of the trees. Two little red-breasted songsters. As busy as two little bees. Are planning and toiling and building. A dear little, queer little home. With myriads of leaves for a garden. And heaven's own blue for a dome.

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