

MODERNISM AND THE PAPAL ENCYCLICAL.

CONTINUED FROM PAGE THREE.

Broken. A formula, therefore, cannot be treated merely like a separable factor—as a vessel in which water is carried, or a vesture in which a body is clothed. I can put the water into a new vessel, and then am free to discard the former one, or I can vest the body in a new clothing, and then cast aside the old, and in such cases the rejected vessel and clothing have no longer any connexion or relation with what was carried or clothed. Not so with the formula of a truth. Formulas are "sound forms of words," or "types," as the Fathers aptly call them. They are not mere counters and symbols, but are, as far as they go, true images or pictures of the truth which they express. They preserve the likeness of what they represent, even when fuller and more graphic portraits come to be hung on the wall beside them. The adoption of the new formula does nothing to falsify or evacuate the old. I may indeed find a better formula for expressing the truth, but the old formula remains, inalienably, as long as the words retain their meaning, its power of expression in its own degree, and in its claim on my assent, so that it can neither be discarded, or denied. I may express the Incarnation in the simple formula "Christ is the Son of God," and later on I may find a better formula in the Nicene profession that Christ is "consubstantial to the Father." But the finding of the latter formula gives me no right or title to reject or deny the old primitive one, which retains its expressiveness and remains in its order and measure to be true and undeniable. It is thus that any true development of dogma must proceed from age to age in a fuller, clearer and more explicit formulation, but never casting away from its treasure the old in the bringing forth of the new. We may not deny the Apostles' Creed because we recite the Nicene. It is this natural permanence and perpetuity in the sphere of formula which enters into the meaning of the stability of dogma as a factor of its true development, and lies behind the teaching of the Encyclical against the Modernists.

IV.—THE DENIAL OF THE INSTITUTION OF THE SACRAMENTS BY CHRIST IN PERSON.

It was not only the dogmatic, but the sacramental system of the Church which was impugned by Modernism. If to the Catholic the sacraments were mere symbols which by their nature or association tended to excite the religious sense, much as the sight of a religious picture tends to awaken devotion, it would matter but little when or by whom they were instituted. But it is a principle of Catholic faith that they are outward signs to the administration of which is annexed by divine ordinance the bestowal of grace and the application of the merits of Christ. As no one but Christ can send the Holy Spirit or apply the saving merit of redemption, it follows from the very nature of the position, that no other person than Christ could institute a sacrament, and that while the choice of the outward elements of the sign might in the case of this or that sacrament be left to the discretion of the Church, the institution of the sacrament itself and the creation of the nexus between its outward sign and the inward grace could no more be attributed to man or any society of men, than could the authority of grace or the divine application of the merits of the Saviour.

To meet the exigencies of its evolutionary theory, the Modernist system held that Christ Himself in person did not institute any of the sacraments, not even those of baptism or the Eucharist. It was maintained that in celebrating the Last Supper, Christ had no thought of founding either sacrament or sacrifice; and that personally He never gave any charge that His followers should be baptized in the name of the Three Persons of the Trinity. It holds that all the sacraments have been instituted after the days of Christ, and gradually, in the course of time by His followers. It adds, in fact, that Christ in Person never instituted the Church, or had any idea that He was to be the Founder of any organized society. Modernists urge that the life and spirit of Christ survive in His followers, and that therefore the Church and the sacraments instituted by them may be said to be instituted by Christ, although not immediately or personally, but this plea is not one which would in the least meet the requirements of the Catholic position. No human society, however much filled with the life of Christ, could have any conceivable competence to institute sacraments involving an objective supernatural change, such as the Real Presence, Transubstantiation, or even baptismal regeneration. They could only be imagined to do so, at the most, by a commission from Christ, and in that case Christ Himself would be the real institutor. But that is precisely what Modernism denies, since it maintains that Christ Himself had neither any knowledge, or any intention on the subject. It is thus that the very duty and safeguarding of the Catholic sacramental system necessitates the condemnation of the theory of sacramental evolution. That is only to say that if a sacrament be by its nature a divine work of Christ as the author of grace and redemption, it may in given cases be evolved as to the elements of its outward sign, but not as to its institution.

V.—SPIRITUAL DEMOCRACY.

The Modernist conception of the Church is a collectivity of consciences, teaching and ruling through a Magisterium which itself has empowered and established. It is thus a spiritual democracy in which we may say that

conscience is invested with a universal suffrage. At all events, the collectivity of consciences becomes the ultimate source of control, and therefore the ultimate court of appeal, seeing that it is from it that Popes, Bishops and priests hold their mandate of authority. This democratising of the constitution of the Church is the logical outcome of the system, for if Christ did not institute the Church, He could not commission it, and if His followers formed and founded the Church by themselves, the same power which constituted it naturally must retain the ultimate and inalienable authority to govern it. To the Catholic Church, the founding and the commissioning of the Church was the personal work of Christ, who not only laid her foundations in the Apostles and charged her to teach the nations, but sent down upon her His Holy Spirit for the purpose. Her powers are thus derived from Christ and His Apostles, and her constitution in the matter of teaching, ministry, and government is necessarily Christocratic and Apostolic, and the theory of her being a spiritual democracy, or in a fold in which the sheep ultimately commission, teach, and control the shepherds, would be to her a complete perversion and inversion of the divine order. Logical dualism is in truth broader and sounder than illegical monism, and one may be excused for feeling that the tendency to apply to the Church the principles of democracy as representative government and popular control seems derived in some measure from a certain narrowness and confusion of thought. In civil government, the end to be attained, the temporal welfare of society, is one within the lines of the natural order, and therefore quite within the rational reach and competence of men themselves to attain it. Nothing is more natural than that in such a sphere the powers of government should be given by God in their natural endowment to the people, and through them to their rulers, and every citizen may be said to carry in his brain and in his right arm his eligibility, if not his claim, to the suffrage. But in the spiritual domain, by the very nature of things, the position is reversed. The end to be attained—the soul's salvation—is supernatural and beyond the reach of our natural capacity, since Christ alone can effect it. In the society established for the purpose it was just as logical that the constituent and controlling powers should come downwards from Christ and His Apostles to the rulers for the people, as it was that in the State they should come upwards from the people to the rulers. As Christ Himself expressed it, "You have not chosen Me, but I have chosen you." There is, of course, as St. Thomas has pointed out, a very true sense in which the Catholic Church is democratic, but her constitution is apostolic, and her authority to teach, to minister, and to govern she holds directly from Christ and His Apostles, and not from the souls over whom and for whom these powers are exercised. Hence Plus the Tenth in his Encyclical reminds us that the Modernist theory in this point is a subversion of the divine constitution of the Church, which has long since been pronounced an heresy.

FIVE-MINUTE SERMON.

Sunday within the Octave of the Ascension.

THE ASCENSION.

"And the Lord Jesus after He had spoken to them, was taken up into heaven." (St. Mark xiv. 19.)

In looking back over the life of our Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work. As every mystery of His life began with the Incarnation of our Lord, so they all end with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when insults were heaped upon Him and when He was condemned to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what they do," all are finished by the majesty of His Ascension, than which nothing can be more noble, nothing more glorious. He ascended to the gates of heaven, and to possess the kingdom He had purchased by His passion and death, and in order to show us that the kingdom He spoke of was not of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the natural and are eternal.

Our Lord's Ascension leads us to think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven, He gave us a model to follow no less than by His suffering and death. By His Ascension our Lord would show us that although we are in the world we should not be of the world, that our minds and thoughts should be directed heavenward. By the Ascension of our Lord the gates of heaven are opened and a place is prepared for every one of us, for He said, "I go to prepare a place for you; and there we shall find Him, ready to be our advocate before the throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earnest desire than the thought of our Lord's Ascension? Should the thought of all our hearts with gratitude? Should it not compel us to forget ourselves and our surroundings—should it not make us think of God and our eternal home? Our Lord says: "Where one's treasure is, there is his heart also."

But now, my dear brethren, have you followed the thought of our Lord's Ascension? Do you seek worldly happiness often at the expense of eternal happiness? And yet those who have been the most successful and most ardent in the pursuit of the riches and the joys of this world have finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoyments which are yours in common with the brutes, and not only momentary in their duration and bitter in their end, but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy of a rational man. All others are below our level, and to think of following them, of satisfying ourselves with them, is an insult to our regenerated nature, to that nature our blessed Lord deigned to take upon Himself and to bear aloft with Him to paradise.

A day like this is a favorable occasion to store one's soul with the virtues of hope. Our Lord brings into the Father's presence the five wounds and the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the jewels with which our Saviour has purchased our salvation. Let us be full of courage, then. Let us call out to our Lord, "Remember me, now that Thou art come into Thy Kingdom. I am a sinful man, but I am sorry; give me the grace of purity. I am a drunkard; oh! cure me of my dreadful appetite for drink. I am a worldling; teach me the value of eternity. I am quarrelsome; give peace and god will to my stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dispositions for a good confession and Communion for our Easter duty.

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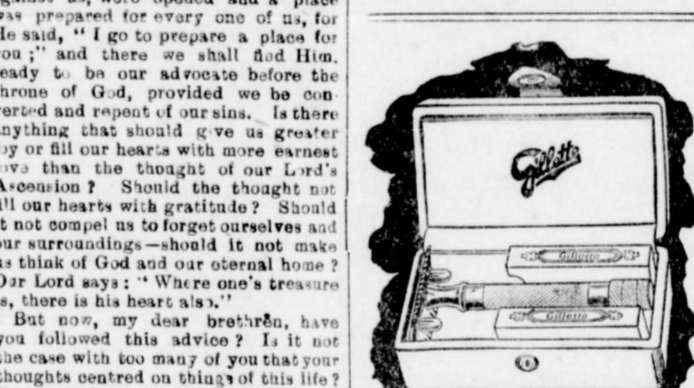
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SIR CHARLES SANTLEY. A FAMOUS AND OLD TIME CATHOLIC SINGER OF ENGLAND. Charles Santley, of England, the famous singer, was made a knight a short time ago. The Tablet in a comment on the incident said: "He joins the company of 'musical knights' which is made all the worthier by his accession as it was also by that of Sir Edward Elgar."

Only five months ago the public which Santley has delighted so long and his fellow artists whose homage he has won kept the golden jubilee of his professional life. From the time of his first great success in opera in 1859, he has gone steadily forward in fame, and was hailed at his jubilee as "the greatest baritone vocalist that these islands have produced."

Gounod composed the air of "Avant de quitter ces lieux" (Valentine's Farewell in "Faust") expressly for him after he had completed the score of the opera, so impressed was he with the range and power of Santley's voice. Not less brilliant than his connection with opera were Santley's appearances in oratorio; but to the younger generation of his lovers, his art has been chiefly associated with the concert room. He has made the reputation of several song writers, to whose work his exquisite interpretations first gave currency. It is now twenty-seven years since Santley became a Catholic, and his constant appearances in Catholic choirs, at Catholic functions and in aid of Catholic charities have endeared him to his followers.

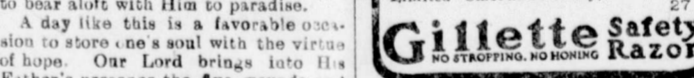
He has been twice married, in 1859, to the late Gertrude Kemble, a granddaughter of Charles Kemble, the actor, who could claim kinship with a yet greater actor in life's drama, the venerable John Kemble, an English martyr; and, in 1884, to Elizabeth Mary, daughter of George Rose Lines.



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