6

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X.

Oshawa Metal Keduce fire-risks. Metal Two thousand designs for stores. Ceilings dences, etc. Write for handsome CONTINUED FROM PAGE THREE. sons who are trying by their cunning systems to overthrow from the founda-tions the very constitution and essense of the Church, to stain the purity of her PEDLAR People of Oshawa doctrine, and destroy her entire dis-cipline. For even still there continues came rightly to be esteemed and cele to circulate that poison which has been inoculated into many even among the clergy, and especially the young clergy, who have, as We have said, become inbrated as their precursor. Not, indeed, that the Doctor of Aosta reached all at once the heights of theo logical and philosophical speculation fected by the pestilential atmosphere, in their unbridled craving for novelty which is drawing them to the abyss and or the reputation of the two supreme masters Thomas and Bonaventure. The ater fruits of the wisdom of these last drowning them.

did not ripen but with time and the collaboration of many doctors. Anselm THE CONFLICT BETWEEN FALSE SCIENCE himself, with that great modesty so characteristic of the truly wise, and with all his learning and perspicacity,

AND FAITH. Then again, by a deplorable aberra-tion the very progress good in itself, of a positive science and material proswith all his rearring and persphericity, never published any writings except such as were called forth by circum-stances, or when compelled thereto by some authority, and in those he did pub-lish he protests that "if there is anyperity, gives occasion and pretext for a display of intolerable arrogance display of intolerable arrogance towards divinely revealed truth on the part of many weak and intemperate minds. But these should rather rememthing that calls for correction he doe not refuse the correction," may, when ber the many mistakes and the frequent contradictions made by the followers of rash novelties in those questions of a speculative and practical order most vital for man : and realize that human pride is punished by never being able to be coherent with itself and by suffer-ing shipwreek without ever sighting the ber the many mistakes and the frequent connected with the faith, he tells his disciple: "you must not so cling to what we have said as to abide by it obstining shipwreck without ever sighting the port of truth. They are not able to profit by their own experience to humble themselves and " to destroy the counsels and every height that exalteth itself against the knowledge of God and

itself against the knowledge of God and brings into captivity every understand-ing even unto the obedience of Christ." Nay their very arrogance has led them into the other extreme, and their philosophy throwing doubt on every-thing in darkness has involved them : hence the profession of agnosticism with other absurd doctrines springing from an infinite series of systems in disfrom an infinite series of systems in dis-cord with one another and with right reason; so that "they have become rough in their thoughts for profesvain in their thoughts. . . for professing themselves to be wise they became fools

But unfortunately their grandilo quent phrases and their promises of a new wisdom, fallen as it were from heaven, and of new methods of thought, have found favor with many young men as those of the Manicheans found favor with Augustine and have returned these aside, more or less unconscious-lessly, from the right road. But concerning such pernicious masters of an insane knowledge of their aims, their illusions, their erroneous and disastrous systems. We have spoken at great length in Our Encyclical Letter of Sep-8, 1907, Pascendi dominic gregis.

FALSE SYSTEM OF ANSELM'S TIME Here it is well to note that if the dangers We have mentioned are more serious and more imminent in our own days, they are not altogether different from those that threatened the doctrine of the Church in the time of St. Anselm and that we may find in his labors as doctor almost the same help and comfort for the safeguarding of the truth as we found in his apostolic firmness for the defense of the liberty and the rights of the Church,

Without entering here in detail into the sun at noon, against eagles who-gaze at the sun unblinkingly." the intellectual state of the elergy and the interfectual state of the dergy and people in that distant age, there was a notable danger in the two-fold excess to which the intellects of time were THE DOMAINS OF PHILOSOPHY AND CR

where, the perverse opinion of the There was at the time a class of lightwhere, the perverse opinion of those when conceded too much to philosophy by attributing to it the right to invade the domain of theology. In refuting this foolish theory he defines well the conminded and vain men, fed on a super-ficial erudition, who became incredibly ficial erudition, who became incredibly puffed up with their undigested culture, and allowed themselves to be led away by a simulacrum of philosophy and dial-ectics. In their inane fallacy which fines proper to each, and hints sufficient clearly at the functions of reason in It clearly at the innertials of reason in the things of divinely revealed doc-trine: "Our faith," he says, "must be defended by reason against the impious." But how and how far? The question is it ectics. In their inane fallacy which they called by the name of science, "they despised the sacred anthority, dared with impious temerity to dispute one or other of the dogmas professed by Catholic faith. and in their fool-ish pride considered anything they could not understand as im ossible, in-stand of confessing with humble wisdom But how and how far? The question is answered in the words that follow: "It must be shown to them reasonably how unreasonable is their contempt of us." The chief office, therefore, of and of confes that there might be many things be-yond the reach of their comprehension . For there are some who immedjately they have begun to grow the horns of an overweening knowledge horns of an overweening knowledge -not knowing that when a person thinks he knows something he does not vet know in what manner he shull know it—before they have prove solritual wings through firmness in the faith, are wont to rise presump-ing to the highest onestions of the transly to the highest questions of the sith. Thus it happens that while. rise promaturely by their intelligence, in it lass of intelligence brings them down to manifold errors." And of such d ren to manifold errors." as these we have many painful examples tor our eyes ! O hers sgain there were of a more timid nature, who in their terror at the many cases of those who had made shipwreck of the faith, and fearing the danger of the science that puffeth up, wont so far as to exclude altogether th use of philosophy, if not of all rational discussion of the sacred doctrin THE VIA MEDIA BETWEEN PRESUMPTION AND NEGLIGENCE. Midway between these two excesses while it abhors the presumption while it above the presumption of the first plays who 'puffed up like bladders with the wind of vanity' (secording to the phrase of Gregory XIV, in the suc-porting age) "went beyond the true moding age) "went beyond the t limits in their efforts to establish the faith oy natural reason, adulterating the word of God with the figments of the philosopher," so too it condemns the negligence of the second class in their excessive neglect of true investiration, and the absence of all desire in them "to draw profit from the faith for thair intelligence," especially when their office requires of them to defend the Catholic faith against the errors that arise on all sides. ANSELM AS THE PRECURSOR OF THOMAS AND BONAVENTURE. For this defence, it may well be said that Anselm was raised up by God to point out by his example, his words and his writings, the safe road, to unseal for the the common good the springs of Christian wisdom and to be the guide and ruin of those Catholic teachers who siter him taught "the sacred letters by the method of the school," and who thus

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the question is a debated one, and not

ately, when others with more weighty

his conclusions and treated more

questions affecting the Saored Scrip-tures, these dialecticians of our time are

to be completely debarred from the discussion of spiritual questions." And the reason he assigns for this is especial-

ly applicable now to those who initate them under our eyes, repeating their old errors: "For in their scale, reason,

which should be the king an athe guide of all that is in man, is so mixed up

or all that is in man, is so mixed up with corporal imaginations that it is impossible to discatangle it from these, nor is itself able to distinguish row these the things that it alone and show them

the things that it alone and pure should contemplate." Appropriate, too, for our own times are those words of his in

which he ridicules those false philosop-

hers, "who because they are not able to

understand what they believe dispute-the truth of the faith itself, confirmed by the Holy Fathers, just as it hats and owls who see the heaven only by night

were to dispute concerning the rays of

THEOLOGY.

Hence too he condemns, here or elso

se who

vanity.

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arguments succeed in overthrowing ours and establishing opinions against them; should that happen you will not deay at When, therefore, theologians search and the faithful ask for reasons concern-ing our faith, it is not for the purpose of founding on them their faith, which has for its foundation the authority of God least that what we have said has bee of profit for exercise in controversy." Yet Anselm accomplished far more revealing; yet, as Anselm, puts it, " as right order requires that we believe the profundities of the faith before we prethan he ever expected or than others expected of him. He secured a position in which his merits were not dimmed by sume to discuss them with our reason, the glory of those that came after him, not even of the great Thomas, even so it seems to me to be neglige after we have been confirmed in the when the latter declined to accept all faith we do not strive to understand what we believe." And here An-ly and accurately questions already treated by him. To Anselm belongs the distinction of having opened the road to speculation, of removing the doubts of the timid, the dangers of the incautious, and the injuries done by the quarrelsome and the sophistical, "the heretical dialecticians" of his-time as our faith. . . yet they were not able to say all they might have said had they lived longer; and the reason of the he rightly calls them, in whom reason the slave of the imagination and of truth is so ample and so deep that it Against these latter he observes that "while all are to be warned to enter with the utmost circamspection upon

can never be exhausted by mortals ; and the Lord does not cease to impart the gifts of grace in his Church, with whom He pro nises to be until the consumma tion of the world. And to say nothing of the other texts in which the sacred Scripture invites us to investigate reason, in the one in which it says that if you do not believe you will not understand, it plainly admonishes us to ex-tend the intention to the intellect, while it teaches us how we are to advance towards it aperte nos monet intentionem ad ntellectum extendere, cum docet que ad illum debeamus proficiere?" Nor is the last reason he alleges to be neg-lected: "in the midst between faith and vision is the intellectual knowledge which is within our reach in this life, and the more one can advance in this the nearer he approaches to the vision, for which we all yearn."

THE SCOLASTIC METHOD.

watch, With these and the like principles Anelm laid the foundations of the true principles of philosophical and theologi-cal studies which were other most learned men, the princes of scholastic-ism, and chief among them the Doctor of Aquinas, followed, developed, illustrated and perfected to the great honor and protection of the Church. If We have insisted 30 willingly on this dis-tinction of Anselm, it is in order to have a new and much-desired occasion, Venerable Brothers, to inculcate upon you to see to it that you bring back youth, especially among the clergy, to the most wholesome springs of Christian wisdom, first opened by the Doctor of Aosta and nest opened by the Doctor of Aosta and abundantly sariched by. Againas. On this head remember always the instruc-tions of Our Predecessor Leo XIII. of happy memory and these We have Our-self given more than once, and again in the above-mentioned Encyclical Pas-cendi durinici menie. Bitter expedience only too clearly proves every day the oss and the ruin ensuing from the neglect of these studies, or from the pur-suit of them without a clear and sure method; while many, before being fitted or prepared, presumed to discuss the deepest questions of the faith. De-ploring this evil with Anselm, We repeat the strong recommendations made by him : " Let no one rashly plunge into the intricate questions of divine things until he has first acquired, with firmn in the faith, gravity of cosluct and of wisdom, lest while discussing with un-cautions levity amid the manifold twistings of sophistry he fall into the toils of ings of sopaistry at all into the toils of some tenacions error." And this same incations levity, when heated, as so often is the case, at the fire of the pas-sions proves the total rain of serious tradictions of the total rain of serious studies and of the integrity of doctrine. Because, puffed up with that foolish pride, lamented by Anselm in the heretigal dialecticians of his time, they despise the sacred authorities of the Holy Scriptures, and of the Fathers and Doctors, concerning which a more modest genius would be glad to use hdead the respectful words of Anselm : Neither in our own time nor in the future do we ever hope to seek their like in the contemplation of the truth. Nor do they hold in greater account the authority of the Church and of the Supreme Pontiff whenever efforts are made to bring them to a better sense, although at times as far as words go they are lavish of promises of subm ion as long as they can hope to hide themselves behind these and gain credit and protection. This contempt almost hars the way to all well-founded hope of the conversion of the erring ; while they

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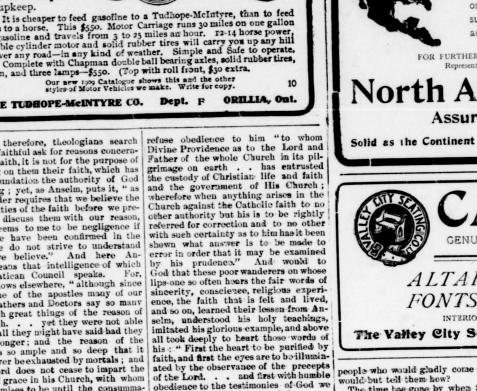
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obedience to the testimonies of God we must become small to learn wisdom and not only when faith and eledience to the commandments are removed is the mind hindered from ascending to the given is taken away and faith is over-thrown, when right conscience is neg-lected."

But if the erring continue obstinately to scatter the seeds of dissension and error, to waste the patrimony of the sacred doctrine of the Church, to attack discipline, to heap contempt on vener-ated customs, "to destroy which is a species of heresy " in the phrase of St. Anselm, and to destroy the constitution of the Church in its very foundations, then all the more strictly must we

clergy are none-too full, we must call on the good lay people to help us. In this great country of ours-dwell sixty millions of people, one-sixth of whom, at the most, are Catholics. Here is the work, then, before us—the conver-sion of America to the faith. It can be done if we will set ourselves about it in earnest; and it must be done if we wish to prove ourselves faithful Catholics. For the good Catholic not only desires to keep his faith and save his soul, but he wishes all men to have the same faith and attain salvation by the practice of that faith. Venerable Brothers, and keep watch, Venerable Brothers, and keep away from Our flock, and especially from youth which is the most tender part of it, so deadly a pest. This grace We implore of God with incessant prayers, interposing the most powerful patronage of the August Mother of Cod and the intercession of the blessed citizens of the Church triumphant; St. Anselm especially, shining light of Chris-tian wisdow, incorrupt guardian and valuant defender of all the sacred rights that faith. of the Church, to whom We would here, in conclusion, address the same words who have not the faith of Christ. shall we do to give it to them? that Our Holy Predecessor Gregory VII. wrote to him during his lifetime. "Since wrote to num auring as interime. "Since the sweet odor of your good works has reached Us, We return due thanks for them to God, and We embrace you heartily in the love of Christ, helding faith to gain it. it for certain that by your example the Church of God has been greatly benefited, and that by your prayers and these of men like you she may ever be liberated from the dangers that hang once a day for the conversion of unbe-lievers in our land, the great works would take a new stride forward. If incerated from the dangers that hang over her, with the mercy of Christ to succour us." Hence We beg your frateraity to implore God assiduously to relieve the Church and Us, who govern it, albeit unworthily, from the pre assaults of the heretics and lead the from their errors to the way of truth. Supported by this great protecti and trusting in your co-operation. We bestow the Apostolic Benediction with all affection in the Lord, as a pledge of heavenly grace and in testimony of Our good-will, on all of you, Venerable Brothers, and on the clergy and people entrusted to each of you.



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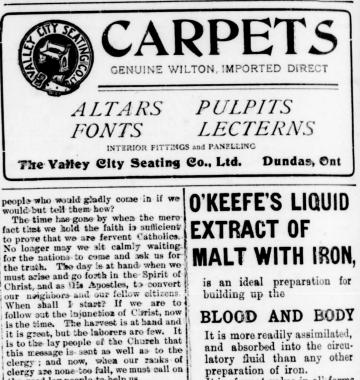
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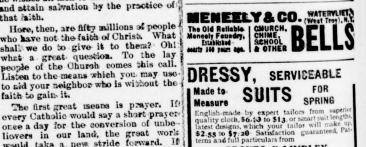
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philosophy ness of our faith and the consequent obligation of believing the divine author-ity proposing to us the profoundest mys-teries, which with all signs of credibility that testify to them, are supremely worthy of being believed. Far different is the proper function of Christian theology, which is based on the fact of revelation and renders more divine solid in the faith those who already profess to enjoy the honor of the name of Christian. "Hence it is altogether clear that no Christian should aispute as to how that is not which the Catholic Chu ch believes with the heart and confesses with the mouth, but even holding beyond all doubt the same faith, loving and living according to it, must seek as tar as reason is able, how it is. If he is understand, let him return able thanks, let him not prepare his horns for attack, but bow his head in reverence."

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FIVE-MINUTE SERMON.

Sunday within the Octave of Corpus Christi.

OUR DUTIET TO THOSE WITHOUT.

"Go out into the highways and hedges, and compet em to come in." (St. Luke xiv.23) What are you doing to help your neighbor, who has a soul to save as well as you? I mean that neighbor who has not the gift of faith. Has it ever oc-

sermons. And thus you shall bring your religion into honor and respect. and also contribute to the saving curred to you that Christ's religion is for all men, and is intended for those who are not in the Church as well as for her faithful members? Have the words, "Go ye out into all the world and preach the Gravel to extraored the intended to the intended the Gravel to extraored the intended to the intend many souls Great are the rewards to him who is the means of saving even one soul from death. If you spent one dollar a year for Catholic books, and another to pay for a Catholie news the Gospel to every creature," lost their paper, you would do-well, nothing very heroic, but something towards meaning? Are not the spiritually poor,

lame, and blind everywhere about us? very heroic, but a Are not the highways and hedges full of spreading the light.

D

sodalities, confraternities, and all relig: icus organizations would at every ing pray for the same object but one short Our Father and Hail Mary, conversions would besome far more frequent Again suppose each devout member of a parish should take to praying for some

particular person, that such a one might receive the gilt of faith, what a multitude would be converted in a few years! rayer can do more than anything etse as it can tring the grace of conversion where words and study are powerless.

The second means of converting out neighbors to the faith is by our teach-ing. We must be ready to answer their questions, ready to ask them question whose answers will lead them to th u to the light. This is a day when people are interested in religious questions, and if we can answer their objections, solve their dous san I diffeuttien, we have in our hands a powerful means of advancing the kingdom of God on earth.

candal monger, a licentious but a good-living, practical Catholic, that blose who are without may be the sooner attracted by the religion which mowledge it is our duty to sequire in the best way we can. Read the books, nakes you what they see you to be. By these means you may become fellowthen, which will make a well-instructed Catholic out of you, and fit you to instruct others in the faith. If a lecture workers with the clergy in the great plan of converting our country which is given in the church, bring along your non-Catholic neighbor; bring him to

Put them in praotice, these means of prayer, teaching, and example, that when our Lord shall come you and many of women on the state of the mar. and has determined ou. of your converts may go into the mar-riage feast, where they shall bless your name for ever.

Mary is "our mother of the pitying beart." As she stood by the Cross of

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We must teach also by example, and show by our lives that what makes us sober; honest, and pure is our religion. Our lives ought to be examples of tentrunkard is fit to bear the name of Datho ic. No libertian perance, uprightness, and pusity. Catho ic. No libertize is worthy faithful. No thiel named among the ought to be classed among the member of the Chusch. Let your zeal for your religion rouse

thing, and yourself ca which says thing and work, to al your on Sunday, raits or shine, to attend Mass. Let it's ir your up to your con-tession and Communication every month, at least. Let your life be an example of what you profession. There is so can not bri and right Nothing w the loss of what you profess. Be not a swearer, of still succee what you profess. Be not a string a liar, a a curser, or a drunkard, a thief, a liar, a bicontious man. Be fidence in lost confid not respective in y end so fa concerned. Then ag is his capi capital, his