

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X.

CONTINUED FROM PAGE THREE.

sons who are trying by their cunning systems to overthrow from the foundations the very constitution and essence of the Church, to stain the purity of her doctrine, and destroy her entire discipline. For even still there continues 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 infected by the pestilential atmosphere, in their unbridled craving for novelty which is drawing them to the abyss and drowning them.

THE CONFLICT BETWEEN FALSE SCIENCE AND FAITH.

Then again, by a deplorable aberration the very progress good in itself, of a positive science and material prosperity, gives occasion and pretext for a display of intolerable arrogance towards divinely revealed truth on the part of many weak and intemperate minds. But these should rather remember 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 suffering shipwreck without ever sighting the port of truth. They are not able to profit by their own experiences, to humble themselves and "to destroy the counsels and every height that exalteth itself against the knowledge of God and brings into captivity every understanding even unto the obedience of Christ."

Nay their very arrogance has led them into the other extreme, and their philosophy throwing doubt on everything in darkness has involved them: hence the profession of agnosticism with other absurd doctrines springing from an infinite series of systems in discord with one another and with right reason; so that "they have become vain in their thoughts. . . for professing themselves to be wise they became fools."

But unfortunately their grandiloquent 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 unconsciously, 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 September 8, 1907, Pascendi dominici gregis.

THE 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 intellectual state of the clergy and people in that distant age, there was a notable danger in the two-fold excess to which the intellects of time were prone.

There was at the time a class of light-minded and vain men, fed on a superficial erudition, who became incredibly puffed up with their undigested culture, and allowed themselves to be led away by a simulacrum of philosophy and dialectics. In their insane fallacy which they called by the name of science, they despised the sacred authority, dared with impious temerity to dispute one or other of the dogmas professed by Catholic faith. . . and in their foolish pride considered anything they could not understand as impossible, instead of confessing with humble wisdom that there might be many things beyond the reach of their comprehension.

For there are some who grow the horns of an ox because they know nothing, and when a person knows something he does not yet know in what manner he should know it—before they have given spiritual wings through firmness in the faith, are wont to rise presumptuously to the highest questions of the faith. Thus it happens that while, . . . against all right rules they endeavor to rise prematurely by their intelligence, in the last of intelligence brings them down to manifold errors. And of such as these we have many painful examples in our days.

Others again there were of a more timid nature, who in their terror at the mere cases of those who had made shipwreck of the faith, and fearing the danger of this science that puffed up, went so far as to exclude altogether the use of philosophy, if not of all rational discussion of the sacred doctrine.

THE VIA MEDIA BETWEEN PRESUMPTION AND NEGLIGENCE.

Most between these two excesses stood the Catholic practice, which, while it abhors the presumption of the first class who "puffed up like bladders with the wind of vanity" (according to the phrase of Gregory XIV, in the succeeding age) "went beyond the true limits in their efforts to establish the faith by 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 investigation, and the absence of all desire in them "to draw profit from the faith for their intelligence," especially when their office requires of them to defend the Catholic faith against the errors that arise on all sides.

ANSELM AS THE PREDECESSOR OF THOMAS AND BONAVENTURE.

For this defense, 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 meet for the common good the springs of Christian wisdom and to be the guide and patron of those Catholic teachers who after him taught "the sacred letters by the method of the school," and who thus

Oshawa Metal Ceilings

Fit for the finest building. Cost little enough. Reduce fire risks. Two thousand designs for stores, halls, warehouses, churches, residences, etc. Write for handsome illustrated book showing exclusive Pedlar designs.

PEDLAR People of Oshawa
Montreal, Toronto, Halifax, St. John, Winnipeg, Vancouver

came rightly to be esteemed and celebrated as their precursor.

Not, indeed, that the Doctor of Aosta reached all at once the heights of theological and philosophical speculation, or the reputation of the two supreme masters Thomas and Bonaventure. The later fruits of the wisdom of these last did not ripen but with time and the collaboration of many doctors. Anselm himself, with that great modesty so characteristic of the truly wise, and with all his learning and perspicacity, never published any writings except such as were called forth by circumstances, or when compelled thereto by some authority, and in those he did publish he protests that "if there is anything that calls for correction he does not refuse the correction," nay, when the question is a debated one, and not connected with the faith, he tells his disciples: "you must not so cling to what we have said as to abide by it slavishly, when others with more weighty arguments succeed in overthrowing ours and establishing opinions against them; should that happen you will not delay at least that what we have said has been of profit for exercise in controversy."

Yet Anselm accomplished far more than he ever expected or than others expected of him. He secured a position in which his merits were not dimmed by the glory of those that came after him, not even of the great Thomas, even when the latter declined to accept all his conclusions and treated more clearly 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 heretical dialecticians "of his time for he rightly calls them, in whose reason was the slave of the imagination and of vanity."

Against these latter he observes that "while all are to be warned to enter with the utmost circumspection upon questions affecting the Sacred Scriptures, these dialecticians of our time are to be completely debarred from the discussion of spiritual questions." And the reason he assigns for this is, "that they apply their logic to those who initiate them under our eyes, repeating their old errors: 'For in their souls, reason, which should be the king and the guide of all that is in man, is so mixed up with corporal imaginations that it is impossible to disentangle it from these, nor is itself able to distinguish from them the things that it alone and pure should contemplate.'"

Appropriate, too, which he ridicules those false philosophers, "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 if bats and owls who see the heaven only by night were to dispute concerning the rays of the sun at noon, against eagles who gaze at the sun unblinkingly."

THE DOMAINS OF PHILOSOPHY AND THEOLOGY.

Hence too he condemns, here or elsewhere, the perverse opinion of those who 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 confines proper to each, and hints sufficiently clearly at the functions of reason in the things of divinely revealed doctrine: "Our faith," he says, "must be defended by reason against the impious. 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 philosophy is to show us the reasonableness of our faith and the consequent obligation of believing the divine authority proposing to us the profoundest mysteries, which with all signs of credibility 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 divine revelation and renders more 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 dispute as to how that is not which the Catholic Church 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 far as reason is able, how it is. If he is able to understand, let him return thanks, let him not prepare his horns for attack, but bow his head in reverence.'"

2 in 1 SHOE POLISH

is a leather food as well as the blackest and quickest polish made. Honest dealers give it when asked for.



Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

The Tudhope-McIntyre, \$550

Any man, who can afford a horse and carriage, can afford this Tudhope-McIntyre Motor Carriage.

Because this \$550 Carriage is cheaper than a horse and buggy. Cheaper in first cost and cheaper in upkeep.

It is cheaper to feed gasoline to a Tudhope-McIntyre, than to feed oats to a horse. This \$550. Motor Carriage runs 30 miles on one gallon of gasoline and travels from 3 to 25 miles an hour. 22-14 horse power double cylinder motor and solid rubber tires will carry you up any hill over any road—any kind of weather. Simple and safe to operate. Complete with Chapman double ball bearing axle, solid rubber tires, horn, and three lamps—\$550. (Top with roll front, \$30 extra.

Our new 1909 Catalogue shows this and the other styles of Motor Vehicles we make. Write for copy.

THE TUDHOPE-McINTYRE CO. Dept. F ORILLIA, Ont.



When, therefore, theologians search and the faithful ask for reasons concerning our faith, it is not for the purpose of founding on them their faith, which has for its foundation the authority of God revealing; yet, as Anselm, puts it, "as right order requires that we believe the profundities of the faith before we presume to discuss them with our reason, so it seems to me to be negligence if after we have been confirmed in the faith we do not strive to understand what we believe."

And here Anselm means that intelligence of which the Vatican Council speaks. For, as he shows elsewhere, "although since the time of the apostles many of our Holy Fathers and Doctors say so many and such great things of the reason of our faith. . . yet they were not able to say all they might have said had the truth is so ample and so deep that it can never be exhausted by mortals; and the Lord does not cease to impart the gifts of grace in his Church, and the last reason he alleges to be neglected: '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.

With these and the like principles Anselm laid the foundations of the true principles of philosophical and theological studies which were other most learned men, the princes of scholasticism, and chief among them the Doctor of Aquinas, followed and developed, illustrated and perfected to the great honor and protection of the Church. If we have insisted so willingly on this distinction 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 abundantly enriched by Aquinas. On the happy memory and these we have ourselves given more than once, and again in the above-mentioned Encyclical Pascendi dominici gregis. Bitter experience too clearly proves every day the loss and the ruin ensuing from the neglect of these studies, or from the pursuit of them without a clear and sure method; and that by your prayers and prayers, presumed to discuss the deepest questions of the faith. Deploring 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 firmness in the faith, gravity of conduct and of wisdom, lest while discussing with incautious levity and the manifold twistings of sophistry he fall into the coils of some treacherous error." And this same incautious levity, when heated, as so often is the case, at the fire of the passions proves the total ruin of serious studies and of the integrity of doctrine. Because, puffed up with that foolish pride, lauded by Anselm in the heretical 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 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 praise and submission as long as they can hope to hide themselves behind these and gain credit and protection. This contempt almost hinders the way to all well-founded hope of the conversion of the erring; while they

refuse obedience to him "to whom Divine Providence as to the Lord and Father of the whole Church in its pilgrimage on earth. . . has entrusted the custody of Christian life and faith and the government of His Church; wherefore when anything arises in the Church against the Catholic faith to no other authority but his is to be rightly referred for correction and to no other with such certainty as to him has been shown what answer is to be made to error in order that it may be examined by his prudence." And would to God that these poor wanderers on whose lips one so often hears the fair words of sincerity, conscience, religious experience, the faith that is felt and lived, and so on, learned their lesson from Anselm, understood his holy teachings, imitated his glorious example, and above all took deeply to heart those words of his: "First the heart to be purified by faith, and first the eyes are to be illumined by the observance of the precepts of the Lord. . . and first with humble obedience to the testimonies of God we must become small to learn wisdom. . . and not only when faith and obedience to the commandments are removed is the mind hindered from ascending to the intelligence of higher truths, but often enough the intelligence that has been given is taken away and faith is overthrown, when right conscience is neglected."

But if the erring continue obstinately to scatter the seeds of dissonance and error, to waste the patrimony of the sacred doctrine of the Church, to attack discipline, to heap contempt on venerated 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 watch, Venerable Brothers, and keep away 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 God and the intercession of the blessed citizens of the Church triumphant, St. Anselm especially, shining light of Christian wisdom, incorrupt guardian and valiant defender of all the sacred rights of the Church, to whom we would here, in conclusion, address the same words that Our Holy Predecessor Gregory VII. wrote to him during his lifetime. "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, bidding it for certain that by your example the Church of God has been greatly benefited, and that by your prayers and prayers, presumed to discuss the deepest questions of the faith. Deploring 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 firmness in the faith, gravity of conduct and of wisdom, lest while discussing with incautious levity and the manifold twistings of sophistry he fall into the coils of some treacherous error." And this same incautious levity, when heated, as so often is the case, at the fire of the passions proves the total ruin of serious studies and of the integrity of doctrine. Because, puffed up with that foolish pride, lauded by Anselm in the heretical 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 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."

Given at Rome at St. Peter's on the Feast of St. Anselm, April 21, 1909, in the eighth year of Our Pontificate.

PIUS X. POPE.

FIVE-MINUTE SERMON.

Sunday within the Octave of Corpus Christi.

OUR DUTY TO THOSE WITHOUT.

"Go out into the highways and hedges, and compel them to come in." (St. Luke XIV:23)

What are you doing to help your neighbor, who has a soul to save as well as yours? I mean that neighbor who has not the gift of faith. Has it ever occurred 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 Gospel to every creature," lost their meaning? Are not the highways and hedges full of

The Limited Payment Life Policy

Is a Favorite Form of Contract with Insurers



THE FACE AMOUNT of the Policy is payable at death, whenever that occurs, but the premiums are limited to a specified number.

By this plan a person has the satisfaction of knowing that the policy may be fully paid for within a certain time, the premiums being confined to the earlier period of life, when one is best able to meet them. The cost of such a policy is very reasonable, and its advantages are many.

FOR FURTHER INFORMATION, consult one of our Representatives, or write at once to the

North American Life Assurance Company

Solid as the Continent

Home Office, Toronto



CARPETS

GENUINE WILTON, IMPORTED DIRECT

ALTARS PULPITS
FONTS LECTERNS

INTERIOR FITTINGS and PANELLING

The Valley City Seating Co., Ltd. Dundas, Ont

people who would gladly come in if we would but tell them how.

The time has gone by when the mere fact that we hold the faith is sufficient to prove that we are fervent Catholics. No longer may we sit calmly waiting for the nations to come and ask us for the truth. The day is at hand when we must arise and go forth in the Spirit of Christ, and as His Apostles, to convert our neighbors and our fellow citizens. When shall I start? If we are to follow out the injunction of Christ, now is the time. The harvest is at hand and it is great, but the laborers are few. It is to the lay people of the Church that the message is sent as well as to the clergy; and now, when our ranks of 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 conversion 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.

Here, then, are fifty millions of people who have not the faith of Christ. What shall we do to give it to them? Oh! what a great question. To the lay people of the Church comes this call. Listen to the means which you may use to aid your neighbor who is without the faith to gain it.

The first great means is prayer. If every Catholic would say a short prayer once a day for the conversion of unbelievers in our land, the great world would take a new stride forward. If sodalities, confraternities, and all religious organizations would at every meeting pray for the same object but one short Our Father and Hail Mary, conversions would become 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 gift of faith, what a multitude would be converted in a few years! Prayer can do more than anything else, as it can bring the grace of conversion to those who are powerless.

The second means of converting our neighbors to the faith is by our teaching. We must be ready to answer their questions, ready to ask them questions whose answers will lead them to the light. This is a day when people are interested in religious questions, and if we can answer their objections, solve their doubts and difficulties, we have in our hands a powerful means of advancing the kingdom of God on earth. Such knowledge it is our duty to acquire in the best way we can. Read the books, then, which will make a well-instructed Catholic out of you, and fit you to instruct others in the faith. If a lecture is given in the church, bring along your non-Catholic neighbor; bring him to serious. And thus you shall bring your religion into honor and respect, and also contribute to the saving of 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 Catholic newspaper, you would do—well, nothing very heroic, but something towards spreading the light.

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON

is an ideal preparation for building up the

BLOOD AND BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores

W. LLOYD WOOD, Toronto, - Canada

General Agent

MENEELY & CO. WATERLOO, N.Y.
The Old Reliable Sewing Machine
Established nearly 100 years ago.
CHURCH, SCHOOL & OTHER BELLS

DRESSY, SERVICEABLE

Made to Measure SUITS FOR SPRING

English made by expert tailors from superior quality cloth, \$36.50 to \$54, or smart suit lengths \$22.50 to \$37.50. Satisfaction guaranteed. Patterns and full particulars from

GROVES & LINDLEY, 63, Cloth Hall St., Huddersfield, Eng.

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 temperance, uprightness, and purity. No drunkard is fit to bear the name of Catholic. No libertine is worthy to be named among the faithful. No thief ought to be classed among the members of the Church.

Let your zeal for your religion show you on Sunday, raising up to attend Mass. Let it be a part of your conversation, at least. Let your life be an example of what you profess. Be not a swearer, or a curse, or a drunkard, a thief, a liar, a scandal monger, a licentious man. Be a good living, practical Catholic, that those who are without may be sooner attracted by the religion which makes you what they may become fellow workers with the clergy in the great plan of converting our country which God has determined on.

Put them in practice, these means of prayer, teaching, and example, and when our Lord shall come you and many of your converts may go into the marriage feast, where they shall bless your name for ever.

Mary is "our mother of the pitying heart." As she stood by the Cross of Christ, so will she stand by ours.

NEW IDEA GRATE

NO SIFTING OF ASHES

SHAKING.

DUMPING.

BOTH SHAKES AND DUMPS

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

NEW IDEA FURNACES

ASK FOR FREE CATALOGUES.

SEND SIZE OF HOUSE

IF YOU WISH ESTIMATE OF

COST OF FURNACE

INSTALLED READY FOR USE

THE GURNEY TILDEN CO.

HAMILTON, LIMITED MONTREAL

WINNIPEG, DEPT. C VANCOUVER

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.

Write for 2-1

Black and all colors 10c and 25c tins.