

that they are waging it through love of liberty, civilisation, and progress, and, were you to believe them, through a spirit of patriotism—in this lie too resembling their father, who was a murderer from the beginning, and when he speaketh a lie, he speaketh of his own, for he is a liar, and raging with hate insatiable against God and the human race. Brazen-faced men these, seeking to create confusion by their words and to lay snares for the ears of the simple. No, it is not patriotism, or zealous care for the people, or any other noble aim, or desire to promote good of any kind, that incites them to this bitter war, but blind hatred which feeds their mad plan to weaken the Church and exclude her from social life, which makes them proclaim her as dead, while they never cease to attack her—nay, after having despoiled her of all liberty, they do not hesitate in their brazen folly to taunt her with her powerlessness to do anything for the benefit of mankind or human government. From the same hate spring the cunning misrepresentations or the utter silence concerning the most manifest services of the Church and the Apostolic See, when 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, spying 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 civilisation 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 *serried and 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 Intestine 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 glamor 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 at what port they must land; others, 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 ignorance or confused knowledge of the things of religion, united with the stupid presumption of speaking about and discussing them. And this deadly infection is further fomented by a spirit of incredulity and of rebellion against God, so that those who are seized by the blind frenzy for novelty consider that they are all sufficient for themselves, and that they are at liberty to throw off either openly or by subterfuge the entire yoke of divine authority, fashioning for themselves according to their own caprice a vague, naturalistic individual religiosity, borrowing the name and some semblance of Christianity, but with none of its life and truth.

Now, in all this it is not difficult to recognise 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, ingenuous candor, and earnestness, in the hands of factious men who use them to reconcile things that are absolutely irreconcilable—viz., the extravagances of a fickle 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, civilisation, sound doctrine, of 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 treading upon the most sacred liberties, to eradicate the vices, ignorance, and untruthfulness 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 unfrequently 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 assiduous vigilance and many-sided activity as Archbishop and Primate. For his great services were especially accomplished for the provinces 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.

Anselm and the Bad Princes of His Time.

Strong in their example and rivalling them in their zeal, Anselm also lamented the same evils, writing thus to a prince of his people and one who rejoiced to describe himself as his relation by blood and affection: *You see, my dearest Lord, how the Church of God, our Mother, whom God calls His Fair One and His Beloved Spouse, is trodden underfoot by bad princes, how she is placed in tribulation for their eternal damnation by those to whom she was recommended by God as to protectors who would defend her, with what presumption they have usurped for their own uses the things that belong to her, the cruelty with which they despise and violate her religion and her law. Disdaining obedience to the decrees of the Apostolic See, made for the defence of religion, they surely convict themselves of disobedience to the Apostle Peter, whose place he holds; nay, to Christ, who recommended His Church to Peter. . . . Because they who refuse to be subject to the law of God are surely reputed the enemies of God.* Thus wrote Anselm, and would that his words had been treasured by the successor and the descendants of that most potent prince, and by the other sovereigns and peoples who were so loved and counselled and served by him.

But persecution, exile, spoliation, the trials and toils of hard fighting, far from shaking, only rooted deeper Anselm's love for the Church and the Apostolic See. *I fear no exile, or poverty or torments or death, because while God strengthens me, for all these things my heart is prepared for the sake of the obedience due to the Apostolic See and the liberty of the Church of Christ, my Mother,* he wrote to Our Predecessor, Paschal, amid his greatest difficulties. And if he has recourse to the Chair of Peter for protection and help, the sole reason is: *lest through me and on account of me the constancy of ecclesiastical devotion and apostolic authority should ever be in the least degree weakened.* And then he gives his reason, which for Us is the badge of pastoral dignity and strength: *I would rather die, and while I live I would rather undergo utter penury in exile, rather than see the honor of the Church of God dimmed in the slightest degree on my account or through my example.*

That same honor, liberty, and purity of the Church is ever in his mind; he yearns for it with sighs, prayers, sacrifices; he works for it with all his might both in