

dissension and strife, of whatever character, amongst Catholics, and to prevent new dissensions arising, so that there may be unity of ideas and of action amongst all. The enemies of God and of the Church are perfectly well aware that any internal quarrel amongst Catholics is a real victory for them. Hence it is their usual practice when they see Catholics strongly united, to endeavor by cleverly sowing the seeds of discord, to break up that union. And would that the result had not frequently justified their hopes, to the great detriment of the interests of religion! Hence, therefore, whenever legitimate authority has once given a clear command, let no one transgress that command, because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior, and obey him as a matter of conscience. Again, let no private individual, whether in books or in the press, or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God: he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when he speaks and to carry out what he says.

As regards matters in which without harm to faith or discipline in the absence of any authoritative intervention of the Apostolic See there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion. But in such discussions no expressions should be used which might constitute serious breaches of charity: let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline.

THE INTEGRITY OF FAITH.

It is, moreover, Our will that Catholics should abstain from certain appellations which have recently been brought into use to distinguish one group of Catholics from another. They are to be avoided not only as 'profane novelties of words,' out of harmony with both truth and justice, but also because they give rise to great trouble and confusion among Catholics. Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: 'This is the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved' (Athanas. Creed). There is no need of adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim 'Christian is my name and Catholic my surname,' only let him endeavor to be in reality what he calls himself.

Besides, the Church demands from those who have devoted themselves to furthering her interests, something very different from the dwelling upon profitless questions: she demands that they should devote the whole of their energy to preserve the faith intact and unsullied by any breath of error, and follow most closely him whom Christ has appointed to be the guardian and interpreter of the truth. There are to be found to-day, and in no small numbers, men, of whom the Apostle says that: 'having itching ears, they will not endure sound doctrine: but according to their own desires they will heap up to themselves teachers, and will indeed turn away their hearing from the truth, but will be turned unto fables' (II. Tim. iv. 3-4). Infatuated and carried away by a lofty idea of the human intellect, by which God's good gift has certainly made incredible progress in the study of nature, confident in their own judgment, and contemptuous of the authority of the Church, they have reached such a degree of rashness as not to hesitate to measure by the standard of their own mind even the hidden things of God and all that God has revealed to men. Hence arose the monstrous errors of 'Modernism,' which Our Predecessor rightly declared to be 'the synthesis of all heresies,' and solemnly condemned. We hereby renew that condemnation in all its fulness, Venerable Brethren, and as the plague is not yet entirely stamped out, but

lurks here and there in hidden places, We exhort all to be carefully on their guard against any contagion of the evil, to which we may apply the words Job used in other circumstances: 'It is a fire that devoureth even to destruction, and rooteth up all things that spring' (Job xxxi. 12). Nor do We merely desire that Catholics should shrink from the errors of Modernism, but also from the tendencies of what is called the spirit of Modernism. Those who are infected by that spirit develop a keen dislike for all that savors of antiquity, and become eager searchers after novelties in everything: in the way in which they carry out religious functions, in the ruling of Catholic institutions, and even in private exercises of piety. Therefore it is Our will that the law of our forefathers should still be held sacred: 'Let there be no innovation: keep to what has been handed down.' In matters of faith that must be inviolably adhered to as the law: it may, however, also serve as a guide even in matters subject to change, but even in such cases the rule would hold: 'Old things, but in a new way.'

As men are generally stimulated, Venerable Brethren, openly to profess their Catholic faith, and to harmonise their lives with its teaching, by brotherly exhortation and by the good example of their fellow men, we greatly rejoice as more and more Catholic associations are formed. Not only do We hope that they will increase, but it is Our wish that under Our patronage and encouragement they may ever flourish: and they certainly will flourish, if steadfastly and faithfully they abide by the directions which this Apostolic See has given or will give. Let all the members of societies which further the interests of God and His Church ever remember the words of Divine Wisdom: 'An obedient man shall speak of victory' (Prov. xxi. 8), for unless they obey God by showing deference to the Head of the Church, vainly will they look for divine assistance, vainly, too, will they labor.

LOYALTY TO THE BISHOPS.

Now, in order that all these recommendations should have the results We hope for, you know, Venerable Brethren, how necessary is the prudent and assiduous work of those whom Christ our Lord sends as 'laborers into His harvest,' that is to say the clergy. Remember, therefore, that your chief care must be to foster in the business which becomes them the clergy you already possess, and worthy to form your ecclesiastical students for so sacred an office by the very best available education and training. And although your carefulness in this respect calls for no stimulus, nevertheless We exhort and even implore you to give the matter your most careful attention. Nothing can be of greater importance for the good of the Church; but as Our Predecessors of happy memory, Leo XIII. and Pius X., have definitely written on this subject, there is no need of further counsels from Us. We only beg of you that the writings of those wise pontiffs, and especially Pius X.'s 'Exhortation to the Clergy,' should, thanks to your insistent admonitions, not be forgotten, but ever attended to carefully.

There remains one matter which must not be passed over in silence, and that is, to remind the priests of the whole world, as Our most dear sons, how absolutely necessary it is, for their own salvation, and for the fruitfulness of their sacred ministry, that they should be most closely united with their Bishop and most loyal to him. The spirit of insubordination and independence, so characteristic of our times, has, as We deplored above, not entirely spared the ministers of the Sanctuary. It is not rare for pastors of the Church to find sorrow and contradiction where they had a right to look for comfort and help. Let those who have so unfortunately failed in their duty, recall to their minds again and again, that the authority of those whom 'the Holy Spirit hath placed as Bishops to rule the Church of God' (Acts xx. 28) is a divine authority. Let them remember that if, as we have seen, those who resist any legitimate authority, resist God, much more impiously do they act who refuse to obey the Bishop, whom God has consecrated with a special character by the exercise of His