

Predecessor in these most grave words prescribed: *If you carefully search for the cause of those errors you will find that it lies in the fact that in these days when the natural sciences absorb so much study, the more severe and lofty studies have been proportionately neglected—some of them have almost passed into oblivion, some of them are pursued in a half-hearted or superficial way, and, sad to say, now that they are fallen from their old estate, they have been disfigured by perverse doctrines and monstrous errors (loco cit).* We ordain, therefore, that the study of natural science in the seminaries be carried on under this law.

2.—PRACTICAL APPLICATION.

2. All these prescriptions and those of Our Predecessor are to be borne in mind whenever there is a question of choosing directors and professors for seminaries and Catholic Universities. Anybody who in any way is found to be imbued with Modernism is to be excluded without compunction from these offices, and those who already occupy them are to be withdrawn. The same policy is to be adopted towards those who favour Modernism either by extolling the Modernists or excusing their culpable conduct, by criticising scholasticism, the Holy Father, or by refusing obedience to ecclesiastical authority in any of its depositaries; and towards those who show a love of novelty in history, archæology, biblical exegesis, and finally towards those who neglect the sacred sciences or appear to prefer to them the profane. In all this question of studies, Venerable Brethren, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modelled after the pattern of their masters. Strong in the consciousness of your duty, act always prudently but vigorously.

Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hates the proud and the obstinate. For the future the doctorate of theology and canon law must never be conferred on anybody who has not made the regular course of scholastic philosophy; if conferred it shall be held as null and void. The rules laid down in 1896 by the Sacred Congregation of Bishops and Regulars for the clerics, both secular and regular, of Italy concerning the frequenting of Universities, We now decree to be extended to all nations. Clerics and priests inscribed in a Catholic Institute or University must not in the future follow in civil Universities those courses for which there are chairs in the Catholic Institutes to which they belong. If this has been permitted anywhere in the past, We ordain that it be not allowed for the future. Let the Bishops who form the Governing Board of such Catholic Institutes or Universities watch with all care that these Our commands be constantly observed.

3.—EPISCOPAL VIGILANCE OVER PUBLICATIONS.

3. It is also the duty of the Bishops to prevent writings infected with Modernism or favourable to it from being read when they have been published, and to hinder their publication when they have not. No book or paper or periodical of this kind must ever be permitted to seminarists or university students. The injury to them would be equal to that caused by immoral reading—nay, it would be greater for such writings poison Christian life at its very fount. The same decision is to be taken concerning the writings of some Catholics, who, though not badly disposed themselves but ill-instructed in theological studies and imbued with modern philosophy, strive to make this harmonise with the faith, and, as they say, to turn it to the account of the faith. The name and reputation of these authors cause them to be read without suspicion, and they are, therefore, all the more dangerous in preparing the way for Modernism.

To give you some more general directions, Venerable Brethren, in a matter of such moment, We bid you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there. The Holy See neglects no means

to put down writings of this kind, but the number of them has now grown to such an extent that it is impossible to censure them all. Hence it happens that the medicine sometimes arrives too late, for the disease has taken root during the delay. We, will, therefore, that the Bishops, putting aside all fear and the prudence of flesh, despising the outcries of the wicked, gently, by all means but constantly, do each his own share of this work, remembering the injunctions of Leo XIII. in the Apostolic Constitution *Officiorum*: *Let the Ordinaries, acting in this also as Delegates of the Apostolic See, exert themselves to prescribe and put out of reach of the faithful injurious books or other writings printed or circulated in their dioceses.* In this passage the Bishops it is true, receive a right, but they have also a duty imposed on them. Let no Bishop think that he fulfils his duty by denouncing to us one or two books, while a great many others of the same kind are being published and circulated. Nor are you to be deterred by the fact that a book has obtained the *Imprimatur* elsewhere, both because this may be merely simulated, and because it may have been granted through carelessness or easiness or excessive confidence in the author as may sometimes happen in religious Orders. Besides, just as the same food does not agree equally with everybody, it may happen that a book harmless in one way, on account of the different circumstances be hurtful in another. Should a Bishop, therefore, after having taken the advice of prudent persons, deem it a right to condemn any of such books in his diocese, We not only give him ample faculty to do so but we impose it upon him as a duty to do so. Of course, it is Our wish that in such action proper regard be used, and sometimes it will suffice to restrict the prohibition to the clergy; but even in such cases it will be obligatory on Catholic booksellers not to put on sale books condemned by the Bishop. And while we are on the subject of booksellers, We wish the Bishops to see to it that they do not, through desire for gain, put on sale unsound books. It is certain that in the catalogues of some of them the books of the Modernists are not unfrequently announced with no small praise. If they refuse obedience let the Bishops have no hesitation in depriving them of the title of Catholic booksellers; so too, and with more reason, if they have the title of Episcopal booksellers, and if they have that of Pontifical, let them be denounced to the Apostolic See. Finally, We remind all of the XXVI. article of the above-mentioned Constitution *Officiorum*: *All those who have obtained an apostolic faculty to read and keep forbidden books, are not thereby authorised to read books and periodicals forbidden by the local Ordinaries, unless the apostolic faculty expressly concedes permission to read and keep books condemned by anybody.*

4.—CENSORSHIP.

4. But it is not enough to hinder the reading and the sale of bad books—it is also necessary to prevent them from being printed. Hence let the Bishops use the utmost severity in granting permission to print. Under the rules of the Constitution *Officiorum*, many publications require the authorisation of the Ordinary, and in some dioceses it has been made the custom to have a suitable number of official censors for the examination of writings. We have the highest praise for this institution, and We not only exhort, but We order that it be extended to all dioceses. In all episcopal Curias, therefore, let censors be appointed for the revision of works intended for publication, and let the censors be chosen from the ranks of the clergy—secular and regular—men of age, knowledge and prudence who will know how to follow the golden mean in their judgments. It shall be their office to examine everything which requires permission for publication according to Articles XLI. and XLII. of the above-mentioned Constitution. The censor shall give his verdict in writing. If it be favourable, the Bishop will give the permission for publication by the word *Imprimatur*, which must always be preceded by the *Nihil obstat* and the name of the Censor. In the Curia of Rome official censors shall be appointed just as elsewhere, and the appointment of them shall appertain to the Master of the Sacred Palaces, after they have been proposed to the Cardinal Vicar and