

accepted by the Sovereign Pontiff. It will also be the office of the Master of the Sacred Palaces to select the censor for each writing. Permission for publication will be granted by him as well as by the Cardinal Vicar or his Vicegerent, and this permission, as above prescribed, must always be preceded by the *Nihil obstat* and the name of the Censor. Only on very rare and exceptional occasions, and on the prudent decision of the Bishop, shall it be possible to omit mention of the Censor. The name of the Censor shall never be made known to the authors until he shall have given a favourable decision, so that he may not have to suffer annoyance either while he is engaged in the examination of a writing or in case he should deny his approval. Censors shall never be chosen from the religious orders until the opinion of the Provincial, or in Rome of the General, has been privately obtained, and the Provincial or the General must give a conscientious account of the character, knowledge and orthodoxy of the candidate. We admonish religious superiors of their solemn duty never to allow anything to be published by any of their subjects without permission from themselves and from the Ordinary. Finally we affirm and declare that the title of Censor has no value and can never be adduced to give credit to the private opinions of the persons who hold it.

PRIESTS AS EDITORS.

Having said this much in general, We now ordain in particular a more careful observance of Article XLII. of the above-mentioned constitution *Officiorum*. It is *forbidden to secular priests, without the previous consent of the Ordinary, to undertake the direction of papers or periodicals*. This permission shall be withdrawn from any priest who makes a wrong use of it after having been admonished. With regard to priests who are *correspondents or collaborators* of periodicals, as it happens not unfrequently that they write matter infected with Modernism for their papers or periodicals, let the Bishops see to it that this is not permitted to happen, and, should it happen let them warn the writers or prevent them from writing. The Superiors of religious orders, too, We admonish with all authority to do the same, and should they fail in this duty let the Bishops make due provision with authority delegated by the Supreme Pontiff. Let there be, as far as this is possible, a special Censor for newspapers and periodicals written by Catholics. It shall be his office to read in due time each number after it has been published, and if he find anything dangerous in it let him order that it be corrected. The Bishop shall have the same right even when the Censor has seen nothing objectionable in a publication.

5.—CONGRESSES.

5.—We have already mentioned congresses and public gatherings as among the means used by the Modernists to propagate and defend their opinions. In the future Bishops shall not permit Congresses of priests except on very rare occasions. When they do permit them it shall only be on condition that matters appertaining to the Bishops or the Apostolic See be not treated in them, and that no motions or postulates be allowed that would imply a usurpation of sacred authority, and that no mention be made in them of Modernism, presbyterianism, or laicism. At Congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case, it shall not be lawful for priests of other dioceses to take part without the written permission of their Ordinary. Further, no priest must lose sight of the solemn recommendation of Leo XIII.: *Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacerdotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, or very fruitful or respectable* (Lett. Encyc. *Nobilissima Gallorum*, 10 Feb., 1884).

6.—DIOCESAN WATCH COMMITTEES.

6.—But of what avail, Venerable Brethren, will be all Our commands and prescriptions if they be not dutifully and firmly carried out? And, in order that this may be done

it has seemed expedient to us to extend to all dioceses the regulations laid down with great wisdom many years ago by the Bishops of Umbria for theirs.

"In order," they say, "to extirpate the errors already propagated and to prevent their further diffusion, and to remove those teachers of impiety through whom the pernicious effects of such diffusion are being perpetuated, this sacred Assembly, following the example of St. Charles Borromeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new ones are introduced and propagated, and to inform the Bishop of the whole so that he may take counsel with them as to the best means of nipping the evil in the bud and preventing it spreading for the ruin of souls or, worse still, gaining strength and growth" (Acts of the Congress of the Bishops of Umbria, Nov. 1849, tit. 2, art. 6). We decree, therefore, that in every diocese a Council of this kind, which We are pleased to name "the Council of Vigilance," be instituted without delay. The priests called to form part in it shall be chosen somewhat after the manner above prescribed for the Censors, and they shall meet every two months on an appointed day under the presidency of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and their function shall be as follows: They shall watch most carefully for every trace and sign of Modernism both in publications and in teaching, and, to preserve from it the clergy and the young, they shall take all prudent, prompt and efficacious measures. Let them combat novelties of words remembering the admonitions of Leo XIII. (Instruct. S.C. NN. EE. EE. 27 Jan., 1902): *It is impossible to approve in Catholic publications of a style inspired by unsound novelty which seems to deride the piety of the faithful and dwells on the introduction of a new order of Christian life, on new directions of the Church, on new aspirations of the modern soul, on a new vocation of the clergy, on a new Christian civilisation*. Language of this kind is not to be tolerated either in books or from chairs of learning. The Councils must not neglect the books treating of the pious conditions of different places or of sacred relics. Let them not permit such questions to be discussed in periodicals destined to stimulate piety, neither with expressions savouring of mockery or contempt, nor by dogmatic pronouncements, especially when, as is often the case, what is stated as a certainty either does not pass the limits of probability or is merely based on prejudiced opinion. Concerning sacred relics, let this be the rule: When, Bishops, who alone are judges in such matters, know for certain that a relic is not genuine, let them remove it at once from the veneration of the faithful; if the authentications of a relic happen to have been lost through civil disturbances, or in any other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to have weight only when devotion to a relic is commendable by reason of its antiquity, according to the sense of the Decree issued in 1896 by the Congregation of Indulgencies and Sacred Relics: *Ancient relics are to retain the veneration they have always enjoyed except when in individual instances there are clear arguments that they are false or suppositious*. In passing judgment on pious traditions be it always borne in mind that in this matter the Church uses the greatest prudence, and that she does not allow traditions of this kind to be narrated in books except with the utmost caution and with the insertion of the declaration imposed by Urban VIII., and even then she does not guarantee the truth of the fact narrated; she simply does not forbid belief in things for which human arguments are not wanting. On this matter the Sacred Congregation of Rites, thirty years ago, decreed as follows: *These apparitions and revelations have neither been approved nor condemned by the Holy See, which has simply allowed that they be believed on purely human faith, on the tradition which they relate, corroborated by testimonies and documents worthy of credence* (Décret, May 2, 1877). Anybody who follows this rule has no cause for fear. For the devotion based on any apparition, in as far as it regards the fact itself, that is to say in as far as it is *relative*, always implies