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"Ut Ecclesia aedificationem accipiat."

1. Cor. xiv. 5.

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AMERICAN
ECCLESIASTICAL REVIEW.

VOL. II.—JANUARY, 1890.—NO. I.

LIFE AND THE PSALMS OF THE BREVIARY.

IT is recorded in the Hindu lawbooks that the daily reading of the sacred writings prolongs life, gives wisdom, and brings renown.¹ If this be true, we of the clergy should certainly enjoy a full measure of years, wisdom, and glory; for the daily recitation of the canonical Hours literally fulfils the above-mentioned condition. As to securing length of life, the Hindu prophet should probably have added that he meant reading with reflection, in which case the proposition is as likely to be true of temporal as of eternal life, since statistics are frequently adduced to prove that intellectual activity is highly favorable to longevity. A similar assurance may be found in the words of the Psalmist himself. “*Vitam petiit a te,*” he says, “*et tribuisti ei longitudinem dierum in sæculum et in sæculum sæculi—gloriam et magnum decorem impones super eum.*”² We are held to read the sacred books “*attente ac devote.*” This is difficult more especially as regards the Psalms. Nevertheless, the greater portion of the office is taken from the Psalter, and whilst, moreover, the other parts of the Office vary at intervals, the Psalms or a certain number of them are constantly repeated.

¹ Hindu Books IV., 92; cited from Amberger, *Pastor.Theol.*, II., 453.

² Ps. xx. 4.

WHAT THE PSALMS CONTAIN.

The explanation of this remarkable predominance of the Psalms in the Office is to be found in the fact that, according to Bellarmin and others, they contain a summary, as it were, of the entire Old Testament.¹ We find here the Mosaic account of the history, ordinances, and trials of the chosen people, likewise the prophecies and exhortations of the later writers. There is described in them, says the same authority, the preaching, miracles, passion, resurrection, and ascension of Christ, as well as the propagation and future fate of the Church, and this almost as clearly as the same facts are set forth in the Gospels. They are a compend of theology, says St. Basil,² containing, like a great and common storehouse, not only the mysteries of faith but the most perfect rule of life. What is there, he asks, that you could not learn from the Psalms?—"Non fortitudinis magnificentiam? Non justitiæ sinceritatem? Non temperantiæ gravitatem? Non prudentiæ perfectionem? Non pœnitentiæ modum? Non patientiæ mensuram? Non quidquid dicere possis bonorum?" He would have parents teach them literally to their children, in the hope that afterwards, coming to the age of independent reason, the remembrance of the psalm might serve them as a rule of life and a compend of sacred history. He tells us how learned and apostolic men kept the Psalms before them at all times, at home and abroad. "Psalmorum oracula et domicanunt et in foro circumferunt." And in truth the reading of the Psalms conveys all we have said and more to those who have mastered their sense. Recalling them devoutly day by day, they become a rule of life, which creates dispositions and habits of mind in conformity with the life of Christ, the reality foreshadowed by David, and the pattern of the priest. They are thus not only a prayer but a sacramental fact, containing in its daily realization the grace of final perseverance.

¹ Est enim liber Psalmorum quasi compendium et summa totius veteris Instrumenti. Præf. in Psalm.

² D. Basilii Mag. homil. in princip. Ps. i.

Some of the Christian Fathers have called the Psalms the voice of the Church. In them she is at one time represented as clad in sackcloth and ashes, pouring out in company with her repentant children the doleful strains of the "Miserere." Again she walks with confident step, trusting in the mercies of the Most High, who will not desert her, "quia apud Dominum misericordia et apud eum copiosa redemptio." Then there are hours of longing after an increase of justice; even as the hart panteth after the living waters, so does the soul thirst after the love of God. And last of all she chants forth solemn songs of gratitude and joy, when the heart leaps, amid the sound of cymbal and cithern, in presence of the Ark of the Covenant; when the spouse bursts out in canticles of gladness, impatient to contain her joy since she has found Him whom her soul loveth. "These Psalms," says St. Ambrose, "are the prayer of the assembled Church, a profession of her faith, true and sincerest devotion, a chant of praise and joy. They subdue anger, are a relief in affliction,"¹ etc.

It was on this account, namely, that the Psalms are a form of divine teaching, containing precepts of right living as well as a pattern of prayer, that in the ancient Church clerics, without exception, were required to know by memory the entire Psalter, before they could be promoted to sacred orders.² And the Church fulfils the daily task of her triple mission when she enjoins upon her priests and religious the daily recitation of the Psalms. They express the progressive steps of the spiritual life in well-arranged order, marking, as ascetical writers mostly divide it, the purgative or penitent, the illuminative or justified, the unitive or sanctified state of the soul.

It is supreme wisdom, then, to study the meaning of the Psalms as they are read in the Breviary, which is to say, in

¹ S. Ambros., En. in I. Ps.

² Sollicite constituitur et decernitur, ut nullus cujuscumque dignitatis ecclesiasticæ deinceps percipiat gradum, qui non totum psalterium vel canticorum perfecte noverit supplementum. Conc. Tolet. VIII., An. 653.

their application to the priestly life. *Scrutamini Scripturas*, — “Search the Scriptures, for you think in them to have life everlasting.”¹ Barren the soil and only hardened by the daily beating, if it be not turned over at times by reflection, if no pain be taken to dig a trench, through which the salutary waters of devotion may flow, enriching the soil, that from it may grow the tree, “*lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo.*”²

DIFFICULTIES OF THE PSALMS.

But if there be such wealth of knowledge, beauty, and devotion in the songs of the Royal Priest who once had charmed the heart of God Himself, how can they escape our attention? The answer is simple. The Psalms have their peculiar difficulties. We need no other proof of this than the endless number of interpreters and commentators which this portion of all others in Holy Writ has had, from the beginning to our own day. Lelong, the learned Oratorian, who wrote nearly two hundred years ago, counted six-hundred and thirty commentators who had explained the Psalms alone, this number not including those who wrote either on the entire Scriptures or on parts of the Psalter. Among the Christian Fathers there is hardly one who did not write some such commentary.³ St. Augustine says that even the order in which they are placed is full of the deepest mystery, and many interpreters agree that the present collocation of the Psalms is designed to show forth the progressive life of the soul which we have above indicated. For the rest, the book

¹ John v. 39.

² Ps. i. 3.

³ Cornely, in his “*Introductio in Libros Sacros*,” counts more than twelve hundred commentators on the Psalms, up to the time of Lelong. In our own day we have among the principal writers on the Psalms: Patrizi, S. J., *Cento Salmi tradotti letteralmente dal teste ebraico e commentati*. Romæ, 1875;—Le Hir, *Les Psaumes*. Paris, 1876;—Lesêtre, *Le livre des Psaumes*, Paris, 1883;—Thalhofer, *Erklärung d. Psalmen*, ed. 4, Ratisbon, 1880;—Wolter, O. S. B., *Psallite sapienter, Erklärung d. Ps.* Freiburg, 1871, etc.

is full of intricate difficulties in matters of grammar, etymology, history, and mystical allusions. The original text is a dead tongue for more than two thousand years, so that the exact meaning of many words can be gathered only through the medium of other Hebrew writings, parallel passages, or conjecture. Then the mystery in which the divine oracles are of their very nature shrouded, being spiritual parables or prophecies, impervious in various degrees to those who are carnal and who live for the present only. Add to this the oriental character of the expressions and figures used in illustration. The eastern mind rapidly grasps the full purpose of what seems to us only indicated. Its imagery is often in strange contrast with our own. Hence meet us certain extravagances, as it would seem, in diction, sometimes repeating the same idea two or three times and oftener; sometimes bounding by elipsis from thought to thought without seeming connection; sometimes placing words and sentences in such juxta-position as to make one the apparent contradiction of the other. Much of this is to be found throughout all Holy Scripture and intended so by the Holy Ghost, "ut animos non tantum manifesta pascant, sed etiam secreta exercent veritate;"¹ and Our Lord Himself speaks mostly in parables, for the reason that those interested in His doctrine might think, and that those who would not think might not understand.

DISPOSITION OF THE PSALMS IN THE BREVIARY.

The disposition of the Psalms in the Breviary corresponds in general to the character of the ecclesiastical season or festival which the Church celebrates. Apart from this, the entire Psalter is so divided as to cover the seven days of the week, just as the rest of the Sacred Scriptures are portioned out to be read in the course of the entire year. Examining the canonical hours by themselves, what strikes us at once is the grouping into numbers of three, five, twelve. Each of these

¹ S. Aug. Epist. ad Volus.

numbers denotes, as the sacred text itself in many places amply suggests, a special kind of perfection. It is needless to dwell on the idea of perfection in the number three. God himself, man, His image, and the fundamental history of Christian symbolism, have stamped the trinity as the expression of totality, completeness, and perfection. Jurisprudence recognizes the law of Neratius Priscus, "Tres faciunt collegium." To use three words was to express the sum of things, "Pax, te tribus verbis volo" said Plautus, and the expression "Omne trinum perfectum" has become a current proverb. The number five is applied to the perfection of man in the use of his senses. The right use of our senses is in itself a proclaiming of the praises of the Creator. Hence, say the interpreters, Solomon sings canticles five thousand in number. Commenting on the number of five thousand in Ezechiel,¹ Cornelius a Lapide says that they followed God by devoting to him the perfect use of their senses, and concludes, "erat ergo hic numerus quinque millium augustus, sacer, triumphalis."—The number twelve was likewise received in the oracles of old as the expression of universality or perfection. It means, as Rabanus, and after him many others, among them St. Thomas, explain, divine perfection applied to man. It arises out of the relations (multiplication) of three (the Holy Trinity), and four (the four ends of the world, to which the mystery of the Holy Trinity was to be brought in baptism). "Duodenarius, consurgens ex ternario et quaternario, in se ductis ac multiplicatis, significat eos prædicaturos Trinitatis fidem per quatuor mundi partes; significatur in duodecim filiis Jacob, duodecim principibus filiorum Israel, duodecim fontibus Helim, duodecim lapidibus rationalis, duodecim panibus propositionis, duodecim exploratoribus, duodecim lapidibus unde factum est altare, duodecim lapidibus sublatis e Jordane, duodecim bobus sustinentibus mare æneum, duodecim stellis in corona sponsæ, de quibus in Apocalypsi, duodecim fundamentis civitatis, duodecim por-

¹ Ezech. xlvi. 15.

tis.”¹—What a magnificent exposition of the priestly vocation! He is to preach continually the mystery of his faith, to be the foundation of the holy city, the stars in the crown of the holy Spouse, the gate whereby the faithful may enter the “kingdom come.” And this is the image of God, in the perfect and harmonious use of his senses, leading the people of every nation to the knowledge of the triune God.

Looking at the body of the seral office, we find the hundred and fifty Psalms disposed in regular order of succession through the Nocturnes, Prime, and Vespers, omitting a few here and there which are reserved for special use, as we shall see. The office of Sunday, the first day of the week, begins its first night-hour or nocturn with the first psalm, and ends with the twentieth. The next five psalms are recited, one for each day of the week, taking the second place at the hour of Prime in the seral office.² Then the Nocturnes resume the regular order with the twenty-sixth psalm on Sunday night, and end with the hundred and eighth psalm on Friday night. After that they are continued through Vespers of the week, beginning with the hundred and ninth psalm on Sunday, and ending with the hundred and forty-seventh on Saturday. Thus the Psalmist, and the priest who accompanies him, begins and ends his journey with its various lessons and aspirations, picturing the life of penance, justification, and sanctification, from Matins at the commencement of the week, to Vespers at its termination, “Exitus matutini et vespere delectabis.”³

For Lauds, the Little Hours, and Complin, selections are made from the Psalms. Of these some never vary. They are daily repeated, which suggests their importance in some special sense. Others, whilst reserved for these short hours, recur only at certain intervals, or for special occasions. Those that are daily repeated, whatever the “ordo” may

¹ Comment. Corn. a Lap. in Matt. x. 2.

² Here the numeric order is not exactly observed, it being as follows: Ps. xxiii., xxiv., xxv., xxii., xxi.

³ Ps. lxiv. 8.

alter in regard to the rest, are the last three psalms of the Psalter,¹ said under one conclusion at the end of Lauds. They are a call upon all creatures to praise God. Next we have for daily recitation the fifty-third psalm of Prime, said at the rising of the sun; then the hundred and eighteenth psalm, which is very long, and runs through all the hours of Prime, Terce, Sext, and None; lastly, the psalms of Complin, which are the fourth, the thirtieth, the ninetieth, and the hundred and thirty-third. In the other psalms we see, as it were, the whole course of our life on earth, so that at the end of each week, finishing the seven days' work of our inward creation, we may say: *Vitam meam annuntiavi tibi.*² But in these psalms, which we have just mentioned, and which are repeated every day, the daily life of the priest is expressed. They are a constant admonition: *In domo Domini omnibus diebus vitæ meæ.*³ Thus in the fifty-third psalm, with which the hour of Prime begins, following upon the prayer of thanksgiving made at Lauds, the priest recalls, as it were, the day's troubles, temptations, and tasks, expresses his confidence in the help of the Lord, and forming his morning intention, promises to render sacrifice: *Insurrexerunt in me—ecce Deus adjuvat me—voluntarie sacrificabo tibi, quoniam bonum est.* The beautiful history connected with this psalm brings out its special adaptation as part of the morning's meditation. David is in a desert near the village of Ziph, hiding from Saul. Hearing that the latter and his minions, who have closely watched David day and night, are upon him, he seeks refuge upon a rock. His enemies surround him. He seems to be lost for a certainty, when a messenger informs Saul that the Philistines are entering his kingdom, and he hastens away, leaving David, who renders thanks and vows sacrifice to the Lord.⁴ Later on David gets Saul into his power in this very place, but he

¹ Ps. cxlviii., cxlix., cl.

² Ps. lv. 9.

³ Ps. xxvi. 4.

⁴ Cf. I. Reg. xxiii. 19; xxvi. 1.

does not avenge himself, out of reverence for the Anointed of the Lord, who, though his enemy, is yet the rightfully ordained King of Israel.¹ The image of the rock as the Church, which defies the snares of the persecutors, because God guards it; the enemies of Christ eventually defeating themselves, and the action of the Church, not avenging herself when she has the power, because she respects, even in her enemies, the authority of the anointed or rightfully ordained civil rulers; this and its application to the life of the priest individually as her representative, must be plain at sight.

The hundred and eighteenth psalm, which covers the Little Hours from Prime to None, is a peculiar exemplification of what David avows, when he says he kept God's law before him constantly: *Tota die meditatio mea est.*² There are a hundred and seventy-six verses in this psalm, and almost in every one the word "Thy Law" is repeated; whether he uses the terms, "*lex, testimonia, mandata, verbum, judicia, justificationes,*" they are but modifications of one and the same thought: Lord, my happiness is bound up with the keeping of Thy law, hence I will remember it, observe it, and proclaim it all the day long: *Nam et testimonia tua meditatio mea est.*³ *Quia lex tua meditatio mea est.*⁴ *Mandata tua meditatio mea est.*⁵ Other interpreters see in this psalm an exhortation to watch over the purity of the law and not allow it to be changed by the false reasoning of men. Even the Hebrew writer seems anxious to call the attention of the reader to the importance of studying and meditating this psalm. He divides it into twenty-two parts and makes the eight verses of each part begin with the same letter of the alphabet.⁶ The four psalms of Complin; the prayer of the Church at eventide, and which she closes with the canticle, "*Nunc dimittis;*" the last memory of

¹ I. Sam. xxvii. 1-25.

² Ps. cxviii.

³ Vers. 24, 99.

⁴ Vers. 77, 92, 97, 174.

⁵ Vers. 143.

⁶ *Hujus artificii non alia est causa præter illam, quod lectorum attentionem præparare eorumque memoriam juvare voluerit Psalmographus, ne prolixitas rudiores moraretur, etc. Bellinger in Ps. cit.*

the Old, and the joyous announcement of the New Covenant give us a review, so to say, of the day gone by, a repetition of all the acts of the soul engaged in the Christian and priestly vocation. These are the union of sorrow for committed faults with confidence in God's forgiving mercy: "Deus justitiæ meæ, miserere mei,"¹ and "In te, Domine, speravi, non confundar."² More than this. The soul which trusts God henceforth dwells with Him: "Qui habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur,"³ and that union is consummated in constant thanksgiving, in calling others to the service of God and bringing blessings upon them. "Ecce nunc benedicite Dominum, omnes servi Domini.—Benedicat te Dominus ex Sion."⁴ This last psalm is said to be a form of blessing used by the Levites who held the nightwatches in the temple.

The Psalms of Lauds as recited on Sundays and festivals are an expression of gratitude for the benefits God has conferred upon man in his creation and redemption. Ps. xcii. pictures the creation: "Firmavit orbem terræ." Then follows immediately Ps. xcix., which is an act of gratitude for this benefit of creation: "Jubilate Deo omnis terra." The next two psalms, lxii. and lxvi. united, under one conclusion, recognize the New Law, by which the gentiles are to be saved. "Latentur et exultent gentes, quoniam judicas populos in æquitate, et gentes in terra dirigis." Then follows the canticle of the Three Children, as if in gratitude for the universal grace. Lauds end with the three last psalms of the Psalter, wherein heaven and earth are called upon to thank the Lord for his benefits: "Laudate Dominum—sol et luna—omnis terra—ecclesia sanctorum—omnis spiritus laudet Dominum."⁵

In the ferial office of Lauds, which is recited mainly during the penitential seasons, the inward creation, the renovation of the heart in sorrow for sin, takes the place of the outward creation. Accordingly ferial Lauds begin with the Psalm

¹ Ps. iv. 1, 2.

² Ps. xxx. 1.

³ Ps. xc. 1.

⁴ Ps. cxxx. iii 1, 4.

⁵ Ps. cxlviii., cxlix., cl.

“Miserere,”¹ which is invariably the beginning. Then follows for each day a different psalm, expressing a longing for the promised Messiah and the graces which will accompany His coming. The following will give the idea of the successive thoughts. Monday, Promise of the heir Christ.² Tuesday, Longing for the illumination of the nations.³ Wednesday, Vocation and conversion of the gentiles.⁴ Thursday, Prayer for confirmation of the same.⁵ Friday, Strong urging upon God’s mercy, lest our sins may yet reverse His designs.⁶ Saturday, Confidence and gratitude in the acknowledgment of that mercy.⁷ A canticle taken from other parts of the Holy Scripture follows upon each of these psalms, and Lauds end as usual with the three last psalms of the Psalter. If any one wish to verify the correspondence of these psalms and their meaning as we have just explained it, and which we cannot here detail at greater length, he need only read some of the headings of these psalms, found in the Septuagint version, ex. gr., Ps. v., “Pro ea quæ hæreditatem consequitur;”—Ps. lxiv., “Canticum transmigrationis;”—Ps. lxxxix., “Oratio Moysis;”—Ps. xci., “Psalmus cantici in die sabbati.”

It remains only to mention the ninety-fourth psalm, which has been used as an Invitatory at the beginning of the Canonical office. By it the monks in former times were called together for the recitation of Matins, and they gave their answer in the words of the Psalmist. This Psalm as found in the Breviary has retained its ancient form of the Itala version, and differs somewhat from the translation of the Vulgate text.

In conclusion we will say to the well disposed reader that the study of these psalms in detail, the general purpose and drift of which we have barely been able to indicate, will make the recitation of the Breviary a most useful exercise of the intellectual faculties. And who will doubt that with this exercise the heart must needs join its voice, making it the sublimest

¹ Ps. l.² Ps. v.³ Ps. lxii.⁴ Ps. lxiv.⁵ Ps. lxxxix.⁶ Ps. cxlii.⁷ Ps. xci.

method of mental and oral prayer that can be found. This is the true reason why, as Bellinger¹ well expresses it, *Psalmos et ab Hebræis et a Christianis, privatim ac publice, omni ætate fuisse cantitatos et nocturna diurnaue manu versatos; quibus non modo urbés pagique, sed et deserta atque invia personarent, piasque in lacrymas ipsa agrestia pectora colliquecerent.*

*Psallam, et intelligam in via immaculata.*²

*Psallam spiritu, psallam et mente.*³

¹ Liber Psalm. præf.

² Ps. c. 2.

³ I. Cor. 14-15.

Multa sunt quæ me in ecclesiæ gremio justissime tenent: tenet consensus populorum et gentium; tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta et vetustate firmata; tenet ab ipsa sede Petri Apostoli, cui pascendas oves suas post Resurrectionem Dominus commendavit, usque ad præsentem episcopatum, successio sacerdotum; tenet postremo ipsum Catholicæ, quod non sine causa inter tam multas hereses ista Ecclesia sola obtinuit.

St. Augustinus (Lib. Contra Epist. fundam., cap. 4).

AD MARTYRES.

THE following Latin hymn is from the pen of the late Mgr. Corcoran. He loved the beautiful lines of the early Christian poets as much as he admired the classic beauty of the Augustan writers, and it was his way thus to relieve his mind from more serious labor, or to while away the hours of night when pain prevented him from sleep. There is no doubt that he never intended it for publication; but most of our readers will be glad to have it without alteration. The opening lines recall the well known hymn of Prudentius, *Salvete flores martyrum*, in honor of the Holy Innocents, as well as that of the passion, also found in the Roman Breviary, which begins *Salvete Christi vulnera*, and the author of which has remained unknown to this day. We note at the foot of the page the corrections which are added in brackets in the original manuscript.

Salvete sancti cœlites,¹
Regis superni milites,
Illustris heroum cohors,
Summis recepta sedibus?

Post bella gesta fortiter²
Et inclytam victoriam
Palmam et laboris præmia
Aequo tulistis iudice.

Exhausta post pericula
Et turbidi fluctus maris
Portum occupastis fortiter
Et limina intrastis poli.³

¹ Martyres

² Peracta post certamina

³ Et tuta Olympi limina.

Vobis coronam gloriæ
Et sempiterna gaudia
Deus bonorum providus,
Largitor omnium, dedit.

Jucunda defessis quies,
Perenne ¹ datur otium,
Dum larga ² vos inebriant
Beatitatis flumina.

At nos miselli ac perdit
Hæremus in medio mari.
Hostes premunt nos undique,
Dolos ubique dum struunt.

O casta Mater Numinis,
Tua sub umbra supplices,
Ut nos benigna proteges
Fletus precesque fundimus.

¹ Æterna.

² Secura.

THE TABERNACLE KEY.

A NUMBER of questions having been asked regarding the obligation of Decree N. 266, Tit. v., of the Second Plenary Council of Baltimore, according to which the key of the Tabernacle is invariably to be kept by the priest who has charge of the church or chapel, we shall treat the subject in its entirety, giving the ecclesiastical law, with such comment as appears justified according to the interpretation of liturgical writers.

The Tabernacle should be provided with a strong lock and key. The key, of a solid material, should be gold or silver-plated,¹ and when not in actual use is to be kept under the personal custody of the parish-priest or whoever supplies his place in the administration of the church or chapel.² It should be distinguished by a small cord of silk, and never attached to other keys.³

“Apart from the different decrees,” says Catalanus,⁴ “which have been published by various Councils in regard to the care of the key which guards the Most Blessed Sacrament, there are also numerous decrees of the Sacred Congregations.” He then proceeds to give some of these, showing that it is not permissible to entrust the care of the Tabernacle key, even for a short space of time, to the custody of any, be they clerics (even in sacred orders), or religious, or persons

¹ De Herdt, Praxis iii., 180, 6; Baruffald. xxiii., 62. According to the statutes of the Archdioc. of New York it is to be gold plated, Cf. Conc. Prov. Neo Ebor. IV., x., 6.

² Nequaquam (tamen) prohibeatur Rector ipse ecclesiæ, vel curator animarum, sive Parochus, quominus easdem (claves) muneri alicujus præstandi causa aliquando sacerdoti committat, quem in officio parochialis cura adiutorem habet.—Cærem. Episc. Comment. Catalan.; Lib. i., 2, 6.

³ Instr. sur le Rit., Joly de Choin, I., 71.

⁴ Loc. cit.

of rank, unless they be priests who have the right to celebrate the most holy mysteries. Father Lehmkuhl, in the last edition of his *Theologia Moralis*, says: "The key (or keys) of the Tabernacle must be kept under the careful custody, not indeed of a lay person, but of the priest himself, as the S. Congregation has repeatedly decided, and of which the Sov. Pontiffs have reminded us. By the Sacristan, to whom the Constitutions of the Roman Pontiffs say that the custody of the key belongs, they mean not a lay sacristan, but a priest of the church, or, if there are several priests attached to the same, the one who presides." He then refers to the decrees in Gardellini's collection, which are in force "except where perchance a special privilege of exemption exists."¹

The Decrees imply in all cases that wherever the Blessed Sacrament is preserved a priest is to be continually at hand to watch over it. Hence the obligation of celebrating daily, or in cases of necessity at least three times a week, in all churches and chapels where the Blessed Sacrament is kept. It may be objected that the observance of the above regulation regarding the personal keeping of the Tabernacle key will expose a priest oftentimes to great inconvenience. This is undoubtedly true, especially where a priest has a number of charges which require his attendance in separate places. Nevertheless the Church exacts these precautions in order to secure the constant and thoughtful reverence which we must admit is due to the Most Blessed Sacrament. After all, it is nothing more than the care we use with regard to matters of great importance or material value in general; and in every state of life we find similar responsibilities, which exact from men, whether as heads of families or as directors of business

¹ *Clavis tabernaculi (vel claves) debet esse sub diligenti custodia, eaque non laici sed ipsius sacerdotis, ut pluries S. Congregatio decrevit et S. Pontifices monuerunt.— Sacristam autem, cui aliquando Constitutiones R. Pontificum dicunt custodiam clavis, competere, non sacristam laicum esse, sed presbyterum, i. e., ecclesie, si cui plures sacerdotes adscripti sunt, prefectum, evidenter colligitur ex decretis apud Gardell. N. 563 et 949; nisi forte aliud speciale privilegium existat. Theol. Mor., vol. ii., n. 132, nota 6.*

trusts, a like constant and personal attendance. We confess to a slight feeling of reluctance to state thus plainly the disciplinary law of the Church in view of the custom in many places, where the Tabernacle key is kept in a safe or box in the sacristy to which lay persons have ready access, under plea of convenience.

But what are we to do in the case of convent chapels, which are sometimes at a considerable distance from the church, and where it appears to be not only reasonable but in a measure a necessity to leave the key under the custody of the Religious, in order to avoid difficulties and delays through forgetfulness, mislaying, or, perhaps, loss of the key. Some years ago a Jesuit Father, who had been commissioned to make the Directory for the two provinces of his order, Lyons and Toulouse, laid before the S. Congregation of Rites, among other doubts, the following: "There is an old custom among the Religious, according to which the key of the Tabernacle is not kept by the chaplain, but within the enclosure of the monastery, even in cases where the house of the chaplain is near the monastery. Can this custom be retained?" The answer was decided and peremptory: "No."¹ The late bishop of Alton, in the Addenda of his Pastoral Instructions,² says: "That the Tabernacle key may not be lost by carrying it to and fro, the chaplains of sisterhoods may lock it up in a drawer at the sacristy or chapel of the convent and keep the custody of the key of this drawer. If the latter key be lost, it will not necessitate the breaking open of the Tabernacle, as would be the case if the former were lost." Similar suggestions are made by other writers on the same subject. They suppose that every altar where the Blessed Sacrament is kept has a priest sufficiently near to assure his regular at-

¹ *Dubium.* Invaluit usus apud Moniales ut clavis Tabernaculi non penes Capellanium sed inter septa monasterii asservetur, etiam cum domus Capellani finitima est monasterio; an servari possit talis usus? Resp. S. R. C. *Negative.* Decr. auth. 5728, Soc. Jes. ad viii., die 11 Maji, 1878.

² Past. Instr. 1880, pag. 269, n. 355.

tendance. If, as may happen in the case of hospitals and public institutions, the duty of saying Mass and attending to the Blessed Sacrament devolve upon several priests successively, who reside in separate places, this way of keeping the Tabernacle key in a lock box at the chapel, and of which each could have a key, would seem the most practical. A stranger wishing to officiate and having need of opening the Tabernacle would, of course, have to go to the trouble of obtaining the key to the lock box from the responsible priest, but this trouble, comparatively small in a matter that concerns the greatest of treasures on earth, seems to have been intended by the Church, who could not but have foreseen the difficulties to which we have alluded.¹

It is obvious, then, that the Tabernacle key should not be kept in the safe which is found in many sacristies for the use of the sacred vessels, because, since the priest would in this case have to keep the key of the safe, it would be impossible to open the tabernacle if at the time of an accident to the church he who holds the key of the safe happens to be absent. It appears, moreover, from the decrees already referred to that the Tabernacle key should not be handled unless in case of necessity by any lay person. Hence the sacristan, except he be a priest, should not place the key into nor draw it from the Tabernacle door.² Nor should the key be left on the altar between masses, but returned to the place of its custody. All this speaks in favor of a lock-box in the sacristy, of which the priest carries the key, as the most convenient mode of observing the ecclesiastical ordinances

¹ Claves Tabernaculi nec relinqui debent in sacristia nec a laico servari sed a solo sacerdote. S. C. R., 22 Feb. 1593.

Clavis Tabernaculi, ubi reponitur Hostia consecrata in fer. v. Cœnæ dominicæ, non est danda laico quantumvis nobili. S. Cong. Rit. 30 Jun. 1616.

Monialibus non committitur clavis Tabernaculi SS. Sacramenti, sed penes eum sacerdotem semper esse debet, ad quem spectat cura illud administrandi. S. Cong. Concilii in Vallisoletana, 12 Januar. 1604.—Vd. Mühlb. Decr. auth. iii., 2., pag. 362.

² Cf. Past. Instr. Alton., 1875, n. 45.

and consulting the reverence due to the most august sacrament. ¹

Propterea se nobis comedendum proponit is, qui semper est, ut cum ipsum in nobis ipsis acceperimus, illud fiamus quod ille est. Dicit enim: Caro mea vere est cibus, et sanguis meus vere est potus. Qui ergo hanc amat carnem, non est amicus suæ carnis, et qui in hunc sanguinem est affectus, mundus erit a sensili sanguine. Caro enim verbi, et sanguis qui est in hac carne, est suavis iis, qui gustant, appetendus iis qui desiderant, et iis qui diligunt amabilis.

St. Gregorius Nyss. (In Eccles. Homil. 8).

Implorandum est divinum auxilium non lente, non mente aberrante temere. Qui enim sic facit, is tantum abest ut impetraturus sit quod petit, ut etiam sibi Dominus irascatur, . . . *et oratio ejus fiat in peccatum.* Etenim si qui coram principe stat et ipsum alloquitur, magno cum metu stat, et cum corporis extrinsecus, tum mentis etiam intrinsecus attentos oculos tenet; quanto majore cum metu censendum est, oportere nos stare in conspectu Dei, tota mente in illum intenta, neque usquam alio?

St. Basilius (Constitut. Monast. c., 1).

¹ It is hardly necessary to add that here, as in all other positive laws, the conscientious judgment of the Pastor must decide how far he may use the liberty of *epikeia* under particular difficulties. But as the S. Congregation makes no statement of individual exceptions we do not feel authorized to do so.

THE LITURGICAL CHANT.

WE confess to repeated pangs of remorse during the past year for not having brought before our readers this subject, concerning which the Holy See has of recent times shown so much solicitude. The mouth-pieces of liturgical reform, more especially in France, Italy, and Germany, have never ceased to keep the necessity of immediate action in this respect before the clergy; and no one who has even superficially attended to the controversy which has arisen in consequence can have escaped receiving the impression that something more is involved in this matter than a mere question of difference in musical taste or æsthetic sentiment. Pius IX began the movement. In his brief of May 30, 1873, he stated that he wished all the churches to conform to the same method of singing, namely the Roman method.¹ Leo XIII made it one of his first affairs not only to speak but to act in the matter.² As the procuring of a complete series of newly revised liturgical books, such as the Sovereign Pontiff desired as a direct help to carry out the wished-for reform, involved an outlay of a large fortune, the leading Catholic publishers were invited to undertake the task. It was understood to be a financial risk, since, although some of the liturgical

¹ Approving the edition (1873) of the Roman Gradual he recommends it to the Ordinaries of the different Dioceses: "Eo vel magis quod sit nobis maxime in votis ut cum in cæteris quæ ad sacram Liturgiam pertinent, tum etiam *in cantu una cunctis in locis ac diæcesibus eademque ratio servetur, qua Romana utitur ecclesia.*"

² In a brief of Nov. 15, 1878, recommending the new edition of the Antiphonary, he declares that the end at which he steadily aims is the establishment of the Roman liturgical chant throughout the Catholic world: "Id potissimum spectantes ut sic cunctis in locis ac diæcesibus, cum in cæteris quæ ad sacram Liturgiam pertinent, tum etiam in cantu, una eademque ratio servetur, qua Romana utitur ecclesia.

books would have a ready sale, others, requiring great expense in the getting up, fill but a limited need, such as the folios and more precious editions, of which perhaps a single copy may find use here and there in a cathedral church. Nevertheless, all these had to be printed, and in a manner worthy their destination. The great houses in France, several of whom have obtained a praiseworthy reputation for undertaking gigantic publications of first class works without definite prospect of realizing their outlay by an immediate sale, were expected to put hand to the work. However, Chevalier Pustet of Ratisbon was, it seems, the only one who came forward in the matter, and the Sovereign Pontiff has certainly had reason to show his high appreciation of the generous and intelligent way in which the work has been carried out. The new editions of the Liturgical books, significantly styled "typicæ," were principally published for the purpose of bringing about uniformity in the chant. Of this the S. Congregation, under whose auspices they are issued, takes care to assure us in its prefaces to these works. And although some of the *editiones typicæ* contain no chant, they simply follow in the order of those works which are used in the public worship. What strengthens us in this conviction is the fact that the text of the typical editions, for example of the Breviary, is not absolutely free from what might be called errors. We do not, of course, mean typographical errors, but rubrical, and such as a reprint would not be expected or obliged to follow. But the notation is perfect throughout, and no deviation from it in any liturgical work used in the churches could be justified.

It had been advanced, both in France and Germany, that the new regulations were not being observed, nor the new editions used in the city of Rome itself. To confute this assertion Father De Santi, editor of the *Civiltà Cattolica* and professor of liturgical chant at the Roman Seminary of the Apollinari, published a letter, which under date of March 8, of last year, appeared in the *Semaine Religieuse*, wherein he states that the prescribed norm as well as the books are used

not only in Rome but throughout nearly the whole of Italy. He refers especially to the churches of St. John Lateran, St. Mary Major, St. Lawrence in *Damaso* the Rotonda, and others. There can be no doubt that the most strenuous efforts have been and are still being made at Rome tending in this direction. The *Ephemerides Liturgicæ*, the organ of the liturgical academy over which the Cardinal Vicar of Rome presides, has during the few years of its existence hardly, we might say, issued a number, in which there are not to be found one, often two articles on the subject of the reformed chant, carrying the matter back to the minutest and most scientific details. Other journals with a similar tendency throughout the Catholic world have taken up the glove in likewise defending the liturgical chant, and the advocates of the "Cecilian" music in this country have spared neither labor nor expense to evoke a like zeal amongst us. If they have met here as elsewhere much prejudice and opposition, it cannot be justified by the fact that now and then a few fanatics were found to be louder in their denunciations of what was corrigible than in their proofs of the validity of their claims to offer something better. As a matter of fact, the overwhelming array of men skilled in the science and art of music, and who do not lack appreciation of what is truly classic, has been on the side of reform in liturgical music, since the purely classic models do not suit and rather injure the aim of the Church in her public service.

But assuming that the prescribed music is not only in harmony with the liturgy, but the very best means in the estimation of competent judges of effecting true devotion, which is of course the principal aim of the religious ceremonies—how are we to go about introducing it? We wish to be in harmony with the ordinances of the Church, but it is questionable whether it can be done in this country, where on the one hand the means for obtaining the requisite training are limited, and the prevailing taste as well as custom is against it? As for the requisite training, we would suggest that it requires but very

limited means to carry it out, if only definitely determined upon. Of this we shall say more a little later on. For the present we would merely refer to some facts perhaps not generally known. The Fathers in charge of the Sioux Indians, having had the matter at heart, have succeeded in introducing the liturgical method of singing into the mission churches. "They all sing during the service, and that with earnestness and devotion. Before and after high mass and before the catechetical instructions they sing in their own language, but during the high mass nothing but the Roman chant is sung, and that with great precision. At Vespers they follow the Roman Vespéral to the letter. Many a red-skin has during the winter learned how to read, just for the purpose of being able to sing with the rest of the congregation from the book on Sundays." We have similar reports from India and China, where the young Christian congregations take part in the liturgical service, which is thus rendered extremely edifying. The Trappist Fathers in Marian-Hill, South Africa, find it possible to train the Zulu-Caffers into excellent choirs for Church service, as may be learned from the interesting papers which are printed at the abbey by the black pupils. And if any one doubt that this music can be made really attractive, let him go to churches where it is practised, as with the Paulist Fathers, or some of our Jesuit and secular churches and seminary chapels. It is certainly not the work of a day, nor can it be done by radical means. Gradually, part by part, changes can be effected to suit the circumstances of place and time. Two things alone are essential. First of all, we must get a clear notion of *what is to be done*, and secondly, we must definitely set about to make improvements by steadily, if slowly, changing the old ways. As for the power of prejudice and the prevailing taste in our churches against this solemn kind of chant, France may be referred to as the best example of how this may be overcome.

Some years ago, when theatrical performances in the choirs

of many French and Belgian churches were still à la mode, the Bishop of Tournay, among others, having made up his mind to act in harmony with Rome on the subject, formulated certain regulations for his clergy relative to the singing in the churches of his diocese and published them in synod. This was in August, 1886. The rules laid down were very clear, and the Bishop, knowing that there were many practical difficulties in the way, allowed *ten years* for the exact and complete carrying out of the new statutes. Meanwhile, however, he kept continually urging the matter, and in June, 1888, he issued a pastoral letter, pointing out a method of proceeding so as to effect the desired change. A catalogue containing a selection of works suitable for the Church service and embracing every grade to suit the various capacities accompanied the pastoral letter sent to all the clergy. In the course of this letter the Bishop urges upon ecclesiastics of every grade first of all the study of plain chant, which, he says, if rightly understood, will be undoubtedly preferred by all devout men, as it was by the great Christian artists themselves, for the service of the Church. Referring to the editions to be made use of, he says: "On this subject we have no longer to discuss the question of excellence or superiority. In compliance with the wishes of the Holy See, desirous of establishing greater uniformity in the liturgical ceremonial, we have declared obligatory in our diocese the use of the books officially approved by the Sacred Congregation of Rites, and have appointed January 1, 1896, as the latest date for the accomplishment of the change in all our churches. Let us hope that with the help of your good will the object will be attained long before that time. In the judgment of those who have had experience in the matter, the difficulties are not so great as many imagined they would be."

In regard to the mode of executing the plain chant, he proposes that those who are experts in the matter act as teachers of the others. "Be careful," he says, "that the singers acquire a *good pronunciation of the text*, that the use of the

voice be natural, and the singing free from all ridiculous affectation, without lacking expression, and neither too slow nor too fast." In some cases, he has no doubt, the priest will find it convenient personally to form and supervise a choir calculated to enhance the splendor of the religious ceremonies. But he does not allow women to sing or even play the organ in the public churches, and the diocesan statutes oblige the pastors to see to the training of boys for the soprano and alto parts in polyphonic music. "Do not permit," he says, "under pretext that they are easier and more pleasing to the congregation, those light and frivolous compositions which have unfortunately become fashionable; masses and anthems, produced all too abundantly by musicians with little learning and often with little faith. Be on your guard against singing in the holy temple such airs as are suitable only for the theatre and worldly assemblies, even if thereby you could draw more people to the church. Do not permit during the divine service the rendition of those vocal or instrumental solos which serve only to exhibit the talent of an artist, to the detriment of true devotion, and to gratify the feelings of personal vanity at the expense of Christian virtue."

To the organist he gives the following lesson. "We earnestly exhort organists to be deeply impressed with the dignity and holiness of their office. Their position is one of the utmost importance in this question of the restoration of sacred music. We may even say that all improvement, all progress is impossible without their wholesouled co-operation. If an organist pander to a worldly and frivolous spirit, the faithful will take from our holy offices only an earthly and sensual impression. But if, on the contrary, he seek by constant study and preparation to elevate his talent toward the sober and truly religious regions of sacred art, it will be productive in time of magnificent results. One thing is worthy of notice: Musical taste is ordinarily formed among the people in their childhood, according to what they hear in the church. If the child be accustomed to hear the sacred melo-

dies devoutly sung, with solemn organ accompaniment, he will receive an impression never to be effaced; his taste will develop in harmony with his devotion; his attraction for the ceremonies of religion will grow and be strengthened, and thus it may prove to him an efficacious means of perseverance."

We have only given a sample of one of the French Bishops' action in this matter. Several others have gone forward with even more decided steps, notably the Bishop of Nevers, who thereby deserved for himself the high encomium of Cardinal Bartolini, prefect of the Sacred Congregation. "Libri chorales," he says in his pastoral instruction to the diocesan clergy, "sine mora in ecclesia cathedrali nostra, in seminariis et in schola cantus, cæteris derelictis adhibeantur.—Statim ac in quavis ecclesia libri omnes ad divinorum officiorum cantum adhibiti renovandi erunt, nullos alios comparare liceat, nisi libros Ratisbonensis editionis." And what has been lately done in France had already been done in Germany as in England and Ireland. The Bishops of Ireland in Plenary Council, in 1875, ¹ decreed: "Libri chorales et liturgici nuper Ratisbonæ a Pustet, bibliopola catholico, editi, in missis et vesperis cantandis tam in seminariis quam in ecclesiis posthac quam primum adhibeantur. Hi nempe libri a Smo. Dno Pio XI plurimum commendantur eo quod in eis ad normam veterum manuscriptorum Ecclesiæ Romanæ verus et genuinus cantus Gregorianus tradatur." In our own case the last council of Baltimore is equally definite. It not only renews the statutes under this head of the Second Plenary Council, but makes it moreover *incumbent upon pastors to direct the selection of the music in their churches and in very strong terms forbids them to tolerate profane music within the temple of God.* ² It ordains that during the mass no singing be allowed which mutilates

¹ Ep. Hib. Syn. Plen. 1875, Decr. xv., n. 73.

² Insuper iisdem pastoribus, dum revocamus in mentem munus ipsis impositum dirigendi selectionem musicæ in suis ecclesiis, districte mandamus ut nunquam tolerant templum Dei profanis melodiis resonare; et nonnisi eum cantum in illo admittant qui sit gravis, pius et vere ecclesiasticus. Conc. Plen. Balt. III. 117.

the words of the liturgy, or repeats or changes them in such a way as to destroy their significance. The music is to be expressive of devotion and harmonize with the ecclesiastical season and the feasts of the Church. When Vespers are sung, they are not to be curtailed, but the psalms are to be recited in full. The concluding paragraph is perhaps the most important, because it points the way how to bring about the change: "We earnestly desire that the rudiments of Gregorian chant be taught and practised in our parochial schools, so that, the number of those who are able to sing the psalms well growing gradually, it may eventually come to pass that the greater part of the people learn to sing all together, according to the ancient usage of the Church, which still exists in some places, the Vespers and like offices of the Church. Thus all will be edified, according to the words of St. Paul: Speaking to yourselves in psalms and hymns, and spiritual canticles."¹

This is certainly plain enough. But it is only legislation. It needs be carried out, and here we find the difficulty. Who is to train our children, since the liturgical music requires a different treatment from that which the children ordinarily learn, and which, of course, cannot and ought not to be discarded. There is required first of all the reading of the Latin text according to a uniform system of pronunciation; next the proper accentuation of the words, the divisions of musical clauses and sentences making a proper rhythm, time, tone cadences, all of which require the most exact attention, to make the Gregorian music really what it is intended to be. Then there are the different parts of the chant as regards their liturgical conception, which has to be brought out in the singing. In many cases an understanding of the words or the sense of a passage is almost essential to their proper rendition. Herein it is like oratory: you must know and feel what you say. Hence St. Gregory spent hours in personally teaching the children and had priests teach them the liturgical chant. How can this be done in all our schools? We have

¹ Ibid. nn. 118, 119.

heard an eminent priest who seemed anxious to further this work make a suggestion which seemed to us quite practicable. Let a competent teacher be engaged to visit the different schools in turn and give the children lessons in Gregorian chant and the singing of Vespers and other portions of the service. It need not interfere with the regular singing lessons given by the ordinary teachers, for that is a different thing. The latter will, of course, be present at the instructions in chant, and will soon see their way to facilitating the matter, or become apt teachers themselves. In most cases the chant lessons would have to be given only for a time, and the work once inaugurated can be easily carried on with a moderate amount of vigilance to observe the main rules. The practice is always a help, and the method is perpetuated by tradition. Indeed, this last factor is most important, and it is said that the Gregorian as the Palestrina music cannot be self-taught, but must be learned by tradition. These temporary teachers could likewise supply all necessary instruction as regards books to be used, etc. It is evident that this method of introducing practically what is of obligation, as we have just shown, would require some organized action on the part of the Diocesan School Boards or others who have the responsibility of carrying out the Church legislation in this matter. No doubt the members of the "Cecilia Society" could be induced to lend their aid to such a project, and pastors would gladly accept it if the initiative were once made. Children's voices have a freshness about them which adds a peculiar charm to their singing, especially when in harmony with men's voices. Of course, we suppose that they are trained to observe all that this kind of music exacts. If the change be introduced gradually there is no doubt that eventually the most fastidious congregation would prefer this sort of devotion to the diversion of a mixed choir of the modern type. It would save in the end much worriment and expense. Those incessant squabbles, arising out of personal vanity or organized resistance to the voice of the pastor, which have

sometimes caused division in a parish, to the destruction of souls, need not be apprehended. Anyhow, it is the ordinance of the Church, which no one can ignore or violate without dishonoring the cloth he wears. And it is hardly likely that a Catholic congregation will be found which as a whole would not readily co-operate in this work if it be rightly explained to them in a temperate way and acted out with wise moderation, according to the weight of prejudice which may actually exist against it.

READING CIRCLES AND THE CLERGY.

THE dictum of Aristotle, "omnes homines natura sua scire desiderant," which Thomas a Kempis consecrated in higher service, expresses the first, highest, strongest tendency of man's rational nature. With the craving for the end goes the search for the means, and of these in our day none more ready, none more effective than *reading*. The school and the pulpit do much to satisfy the universal thirst for knowledge, and consequently for its instrument; but the influence of the one is limited to a brief period of life, that of the other reaches comparatively few. The press, however, makes its power felt on all and persons of every age. The Philosopher's truism might with some qualification be now made to run: Omnes homines legere desiderant—every one—the boy of budding reason, the man in waning life, maid and matron, the toiler and the idler, servant and master, unlearned and learned—all, everywhere, at home, on the streets, in the public vehicle, show symptoms of the reading fever. If the appetite were always a normal one, well regulated as to degree and object, there could be no better sign of the mental health of society. Unfortunately we know too well how this, as many another human tendency, good in itself, is made to serve the basest passions. The question in these times presses upon every priest, how he can influence the effects of the press in regard to souls committed to his care. The question is broad and merits extended treatment. We purpose here simply to throw out a suggestion. The priest's influence should be felt

I. IN A NEGATIVE WAY—

by combating the spread of bad literature. Here a hint might be taken from one of the rules of a Belgian press

league, whose members bind themselves "*never to purchase liberal, anti-Catholic, or licentious journals*, and in the railroad cars, at the news stands and book stores, to ask for Catholic books and papers, even when they are not actually needed." Though the latter half of the rule has a positive rather than a negative tendency, we quote it here as forming an integral part of the first obligation of the sodality. It suggests, too, a similar clause in another foreign association, whose constituents agree "to patronize when travelling only such hotels as have Catholic papers on file." These rules might with advantage be made the theme of an occasional sermon or lecture—illustrated by the designation of the kind of books and periodicals which Catholics should avoid.

II. POSITIVE WAYS.

Libraries connected with the Sunday school, sodalities, etc., occur at once as general means of putting good reading matter within reach of the people. The establishment of a fund for the purchase of books to be circulated amongst the poor Protestants, etc., is a plan evident and not difficult to inaugurate. But these general methods largely depend for their success on the apt character, the timeliness especially, of the literature circulated. And here it is that difficulties arise. How is a priest, for instance, far away from central book-marts, to be guided in the selection of what is best in the constant literary advance? Experience has taught him how unsafe it is to trust to the captious catalogue of publishers' notices in choosing books for his own use, to say nothing of such as are to go with his endorsement into the hands of his people. He knows full well that the name of a Catholic firm does not guarantee the safe moral character of its printed stock. To make personal examination—and this necessary careful scrutiny can often for various reasons not be delegated to lay persons—requires a large outlay of time on which in case of many a priest more urgent duties lay claim. Moreover, even where the priest has ample opportunity and time to make his

own selections, pecuniary means to procure them sometimes fail. These difficulties simply mean that individual force accomplishes little. But what cannot be done by a member can be effected by an organism. Hence the need of co-operation: and fortunately for the work of disseminating good literature, competent, zealous associations exist. To look across the ocean, there is the St. Anselm Society,¹ publishing treasures of good reading, mostly doctrinal and spiritual, and at very reasonable rates. In the same country, so noted for its Catholic literary life, is the Catholic Truth Society,² ensuring thorough work under the headship of Cardinal Manning. In the Society's late Congress, held at Manchester, one of its members, speaking of books for spiritual reading, remarked: "The old complaint that such books were not to be had unless at exceptional prices has now fallen to the ground, for the Catholic Truth Society's publications are not only abundant, instructive, and edifying, but *cheap*."³ What is said of this one

¹ St. Anselms Depository, 6 Agar Street, Strand, London.

² Catholic Truth Society, 18 West Square, S. E., London.

³ The remarks of the speaker, Rev. T. Corbishly, are so apposite to the present subject that no apology is needed for making the following extract: "The difficulty rests not so much with the reading as with the readers. With many of them time and convenience are apparently hopelessly wanting, but even a few of this class will snatch odd moments for a glimpse at a spiritual book; many can easily find the leisure, but other literature has greater attractions for them. Hence arises a strong necessity for striving to spread a taste for pious reading. This may be brought about in two ways: first by instructing children and young people generally during their school life—and under school life we must include also convent and college life—as to the importance of daily spiritual reading, such instruction to take a practical form by allotting a few minutes each day to the purpose. This instruction will be supplemented, continued, and enforced from the pulpit; for success depends mainly on the efforts of the priest.—The second method is to bring them to the doors, or even to place them in the hands of the faithful. This may be accomplished, indeed, by church libraries, placed close to the door of the church, the books of which seem incessantly to be calling out: "Tolle, lege."—Or for certain classes of people it may be even more effectually carried out by the formation of small home libraries, consisting of a selection of useful works; such libraries might be formed gradually, as by accumulation of school prizes given with a view to such an object, or might be sold complete, at a figure too high, perhaps, for immediate payment, but payable by weekly or month-

class of books is applicable to all the publications of this society—and they cover doctrinal instruction, Catholic biography, history, poetry, fiction, etc. They are written mostly by skilful hands and come generally in respectable dress; though in some cases we could wish that neatness had been less sacrificed to economy.

The American priest, however, is not obliged to cross the Atlantic to find excellent organized aid in this important function of his ministry, when he has the Columbian Reading Union at home.¹ The aim of this society is to “counteract, wherever prevalent, the indifference shown toward Catholic literature: to suggest ways and means of acquiring a better knowledge of standard authors, and especially of our Catholic writers; and to secure a larger representation of their works on the shelves of public libraries.” It accomplishes its end chiefly by the co-operation of reading circles affiliated to it from every quarter, preparing lists of suitable reading matter for the guidance of its individual or organized members. In the make up of these lists it has an eye, especially, though not exclusively, to three classes of readers: 1. Children at home and in school. 2. “Young men whose contact with the great tide of indifference and unbelief,” exposes them to so many dangers. 3. “Young ladies who have been graduated from convent schools and academies or other institutions, and require books especially adapted to their plans for self-improvement. That large and intelligent class, too, working in stores, factories, and in domestic service,” have their claim on the union duly recognized. A guarantee of the kind of work done by the *Union*, and the promise of its success, is the

ly instalments. Spiritual reading at first may be found uninteresting, and in case of those who have not courage to persevere, books of a more entertaining and practical character, such as the *Lives of the Saints*, will be read with profit, and will lead many a reader to what is purely spiritual. A taste once formed, such reading becomes a pleasure ever increasing, until reading is exchanged for vision in the glory of heaven.”
—London Tablet, Oct. 19.

¹ Its headquarters are at 415 W. 59th St., N. Y.; also at the office of “The Catholic World,” 6 Park Place, N. Y.

fact that its management is under the direction of the very Rev. Augustine F. Hewitt, the editor of the *Catholic World*. But "usus te plura docebit." Here is a sample of the Union's work before us—its first list—comprising historical novels and collateral reference reading matter. It contains five sections. Group A., history of the early Church, giving twenty-one standard novels pertaining to that period, with the leading easily accessible works of general and special reference, judicious and pithy comments and criticisms on the principal novels. Group B. treats similarly the middle ages; group C., later epochs; group D., American History; group E., Russian History; group F., Modern Rome. The reader will be glad and proud to know that there are so many pure romances, giving graphic pictures of the various epochs of Church History, adding to his store of useful knowledge, and elevating instead of tending to lower, as often does the current novel, his standard of moral perfection. Other proofs of the efficiency of the *Union* may be seen in recent numbers of the *Catholic World*. As an instance we would refer to the communication of Mr. Merion M. Snell, a member of the Philosophical and Anthropological Societies of Washington, in the September number.—The writer speaks of reading courses for young men. "I would suggest," he says, "that the reading should consist of certain definite courses, each having unity and completeness in itself, and yet each related to the others by the dominating idea of illustrating the operation of divine truth, and the great social organism, which is its guardian, as the dynamic element in the upward movement of mankind. The greater part of the subjects chosen should be of practical significance in connection with the current life and thought of the world." He draws up an "outline arranged historically of the subjects which, it seems, ought, as far as possible, to be covered in the courses for young men, making an occasional reference to individual books, but more often, especially in the case of the present century, mentioning the names prominent in the epoch or class in question. . . . However dry

some of the topics may appear to be," he adds, "it would be within the possibilities of skill and loving interest to invest them with such charms that their study will become as delightful as a page of Manzoni." Then follow thirty-three brief points covering the course of reading and corresponding literature alluded to.

From this hasty sketch it is evident what a large amount of good can be accomplished in a parish by establishing Reading Circles and placing them in communication with this central *Union*. The circle may comprise a dozen persons. They meet at the home of one or the other member. A representative sends annually a dollar to *Columbian Reading Union* (Office of the *Catholic World*), and receives in return the periodically prepared list, which will guide the circle in its reading courses.

An additional advantage is gained in the purchase of books, time, trouble, and expense (a liberal discount in proportion to the number and value of the books ordered is allowed) being saved by membership with the union. Of course, in the forming and conducting of these Reading Circles the priest's influence must be felt in some measure, chiefly in the selection of prudent associates and in striving to keep up an enthusiasm, the essential of prolonged, vigorous life. But the interest he may take in these groups will be amply repaid by the educating influence they will exert in the parish and amongst those outside the Church. For, as another correspondent remarks in the *Catholic World* alluded to, "The *Columbian Reading Union* is a step in educating the people. Gentlemen will study your plan and read your books instead of asking their stableman or their cook what the Catholic Church teaches. The Catholic, too, will add information to faith, and be able to answer honest inquiry or refute ignorant assertion. He will do more thinking and less fighting for his Church. The parish priest, too, will discover the necessity of assisting the congregation to become better informed, so that greater attention will be given to able discourses." The union is steadily receiving

flattering encomiums from men of sound judgment and of high literary authority. We trust the clergy will extend to it the practical encouragement it so thoroughly deserves.

“S.”

Identidem cogitandum est, renuntiasse nos mundo, et tamquam hospites et peregrinos istic interim degere. Amplectamur diem qui assignat singulos domicilio suo : qui nos istinc ereptos et laqueis sæcularibus exsolutos, paradiso restituit et regno cœlesti ? Quis non peregre constitutus properaret in patriam regredi ? Quis non ad suos navigare festinans, ventum prosperum cupidius optaret, ut velociter caros liceret amplecti ? Patriam nostram paradisum computamus, parentes Patriarchas habere jam cœpimus ; quid non properamus et currimus ut patriam nostram videre, ut parentes salutare possimus ? Magnus illic nos carorum numerus expectat, parentum, fratrum, filiorum copiosa turba desiderat ; jam de sua immortalitate segura, et adhuc de nostra salute sollicita. Ad horum conspectum et complexum venire, quanta et illis et nobis in commune lætitia est ? Qualis illic cœlestium regnorum voluptas sine timore moriendi, et cum æternitate vivendi ? Quam summa et perpetua felicitas ?

St. Cyprianus (Tract. de Mortal.).

Præcipua observatione codex Psalmorum dignus est. Singuli quidem libri suam, et propriam suppeditant historiam . . . Psalmorum autem volumen veluti paradus, in quo sunt omnia genera lignorum plantata Præterquam quod auditor ista dicit quæ in universa Scriptura continentur, etiam motus sui animi animadvertere potest, ac deinde secundum ea quæ patitur, formam verborum decerpere ; et quid dicendo, agendove morbum illum medicetur, invenit.

St. Athanasius (ad Marcell. epist.).

CASUS MORALIS.

DE CONFESSARIO EXTRANEO.

TITIUS, sacerdos, in Europam profecturus, cum jam in eo esset ut navem ascenderet in portu Neo-Eboracensi, cupiens Deo reconciliari, ad proximiorum Ecclesiam pergit, cumque ibi ei occurrisset Pater Carolus, ab illo petit audiri et absolvi. Hæret anceps Pater Carolus, et objicit se esse extraneum, nuper illuc appulsum, absque facultatibus. “Ista nihil sunt,”—respondet Titius,—“sumus enim Neo-Eboraci, et vi privilegii hic vigentis fas tibi est meam confessionem excipere.” Quare, soluto dubio, absolvitur et ad navem properat. Titius ad diœcesim Neo-Eboracensem proprie non pertinet, sed putat se posse eodem privilegio gaudere ac Neo-Eboracenses sacerdotes, tum quia, cum ibi moratus fuerit circiter per mensem, existimat se jam acquisivisse quaside domicilium, tum quia hoc tempore, acceptis ab ordinario facultatibus, multas exceperat confessiones.

UNDE QUÆRITUR :

Quid sit privilegium illud Neo-Eboracense de quo in casu, et utrum potuerit applicari Titio?

RESP.—Privilegium de quo sermo est in casu ita effertur apud Synod. Neo-Eboracensem Quintam, Tit. XIV, n. 157: “Libertatis conscientiae gratia, concedimus ut omnis sacerdos extraneus, qui in propria diœcesi facultatibus ordinariis præditus cognoscitur, valeat absolvere sacerdotem nostræ Diœcesis, qui in hoc ei confiteri elegerit, ac pariter omnes personas quæ in domo ejus veram habent habitationem.” Præter rationem quæ, ut constat ex citatis verbis, desumitur ex libertate conscientiae, concessio hujus privilegii innititur in

pacto quod quinque illi Episcopi, qui anno 1810 hanc partem vineæ Domini regebant, inter se inierunt, cum statuerunt ut “sacerdotes approbati pro una quavis diœcesi Fœderatæ Americæ facultatibus suis uti possent in vicinis diœcesibus.” Pactum istud ad annum 1833 usque perduravit; tunc enim, cum ageretur Concilium Prov. Baltimoreense II^{dum} sub III^{mo} archiepiscopo Whitfield, sequenti Decreto fuit revocatum: “Ne vagi, ignoti, pravique sacerdotes sacra aggrediantur munera cum offensione fidelium, revocandâs esse facultates, quas communi quodam pacto Episcopi sibi invicem, in conventu anno millesimo octingentesimo decimo habito, largiti sunt, censuerunt Patres: ideoque in posterum neminem ex sacerdotibus, vi illius pacti, posse jurisdictionem exercere, vel sacrum aliquod aggredi munus, absque ordinarii auctoritate.” Verum si quis ex prædicta revocatione inferre vellet quamdam condemnationem aut improbationem privilegii Neo-Eboracensis, quia scilicet hodie verificari posset in diœcesi Neo-Eboracensi illud idem incommodum quod anno 1833 Episcopi timebant ex sacerdotibus vagis et ignotis, illatio vana esset et absque ullo fundamento. Ratio est quia per hanc clausulam “qui in propria diœcesi facultatibus ordinariis præditus cognoscitur,” quæ apposita est concessioni, removetur omne periculum scandali et fidelium offensionis. Quod si objectio aliqua desumeretur ex restrictionibus quæ apponi solent et debent apud familias religiosas ne singula individua suum eligant confessarium, respondetur nullam dari paritatem, tum propter statum perfectionis ad quam tenentur religiosi, tum propter conditiones vitæ communis. Dicendum igitur est privilegium illud Neo-Eboracense sapienter fuisse concessum et nihil contra ipsum objici posse.

Si autem petas quid proprie importat citata clausula—“qui in propria diœcesi facultatibus ordinariis præditus cognoscitur”—scilicet utrum imprimis cognitio hujusmodi debeat aliunde haberi quam ex testimonio ipsius sacerdotis extranei, respondendum esse videtur sufficere testimonium ipsius sacerdotis. Si aliud enim requireretur, concessio quasi inutilis

evaderet, quia, paucis tantum casibus exceptis, vix posset cognitio ista aliunde procurari.—Præterea quamvis facile intelligatur quid veniat nomine *facultatum ordinariarum*, quæri posset utrum in citata clausula comprehendantur sacerdotes regulares qui in locis ubi degunt possunt quidem excipere confessiones suorum, sed non illas sæcularium, quæcumque tandem sit causa cur non adhuc ipsis communicata fuerit approbatio Ordinarii. Huic autem quæstioni existimo respondendum esse affirmative; nam etsi sequi videatur ipsos non comprehendi, si materialis cortex verborum attendatur, contrarium sane dicendum est si præ oculis habeatur spiritus et ratio concessionis. Neque dicas verba legis magis esse attendenda quam spiritum; nam hoc forte verum est cum verba sunt clarissima, et casum aliquem particularem positive attingunt, non autem cum erga illum quasi negative se habent. Porro ad quæstionem præsentem quod spectat, potius dicendum est prædictos sacerdotes regulares *non aperte includi* in verbis concessionis, quam ipsos proprie *excludi*; et si aliunde attendatur “favores esse ampliandos,” plane sequitur datam solutionem non esse improbabilem.

Cognita existentia privilegii, ejusque rationabili concessione vindicata, inquirendum nunc remanet utrum applicari possit Titio sacerdoti. Porro certe tenendum est ipsi non posse applicari, quia desunt necessariæ conditiones, tum ex parte pœnitentis, tum etiam forte ex parte confessarii. Etenim conditio omnino necessaria ex parte pœnitentis est, ut ipse sit sacerdos Neo-Eboracensis, prouti referunt ipsissima verba concessionis. Atqui sacerdos qui acquisivit tantum quasi-domicilium (supponendo nunc esse verum Titium illud acquisivisse) jam per hoc non evadit sacerdos Neo-Eboracensis. Ergo, etc.—Immo ipsum perfectum domicilium per se solum ad hoc non sufficit, sed præterea requiritur canonica incardinatio, seu acceptatio permanens facta ab Ordinario loci, ita ut sacerdos ita acceptatus vere dici possit cooptatus inter clerum diœcesanum.—Neque plus valet ad hanc incardinationem probandam usus facultatum ab Ordinario loci ad

tempus aut etiam *indeterminate* concessus, prouti ex Jure Canonico colligitur et ex quotidiana praxi nostrorum Episcoporum confirmatur. Duo enim ista, scilicet esse cooptatum inter clerum diœcesanum, et gaudere facultatibus audiendi confessiones, etiam modo permanenti, non sunt intime et necessario colligata, et sicut primum existere potest absque altero, ita alterum absque primo.—Præterea etiam ex parte confessarii forte deest necessaria conditio, nam dicitur in casu Patrem Carolum esse absque facultatibus. Quod si hoc significet ipsum non gaudere ordinariis facultatibus dari solitis in sua diœcesi, scilicet ipsum non esse approbatum, si sit sæcularis, et si regularis, ipsum non habere jurisdictionem ad suorum confessiones excipiendas, quacumque tandem de causa utrumque proveniat, certe Pater Carolus non potest nunc Titium valide absolvere.

Cf. Synod. Diœces. Neo-Ebor. V. Tit. xiv., n. 157.—Conc. Plen. Balt. II., n. 118.—Conc. Prov. Balt. II., n. 10.—Art. eccl. disciplinæ quos, etc., n. I.—Conc. Plen. Balt. III., n. 62 et seqq.

A. SABETTI, S. J.

CELEBRATION OF PATRONAL AND TITULAR FEASTS.

THE Second Plenary Council of Baltimore decreed (n. 384) that the Patronal Feasts of all churches, both those that are only blessed as well as those that are consecrated, should henceforth be duly celebrated. This law, like many others, was intended to bring the Church in the United States into conformity with the ancient and universal observance in Catholic countries, of the Patron and Titular feasts of places and churches. The statutes of nearly every diocese in the U. S. especially urged the carrying out this law, and in many churches the feast of the Patron or Titular was celebrated by the clergy attached. Yet the difficulty of gathering the people for the solemnization of feasts which were hitherto unknown, as well as the strange negative force of desuetude, remain causes why the law has not to this day been universally observed, not only by the celebration in the churches, but also in regard to the recitation of the Office by the clergy who, according to the teaching of theologians, are bound *sub gravi* to conform their canonical prayers to the changes occasioned by the occurrence of their Patronal feasts and of the Dedication of their churches. To facilitate the fulfilment of this unquestionable duty, we shall first explain the Rubrics which govern the celebration of Patron feasts and Titularies, together with their Octaves, and shall continue to publish each month the order for the Mass and Office of the principal Titular feasts which priests in the United States may have to solemnize.

I. WHAT IS MEANT BY PATRONS AND TITULARS.

There are in the liturgical language two kinds of Patrons, viz., the Patrons of places and the Patrons of churches. The former keep more strictly the name of Patrons, the latter being more properly called the Titulars or Titles of the churches which bear their name. ¹

The Patron of a place is the Saint who is honored as the special protector of a locality, such as a country, a state, or a town; the Patron or

¹ These explanations and the following are almost entirely borrowed from the *Quæstiones in Rubricas Breviarii et Missalis, Pustet, 1887.*

the Title of a church the person or the mystery to which a church edifice has been dedicated. Consequently the Patron of a place concerns the whole clergy and people who live within his territory; the Titular concerns directly only the church that bears his name and the clergy who minister in it. There may be Patrons of places who have no church dedicated to them, but there is no Titular without a church.

The feast of the Patron Saint of a place is by right a "festum fori," that is, it is a feast of obligation for the people, while the feast of the Titular is only a "festum chori," in his church. There are also many more rules to be followed for the election of a Patron than for that of a Titular. *See De Herdt*, III., n. 120.

II. HOW THE FEAST OF PATRONS IS CELEBRATED.

The feast of the Patron Saint of a place is, according to common law, to be solemnized as a feast of obligation by all the inhabitants of the locality, and the clergy are bound to observe it as a double of first class, the secular priest with an Octave, the regulars without it. But to have a right to such a celebration the Saint must really be the principal Patron of the city, town, or village where he is to be thus honored, or of the province, state, or country of which he has been elected the celestial protector. Of such Patrons there are but few in the United States. The B. V. Mary, under her title of Immaculate Conception, was chosen as the principal Patron Saint of the republic by the Fathers of the Sixth Provincial Council of Baltimore, in 1846, their choice being confirmed by the Holy See, which thus supplied what might have been wanting in the mode of election, and this Patronal feast was made of precept by the Plenary Council of 1866. What other Patron Saints may have been constituted in cities, towns, or villages of the country will be better known to those who live in such localities.

Should there be other local Patrons besides the principal one of the country and the principal one of the locality, they are to be celebrated by a feast of double major rite without an Octave.

There are many places that have no special Patron, but there are no churches that have no Title. The rules, therefore, of the Mass and Office of the Titular are a matter of practical importance for nearly every priest in the land. Most of the clergy who are obliged to the canonical hours, even if not on account of the consecration of their church, or that of the cathedral, will still have to change their Ordo, perhaps twice in the year in consequence of their Titular feast or feasts and that of the cathedral, for

the space, possibly, of several weeks. Hence the importance of the following notes concerning the due solemnization of Titulars. The anniversary of the dedication of churches is to be celebrated by a similar feast of the first class with an Octave. Of this we shall treat at another time.

The feast of the Titular of their own church, but not of oratories or chapels, must be solemnized as a double of the first class with an Octave by all the priests who are in the strict sense in the service of that church, such as rectors, assistant priests, and other sacred ministers of the church. The feast, likewise, of the cathedral of the diocese must be celebrated with the same rite by all the secular priests of the diocese, but by the regulars as a first-class double only, without the Octave. Priests who attend other churches besides that which is considered as their parochial or quasi-parochial church, such as mission churches in this country, may indeed solemnize the feast of the Titulars of those churches by celebrating in them solemnly divine service on the days of these Patrons, but they need not and should not say their Office as of Titulars (S. C. R. 12. Febr. 1883), probably for the reason that such churches are to be considered as public oratories only, at least in this respect. Should it happen that a church has more than one Titular, these may have their solemnity *per modum unius*, as, v. g., SS. John and Paul, SS. Fabian and Sebastian, or even, if they were not jointly elected as Patrons, have each their solemn feast with an Octave. But where, of the several Saints who are mentioned together in the calendar or martyrology, one only has been chosen as the Titular, his feast alone is celebrated, and that of his companions, if they had at least a semidouble rite, is permanently transferred to the first free day as a semidouble, and even as a double, if in their own place they were of first or second class.

Churches dedicated to a mystery of the Saviour, which bear no liturgical name, such as "Emmanuel," have their Titular feast on the 6th of August, festival of the Transfiguration. Those which are dedicated to the B. V. Mary, without the addition of one of her liturgical titles, v. g., St. Mary's, Our Lady of the Lake, etc., celebrate their Patronal feast on the 15th of August, the Assumption of the B. Virgin.

III. COMMEMORATION OF THE PATRON IN THE OFFICE.

It is prescribed by the Rubrics that the commemoration of the Patron or Title of the church should be made among the suffrages of the Saints or common commemorations. This means that the Antiphons of the

Magnificat and of the Benedictus with their respective Versicles, and the prayer of the Titular, are to be recited on semidoubles, etc., whenever these commemorations are to be said. Should, however, the Titular have been commemorated already, as, v. g., St. Joseph, St. Peter, or St. Paul, this suffrage is omitted. Its place depends on its dignity, the order of which is as follows: 1. the feasts of the Lord (God, Holy Ghost, Christ, etc.); 2. those of the Blessed Virgin; 3. those of the Angels; 4. those of St. John the Baptist; 5. those of St. Joseph; 6. those of the Apostles and Evangelists; after which come all of the same class, Martyrs, Confessors, Virgins, and non-Virgins. Thus the Title of St. Michael would have precedence over St. Joseph, that of an Apostle would follow the SS. Peter and Paul, but precede the suffrage for peace.

None other but the clerics who are strictly attached to the church bearing the Title, such as the rector and assistants, are bound or allowed to recite this commemoration. Should a priest or a cleric who is not thus attached to a church live in a place that has a local Patron, he might make the commemoration of the same, although he is at liberty to omit it (De Herdt, II. n. 369). Only one Patron is to be commemorated, except where several are jointly honored, as the SS. Fabian and Sebastian, Cosmas and Damian, etc.

IV.—HOW TO ARRANGE THE OCTAVE OF A PATRON.

It would be impossible to give here the Octave of every Title or Patron Saint to whom churches may have been dedicated in the United States. We shall consequently select those Saints who represent a number of churches. Besides being available for the many priests who minister in them, these Octaves will serve as models for others that cannot be found made out ready for use.

With the exception of a few days of the liturgical year, which may offer difficulties that it would be hard for any but a rubricist to solve, the construction of an Octave requires only a careful perusal of some pages of a book like the "Quæstiones in Rubricas," especially on the occurrence and concurrence of Offices, on Octaves and commemorations. Bearing in mind the rules which are given there, he who arranges the Octave of a Titular will first examine on what day the feast of the Title occurs, and whether or not its celebration is to be transferred on account of another office which may claim precedence by reason of its greater dignity or necessity. The proper day to celebrate the Titular, if a mystery, is the

day on which the Church honors it, as the Resurrection on Easter Sunday, St. Joseph on the 19th. of March, etc. Should there be no fixed days in the directory, the proper day is that on which the Titular is mentioned in the martyrology, and if twice mentioned there, the day of the death, "natalis," unless an established custom should have given it another date. Such a custom may be kept.

The day of the feast itself is a double of first class, which gives way only to Sundays of first class, to privileged ferias, and to any other double of first class that is of superior or equal rite or dignity.

The Octave day itself is a double, taking precedence over major doubles and inferior offices, and being commemorated if it happens to be impeded by a higher or other office which may not be transferred or omitted. The days within the Octave are semidoubles, yielding only to a double office and per se to all semidoubles, except the votive offices, over which as well as over inferior offices they take precedence. If impeded, they are commemorated, except on doubles of first and second class. The privileged octaves, however, that is, those of Easter, Pentecost, Epiphany, Corpus Christi, and Christmas, have the right to a commemoration on any occurrent feast.

V.—WHERE TO FIND THE OFFICE OF THE TITULAR.

There is no difficulty in finding the entire Office of Titulars who have their regular place in the Calendar as feasts of first or second class with an Octave, as, v. g., the Epiphany, St. Lawrence, and others, since their Office as Titulars does not change from the manner given in the Breviary, except possibly in rite or class. But such is not the case with Titles that have no Octave in the general calendar.

The priest who has to say their office must very often entirely change the order given in the Diocesan calendar. Some parts of it, as the invitatorium, the hymns, antiphons, and psalms, are of course the same every day of the Octave on which the Titular's office is said, that is, these parts are proper, if given as such in the Breviary; common, if the Breviary assigns the common, or if the Titular is not particularly mentioned in the Breviary. But the lessons frequently vary during the Octave. Which lessons should consequently be read, and where can they be found?

As the feast of the Title is of first class, the lessons of the Scripture for the first Nocturn are either proper, as given in the Breviary, or of the com-

mon of Saints. The latter being generally twofold, as, v. g., “De virginibus” and “Confitebor” for virgins, those should be selected which agree in their order of first or second with the corresponding number assigned for the third Nocturn. The lessons of the second and of the third Nocturn are likewise read as assigned for the feast in the Breviary, and if the Titular has no Office, proper or common, in the calendar, the lessons should be taken from the common, either in the first or second place, but so as to make the homily of the third agree with the gospel of the Mass. It is the latter, consequently, which may be said to direct the selection of the lessons and also of the prayer to be recited in the Mass and in the Office. Thus, supposing the Titular of a church to be St. William, M. P., this Patron having no proper Office, the lessons of the first Nocturn are “A Mileto”. For the second Nocturn there is a choice between two sets of lessons. Should you have selected the second Mass, “Sacerdotes Dei,” you will have to say the lessons in the second Nocturn “Principes” and in the third “Quia Dominus.” The prayer in this case will be “Deus qui nos beati Gulielmi, etc.,” all of which are given for a martyr pontiff *secundo loco*.

For the days of the Octave the lessons of the first Nocturn are of the current Scripture, if there are any indicated for that day; if not, as on ember days, vigils, and others, the lessons are taken from the common of Saints, as on the feast itself. For the other Nocturns it is best to use the Octavarium Romanum (Pustet, 1883), which, with the approval of the S. Congregation of Rites, gives special lessons for the principal feasts of the year that may be the Titulars of churches, as, v. g., the H. Trinity, the H. Cross, the B. V. Mary, H. H. Angels, the Apostles, and some others, to which are added suitable common lessons for the feasts that have no particular mention in it, such as those of martyrs, confessors, virgins, and non-virgins.

Priests who have not this Octavarium are not bound to procure one. They can fulfil their obligation by reciting the lessons of the common, to which the Titular belongs. Yet, in order that a priest thus celebrating the Octave may not have to read over every day the same lessons, he is recommended to vary the second Nocturn each day on which the office of the Octave is said by reciting the proper lessons, if there be any, on the feast itself, and if there be no proper, De Communi primo loco on the feast, and then alternating with De Communi secundo loco until the Octave-day, on which the proper lessons, if there be any, should again be re-

cited. There is no such latitude of alternation in the third Nocturn, because the homily would disagree with the gospel of the Mass. If proper lessons be wanting, and no Octavarium is at hand, the same lessons De Communi must be repeated in every office of the Octave.

For the day of the Octave the lessons of the first Nocturn are of the occurrent Scripture, unless otherwise indicated, as on the Octave of the Assumption, and of the Common on days that have no occurrent Scripture, as the emberdays and days in Lent ; those of the second Nocturn, if not proper, are read from the Common either in the Octavarium or in the Breviary, according to the order described for the days within the Octave; those of the third Nocturn are the same as on the day of the feast.

The prayer of the Office, if not proper, is also selected from the Common, taking, as was said above, the prayer which corresponds to the lessons of the Nocturns, according as they are chosen either from the first or second place.

We shall now proceed to construct some of the principal Octaves of Titulars that have to be solemnized in the greater number of churches throughout the United States, taking account of both the *Baltimore* and the *Roman* Ordos.

ORDO OF PATRONAL AND TITULAR FEASTS.

CHURCH OF THE EPIPHANY.

Jan. 6, Fer. 2. *Alb.* Epiphania D. N. J. C. Dupl. I. cl. cum. Oct. privileg.
 Omnia ut in Calend. Baltimorensi et Romano per totam octavam.

CHURCH OF THE HOLY NAME OF JESUS.

18, Sabb. Vesp. de seq. in pr. loco. Nulla commemoratio.—
 Conclus. hymn. per totam oct. *Jesu tibi sit gloria.*

Pro Clero Romano, idem.

19, Dom. II. post Epiph. *Alb.* Festum SS. Nominis Jesu. Dupl. I. cl. cum Oct. off. propr. 9. Lect. de hom. et com. Dom. in Laud.—Missa propr. c. Gl., 2 or. Dom. Cred. Præf. Nat. Dom. et Evg. Dom. in fine.—In 2 Vesp. com. seq. (or. pr.) et Dom.
Pro Clero Romano, omnia ut supra.

20, Fer. 2. *Rub.* SS. Fab. et Sebast. M. M. Dupl. off. plur. Mart. et pr. loc. Lectt. 1 Noct. Incipit Ep. B. Pauli ad Corinth.

ex heri. com. Oct. in Laud. et Miss. Gl. Cr. Præf. Nat.—
Vesp. a cap. de seq. com. præc. et Oct.

Pro Clero Romano, omnia ut supra.

- 21, Fer. 3. *Rub.* S. Agnetis V. M. Dupl. Off. pr. com. oct. in
Laud. et Miss. Gl. Cr. Præf. Nat.—In 2 Vesp. com. seq. (or
pr.) et Oct.

Pro Clero Romano, omnia ut supra. Vesp. a cap. de seq. com.
præc. et Oct.

- 22, Fer. 4. *Rub.* SS. Vincentii et Anastasii M. M. Semid. ut in
calend. sed omitt. Suffrag. et prec. Miss. c. Gl. Cr. 2 or. Oct.
3. B. M. V. *Deus qui salutis.* Præf. Nat. Vesp. de seq. in pr.
loc. com. præc. Oct. et S. Emerent. V. M. (or. Indulgentiam)
Non est concessa com. S. Joseph.

Pro Clero Romano, ut in calend., sed cum Cr. in Missa et com.
Oct. in Laud. et Missa, Præf. Nat. Vesp. de seq. in pr. loco.
Com. S. Joseph, præc. Oct. et S. Emerent. V. M. (or.
pr.) .

- 23, Fer. 5. *Alb.* *Desponsatio B. M. V.* Dupl. maj. Off. pr. 9.
Lect. et com. S. V. post. com. Oct. in Laud. et Missa pr. cum
Gl. Cr. et Præf. B. M. V. *Et Te in Desponsatione.* In. 2. Vesp.
com. seq. (or. *Infirmi*tem) et Oct.

Pro Clero Romano, ut in calend. cum com. Oct. post com. S.
Joseph in Laud. et Miss. In 2. Vesp. com. S. Joseph, seq.
et Oct.

- 24, Fer. 6. *Rub.* S. Timothei Ep. M. Dupl. Off. un. Mart. et
pr. loc. Missa (*Statuit* Ep. pr.) cum Gl. Cr. et com. Oct. Præf.
Nat. Vesp. de seq. in pr. loc. Com. S. Petri ibid. præc. et Oct.

Pro Clero Romano, omnia ut supra.

- 25, Sabb. *Alb.* *Conversio S. Pauli Ap.* Dupl. maj. ut in calend.
cum com. Oct. post com. S. Petri, Præf. Ap. In 2. Vesp. de
seq. (ut in 1. Vesp. festi.) Com. præc. S. Petri, S. Polycarp.
(or. *Deus qui nos*) et Dom. 3. p. Epiph. (or. pr.)

Pro Clero Romano, omnia ut supra.

- 26, Dom. 3 p. Epiph. *Alb.* Oct. SS. Nominis Jesu, Dupl. Off.
pr. ut in festo. Lectt. 1. Noct. Incip. Ep. B. Pauli ad Galatas. 9.
lect. de hom. Dom. et com. S. Mart. et Dom. in Laud. et Missa
cum Gl. Cr. Præf. Nat. et Evg. Dom. in fine. Vesp. de Oct.
Com. seq. S. Polyc. et Dom.

Pro Clero Romano, Off. et Missa ut supra. Vesp. de Oct. com. seq. (or. Da, quæsumus) S. Polyc. et Dom.

CHURCH OF ST. AGNES.

- Jan. 20, Fer. 2. Vesp. de seq. Nulla commem.
Pro Clero Romano, omnia ut supra.
- 21, Fer. 3. *Rub.* S. Agnet. V. M. Dupl. 1. cl. cum Oct. Off. pr. Miss. pr. cum Gl. Cr. Præf. com. In 2. Vesp. Com. seq. (or. pr.)
Pro Clero Romano, omnia ut supra.
- 22, Fer. 4. SS. Vincentii et Anastasii, Mart. Semid. Off. plur. Mart. et pr. loco. Omittunt. Suffrag. et Prec. Missa *Intret* or. pr. cum Gl. Cr. Com. Oct. in Laud. et Missa. 3. or. de B. M. V. (*Deus qui salutis*). Vesp. de seq. in pr. loco. Com. præc. Oct. et S. Emerent. V. M. (or. Indulgentiam). Non est concessa Com. S. Joseph.—Mon. 9: *Jesu, tibi sit gloria.*
Pro Clero Romano, Rub. SS. Vinc. et Anast. Mart. Dupl. ut supra, nisi quod omittat. 3. Or. Vesp. de seq. in pr. loco. Com. S. Joseph, præc. Oct. et S. Emerent. V. M. (or. pr.) Mon. 9: *Jesu, tibi sit gloria.*
- 23, Fer. 5. *Alb. Desponsatio B. M. V.* Dupl. maj. Off. pr. 9. Lect. S. V. post com. Oct. in Laud. et Missa pr. cum Gl. Cr. et Præf. B. M. V. *Et Te in Desponsatione.* In 2 Vesp. com. seq. (Or. *Infirmi*tem) et Oct.
Pro Clero Romano, ut in Calend. cum com. Oct. post com. S. Joseph in Laud. et Missa. In 2. Vesp. Com. S. Joseph, seq. et Oct.
- 24, Fer. 6. *Rub.* S. Timothei, Ep. Mart. Dupl. Off. un. Mart. et pr. loco Missa. (*Statuit* Ep. pr.) Cum Gl. Cr. et Com. Oct. Vesp. de seq. in pr. loco. Com. S. Petri ibid. præc. et Oct.
Pro Clero Romano, omnia ut supra.
- 25, Sabb. *Alb. Conversio S. Pauli Ap.* Dupl. maj. ut in Calend. cum Com. Oct. post Com. S. Petri. Præf. Ap. In 2 Vesp. com. S. Petri, seq. (or *Deus qui nos.*) Dom. 3. p. Epiph. (or pr.) et Oct.
Pro Clero Romano, omnia ut supra.
- 26, ✠ Dom. 3. *Epiph. Rub.* S. Polycarpi, Ep. M. Dupl. Off. un. Mart. et pr. loco. Lectt. 1. Noct. Incip. Ep. B. Pauli ad Galat. 9. Lect. de hom. et com. Dom. et Oct. in Laud. et Miss. pr. cum

Gl. Cr. Præf. Trinit. et Evg. Dom. in fine. Vesp. a cap. de seq. m. t. v. (Ant. *O Doctor . . . Chrysostome* or. pr.) Com. præc. Dom. et Oct.

Pro Clero Romano, Off. et Miss. ut supra. Vesp. a cap. de seq. (or *Da, quæsumus.*) com. præc. Dom et Oct.

- 27, Fer. 2. *Alb.* S. Joannis Chrysost. Ep. C. D. Dupl. Off. C. P. m. t. v. et pr. loc. Miss. pr. cum Gl. et Cr. com. Oct. in Laud. et Miss. Vesp. a cap. de seq. (Ant. ad Magn. *Stans a dextris* or. ex festo S. Agn. secundo per tot. Off.) com. præc. (*O Doctor.*)

Pro Clero Romano, ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. ut supra com. præc. (Ant. *Dum esset.*)

- 28, Fer. 3. *Rub.* Oct. S. Agnet. V. M. Dupl. Lectt. 1. Noct. de Script. occ. In 2. Noct. 1. Lect. Beata Agnes (hujus diei.) 2 et 3 de communi *Quoniam hodie.* 3. Noct. ut in fest. Miss. ut in festo except or. *Deus, qui hujus diei*, cum Gl. Cr. Vesp. a cap. de seq. m. t. v. (Ant. ad Magn. *O Doctor* or. pr.) Com. præc.

Pro Clero Romano, omnia ut supra.

- 29, Fer. 4. *Alb.* S. Francisci Sal. Ep. C. D. Dupl. Off. C. P. m. t. v. et pr. loc. Lect. 1 Noct. *Sapientiam* (ex noviss. Decr.) 2 et 3. Noct. pr. Miss. (In medio) Gl. Cr.—In 2. Vesp com. seq.

Pro Clero Romano, ut in Calend.

30. Fer. 5. *Rub.* S. Martinæ V. M. Semid. ut in Calend. except. 1 Noct. Incip. Ep. B. Paul Ap. ad Ephes. ex hest. Lect.

Pro Clero Romano, ut in Calend.

- 31, Fer. 6. *Alb.* S. Petri Nolasci C. Dupl. ut in Calend. except. Lectt. 1 Noct. de Script. Oct.

Pro Clero Romano, omnia ut supra.

- Feb. 1, abb. *Rub.* S. Ignatii Ep. M. Dupl. Off. un. Mart. et pr. loc. Lectt. 1. Noct. de Dom. 4. Epiph. antic. incip. Ep. B. Paul. Ap. ad Philipp. 9. Lect. de hom. ejusd. Dom. et ejus com. in Laud. et Miss. pr. cum Gl. et Evg. Dom. 4. antic. in fine.

Pro Clero Romano, omnia ut supra. (Reliquæ Epistolæ S. Pauli hoc anno omittuntur.)

Festum S. Joan. Chrys. Ep. C. Doct.. Dupl. pro Clero Romano fixum 28 Jan. perpetuo mutandum est in diem primam liberam, quæ si nunc primum seligatur, erit 28 Februarii; sed hoc anno erit transferendum ad 3 Mart.

CHURCH OF ST. FRANCIS DE SALES.

Jan. 28, Fer. 3. *Alb.* Vesp. de seq. m. t. v. (Ant. ad Magn. *O Doctor* or. pr.) Nulla com.

Pro Clero Romano, idem.

29, Fer. 4. *Alb.* S. Francisc. Sales. Ep. C. D. Dupl. 1. cl. cum Oct. Off. C. P. m. t. v. et pr. loc. Lectt. 1. Noct. *Sapientiam* 2. et 3. Noct. pr. in Additam. vel noviss. Breviar. Miss. *In medio* or. pr. cum Gl. et Cr. Iii. 2. Vesp. (Ant. ad. Magn. *O Doctor*) com. seq.

Pro Clero Romano, omnia ut supra.

30, Fer. 5. *Rub.* S. Martinæ et 2 V. M. Semid. Off. V. M. et pr. loc. Hymni pr. Lectt. 1. Noct. Incip. Ep. B. Paul. ad Philipp. (de Dom. 4. p. Epiph. antic. 3. Incip. Ep. B. Paul. ad Coloss. (de fer. 3: p. Dom. 4. p. Ep. antic.) *sed pro iis qui Off. vot. utunt.* Lectt. 1 Noct. Incip. Ep. B. Paul. ad Ephes. ex. heri. Omitt. *Suff.* et *prec.* Com. Oct. in Laud. Miss. *Loquebar* cum. Gl. 2. or. Oct. 3. B. M. V. *Deus qui salutis.* Cr. Vesp. de seq. (or. pr.) Com. præc. et Oct.

Pro Clero Romano, *Alb.* S. Felicis. IV. Pap. C. Dupl. Off. C. P. et pr. loc. Lectt. 1. Noct. Incip. Ep. B. Paul. ad Ephes. ex. heri Com. Oct. in. Laud. Miss. *Sacerdotes* cum Gl. et Cr. Vesp. a cap. de seq. m. t. v. (or. pr.) Com. præc. (Ant. *Dum esset*) et Oct.

31, Fer. 6. *Alb.* S. Petri Nolasci Conf. Dupl. Off. C. non P. m. t. v. et pr. loc. Lectt. 1. Noct. Incip. Ep. 1. B. P. ad Thessal. (de fer. 5. post. Dom. 4. p. Epiph. antic.) (*sed pro iis qui Off. Vot. utunt.* de Script. occ.) Com. Oct. in Laud. Missa (*Iustus.* or. pr.) cum Gl. et Cr. Vesp. a cap. de seq. (or. *Infirmi-tatem.*) Com. præc. et Oct.

Pro Clero Romano, omnia ut supra ; Lectt. 1. Noct. de Script. occ.

Feb. 1, Sabb. *Rub.* S. Ignatii Ep. M. Dupl. Off. un. Mart. et pr. loc. Lectt. 1. Noct. Incip. Ep. 2. B. P. ad Thessal. (e Sabb. post Dom. 4. antic.) Com. Oct. in Laud. et Miss. pr. cum Gl. et Cr. *sed pro iis qui Off. Vot. utunt.* Lectt. 1. Noct. Incip. Ep. B. P. ad Philipp. de Dom. 4. antic. 9. Lect de hom. ejusd. Dom. et ejus Com. in Laud. et Miss. post com. Oct. cum Gl. Cr.

et Evg. Dom. antic. in fine.—In 2. Vesp. com. Dom. Septuag. et Oct. Quoad *Alleluia*, vd. Calend.

Pro Clero Romano, omnia ut supra pro iis qui Off. Vot. utuntur.

- 2, *Dom.* in Septuag. 2. cl. *Viol.* de Dom. Semid. Off. ut in Psalt. et pro loc. Lectt. 1. Noct. Incip. lib. Genesis. Dicit. 9. respons. In Laud. com. Oct. Omitt. *Suff.* et *prec.* Miss. de Dom. pr. sine Gl. cum com. Oct. sine 3. or. Cr. Præf. Trinit. et Bened. Domino in fine. Vesp. de seq. in pr. loc. Com. Dom. *tant.*—Mon. 9: *Jesu, tibi sit gloria.*

Pro Clero Romano, ut supra. In Vesp. com. S. Dionys. Pap. C. (or. *Da, quæsumus*) et Dom. *tant.*—Mon. 9: *Jesu, tibi sit gloria.* De S. Dionys. pro Clero Rom. hoc anno fit ut simplex.

A Complet. Incip. Ant. *Ave Regina cælorum.*

- 3, Fer. 2 *Alb.* PURIFICATIO B. M. V. Dupl. 2. cl. (fuit heri) Off. pr. 9. Lect. et com. *tant.* S. Blasii. in Laud. Miss. pr. cum Gl. (2. or. in Miss. priv. S. Blasii) Tract. Cr. et præf. Nativ. In 2. Vesp. com. seq. (or. pr.) *tant.*

Pro Clero Romano, PURIFICATIO B. M. V. Dupl. 2. cl. Off. pr. 9. Lect. (tantum una) de S. Dionys. et ejus com. et S. Blasii in Laud. Miss. pr. cum Gl. 2. or. S. Dionys. (3. in priv. S. Blas.) Tract. Cr. et præf. Nativ. in 2. Vesp. com. seq. in pr. loc. et. S. Andreae Corsin. Ep. C. (or. pr.) et S. Dionys. (Ant. *Dum esset tant.*

De S. Andr. *pro Clero Romano* hoc anno fit ut simplex.

- 4, Fer. 3. *Alb.* S. Andreae Corsini Ep. C. Dupl. Off. C. P. m. t. v. et pr. loc. Com. Oct. in Laud. et Miss. (*Statuit* or. pr.) cum Gl. Cr. Vesp. a cap. de seq. ut in 1. Vesp. festi. Com. præc. et S. Phil. a Jesu. Mart. *De hoc fit ut simplex.*

Pro Clero Romano, Rub. Fest. Orat. D. N. J. C. Dupl. maj. Off. pr. 9. Lect. (e 3. fit una) et com. S. Mart. et Oct. ut in 1. Vesp. festi et. S. Mart. *De hoc fit ut simplex.*

- 5, Fer. 4. *Alb.* Oct. S. Franc. Sales. C. P. D. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. de Doctor. vel de commun. Doct. 3. Noct. ut in Octav. vel. in die festo. 3. Lectt. (e 3. fit una) et com. Mart. in Laud. et Missa (*In medio*) Gl. Cr. Vesp. a cap. de seq. Com præc. S. Philip. et S. Dorotheæ V. M. (or. *Indulgentiam.*)

Pro Clero Romano, ut supra. Vesp. a cap. de seq. (or. pr.) Com.

præc. S. Philip. et S. Dorotheæ, V. M. (Ant. et Vers. e Laud. or. *Indulgentiam*).

These Octaves have been given in full, so as to serve as models for other special Titular feasts not here mentioned. We shall continue to give *each month* the Ordo for the more common Patronal or Titular feasts to be celebrated in the United States, indicating the changes which shall have to be made in the regular Baltimore and Roman Directories.

H. GABRIELS.

CONFERENCE.

Bridgetine Indulgences.

Qu. Does the faculty given to priests in the United States, of blessing Rosaries, “*Benedicendi coronas precatorias, etc.*,” include the power of imparting to them the Bridgetine Indulgences?

If not, then from whom can such a power be obtained? Indeed, it causes astonishment to the laity when we tell them that, if they want their beads indulgenced with the above indulgences, they will have to go to Father so and so, as we have not such a power. Would it not save our people a great deal of expense and trouble, and also ourselves not a little humiliation, if all priests had the power of imparting the above Indulgences, and likewise of investing persons with the different kinds of scapulars?

Resp. With us in the U. States the faculty “*Benedicendi coronas precatorias, etc.*” (Extraord. 9), includes the power of imparting the Bridgetine Indulgence, according to an express declaration made by the Secretary of the S. C. de Propaganda Fide to the then Bishop of Natchez, the Most Rev. Elder, and which is cited in the Commentarium in Facultates Apostolicas by the late Fr. Konings under date of 26 June, 1877. (Cf. op. cit., n. 140).¹

¹ Desiring to have the original Document, for the greater assurance of our readers we applied to the chancery of Natchez, and through courtesy of the Very Rev. Theo. Meerschært, V. G., obtained the letter of Cardinal Franchi interpreting the above-mentioned faculty. It will be noticed that the date is not 26 June, as cited, but 26 January. We give the portion of the letter which has reference to the matter :

“Riguardo finalmente al dubbio esposto sulla facoltà di benedire corone, debbo che fra le indulgenze annesse a tale benedizione vi sono comprese anche quelle

By reason of this apostolic faculty it is not obligatory to use the formula found in the Rituals for blessing the Bridgetine Rosaries. It is sufficient to make the sign of the cross over the beads, and to have the intention of blessing and imparting the particular Indulgences to them. (*Vide* Maurel, *Die Ablässe*, edit. Beringer, 1887).

Priests who do not enjoy the faculty (Extraord. c. 9) can obtain the Bridgetine privilege by applying to the superior general of the Canons Regular SS. Salvatoris, who live at the church S. Pietro in Vincoli, Rome.

As to the fact that privileges like the above, and that of investing in the different kinds of scapulars, are restricted to certain religious communities, it need not surprise or scandalize us, if we remember that privileges are not necessities. In the first place, there are ample indulgences at the command of every priest, and the fact that people demand indulgences which happen to be popular in one place, and to which they have a certain attachment, is no reason why they should find them everywhere else. This, of course, must be explained to them. Generally, too, as in this very case, the Bishops provide such privileges for the secular clergy as they are likely to need by reason of the traditions and habitual devotions of the people. But there are and must always be local and personal privileges of this kind, as if persons visit a particular church or shrine on some particular day. Thus also the religious communities represented by the different scapulars have a natural right to restrict the privileges attached to the wearing of their garment (the scapular) and to impart themselves the special graces connected with membership in their community; for this is what the scapulars really mean. The revocation of the general privilege of investing with the five scapulars has had its reason, no doubt,

dette di S. Brigida, come rilevasi dal foglio menzionato al No. 9 della formola C."

Roma, dalla Propaganda, 26 Gennajo 1877.

Affmo come Fratello
Aless. Card. FRANCHI, *Pref.*

mainly in the fact that it was no longer considered a great privilege, and hence not sufficiently valued by those who were recipients of the favor. By making the obtaining of it more difficult, reverence and greater fruit in the use of it would be secured, and the danger that people who wear a sacred object consider themselves as if sacred by that reason alone is lessened. That the religious possess generally more privileges of this kind than the secular clergy is natural enough. They need them more frequently on missions and in their changes to distant places, for which their superiors wisely provide.

A Duplex in the Roman Office and the Missa de Requie.

Qu. I recite the Roman Office by privilege. As double feasts occur more frequently in the latter than in the Diocesan Calendar, I am sometimes prevented from saying the Missa Quotidiana de Requie on days when the clergy of the church to which I am attached can do so. This causes some inconvenience and calls the attention of the people to the difference of the Ordo. As the Rubrics legislate in other cases with a view of causing conformity *quoad colorem* in ecclesia aliena, I would ask you: Is there any decree or liturgical authority permitting or preventing my saying the Missa de Requie on days when the clergy of the parish-church do so, although my own office may be that of a double. And if this be lawful, does it make any difference what kind of double, even *primæ* or *secundæ classis*, I may have?

Resp. Rubricists agree that a priest who enjoys the personal privilege of an office different from that of the church to which he is attached is bound by the same rules which govern the celebration of Mass *in aliena ecclesia*.

Accordingly a priest having a *double* or an equivalent office which forbids a Votive or Requiem Mass, if he celebrates in a church where the office is semidouble or below,

permitting a Requiem Mass, cannot say the Requiem or Votive Mass, on account of his double office. There are several decrees for this statement, numbered in Gardellini's collection 4181 ad 13—4526 ad 18 et 19—4645 ad 6. (Vide infra Dubium I).

A later Decree, March, 1866, makes an exception by which a priest having a proper double office may say the Mass de Requie pro defuncto *præsente corpore* or for an anniversary. (Vide Dubium II).

DUBIUM I.

An sacerdotes qui recitant officium de festo duplici, confluentes ad ecclesias sive Regularium sive aliorum, ubi dicitur officium de semiduplici, possint ibi dicere missas privatas defunctorum?

S. R. C. resp. *Negative*. Die 7 Maj. 1746.

DUBIUM II.

An sacerdotibus, qui recitaverunt officium alicujus sancti duplicis, licitum sit celebrare Missam de Requie in aliena ecclesia, ubi non dicitur officium duplex, imo fiunt exequiæ pro aliquo defuncto præsentem corpore, vel anniversarium?

S. R. C. resp. *Affirmative*. Die 4 Mart. 1866.

A writer in the *Ami du Clergé* (Aug. 1, 1889) holds this last mentioned decree to revoke the former and maintains that, if the S. C. allows the Missa de Requie on occasion of *exequiæ præsentem corpore* and anniversaries, it ipso facto allows the same for the *third, seventh, and thirtieth* day, since "ubi lex non distinguit, nec nos distinguere debemus."

In connection with this subject we find the following decree: Sacerdotes *regulares* addictos seu vocatos ad satisfaciendum oneribus alicujus ecclesiæ, posse celebrare missas de sancto sive de Requie ad formam et ritum ejusdem ecclesiæ juxta rubricas.

S. R. C. d. 15 Dec. 1691 et d. 22 Jan. 1695. Decr. auth. 3259, ad 12.—3350.

This extends to rectors or those who take their place in cases where the Mass has to be said "ad satisfaciendum one-

ribus ecclesiæ," as is clear from the following: "Sacerdos sive sæcularis, sive regularis, supplens vicem absentis vel infirmi parochi seu rectoris, aut ecclesiæ addictus, deputatus seu vocatus ad satisfaciendum oneribus alicujus ecclesiæ, licet Officium Duplex I. vel II. cl. habeat, debet suum prorsus negligere Officium, et sese conformare Officio ecclesiæ, cantando Missam diei, Votivam aut de *Requie* ad formam et ritum ejusdem ecclesiæ. Hoc tamen tantum intelligendum est de omnibus et solis missis, in quibus quis vicem rectoris agere dicitur; quales sunt quas rector qua talis, seu de jure aut ex consuetudine celebrare debet vel solet, et aliis sine ejus commissione celebrare non licet: tales sunt Missæ cantatæ lecta parochialis, exequialis, nuptialis et similes, non autem missæ privatæ, quæ occasione exequiarum, Anniversariorum, aut ratione Votivæ solemniter celebrantur."

(Cnf. Quæst. Mechl. in Rubr., qu. 219, p. 152.)

ANALECTA.

EPISTOLA GRATULATORIA

SS. D. N. LEONIS XIII AD CARDINALEM GIBBONS OCCASIONE
SOLENNIUM SÆCULARIUM HIERARCHIÆ SACRÆ
IN STATIBUS FÆDERATIS CONSTITUTÆ.

*Dilecto Filio Nostro Jacobo titulo S. Mariæ trans Tiberim S.
R. E. Presbytero Cardinali Gibbons, Archiepiscopo Baltimorensi*

LEO P. P. XIII.

DILECTE Fili Noster, Salutem et Apostolicam Benedictionem. Cum ex aliis rebus tuum, aliorumque sacrorum antistitum iæderatarum istarum Americæ Civitatum in Patriam et Religionem studium splendide elucet, tum mirifice etiam ex iis, quæ tuæ ad nos litteræ mense elapso datæ retulerunt. Nunciant enim Nobis sæcularia solemnia, quæ convenientibus in unum Pastoribus ac Fidelibus proximo Novembri in ista Baltimorensi urbe publice acturi estis, centesimo anno exeunte a Hierarchica Sacrorum Pastorum potestate in istis regionibus constituta, et dedicationem quam habituri estis apud civitatem Washington Lycei Magni Catholici, quod ad faustum novi sæculi auspiciam, suffragante vobis Catholicorum civium liberalitate, condidistis. Dignum sane est animi vestri religione consilium a vobis susceptum quod eo spectat, tum ut pia grataque memoria recolatis beneficia quæ istis regionibus Divina Providentia contulit, tum etiam ut perpetuum monumentum statuatis in memoriam rei auspiciatissimæ, quod non minus ad pastoralis vestri ministerii decus, quam ad solidam et salutarem vestrorum civium utilitatem pertinet. Quamobrem justam nos habere causam agnoscimus gloriam vobiscum tribuendi Deo bonorum omnium auctori, et gratulandi virtuti vestræ, quæ in eo campo in quo Patrum vestrorum inclita vestigia impressa sunt, strenuam præfert eorum industriæ æmulationem, strenuum animi in di-

vina gloria latius provehenda alacritatem. Obsequium autem tuum, Dilecte Fili Noster, et omnium istius regionis antistitum quod in tuis litteris erga apostolicam hanc Cathedram diserte professus es, amantissime excepimus, ac certos vos esse cupimus, uti sanctæ memoriæ decessores Nostri, sic Nos singulari vos vobisque creditos fideles caritate complecti, fervida vota pro vestra omni prosperitate facere, et magnum percipere de istorum fidelium optima in omne opus bonum voluntate, magnum de vestra sacerdotali virtute solatium. Quod vero a nobis postulas ut aliquos delectos viros ex urbe mittamus, qui Nostro nomine solemnibus vestris præsentibus intersint, non deerimus optatis vestris; immo eo libentius eis annuemus, quod hæc res non solum existimationis et benevolentiae nostræ erga vos testimonium erit, sed splendidum etiam documentum Catholicæ illius unitatis, quæ ubique Pastores et Fideles inter sese et cum supremo Ecclesiæ Rectore in fide et caritate conjungit. Quod reliquum est Deum, custodem et sospitorem Catholici nominis, ex corde adprecamur, ut sub florentissimo isto faustoque regimine, in quo vobis datum est sancti vestri ministerii libertate frui, opera pietatis vestræ lætis fecundet erga Ecclesiam et Patriam fructibus, ac amplissimorum benignitatis suæ munerum auspiciem esse velit. Apostolicam Benedictionem, quam Tibi, Dilecte Fili Noster, cunctisque venerabilibus Fratribus fœderatarum istarum Americæ civitatum Episcopis, et clero ac Fidelibus omnibus quibus præsidetis, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum, die vii. Septembris, anno MDCCCLXXXIX, Pontificatus Nostri Duodecimo.

RESCRIPTUM S. PŒNITENTIARIÆ DE CLAUSULA
 “ REMOTO SCANDALO ” IN DISPENSATIONIBUS
 MATRIMONIALIBUS.

BEATISSIME PATER :

Rescripta S. Pœnitentiariæ, in causis matrimonialibus, cum adfuit incestus publicus, clausulam sequentem in præ-

senti continent: “ Remoto, quatenus adsit, scandalo, præsertim per separationem, . . . si fieri potest.”

Hisce miserrimis temporibus, non raro evenit ut separatio oratorum obtineri nequeat, aut quia plures jam habent liberos simul educandos; aut quia nusquam alibi habitare possunt; et tunc vix intelligi potest quænam alia reparatio scandali exigi debeat, antequam dispensatio concedatur.

Rogamus igitur ut S. Pœnitentiaria benigne velit declarare num hæc clausula “ Remoto scandalo ” ita necessario debeat adimpleri, ut, illa omissa, dispensatio fuerit nulliter concessa, et quatenus affirmative:

(1) Cum pluries acciderit ut errore ducti, ita dispensaverimus, suppliciter petimus ut S. V. dispensationes hujusmodi benigne convalidare dignetur et, si opus sit, matrimonia exinde secuta in radice sanare.

(2) Rogamus ut S. Pœnitentiaria nobis velit indicare, quibusnam præsertim mediis remotio seu reparatio scandali defectu separationis, procurari debeat aut possit. Sufficitne, v. g., ut in ecclesia inter missarum solemnias publice denuntietur matrimonium inter oratores contrahendum, vel ut oratores, aut alteruter eorum ante dispensationis executionem sua peccata confiteatur?

Quod Deus. . . .

Sacra Pœnitentiaria, mature consideratis expositis, Ven. in Christo Patri Archiepiscopo N. respondet:

Separationem præferri aliis modis reparationis scandali: si hæc fieri nequeat, scandalum esse reparandum, sed modum scandali reparandi remitti prudenti arbitrio et conscientiæ Ordinarii, juxta cujusque casus exigentias. Casu quo omissa sit separatio et scandalum alio modo reparatum, aquiescat; secus, si aliquo in casu scandali reparationem omiserit, sileat, et in posterum cautius se gerat.

Datum Romæ in Sacra Pœnitentiaria, die 12 Aprilis 1889.

R. Card. Monaco, P. M.

LIBRARY TABLE.

From among the various periodicals which come to us we shall select only such numbers each month as appear to us to contain matter of special interest to our readers. The omission of any of the ecclesiastical journals sent us is no indication that we do not receive them or may not notice their contents when occasion calls for such notice.

ANALECTA JURIS PONTIFICII, Roma, Liv. 249,—

contains the introduction of the cause of beatification and canonization of the V. Elizabeth Sanna of the Third Order of St. Francis, who died in the odor of sanctity, on Feb. 17, 1857, in the city of Rome.—Among the acts of the S. Congregation is an interesting decision in behalf of an old priest of Foligno, who had served the Church faithfully for forty-one years, and subsequently, hindered by sickness and general infirmity from attending at the Cathedral in his capacity of canon, begs to retire with the pension attached to the canonry. According to the statutes regulating the pension of canons, the priest was not entitled to the latter privilege, since, although having served the Church for over forty years, he had been canon only during twelve of that time. In order to retire on the implied pension, one has to serve as *canon* for forty years. But the Sacred Congregation overrules the statutes in this case, since equity and necessity forbid “*quominus militi qui diu laboravit, et in labore vitam ac vires confecit, justa meritaque non concedantur stipendia.*” The S. Congr. Conc. therefore answered: *Pro gratia jubilationis, cum solitis clausulis.* Die 4 Maji, 1889.

NOUVELLE REVUE THÉOLOGIQUE, Seconde Série, tom. IX., No. 5, Tournai,—

contains the Encyclical “*Quamquam Pluries*” and the Allocution of the Holy Father held in consistory of the 30 June last.—The S. Congregation renders decision in the case of a parish priest enjoying a benefice who, living extravagantly, accumulates considerable debts, to the detriment of his reputation and efficiency among his flock. The bishop asks

what he is to do, since the pastor is irremovable. From the resolution the following principles of procedure are drawn :

1. The Bishop is to warn the parochus.
2. If his admonitions have no effect, he may depute an ecclesiastic to administer the parish, leaving to the pastor sufficient to live decently and using the surplus to pay off the accumulated debt.
3. If the Pastor refuse to consent to his arrangement, the Bishop can deprive him of his benefice, but
4. He is obliged to proceed according to right rule and the methods laid down in canon law, and it must be established that the pastor actually conducts himself in a way which makes him odious to his parishioners and deprives him of the authority and influence necessary to his proper ministry.

The *Revue* also publishes the Letter of Card. Simeoni, which we published in the November number of the Review, concerning the faculty granted to missionary priests to erect certain confraternities without necessarily having permission from the superior general of the particular confraternity. Thus a confraternity of the Holy Rosary may be established in virtue of the faculty granted by the Propaganda. In this case the members would gain only the Indulgences "communitè concessæ omnibus in genere Confraternitatibus canonicè erectis," and not those belonging to the order under whose auspices the confraternity was first established. But wishing to ascertain what these indulgences are in particular, the writer in the *Revue* finds in the Collection of Decrees and Rescripts of the S. Congregation of Indulgences the following: "Non existit generalis aliqua pro qualibet Confraternitate indulgentiarum concessio, sed post erectionem canonicam recurri debet ad eas obtinendas." There appears, then, no determined number of Indulgences which can be classed under the phrase "communitè concessæ," as it seems to mean that they are to be obtained after the erection by having recourse to the Holy See in each case. We confess that we are unable to throw any further light upon the question of the writer, and with him would be glad if some one else could add to our information.

EPHEMERIDES LITURGICÆ, No. 11, Roma.

Under the title *Manuale Novissimum pro visitandis ecclesiis a Vicariis Episcopalibus et Foraneis*, P. Florentius says of the Tabernacle Key : It should be of silver, or at least of iron covered with gold. There should be attached to it (juxta omnes diœcesanas constitutiones) a cord and

tassel of silk or silver thread, or a silver chain, as is customary. There should be two keys, lest, in case one break, the Tabernacle should have to be opened by an artisan. The key should never be left in the Tabernacle door or in any open place, but is carefully to be guarded by the priest himself in a safe place (a Sacerdote omnino est in loco tuto caute custodienda). The writer then adds: Si vero (mandavit Innocentius III in Lateranensi Concilio quarto, anno 1216—Decr. lib. iii., tit. 44, C. Statuimus) is ad quem spectat custodia eam incaute reliquerit, tribus mensibus ab officio suspendatur; et si per ejus incuriam aliquid nefandum inde contigerit, graviori subjaceat ultioni. Quæ pœna in omnibus diœcesanis Synodis videtur vel innovata, vel imo aucta mulcta pecuniaria.—The Dissertation *De ratione exequendi cantum liturgicum* is continued and treats “De temporis mensura.”—Under *Ceremoniale Missæ privatæ*, the defects of wine, of form, and of intention are accurately discussed.—Among the *Dubia liturgica* may be mentioned the answer to the question: whether the celebrant may sing the Epistle in the absence of a lector during the Missa Cantata, as some eminent rubricians teach. The author of the “Ephemerides” contends that the practice is unlawful, whatever may be taught by rubricists, since it is manifestly against the Rubrics and against positive decrees of the S. Congregation. “Contrarium agere nonne manifesto est contra eandem Rubricam et S. R. C. decreta? Hoc autem posito, quid valet auctoritas De Herdt, De Conny ceterum æstimatione dignissimorum, contrarium simpliciter asserentium, sicut et aliorum? Manifesto docent quod lex prohibet, hi ergo relinquendi, et legi standum.

THEOLOGISCH-PRACTISCHE QUARTALSHRIFT. Linz, Heft. 4. In this number Dr. Fr. Von Hettinger continues his letters to a young theologian, of which we have the third, treating of vocation.—Dr. Zardetti, who has lately been raised to the episcopacy in our own country, gives a scholarly account of the “Pontificale” of St. Otto, the apostle of Pomerania, called forth by the celebration of the seventh centenary of that illustrious bishop. The original copy, which Dr. Zardetti describes, is preserved in the municipal library of Bamberg, of which city St. Otto was the eighth bishop, and the writer shows it to be an interesting relic from a liturgical as well as from an historical point of view.—Father Lehmkuhl, S. J., gives a lucid exposition of a *casus conscientiæ* concerning the morality of labor strikes.—The well known Redemptorist theologian Fr. Aertnys brings a *casus* of restitution: T. has fraudulently obtained a

small sum of money (500 florins) from a Fire Insurance Company. He is willing to make restitution; but doubting whether it would be the proper thing to give the money to the officers of the company, who might, since it is an unexpected revenue, appropriate it for their private use, he asks his confessor whether it would not be better to distribute the sum among the poor, especially since the company consists of many shareholders among whom the money would have to be divided, and each of whom would hardly miss the loss of his share if it were given in alms. To the confessor the reasoning of his penitent seems not without good ground, and he is strengthened in his supposition by a sentence of St. Alphonsus, who appears to judge similarly in an analogous case. “*Probabilius mihi et aliis doctis junioribus dicendum videtur, quod hujusmodi fur non peccet graviter, si non restituat dominis certis, cum commode possit, et satisfaciatur suæ gravi obligationi, si debita pauperibus distribuatur. Ratio, quia, ut docet Lugo, et consentit Sanchez cum Vasqu. Val. P. Led. et Reb., præceptum non furandi non tam intendit vitare emolumentum proprium, quam damnum proximi. Si ergo singuli domini non fuerint graviter læsi, fur non tenetur sub gravi obligatione eis restitutionem facere. . . . ideo probabiliter videtur dici posse quod fur semper excusabitur a mortali, si pauperibus restituatur; et etiam a veniali si rationabilis causa adest. (Lib. iii. n. 534. alias lib., iv., tract. 5. n. 534.)* Nevertheless, the answer of our theologian, to whom the whole question is submitted, is, that restitution in this case must be made to the company. First, because the company is in point of law a person having the right in common of property, etc., and therefore a joint claim to that which has been taken from it. Secondly, if we admitted the non-obligation of restitution in this case because the individuals lose but a small sum, the principle could be extended without hindrance, and any large corporation should in consequence lose its right of claiming restitution. He shows, likewise, that the passage cited from St. Alphonsus has no application in the case, as it does not refer to corporations but to a number of individuals who have no joint obligations towards each other. In face of the danger that the officials may retain the money if restored, the author suggests a method of making restitution to the directors of the company through a confidential person, who should require a receipt signed by a commissary or auditor of the company, or a public acknowledgment made through the papers. If there were reason to fear that the amount of the sum restored might indicate the author of the fraud, the money might be

distributed and restored at different times and in different ways.

REVUE DES QUESTIONS SCIENTIFIQUES, No 4, 1889, Bruxelles,—

In a paper entitled "L'heure universelle et le meridien initial cosmopolite," Fr. Alexis makes a good plea for the definite settlement of an initial meridian to be used by all the nations. He claims this particularly in the interest of our schools and of popular education, just as others have claimed it in the name of the maritime and railway service, of telegraphy, meteorology, and other speculative and practical sciences. By the establishment of a cosmopolitan time-table alone (apart from the local time), and by the division of the globe into hour lines, will teachers be able to give their pupils a real notion of longitude, which at present is a mere dead letter, as it depends on the relative time of different countries. The author says that the decision of the Congress of Washington in 1884 has not settled the difficulty. There are good reasons for preferring the isle of Ferro, or Jerusalem, or the Strait of Behring, or, finally, Greenwich. He proposes to let mariners have their own meridian, which would little interfere with educational interests. In behalf of the latter he suggests Jerusalem as the most convenient place independent of national preferences. But he would be ready to subscribe to Ferro, or Greenwich, or any other place, so that our geographical maps be made upon a common scale.—Other interesting papers are: the first part of a review, *L'Assyriologie depuis onze ans*, by the Jesuit Father Delattre, in which the author sketches the progress made up to date in practical Assyrian philology. He limits himself strictly to the latter scope, without entering into the application of his subject to ancient history and geography. Nor does he touch upon the Persian and Armenian and what has been called the proto-Median inscriptions, the latter of which are still too obscure to allow any definitely valuable conclusions to be drawn from them. For the rest, the article takes in the most important of the cuneiform inscriptions, giving a succinct and easily intelligible history of what has been done in the work of discovery and deciphering between the years 1878 and 1889.—Dr. Masoin's conference, delivered in the General Assembly of the Scientific Society of Brussels, last October, on Animal Magnetism, sketches its history, its influence, its useful application, and its dangers. The Quarterly contains only the first part of the paper.—There is also a thoughtful critique of Mr. Hirn's *La constitution de l'espace céleste* in the light of the modern atomic theory.

ST. THOMASBLÆTTER, Regensburg, Heft 24-25.

We have had occasion once before to call the attention of lovers of Thomistic theology to this periodical, the purpose of which is to interpret and popularize the doctrine of St. Thomas. "St. Thomas is an author whose principles lay deeply hold of the social, practically Christian life. He does not merely develop metaphysical science and theological theories; but the natural sciences, human art and industry, receive from him their norm and perfection." Thus the aim of Dr. Schneider is to carry out the design of Leo XIII laid down in the Encyclical "Æterni Patris," namely, to restore to its ancient dignity the golden wisdom of St. Thomas, to the honor and safeguard of the Catholic faith, for the benefit of human society, for the enriching and perfecting of all science. The learned editor fulfils his high mission with consummate skill and fidelity, not following St. Thomas blindly in all he says, but rather guided by his reasons, the solidity of which has been tested by centuries of profound thinkers since his day. The periodical appears every two weeks, and in conjunction with it there have been issued during the past year four fasciculi (amounting to over 800 pages) of a work entitled "The Apostolic Century," which treats in a clear didactic way the development of Catholic dogma in the earliest Christian times and serves as a foundation to the history of Catholic dogma. The matter is too important to do it justice here by a passing critique.

BIBLIOGRAPHIE CATHOLIQUE, No. 4, Paris—

opens with a succinct review of Chauffard's *l'Apocalypse et son interpretation historique*, which work is a singularly bold yet fascinating attempt to interpret the seven epistles of Our Lord to the Seven Churches of Asia as containing in symbolic form an abridged history of the Church during the seven ages of her existence. The first epistle, which commences with the second chapter of the Apocalypse, sets forth the activity of the apostles and their disciples; the dangers they encounter from false brethren, notably the Nicolaites; tendency to abandon the ways of first fervor and charity. The second epistle sees the development of the Church amid the first ten great persecutions. The third starts with the reign of Constantine, who gives free scope to the Papacy by abandoning Rome and laying the imperial seat in Constantinople. Arianism begins to harass the peace of the Church. The fourth epistle covers the period from 600 to 1453, giving a striking illustration of the moral condition of the Church in the time that intervenes between the ascent of Gregory the

Great to the Papal Chair and the conquest of Constantinople by the Turks. The following age, described in the fifth epistle, the author supposes to be our own. Its characteristics are weakening of faith and the growth of religious indifference. It is to be succeeded by horrible social convulsion all over the earth, preparatory to the conversion of the Jews, which takes place in the sixth age. The seventh and last era will behold the establishment upon earth of the kingdom of Satan, who is eventually to be vanquished when Christ will again reign among men, down to the consummation of the world.—It is difficult, of course, to pass a judgment as to the correctness of the author's views; but he submits his work wholly to the decision of the Holy See.

The same number contains reviews of de Baye's *Archéologie pré-historique*, which is a somewhat misleading name, for the author's research extends over a very limited region (the Champagne) and covers only the so-called neolithic period.—Saporta's *Origine paléontologique des arbres cultivés ou utilisés par l'homme*, though it attempts to confirm the old *petitio principii* of Darwin, according to which similarity of construction points to identity of origin, is according to the critic (H. Martin, S. J.) an exceedingly careful and hence valuable study of different vegetable groups — *L'évangile du sacré-Cœur* by the Rev. P. J. Vandon, missionary of the Sacred Heart, receives a flattering criticism from A. Blanche.

LE PROPAGATEUR DES BONS LIVRES. Montreal.

Messrs. Cadieux and Derome have devised a plan for making known good books, primarily, we may presume, in the interest of their business, nevertheless of decided advantage to the Catholic reading public. They publish every two weeks a bulletin which contains a list of new books, then of such books as are suggested by the season of the ecclesiastical year. What gives value to these lists is this, that a synopsis of the contents, or also extracts sufficiently complete both to interest a reader and to give him a fair idea of the book, are published with each number. There is an air of conscientiousness about this "Propagateur," and it is truly what its name implies. In these days most of our fairly educated men and women read French, and many young persons are induced to read the demoralizing yet attractively written novels in that language, which vitiate pure taste and diminish the appreciation of the rich store of really good literature to be found in the same tongue. To such persons the priest can give no safer guide than the *Propagateur des bons livres*.

BOOK REVIEW.

VEN. P. LUDOVICI DE PONTE, S. J., *MEDITATIONES* de præcipuis fidei nostræ mysteriis. De Hispanico in Latinum translatae a Melchiore Trevinnio, S. J. De Novo editæ cura Augustini Lehmkuhl, S. J. Pars I. complectens Meditationes de peccatis hominis novissimis, aliisque quæ ad purgandam animam conducunt, cum instructione de oratione mentali. Pars II. complectens Meditationes de incarnatione et de infantia Christi ejusque vita usque ad baptismum, similiter de ejusdem gloriosa matre Maria.—Friburgi Brisgovia. Sumptibus B. Herder, 1889, St. Louis, Mo. Pr., Vol. I. 85¢; Vol. II. 70¢, bd.

In the matter of meditation-books as in those for spiritual reading it is hardly possible to say of any one work that it is absolutely the best in the sense that it, equally for all, facilitates progress in the spiritual life. The method of St. Ignatius, however, is the one which appeals most to the natural disposition of the intelligent Christian. Among those who have drawn up meditations for others according to this method, the Venerable De Ponte holds a conspicuous place; and for priests and cultivated persons in general they offer special advantages. Sanctity of life always gives a superior knowledge of the activity of the soul, and that discernment of spirits which is a general instinct with the saints places them above the best theologians in ability to deal with practical questions of the soul. Hence we are not surprised that the keenest of theologians, Suarez, who was the teacher of De Ponte in theology, should have chosen the latter for his confessor and spiritual director. Later on, sick and unable to perform the duties of teacher or missionary, Father De Ponte wrote, so long as he could lift a pen, these meditations and some other beautiful books, among which there is a life of his spiritual director, Balthasar Alvarez, the confessor of St. Teresa. The meditations were written in Spanish, but Aquaviva, the general of the Jesuits, to whom the Order owes such a vast debt on account of his having shaped the constitutions in the spirit of St. Ignatius, had them translated into Latin, the first edition appearing in 1611. For the last thirty years, it seems, no new edition has been published until this

one was procured by Father Lehmkuhl, to whom the merit is due of having provided a complete set of works for clerics, from the Seminarian up to the professional Theologian. They are partly his own labors, like the excellent *Theologia Moralis*, partly republications of other authors, such as the *Medulla Pietatis Christianæ pro adolescentibus litterarum studiosis*, and the *Manuale Sacerdotum*, to which he added improvements here and there. In the *Meditations* of De Ponte, of which we have the first two volumes (four more, which will complete the work, are in press), the original Latin text of Trevinnio, carefully compared with the Spanish original, has been preserved without change, and all the citations from the S. Scriptures and the Fathers have been verified by comparison with their sources, according to the Migne edition. The views of the Venerable De Ponte on the subject of creation would probably be open to objection when tested in the light of modern science, but they were in harmony with the opinions of physicists in the sixteenth century, and Fr. Lehmkuhl has not thought well to make any change in these, since he considered himself simply as the editor of the Saint's works. Moreover, these views are of little practical consequence to those who wish to derive spiritual benefit from the meditations, and they occur in but few places.

This edition is in every respect a model one for practical use. Besides a good introduction concerning the method and manner of meditating, there are running marginal notes along with the text of the meditations, which recall the points, certain acts of the understanding and affections, which facilitate keeping the attention upon the subject and avoiding distractions. In form the book is everything that can be desired, small enough to be easily carried, and the letterpress clear and pleasing.

OUR CHRISTIAN HERITAGE. BY JAMES CARDINAL GIBBONS, Archbishop of Baltimore, author of "The Faith of our Fathers." Baltimore: John Murphy & Co.—London: R. Washbourne, 1889.

Some years ago Father Hecker, a man remarkable for his keen penetration and the power of interpreting the signs of the times, and possessed of an ardent sympathy with American institutions, addressed this generation in words of a strangely prophetic character. In the pages of "The Church and the Age" we may now, since the author's death, see a legacy which throws peculiar light upon the work of Cardinal Gibbons and shows that "Our Christian Heritage" is much more than a simple apology of Christianity suited to the needs of our times and country. Father Hecker, referring to that remarkable address made in Rome by

the Cardinal on the occasion of his taking possession of the Titular church of St. Mary in Trastevere, points out the mission which time and circumstances have forced upon the man who above all others represents America in the ranks of the universal Church. The old world with its traditional views of authority has never fully understood the expression of freedom among a people for whom laws are indeed a bond, but never a bondage, until man attempts wantonly to break them. There is still much suspicion concerning us among European governments as a whole, and even France, with her republican rule, gives one the impression as if she were a trifle prudish in the way in which she handles her Phrygian cap, when she countenances her generous sister in the United States. For this very reason it is all the more important that we should emphasize the fact that the Catholic Church was the first to recognize our national claim and trust to our loyalty. This was the case from the beginning, when Lord Baltimore, conscious that he was acting on Catholic principle, allowed freedom of worship where that freedom was not a menace to civil rule and to established order; for he knew that religion and co-ercion are contradictory influences. In our own times the Church has even more distinctly shown her sympathy with the new condition of things by making a most pronounced adherent of our republican government a prince of her court. And by accepting his interpretation of our institutions she has declared her intelligent and consistent approval of our national aims and aspirations. "Cardinal Gibbons's office," said the writer of *The Church and the Age*, "is one that outranks all others in the Church in America, and his interpretation of our American institutions is worthy of his position. The convictions he has expressed have doubtlessly animated his whole life as a Catholic and as a citizen, and all his countrymen will rejoice that he has uttered them with so much emphasis and bravery, and that he has done it in the centre of Christendom. Americans will thank him for it, and accept him as their representative there, for he is fitted by his thoroughgoing American spirit to interpret us to the peoples and powers of the Old World."

Now the fit exponent of the spirit of our institutions to the Old World and to Rome, the abiding centre of the old Christianity, is unquestionably also the fittest exponent to the people of the New World of the old religion whose foremost representative he is. "The character that is formed by the institutions of our country and the Catholic character are not antagonistic. American institutions tend to develop independence,

personal independence and love of liberty. Christianity rightly understood is seen to foster these qualities." If then, as Father Hecker tells us, "the question of the hour is, how the soul which aspires to the supernatural life shall utilize the advantages of human liberty and intelligence" (pag. 109) Cardinal Gibbons's book is eminently the answer to this question. We do not say, contains the answer, for many other books do that, we say—is the answer; for there is no person who can speak with equal weight to our American people on the subject of faith, or hope to gain a hearing, but one whom they know to be in thorough sympathy with their civil doctrine, whom they need not and could not suspect of foreign tendencies.

This seems to us the true purport of Cardinal Gibbons's book. As an exposition of Christian ethics and their practical application to present circumstances it might have been written by other men, provided they had equal grasp of the subject and equal love of truth and of their country. But then the book would not have the same meaning; it would not have the same reach and force. There is a world of difference between the warning of a neighbor and the warning of a ruler, who has a right to speak and be heard; between the counsel of a friend and the advice of a father, though both may speak to us in the same words. So here the words of the Cardinal have a weight which is in proportion to the height whence they fall, and a force which his elevated position and far-reaching view impart to them. They are, in our estimation, not meant so much for Catholics who rest on the mountain sides of which he guards the top, as rather for those who sit in its shadow below, rejoicing in the freedom of the valley, yet cold and without any one drawing their attention to the sunny slopes where they might find the genial warmth that would foster their health and strength without impairing their freedom under the light of Catholic truth.—Going back to the first question, which every rational creature may ask himself with gain to his intelligence and in the full sense of his liberty, the author establishes the existence of the Creator and the consequent dependence of the creature. He pictures man as he is without, and what he can be with the help of the Christian religion, and in proof of his statements he appeals not to sentiment, but to facts of history. He tests in a general way the claims of infidel science, showing that where the latter is more than mere hypothesis there it is in full harmony with the revealed teaching of the Catholic Church. Finally he probes the modern social body of our American nation, pointing out the

fivefold disease that threatens its life, and calling a halt in the blind rush after the things that minister to the pride of life, the worship of the material, and the love of the flesh.

As an apology of the Christian faith, it might have been written, as we said above, by other men, possibly even with greater attention to detail and with added light upon questions which the Cardinal did not find it expedient or necessary to develop. But to criticize the book from such point of view were wholly to miss its purpose. It would seem to us much as if a man who, whilst the recipient of an important mission from a high representative, were to give his attention to the pattern of his highness's collar, which is perchance not cut in the latest fashion, instead of gauging the value of the message. "Our Christian Heritage" will fulfil its mission if put into the hands of non-Catholics, who, happily free from sectarian bigotry, love their country and its institutions, and would love it all the more if they knew what rich stores there are contained in the Catholic Church, by which the charter of our liberty and prosperity would be strengthened and protected. This, we are glad to see, is being done by the sale of the work in the public marts and railways. It is no doubt in the power of the clergy to further the interests of religion and civil liberty, by spreading this book among non-Catholics, who are likely to profit by a knowledge of truth made accessible to them in precisely this way and coming from so eminent a source.

ORDO DIVINI OFFICII recitandi missæque celebrandæ pro clero sæculari Statuum Fœderatorum officiis generalibus hic concessis utente. Pro anno Domini MDCCCXC. Fr. Pustet & Co. Price, 30 ¢.

ORDO DIVINI OFFICII recitandi missæque celebrandæ. Tam pro clero sæculari Statuum Fœderatorum officiis generalibus hic concessis utente quam pro iis quibus Kalendarium clero Romano proprium concessum est. Pro Anno Domini MDCCCXC. Fr. Pustet & Co. Price, 50 ¢.

We notice a superfluous *concessum est* on the title page of the American Ordo. This may be also a good opportunity to call attention to the fact that the feast *Septem Fundatorum*, on the eleventh of February, has been introduced for the first time this year. Perhaps it would have been well to mention this among the *notanda pro mense Februario*, so as to give an opportunity to priests to procure folia for this office. The reduction in the price of the American ordo is a noticeable feature.

QUÆSTIONES MECHLINIENSES IN RUBRICAS BREVIARII ET MISSALIS ROMANI Provinciis fœderatis Americæ septentrionalis adaptatæ, cura H. Gabriels, S. T. D., Seminarii S. Joseph, Trojæ, Rectoris.—Fr. Pustet & Co, New York & Cincinnati. Price 1.00.

This book seems not to be sufficiently known, as it has not passed into a second edition since its publication, two years ago. It is, nevertheless, one of the most convenient manuals we could imagine to direct the cleric in the use of Breviary and Missal, where many practical difficulties occur, especially to the beginner. It is arranged like a catechism, in the form of question and answer. There is nothing superfluous in it, and the statements are clear and to the point, whilst at the same time it takes account of the rubrical reformation made by Leo XIII, and regulates its answers in accordance with the American Calendar. For the sake of further popularizing this eminently useful book, we would recommend that in the case of a new edition the title be modified, either by omitting the word *Mechlinienses* after *Quæstiones* and placing it in a subordinate position, as might very justly be done without injury to the original source, or else by changing the name altogether into a more captious title, such as "Catechismus Rubricarum" or something better. The impression given by the present title, at least to those who do not already know the book, is that it has a foreign scope, which is not at all the case. It would be different if the original *Quæstiones Mechlinienses* were generally known, yet this can hardly be said to be the case here.

By way of criticism we would suggest that under qu. 182 be inserted the exception that if the Forty Hours' Devotion falls on All Souls' Day, a Requiem Mass is to be celebrated at a side altar—in purple vestments.

There are a few trifling mendæ, such as a displaced word (*cerei*) in the index. But this is of no account when we consider the practical usefulness of this book in the hands of seminarians and priests for the examinations of the clergy.

SERMONS FOR THE SUNDAYS and chief Festivals of the Ecclesiastical year, with two courses of Lenten Sermons and a Triduum for the Forty Hours. By Rev. Julius Pottgeisser, S. J. Rendered from the German by Rev. James Conway, S. J. Two Vol. Sermons for Sundays. New York, Cincinnati, Chicago. Benziger Bros. 1890. Price, 2. 50.

The writer of these sermons has attained a well deserved popularity as a missionary preacher, and the volume before us will, no doubt, recall his able manner to those who have heard him in the days of his power.

He presents his thoughts, as he says in the preface, clearly and in logical order. Nevertheless, for the English reader there is something wanting which could probably have been supplied by a more judicious translation. Apart from the fact that there are Germanisms in style, which is odd enough, seeing that the translator bears an Irish name, there is an occasional lack of consistency in the language, produced by the use of words which are only admissible in higher flights of oratory, and which seem out of place in the straight flow of didactic appeal which on the whole characterizes these sermons. The art of translating is much like the art of cooking. The same material must be prepared in different styles to suit different classes of palates, and in the case of sermons such as these an absolute independence from the original style would have to be observed to make them attractive and useful as helps in preaching. What we need most of all, besides such books as Hunolt, which is a repository of varied matter and style, are instructions similar in character to the ones of which Father Donohue has given us a sample, and which we still hope he will soon repeat in the same form.

THE JESUITS : A Eulogy of the Society of Jesus. By Rev. John B. Eis. Columbus, Ohio. 1889.

As there is no end to the attacks of which the members of the Society of Jesus are made the proverbial target, so there are always ready able champions among the friends of truth to take up and defend their cause. The above pamphlet, called forth by the aggressiveness of a Methodist minister, is a very able and complete exposition of the character and activity of the Sons of St. Ignatius. The author points out how the genius of the constitution of the order makes them fitting instruments of Providence to spread the truth in all countries and nations of the world. "It does not draw any limit to the activity of the members in the field of Christian life; it includes the whole range of charitable and educational works practised in the Church. This character of universality distinguishes this order above all others, and makes the Jesuits the fit soldiers of the Catholicity of the Church. This is what they are: that is the mission entrusted to them by Providence in the history of the world.—This call of the Society of Jesus is one of the most conspicuous landmarks in the Kingdom of Christ."—The author proves this activity in the past and present by giving a glance at the work of the Jesuits as missionaries, as theologians, and educators of youth, and showing that, despite their cosmopolitan character, they are not devoid of genuine patriotism.—We are

anxious to see the work on "Temporal power of the Church," collected from manuscript notes of a book by René Gillet, entitled: "Traité de l'Eglise de Jésus-Christ," and which we are promised by the author of the above pamphlet at an early date.

TWO SPIRITUAL RETREATS FOR SISTERS By the Rev. Ev. Zollner. Translated and adapted with the permission of the author, by Rev. Augustine Wirth, O. S. B. Second revised edition.—Fr. Pustet & Co., New York and Cincinnati, 1889. Pr., 1.00.

Clearsighted in what is needed to help our religious training, and indefatigable in adapting whatever may be found of precious material elsewhere, the translator of these Retreats deserves in this as in other instances our warmest encomium. "Year after year religious communities are increasing in our country, who by their Rule or Constitution are obliged to practise the exercises of a Spiritual Retreat, at least once a year. Now it is often difficult to secure a priest, secular or regular, to conduct these spiritual exercises. Again, the number of Postulants or Novices who wish to prepare themselves by a Retreat for the Novitiate or Profession is frequently so small, that a Master of Retreat cannot well be engaged for them. In either case a book supplying systematic meditations or considerations cannot but be welcome to Sisters as a great help in making a Retreat without the living voice of a priest. Perhaps such a book is welcome even to the priest himself, who, charged with the many exercises of Retreat, cannot always find time to prepare meditations suited to the occasion." These are the reasons which prompted the publication, as the translator tells us, and no one can fail to see the justice of them. The book consists of two sets of meditations, adapted each for a three days retreat. In the first "The prerogatives of the religious state and the religious vows" are set forth in twelve meditations (four for each day). In the second part the "Perfection of Religious" forms the subject matter of nine meditations (three for each day). They are eminently practical, as the very titles show: The Sister in the morning,—in the fulfilment of the duties of her state—in community life—in the fulfilment of her vows—at her prayer—in the evening.

As a matter of practical convenience we would suggest that the first person plural be used throughout instead of the second, which is sometimes employed; for as these meditations are probably in most cases read by one of the religious, and not by a priest, who could more easily introduce a change if necessary, it sounds somewhat harsh to hear after the

words "we must fulfil these duties (of our state) with patience" the following: "Endeavor also, herein, to imitate your divine Saviour.—You must do the same. You must stand firm," which would not come gracefully even from the superior who herself makes the retreat. However, this is of slight account in regard to a work otherwise so admirably useful.

MEDICINA PASTORALIS. Edit. Dr. C. Capellmann, Medicus Aquisgranensis. Editio septima. Latinarum altera. Aquisgrani. Sumtibus Rudolphi Barth, MDCCCXC.

Dr. Capellmann edited his Manual of Pastoral Medicine in the German language, in 1877. Late in the following year, when the work had gone through three editions, an English translation was made, and though no fault could have been found with the latter as a translation, decided doubts were raised as to the advisability of such a publication in our vernacular. It must be granted that what may be warranted by custom and by the peculiar educational conditions of Germany, where students of theology frequently attend lectures in the medical faculty of the University and vice versa, might be out of place here, where theology is studied in seminaries, and where the use of Latin text-books marks the subjects treated by Dr. C. with a certain exclusiveness, which has a beneficial influence in many ways and could not be easily ignored. The author himself seems to have realized this difference outside of Germany, for almost simultaneously with the English translation, which, however, had his sanction, he published one in Latin. Of this Latin version we have now the second edition. In it the author takes account of the progress made in medical science during the last ten years. Of his ability as a physician there can be no doubt. Nor has any one ever properly raised an objection against his conscientiousness and fidelity in adhering to Catholic doctrine. Whatever difference of opinion there may be as to the application of certain practical views held by the modern school of physicians, Dr. Capellmann seems to us to avoid extremes with sufficient care to make him trustworthy. This is saying much when we remember what difficulties there arise at times between the priest at the sick-bed and the medical practitioners. On these it would be futile to dwell here. We would not omit to say that, whilst a book of this kind contains considerably more than the average priest need perhaps know for the right fulfilment of his ministry, it could not, without being imperfect, contain less. Many things are not for all, and

what may be a landmark in the way for one may prove a stumbling-block to another. Prudence and the fear of God are the eyes that prove lightsome.

SATAN IN SOCIETY, by Nicolas Francis Cooke, M. D., L. L. D., with an introduction by Caroline F. Corbin, late President of the Society for the Promotion of Social Purity, together with a biographical sketch of the author by Eliza Ellen Starr.—C. F. Vent Co., Chicago, 1889.

This is a remarkable book.

The subjects it treats of are of a most delicate nature. Yet it points out evils which unquestionably exist, which consume the marrow of our generation—and, what is of value, it gives remedies which the most conscientious guide, a father, a physician, a priest, would offer to those whose souls as well as general welfare are dear to him. It is not a book to be read by children or by persons whose virtue is secure, and who have no responsibility over those with whom it is not; but it is a book which supplies a chapter in practical theology to priests who have to direct others, especially in our large cities, where immorality has easy access into society, the home, and often the school. The book was first published twenty years ago. In proper hands it will fulfil a mission of good to-day. The author, of whom Miss Starr has drawn a charming picture, was a man of high culture, a skilled and conscientious physician, whom his love of truth and virtue drew into the Catholic Church. This is a sufficient guarantee for the moral worth of the book. His generous disposition towards the poor, whom he naturally encountered in his ministry to the afflicted, left him poor at his sudden death. “The matter of dollars and cents,” says the biographer, “never entered into Dr. Cooke’s view of his profession; and this not because he did not need or did not care for money, but because he loved humanity more.”—We understand from private information that the widow of the author is in circumstances which would make the sale of this unquestionably useful book at the same time an act of benefaction on the part of the purchaser. This probably accounts for the “Special to Clergymen and Teachers,” according to which the volume is sold at a reduction to the clergy, the price, by agreement with the publishers, being \$1.65 (the regular price is \$2.00) if addressed to Mrs. Nicholas F. Cooke, 261 Dearborn Ave., Chicago, Ill.

BOOKS AND READING. A Lecture read before the New York Cathedral Library Reading Circle, Apr. 11., 1889, by Brother Azarias of the Brothers of the Christian Schools. New York, the Cathedral Library, 460 Madison Ave. 1889. Price 25 ¢.

This lecture, having been extensively noticed throughout the American periodical press, has been universally appreciated as a most practical answer to the question, how to read with advantage. The present volume of seventy pages is a reprint "with a few points somewhat more developed," from the pages of the "Catholic World," where the lecture first appeared. Among the additions is a charming delineation of the character of Mgr. Corcoran, to whose memory the book is also dedicated, and whose warm friendship the writer enjoyed for a number of years. Beyond the general value of these pages we would particularly point out the Appendix, in which may be found an instance of how a course of reading on some particular subject (historical) may be accomplished. Those who appreciate what has been said in the paper on "Reading Circles," contained in this number, will do well to get the pamphlet and place it in the hands of their young people.

THE ART OF PROFITING BY OUR FAULTS. According to St. Francis de Sales. By Rev. Joseph Fissot. Transl. from the French by Miss Ella McMahon. New York, Cincin., Chicago: Benziger Bros. 1889. Price, 60 ¢.

This is an excellent little book for persons of every class, especially those inclined to scrupulosity. We hope it will find a ready sale, so as to lower its price, which seems a trifle high for the kind of bookmake.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

THE DIVINE OFFICE. Explanation of the Psalms and Canticles by St. Alphonsus de Liguori, Doctor of the Church, Edited by Rev. Eugene Grimm, priest of the Congregation of the Most Holy Redeemer.—New York, Cincinnati, Chicago: Benziger Bros. 1890. (The Centenary Edition.)

LE MAL SOCIAL. SES CAUSES—SES REMÈDES. Mélanges et controverses sur les principales questions religieuses et sociales du temps present. Par Don Sarda y Salvany.—Seul traduction autorisée. Paris, P. Lethielleux, editeur, 1890. 2 vols.

KATHOLISCHE DOGMATIK in sechs Buechern, von Dr. Herman Schell, Professor der Theologie an der Universitaet Wuerzburg. Erster Band.—Paderborn. Druck u. Verlag von Ferdinand Schoningh. 1890.

- DAS APOSTOLISCHE JAHRHUNDERT** als Grundlage der Dogmengeschichte. Dargestellt von Dr. Ceslaus Maria Schneider. Ergänzungsheft IV. zu "St. Thomasblaetter."—Regensburg. Verlags Austalt vorm. G. J. Manz. 1889.
- NOVENA FOR THE POOR SOULS IN PURGATORY.** By a missionary of the S. Heart.—Milwaukee, Wis. : Hoffman Bros. Pr., 10c.
- THE GREAT TRUTHS.** Short meditations for the season of Advent. By Richard F. Clarke, S. J.—New York, Cincinnati, Chicago: Benziger Bros.
- CATHOLIC HOME ALMANAC.** 1890. Seventh year.—New York, Cincinnati, Chicago: Benziger Bros.
- DER HAUSFREUND.** Illustrierter Familien Kalender. 1890. Chicago: Muehlbauer & Behrle.
- EINSIEDLER KALENDER.** 1890. Jubel-Ausgabe. New York, Cincinnati, Chicago: Benziger Bros.
- THE SACRED HEART ALMANAC.** 1890. Published at the office of the Messenger of the S. Heart, Philadelphia.
- SCHUTZENGELE KALENDER.** 1890. Herausgegeben zum Besten verwahrloster Negerkinder von Fr. N. Huhn, Independence, Texas. Verlag der Schutzengel Waisenanstalt.
- ANTONII BALLERINI E SOC. JESU, OPUS THEOLOGICUM MORALE** in Busenbaum Medullam Absolvit et Edidit Dominicus Palmieri ex eadem Soc. Vol. I., tractatus continens generales. De actibus humanis.—De conscientia—De legibus—De peccatis, cum duabus appendicibus. 8^o, pp. lxxxvi, 687. Prati, ex officina libraria Giacchetti, Fil et C. 1889.
- A LUCKY FAMILY** and Don't you wish you knew us. By Marion J. Brunowe, Author of "Seven of us." New York: A. Riffarth. 1889.
- THE OWL,** Inauguration of Ottawa University and Unveiling of the Tabaret Statue. Oct. & Nov, 1889.
- THE GOLDEN PRAYER.** Short Meditations on the Lord's Prayer. From the French of Abbé Duquesne, by Anne Stuart Bailey. Pr. 10c; per 100, \$6.00.—Benziger Bros.
- THE MIRACULOUS POWER OF THE MEMORARE,** illustrated by examples. From the French. Ella McMahon. Pr. 10c; per 100, \$6.00.—Benziger Bros.
- ST. TERESA'S OWN WORDS.** Instructions on the Prayer of Recollection. By the Right Rev. James Chadwick. To which is added a Novena to St. Teresa.—Benziger Bros.

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MISSA PRO ACATHOLICO DEFUNCTO.

“Who answering said: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.”—St. Matt. xv. 26-27.

FEW theologians have specially treated this question. Of those which we have at hand Marc, Mueller, Konings, Bonal, and Gihl hold that Mass cannot be applied for a deceased non-Catholic; Lehmkuhl and Vecchiotti think it can. A writer in a recent number of the *Theologische Quartalschrift* (Linz) cites Neth, Kœppler, and Schuech in favor of the affirmative opinion, and Aertnys of the negative. We incline to the affirmative view as certainly sufficiently probable. Much may be written on both sides of the question. We cannot attempt to be exhaustive, but shall confine ourselves to the outline of one presentation of the case in favor of this application. Those who wish to read the opposite side will find Marc, Mueller, and Gihl satisfactory. To their remarks might be added Koning's reason drawn from the prohibition of ecclesiastical sepulture.

The application of Mass for a deceased non-Catholic can never be made *nomine ecclesiæ*. In this all agree. The reason is plain. The sacrifice of the Mass is the Church's most precious treasure. The greatest love she can show her children is to offer this sacrifice for them individually by

special application. The Church alone possesses the truth that leads to salvation. "Extra ecclesiam nulla salus." Now, the Church as a visible society judges only according to external facts. Thus, in the case of a deceased Protestant, she has nothing to base her judgment upon except that the latter had during life professed to be out of her communion, and did not give evidence of any change at the time of his death. "De occultis non judicat ecclesia." Hence she refuses the application of her sacrifice, in the efficacy of which the deceased did not profess to believe.¹ To act otherwise would be to contradict herself, and would be equivalent to proclaiming that the Christian faith has really imposed no precepts which are to be observed under pain of eternal loss. But though she holds in matters of doctrine the maxim of her divine Founder, that he who is not with her is against her, and though she will not allow any one to enjoy the privileges and liberties of her household who refuses to respect her laws and conform to her customs, she does not spurn the stranger so long as, though erring, he does not prove malice. She therefore puts on the shoulders of the pilgrim, now that his time to stay and learn of her is past, "bread and a bottle of water;"² she concedes as much as she can without prejudice to her character and mission, and in the memento for the dead prays for "omnibus in Christo quiescentibus." Only in purgatory can her suffrage avail them anything, and if they are there, that prayer includes them. The same may be said of the Masses on All Souls' Day and the many during the year offered for the Poor Souls in purgatory.

But cannot the Mass be offered specially for a deceased heretic by some other title than *nomine ecclesiæ*? Some theologians distinguish between Mass applied ut *persona publica* and *persona privata*, others between public and private celebration, and others again, *nomine ecclesiæ* and *nomine proprio*. All may be reduced to the same, as they are only

¹ Decision S Congr. 23 Mar. 1859, and Brief of Greg. XVI, 9 Jul. 1842.

² Gen. xxi. 14.

different formulations of the one claim that the priest may apply the special fruit of the Mass otherwise than merely as the representative of the Church. The last distinction, when rightly understood, seems to us the clearest and in application the most satisfactory. The other terms in the application sometimes give rise to confusion. The distinction *nomine ecclesiæ* and *nomine proprio* cannot be taken in the sense of a public Mass for the convenience of the faithful and a private Mass celebrated out of devotion. It cannot mean that it is always at the option or in the power of the priest to say before Mass, "I wish to offer this Mass in the name of the Church, or in my own name." The way we take it, a Mass offered *nomine proprio* is one in which the application or special purpose of the Mass as set forth in the Collect, Secret, and Post-communion is distinct from the special application which the priest makes in his mind before or in celebrating the Mass, his private intention as distinct from the intention expressed in the prayers of the Church; whereas a Mass where the special application is made *nomine ecclesiæ* is one in which the priest's special application and that contained in the Collect, Secret, and Post-communion are the same, in which both intentions are identical, so that, e. g., in the Mass of St. Francis said for a departed soul the application is made by the priest in his own name, while on the other hand in a Requiem Mass, which contains the oration with the name of the departed, the application is made by the priest in the name of the Church.¹ This, it seems to us, is the meaning of the distinction *nomine ecclesiæ* and *nomine proprio*. For, if at any time he acts *nomine ecclesiæ* it certainly is when saying her public liturgical prayers, and if he use these public prayers for the application which he personally intends we cannot see how he acts otherwise than *nomine ecclesiæ*. And that the Mass never loses this public character we may see in the insistence with which the Church requires the presence at a so-called private Mass of at least a server to

¹ Sabetti, Tract. XIV., P. II., Cap. I., n. 704, q. 3.

represent the faithful. On the contrary, since there is a real and true distinction between applying the Mass *nomine ecclesiæ* and *nomine proprio*, as we shall presently see, if at any time the priest acts *nomine proprio*, it certainly is when he makes the application wholly independently of the Church's liturgical prayers.

It would simplify the matter, we think, to distinguish between the celebration of Mass and the application of its special fruit, and to say that as celebrant of the Mass, performing the sacrifice for the end set forth in the title, the priest acts always in the name of the Church, and as applying the Mass for the special end left at his disposal, he acts in his own name if the application be made independently of the liturgical prayers, and in the name of the Church as well, if it be mentioned in the liturgical prayers. There is always a public celebration, but the application may be public or private. And therefore, for the sake of clearness, it is well to guard against confounding the distinction *nomine ecclesiæ* and *nomine proprio* with the common distinction *nomine* or *persona Christi*, *persona ecclesiæ*, and *persona propria* as often understood. The former refers to the *fructus specialis*, or as sometimes called *ministerialis*, or *medius*. The latter, as frequently used, refers to the celebration, the performance of the several acts in the Mass, viz., *persona Christi*, performing the sacrificial act; *persona ecclesiæ*, saying her prayers; and *persona propria*, doing a personal good work. Of course, the only fruit that can accrue from a *nomine proprio* application is *ex parte sacrificii*, and also *ex devotione celebrantis*, but not *ex parte orationum*, which are always said *nomine ecclesiæ*.

Our argument for the application of Mass for a deceased heretic may be put thus: There is 1, a real distinction between *nomine ecclesiæ* and *nomine proprio*; 2, of which the priest may avail himself. The division of Masses with their different purposes, viz., *De Requie*, *pro infirmo*, *tempore belli*, etc., and the many special orations for the living and the dead, to be inserted after other orations when the quality

of the Mass allows it, seems to favor this distinction, or at least certainly leaves room for it. For instance, you wish to say Mass for a sick person. The feast is St. Marcellus, Pope and Martyr, 16 Jan., of semidouble rite. You can therefore also say the votive Mass *pro infirmo*. Now, if the application you make before Mass or in the Mass independently of the Collect, etc., be *nomine ecclesiæ*, why say the special Mass *pro infirmo*? Can you therein do more than apply in the name of the Church the special fruit? It would be only a question of multiplying words. Why not, therefore, say the Mass of St. Marcellus, and thus honor that saint in the name of the Church, while at the same time you apply the special fruit to the sick person in the name of the Church. To what purpose, then, is the Mass *pro infirmo* inserted in the Missal? Yet St. Thomas teaches that this Mass would be more profitable to the subject. “*Ex parte ergo sacrificii oblatis missa æqualiter prodest defuncto, de quocumque dicatur; ex hoc est præcipuum quod sit in missa, sed ex parte orationum magis prodest illa in qua sunt orationes ad hoc determinatæ.*”¹

We have the authority of those theologians who have made this distinction or that of *persona publica* and *persona privata*, etc., for they practically are the same.²

Finally, we might force an admission of this distinction from those who uphold the negative view in the case of Mass for a deceased non-Catholic. Take a Mass offered for a *vindictus*. It is illicit, they say, and the priest sins. Granted; but the man gets the benefit of that Mass in spite of the excommunication, if otherwise he is capable. In whose name has the priest applied that special fruit? Certainly not in the name of the Church, for he could not have acted in the name of the Church if he tried. What is the alternative? Not *nomine Christi*, because, first of all, *nomine Christi* refers to

¹ Sum. Theol., Supp., q. lxxii. a. x., 5,

² Sporer, Theol. Sacrament., P. II., Cap. iii., Sec. ii., n. 276-277; Gury, De Eucharist., P. II., n. 349; Vecchiotti, Instit., Can., Lib. IV., Cap. ii., § 15; Lehmkuhl, Theol. Mor., Pars II., Lib. I., Tract IV., Sect. ii., Cap. i., a. 3; Sabetti, Theol. Mor., Tract XIV., P. II., Cap. i., n. 704, q. 3; Neth, Koppler, Schüch, etc.

the sacrificial act, to the celebration, and this is a question of applying the special fruit ; and, secondly, *nomine Christi* may be said with just as much reason in the case where the application is licitly made *nomine ecclesiæ*. Therefore has it been applied *nomine proprio*.

The priest may avail himself, then, of this distinction in practice because of the following reasons : First, there is a real difference ; secondly, the common consent that by its nature, as the sacrifice of Christ, the Mass can be applied *per se* validly to all except the lost in hell, the unbaptized in limbo, and licitly, unless the prohibition of the Church prevent it ; the common consent that the priest by reason of the power conferred in ordination can offer and apply validly for any one, except only those in hell and in limbo, and licitly, unless the prohibition of the Church prevent this. As Benedict XIV,¹ speaking of the discipline of some of the Orientals who make mention in their Liturgy of the king, although an infidel, says : “ Quare idem Cardinalis (Bellarminus) subdit rem totam ex interdicto ecclesiæ dimetiendam ‘certum est ex natura rei, si nulla sit prohibitio ecclesiæ, licere offerre pro hujusmodi hominibus,’ de infidelibus loquitur.” The Mass may be offered, therefore, for any one not absolutely lost, unless where the Church, as mistress of universal discipline, prohibit it. But there is no instance in which the application *nomine proprio* is prohibited. (Sporer, Billuart, Sabetti, etc.)

There is a prohibition of the S. Cong., 23 March, 1859, and a Brief of Gregory XVI, 9 July, 1842, to the abbot of the Benedictine monastery at Scheyern, Bavaria. But these refer plainly to the public and solemn celebration of Mass, etc.² Mention is often made of another Brief of Gregory XVI, issued a few months before the above (16 Feb.) to the Bishop of Passau, or, as some give it, to the Bishop of Augsburg. We have not been able to find it ; however, it appears to be identical with the first mentioned Brief. But we have

¹ Constit. “ In Superiore.” 8 Martii 1755.

² They are to be found in the *Analecta*, 1860, col. 2390.

not only in favor of our opinion the authority of the writers already cited who specially treat this question, Lehmkuhl, Vecchiotti, etc., but, moreover, the opinion of those who do not treat the question professedly, nevertheless make the distinction we have made, with the general statement that *nomine proprio* the priest can offer the holy Sacrifice *pro omnibus omnino hominibus*. (Sabetti, etc.)

In conclusion, we add some quotations from Sporer, De Lugo, and Billuart.

Sporer says, that not only has the priest the right to apply *nomine proprio*, but he even denies that the Church could interfere with that right. "Atque ut hic fructus (specialis seu ministerialis) aliis prosit, omnino necessaria est propria applicatio sacerdotis celebrantis, adeo ut ab hoc fructu conferendo non possit impediari neque a superiore neque ab ecclesia; quia illum non ut minister superioris vel ecclesiæ, sed ut minister Christi applicat. Solus enim sacerdos celebrans sustinet personam Christi, in cujus persona, sicut ipsum sacrificium pro nobis offertur, ita etiam ejus fructus nobis applicatur. Et solus sacerdos minister publicus ad hoc mysterium dispensandum constitutus, qui in ipsa ordinatione accepit potestatem *offerendi sacrificium pro vivis et defunctis*, et consequenter etiam applicandi ejus fructum.¹ Shortly after speaking of the satisfactory fruit, he limits the Church's prohibition to the public commemoration, *per collectam*, v. g., *nomine ecclesiæ faciendam*, and says the application may be made privately and conditionally for a deceased heretic. Again, at n. 276-277, he applies the distinction *nomine ecclesiæ* and *nomine proprio* to the case of excommunicated persons. Here and elsewhere, he refers to Laymann, whose authority needs little comment.

De Lugo treats at length the question of Mass for the unbaptized, living or dead.² In the course of the treatise he says much that could be applied to our case. We content

¹ Theol. Sacrament, P. II., Cap. III., Sec. ii., n. 256 in fine.

² De Eucharistia, Disp. XIX., Sect. x.

ourselves with citing the following. "Sacrificium ut impetratorium (ex opere operato) offerri potest pro quacumque re a Deo juste obtinenda. . . Mirum ergo esset, quod posset offerri ad impetrandam sanitatem bovi aut equo, non autem ad impetrandam salutem spiritualem filio, vel amico infideli." And then an *a priori* reason. "Ratio autem a priori qua simul dissolvuntur argumenta contraria, hæc est, quia impetratio non respicit immediate personam cui confertur beneficium, sed illam quæ postulat, etc."

Billuart,¹ speaking of Mass for the excommunicated, says the distinction of *persona publica* and *persona privata* is not necessary, for the priest can offer Mass even *nomine ecclesiæ*, provided he does not offer for them as *members of the Church*. The prohibition regards only prayers and Mass offered for them as members of the Church. He cites St. Thomas and Sylvius for his view. We think any one who follows Billuart will, after reading what he has to say, feel justified in applying Mass for a deceased heretic.

The above authorities, we believe, are sufficiently weighty to allow our forming a probable opinion. Yet in making use of it we may not forget that the simple faithful are not theologians, who could readily understand the distinction on which this opinion is based, and any misinterpretation might give grave scandal. This, above all other things, seems to be what the Church wishes to avoid. Hence Lehmkuhl and others require probable signs of good faith and the state of grace in him for whom the Mass is applied. Probable signs, i. e., "non tantum communis et generalis possibilitas, quæ in solo secreto mysterio divinæ gratiæ et misericordiæ nititur."

To some the mementos of the Mass may seem the proper place to make the application, and these being the Church's prayers, might therefore offer an objection to our view of *nomine proprio*. But if we remember that the memento for the dead comes after the consecration, and that the application

¹ Moralís, Tract. de Religione, Dissert. II., Art. VI., and Tract. de Eucharistia, Dissert. VIII., Art. IV.

must be made before or during consecration, ¹ and, that moreover, by the common opinion the priest at the mementos acts both as a public and a private person, ² the objection at once disappears.

If, in spite of the above reasons, any one feel justified in making the application, he can at least offer the Mass for all the Poor Souls with the intention of helping this particular one if it be acceptable to God, ³ and according to the more probable opinion the Mass may be applied as well to several as to one, with the same fruit. ⁴ But the milder opinion seems to us perfectly safe, since the purpose of the Church's prohibition is to protect her doctrine from misinterpretation and to guard the *suffragia ecclesiæ* from misapplication. She does not wish to restrict Christ's abundant graces; her mission is to give them the widest application. She desires only to preserve them from being made void and abused. Nor can she want to interfere with the personal devotion, inclination, charity, and judgment of the priest; her prohibition regards only what is done in her name. Franck has somewhere well remarked that the Church, like a mother, is milder in her practice than in her written laws. And every theologian knows that, "*odiosa restringenda sunt.*" We dare not forget that the sacrifice of the Mass is the daily particular application of the sacrifice once offered in bloody manner on Calvary, of which latter the Catholic doctrine holds that in it "Christ died for all men."

There is a proposition condemned by Alexander VIII which reads, "Dedit semetipsum pro nobis oblationem Deo, non pro solis electis, sed pro omnibus et solis fidelibus."

VITALIS.

¹ Lehmkuhl, De Varcero, etc.

² Suarez, Koninck, Pasqualigo apud Gilhr, and Gavantus, Merati, Quarti, and Cavalieri apud De Herdt.

³ Marc.

⁴ Gury, Elbel, etc.

RURAL DEANS.

THE Third Plenary Council of Baltimore strongly recommends the appointment of *Vicarii foranei*, or Rural Deans, especially in those dioceses which cover an extensive territory with a sufficient number of priests, and where the personal vigilance of the Ordinary cannot be exercised without the aid of trusted officials. These are to supply the place of the Diocesan Bishop in point of authority and responsibility, outside of the city-limits.

The office of Rural Dean is of very ancient date. Natalis Alexander relates that the *Chorepiscopi*, upon whom the care of the rural districts had chiefly devolved up to the tenth century, were definitely abolished at that time, because they had arrogantly assumed to themselves absolute independence from the Diocesans. Rural Deans were appointed in their places, who, though they did not receive episcopal consecration, and derived their jurisdiction from the Ordinary, nevertheless acted as representatives of the latter, and with extended powers in the districts committed to them. They were selected from among the principal dignitaries of the Diocesan clergy : Erant igitur archidiaconi, Decani, et similes in Chorepiscoporum locum suffecti, Vicarii rurales seu foranei episcoporum. ¹ St. Charles, in his Constitutions for the church of Milan, marks out in detail the offices of Rural Deans ; but it is an error, as Benedict XIV points out, to suppose with Thomassinus that the office was first introduced into Italy by St. Charles. For, although the narrow limits within which the Italian dioceses were bound made it generally possible for the episcopal Vicar residing in the city to supervise the entire diocese, we find both in the *Decreta*

¹ Bened. XIV, De Syn. Diœc., Lib. iii., c. iii., 7.

generalia of Francis Bonomius, Bishop of Vercelli, and in the *Constitutiones* of Johannes Gibertus, Bishop of Verona, that the office had been of ancient date in the Italian churches. ¹

In the United States, although most of the dioceses are sufficiently extensive to make the appointment of Rural Deans desirable, nearly everywhere the dearth of priests has until comparatively recent times prevented it, and in many places does so still. Some of our bishops are, in fact, hard working missionaries, who fulfil the office of Rural Deans in person. They do not live in the city except nominally, and a rector or Vicar is left to do the cathedral and chancery work, whilst the Ordinary labors in the more important duty of looking, like St. Paul, after all the churches. Nevertheless, there were always some cases in which it was deemed necessary to delegate a priest to represent the Ordinary and exercise a measured jurisdiction outside of his own parish in places at a distance from the episcopal residence. Thus when, for example, the rector of a church in the country died, some representative person was expected to preside over the funeral rites, nor could it always be left to the discretion of the nearest priest or to the assistant, if there were one, to assume charge of the private affairs of the deceased, as well as of the general management of the vacant rectorship. In some cases an unsettled state of things would demand exceptional prudence and tried experience as well as prompt management, which perhaps the Bishop could not attend to personally nor leave to the chances of falling into the hands of unqualified persons, or possibly of arrogant relatives and domestics. Similar difficulties required the attendance of a substitute in case of sickness. A capable priest might be appointed for each of these emergencies, but the Second

¹ Porro cum nec ipse episcopus nec ejus vicarius et reliqui ministri, magna negotiorum urbis multitudine distenti, valeant ita accurate ea, quae ruri gerenda sunt, intueri et animadvertere, utrum sacerdotes se recte gerant imperataque faciant: multos ex archipresbyteris et parochis peritioribus et magis idoneis, tamquam vicarios, constituit.—Cf. Ben. XIV, loc. cit., 8.

Plenary Council, in 1866, thought it well to advise the permanent appointment of special Vicars or Rural Deans for this and like purposes. ¹ They were to represent in general the Bishop, and to act as advisers to those within their district whose lack of experience might stand in need of counsel. The Third Plenary Council treats of the subject more definitely, and following its lines we propose briefly to explain the duties and privileges of Rural Deans as well as the manner of their appointment.

DUTIES.

“Eorum apud nos munus, præter alia a Concilio Baltimorensi indicata, potissimum esset collationibus sive congressibus sacerdotum pro rebus theologicis discutiendis præsidere.” This supposes that stated meetings of the clergy are held for the purpose of discussing subjects of theology and practical matters pertaining to the care of souls. The Council provides in its legislation for these meetings or conferences. It does not limit the number of priests who are to take part in them, but it is obvious that where the number is very large, say a hundred or more, it is practically impossible to keep all of them directly and intelligently interested in the discussion. The ecclesiastical statutes take indeed for granted that there are held such general meetings, like the diocesan synods, in which the main body, or at least the officials and prominent clergy of the entire diocese, take part, and where measures of ecclesiastical discipline and kindred subjects are discussed; but the practical work of carrying out these measures is really done by means of *local conferences*, where a number of those

¹ Præter Vicarium generalem, poterit episcopus, magno religionis bono, quosdam etiam designare Vicarios particulares, cum facultatibus delegatis plus minusve extentis, qui *Vicarii Foranei*, seu *Decani Rurales* vocantur, quique districtibus sibi ab episcopo adsignatis præsent, juxta normam ab eo tradendam. Horum erit, infirmis sacerdotibus intra suum degentibus territorium impendere curam, mortuorumque exequiis assistere; sacerdotibus junioribus ac minus peritis suis adesse consiliis. . . .
—Conc. Pl. Balt. II., n. 74.

² Conc. Plen. Balt. III., n. 28.

who have to deal with similar circumstances in the same district assemble under the presidency of one of their number, the appointed Dean, who represents the Bishop. As a matter of obligation these conferences need not be held oftener than twice a year, at least in a country where travel is difficult,¹ but the Council evidently meant them to be held much oftener, for it refers to the statutes bearing on the subject in the previous Plenary Council, where the acts of the Church of Milan are cited. These require the priests of each district to meet monthly at one or other of the parochial churches, for the purpose of holding ecclesiastical conference. And it devolves upon the Rural Dean to notify all the priests within his jurisdiction of the time and place: for each of the churches in the district is to be visited by the conference in turn.²

It must be quite apparent that, if this statute of having regular local conferences be carried out in the manner proposed, the position of a Rural Dean affords him exceptional opportunities for forming a competent judgment of the true condition and the pastoral needs of his missionary district. He is qualified, so far as information goes, not only to act as a general and equitable referee in matters where interests conflict, but he can give correct and unbiassed information to the Ordinary on questions upon which the latter should be informed to avoid missteps and mismanagement. Hence the Council imposes it as a second duty upon Rural Deans to make a report, once a year or oftener, of the condition of the

¹ In districtibus ruralibus. ubi in unum locum venire difficilium esset, bis in anno hujusmodi collationes ecclesiasticæ habeantur.—Conc. Pl. Balt. III. n. 192.

² Ut Episcopus in urbe, etiam externum gregem facilius quasi præsens intueri et curare possit, deligat aliquot probatos sacerdotes, quibus singulis, imposito Vicarii foranei nomine, tribuat certas regiones Diœcesis suæ Hi autem Vicarii regionis sibi per episcopum commissæ presbyteros cujuscumque conditionis curam animarum habentes, *semel singulis mensibus modo in unam, modo in aliam ejus regionis parochialem ecclesiam cogant, idque in orbem eodem ordine semper faciant.*

Deinde conferant inter se quæ ad boni pastoris officium, et ad curam animarum, recte gerendam pertinent; et consulant de difficultatibus et incommodis suæ parochiæ. quorum explicatio vel remedium aliorum consilium et operam requirat.—Conc. Pl. Balt. II., n. 74.

parishes within their district, and, furthermore, to keep the Bishop informed of important occurrences under their jurisdiction which affect ecclesiastical discipline or the general care of souls. They are to see that the canons of the Church be known and also carried out, “num clerus et populus ut decet vivant, num proprius in ecclesiis cultus adhibeatur, num supellex sacra praecipue debito nitore conservetur,” etc.¹ This and whatever else is necessary in order that those who are unreasonably slow may be brought to account, and the activity of the zealous be duly recognized, lies within the range of the duties of Rural Deans.²

Thirdly, Rural Deans are required to examine from time to time the books of each church. They are to take note of the income, the expenses, the standing debts, and also to obtain an inventory of each parish. A distinct account is to be made of the personal and of the parochial property, including the pastoral residence, school, cemetery and all the property, movable or immovable, belonging to the church. In case of the death of a rector the Rural Dean is to see that the newly appointed incumbent receives a specified account of what belongs to the church, and thus to obviate possible assumptions and suits at law by greedy heirs and the like.³

We have already said that the Second Plenary Council recommended the appointment of Rural Deans for the purpose of taking charge of missions suddenly made vacant by sickness or death. Knowing the needs and conditions of each parish, the Dean could best manage to arrange for a temporary supply of the vacancy by calling on those of his brother priests who are least burdened, to aid him. The

¹ Conc. Pl. Balt. III., n. 30.

² Eorum apud nos munus praeter alia a Concilio Baltimorensi indicata, . . . in vigilare presbyteris intra suumdecanatum degentibus, itemque aliquoties per annum Episcopo referre quæ in ipsorum districtu notabilia contingunt.—Conc. Pl. Balt. III., n. 28.

³ Ne contentioni inter successorem et decessorem locus relinquatur, decernimus ut quoties sacerdos missionis cui praesit possessionem assumit, inventarium hujus missionis ad illud usque tempus rite descriptum, eidem a praedecessore vel a vicario foraneo exhibeatur.—Ibid., n. 276.

diocesan statutes of New York express the obligation as follows: Sacerdotibus infirmis sollicitudinem impendere, mortuorumque funus curare, vacantibus missionibus providere, atque earundem bona et libros conservare et custodire.¹ The statute adds that it is also the duty of the Rural Deans to accompany the bishop on his episcopal visitation.

RIGHTS AND PRIVILEGES.

“Quo efficacius implere valeant hæc officia, oportet ut Ordinarii his suis vicariis facultates quasdam plus minusve extensas concedant.”² The Council deems it necessary that for the proper exercise of the Rural Deanery special faculties be granted to the Vicars, who are to act for the Bishop. These faculties would be akin to those which the Vicar-general enjoys throughout the entire diocese, only that they are limited to the particular district in which the Rural Dean acts. Benedict XIV says: Besides the Vicar-general, who presides over the whole diocese, other Vicars, called *Foranei*, are appointed by the Bishop, who are to exercise jurisdiction in a limited number of cases, in towns and villages. It is, of course, always lawful to appeal from the sentence of the Rural Dean to that of the Bishop.³ Besides delegating special jurisdiction, Bishops in the United States have power from the Holy See to authorize not only Vicar-generals, but *also other priests to consecrate chalices and altar stones, to bless bells, sacred vestments, and to absolve from heresy.* Moreover, the *Facultates extraordinariæ D and E* may be delegated⁴ by our Bishops to two or three worthy priests *in remotioribus locis diœccsis*, as also to vicar-generals in case the bish-

¹ Conc. Pl. Balt. III., n. 29. ² Syn. Diœc. Neo-Ebora., Const. V., viii., n. 88.

³ *Praeter Vicarium generalem, qui toti præest diœcesi, alii ab episcopis constituntur peculiare Vicarii, dicti Foranei, ut extra civitatem in pagis et oppidis jus dicant, in quibusdam levioris momenti causis, et jurisdictionem exerçant, ad certos dumtaxat actus limitatam; a quorum tamen sententiis liberum est ad episcopum appellare, etc.*—De Syn. Diœc., lib. iii., c. iii., 5.

⁴ These include the various dispensations in cases of marriage, and are to be given *pro aliquo tamen numero casuum urgentiorum.*

ops are to be absent more than a day from their residence.¹

In addition to the right of deciding cases, of granting certain dispensations, and exercising functions otherwise reserved to the Bishop, Rural Deans are to enjoy the honor of precedence among rectors of churches. “Ordinarii his suis vicariis—aliquam etiam præeminentiam inter rectores conferant.”² In Diocesan Synod they may be called to perform the offices formerly assigned to the *Testes Synodales*,³ that is, to prepare reports in which they answer under oath certain questions put to them relative to the observance of the synodal statutes, “so that what has been decreed by the Synod may be carried out with greater efficiency.”⁴ If the fear of odium prevents their stating openly what they know, they may be asked to do so privately, always guaranteeing the exact truth of their statement by taking a solemn oath before the Bishop. Elsewhere Benedict XIV states that they are to be consulted before the convocation of the Synod, so as to obtain their judgment in regard to the subjects to be discussed, embracing the administration of the sacraments, public worship, etc.⁵

We have already said that they have the right of calling together a conference in their district every month, if they deem it advisable. “Statutum est, ut eorum quilibet, singulis mensibus, omnes suæ jurisdictioni subjectos sacerdotes in quamdam veluti ruralem Synodum coram se congregarent, ubi et eos instruere, et quæ in sua regiuncula corrigenda essent rescire possent.”⁶

¹ Smith, Elements of Eccl. Law, pars III., c. vii., n. 627.

² Conc. Pl. Balt. III., n. 29.

³ Cf. De Syn. Diœc. lib. iv., c. iii., 8.

⁴ Et, ut quod ordinaretur, et feret in eisdem synodis, cum majori efficacia adimpleretur, ac desideratum sortiretur effectum, statuerunt, ut singulis episcopatibus constituerentur et nominarentur Testes Synodales, personæ idoneæ et bonæ, quæ per totum Archiepiscopatum, quisque in districtu sibi assignato, magna diligentia inquirant, qualiter servetur et adimpleatur quod in synodis constitutum et præceptum est.—Et nemo profecto est adeo hebetis ingenii qui non videat, quantum illorum opera ad rectam conferret diœcesis administrationem; multis siquidem malis obviam iretur, si episcopus ex relatione hominum integerrimæ fidei illa præsciret.—Loc. cit.

⁵ Cf. De Syn. Diœc., lib. vi., c. i., 1.

⁶ De Syn. Diœc., lib. III., c. iii., 7.

They may also have some distinction in dress, when assisting in choir whilst the Bishop celebrates. “Vicarii Foranei et Archipresbyteri rurales, in aliquibus diœcesibus, aut Pluviale, aut aliud ornamentum assumunt, quo a ceteris distinguantur : in aliis autem nullum obtinent speciale insigne.”¹

QUALIFICATION AND MANNER OF APPOINTMENT.

“Vicarii Foranei officium illis dumtaxat sit committendum, qui litterarum scientia, morum integritate ac rerum agendarum usu præstantiores sunt.”² The Baltimore Council, referring to the Roman Council, says: To this office are to be appointed men of ripe experience in the sacred ministry, learned and gifted with piety and prudence, who understand to make use of their authority in such a way as to be truly the eyes and ears of the Bishop, watching with discreetness, admonishing with fatherly love, and giving faithful account of whether clergy and people live as they should, whether devotions are properly carried out in the church, whether the altar furniture, above all the sacred vessels, are kept with cleanliness, and whether the episcopal decrees are rightly observed.³

Although as a rule the Bishop is to appoint the Vicarii Foranei or Rural Deans in his diocese, they are sometimes elected by the pastors of their district, with the approval of the Bishop. They are appointed permanently, that is to say, there is no definite period assigned during which they are to hold office. But they can be removed *ad nutum* by the Bishop (or Vicar-capitular).⁴

¹ De Syn. Diœc., lib. III., c. xi., 9.

² De Syn. Diœc., lib. III., c. iii., 8.

³ Ad munus istud eligendi tantum erunt ii presbyteri, qui experientiam sacri ministerii jam adepti, doctrina, pietate ac prudentia sint præditi, quique tali modo auctoritatem suam exercere sciant, ut vere sint Episcopi sui oculi et aures, discrete vigilantes, paterne monentes, fideliterque referentes “num clerus et populus ut decet vivant, num proprius in ecclesiis cultus adhibeatur, num supellex, sacra præcipue, debito nitore conservetur, et visitationum decreta suæ sint executioni mandata.” Conc. Rom. anno 1725.—Conc. Plen. Balt. III., n. 30.

⁴ Smith, Elements Eccl. Law, loc. cit., n. 632.

LITURGICAL LIGHTS.

THE legislation of the Church, in the matter of liturgical lights, may seem to some rather severe. Consulting the rubrics on the subject, as well as the various decrees of the Sacred Congregations explaining the form, we find that in many cases both the exact number and the material to be used have been determined, and that the laws regarding these are in many instances intended to bind *sub gravi*. If during the Holy Sacrifice of Mass, for example, both candles should accidentally be extinguished, and no others could be procured in their place, the celebrant would be obliged to leave the altar unless he had actually begun the Canon or—according to some weighty theologians—the Consecration. Thus also a careful distinction is observed in regard to the different rites and solemnities in which the number of lights varies according to the rank and character of the function, as in Private Mass, High Mass, Solemn Mass, Exposition of the Blessed Sacrament, etc. In each of these cases particular stress is laid upon the fact that the lights to be used be also of the prescribed material. To the superficial observer this attention to detail would appear uncalled for and trivial; nevertheless, there is a deep significance underlying these exactions on the part of the Church, who is first of all a mother, and never rigorous unless for grave and weighty reasons. If, then, her legislation on this subject of liturgical lights is unequivocal and emphatic it behooves us, in order to realize the importance of faithfully adhering to these ordinances of the Church, that we examine into and recognize the value of the principles on which she founds her legislation in the matter. The service of the Church in each detail is eminently an “obsequium

rationabile," which, if understood, renders its strict observance as agreeable as it is beneficial.

The two cardinal principles which determine the ecclesiastical legislation regarding liturgical lights are : first, the symbolical meaning of lights ; second, tradition, or what might be called historical consistency.

Light, among all material things, is the fittest and most appropriate symbol of God, an absolutely pure spirit. Light is itself pure, it penetrates long distances, it moves with incredible velocity (encircling, for example, the globe seven times and more in a single second), it awakens and propagates life in the organic kingdom, it illumines with its brilliancy all that comes under its influence. Therefore the Holy Scriptures make frequent use of this symbolic meaning. "God is light, and in Him there is no darkness."¹ The wisdom of the Son of God is called "the brightness of eternal light,"² and "the brightness of his glory."³ The Psalmist exclaims : "Thou art clothed with light as with a garment."⁴ The Son of God repeatedly calls Himself "the light of the world."

As light delivers us from darkness, and is most essential to organic life, so the truth and the grace of God deliver man from spiritual darkness, the shadow of death, and bring him life, life spiritual and eternal. For in St. Luke we read : "The Orient from on high hath visited us ; to enlighten them that sit in darkness, and in the shadow of death."⁵ And St. John says : "In Him was life, and the life was the light of men ; and the light shineth in darkness."⁶

The apostles, who were to bring divine truth and grace to mankind, were called by Christ himself "the light of the world."⁷ And his truth and grace shall lead us to the holy city that "hath no need of the sun, nor of the moon to shine in it ; for the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light

¹ I. Joan. i. 15.

² Wisd. vii. 26.

³ Heb. i. 3.

⁴ Ps. ciii. 2.

⁵ Luke i. 78.

⁶ Joan, i. 4.

⁷ Matt. v. 14.

of it.”¹ “With Thee is the fountain of life: and in Thy light we shall see light.”²

Thus, light is a most appropriate symbol of God, of the God-man, and of all His work.

But we may ask, why does the Church ordain the special material, such as beeswax, for the candles, not permitting any other for liturgical functions? We answer: Again, on account of its symbolical meaning. “The pure and unadulterated beeswax of the candle which burns at Mass has always been regarded as the symbol of the pure and unspotted humanity of Jesus Christ.”³ Pure wax, with its sweet odor, is the work of the bee, which gathers it from flowers and herbs. The bee has ever been considered as virginal, and the species of bees which form and prepare the wax is indeed without sex. Thus the “virginal bee” is considered a most appropriate figure of the purest Virgin, “quæ virginitatis gloria permanente lumen æternum mundo effudit, Jesum Christum, Dominum nostrum. (Præf. B. M. V.) This symbolic meaning is already mentioned by Rufinus and Cassian. Almarius, citing St. Gregory the Great, says: ‘Cera Christi humanitatem designat;’ and speaking of the paschal candle, declares: “*Cereus rutilans* illam humanitatem designat, quæ illuminavit omnem hominem venientem in hunc mundum.”⁴ Applying in its details this symbol of the “*cereus* or *candela ardens*,” theologians consider the wax as the symbol of the sacred body of Our Lord; the wick which is buried in the wax, His soul; the flame His divinity, or the fire of divine love. “Per ceram opere virginali per apes cum melle productam (nulla enim libidine resolvuntur) humanitas sive caro Christi ex virgine sumpta, per lumen deitas, quia Deus noster ignis consumens est, per lychnium anima candidissima intelligitur.”⁵

And this is not the opinion of some isolated authors, but so general and constant is it in the Church that the above mentioned Instr. past.⁶ are fully justified in saying: “As the

¹ Apoc. xxi. 28

² Ps. xxxv. 10.

³ Instr. past. Alt.

⁴ De eccl. off. i. 17, 18.

⁵ Diur. vii. 7, 13.

⁶ Loc. cit. ii. 201.

dove is made to symbolize the Holy Ghost, and the palm branch victory, so, in the mind of the Church, the pure and unadulterated beeswax of the candle which burns at Mass has always been regarded as the symbol of the pure and unspotted humanity of Jesus Christ.

The *second* guiding principle in ecclesiastical legislation regarding Liturgical light is tradition, or historical consistency.

In the Old Law God Himself commanded that on the altar fire should always burn, and that the priest should constantly feed it.¹ Moreover, God said to Moses: "Thou shalt make also a candlestick of beaten work of the purest gold."² "And Moses made also the seven lamps of the purest gold."³ "And the Lord spoke to Moses, saying: Command the children of Israel that they bring unto thee the finest and clearest oil of olives, to furnish the lamp continually, without the veil of the testimony in the tabernacle of the covenant."⁴

Now, since the Ark of the Covenant and the sacrifices of old were a figure of the holy of holies and of the great sacrifice of the Law of Grace, we can well understand why even the first Christians, in view of the symbolic meaning of light and of its use in the Old Law, made use of lights at the celebration of the divine mysteries, especially of the Holy Sacrifice of Mass. "It is an opinion which it would be rash to set aside, that the use of lights at the celebration of Mass is of apostolic origin. Cardinal Bona and all liturgists of note maintain this."⁵ St. Jerome mentions it as an established custom in the Church of the East, that "in all the churches, at the time when the gospel is read during Mass at daylight (*jam sole rutilante*), lights (*luminaria*) are lit, certainly not for the purpose of dispelling darkness, but as a sign of joy—*ad signum lætitiæ demonstrandum*." Isidore of Spain relates that in the Western Church candles were likewise used at the reading of the gospel and during the following celebration of the Holy Sacrifice. An old canon in the *Sacramen-*

¹ Levit. vi. 12. ² Exod. xxv. 31.

³ Ibid. xxvii. 23 ⁴ Levit. xxiv. 2. ⁵ O'Brien, History of the Mass.

tarium Gelaseanum (which is supposed to date back to the synod of Carthage, A. D. 398) prescribes: "Acolythus cum ordinatur ab Episcopo quidem doceatur, qualiter se in officio suo agere debeat, sed ab Archidiacono accipiat ceroferarium cum cereo, ut sciat, se ad accendenda luminaria ecclesiæ mancipari." According to the oldest *Ordines Romani*,¹ on all higher feasts seven candlesticks were carried by acolytes before the Bishop, when going to the altar for the purpose of celebrating solemnly the Holy Sacrifice; which seven candlesticks were then placed around the altar, and afterwards in front of the altar, towards the railing, "in pavimento ecclesiæ." For less solemn Masses only two candlesticks were carried before the Bishop.

In the 12th *Ordo Romanus* (end of the twelfth century) it is prescribed that for Pontifical High Mass seven candles (*septem faculæ*) should stand on the altar. At the same time it is mentioned that for ordinary Masses two or three or more candles should be placed on the altar at the right and left of the crucifix.

From this it would appear that during the first ten centuries of the Church's life no candles were placed directly upon the altar or at least upon the mensa of the altar; but there were always quite a number of lights kept round about the altar. Burning lamps were suspended partly in front partly above the altar and betwixt the columns of the *ciborium* of the altar (canopy above the altar). Large chandeliers are mentioned (*coronæ*, poly-candelia), which in the sanctuary or immediately before it shed light from hundreds of lamps or candles.²

St. Paulinus of Nola, living towards the end of the fourth century, says that a lamp, or several lamps, burned day and night in the church. St. Gregory Nazianzen mentions lights which were lit and carried by the neophytes immediately after Baptism. The paschal candle (*cereus paschalis*) is spoken

¹ I. 8; ii. 4; vi. 3.

² Pope Hadrian I. had a chandelier with 1370 candles made for St. Peter's

of by St. Gregory the Great; all the old *Sacramentaria* contain a formula for blessing the same. St. Jerome and St. Gregory of Nyssa relate that lamps and candles were carried at funerals.

It is very remarkable that in all cases, without any exception, no other lights are mentioned but candles of beeswax and lamps. On the altar no other candles were allowed save pure wax candles.¹

PRESENT DISCIPLINE.

After these preliminary remarks concerning the principles which govern the Church's legislation in regard to the lights used in the sacred service, we pass over to the *present discipline* of the Church in regard to Liturgical Lights. We propose to set forth, from authentic declarations of the Sovereign Pontiffs and of the S. Congregation of Rites, to what extent we are bound by the ordinances of ecclesiastical legislation at the present day.²

During the first half of this century an attempt was made to supplant the use of beeswax candles at divine service by candles of other material, of vegetable and artificial wax, sperm, stearine, and a mixture of beeswax with sperm or stearine. Archbishops, Bishops, and Vicars Apostolic, from different parts of the world, presented petitions to the Holy See. The advantages of artificial and mixed waxes, sperm, stearine, etc., and their superiority over beeswax, were carefully set forth and defended. The reasons given for their retention where they had been introduced in Italy, France, Germany, etc., and for introducing them where they had not yet been in use, were urged in the most emphatic manner. Nevertheless, among all these petitions, the request of the Vicar Apostolic of the kingdom of Corea, to be allowed to use the wax produced from a tree of that country, because it was almost impossible to obtain beeswax, was the *only one* considered worthy of a favorable answer; which

¹ Cf. Thalhofer, Liturgik,

² Cf. Instr. past. Alt.

answer, however, was conditional, and subject to the following restrictions. The S. Congregation, weighing all the circumstances, i. e., the great difficulty of obtaining beeswax, and considering that the wax in question is a vegetable matter resembling beeswax in many respects, did not answer that it is lawful to use it, but that it would apply to the Sovereign Pontiff for a special indult, so that it might be used in that country, as long as beeswax could not be obtained.¹

The other questions and doubts were all reduced to the following brief form, viz. : 1. An exceptis prædictis ecclesiasticis functionibus (i. e., the candles blessed on Candlemas, those used at the service of Holy-Week, and the Paschal candle) in reliquis usus novarum candelarum [ex stearina confectarum] sit tolerandus?

2. An, et quid respondendum Archiepiscopo Colocensi, Episcopo Massiliensi aliisque hanc Congregationem interrogantibus?

Both questions were solved on the 16th of Sept., 1843, by the same brief but significant answer, viz. : Consulantur rubricæ.²

The Bishop of Dijon had asked permission to allow his clergy to continue the use of stearine candles where they had been introduced. The S. Congregation answered: *Nihil innovetur.*³

Poverty, and the high price of wax or the general custom of a country, do not justify the use of any other material as a substitute. The Bishop of Charlottetown, Prince Edwards Island, requested to be allowed the use of tallow or stearine candles at divine service, giving as reasons that such was the universal custom in *America*, and that this was caused by the poverty of the churches and the high price of wax. The

¹ Aug. 13, 1843.

² S. R. C. 16 Sept. 1843, Massilien. n. 4975, and Correspondence de Rôme, 1850-1854.

³ 7 Sept. 1850, Divionem.

Sovereign Pontiff did not accede to the request, but declared that the bishop should see to it that the abuse be abolished: “Sanctitas Sua, audita S. R. C. Secretarii relatione, rescribendum censuit, mentem suam esse, ut curante Amplitudine tua, inductus *abusus* adhibendi candelas ex sevo eliminetur.”¹

It is not allowed, therefore, because the church happens to be poor, or the wax rare and difficult to obtain, to have other but wax candles in the celebration of Mass or other liturgical functions. There is but one plea which, aside of a particular indult, allows the use of other material, and that is the impossibility (as mentioned in the few exceptional indults given below) of obtaining wax candles. The *Decretum Generale* of Pope Pius VII plainly states: *Nec lumina nisi cerea vel supra mensam altaris vel eidem quomodocumque immimentia adhibeantur.*² An exceptional indult was granted for Oceania, Sept. 7, 1850, and for the regions within the polar circle, Feb. 6, 1858, (*dissitis et nascentibus Missionibus in Oceania,—Mission. Poliarctici, . . . ubi per plures hebdomadas hiemali tempore sol non oritur*),—because “pene impossibile est vel ceram vel oleum comparare.” The superiors of the missions of Oceania, finding it impossible to obtain beeswax for candles, had requested the S. Congregation to allow the use of sperm and stearine candles. The S. R. C. answered that, it being impossible to obtain wax, the missionaries of that country might, by a special privilege which the Holy See granted in their behalf, make use of olive oil instead, and if this failed, they might celebrate Mass without lights. The superiors had recourse to Rome again, stating that it was not in their power to obtain olive oil any more than wax, and that the missionaries were unwilling to celebrate without lights. Upon this the S. R. C. answered, Sept. 7, 1850, that they might make use of sperm or stearine candles, till it would become possible for them to obtain wax or oil.

Nothing but sheer impossibility was ever admitted as sufficient cause for an exceptional indult. “Sanctimoniales per-

¹ Carolinopolitan, 10 Dec., 1857, n. 5255.

² April 3, 1821.

petuæ adorationis SSmi Sacramenti Modœtiæ existentibus, ac postulantibus, 1. An in casu deficientiæ reddituum, in expositione Sanctissimi lumina ab oleo, *saltem ex parte, substitui possint luminibus cereis?* et, si negative, petitur indultum ut hoc fiat ex dispensatione." S. R. C. respondit: *Negative.*¹

2. An cum occasione solemnitatis alicujus, in altari majore ponatur machina luminibus ornata usque ad laqueare ecclesiæ, et in machina baldachinum pro exponendo Sanctissimo Sacramento apponatur, valeant candelæ confectæ ex cera stearina vel ex alia materia purificata similitudinem ceræ præferente, exceptis tamen illis quæ sunt in gradu altaris et immediate ante baldachinum in quo est Sacramentum? Resp.: Dentur Decreta 16 Sept., 1843, (Massilien. consulantur rubricæ) et 7 Sept., 1850, (Divionen.: Nihil innovetur). Atque ita rescripsit ac declaravit S. R. C. 4 Sept., 1875. Policastren., n. 5636.

"Super altari præter candelas ex cera tolerari non potest, ut habeatur etiam illuminatio ex *gas*, sed usus prædictus prohiberi debet." (S. R. C., 8 Mart. 1879, et 13 Apr. 1883 Novarcen.)

NUMBER OF LIGHTS.

1. *Low Mass.*

There must be at least two lights on the altar at Low Mass: Super altare collocetur crux in medio, et candelabra saltem duo cum candelis accensis hinc et inde in utroque latere. Rubr. gen. Miss. xx.

A Bishop may have four: In festis solemnibus decet in altari apponi quatuor candelabra cum candelis accensis; in aliis festis non ita solemnibus et feriis sufficientiant duo candelabra.² But Catalanus adds here that according to a general custom a Bishop has always four candles: ecclesias vix inveniendas, in quibus, episcopo celebrante, duæ solæ candelæ in altari accendantur.

¹ 27 Jan. 1868, n. 5398.

² Cær. Ep. I. 29, 4.

No priest can lawfully use more than two lights, unless he have a special apostolical indult to that effect. Prælati Episcopo inferiores unico ministro contenti sint, et *duæ tantum* candelæ luceant in altari (Const. Pii. VII., Idibus Decembr. 1818). In the same year, Apr. 27: "Sacrum operantes a simplicibus sacerdotibus minime differunt." Similar decisions have been repeatedly given, forbidding the use of four candles in private Masses to canons and dignitaries of cathedrals (e. g., those of Pisa, Spoleto, Todi, Tivoli), to Vicars General, (7 Aug. 1627: 5 July 1631), "etiamsi forent Protonotarii apostolici;" and "abbatibus aliisque usu pontificalium gaudentibus, qui Episcopo sunt inferiores."¹ (27 Sept.) This rule confining priests to the use of two candles at low Masses includes Sundays and Holydays.² An exception is made for the Community Mass of Religious on Sundays and Holydays and other solemn occasions, and in churches where for good reasons the last, or *the parochial Mass*, is a Low Mass.³ Permission for more than two candles at low Mass extends to marriages, First Communions, funerals, etc.: "Quoad Missas parochiales, vel *similes* diebus solemnioribus, et quoad Missas quæ celebrantur loco solemnibus atque cantatæ, occasione realis atque usitatæ celebritatis, et solemnitatis tolerari posse. (Ibid., ad dub. vi. et ix.)

2. *High Mass.*

The ordinary number of lights for High Mass is *six*. On Sundays and feasts of major double rite, and of first and second class, six lights must be used; on feasts of double and semidouble rite, during octaves, on the ferials of Advent, Lent,

¹ Dec. gen. 27 Sept. 1836., 1659 Aug.; 2. ² S. R. C. 7 Set. 1850, Tiburtina.

³ Utrum in conventibus et Ecclesiis, quæ ad instar Parœciarum in Diœcesi Northantoniensi institutæ habentur, quando propter inopiam cantorum Missa principalis, quæ est etiam conventualis, vel parochialis, cantari non potest, liceat plus quam duas candelas in altari accendere saltem in Festis solemnioribus? *R.* Affirmative, 6 Feb. 1858, n. 5257. A similar answer was given the year previous, Sept. 12, 1857, Molinen. "Diebus solemnioribus pro Missa lecta parochiali aut Communitatis accendi possunt plus quam duo cerei.

and the ember days and vigils, *four* candles suffice and at least that number must be used ; two suffice, on other ferials and on simples.¹ In High Masses of Requiem there must be at least four candles.²

The Diocesan Bishop, celebrating Pontifical High Mass (in his own diocese), has the 7th, or an extra light, behind the crucifix,³ but not in Requiem Masses nor at Pontifical Vespers.⁴

Besides these lights, the two acolytes should carry lighted candles upon suitable candlesticks, which are afterwards placed upon the credence table to each side of the chalice. At the chanting of the gospel by the deacon, the two acolytes accompany him, carrying the candles lighted. This is omitted, however, in Requiem Masses, and also at the gospel on Holy Saturday.⁵ These candles are not to be confounded with the torches, of which we shall speak later.

TORCHES.

In solemn Mass (non-Pontifical) two or at most four torches are to be used. They are likewise to be pure wax, and to be lit towards the end of the Preface, and to be extinguished after the Elevation, unless there are to be communicants, in which case they are extinguished after the Communion.⁶

In solemn Pontifical Mass four, six, or at most eight torches are to be used.⁷ Gardellini calls attention to the fact that in the rubric for Solemn Mass the words “*duo saltem*” are used, implying that *four* would be preferable ; whilst the *Cæremoniale Episcoporum*, regulating the number of torches at the Solemn Pontifical Mass, uses the words “*ad summum*

¹ Cær. Episc. I. 12, 24.

² S. R. C. Aug. 12, 1854.

³ Cær. E. I. xii., 12.

⁴ S. R. C. 19 Maji, 1607, Placentina.

⁵ Non deferantur lumina ad Evang. in missa def.—Cær. Ep. II, 6. Ad evangelium non portantur lumina in sabbato sancto.—Ibid. c. xxvii. 25.

⁶ In Missa solemnè ad finem præfationis accenduntur duo saltem intorticia ab acolythis, quæ extinguntur post elevationem calicis, nisi aliqui sint communicandi, et tunc extinguntur post communionem.—Rit. Miss. Tit. viii., 8.

⁷ In Missa pontificali solemnè 4, 6, aut ad summum 8—ministri cottis induti afferant totidem funalia *cere* albæ accensæ.—Cær. Episc., L. ii., c. 8, 68.

octo" showing that ordinarily four or six would be used in the latter function. What has been said in regard to the number of candles at Mass in the case of dignitaries applies likewise here.¹

In solemn Pontifical Masses *de Requie* only four torches are to be used, and in *non-Pontifical* Masses only two.² In these cases the torches are to be of the common or yellow wax, whilst in other solemn masses they must be of white wax.³ These laws regarding the number of torches extend also to Benediction of the Most Bl. Sacrament, Solemn *Te Deum*, and the Benedictus in solemn Lauds.⁴ In Procession of the Most Bl. Sacrament the following rules are laid down for the priests in regard to the use of torches: Omnimodo intersint octo sacerdotes cottis induti et cum intorticiis accensis in manibus.⁵ All the rest of the people, religious and lay, should, if possible, carry torches or white wax candles in their hands.⁶

VESPERS.

The Liturgical Books of the Church do not prescribe the number of lights to be used at Vespers. Liturgists, such as Merati, De Herdt, and others, state that there should be four or six for solemn Vespers, whilst two would suffice for simple Vespers.

¹ In Missa solemniter cantata in elevatione hostiæ, prima dignitas Cathedralis Spoletanæ non potest uti sex intorticiis.—S. R. C. Sept. 20, 1681.

Idem funalium seu intorticiorum numerus in elevatione Venerabilis adhibitus, pro dignitatibus adhibendus est pro canonicis solemniter celebraturis.—S. R. C. 31 Aug. 1737.

Celebrante Præposito pro Episcopo an debeant sex vel quatuor funalia cerea in elevatione Sanctissimi in Missa accendi?—Servandum esse solitum.—S. R. C. 20 Jun. 1654.

² Cær. Episc., L. ii., c. 11, 7.

³ Cær. Episc., Lib. ii., c. 8, 68.—S. R. C. Jun. 20, 1654.

⁴ S. R. C. 4064, 31. Aug. 1737.

⁵ Instr. Clemen. § xx.

⁶ Omnes tam Religiosi quam laici deberent, si fieri possit, in hac processione, si non funalia saltem candelas ceræ albæ accensas manibus tenere.—Cær. Episc., L. ii., c. 33, 4.

EXPOSITION AND BENEDICTION OF THE BL. SACRAMENT.

There may be as many lights as piety prompts and the means of the church permit. The lowest number allowed has been variously determined for poor churches, according to the circumstances. Twelve, ten, and six lights are mentioned in the decrees applicable to different regions as a sufficient number for poor and very poor churches. Less than six are never licit, even when private Benediction is given with the ciborium. Besides these there are to be torches; two for private Benediction, two or four (no more) at solemn Benediction, which number may be increased to eight in case a Bishop officiates solemnly.¹

It is forbidden to place a light behind the Bl. Sacrament for the sake of effect and to render it more brilliant.²

THE SANCTUARY LAMP.

The Roman Ritual says: There should burn before the Bl. Sacrament several lights, but *at least* one should be kept lighted both during the day and the night. If there be more than one, they should be of unequal number, three, five, or seven. The *Cæremoniale Episcoporum* adds that at least three should be kept burning during the day.³ The Sanctuary lamp or lamps must hang in front of and not too far distant from the Tabernacle, so as to be seen and plainly indicate that the Bl. Sacrament is present upon the altar.⁴ In Rome

¹ S. C. Ep. et Reg. 9 Dec. 1602.—S. R. C. 16 Mar. 1698.

² Non licet in expositione SSi, lumen aliquod eo artificio collocare a parte postica spheræ, ut recta luceat in SS. Hostiam, quæ exinde lucida appareat.—S. R. C. 31 Mar. 1821.

³ Lampades coram Sanctissimo plures, vel saltem una, die noctuque perpetue coluceat.—Rit. Rom.

Lampades ardentes, numero impari in ecclesiis adsint. Lampadarius qui ante SS. Sacramentum erit, saltem 5 lucernas habeat. Si non omnes, saltem tres accensæ tota die adsint.—Cær. Episc., L. i., c. 12, 17.

Lampas *coram* semper ardeat.—S. C. Ep. et Reg. 14 Mar. 161. 4.

⁴ Non sufficit tenere lampadem in choro, sed tenenda est ante et prope altare tabernaculi.—S. R. C. 22 Aug. 1699.

one commonly sees seven lamps arranged before the altar of the Bl. Sacrament, in form of ascending and descending steps, the highest being the central lamp. The oil used should be olive oil; but where this cannot be obtained, other oil, vegetable if possible and with the permission of the Bishop, may be used.¹

OTHER LITURGICAL LIGHTS.

What has been said in regard to the requisite material in the matter of liturgical lights in general, applies especially to the Paschal candle, to the candles which are blessed on the feast of the Purification, and in general wherever in the Ritual the use of the candle is mentioned, as in administration of Baptism, of the Last Sacraments, in the solemn Blessings in or outside of the church. In all these cases pure beeswax, if it can be obtained, is the only proper material to be blessed, and not unfrequently the words used in the benedictions and prayers of the Church imply that she intends only to bless the wax which we gather from the labor of the bee. Thus, in the solemn and beautiful "Exultet" wherein she blesses the Paschal candle on Holy Saturday, she sings: Accept, O heavenly Father, the evening sacrifice, which Holy Church renders Thee through the hands of her ministers in this solemn *oblation of wax from the labor of bees.*²

INNOCENT WAPELHORST, O. S. F.

¹ Generatim utendum esse oleo olivarum; ubi vero haberi nequeat, remittendum prudentiæ episcoporum ut lampades nutriantur ex aliis oleis, in quantum fieri possit, vegetabilibus.—S. R. C. 9 Jul. 1864.

² In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac cerei oblatione solemnî, per ministrorum manus, de operibus apum sacrosancta reddit ecclesia.—Miss. Rom.

THE DOLPHIN IN CHRISTIAN SYMBOLISM

Ad ipsum ignem amoris nutriendum et flandum quodammodo ista omnia pertinent quæ nobis figurate insinuantur. Plus enim movent et accendunt amorem quam si nuda sine ullis sacramentorum similitudinibus ponerentur.—S. Aug.

The essence of true art lies, I believe, not in what it presents, but in what it represents. The thought actually expressed is but the graceful suggestion of that which by its delicacy or lightsome altitude baffles delineation. Hence faith, which is the substance of things hoped for, presents a natural and ceaseless impulse to highest art and is so to say the atmosphere which gives it most vigorous life. Materialism produces only perfect symmetry and form, which, whilst it appeals to the senses, fails to awake the sublimer longings of love, the least tangible, yet the most real reality of life. Thus all art, if we exclude the mere reproduction of nature, which is rather a sort of photography, is symbolic.

The power of symbolism to teach truth and to educate at once mind and heart is attested by the divinely inspired use of it in the doctrinal and moral books of Holy Writ. The highest form of wisdom in the Old Law finds its apt expression only in parables. Later on, at the opening of a New Dispensation, the Eternal Father attests the divine mission, the intimate triune relation of the Messiah, by the symbol of a dove, and the special protection of the Divine Spirit over the newly established Church is symbolized by tongues of fire. Christ announces His glad evangel, which is to reach all nations, in symbolic language, "and without parables He did not speak to them;" (S. Matt. xiii, 34.) and the Church from her infancy, through the days of her youth and manhood, imparts doctrine in her ritual and teaches virtue by the silent

eloquence of true religious art in her temples. There was a time when the use of symbols in the Church was a necessity. With the profession of their faith in the caverns of the catacombs, the white robed catechumens kneeling around the martyr's tomb felt that a seal was put upon their lips. They would be ready henceforth to die at any moment rather than deny their faith, but they were not to divulge its sacred teachings before those who could not understand it, who might trample upon precious pearls and blaspheme in blind fury what was so infinitely worthy of deepest reverence. Nor were they heedlessly to expose their brethren, whose life might be of service to the bleeding Spouse of Christ, until she had gained the victory in suffering love over paganism. Upon the streets of Rome, where the Christian plied his trade; in the forum, where he sought his civil rights; in the army; in the palace where he served, no word was heard to betray his faith, unless it were the gentle warning of moderation and justice. But the baptized slave at the imperial banquet understood the reason why yonder patrician did not spurn his touch like the rest, from the image that was graven upon the seal of the nobleman's ring. The Christian beggar on the Appian Way knew that the dolphin shaped circlet on the wrist of the highborn lady who gently tossed the alms into his lap meant to say: "Take this for love of the dear Christ." The weeping matron recognized in the symbol of the two crossed fishes at the stonecutter's shop that he would go down with her to bury the heroic martyr child at the dead of night and carve a Christian legend on the slab to mark its resting place.

THE DOLPHIN.

Among the symbolic figures with which we frequently meet in early Christian art, among the mural and sepulchral decorations of the subterranean church as well as in other ornamental designs of that time, is the dolphin. And unlike the symbol of the fish, for which it was often used during the first three centuries, it recurs in the ornamental art of the

middle ages, when triumphant faith loved to express itself in the magnificent works of unfettered inspiration, which we still admire in the treasuries of the old cathedrals.

The early Christians considered the dolphin as a fish, and, according to Aringhi, as the king of fishes. On this account both De Rossi and Mommsen treat of the dolphin under the title of the fish-symbol. Up to the time of Constantine, i. e., for three hundred years after Our Lord's ascension, the figure of the fish was used instead of the cross. It was only when the Christian religion ceased to be proscribed by the state, when its seed, thoroughly mortified, sent forth from the bowels of the earth its germs into the open daylight of Rome, gradually unfolding the blossoms of a public worship, that the sign of the cross assumed its place under the devise: "In this sign you shall conquer." The reasons why the emblem of the fish was used to designate Christ, or the Christian and his faith, are various and singularly apt. The Greek word for fish is *ICHTHYS*. The five letters of which this word is composed are the initials of five words (Jesous Christos Theou Yios Soter) signifying, "Jesus Christ, the Son of God, our Saviour." Martigny connects this symbol with the *disciplina arcani*, and says that it also stood for the Holy Eucharist, in which Christ, the celestial food, is miraculously multiplied as were the two fishes on the desert-mount, and becomes the nourishment and substantial life of the Christian. Moreover, the fact of the first apostles having been fishermen, and actually called by Our Lord to be fishers of men, made the use of this image quite applicable to the followers of Christ, Whom, as their pattern, they sought to express in themselves. The early Fathers of the Church speak of the faithful as *pisciculi* (little fishes) regenerated in the life-giving waters of Baptism, who follow Christ, the *ichthys*.¹ Thus the meaning of the fish-anagram, as we find it upon the walls of the catacombs, on gems, and later on in the decoration of baptisteries, is simple

¹ Nos pisciculi secundum *ichthyn* nostrum in aqua nascimur.—Tert. De Bapt. c. 1.—Bonosus tamquam *ichthys* filius aquosa petit.—Hieron. ad Bon.

enough. It stands for the word Christ, which was not to be expressed. It frequently also stands for the Eucharist, as in the following epitaph found in the catacombs: "Saintly Maritima, thou hast not left the sweet light, for thou didst have with thee (here is inserted the symbol of an anchor between two dolphins) the immortal one who reigns over all, for thy love everywhere preceded thee.¹ It seems to say that Maritima had been fortified with the holy Viaticum, the hope of the Christian, a fact which was worthy of mention in those troubled times. In these cases the image of the fish and of the dolphin seems to have been indiscriminately used, and we find frequently monuments in which the picture of a dolphin occurs under the appellation of a fish. Sometimes a Roman number III, X, or the like is marked in the body of the latter, which seems to indicate the length of time during which the deceased was a Christian, as if to say: Lived in Christ (ichthys) three, ten, or more years. But the symbol is found outside of the catacombs, and is suggestive of Christian manners and surroundings; for we know that Clement of Alexandria recommended to the Christians the use of the fish symbol on seals and rings, because of its meaning.²

THE DOLPHIN AS THE SYMBOL OF CHRIST.

Considering the dolphin in its natural qualities, and in the traditional stories current about it, it certainly presents many points which make it an apt image of our Divine Saviour. The mural paintings in the Catacombs show in their mixture of classic figures and Christian action that many of the cherished myths of paganism were transferred into Christianity. Nor was this done to the injury of revealed truth, for it simply meant that whatever of beautiful tradition there was in the history of the past, that would be a most suitable vehi-

¹ Maritima sancta, dulce lumen haud reliquisti, habebas enim tecum (Ichthyn) immortalem super omnia, nam tua tibi pietas ubique præivit.

² Pædag. III. c. 11.

cle to express the altogether sublime teaching of Christianity, which alone the faithful accepted as fact.

The Dolphin was to be found only in the purest waters.¹ Of incredible swiftness in its motion, it became the emblem of absolute strength, for it was supposed that it could not be controlled except by its own love for man. Hence such proverbs among the ancients as: *Delphini in terra vis. Delphinum cauda ligas. Delphina pelvis non capit.*² Its affection for man, on the other hand, was said to be so great, that it proved not only most docile to any one kindly approaching it, but would follow the fishermen, recognize them individually, and frequently warn them against storms by changing its usually frolicsome gambols into straight motion towards port. The Greeks called it "philanthropos," and Gellius relates a touching story taken from the record of an Egyptian, who affirms to have been an eye-witness to the occurrence, of how a child once having made friend with a dolphin at the seashore, the latter came daily to play with the boy, and sometimes took him on his back, riding him through the water for short distances. The writer also adds that, the fact having become known, all the people of the town and neighborhood came daily to witness the sport.³ The story of Arion, as related by Herodotus, is well known, and Ovid assigns the fact that the dolphin, touched by the complaints of the singer, saved his life, as the cause why it was raised to a place among the gods, and appointed to shine with nine beautiful stars. The idea of the dolphin as lightbearer, representing Christ, the light of the world, has been preserved in Christian art to a

¹ *Illud quæri hoc loco potest, cur tam frequenter in cæmeteriis delphini figuræ pictæ sculptæve reperiantur. Ac video equidem Aringhum in ea opinione versari, ut existimet, hoc piscis genere, quod purioribus aquis innatat, Christianos significari, qui teneri non debeant cupiditate rerum terrenarum.—Mamachi Antiquit. Christ. III. n. 29.*

² *Velocissimum omnium animalium non solum marinorum est delphinus ocior volucre, ocior telo. . . . Ab hoc autem pisce, ut ex Plutarcho accepimus, hujusmodi fertur adagium: Delphini in terra vis.—Plin. IX., c. 8.*

³ *Gell., Noct. Attic., VII., 8.*

late date. Constantine gave to the Basilica of John Lateran a candelabra (pharocantharus) of purest gold, with eighty dolphins. It hung before the altar, and precious nard oil was constantly burnt therein. Jacob, from whose "Art in the Service of the Church" we take this instance, adds: "They saw in the dolphin the symbol of Christ, the Saviour friendly to man, but also of the Christians who in the midst of the storms gather confidently and joyously around the Saviour, the never extinguishing light." ¹ St. Charles Borromeo, in laying down the forms of church furniture, suggests this ornament of the dolphins as most suitable for the lampadarium. ² The fabled beauty of the dolphin is no doubt connected with its graceful movements. Easily attracted by the charms of music, it is said to leap high up into the air, then dart with incredible velocity into the deep, appearing again almost simultaneously in different parts, whilst with seemingly intelligent mirth it delights the beholder. The beautifully winding country between the Rhone and the Alps, west of Savoy, has, it is said, taken its name of Dauphinée from this symbol of beauty borne in the escutcheon of the royal sons of France. Tyrwhitt, who says that the dolphin was frequently used to express the abstract qualities of swiftness, brilliancy, and affection, cites from Boldotti an instance of the figured handle of a pen found in a Christian Sepulchre, fashioned into a dolphin-shape, from which he with others surmises that the occupant had been in life a scribe. ³ We might suppose that it was intended to express that the writer was animated by a beautiful Christian genius, since the ideas of Christ, beauty, swiftness, appear to be the most prevalent meanings of the symbol, including that of charity. Among other qualities with which the dolphin was identified were valor,

¹ Die Kunst im Dienste der Kirche, pag. 182, note 3.

² Alterum lampadarium e parvula trabe bene firma esse potest, totum artificiose . . . Delphinos etiam (ut veteris olim usus fuit) ligneos summa parte ad ornati speciem habere poterit.—Instruct. Fabr. eccl. cap. xviii, De Lampadario.

³ Diction. Christ. Antiq., Smith and Cheetham, vid. Dolphin.

whence we find it upon the shield of Ulysses, and fortitude, especially as exhibited by the Christian martyrs. It stood also for parental love. Naturalists of a later age have drawn attention to the affectionate care with which the dolphin raises her single offspring. Lying partly over to one side she draws it gently along, tempering her own motion whilst feeding her young with a milk which is said to be exceedingly sweet.

It is not surprising, therefore, that the ancients should have considered this animal as sacred, so that to injure or kill it was accounted a sacrilege. It was the symbol, too, of Apollo, who of all the pagan deities represented the one most beneficent towards mankind. He was sometimes identified with the sun, because it fosters life and gives light to the world, and according to the myth, it was Apollo who destroyed the serpent Python, which had made the children of men unhappy. All this points to the origin of the Christian symbol, which suggested to the heart and mind of the earnest converts so much that could not have been expressed in any other way. The king of fishes was to them an image of their own king, Christ.¹ And hence they engraved it not only upon their tombs and on their baptistery walls, but wore it upon rings and bracelets and similar ornaments as the signs by which they would know one another.²

THE DOLPHIN AND THE ANCHOR.

"Festina lente" (in numism. *Vespas. Imp.*).

"Spes in Christo" (Catacumb.).

Among the pagans the symbol of the Dolphin and anchor was understood to express swiftness with security. The

¹ S. Paulinus of Nola writes to the bishop who baptized him, and whose name was Delphinus: *Meminerimus nos ab utero terræ et cognationis nostræ segregatos, Delphini filios esse factos, ut efficeremur illi pisces qui perambulant semitas maris.*—*Mign.* lxi., 249. This expression, says Wilpert, contains both an allusion to the name of the Bishop and to the symbol of Christ.

² De Rossi found a very old onyx in the tomb of Bishop Adelmor of Angoulême, which he calls "*monumento antichissimo del delfino, simbolo di Christo.*"

emperor Vespasian, fond of the proverb, "Festina lente," which meant, "be energetic but thoughtful," and wishing to impress it deeply upon the minds of his subjects, caused the figure of a dolphin wound around an anchor to be impressed upon the coin current under his reign.¹ The anchor by itself generally signified firmness, confidence, or hope.

In Christian symbolism the double emblem of the dolphin winding itself around the anchor has three distinct meanings. Of these the most obvious is that of hope in Christ, or, as Wilpert expresses it: "Spes in Christo; spes in Deo; spes in Deo Christo." Mammachi says that the anchor did not only stand for hope, but also for fortitude, and gives as an example the inscription on the tomb of St. Faustina, who is styled "Virgo fortissima."² Tyrwhitt, whom we quoted above, alluding to a third interpretation, says: "It has been suggested and is not improbable, that the dolphin embracing the anchor, so often found in gems, rings, etc.—is an emblem of the crucified Saviour, or, indeed, of his faithful follower."³ This is not quite clear, unless it means that the fruits of the passion of Our Lord, which are identical with the inheritance or hope of the Christian, are to be symbolized by the anchor. Resting this interpretation upon the words of St. Paul to the Hebrews,⁴ where he speaks of the promise made to Abraham, and calls it "the hope set before us, which we have as an *anchor* of the soul, sure and firm," and which the Fathers understand as referring to the Church, we may express by the anchor either the Church, or the

¹ T. Vespasian Imper. admodum amans utilissimi præcepti: Festina lente, adumbrari illud in publicis curavit numismatis figura Delphini ancora complectentis, ut delphinus festinationem, ancora, quia navem sistit, tarditatem representaret. Cf. Thesaur. Ling. Lat. Rob. Stephani: Delphin.

² Anchoram autem non spei modo, ut alio loco videbimus, sed etiam constantiæ fortitudinisque indicium esse, tam est manifestum, ut jure a nemine revocari in controversiam posse putem.—Tacitus prætermittere nullo modo possum, anchoram in sepulchro S. Faustinae M. cerni cum inscriptione: Virgini fortissimæ.—Vol. III., n. 33.

³ Dict. Christ. Antiqu. Smith and Cheetham.

⁴ Chap. vi., 12-19.

graces which flow to us from it, being our hope sure and firm, and united to Christ, represented by the dolphin. Thus the meaning would evidently be "Christ and the Church."

CASUS MORALIS.

(*Benedictio Nuptialis.*)

PATER Ambrosius tam difficilem se præbet quoties ab eo petitur ut velit benedicere alicui matrimonio hora vespertina celebrando, ut fideles ipsius curæ commissi sæpe in eo sint ut ad præconem hæreticum recurrant. Ratio autem cur ita se gerit est quia, ut ait, tum Rituale Romanum, tum Decreta ultimi Concilii Plenarii Baltimorensis, tum demum recens aliquod responsum S. R. et U. I. omnino exigunt benedictionem nuptialem, quæ dari nequit nisi mane celebretur matrimonium. Verum Pater Augustinus, ipsius vicarius, valorem harum rationum renuit admittere.

UNDE QUÆRITUR :

1. Quid proprie sit benedictio nuptialis, et utrum verum sit eam omnino requiri, prout testatur Pater Ambrosius?
2. Quid practice tenendum sit de ratione agendi Patris Ambrosii?

Resp. I. "Benedictio nuptialis" vel "nuptiarum" est complexus earum precum et benedictionum quæ habentur in Missali Romano infra Missam *pro Sponso et Sponsa*. Hæc igitur benedictio non est habenda ceu pars quædam ritus celebrandi matrimonii Sacramentum qui legitur apud Rituale Romanum, sed unice pertinet ad ipsius solemnitates; quare cum in Rituali Romano in mentem parochorum revocatur tempore Adventus aliisque feriatis temporibus "Solemnitates nuptiarum prohibitas esse," adducitur ut exemplum benedictio hæc nuptiarum. Et quamvis verum sit in ipsa celebratione matrimonii duas alias benedictiones locum habere, unam

qua Parochus postquam intellexerit expressionem consensus utriusque sponsi illis benedicit *in nomine Patris et Filii et Spiritus Sancti*, dicendo: "Ego vos conjungo, etc.," aliam qua benedicit annulum a sponso imponendum "in digito anulari sinistræ manus sponsæ," his tamen nunquam applicatur speciale nomen benedictionis nuptialis, sed prima a multis dicitur *copulatio* seu approbatio aut ratificatio consensus, et altera simpliciter vocatur *benedictio annuli*. Exinde patet benedictionem nuptialem proprie dictam, de qua sola hic loquimur, esse extrinsecam matrimonio et supponere illud jam fuisse celebratum.

At vero, quamvis extrinseca sit matrimonio atque ab eo separabilis, nonne dicenda est omnino necessaria ex illis præsertim rationibus quas commemorat Pater Ambrosius? Huic quæstioni *negative* respondendum esse videtur. Etenim Scavini, Lib. III., Tract. XII., Disp. IV., n. 934, cum adnotaverit commune esse apud theologos omissionem hujus benedictionis non esse peccatum mortale, addit hæc verba: "Attamen eam adhibere valde præstat ad uberiores fructus recipiendos," quod sane importat eam *consilii* esse, non proprie *præcepti*.—Consonat P. Lehmkuhl, qui Vol. II., n. 693, II., ait: "ad solemnem benedictionem (matrimonii) in Missa accipiendam non cogendi sed *exhortandi* sunt contracturi." Quod si sponsi non sunt ad eam cogendi, sane sequitur eam esse liberam et citra omne peccatum posse omitti, excepto semper casu scandali et contemptus. Consonat etiam Card. d'Annibale, qui Part. III., n. 331, postquam hæc verba scripserit: "sponsi *hortandi* sunt ut benedictionem recipiant," memorat *negativam* responsionem datam a S. R. C. die 1, Sept. 1838, huic quæsito: "Utrum Episcopis et Parochis jus sit adigendi sponso ad benedictionem (nuptialem) in Missæ celebratione recipiendam."

Quod si dices prædictam conclusionem esse contra communem sententiam theologorum, nam S. Alphonsus, Lib. VI., n. 984, ait: "Conveniunt omnes quod omissio absoluta benedictionis (nuptialis) non excusatur saltem a veniali"—re-

sponderi potest, 1 non posse dari vere communem sententiam ubi vere discrepant theologi, prouti ostendunt citati textus; et 2. asserere dari peccatum aliquod veniale non idem esse ac admittere dari veri nominis præceptum, peccatum enim aliunde quam a directo præcepto, scilicet a scandalo, neglectu, et aliis hujusmodi provenire potest. Præterea, si examinentur citata loca theologorum clare apparebit rationes quas adducunt ad probandum non esse mortale omittere hanc benedictionem, probare etiam nullum esse peccatum. Ad exemplum sint Salmanticenses qui Tract. IX., Dub. VI., n. 80, ita scribunt; “Non est peccatum mortale eas (benedictiones) prætermittere . . . tum quia Concilium solum monendo et per modum consilii ad eas hortatur, tum . . . quia in *Cap. Nostrates* 3. (mendose citatur 30) quæst. 5, cum Nicolaus Papa inter alia quæ debent in matrimonio reperiri velationes (benedictiones) numerasset, dicit eas prætermittere peccatum non esse”—Sed, quæso, nonne ista æque valent ad eliminandum peccatum veniale?

Sed videamus modo num contrarium præscribatur in Rituali Romano, et in Decretis Tertii Concilii Plenarii Baltimorensis. —Rituale Romanum hæc habet: “Matrimonium in Ecclesia maxime celebrari decet: sed si domi celebratum fuerit præsentem Parocho et testibus, sponsi veniant ad Ecclesiam benedictionem accepturi, et tunc caveat sacerdos ne iterum a contrahentibus consensum exigat, sed tantum benedictionem illis conferat, celebrata Missa, ut infra dicitur.”—Difficultas sane oriri potest ex illis verbis “sponsi veniant ad Ecclesiam benedictionem accepturi,” sed quamvis ultro concedatur in isto commate esse quæstionem de benedictione nuptiali, negatur verbum “veniant” importare absolutum præceptum accipiendi prædictam benedictionem. Sensus igitur obvius citati textus iste est: benedictio nuptialis secus ac matrimonium semper danda est in ecclesia; si ergo sponsi velint illam accipere, oportet ut veniant ad ecclesiam. Quocirca præceptum non facit necessitatem *accipiendi* benedictionem, sed solum necessitatem *veniendi* ad ecclesiam in

hypothesi quod sponsi illam petierint. Et iste est sensus quem evidenter tradunt vel supponunt Commentatores Ritualis, præsertim vero *Falise*, Part. III., Sect. I., Cap. V., n. 6.—*Fornici*, Part. III., Cap. XV. et XVI.—O’Kane, n. 1091 et seqq.

Nec magis favet Patri Ambrosio quod hac de re statutum est, n. 125, ab ultimo Concilio Plenario Baltimorensi. En ejus verba: “Rectores animarum sæpe moneant fideles ne profanorum hominum errore abripiantur, qui pro negotio terreno tantum et sæculari matrimonium habent; iisque in memoriam revocent juxta doctrinam Ecclesiæ rem esse sanctissimam utpote sacramentum, et signum quo Christus suum erga sponsam Ecclesiam amorem quodammodo adumbrare dignatus est. Frequenter et gravibus verbis inculcent pium illum et laudabilem Ecclesiæ ritum, quo fideles non noctu sed Missæ tempore cum benedictione nuptiali contrahunt. Qua ratione fidem suam Catholicam tacite profitentur, et coram omnibus ostendunt quam alte, ut decet, ac splendide de matrimonii dignitate ac sanctitate sentiant. Et hoc quidem non solum laude dignum sed fere necessarium videtur nostris hisce temporibus, quando nihil intentatum relinquunt religionis hostes, ut matrimonio omnis sanctitatis, omnis sacramenti species si fieri potest adimatur et quasi merus civilis contractus æstimetur.”—Porro quis dicet, in citatis verbis imponi fidelibus obligationem accipiendi benedictionem nuptialem? Num, si ita res se haberet, Patres vocarent illam *pium et laudabilem Ecclesiæ ritum*? Num adjectivum “necessarium” dupliciter modificarent, scilicet adverbio “fere” et verbo opinativo “videtur”?—Profecto non ita loquuntur legislatores qui veri nominis præceptum aut ferunt aut promulgant.—Præterea ex toto contextu apparet Patres Concilii hoc unum velle, ut receptio benedictionis nuptialis assumatur tanquam medium ostendendi animum catholicum erga magnum hoc sacramentum; medium sane non *unicum* et *absolute optimum* aut *necessarium*, sed quod, inspectis circumstantiis in quibus versamur, pru-

dentia suadet utile esse et opportunum. Fidelibus igitur nullum, rectoribus autem animarum imponitur a Patribus Baltimorensibus præceptum inculcandi sanctitatem matrimonii, et hoc facile obtinebitur si sponsi suaviter inducantur ad benedictionem nuptialem recipendam.

Hæc omnia pulcherrime confirmantur Decreto XX. Conc. Prov. Neo-Eboracensis IV., quod etsi fuerit habitum ante Tertium Conc. Plenarium, ejus tamen recognitio a Romana auctoritate, et solemniter promulgatio facta ab actuali Illustrissimo illius sedis Metropolita non nisi post absolutum ultimum Conc. Plen. Baltimorensis locum habuerunt. Porro in citato Decreto ita legitur: “Ad sacramentum hoc magnum Matrimonii ita deberent accedere Christiani, ut abundantiam gratiæ, quam conferre valet, paratum in cor plene recipiant. Ideo jubet Ecclesia ut ad id se disponant per peccatorum confessionem . . . ideo etiam eadem pia mater solemnibus ritibus matrimonium cohonestat . . . ; ideo denique pulchram illam *Missam pro sponso et sponsa* celebrari cupit. . . . Quamobrem et Nos quo certius Matrimonii Sacramento suum servemus honorem, eique debitam conciliemus reverentiam, declaramus ardens esse Nostrum desiderium ut hunc Ecclesiæ spiritum magis ac magis in Nuptiarum celebratione sequantur missionum rectores.”

Videamus nunc quid probet recens illud responsum S. R. et U. Inquisit. ad quod alludit P. Ambrosius. Referam tantum verba quæ ad rem faciunt: “Benedictionem nuptialem quam exhibet Missale Romanum in Missa pro Sponso et Sponsa (decreverunt E. et R. DD.) semper impertiendam esse in matrimoniis catholicorum, infra tamen Missæ celebrationem, juxta rubricas, et extra tempus feriatum.” Si hic sisteret lector sane conficeretur quod contendit Pater Ambrosius; et ita revera legunt qui novas leges novasque obligationes ubique inveniunt. At Decretum hæc addit: “omnibus illis conjugibus qui eam in contrahendo matrimonio quacumque ex causa non obtinuerint; etiamsi petant, postquam diu jam in matrimonio vixerint, dummodo mulier, si

vidua, benedictionem ipsam in aliis nuptiis non acceperit.”— Porro ex his infertur mentem prædicti Decreti hanc unice esse, ut asseratur apud conjuges jus petendi benedictionem nuptialem quamdiu illam non obtinuerunt, etiam longo post tempore a celebratione matrimonii, quia hoc est quod in controversiam vocabatur. Obligatio igitur impertiendi benedictionem nuptialem poni debet non absolute, sed *ut* consequentia exercitii hujus juris conjugum. Hoc autem nihil favet obligationi quam Pater Ambrosius vult inducere. Hæc interpretatio admittenda est tum ex tenore ipsius Decreti, tum ex statu controversiæ seu ex dubiis quæ antea circumferebantur hac de re, tum demum ex reliqua parte Decreti, quæ ita se habet: “Insuper hortandos esse eosdem conjuges catholicos, qui benedictionem sui matrimonii non obtinuerunt, ut eam primo quoque tempore petant.”—

II. Deveniendò nunc ad practicam solutionem casus, dicam Patrem Ambrosium imprudenter egisse. Monent Patres Concilii Plenarii Secundi ut Pastores animarum, in exigendis promissionibus quæ respiciunt matrimonia mixta, “fortiter quidem in re, in modo tamen suaviter se gerant, ne æmulationem quidem Dei habentes, sed non secundum scientiam utrumque sponsum exasperent, indeque mala oriantur graviora.” Porro si ita res se habet cum agitur de lege certo gravi, atque ab ipso jure divino imposita, quid dicendum erit de casu ubi lex ipsa deest, et si adesset, sane sub gravi non urget?—Periculosum est ab uno extremo ad aliud statim gradum facere! Periculosum et incertum subitam reformationem introducere! Quoniam autem scimus, non multis ab hinc annis consuetudinem apud nos viguisse celebrandi matrimonia hora vespertina, ita ut rara essent exempla solemnium benedictionis nuptialis, prudentia exigit ut pium hunc et laudabilem ritum paulatim introducamus, atque ut potius ad suasiones recurramus quam ad leges et obligationes. Quare temperata erat lex Synodalis Neo-Eboracensis facta anno 1882, ubi Cap. VI., n. III., legebatur “Matrimonia, *quoad fieri potest*, non solum in ecclesia contrahi, verum etiam mane, atque

cum Missæ celebratione benedici volumus," sed magis adhuc temperata fuit anno 1886, nam in Synodo tunc habita ita res tota fuit expressa, n. 183: "Studeant Rectores consuetudinem nuptias celebrandi sub vespere de medio tollere, et praxim introducere qua non solum in ecclesia contrahantur, sed infra Missam solemnem benedictione consecrentur, vel saltem comitante Missa celebrantur."—Temperate et sapienter totam hanc rem conclusit in ultima Synodo, n. LIV., Eminentissimus Cardinalis noster hisce verbis: "Curandum ut peccata confiteantur (sponsi) et ad sacram Eucharistiam accedant in Missa *pro sponso et sponsa*, quam pro Ecclesiæ more cupimus celebrari."

Cf. Conc. Plen. Balt. II., n. 335, et III., n. 125.—S. Alphons., Lib. VI., n. 984 et 988.—Salmant. Tract. IX., Cap. VIII., n. 80.—Palaum Disp. II., Punct. XII., §. V., n. 8.—Sanchez, Lib. III., Disp. XII.—Lehmkuhl, Vol. II., n. 693 et seq.—Sabetti, n. 864, Quær. 2, 3, et 4.

A. SABETTI, S. J.

OFFICES OF TITULARS IN THE UNITED STATES.
FEBRUARY.

I. CHURCH OF ST. BRIGID, OR BRIDGET OF IRELAND.

(*Over 87 Churches reported in the United States.*)

Jan. 31, Vesp. de seq. (Or. *Exaudi.*) Nulla com.

Pro Clero Romano, idem.

Nota.—Off. S. Ignatii, M. permanentiter mutandum est in diem primam liberam quæ potest esse 14^a Febr. et in hoc casu fest. S. Cyrilli translatum transferend. est in diem seq.

Feb. 1, Sabb. *Alb.* S. Brigidæ V. Dupl. 1 cl. cum Oct. Off. de. com. Virg. tant. 1 loco. Miss. *Dilexisti* Gl. Cr. In 2. Vesp. com. Dom. Septuag.

Pro iis, qui fer. 3. præc. Off. vot. usi sunt, ut supra cum 9. Lect. de hom. Dom. 4. post Epiph. antic. et ejus com. in Laud. et Evgl. in fine.

Pro Clero Romano, omnia ut supra pro iis qui Off. vot. utunt.
 2, *Dom.* in Septuag. 2. cl. *Viol.* de Dom. Semid. Off. ut in Calend. Omitt. *Suff.* et *Præc.* Com. Oct. in Laud. et Miss. Non dicit. 3 Or. nec Gl. Vesp. de seq. Com. Dom. tant. *Jesu, tibi sit gloria.*

Pro Clero Romano, ut supra. In Vesp. Com. S. Dion. et Dom. tant. *De S. Dion. hoc anno fit ut simplex.*

3, Fer. 2. *Alb.* PURIFICATIO B. M. V. Dupl. 2 cl. (fuit heri.) Ut in calend. cum com. S. Blas. tant. in Laud. 2. Or. in Mis. priv. S. Blas. tant. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut in Calend. sine com. Oct. In 2. Vesp. com. seq. S. Andreæ Corsin. et S. Dion. tant.

4, Fer. 3. *Alb.* S. Andreæ Cors. Ep. C. Dupl. Ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct.

Pro Clero Romano, Rub. Fest. Orat. D. N. J. C. Dupl. maj. ut in Calend. cum com. Oct. post com. S. Andr. in Laud. et Miss. In 2. Vesp. com. seq. S. Andr. et Oct.

5, Fer. 4. *Rub.* S. Philipp. a Jesu Mart. Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. et Cr. Vesp. a cap. de seq. cum com. præc. Oct. et S. Dorotheæ. V. M. (*Antiph. Laud. Vers. Specie tua.*)

Pro Clero Romano, ut supra. Vesp. a cap. de seq. Com. præc. Oct. (*Ant. Laud. Vers. Specie tua*). et S. Dorotheæ. M. V. (*Antiph. Nigra sum et Vers. Elegit eam ex 3. Noct.*)

6, Fer. 5. *Alb.* S. Titi Ep. Dupl. ut in Calend. Com. Oct. in Laud. et Miss. ante. com. S. V. (*pro hac in Laud. Antiph. et Vers. ex 1. Vesp.*) Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct.

Pro Clero Romano, Alb. S. Hyac. de Marisc. V. Dupl. ut in Calend. cum com. Oct. (*Antiph. et Vers. ex 2. Vesp.*) et S. Dorotheæ. (*Antiph. Nigra sum et Vers. Elegit eam ex 3. Noct.*) in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct. (*Antiph. ex Laud. Vers. ex 1. Vesp.*)

7, Fer. 6. *Alb.* S. Romuald. *Alb.* Dupl. Ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et S. Joan. de Matha C. *De hoc fit ut simplex.*

Pro Clero Romano, omnia ut supra.

- 8, Sabb. *Alb.* Oct. S. Brigid. V. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. de Virgin. vel ut in festo 3. Noct. ut in Octavar. vel festo ; 9 Lect. (e 3 fit una) et com. S. Joan. in Laud. et Miss. *Dilexisti.* Gl. Cr. In 2. Vesp. com. Dom. Sexag. S. Joan. et S. Apollon. V. M. (*Antiph. ex Laud.*)
 Off. S. Cyrilli transfert. in 14. hujus.
Pro Clero Romano, ut supra. In 2. Vesp. com. Dom. Sexag. S. Joan. S. Zosim. et S. Apoll. V. M. *Antiph. ex Laud.*
De S. Zosim. hoc anno fit ut simplex.

II. CHURCH OF THE PURIFICATION OF THE B. V. MARY.

(*Four Churches of this Title Reported.*)

- Feb. 1, Sabb. Vesp. de seq. com. Domin. Septuag. tant. Conclud. hymn. *Jesu, tibi sit gloria per tot. Oct.*
Pro Clero Romano, idem.
- 2, Dom. in Septuag. *Alb.* Purificatio B. M. V. Dupl. 1. cl. cum Oct. Off. pr. 9. Lect. de hom. et com. Dom. in Laud. et Miss. pr. cum. Gl. Cr. Præf. Nativ. Domini per tot. Oct. et Evgl. Dom. in fine. In Vesp. com. Dom. tant.
Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Dom. tant.
- 3, Fer. 2. *Alb.* de Oct. Semid. Lectt. 1. Noct. de Script. *Incip. liber Genesis* (ex heri) 2. Noct. ut in Octavar. pr. vel de com. Breviar. 3. Noct. ut in Octavar. vel ut in festo. 9. Lect. de S. Blasio com. S. M. in Laud. (*sine Suff.*) et Miss. 3. or. de Spirit. S. Gl. Cr. Præf. Nativ. Vesp. de seq. Com. Oct.
Pro Clero Romano, *Alb.* S. Dionys. Pap. Conf. Dupl. Lectt. 1. Noct. *Incip. lib. Genes.* 9. Lect. S. Mart. et ejus. com. post com. Oct. in Laud. et Missa, in qua Gl. Cr. Præf. Nativ. Vesp. a cap. de seq. com. Oct.
 Per. reliq. hebdom. pro utroq. Cler. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr. et Præf. Nativ.
- 8, Sabb. In. Vesp. Com. Dom. Sexag. Oct. (ut in 1. Vesp. festi) et S. Apollon. V. M.—*De Oct. cras fit ut simplex.*
Pro Clero Romano, in 2. Vesp. Com. Dom. Sexag. Oct. (ut upra) S. Zosim. et S. Apollon.—*De Oct. cras fit ut simplex.*
 Fest. S. Zosim. est permanentemente mutand. in primam diem

liberam quæ potest esse 14 Februar. et tum fest. S. Cyril. hoc ann. est transferend. in 15.

- 9, *Dom.* in Sexag. 2. cl. *Viol.* de Dom. Semid. ut in Calend. cum com. Oct. in Laud. et Miss. 3. or. S. V. Omitt. Suffr. et præc.

Pro Clero Romano, omnia ut supra.

III. CHURCH OF ST. AGATHA.

(*Ten Churches reported.*)

- Feb. 4, Vesp. de. seq. sine. ulla. com.

Pro Clero Romano, idem.

Nota.—Fest. S. Philippi a Jesu pro ecclesiis S. Agathæ dedicatis permanenter locandum est in prima die libera quæ ante concessionem officii Septem Servor. B. M. V. erat 13. Februarii, nunc potest esse 14.

- 5, Fer. 4. *Rub.* S. Agathæ. V. M. Dupl. 1. cl. cum Oct. Off. pr. Miss. pr. cum Gl. Cr. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra. In 2. Vesp. com. seq. tant.

- 6, Fer. 5. *Alb.* S. Titi Ep. C. Dupl. m. t. v. 9. Lect. et com. S. Dorotheæ V. M. (*Antiph. et Vers. ex 1. Vesp.*) in Laud. et Miss. post. com. Oct. Miss. pr. Gl. Cr. Vesp. a cap. de seq. Com. præc.

Pro Clero Romano, *Alb.* S. Hyac. de Marisc. V. Dupl. 9. Lect. et com. S. Dorotheæ V. M. (*Antiph. Nigra sum et Vers. Elegit eam ex 3. Noct.*) post com. Oct. (*Antiph. et Vers. ex 1. Vesp.*) in Laud. et Miss. (*Dilexisti or. pr.*) Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct. (*Antiph. ex Laud. Vers. Specie tua ex 1. Vesp.*)

- 7, Fer. 6. *Alb.* S. Romualdi *Alb.* Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct.

Pro Clero Romano, omnia ut supra.

- 8, Sabb. *Alb.* S. Joan. de Matha C. Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. In 2. Vesp. com. Dom. Sexag. Oct. et S. Apollon. V. M. (*Or. Indulgentiam.*)

Pro Clero Romano, Off. et Miss. ut supra. In 2. vesp. com.

Dom. Sexag. S. Zosimi Pap. C. (Or. *Da, quæsumus*) Oct. et S. Apollon. V. M. (or. *Indulgentiam*)—*De S. Zosim. hoc anno fit ut simplex.*

- 9, Dom. in Sexag. 2. cl. *Viol.* de Dom. Semid. Com. Oct. et S. V. (*Antiph. et Vers. ut in 1. Vesp.* Or. *Indulgentiam*) in Laud. et Miss. omitt. *Suffr.* et *Prec.* Miss. pr. (sine Gl.) Non dic. aliæ orationes. Cr. Præf. Trin. Vesp. de seq. (or. pr.) Com. Dom. et Oct.

Pro Clero Romano, ut supra cum com. S. Zosim. Oct. et S. V. in Laud. et Miss. Vesp. de seq. Com. Dom. S. Zosim. et Oct.

- 10, Fer. 2. *Alb.* S. Scholasticæ V. Dupl. Com. Oct. (*Antiph. et Vers. ex 1 Vesp.*) in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct. (*Antiph. de Laud. Vers. ex 1 Vesp.*)

Pro Clero Romano, ut supra. Vesp. de seq. Com. S. Antheri Pap. M. præc. et Oct. (ut supra).—*De S. Anthero fit ut simplex.*

- 11, Fer. 3. *Alb.* S. Septem Fundat. Ord. Serv. B. M. V. Off. novissimum ut in Calend. (Pustet, 1890, et in hoc numero ephemeridis) Com. Oct. in Laud. et Miss. pr. Gl. Cr. Vesp. a cap. de seq. ut in 1 Vesp. fest. Com. præc.

Pro Clero Romano, Rub. Com. Pass. D. N. J. C. Dupl. Maj. off. pr. 9. Lect. (tant. prima) et com. S. Antheri et Oct. in Laud. et Miss. cum Gl. Cr. In 2. Vesp. Com. seq. et S. Antheri.

- 12, Fer. 4. *Rub.* Oct. S. Agathæ V. M. Dupl. Lectt. 1 Noct. de Script. occ. 2 Noct. ex Octavar. de com. Virg. vel ex Breviar. *Quoniam hodie.* 3 Noct. ut in Octavar. 2. loc. vel ut in festo. In 2. Vesp. Com. seq.

Pro Clero Romano, omnia et supra. Vesp. a cap. de seq. Com. præc.

- 13, Fer. 5. *Alb.* S. Raymund. a Pennafort. C. Semid. (fix. ex 23 Jan.) ut in Calend.

Pro Clero Romano, S. Gregorii II. ut in Calend.

IV. CHURCH OF ST. APOLLONIA.

There are but two churches in the United States reported as dedicated to this holy virgin. We shall, therefore, only indicate the principal changes to be made on account of her feast, which occurs in the Breviary as a simple on the 9th of February.

8, Vesp. de seq. Com. Domin. Sexag. tant.

Pro Clero Romano, idem.

9, Dom. in Sexag. *Rub.* S. Apolloniæ, V. M. Dupl. 1 cl. cum Oct. Off. pr. et de commun. Virg. Lectt. 1 Noct. *De virginibus* 4. pr. 5. et 6. *Quoniam hodie*, etc. 3. Noct. de com. 1. loc. Com. Dom. in Laud. et Miss. *Loquebar*. Gl. Cr. Præf. Trinit. In 2. Vesp. com. seq. et Dom.

Pro Clero Romano, omnia ut supra.

Feriis 2, 3, 4, 5, et 6, omnia ut in Calend. cum com. Oct. in Vesp. Laud. et Miss., in qua etiam dicit Cr. Commem. mutanda ubi eadem quæ in Off. diei Cfr. Octava S. Agathæ.

15, Sabb. *Rub.* de Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. 7. die vel de com. 2. loc. 3. Noct. ex Octavar. vel ut in die festo com. SS. Faustin. et Jovit. MM. in Laud. (sine *suffr.*) et Miss. 3. or. *A cunctis*. Cr. Præf. commun. Vesp. a cap. de Dom. quinquag. Com. Oct. ut in 1. Vesp. festi (Omitt. *Suffr.* et *prec.*)

Pro Clero Romano, de S. Martina V. M. Dupl. In 2. Vesp. com. Dom. et Oct. (ut in 1. *Vesp. festi.*)—*De Octava cras fit ut simplex.*

16, Dom. in Quinquag. 2. cl. de Dom. Semid. Ad Laud. (sine *suffr.*) com. Oct. tant. Reliqua ut in Calend. Omitt. *prec.* In 2. Vesp. com. Oct. (ante com. seq. pro iis qui Off. votiv. utunt.)

Pro Clero Romano, ut in Calend. cum mutationibus supra indicatis. Com. Oct. fit ante Com. S. Gregor.

V. CHURCH OF ST. SCHOLASTICA.

This Saint is also the Titular of only three or four churches in the United States. Her Octave will, therefore, be given very briefly.

Feb. 9, Vesp. de seq. Com. Dom. Sexag.

Pro Clero Romano, idem. Non commem. S. Zosimus.

10, Fer. 2. *Alb.* S. Scholasticæ V. Dupl. 1. cl. cum Oct. off.

Virg. tant. et pr. loc. Lectt. 1. Noct. *De Virginibus*. Reliqua ut in Calend. cum Cr. In 2. Vesp. com. seq. (S. Raym. de Pennaf.)

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et S. Antheri Pap. Ad compl. et cras dox. pr.

Feriis 3, 4, 5, et 6. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua dicit. Cr. et commemoraciones mutantur quando eadem ac in off. Cfr. Oct. S. Agathæ.

- 15, Sabb. *Alb.* de Oct. Semid. Lectt. 1 Noct. de Script. occ. 2. Noct. ut in Octavar. 6. die vel *Quoniam hodie* in Breviar. 3. Noct. ut in Octavar. vel ut in festo. Com. SS. Faustini et Jovit. in Laud. (sine *suffr.*) et Miss. 3. or. *A cunctis* Gl. Cr. Vesp. a cap. de Dom. quinquag. Com. Oct. Omitt. *suffr.* et *prec.*

Pro Clero Romano, S. Martinæ V. M. Dupl. Com. Oct.

- 16, Dom. in quinquag. *Viol.* Com. Oct. sine 3 Or. Vesp. de seq. (ut in 1. Vesp. festi) Com. Dom. (sine *suffr.* et *Prec.*)

Pro Clero Romano, ut in Calend. cum com. Oct. post Com. S. Greg. in Laud. et Miss. Vesp. de seq. ut supra. Com. Dom. S. Hygini et S. Gregor.—*De S. Hygino fit ut simplex.*

- 17, Fer. 2. *Alb.* Oct. S. Scholasticæ Dupl. Lectt. Noct. de Script. Occ. 2. Noct. ut in Octavar. vel in Breviar. 2. loc. 3. Noct. ut in Octavar. 1. loc. vel Breviar. 1. loc. Miss. ut in festo. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra, cum Com. S. Hygin. in Laud. et Miss. a cap. de seq. com. Oct. et S. Hygin.

VI. CHURCH OF ST. MATTHIAS, APOSTLE.

(*Six churches reported.*)

- Feb. 23, Dom. 1. in quadr. Vesp. de seq. (or. pr.) Com. Dom.
Pro Clero Romano, idem.

- 24, Fer. 2. *Rub.* S. Matthiæ Ap. Dupl. 1. cl. sine Oct. (ratione quadrag.) Off. totum ut in Calend.

Pro Clero Romano, idem.

OTHER TITULARS:

There occur in this month a few other Saints, to whom churches, in small numbers, however, and nearly all of them mission churches, have

been dedicated in this country. We shall content ourselves with indicating the day of their feast with one or two remarks about its celebration as that of the Titular.

VII. HOLY MARTYRS OF JAPAN.

(*One Church in U. S. reported.*)

Feb. 5, *Rub.* Dupl. 1. cl. cum Oct. Off. pr. ut in fine Breviarii et Missalis, ubi concessum vel de com. plur. Mart. 2 loc Miss. *Sapientiam* dicit. Gl. Cr. per tot. Oct. et fit com. Oct. in Vesp. Laud. et Miss. aliorum officiorum. Die 12 Febr. fit Off. Octavæ et permanenter mutantur officia S. Philippi a Jesu et S. Agathæ.
Pro Clero Romano, idem.

VIII. ST. AMANDUS.

(*One Church reported.*)

Feb. 6, Off. Ep. C. *Alb.* Dupl. 1. cl. cum Oct. off. de com. conf. Pont. Or. *Exaudi* Lectt. de com. 2. loc. Miss. *Sacerdotes tui*. Gl. Cr. per. tot. Oct. et hujus com. in Vesp. Laud. et Miss. aliorum officiorum. Die 13 Febr. fit off. Octavæ et permanent. mutant. offic. S. Tit. et Sept. Fundat. ord. Serv. B. M. V.

Pro Clero Romano, idem. Permanent. mutantur S. Hyac. de Marisc. et S. Gregor. II.

IX. ST. ROMUALD, ABBOT.

(*One Church reported.*)

Feb. 7, Off. C. *Alb.* Dupl. 1. cl. cum Oct. Off. pr. et de com. ut in Brev. et Missal. Lectt. 1. Noct. *Beatus vir* 3. Noct. de com. Abbat. Or. *Intercessio*. Gl. Cr. per tot. Oct. et hujus com. in Vesp. Laud. et Miss aliorum offic. Die 14 fit off. Octavæ et ulterius transfertur off. S. Cyril. Alexandrini.

Pro Clero Romano, idem.

X. ST. SIMEON, BISHOP AND MARTYR.

(*One Church reported.*)

Feb. 18, Off. un. Mart. Pont. *Rub.* Dupl. 1. cl. sine Oct. (ob Quadagesimam) Off. pr. et de com. ut in Brev. et Missal. Lectt. 1. Noct.

A Mileto 2. Noct. 4. pr. 5. et 6. *Triumphalis* 3. Noct. *Si consideremus* Or. *Infirmi*tatem Gl. Cr. Com. fer.

Pro Clero Romano, ex die 18 ulterius p̄manenter mutatur Off. S. Agathæ.

XI: ST. WALBURGA, VIRGIN.

(*Two Churches reported.*)

Feb. 25, *Alb. Dupl.* 1. cl. sine Oct. Off. de com. Virg. 1. loc. Lectt. 1. Noct. *De Virginibus* 2. Noct. *Quoniam hodie*. 3. Noct. *Sæpe vos* 9. Lectt. de hom. et com. fer. in Laud. et Miss. *Dilexisti* Gl. Cr. In 2. Vesp. com. fer. post. com S. Petr. Dam. qui in diem seq. ulterius transfertur.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et fer.— Off. S. Felicis III. potest permanenter mutari in 27 Febr.

XII. ST. MARGARET OF CORTONA.

(*One Church reported.*)

Feb. 26, *Alb. Dupl.* 1. cl. sine Oct. Off. nec V. nec. M. Lectt. 1. Noct. *Mulierem fortem* 2. Noct. pr. ut in fine Brev. ubi concessum vel *Agrum hunc* 3 Noct. *Cælorum regnum* 9. Lect. de hom. et com fer. in Laud. ac Miss. pr. cum. Gl. Cr. et Evgl. fer. in fine. In 2 Vesp. com. fer. (post com. seq. pro eis qui offic. vot. utunt.)

Pro Clero Romano, ut supra. In 2 Vesp. com. seq. et fer.

H. GABRIELS.

CONFERENCE.

The "Oratio Imperata."

Qu. Will you give in your "Conference" column the precise rules regarding the *Oratio imperata* at Mass? The prayer "Pro papa" has of late been ordered to be said in this Diocese. I find that the prayer "In die consecrationis episcopi" is the same as that "Pro Papa," with the exception of the name to be inserted. Are we on that occasion to say the prayer twice, or substitute another in its place?

In fact, might we omit this prayer without sin for any valid reason, such as weakness of the voice or the unusual length of the service, etc., or is it of strict obligation?

Resp. The *Oratio imperata*, whether it issues from the Pope or from the Ordinary of the Diocese, is *de præcepto*.

Rubricists distinguish two classes of *orationes imperatæ*:

(1) The first, *pro re gravissima*, which is ordered on extraordinary occasions, such as holding a synod, imminent or present calamities, and the like. These are to be said, irrespective of the rank of the feast, in the following manner:

In duplicibus I cl. sub *una* conclusione cum oratione festi (unless there be another commemoration in the Mass, in which case the *imperata* is added to the commemoration sub eadem conclusione).

In duplicibus II cl. sub *secunda* conclusione.

Omnibus aliis diebus, præter in missis de Requie—nisi *imperata* sit de Requie.

(2) The second is the ordinary *oratio imperata* ordered for special reasons, but not extraordinary (non pro re gravissima). These are said on all days *except*:

In Duplicibus I cl.

In Duplicibus II cl. cantatis (in privatis pro arbitrio celebrantis).

In Dominica Palmarum.

In Dominica IV. Adventus occurrente Vigilia Nativitatis.

In Vigiliis Nativitatis et Pentecostes.

In Feria V. in Cœna Domini et in Sabbato Sancto.

In Votivis solemnibus I. cl. (such as the masses of Exposition, etc., at Forty Hours' Devotion).

In Missis de Requie (unless the *imperata* is "pro defunct.").

(3) The *oratio imperata* always follows the ordinary commemorations, but precedes the votive prayers, which the celebrant is at liberty to add (in simpl. et Missis votiv. privat.). If there be *more than one imperata*, they follow each other in the order of dignity.

(4) Ordinarily no prayer is to be omitted on account of

the *imperata*, even though the Rubrics prescribe that the number should be uneven, three, five, etc. But "In anniversario electionis seu consecrationis" the oratio "pro Papa" is omitted, it being the same for both.

When the Rubrics prescribe for the third prayer the Oratio *pro ecclesia vel pro papa*, the former must be said as the third prayer, and the latter added as *imperata*.

The Votive Offices—Are They Obligatory At Any Time ?

Qu. There is an impression here, that a priest, if he make use once of the privilege granted to the Universal Church by the Decree of July 1883, to recite the Votive Offices, would thereby bind himself to their constant recital whenever the Rubrics permit it. Is there any ground for this belief, or are we at liberty to use or not to use the Votive Offices on the days specified in the original Decree ?

Resp. There is no restriction in regard to the use or non-use of the Votive Offices by those who are not bound by a special canonical title to the recitation *in choro*.

An exception is to be made, however, with respect to the Votive Offices of Thursday and Saturday. These bind priests in the United States (as in some other countries) because they had been obtained from the Holy See, at the special request of our Bishops, previous to 1883, and were always binding by reason of being adopted into the national calendar. Hence we are not at liberty to substitute the ferial or simple office for that of the Blessed Sacrament, or for that of the Immaculate Conception.

In regard to those who are obliged to the recitation *in choro* the S. Congregation decides that they determine in chapter whether to recite the Votive Office or that of the day, and having once determined, they will be bound to the office chosen, both in their public and their private recitation.

The following Decrees will assure those who are in doubt about this matter.

DUBIA.

I. An verba Indulti *quoad privatam vero recitationem ad libitum singulorum de clero* intelligenda sint de eis tantum, qui nullo canonico titulo ad chorum tenentur?

II. An statuta de consensu capituli, seu communitatis ab Ordinario adprobato, recitatione Officii votivi, liceat quando-cumque ab ea acceptatione recedere?

Emi porro ac Rmi Patres, omnibus accurate perpensis, sic rescribere rati sunt :

Ad I. *Affirmative.*——Ad II. *Negative.*

S. R. C. Die 10 Nov. 1884. Decr. auth. 5895.

DUBIUM.

Cum ex Decreto diei 5 Julii 1883 liberum sit iis, qui nullo canonico titulo ad chorum tenentur, recitare quibusdam feriis exceptis, vel officium feriale, vel officium votivum huic feriæ respondens, quæritur : Utrum obligatio adhuc manet solum officium votivum recitandi, ubi istud officium antea jam fuerat speciali privilegio alicui Diœcesi concessum : ita ut præfatis diebus ferialibus non detur optio inter officium feriæ et officium votivum? Et quatenus affirmative, an optio detur diebus contentis in novo Indulto 5 Julii 1883 in alio præcedenti exceptis?

Affirmative ad primam et secundam partem.

S. R. C. Die 24 Nov. 1883. Decr. auth. 5896 I.

The Biretum.

Qu. How is the biretum to be made? In Europe I have seen many priests who use a biretum with four wings, and sometimes such are met with here. Are they lawful?

Resp. The black biretum with four wings is used by Doctors, Bachelors, and Licentiates in Theology. It is rather an academical than a liturgical headcovering, and hence should not be used in the sanctuary, nor in any of the liturgical functions, such as processions, etc.

In all sacred functions the threecornered biretum is prescribed, made according to the Roman fashion, according to which the proper material is considered to be black silk, green lining, and a simple tuft in the centre.

Note the following Decree:

DUBIUM.

An in choro, et Processionibus quæ capitulariter aguntur, possit is, cui ob Magisterium et Lauream, aut Licentiam in Disciplinis Theologicis vel S. Canonibus obtentam, facultas conceditur deferendi Biretum cum quatuor apicibus, eodem Bireto uti?

S. R. C. rescribendum censuit: *Negative* in omnibus nimirum: nec uti posse in ecclesiasticis functionibus tali Bireto, nec amittere distributiones, siquidem Biretum non est chorale indumentum.

(Die 7 Decemb. 1844, n. 4991).

Vespers on Sundays.

Qu. My organist insists upon having an "Ordo" and singing the regular Vespers of the day on Sundays and holydays, alleging that the Rubrics demand this. I have no Rubrics to the contrary, yet the practice of my choir-master is very inconvenient, because he has to do the responding (and frequently the singing) for the most part himself, the choir finding it difficult to follow the changes every time. Can we sing the Vespers of the B. V. M., as I know is done in many churches?

Resp. The Vespers of the B. V. M. or any others may be sung on Sundays and holydays. This holds good in all cases except for those who are obliged to the recitation of the Canonical hours. The following decree explains the matter.

DUBIUM.

Utrum in ecclesiis mere parochialibus ubi non adest obligatio chori, Vesperæ quæ ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debent officio diei

ut in Breviario, vel desumi possint ex alio officio, puta de SS. Sacramento vel de B. V. M.?

Resp. Licitum est in casu Vesperas de alio officio cantare, dummodo ii qui ad canonicas horas tenentur, privatim recitent illas de officio occurrenti.

(S. R. C. 29 Dec. 1884.)

ANALECTA.

LETTER OF LEO XIII.

ON CATECHETICAL INSTRUCTION.

The Holy Father sends the following Brief to Cardinal Capeceletro, president of the Catechistical Congress in Piacenza.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Satis tibi compertum est paternum studium quo prosequuti sumus salutare consilium a te initum aliisque pluribus antistitibus Italicarum diœcesium qui tecum Placentiam convenere vel istuc misere legatos suos, ut collatis sententiis adscitisque aliis ecclesiasticis viris doctrina præstantibus, inquisitio fieret de optima ratione tradendi christianæ fidei rudimenta. Exhinc facile intelligis quam jucundæ Nobis acciderint obsequiosæ litteræ quibus ante discessum Nos adire voluit, te præsentem, spectabilis iste Consensus opere jam perfunctus. Equidem in iis litteris perlegendis non mediocrem cepimus voluptatem cum ex verbis quibus consociatissimam Nostræ voluntatem vestram testamini, tum ex pio studio quo vos incendi perspeximus ut naviter illud præstetur quod Christus voluit, quum Apostolos jussit docere omnes gentes servare quæcumque iis Ipse mandaverat.

Nec præterire volumus partam Nobis jucunditatem e spe quam ostenditis fructuum optimorum quos merito expectatis ex his inceptis vestris communique conatu ad ea perficienda. Namque et Nos censemur fieri non posse ut diutius detrectent Nostram audire vocem et auctoritatem vereri ii quorum mentibus penitus insederit divinæ legis rerumque cœlestium notitia. Supplices itaque preces effundimus ut laboribus vestris gratia cœlestis adspiret, eorumque fructibus ampla det incrementa. Sic fiat ut latius per vos verbum Dei multiplicetur et crescat, et complures ad salutem instructi a tristi recedant via quæ temere ingressos ad interitum ducit. Ejus autem quam adprecamur gratiæ auspicem esse cupimus Apostolicam Benedictionem, quam tibi, Dilecte Fili Noster, Venerabilibus Fratribus, aliisque qui tibi in Placentino Conventu adfuere, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die VI Novembris Anno MDCCCLXXXIX Pontificatus Nostri duodecimo.

LEO PP. XIII.

Dilecto Filio Nostro Alphonso Tit. S. Mariæ a Populo S. R. E. Presbytero Cardinali Capecelatro Archiepiscopo Capuano.

THE NEW OFFICE AND MASS "SS. SEPTEM FUNDATORUM (11th FEBRUARY).

As the office of the seven holy Founders of the Servite order is inserted in the Calendar of the Universal Church for the first time this year, we publish the *authentic text* of it for the benefit of those who may not have the new Breviaries and Missals.

Die II. Februarii,
 In Festo,
 SS. SEPTEM FUNDATORUM
 Ordinis Servorum B. M. V.
 Duplex.

*Omnid de Comm. Confessoris non Pont.,
 præter sequ.*

IN I. VESPERIS.

Capitulum. I. Petr. iv.

Carissimi: Communicantes Christi pas-
 sionibus gaudete, ut et in revelatiõne gloriæ
 ejus gaudeatis exsultantes.

Hymnus.

Bella dum late furerent, et urbes
 Cæde fraternæ gémerent cruéntæ,
 Adfuit Virgo, nova semper edens
 Múnera matris.

En vocat Septem Fámulos, fidèles
 Ut sibi in luctu, récolant dolóres,
 Quos tulit Jesus, tulit ipsa consors
 Sub cruce Nati.

Illico parent Dóminæ vocánti:
 Spléndidis tectis opibúsque spretis,
 Urbe secédunt procul in Senári
 Abdita montis.

Córpore hic pœnis crúciant acérbis,
 Sónitium labes hóminum piántes:
 Hic prece avértunt lacrimisque fuis
 Núminis iram.

Pérdolens Mater fovet, atque amíctum
 Ipsa lugúbrem monet induéndum:
 Agminis sancti pia cœpta surgunt
 Mira patéscunt.

Palmes in bruma víridans honóres
 Núntiat patrum: próprios Mariæ
 Ore lacténti vócitant puélli
 Nómine Servos.

Sit decus Patri, genitæque Proli,
 Et tibi, compar utriúsque Virtus
 Spíritus semper, Deus unus, omni
 Témporis ævo. Amen.

V. Hi viri misericórdiæ sunt, quorum
 pietates non defuerunt. *R.* Semen eó-
 rum, et glória eórum non derelinquétur.

Ad Magnif. Ant. Non recédet laus
 tua, Virgo Maria, de ore hóminum, qui
 mémorens fuerint virtútis Dñi in ætérnum,
 pro quibus non pepercisti ánimæ tuæ.

Oratio.

Dómine Jesu Christe, qui ad recoléndam
 memóriam dolórum sanctíssimæ Genitricis
 tuæ, per Septem beátos Patres nova Ser-
 vórum ejus Família Ecclesiám tuam fœ-
 cundasti: concéde propítius; ita nos eórum
 consociári flétibus, ut perfruámur et gaú-
 diis: Qui vivis et regnas.

In Quadrag. comm. Feriæ.

AD MATUTINUM.

Hymnus.

Sic patres vitam péragunt in umbra,
 Lília ut septem nívei decóris,

Virgini excelsæ bene grata, Petro
Visa nitere.

Jamque divína rapiente flamma,
Cúrsitant urbes, loca quæque oberrant,
Si queant cunctis ánimis dolóres
Fígere Matris.

Hinc valent iras domuisse cæcas,
Néscia et pacis fera corda jungunt,
Erigunt mœstos, révocant nocéntes
Dicta piórum.

At suos Virgo comitáta servos
Evehit tandem súperas ad oras :
Gémmeis sertis décorat per ævum
Omne beátos.

Eja nunc cœtus gémitum precántis
Aúdiant, duros vídeant labóres :
Semper et nostris fáveant benigno
Lúmine votis.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriúsque Virtus
Spíritus semper, Deus unus omni
Tèmporis ævo. Amen.

*In I. Nocturno Lectiones de Scriptura
occurrente.*

*In Quadragesima Laudémus viros glori-
ósos, de Comm. Conf. Pont 2. loco.*

IN II. NOCTURNO.

Lectio iv.

Sæculo tértio décimo, quum Frideríci
secúndi diro schísmate, cruentisque facti-
ónibus cultiôres Itáliæ pópuli scinde-
réntur, próvidens Dei misericórdia præter
álios sanctitáte illústres, septem et Floren-
tina nobilitáte viros suscitávit, qui in cari-
táte conjúcti, præclárum fratérnæ dilecti-

ónis præbérent exémplum. Hi, nimirum
Bonfilius Monáldius, Bonojúnta Manéttus,
Manéttus Antellénsis, Amidéus de Ami-
déis, Ugúccio Uguciónum, Sostenéus de
Sostenéis et Aléxius Falconérius, quum
anno trigésimo tértio ejus sæculi, die sacra
Virgini cœlo recéptæ, in quodam piórum
hóminum convéntu, Laudántium nuncu-
páto, fervéntius orárent ; ab eádem Dei-
para síngulis apparénte sunt admóniti, ut
sánctius perfectiúsque vitæ genus amplec-
teréntur. Re itaque prius cum Florentino
præsule colláta, hi septem viri, géneris
nobilitáte divitiisque posthábitis, sub vilis-
simis detritisque véstibus cilício indúti,
octáva die Septémbris in rurálem quam-
dam ædiculam secessére, ut ea die pri-
mórdia vitæ sauctiôris auspicaréntur, qua
ipsa Dei Génitrix mortálibus orta sanc-
tissimam vitam incéperat.

R. Honéstum fecit.

Lectio v.

Hoc vitæ institútum quam sibi foret ac-
céptum Deus miráculo osténdit. Nam
quum paulo deinceps hi septem viri per
Florentínam urbem ostiátim eleemósynam
emendicárent, áccidit ut repénte infántium
voce, quos inter fuit sanctus Philíppus
Benfítius quintum ætátis mensem vix in-
gréssus, Beátæ Mariæ Servi acclamaréntur:
quo deinde nómine semper appelláti sunt.
Quare, vitándi pópuli occúrsus ac solitú-
dinis amóre ducti, in Senárii montis recés-
su omnes convenére, ibique cœléste quod-
dam vitæ genus aggréssi sunt. Victitábant

enim in spelúncis, sola aqua herbisque
 conténti: vigíliis lífsque asperitátibus
 corpus atterébant: Christi passióem ac
 mœstíssimæ ejúsdem Genitrícis dolóres
 assídue meditántes. Quod quum olim
 sacra Parascéves die impénsius exseque-
 réntur, ipsa Beáta Virgo illis iteráto
 appárens, lúgubrem vestem, quam in-
 dúerent, osténdit, sibíque acceptíssimum
 fore significávit, ut novum in Ecclésia
 regulárem Ordinem excitárent, qui jugem
 recóleret ac promovéret memóriam doló-
 rum, quos ipsa pértulit sub cruce Dómini.
 Hæc sanctus Petrus, inclytus Ordinis
 Prædicatórum Martyr, ex familiári cum
 sanctis illis viris consuetúdi- ac peculiári
 étiam Deíparæ visióne quum didicísset;
 iis auctor fuit, ut Ordinem Regulárem sub
 appellatióne Servórum Beátæ Virginis in-
 stitúerent: qui póstea ab Innocéntio quarto
 Pontífice Máximo approbátus fuit.

R. Amávit eum.

Lectio vi.

Porro sancti illi viri, quum plures sibi
 socios adjunxissent, Itáliæ civitátes atque
 oppida, præsertim Etrúriæ, excúrrere cœ-
 pérunt, prædicántes ubíque Christum Cru-
 cifixum, civiles discórdias compescéntes,
 et innúmeros fere devíos ad virtútis sémi-
 tam revocántes. Neque Itáliam modo,
 sed et Gálliam, Germániam ac Polóniam
 suis evangélicis labóribus excoluérunt.
 Dénique quum bonum Christi odórem lon-
 ge latéque diffudíssent, portentórum quo-
 que glória illústres, migráru- ad Dómi-

num. Sed quos unus veræ fraternitátis
 ac religiónis amor in vita sociáverat, unum
 páriter demórtuos contéxit sepúlchrum,
 únaque pópuli veneratió prosecúta est.
 Quaprópter Clemens undécimus et Be-
 nedíctus décimus tértius Pontífices Máximi
 delátum íisdem a plúribus sæculis indivi-
 duum cultum confirmáru-: ac Leo déci-
 mus tértius, approbátis ántea miráculis,
 post indúltam veneratióem ad collectívam
 eorúndem invocatióem a Deo patrátis,
 eósdem anno quinquagésimo sacerdotii sui
 Sanctórum honóribus cumulávit, eorúmque
 memóriam Officio ac Missa in univér-
 sa Ecclésia quotánnis recoléndam instítuit.

R. Iste homo.

In III. Nocturno Homil. in Evang. *Ecce
 nos reliquimus*, de Comm. Abb. prim. loc.

In Quadrag. Lect IX. de Homilia et
 commen. Fer. in Laud.

AD LAUDES.

Capitulum. I. Petr. iv.

Caríssimi: Communicántes Christi pas-
 siónibus gaudéte, ut et in revelatióne glóriæ
 ejus gaudeátis exsultántes.

Hymnus.

Matris sub almæ númine
 Septéna proles náscitur:
 Ipsa vocánte, ad árduum
 Tendit Senári vérticem.

Quos terra fructus próferet
 Dum sacra proles gérmínat,
 Uvis repénte túrgidis
 Onústa vitis præmonet.

Virtúte claros nóbili
Mors sancta cœlo cónsecrat:
Tenent olympi limina
Servi fidèles Virgínis.

Cohors beáta, Núminis
Regno potíta, réspice
Quos hinc recédens fráudibus
Cinctos relínquis hóstium.

Ergo, per almæ vúlnera
Matris rogámus súpplíces,
Mentis tenébras dísjice,
Cordis procéllas cómprime.

Tu nos, beáta Trínitas,
Perfúnde sancto róbores,
Possímus ut felíciter
Exémpla patrum súbsequi.
Amen.

W. Sit memória illórum in benedictióne.
R. Et ossa eórum púllulent de loco suo.
Ad Benedictus. Ant. Ecce quam bonum et quam jucúndum habitáre fratres in unum.

Oratio.

Dómine Jesu Christe, qui ad recoléndam memóriam dolórum sanctíssimæ Genitricis tuæ, per septem beátos Patres nova Servórum ejus Famíliam Ecclésiám tuam fœcundásti: concéde propítius, ita nos eórum consociári flétibus, ut perfruámur et gaúdiis: Qui vivis et regnas.

IN II. VESPERIS.

Omnia ut in primis, præter

Ad Magnificat. Ant. Nomen eórum permanet in ætérnum, pérmanens ad filios eórum, sanctorum virórum glória.

MISSA

SS. SEPTEM FUNDATORUM ORD. SERV. B. MARIÆ VIRG.

INTROITUS. SAP. X.

JUSTI decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter: quoniam sapientia aperuit os mutum, et linguas infantium fecit disertas. Ps. 8. Domine Dominus noster, quam admirabile est nomen tuum in universa terra.

V. Gloria Patri.

ORATIO.

Domine Jesu Christe, qui ad recolendam memoriam dolorum sanctíssimæ Genitricis tuæ, per septem beatos Patres

nova Servorum ejus familia Ecclesiam tuam fœcundasti: concede propitius, ita nos eorum consociari fletibus, ut perfruamur et gaudiis: Qui vivis et regnas cum Deo Patre.

LECTIO LIBRI SAPIENTIÆ. ECCLI. XXXXIV.

Laudemus viros gloriosos, et parentes nostros in generatione sua. Multam gloriam fecit Dominus magnificentia sua a sæculo. Dominantes in potestatibus suis, homines magni virtute et prudentia sua præditi, nuntiantes in prophetis dignitatem prophetarum, et imperantes præsentī populo, et virtute prudentiæ populis sanctissima verba. In peritia sua requirentes modos musicos, et narrantes carmina scripturarum. Homines divites in virtute, pulchritudinis studium habentes: pacificantes in domibus suis. Omnes isti in generationibus gentis suæ gloriam adepti sunt, et in diebus suis habentur in laudibus. Qui de illis nati sunt, reliquerunt nomen narrandi laudes eorum. Et sunt quorum non est memoria; petierunt quasi qui non fuerint: et nati sunt, quasi non nati, et filii ipsorum cum ipsis. Sed illi viri misericordiæ sunt, quorum pietates non defuerunt. Cum semine eorum permanent bona, hæreditas sancta nepotes eorum, et in testamentis stetit semen eorum: et filii eorum propter illos usque in æternum manent: semen eorum et gloria eorum non derelinquetur. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia.

Graduale. Isai. lxxv. Electi mei non laborabunt frustra, neque germinabunt in conturbatione: quia semen benedictorum Domini est, et nepotes eorum cumeis.

V. Eccli. xxxxiv. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem.

Alleluja, alleluja.

V. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia. Alleluja.

Post Septuagesimam, omissis ALLELUJA, et V. sequenti, dicitur:

Tractus. Ps. cxxv. Qui seminant in lacrimis, in exultatione metent.

V. Euntes ibant et flebant, mittentes semina sua. *V.* Venientes autem venient cum exultatione, portantes manipulos suos.

Tempore Paschali omittitur Graduale, et ejus loco dicitur: ALLELUJA ALLELUJA.

V. Eccli. xxxiv. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia. Alleluja.

V. Ps. xxxvi. Non derelinquet Dominus sanctos suos: in æternum conservabuntur. Alleluja.

EVANGEL. *Ecce nos reliquimus, ex com. pro Abbat.*

Offertorium. Isai. 56. Adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ: holocausta eorum, et victimæ eorum placebunt mihi super altare meum.

SECRETA.

Accipe, quæsumus Domine, hostias quas tibi offerimus: et præsta ut, intercedentibus Sanctis tuis, libera tibi mente serviamus, Perdolentis Virginis Genitricis Filii tui amore inflammemur. Per eundem Dominum.

Communio. Joan. xv. Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat.

POSTCOMMUNIO.

Cœlestibus relecti mysteriis te, Domine, deprecamur: ut quorum festa percolimus imitantes exempla, juxta Crucem Jesu cum Maria Matre ejus fideliter adstemus, et ejusdem redemptionis fructum percipere mereamur. Per eundem Dominum nostrum.

PRO MARTYROLOGIO ROM.

Tertio Idus Februarii.

Etruriæ in Monte Senario Sanctorum Septem Fundatorum Ordinis Servorum Beatæ Mariæ Virginis, qui post asperissimum vitæ genus, meritis et prodigiis clari, pretiosam in

Domino mortem obierunt. Quos autem in vita veræ fraternitatis spiritus sociavit et indivisa post obitum populi veneratio prosecuta est, Leo decimus tertius una pariter Sanctorum fastis accensuit.

EX S. CONGREGATIONE INDULGENTIARUM.

Indulgentia pro oratione a clericis in sacris constitutis recitanda.

ORATIO.

Domine Jesu Christe, sponse animæ meæ, deliciæ cordis mei, imo cor meum et anima mea, ante conspectum tuum genibus me provolvo, ac maximo animi ardore te oro atque obtestor, ut mihi des servare fidem a me Tibi solemniter datam in receptione Subdiaconatus. Ideo, o dulcissime Jesu, abnegem omnem impietatem, sim semper alienus a carnalibus desideriis et terrenis concupiscentiis, quæ militant adversus animam meam, et castitatem, te adjuvante, intemperate servem.

O Sanctissima et Immaculata Maria, virgo virginum et mater amantissima, munda in dies cor meum et animam meam, impetra mihi timorem Domini et singularem mei diffidentiam.

Sancte Joseph, custos virginitatis Mariæ, custodi animam meam ab omni peccato.

Omnes sanctæ virgines, divinum agnum quocunque sequentes, estote mei peccatoris semper sollicitæ, ne cogitatione, verbo, aut opere delinquam et a castissimo corde Jesu unquam discedam. Amen.

SS. D. N. Leo Papa XIII in audientia habita die 16 Martii 1889 ab infrascripto Secretario S. Congregationis Indulgentiis Sacrisque Reliquiis præpositæ, omnibus, de quibus in præcibus, corde saltem contrito ac devote recitantibus propositam orationem Indulgentiam centum dierum, defunctis quoque applicabilem, semel in die lucrandam, benigne concessit. Præsenti in perpe-

tuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romæ ex Secretaria ejusd. S. C. die 16 Martii 1889.

✠ C. Card. Cristofori, *Præfectus.*

Alexander Episcopus Oensis, *Secretarius.*

LIBRARY TABLE.

REVUE DE L'ART CHRETIEN. Lille (Brouwer et Cie.) Tome VII, 4me. livr.

What a magnificent spirit of honorable purpose and faith there breathes out of the address to the readers of this "Revue" at the conclusion of its seventh year. Nothing of cant, no self-quotation, nothing of the brave weakness that waits for the popular intonation to shape its songs and prophecies to the reading public. Canon Corblet started out with the high purpose of securing for Christian art, its honored place in France; to direct towards it the aspirations of those who seek a loftier ideal than that which the study of the antique and of nature can inspire. And a faithful coterie of noble-minded artists have since then devoted their efforts to make known and appreciated those monuments of genius which arose out of the vivifying spirit of faith and the teaching of Christ. The "Révue" not merely reproduced the old specimens of archæology and ecclesiastical art, but it constituted itself the defender and guardian of the purity of contemporary art against the materialistic tendency which appeals without disguise to sensualism. Beautiful and attractive in form, the publication is not merely a lecturer, but a teacher of art. Having succeeded by strict adherence to its principles in establishing itself among those who could recognize its value, the publishers, with that rare spirit of generosity which one hardly meets with outside of Catholic France, devote the gain to the propagation of Christian art, by making the Quarterly a Bi-monthly Review, without any change in price, and without detracting from any of its former excellent features. We

wish it *entrée* among those of our clergy who could profit by its reading, for it seems not to have any circulation in this country at present. As we have no space to dwell on any of the articles in the current number, we give the contents, whence an idea of the scope of the publication may be gathered —Les épées d'honneur distribuées par les papes pendant les xiv, xv, xvi siècles (premier article), par Eug. Muntz.—L' Etendard de la Ste. Ligue à la bataille de Lépante, par C. Fernandez Duro.—Miniatures de François Clouet au trésor imperial de Vienne, par F. Mazerolle.—Un Missel de Marmoutiers du xi siècle, par L. A. Bossebœuf.—Etudes d'anaglyptique sacrée (premier art.), par l'abbé Ch. Didelot.—Les tapisseries des églises de Paris, par Jules Guiffrey.—Les statuaires, à Rome, par Mgr. X. Barbier de Montault.—L'art à Amiens vers la fin du moyen âge dans ses rapports avec l'école flamande primitive (premier art.) par C. Dechaisnes.—Mélanges.—Travaux des Sociétés Savantes.—Bibliographie.—Periodiques.—Index bibliographique.—Chronique.—Questions et Reponses.—(Planches et Vignettes).

LITERARISCHE RUNDSCHAU, Freiburg, No. 12.

Dr. Gutberlet defends with excellent tact and some humor the school of the so-called Neo-scholastics against the *furor antithomisticus* of an anonymous writer, Julius I. He shows that the latter is only partially familiar with the writings of such men as Kleutgen, Stoeckl, Schneider, etc., whom he undertakes to criticise. The author of the brochure *Was sollen wir glauben* barely escapes the charge of stating heresy on the subject of Transubstantiation, by being permitted to be obscure in the use of his terms, since he does not profess to be a philosopher, but styles himself "a country parson." There is also a critique from the indefatigable Bellesheim of *Ireland and the Anglo-Norman Church*, by Prof. Stokes. The book is said to be a well-drawn and more than usually fair review of the Irish Church from 1170-1509. The same critic reviews *The Holy Scriptures in Ireland One Thousand Years Ago*. Selections from the Würtzburg glosses. Transl. by Rev. Thomas Olden, vicar of Ballyclough—Dublin: Hodges.—Students of Assyriology will be glad to have their attention drawn to Fred. Delitzsch' Assyrian grammar, which is the most complete analysis of that mysterious tongue yet attempted. Reuther (Berlin) also publishes a library of all the cuneiform writings, comprising a full collection of Assyrian and Babylonian texts with Latin transcription and literal translation (German). The first part, containing the historic

texts of the old Assyrian reign, has already appeared. The rest follow in chronological order.

EPHEMERIDES LITURGICAE. Roma. No. 12.

The number opens with a Congratulatory letter of the Cardinal-Vicar of Rome to Fr. Mancini, Editor of the Ephemerides, in which he sets forth the importance of the labor undertaken by the projectors of the publication, in order to bring about a uniform practice in liturgical discipline. The Holy Father has also expressed his high satisfaction with the work done by the Congregation of the Mission, under whose patronage it appears. Although the Ephemerides are not, strictly speaking, the authoritative interpreters in liturgical matters, they nevertheless discuss on scientific grounds the doubts proposed, and if necessary refer them for final solution to the respective S. Congregations, with whom the right of decision properly belongs. The present issue contains among other things an able plea by Dr. Piacenza in favor of having the feast of St. Joseph, Patron of the Universal Church, raised to a Dupl. I cl. *cum Octava*. It appears not unlikely that the argument will take effect.

BOOK REVIEW.

ANTONII BALLERINI, E SOC. JESU, OPUS THEOLOGICUM MORALE in Busenbaum, Medullam Absolvit et Edidit Dominicus Palmieri ex eadem Soc. Vol. I., tractatus continens generales.—De actibus humanis.—De conscientia—De legibus—De peccatis, cum duabus appendicibus. 8^o, pp. lxxxvi, 687. Prati, ex officini libraria Giacchetti, Fil et C. 1889.

In his lectures at the Roman College Fr. Ballerini was wont to use as a text the Moral Theology of Busenbaum. The brevity, clearness, close logical connection of conclusion with principle, above all, the absence of anything savoring of the Jansenistic spirit in the Medulla, commended it to his theological temper. It was his intention to fashion his notes into a complete treatise, but death came ere he could carry out his design. To Fr. Palmieri, at one time his pupil, and afterwards associate professor, were entrusted his MSS., with the commission of arranging and perfecting the proposed work. We have the first part of the result in the

volume before us. Busenbaum had not written on human acts (nor on the first part *de jure et justitia*.) Fr. Ballerini arranged a compendium on this subject, and it, together with the treatises by the older theologian on conscience, laws, and sin, are given in the present work, the elaborate commentary following each paragraph of the text. There were also some *lacunæ* in the author's MSS. These have been supplied by the editor, asterisks designating their source.

Fr. Ballerini is well known to students of Moral Theology by his notes to Gury's compendium. In the latter commentary we admire in him the keen critic, the crude polemist. In the *Opus Morale* he appears as the Moral Theologian in the exact sense of the term. The principles of Moral Theology are divine revelation, natural, civil, ecclesiastical law, and the doctrine of men whose works prove them to have been gifted with those qualities of mind and heart which enabled them to induce from first source those truths in whose evolution the moral science as such exists. Amongst these great minds are the Fathers St. Thomas, Suarez, De Lugo, St. Alphonsus, etc. It was Fr. Ballerini's aim to draw his teaching from these pure streams. "In toto opere illud sibi constantissime proposuit, ut Theologiam Moralem ad veteres et purissimos fontes revocaret, unde profecta est, eamque idcirco exigeret secundum magisterium summorum Theologiæ luminum et præsertim S. Thomæ, cujus doctrinam qualibet in quæstione, quam S. Doctor attingit, fideliter refert." (Præf. vii). In citing his authorities, he is careful to give the context in essential fulness (and with scrupulous exactness—no small merit on such a subject—for, as Fr. Palmieri pleasantly observes—non perinde est, pro aliqua amplectenda opinione sive auctor tibi sit S. Antoninus, sive Antoine). In this respect his work is in some measure not unlike that of the great Petavius. But whilst setting forth his wealth of extrinsic argument, it is mainly because of its inherent strength, and whenever the latter quality is not cogent, its deficiency is clearly pointed out. An instance of critical sifting of authorities may be found in the author's treatment of the nature of morality, and more especially as regards the moral indifference of human acts (pp. 75, 117). Fr. Ballerini deals, of course, exhaustively with the question of probability in the body of his work, (pp. 164–229) and in the elaborate appendix, "De genuina S. Alphonsi sententia circa usum opinionis probabilis."

To illustrate his method by extracts from these closely woven portions of his work were unjust. To abridge would be to mutilate them. We

might venture on an example from his pages, on the obligation of human laws. Busenbaum's text is cited and explained. It suggests the famous question as to the existence of purely penal laws. All theologians admit such laws, when they are known to have been the object of the legislator's intention. In this case his enactments do not *per se* bind the conscience "ad vitandas transgressiones, sed obligant utique in conscientia solum ad subeundam pœnam." The criterion whereby a merely penal law may be discerned is the form of the law expressing the sanction: e. g., Qui hoc fecerit, subeat eam pœnam, etc.—custom and general opinion aid in their interpretation. "Hinc quando agitur de legibus ejusmodi, deficit regula, quam cum aliis S. Alph. proponit N. 145, ut scil. gravitatem obligationis desumamus ex pœnæ gravitate . . . Ita gravissima est pœna captivi bellici, si fugiat; nec tamen per se tenetur non tentare fugam." The Salmanticenses, De leg. c., ii., n 53, give as an example of a penal law that which binds a sentinel, sub pœna mortis, to remain at his post. "At cum mica salis id est intelligendum. Nam tempore belli ac communis periculi nescio, an quis concessurus sit, legem custodiendi muros esse pure pœnalem."

Theologians discuss the question whether human laws (civil especially, whose matter does not fall under the natural, the divine positive laws, etc.) called *mixed* bind ad culpam. "Dicuntur mixtæ quæ pœnam simul imponunt et præcipiunt: quod patet, si addantur verba imperium jussum, præceptum significantia."

S. Alphonsus first cites the opinion of those who, following Navarrus, deny or seem to deny the obligation ad culpam (*ad pœnam æternam et temporalem*) of these laws. He then decides against this negative opinion, "Ratio, quia nullum esset discrimen inter *legem mixtam et mere pœnalem*. Deinde frustra præcipere videtur superior, si non velit ad culpam obligare."

"Verumtamen," says Ballerini, "hæc quæstio non videtur sic generaliter in alterutram partem definienda. Ratio, quia utrique parti aliquid videtur concedendum et reipsa falso affirmaremus, nunquam in conscientia obligare has leges, si adjunctam pœnam habeant. Nam reipsa vix *lex aliqua civilis* sanctione caret, et sic nulla obligaret in conscientia. . . ."

There can hardly be any doubt regarding the ancient custom of interpreting certain laws as not binding in conscience. Moreover, if the measure of obligation were to be sought in the interior of the legislator, we should have to concede that this norm is often extremely uncertain,

“maxime ætate hac nostra, quando regimen civile habetur ceu omnino separatum a foro conscientiaë.”¹

“Nec pariter valde firma est ratio S. Alphonsi, petita ex formulis verborum. Nam si reipsa constaret, tunc velle conscientias ligare legislatorem, cum præceptivas formulas adhibet, has vero formas eum omittere, cum vult solum obligare ad pœnam, aliquid *forte* ea ratio concluderet. Sed cum non constet, hanc regulam a legislatoribus servari, eo ipso neque constat, quod S. Alph. supponit, pœnales a mixtis distingui per diversas illas formulas.”

We must therefore look for some other norm of obligation. And in the first place it is unnecessary to recur to the intention of the legislator, for such intention may be lacking “et saltem negative se habere potest legislator, nihil scil. de hoc cogitans.” Moreover, all must admit that the necessity of observing the laws required in certain circumstances by social order and the common weal is such as to give rise to moral obligation, “postulante scil. Deo, auctore naturæ et ordinis.” Hence we may find a standard of obligation in the matter of the law and in the relation of its matter to the attainment of the common good—the end of the law. Herein custom may be the best interpreter, as Navarrus observes. For, if the matter and end of the law be such that the good for which the law had been promulgated may be sufficiently attained by mere penal sanction, such law, e. g., those regarding custom duties, etc., plainly is not binding *ad culpam*. “Et sic ex consuetudine evadent leges mere pœnales, etiamsi formulæ sint simul præceptivæ. Secus vero dicetur, si leges proxime et valde conferant ad commune bonum, ad communem quietem et ordinem.”

The *Opus Morale* is evidently not a book for beginners, nor for those who wish to get a “bird’s eye view” of moral science. But the student who wishes to make thorough study of its subject-matter, who is willing to analyze principles, to follow the working out of their wealth of conclusions, to compare patiently the thoughts of great minds, will find Fr. Ballerini’s *Opus Morale* probably the clearest and most comprehensive work that has yet been published on the science of Moral Theology.

I should like here to touch upon a point which is of general interest. It frequently occurs in this country that, husband and wife having separated from each other, a doubt is raised by one party whether the other be still alive. As the priest would require sufficient testimony to

¹ On these two points Navarrus appears to rest his opinion.

prove the death of the absent party, before sanctioning a new marriage, the latter is contracted before a civil magistrate or minister. Afterwards one or both of the newly married couple come to confession. What are we to say to the guilty party? What to the other in case he or she found out only after the marriage that the first husband or wife of his accepted partner may be still alive? What if both parties were doubtful before contracting, and entered marriage with that doubt? P. Konings, in his *Compendium*, n. 1574, qu. 6, answers the question: "An liceat conjugibus uti matrimonio, si post nuptias initas dubium probabile de aliquo impedimento oriatur," by saying: "Affirmative, dubio *post debitam inquisitionem* perseverante et matrimonio bona, imo satis probabiliter dubia etiam fide inito. . . . *excipe* . . . b) casum dubii de morte prioris conjugis, idque, ut S. Alph. VI., n. 904, 906, contra alios docet, sive nuptiæ sint initæ cum *bona fide* sive cum dubia fide" . . . Here is a difficulty. Dubitans de morte prioris conjugis ergo nunquam nec etiam casu quo dubium exortum sit post nuptias bona fide celebratas posset petere, reddere autem tantum si altera pars in bona fide petat—casus admodum rarus! But let us carefully compare the teaching of St. Alphonsus in the passages cited and see what Aertnys says. The latter asks (pag. 102, n. 30): An dubius de valore matrimonii possit petere debitum, si adhibita diligentia dubium vinci non potest? He answers: 1. Si matrimonium bona fide contractum fuit, communissime et probabilissime affirmatur. He makes no limitation as regards a dubium exorians circa mortem prioris conjugis. Nor does St. Alphonsus restrict his opinion here (n. 904), as we should have expected him to do if he had intended to deny the jus petendi on account of a dubium superveniens de morte prioris conjugis to the party who entered matrimony bona fide; for it is of this dubium that St. Thomas speaks when he maintains the opposite opinion. It may be objected here that in the above passage (n. 906) he says expressly: sive nuptiæ initæ sint cum *bona fide*, sive, etc. Very true. But the bona fides does not of necessity exclude the dubium ante nuptias. Experience teaches (and Lehmkühl cites Lacroix in favor of the same, n. 844) that a person may have doubts about the death of a former husband or wife and still enter marriage "bona fide . . . Dubitans ex probabilibus argumentis utique aliquando potest bona fide nuptias celebrare, scil. ignorans majorem certitudinem ad hoc requiri." (Lehmk. loc. cit.) There is no doubt, then, that the text of P. Konings in this place needs correction in the sense of P.

Aertnys' interpretation. And the able successor of the former, P. Kuper, whom death has also recently taken from us, remarks this fact in a note in the seventh edition of P. Konings' *Compendium*, of which he became the editor.

2. Si matrimonium mala fide, i. e., cum dubio de morte prioris conjugis initum est, tum pars dubia et manens dubia non potest petere, quia tunc prævalet jus prioris matrimonii. (Aertnys, loc. cit.) Ergo si uterque ita matrimonium init, neuter potest petere. This will serve to elucidate the matter for those who may be in doubt. I would suggest, however, that, in order to present the text of St. Alphonsus at n. 906 in a just light, the thesis might have been stated somewhat differently from P. Aertnys' manner. It would have been more to the point to put it in this form: Si matrimonium cum dubio stricto antecedente, etsi forsan cum bona fide apud nuptias, initum est, tum . . .etc.—We may aptly conclude this critique of P. Aertnys' excellent fascicle by repeating the words of P. Lehmkühl (*Theol. Mor.*, Ed. 4, vol. II., p. 795), who speaks of Aertnys' *Theologia Moralís* in the following appreciative terms: "Opusculum omnino lucide et moderate compositum, dignum est, quod cum magna laude commemoretur."

J. P.

THE RESPECTIVE RIGHTS AND DUTIES OF FAMILY, STATE AND CHURCH IN REGARD TO EDUCATION. By Rev. James Conway, S.J. Second Edition. New York & Cincinn.: Fr. Pustet & Co. 1890.

This brochure has been highly recommended by competent critics, and that must be gratifying to the author. But good thoughts and sound views on so important a subject, put into this form, do not fulfil their mission by receiving the meed of praise due to the ability and industry of a conscientious author. If we are alive to our needs, and would remedy them speedily, and save ourselves much mutual misunderstanding and jarring, then pamphlets like this are our weapons. We agree that we have no time to read books, and the papers fail to satisfy us on the subject, as they deal with facts rather than with principles. Hence we would say, read an essay like this, read it again; there is time enough in the waiting room or on the railway; read it with a friend and exchange thoughts of a practical character, which will make the thoughts an action; have it read to the young men in their literary gatherings; spread it

broadcast among intelligent and reading people, for this is disseminating true views of education and liberty. Then we may enter society and find that our Catholic laity have correct views of the state of the question, and will readily prepare the way for and help in our efforts to raise schools, not by driving our people into them, as has been said we do, but by making them conscious of their rights and duties, and anxious to obtain the privileges of a Catholic education. It is a sad fact that men like the Hon. Zachary Montgomery should have been struggling for years, single-handed and—we are not exaggerating or guessing—with no greater opposition than that which has come to him from the want of understanding on the part of those whom his noble efforts were designed to benefit first and foremost. There is no better method of righting our position than that of spreading constantly and everywhere by means of brochures the principles that underlie the burning questions of the day. These include not only the topics of school, of labor, of temperance, but also the everlasting falsehoods manufactured by anti-Catholic bigotry, which is hydra-headed, and will not—alas! cannot die.

THE SPANISH INQUISITION. By Rt. Rev. Joseph Dwenger, D. D., Bishop of Fort Wayne. New York, Cincinn., Chicago: Benziger Bros. 1890.

Although the subject of the Inquisition has a somewhat trite sound about it, its discussion, with a view of keeping the historic facts in the case before the reading public, can never be superfluous as long as anti-Catholic prejudice continues periodically to revive an error and a slander which has, unfortunately, received support from writers who hold high rank as literary historians. We would not abuse Prescott, though he does great injury to us by his want of just discrimination in a matter which, we cannot deny it, has something of the air and gesture of truth, as against the Church, about it. He did not, after all, mean to pose as the critical historian, which rôle Mr. Henry Charles Lea has lately chosen to impersonate. The latter, being professionally in the way of books, had the fortune, good or ill, to gather much printed matter on this as on other subjects. From the endless variety of things said about the Spanish Inquisition by different men in different languages, he makes a judicious choice, places the names which he calls original sources, together with frequent citations in foreign tongues, at the bottom, corresponds with some gentlemen abroad who must send him something

from the "archives" which has never appeared in print before, suggests here and there that he really admires the old Latin Church, about which he knows so much, and—behold, the newspaper critics, who are wise in their generation, hail the advent of a new work printed by a very respectable firm, and coming from a scholar equally erudite and impartial. Alas, what tragedies the world enacts with cap and bell, and all to save its bit of earthly vanity! Mr. Lea's work is a sham and a libel. Nevertheless, our school-book-makers, the essayists, the novelists, and the so-called well-read Salon people will copy after this pattern and pass off the counterfeit of all real worth, because they know no better, and sometimes Catholics have no answer to make to the charge so lightly preferred against their Church and faith because not enough of correction is put in their way. For this reason books, and especially pamphlets of the kind before us, are exceedingly useful, if they contain no over-statements of fact. In some cases we may be perfectly sure, from our knowledge of the methods which faith suggests and the Church invariably makes use of, that certain things are true, yet we could not prove them to those who are outside of Catholic influence, because the material facts to establish a legal proof happen to be missing. Under such circumstances we think it wise to withhold them, or else to state them merely for what they are worth. There are a few such facts connected with the history of the Inquisition.—We recommend the reading of this pamphlet, and would suggest similar ones from equally competent hands to expose other oft-refuted yet never discredited historic falsehoods making against the Catholic Church.

FASCICULUS THEOLOGIÆ MORALIS tractans I. de occasionariis et recidivis. II. de usu matrimonii, juxta doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiæ, Auctore Jos. Aertnys, C. SS. R., Theologiæ moralis et S. Liturgiæ professore. Editio quarta.—Tornaci: Casterman, 1888. (pag. 118.)

Father Aertnys has held the chair of moral theology at the College of the Redemptorist Fathers in Wittem (Holland) for over twenty-five years. He published the above two tracts first in 1881, but they were subsequently incorporated in the "Theologia Moralis" by the same author (Casterman, Tournai, 1886), which latter work was highly and universally recommended by theologians through the press, both in Europe and America. This speaks sufficiently of the worth of the two tracts, which

have passed through four editions, separately printed because of their extreme importance to the practical theologian.

Of the subject treated in the first tract, St. Alphonsus (Praxis Conf., n. 63.) speaks as follows: "Maxima confessarii cura debet esse se bene gerendi cum iis, qui sunt in proxima occasione peccandi aut in vitiis consuetudinarii aut recidivi. Hi sunt duo scopuli in quos major confessariorum pars impetunt et deficiunt." Our author contents himself to lay down in a clear and well-defined manner the principles of St. Alphonsus, without entering into the old controversy as to their interpretation. He is satisfied with the sentence of Leo XIII, who says: "Tutam plane præbet normam quam conscientiæ moderatores sequantur." (Leo XIII, 28 Aug., 1879. Cf. Acta S. Sedis, XII., pag. 273.) Moreover, the Jesuit Father Desjardins, who undertook to examine the question in detail, has stated his decided opinion that the doctrine of St. Alphonsus regarding *Recidivi* differs only apparently and not in reality from that of the older theologians (Cf. Katholick, Bd. LVI., pag. 613, where the Revue des Sciences Ecclésiastiques is cited). Hence the opinion that the teaching of St. Alphonsus in this matter savors of rigorism and can find no just application in our own day is wholly unwarranted, as Berardi in his "De recidivis et occasionariis" (Ed. 2, Faventia, 1877, Introd. n. 3.) rightly remarks. Fr. Aertnys has taken advantage of this eminently practical and timely work of Berardi, and hence it cannot be said to be inapplicable to our conditions, which hardly differ from those of Holland.

The second tract touches a subject in regard to the treatment of which our moral theologians have been much criticised by Jansenists old and new, and St. Alphonsus is made to be a sharer in the general condemnation. Every one conversant with the requirements of the care of souls knows how necessary it is that this matter de usu matrimonii be studied, and that in doing so the latest results of physiological science should be taken into consideration. P. Aertnys not only brings the explicit teaching of St. Alphonsus well and logically arranged, but also takes note of whatever useful light modern research has thrown upon the subject. He cites the decisions of the S. Pœnitentiaria which have reference to the matter. He makes use of the best possible authorities on the subject, such as Capellmann, the well known "Disputationes physiologico-theologicæ" by A. E. (Alph. Eschbach, Rome?) Parisiis 1884, the Casus conscientiæ of Paul Villada, S. J., Paris, 1887, etc. The answer "Negative" of the S. Office, Feb. 3, 1887, to the question, "An ma-

trimonium mulieris per utriusque ovarii excisi defectum sterilis effecta, sit impediendum?" is cited on page 99 to settle a doubt which is becoming daily more practical. The matter was treated in extenso some years ago in the *Nouv. Revue Théologique*, Vol. XVII., pag. 304, to which we would refer the interested reader. The question "quoad matrimonium exciso utero mulieris," as it occurs in the operatio Porro, is not mentioned by P. Aertnys, but the answer is self-evident and, according to the above mentioned decision, also "negative." (Cf. *Lehmkuhl*, II., n. 835, ad 4.)

On the same page (n. 25) we read: "Conjux obstrictus voto castitatis non potest petere debitum; debet tamen reddere." The question naturally rises: "Si tamen petit, quid tum? teneturne alter reddere?" The answer is found on page 105, n. 34, viz., "alter potest et debet reddere, præmissa correctione fraterna, si profutura speretur. Ita ex sententia probabiliori." Here, it seems to us, P. Aertnys might have also given the contrary opinion, which St. Alphonsus, VI., n. 944, expressly cites as probabilis, and which would serve to extend the range of freedom, advantageous under the circumstances. It may be that the author did not consider the opinion as cited by the Saint in the light of *solide probabilis*, because in his "Homo Apostolicus" (tr. 18, n. 46) St. Alphonsus says: "prima sententia cum Pontio, La Croix et aliis paucis tenet, non licere ei reddere. . . . sed communis et probabilior sententia docet, posse et teneri ad reddendum, quia vovens retinet jus ad petendum. Upon comparing the last edition of the large opus of St. Alphonsus with the second I find that no change has been made in the passage referred to (n. 944), and that the final decision of the Saint on this point must be looked for in his "Homo Apostolicus," which appeared later. In the *Monitum*, which he placed before his *Theologia Moralis*, the holy doctor says: "Quando unam ex sententiis probabiliozem appello, nullo judicio dato de probabilitate alterius. . . . non propterea intelligo eam probabillem dicere, sed judicio prudentiorum remittere." Hence it is evident with what thorough care P. Aertnys has studied and prepared this tract, giving here the true teaching only of the holy Doctor. P. *Lehmkuhl* does not mention the second opinion given in the *Moral Theology* of St. Alphonsus, and appears to endorse the one mentioned as probabilior as the only correct one (Cf. *Lehmkuhl*, II. n., 854).

A LUCKY FAMILY and **Don't you wish you knew us.** By Marion J. Brunowe, Author of "Seven of us." A. Riffarth. 1889.

These stories are told in a happy style and with a vivid realization of

what goes on in the heart and mind of the child. There is, too, in them a genuine and sensible Catholic tone. We notice with particular pleasure that the young authoress dedicates her second, as she has done her first book, to the Religious to whose care she owes her training, and who appear to have given her the first impulse in the laudable direction which she pursues. Writers for our Catholic young people who can wholly be trusted to sow only good seed into the fertile soil of the child's heart are rare enough, and deserve all possible encouragement. We presume that Mr. Riffarth would have ventured a little more to make a thoroughly handsome edition of these admirable stories, if he could have reckoned with certainty upon a ready sale. For this reason we bespeak for the book a generous encouragement, so as to allow Miss Brunowe not only to continue her work of writing, but to command also that style in publication which is by itself an education for the young readers, and which would be the most appropriate advertisement of the excellent matter contained in the pages. We are glad to hear that Rev. Fr. Hudson has secured the services of the authoress for the "Ave Maria."

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

D. LUIGI TOSTI, Benedettino Cassinese. SCRITTI VARI, vol. II.
Roma: L. Pasqualucci, editore. 1890.

HANDBUECHLEIN zu den "Anfangsgruenden der Katholischen Lehre" fuer die Kleinen Schueler (1-3 Schuljahr). Von St. D. Reger, Kath. Stadtpfarrer.—Regensburg, New York & Cincinn.: Fr. Pustet. 1889. pr. 55c.

GESCHICHTSLUEGEN. Eine Widerlegung Landläufiger Entstellungen auf dem Gebiete der Geschichte. Neunte Auflage.—Paderborn: Ferd. Schöningh. 1889.

THE PRACTICE OF HUMILITY. By His Holiness Pope Leo XIII, Translated by Rev. J. F. X. O'Connor, S. J. Second edition.—New York, Cincinnati, Chicago. Benziger Bros.

ORATIO in Dedicacione Catholicæ Universitatis Americæ habita a Jos. Schröder, SS. D. N. Leonis XIII cubicul., S. Theol. et Phil. Doct., Theol. Dogmat. in Acad. Washingtoniensi prof. ord. et facult. Theolog. Decano.—Washingtonii: Typis W. H. Lepley. MDCCCLXXXIX.

A M E R I C A N
ECCLESIASTICAL REVIEW.

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FROM SEPTUAGESIMA TO PASSIONTIDE.

The ecclesiastical year is divided into three great periods. They correspond to the threefold character of the Messiah, and show forth the prophetic, the sacerdotal, and the royal office of Christ in His Church. Easter, with its cycle expressing the priestly dignity of the Son of man, is the greatest of all the feasts, and dominates, so to say, the movement of the entire year. This not only in regard to the liturgical observances, but in point of time also.¹ The joy and triumph of the resurrection of Our Lord are preceded by His manifesting the

¹ In the early days the calculation by which Easter, and accordingly the beginning of Lent, was fixed, became the recognized duty of the Bishop of Alexandria. The Egyptians were held to be well skilled in astronomical and mathematical science, and the Roman Pontiffs received each year notice of the day on which Easter would fall. On the feast of the Epiphany the Archdeacon, vested in cope, ascended the pulpit and announced the days on which Septuagesima, Ash Wednesday, Easter-Sunday, the diocesan Synod, Ascension, Pentecost, Corpus Christi, and the first Sunday of Advent would occur. This was done in the manner of a solemn chant, similar to that of the Prefaces. The formula is still retained in the Roman Pontifical and begins: Know ye, dearest brethren, that, as through the Divine mercy we have rejoiced in the birth of Our Lord Jesus Christ, so we announce to you likewise joy on account of the resurrection of the same, Our Saviour. Cf. Pontif. Rom., pars III., De publicatione festorum mobilium in Epiphania Domini.

scope of His mission. He is the Atonement, the Victim, for the sins of man. If before Septuagesima the gospels of each Sundays present Him in His public life, it is as teacher explaining the meaning of the Kingdom of heaven, or as the wonderful prophet who cures the infirmities of the Children of Israel, and stretches his kindly hand out to the stranger. His life so far spoke of humility and beneficence. Henceforth it speaks of humiliation and sacrifice, to end with the oblation in Gethsemani, then the consecration in the cenacle, the elevation on Calvary. And whilst He is the Sacrifice He is also the High Priest. After the elevation there will be the Holy Communion. When the Son of man shall be lifted up on high, then He shall draw all things unto Himself. "By His own Blood, entered once into the Sanctuary, having obtained eternal redemption,"¹ He will bring back the poor children of men into the communion with their heavenly Father; will open the gates of Paradise not merely for the Patriarchs of old but for the countless heirs to be born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."² Thus we see the priestly character of Christ pictured in the Easter-cycle of the ecclesiastical year.

The preparatory season leading up to the central point, the elevation on Golgatha, divides itself into three periods. First that of reflection, from Septuagesima to Ash Wednesday. Some writers have called it the time of vocation, because it represents Our Lord as inviting His followers away from the profitless vanity of the world and instructing them in the secret of His ways. Thus on Septuagesima Sunday we hear Him relate the parable of the laborers. "Why stand ye here all the day idle? Go ye also into my vineyard." He will give them what is just, but He will also act out the full liberty of His generosity. On the following Sunday of Sexagesima He speaks of the word of God, how some will hear and others despise it. Some will not understand it because

¹ Heb. ix. 12.

² John. i. 13.

of the hardness of their hearts, "but to you it is given to know the mystery of the Kingdom of Christ." And the keynote of His teaching is: Listen ye who have ears. Let the seed fall upon a good (in corde bono et optimo) heart and bring forth fruit in patience. Patience is the virtue in which every follower of Christ will preserve his soul.

The epistle of this Sunday deeply impresses this lesson. "Brethren, gladly suffer." It puts before us St. Paul, to whom this Sunday seems especially dedicated,¹ as the apostle of patience. "Thrice was I beaten with rods. Once I was stoned. Thrice I suffered shipwreck. A night and a day I was in the depth of the sea. In labor and painfulness, in watchings often, in hunger and thirst,"² etc. Then follows Quinquagesima. Our Lord takes the Twelve apart. He tells them plainly how what the prophets had foretold of the Messiah of old shall be fulfilled in Him. He shall be betrayed into the hands of the gentiles, mocked and scourged and spit upon; and after they shall have scourged Him, He shall be put to death, and on the third day He shall rise again.³ But strange to say, they do not understand Him. And then, as if to reprove them by His action, He passes with them along the road to Jericho, where they find the blind man, whom He cures, because of his exceeding great faith. Thus finishes the preparatory season of the Easter cycle and brings us to the Eve of Lent. Meanwhile the office of the Breviary points out the necessity of a change of life. The lessons of the Scripture are taken from the First Book of Moses. There must be, as it were, a new creation; the old man with his worldliness must give place to the new man in thoughtfulness and recollection of his true and ultimate end. In harmony with this idea, the Church assumes gradually the garment of penance. Purple, a blending of the martyr's red and the somber mystery of black, tells from her altars on Sunday

¹ The prayer of the Mass is in honor of St. Paul, teacher of the gentiles.

² II. Cor. xi, 25-28.

³ Cf. gospel of Quinquagesima.

that she meditates sacrifice and sorrow. From time immemorial the three weeks before Ashwednesday have been set aside for devotions of reparation. The enjoyments of the bacchanalia are to give place to the exercise of works of piety. Benedict XIV¹ ordains that three days of devotion to the Bl. Sacrament be kept successively in all the churches. He grants special indulgences to those who participate in these pious exercises, in order that the people may be prepared for the rigors of Lent, which is to be a time of active penance and mortification.

Lent begins the long fast of forty days. The number forty is itself significant of penance. The Deluge, the wanderings of the Israelites in the desert, the atonement of Ezechiel for the house of Juda, the fasts of Moses, of Elias, of our divine Lord Himself, all are counted by this mysterious number. In the law of abstinence the Church aims at the simultaneous purification of body and soul, as is expressly set forth in the prayer on Saturday before *Quadragesima*: "*hoc solemne jejunium, animabus corporibusque curandis institutum.*" All ornaments except the crucifix and candlesticks are removed from the altar. The organ ceases to play at the ordinary solemn service. The deacon and subdeacon do not assume the dalmatics (*dalmatica* and *tunicella*) because these are called in the language of the Church "garments of joy." They wear the purple chasuble, but folded in front, as a distinction between the celebrant and the ministers. Only on exceptional festivals and on the fourth Sunday of Lent there is a brief interval of joy amid this season of penance, as shall be explained further on. The offices of Mass and Breviary become more definite in their appeal to enter into the spirit of recollection and penance. Hitherto we daily celebrated the feasts of saints, and the office of the week assumed its character from the preceding Sunday. Now each day has its own history, connected with the leading thought of atonement. Even when the office permits the

¹ Bullar. M. XI., 213.

celebration of the feast of some saint,¹ a prayer of the particular ferial is added, and the gospel at the end of Mass is not that of St. John, as at other times, but one especially set apart for that day. The epistles and gospels of each day stand to each other in the relation of prophecy and fulfilment. Hence the former are not taken from the New but on the whole from the Old Testament. The antiphons of the Benedictus and Magnificat in the daily office are taken from the gospel. Thus all thoughts are directed towards one and the same end. Instead of the prayer "ad libitum" in the Ferial Masses outside of Lent, which the celebrant was free to choose and thus express his own individual needs and desires, he now prays in the name of the Church "pro vivis atque defunctis." And to express furthermore the character of sorrow and humiliation in the liturgy of this time, a prayer "over the people" is added to the customary number; and this prayer is preceded by the invocation: "Humiliate capita vestra."

This is the attitude of the Church at the beginning of Lent, and her head bends lower, and her sorrow becomes more expressive as she goes on towards Passiontide. But she must bring home the meaning of it all to her children. She calls them together on the first day, and strews ashes upon their head, and bids them remember death and the mouldering dust to which the body will return. It is as if she would encourage them to undergo more readily the mortification of fast and abstinence. But it is also in itself an expression of heartfelt repentance for sin. Thus did Thamar bewail her shame. Thus did Mardochai show the anguish of his mind. Thus did the Ninivites, from the greatest to the

¹ Formerly the celebration of all feasts of saints was prohibited during the entire season of Lent. At present they are only excluded in Holy Week. In harmony with the leading thought which pervades this time of penance, and to give full scope to the devotion in honor of the passion of Our Lord, the Church sanctions the use on Fridays in Lent of certain offices celebrating some of the mysteries or instruments of the passion. In some dioceses, as with us in the United States, these offices *ad libitum* have become obligatory.

least, turn away the fierce anger of God, and Corozain and Bethsaida might have been spared the accomplishment of the awful prophecy of their doom from the lips of the meek Son of God. As the strewing of ashes upon the head was a public acknowledgment of sin, the use of the ceremony was in former times confined to those who had given public scandal, and were to be separated from the communion of the faithful by a solemn act which took place at this time. Those who submitted themselves to it gave thereby proof that they were not contumacious, but recognized their offence. The Roman Pontifical describes the ceremony. Those who on account of great crimes were obliged to do public penance, came together in the cathedral church on this day (Ashwednesday) about the third hour. They are clad in penitential garments (*vilibus vestimentis*) and barefoot. After the recitation of the office they are led forth into the circle of the assembled clergy, near the door of the church, where they prostrate themselves upon the ground. In the meantime the bishop, vested in purple, with mitre and staff, approaches and places ashes, which he has previously blessed, upon the head of each penitent, saying the well known words: Remember, O man, that thou art dust, etc. Then the bishop blesses robes of sackcloth, and covers the head of each penitent with the same, reminding him that there is mercy with the Lord, who thus helps fallen man by the discipline of penance. Then he intones the antiphon: "Remember not, O Lord, our sins, etc.," whereupon the whole congregation prostrate themselves, together with the penitents, and recite aloud the seven penitential psalms and other prayers. After this all rise, and the bishop speaks to the penitents, reminding them how sin was the cause why our first parents were cast out of Paradise, and how they who had scandalized the faithful by their crimes were to submit to the same punishment. He then takes the foremost penitent by the hand and leads him out of the church, the rest following, amid the doleful chanting of a Response in which the sin of Adam and Eve and their

being cast out of Paradise are set forth. At the door the bishop again speaks to them, bidding them not despair but hope, to do penance in labor and fasting and prayer, and to return on Holy Thursday, when they will be again admitted to the bosom of their Mother, whom they grievously offended. The doors are then closed to them, and Mass begins for the faithful.—This is the origin of the ceremony of Ashwednesday, in which now every Christian participates. For the devotion of the faithful soon prompted many to present themselves voluntarily to the bishop in the company of public penitents, wishing thereby to humble themselves, to atone for their private sins and perhaps for those of their brethren, or else to lessen the feeling of shame among those who had incurred public censure. And the Church, approving of this spirit, gradually admitted all her children to this rite, and finally ordained that it be observed as part of the liturgy for priest and people. “Priests and the laity, men and women, shall have ashes strewn on their head on Ashwednesday,” says a decree of the Council of Beneventum, in the eleventh century. The origin and character of the ceremony show that its principal purpose is to bring the penitent to an acknowledgment of his sins and to proportionate satisfaction, or, in other words, to animate him to the making of a good confession, with works of penance, in order that he may be reconciled on Holy Thursday and receive worthily the Paschal Lamb in holy Communion. Sustained meditation upon the nature of that immaculate oblation in which Christ is at once priest and sacrifice, as plainly set forth in the liturgy of Holy Thursday and characteristic of this entire season, is calculated to insure the casting off of the man of sin and worldliness, and to make the heart a worthy receptacle for the sacred body of Christ, and with it for every grace which can insure perseverance. This meditation is expressed in the thoughts presented day after day during this holy season in the Mass and office. Blessed the man who, living in the midst of this inspiring atmosphere of holy thoughts, realizes

the spirit of the Church as she breathes it forth in her liturgy, and is able to present it to the faithful, who, without a guide skilled in the secrets of the divine Spouse, cannot grasp the beautiful meaning of the divine service. Let us briefly outline the principal thoughts underlying the liturgy as successively disclosed in the office of the Church from Septuagesima until Passion Sunday.

The fundamental idea expressed in the Mass of Ashwednesday is the devout resolution to begin and complete this time of penance in the spirit of Jesus Christ. Thursday: The reflection on death and how the Lord may avert the sting of it. "Take order with thy house; for thou shalt die—and Ezechias turned his face toward the wall and prayed to the Lord."¹ Friday: Repentance and works of justice will gain the mercy of God. Hence "cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings. Deal thy bread to the hungry; and bring the needy and the harborless into thy house. Then shalt thou call and the Lord shall hear."² Saturday: Trust in the Lord. He "will give thee rest continually and will fill thy soul with brightness—will feed thee with the inheritance of Jacob, thy father. For the mouth of the Lord has spoken it."³ And in the gospel we have the same thought, Christ watching His disciples from the shore as they struggle against the stormy waves. Then He goes to them, saying: "Have confidence, it is I, fear not."⁴

On the first Sunday of Lent (Quadragesima) the leading thought in the liturgy is the fight against temptation. The enemy, seeing the struggle of the soul away from the allurements of worldliness, presents the difficulties of the attempt, the sweetness of the pleasures abandoned, and the battle before it. St. Paul exhorts: "Brethren, now is the acceptable time. In all things let us exhibit ourselves as the ministers of God,

¹ Epistle.

² Isa. lviii.; cf. Epistle.

³ Ibid., Epistle.

⁴ Mark vi.

in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings." The Gospel presents to us Christ after His fast tempted by the devil, whom He overcomes, and how angels approach and administer to Him. Every day during the week repeats this thought in a peculiar way. The Good Shepherd watches over His sheep. Turn to Him in the midst of temptation. Keep close to the law, for it is that which gives a title to His friendship and protection. "Who is my mother and my brethren? Whoever does the will of my Father who is in heaven, he is my brother and sister and mother."¹ You have chosen the Lord. Follow Him without hesitation. "Dominum elegisti hodie—et custodias omnia præcepta illius."² The second Sunday of Lent gives us a glimpse of the reward and blessing which follow the valiant fight. Our Lord shows Himself to Peter and James and John for a moment, glorified, in the midst of Moses and Elias. So ravishing is the vision that St. Peter would remain there forever without a hut for himself, feasting his heart and eyes on the contemplation of that celestial beauty. But they must again descend. Follow the law. Guard humility. Drain the chalice of suffering. Remember Lazarus and Dives, for there will be just retribution. Despised like Joseph by his brethren, one day you will rule over them. All this will come to pass through Christ, the Son of God, with whom you are coheirs of a heavenly kingdom. These are the successive thoughts of each day in the second week of Lent. The third week takes up the thought of the preceding Saturday, and applies to the inner life what has been said of the outward life of man, who is to shun worldliness, observe the Law, and follow Christ in the sustaining of temptation and hardships. The motives which are to prompt us to follow Christ are no longer those of fear or satisfaction or reward, but those higher ones of charity. Grace establishes for itself a kingdom in the heart.

¹ Evang. Fer. IV.

² Epist. Sabb.

Its interior workings are indeed analogous to those which prompted us hitherto to follow Christ, but they catch deeper root, they completely undo the past with its germs of weakness and instability. They guarantee in a manner perseverance. Hence the fourth Sunday of Lent begins with an outburst of joy. Hitherto we followed the hard paths of the law and self-denial from a conviction that it was necessary to insure our salvation. Now, like the apostles, we begin to rejoice that we are considered worthy to suffer for the sake of Christ; for it is to make us children of His household. "I rejoiced in the things that were said to me: We shall enter into the house of the Lord."¹ Therefore "rejoice with Jerusalem, and be glad with her, all you that love her: *rejoice for joy with her, all you that mourn for her.*"² These last words contain the substance of what the liturgy teaches at this time. The joy of Lætare-Sunday is the joy of a lover who consciously makes a great sacrifice for the beloved one. The organ sounds forth her notes of expectant triumph. Flowers decorate the altar. The ministers wear once more the garments of joy (dalmatics), which, though they are of the color of mourning, betoken the undercurrent of a happy realization of victory and gain. This Sunday is also called *Dominica de rosa*: for it is on this day the "Golden Rose" is blessed by the Sovereign Pontiff, which he, according to ancient tradition, presents to some illustrious Catholic prince or princess. The words with which this beautiful emblem of joy growing out of sacrifice (thorns) is handed to the chosen recipient throw additional light upon the character of this season. "Receive from our hands the Rose, which signifies the joy of the twofold Jerusalem, namely, the triumphant and the militant Church. . . . take it, beloved child, that, more and more ennobled by every virtue, you may be as a rose planted by the riverside." Monday and Tuesday following, contrasting the Old and New Dispensation once

¹ Introit. Miss. Lætare.

² Ibid.

more, remind us of the abundance of graces which are in store for those who follow Christ Crucified. Wednesday of this week was from early times set apart for the examination of those who would present themselves for Baptism at Easter, and we see reference to this act in the liturgy of the day. "Be washed and be cleansed" are the words with which the second epistle begins, which seems to have been introduced especially with reference to this act. Thursday and Friday are devoted to impressing this idea, renovation and sanctification through the merits of the death of Christ. In the liturgy of Saturday we are invited to approach: "Sitientes, venite ad aquas, dicit Dominus."¹ Jesus speaks in the treasury-hall of the temple: "I am the light of the world." The Pharisees show their hatred, and He denounces their blindness, but "no man laid hands on Him, because His hour was not yet come."² Yet it is close at hand. The next step brings us to passion-tide, for the realization of which all the preceding days since Septuagesima have served as the gradual preparation.

THE NEGROES AND INDIANS.

AS time rolls on, there is more or less of danger that the annual collection for the negroes and Indians may begin to suffer. Not that the desire for the salvation of our less favored brethren will grow less; but rather that the feeling of having done our duty will supplant it. As yet the negro missions are an unploughed field. Up to this hour, in fact, the vast bulk of the negro race have never heard the Gospel from a priest's lips. We are enabled to lay before our readers a very satisfactory synopsis of the work now being

¹ Introit.

² Evangel.

carried on in the South, together with the hopes and conclusions expressed by Bishops in those parts.

STATISTICS.

DIOCESE.	NEGRO POPULATION.	CATHOLIC NEGROES.	CHURCHES.	PRIESTS.	BAPTISMS.		SCHOOLS.	PUPILS.	SISTERHOODS.	OTHER INSTITUTIONS.
					CHILDREN.	ADULTS.				
Alton		300	1	1			1	75	Notre Dame	
Baltimore	210,230	30,000	4	14*	400	92	10	1,100	{ 1 Oblates 2 Francis. 3 Holy Cross 4 N. Dame	See note [2].
Charleston, S. C.	650,332	900	2	1	39	24	1	112	Lay teach'rs	
Cincinnati			1				1			
Covington	75,000	93			5	2	1	200		
Indian Territory				2			2		Lay teach'rs	
Leavenworth	48,000	200	1	1	12	13	2		Oblates	1 Orphan'ge
Little Rock				1			4	217	Lay teach'rs	
Louisville	180,000	5,794	1	1	176	62	6	540	{ Sisters of Charity.	
Mobile	618,000	2,500	4†	1	77		4	135		
Nashville							1	200		
Natchez	652,221	1,726	1		43	98	6	294		
Natchitoches	150,000	15,000	2	1	165	5	2	115		
New Orleans	271,603	75,000	1		3,627	297	26	1,330	{ 3 Communi- ties Colored Sisters. Sisters of St. Dominic.	{ 74 Or- phans 24 Aged women. 1 Orphan'ge
New York				1	2					
North Carolina			2				3	335		
Pittsburg							1			
Richmond	700,000	550	1	2	28	39	8	401	Franciscans.	
St. Augustine	196,690	1,000			50	20	5	350		
St. Louis	125,900	3,700	1	1	155	65	4	199	Oblates.	
San Antonio	175,000	250	1		15	5	2	115		
Savannah	850,000	1,200	1	1	115	131	7	375		1 Orphan'ge
Wilmington				1			1			
Philadelphia		incomp.		1			1		{ Sisters of Notre Dame.	
Totals		138,213	25	31	4,907	853	99	6,093		

Speaking of a school for negro children, which he had just built in Cairo, Ill., the Bishop of Bellville goes on to say:

“A Sister of Loretto already instructs 55 to 60 children. This number is larger than we expected, and will increase, so that very probably we shall have to enlarge the school.”

South Carolina, as is well known, has a negro population far in excess of the whites, 650,000 negroes to about 400,000 whites. In that immense number only 900 negroes are Catholics; in other words, of 700 negroes in the Palmetto

* Josephites. † 90 per cent. Colored.

§ St. Jos. Seminary, 5 Seminarians; Epiphany Ap. College, 35 Students; Boys' Orphan Asylum, building; Girls' Orphan Asylum, 70; Foundling Asylum, 53; Academy, 50; Industrial School, 20.

State only one is a Catholic. The Bishop of Charleston, who is responsible for the spiritual welfare of South Carolina, regards the social, political, and religious separation of the races as injurious to the evangelization of the negroes.

Very cheerfully does Bishop Maes of Covington speak of the negro work in his diocese. True, there are only 93 colored Catholics in it, out of a negro population of 75,000. His words are here given :

“Our school for colored children, with a hall for Church services when needed, opened last September under the protection of St. Peter Claver. Three Sisters of Charity of Nazareth, Ky., teach the elementary branches, besides music and needle work to attract the children. The opening was very successful; within four weeks, two hundred and fifty children, clean, orderly, and respectful, *all Protestant but three*, and varying in age from six to sixteen, presented themselves. For want of proper accommodation, the Sisters had to send away a considerable number, restricting the attendance to two hundred.

“The city of Lexington, Ky., where our colored school is located, has built a beautiful brick public school (for colored children) within three blocks of our own. When our school had been in operation some three months, the colored Protestant ministers, urged and encouraged by others, notably by some New York Gospel Society, held weekly meetings and passed resolutions to the effect that parents should be compelled to withdraw their children from the Catholic school. This procedure has had some effect, the daily attendance being at present 180 boys and girls. But on the whole, the colored parents hold out bravely. Only three of the children are Catholics, but forty three attend Sunday catechism.”

Crossing the Father of Waters, let us look at the Diocese of Leavenworth, in which is a negro population of 48,000, among whom but 200 are Catholics, that is, 1 in every 240. Notwithstanding the odds, Bishop Fink is strenuously laboring to do something for those unfortunates. We quote from his letter :

“ If we could keep all our negroes that were converted, we would have a larger number ; but owing to their removing to other regions, we have not much of an increase to show. On the whole, however, the work looks more encouraging than before. Our negro school at Leavenworth, in charge of the colored Sisters of Providence from Baltimore, gives great satisfaction. At Topeka, the State Capital, we should build a church, the sooner the better ; and I would expect more conversions at Topeka than at Leavenworth, as the Catholic colored population forms the upper class among the negroes, and as our Catholics, now over 100, are very pious people. I have had no priest who could take charge of the colored congregation, and even if I had a priest, he would have to depend for his support almost exclusively on the poor Bishop.”

Leavenworth is far better off, however, than Little Rock. Catholicity seems not to have taken much root in Arkansas ; this is true of the whites, but particularly so of the blacks, but one of whom is a Catholic out of every 4,000 ; in other words, there are in the diocese 450,000 negroes, and only about 100 Catholics. Bishop Fitzgerald, while expressing his own hopes to be meagre, writes :

“ The teachers, who are brought into more direct contact with the colored children, have great hopes. We meet with opposition from preachers white and colored, from school-teachers, from the colored population, and in places from the whites ; and, I am sorry to have to add, from white Catholics. Many, I might say all, the colored people permit their children to be taught prayers and catechism. They generally refuse to let them be baptized. Among the less ignorant, prejudices are lessening. The children are delighted with their teachers, and proud of them.”

The next diocese, following the alphabetical order, is that of Mobile, which embraces the state of Alabama and West Florida. Over 600,000 negroes live in this diocese, of whom 2500 are Catholics. These live mostly on Mobile Bay, are a farming class, and of good morals. It is said that of the 10,000 negroes in Mobile itself, one half were baptized Catholics.

“There is no church, exclusively, for the colored people, but there are four churches in which 90 per cent. of the congregations are colored. A fifth church, or chapel, is almost completed at Molino, Florida, where nearly all the congregation (fully 90 per cent.) are colored. This will make five churches which may be said to be for the use of the colored people. Our only success, up to the present time, has been in bringing back to the Church many who had strayed away from the fold. We have not been able to attempt any more; and it will be some time before we are able to make any well-sustained effort for the conversion of the colored race. The best hope is through schools for the children.” (BISHOP O’SULLIVAN.)

As in Mobile, so in the diocese of Nashville there is as yet no church set apart for the colored people. Every desire is expressed for priests who will devote themselves to this neglected field. As elsewhere, schools are being founded in Nashville; with what results, the following extracts tell.

“We expect to find a larger building for our school in Memphis, in order to accommodate the girls applying for admission, and also to find room for a boys’ school. To judge from the eagerness with which they learn the prayers and easier questions of the Catholic doctrine, as also the spirit of the parents, we hope to have, in a comparatively short time, a class prepared for Baptism.

“These, as well as the few Catholics residing there, will form the nucleus of a colored congregation. In like manner, we intend to proceed in Nashville and other large places.” (BISHOP RADEMACHER.)

“There is a large and promising field here for a priest and school devoted exclusively to the negro. Our poverty and scarcity of priests—consequences of the war and yellow-fever epidemics, have prevented us so far from giving the necessary attention to the negro. Last week I baptized a blind negro, 40 years of age, who, after about two months of instruction, manifested a faith that was edifying, and an in-

telligence in learning the Catholic doctrine which was very encouraging." (V. REV. FATHER GLEASON, V. G., of Nashville.)

South of Tennessee, lies the large State of Mississippi. In it, more than in any other, the negro problem is of vital importance. More than a million negroes, we are reliably informed, live in this state; in fact, Mississippi seems to be the Mecca of our blacks. So great has become the scare in consequence of the increase of the sable race, that actually is discussed the question of turning over to the general government, at least for a time, that part of the state in which the negroes for the most part live. It seems a desperate move, but is evidence enough how serious the question of the negro has become. The following extract is from the letter of V. Rev. F. MEERSCHERT, Adm. of the See of Natchez.

"Every year we try to do a little more; and all our priests do the best they can for the colored people. If means and good religious could be had, a larger school and a little church for colored people would, I think, be a great success in Natchez. If priests could be spared and schools opened, there is no doubt that a great deal of good could be done.

"The greatest good can be done by religious teachers. Their influence is not only great upon the pupils, but soon the parents and relations will come around, commence to go to church, and, finally, begin their instruction in the Catholic religion. For two years we had a Sister of Charity (Emmitsburg, Md.) teaching our colored school in Natchez, and her influence was remarked at once. *The loss of the Sister, who was removed by her superiors, was a great detriment*, but we have good teachers, who do their utmost to keep up the good spirit. The visits of religious or priests to the colored people, when they are sick, have the best results. At that time they are very often neglected by their own, and very little cared for by others, except such as may have good friends among the whites.

"We visit the colored people very often in the hospital, and most of them die in the Catholic religion."

Once more crossing the Mississippi, the French Diocese of Natchitoches is entered. It has 15,000 Catholic negroes, who frequent the ordinary parochial churches. Notwithstanding this, separate schools are demanded, of which Bishop Durier writes :

“With regard to my colored schools, under the charge of the Daughters of the Cross and Sisters of Divine Providence, I have a certainty of success, as it is a fact that they do splendidly. With regard to the Isle Brevelle Convent, and the Clouterville Convent, which I expect to establish this fall, having the written permission of the Sisters of Divine Providence that they will next October send three Sisters to one, and three to the other, I have a moral certainty they will succeed as at Natchitoches and Fairfield.”

The State of Georgia is one that is very much spoken of as rapidly increasing, and making great progress. One aspect of its progress is most noticeable; viz. : the number of its negro population. We shall be surprised if this year's census does not show as many blacks as whites in Georgia. Of the negroes' spiritual welfare, Bishop Becker hopefully says :

“Well, I think we do much more now than barely hold our own. Yet those who are so very sanguine of great success should be slow in finding fault.

“An industrial school would do unmeasured good. Why not get some American or French religious community to help poor Southern Bishops in this work? I am sure, the negroes now fully appreciate our work, and I am pleased to state that there is nothing but good among our Catholics.”

Nearly ten years ago, the whole country rang with the well-deserved praises of a widow lady who built a church in San Antonio. She was not rich by any means, but still longed to share her Master's gifts with His less favored children. Of that church and school, in which this noble soul also teaches without any remuneration, Bishop Neraz writes in the highest terms. May Mrs. Murphy's example find many imitators!

Florida as a winter resort is prominently before the public. Its large negro population, about one half of the whole, are with a few hundred exceptions outside the Church. Of his hopes among them, Bishop Moore declares :

“The schools are doing well, and I have the best hopes from them in the future. I also hope for the very best results from separate churches for colored people in St. Augustine and in Jacksonville. It would not do to build a mean church. In order to attract the colored people I must have a better and handsomer church than any of those the Protestants have here now.”

In the Diocese of Richmond, very great success has attended the work for the negroes. Two years ago, outside of Norfolk, there were hardly a score of Catholics among the 750,000 negroes in Virginia. To-day there are in Richmond a church, an industrial school, and mission schools. In Norfolk a mission has just been opened. In Petersburg, Lynchburg, Alexandria, and Keswick, are schools, and the Catholic negroes are now over 600.

“In the Diocese of New Orleans,” so writes Archbishop Janssens, “are 26 schools for colored children, 6 of these managed by colored Sisters, 9 by white Sisters, and 11 by lay teachers. The aggregate attendance is 1330 school-children, besides 74 orphan children and 21 old colored women. With the official reports of the parishes of 3924 colored baptisms, I have calculated the total number of colored Catholics in the Diocese to be 75,000, which I think rather below than above the real number. Of this number, especially in New Orleans, many are Catholics only in name. The young men, from 18 until they marry, are nowhere seen at church in this city : few even of the married ever come to the sacraments. We have lost an immense number of colored Catholics in the city ; on careful information, I might say 20,000. The reasons are various : political commotions, secret societies, immorality, and especially the greater prevalence of the English language. As soon as our creole (French) popula-

tion (and we have few others) commence the use of English, they drift off into the Baptist and Methodist churches.

“The public schools are daily encroaching on the French language; not merely in the city, but it is beginning to be felt in the country parts also. With many of the colored creoles, French means Catholic, and English (or American, as they call it) means Protestant. What is to be done? We can do nothing without priests and money, and we have neither. It seems to me that we need priests who will exclusively occupy themselves with our colored people, especially the young, and particularly in the city; otherwise, we shall lose them more and more. If priests are a necessity, special churches are equally so. The 26 schools do much good; 1,330 school-children are not a bad figure, but it is not much compared to the 75,000 colored Catholics.”

North Carolina has less Catholics than any other State, aye, than most parishes in the country. It cannot claim 3,000 Catholics. But even there the courageous Benedictines, loyal to the traditions of their noble order, which evangelized Europe, are laboring strenuously for the negroes. Bishop Haid has already built a church for them and has opened several schools in different parts of the State.

Little need be added about our Indian missions. The same difficulties which meet the negro work attend the missionaries among the Indians. There is more halo, however, in laboring for them than for the blacks. The priest on the negro mission is ever between two fires: between the whites and blacks. The negroes are destined to become a great factor in our country. The greatest proof is the continued noise we hear about them. Dailies, Weeklies, Monthlies, Quarterlies, vie with one another in discussing the negro question. No small proof of its seriousness. The little cur along the street is unnoticed, but the strong mastiff is feared and watched.

There is no agitation in the country over the Indians' future: there is unceasing discussion of the negroes. While

the Church for centuries has been laboring among our red men, only within about two decades of years has she attempted anything for the blacks. The prospects of large conversions among the seven millions beyond the Potomac and Ohio, aliens far more in creed than in race, are brightening. This will be assured by the prospects of the Seminary and Apostolic College, recently started in Baltimore. St. Joseph's Seminary for the colored missions will, we hope, in time send out thousands of missionaries, while its feeder, the Epiphany Apostolic College, will not fail, with God's blessing, to provide worthy aspirants. The extracts given in this paper will enable our Rev. Pastors to make a favorable showing to their congregations on Quinquagesima Sunday and the following one, when the annual collection will be taken up. Any word of ours urging this matter would be superfluous. The clergy are too fond of their Master to allow so many millions of souls to famish because of means wherewith to break them the Bread of Life.—

M. GABRIEL COMPAYRÉ AS AN HISTORIAN OF PEDAGOGY.

1. *Histoire Critique des Doctrines de l'Éducation en France*, Par Gabriel Compairé. 2 vols. Paris, 1879.
2. *The History of Pedagogy*. By Gabriel Compayré. Translated, with an introduction, notes, and an index, by W. H. Payne. Boston, 1886.
3. *Les Jésuites Instituteurs de la Jeunesse*. Par Père Charles Daniel, S. J. 1880.
4. *Lehrbuch der Geschichte der Pädagogik*. A. Stöckl. Mainz, 1870.

I.

M. Gabriel Compayré seems to have given much attention to the subject of pedagogy. He has come to be a recognized authority, even amongst those who do not agree with his views, upon all matters pertaining to education. He has a

happy manner of putting things. He writes well. In 1876, he gave out in two volumes a book detailing the doctrines and theories of pedagogy—that is, such doctrines and such theories as it suited him to weave out of the original materials—from the sixteenth century down to the present time. The work was written with an air of judiciousness that won the approval of the French Academy. M. Gréard reported upon it favorably and enthusiastically, and it was crowned. But the judiciousness was only assumed. The small meed of praise sparingly doled out to any man or woman, system or institution knowingly Christian, was wrung from the author because he was conscious that among his judges were men truly learned and truly critical, who could not be imposed upon by grossly palpable misstatements. Withal, palpable misstatements abound.

The volume which Mr. W. H. Payne has translated is a later work, and certainly no improvement upon the larger and earlier one. It is simply a condensation of all the bile and virulence and hatred for everything Catholic therein, but ill concealed beneath a tone of philosophic moderation. It is the expression of extreme partisanship adapted to the audience for which it was prepared. No longer speaking to a dignified body of learned academicians, but addressing students who are taught to hate clericalism in all its forms; who are in training to profit by the laicization of the schools of France, and supplant religious teachers throughout the land; who are disposed to swallow any calumny that may be administered to them, and who are still too young and too ignorant to unravel the sophistries into which the true and the false are woven, M. Compayré excels himself in artful misrepresentation. His book is superficial, untruthful to history, and shamefully misleading. It is unfortunate that Professor Payne did not translate some other manual for students. It is even damaging to his reputation as a professor of pedagogy that he should have found the book, in aught save the mere technical form, an ideal book. "It represents to my mind," he says,

“very nearly the ideal of the treatise that is needed by the teaching profession of this country.”¹ Professor Payne has done the teaching profession of America a great wrong in placing in their hands such a tissue of misrepresentation, be it ever so gracefully woven. The teaching profession need not thank him for the boon. A glance at the spirit animating the book will make this clear.

To begin with: M. Compayré is unfair in his mode of presentation. When he would belittle, he closes his eyes to every merit; he accumulates isolated instances and calls them the rule; he unearths usages dead and buried, and blames those of the present for them; he rakes up a scandal here, a tid-bit of gossip there, a random assertion in another place, and upon them grounds some monstrous charge or lays down some general proposition. Where is the sense of fair play in such treatment? Why apply to an institution a different rule of criticism from that we would apply to an individual? Now, he who would know a man thoroughly would not be content with the account his enemies give of him. He would go to his friends as well. Acting otherwise, he would find himself grossly deceived in his conception and estimate of him he would know. Take a man of the most unblemished character. Let envy, or jealousy, or any other petty passion, or the whisperings of those slimy things of humanity, that besmirch men's good names, blind you to every merit he may possess; pry into his daily life, and pick out of it all that is weak and imperfect; dwell upon the divergencies of thought and action that tally not with your own conceptions; pile together the blunders he may have made in a life-time; attribute to his every action, even that the most indifferent, a sinister motive; read a malicious meaning in his most innocent expressions, and you can finally succeed in convincing yourself and others that he who may be the most genial of friends and the truest of men, is a monster unworthy to breathe the same air and bask in the same sunshine with your

¹ “History of Pedagogy,” Translator's Preface, p. vi.

noble self. You no longer know the man as he lives and moves among men. Even so is it with an institution. And it is for just such treatment of institutions that we attach blame to M. Compayré.

Take the Society of Jesus. Was there ever a religious order more deservedly the pride and glory of the Church? Its members live and move under the discipline of a well-regulated army in face of the enemy. They are equipped for the guidance of every condition of life. We find amongst them men learned in the sciences; men adepts in the arts; men trained in the school of spiritual life. They are the body-guard of the interests of Jesus. They are foremost in all good works. They seek by preference the post of danger. They are faithful sentinels, never caught sleeping, always on the alert to raise the alarm at the slightest note of danger, invariably the first to be attacked by the enemy. The Order is a marvellous embodiment of science and art, zeal and energy, all moulded under one will and guided by one aim. Great in its history, great in its devotedness, great in the great lights which it has given the Church and the world during the past three centuries, it is above all great in its filial devotion to the Church and the singleness of purpose with which, at all times and under all circumstances, it seeks the greater honor and glory of God. And yet, we have seen the Society of Jesus blackened by men; we have seen it proclaimed in more than one language "that the Jesuits are down-right complete atheists;"¹ we have seen a pope forced to disband the Order and scatter its members to the four quarters of the globe. But we now know that the blackening was the slanderous work of black hate. It was the penalty paid by successful greatness.

¹ The full title of the English version is: "A truth known to very few: viz:— That the Jesuites are downright compleat atheists: Proved such and condemned for it by two sentences of the famous Faculty of Sorbonne, well known to be the best Divines of all the Roman Catholick party: and by the French Bishops and Pope Alexander VII. London: T. Dawks. 1680.

Now, how does M. Compayré speak of the Jesuits as educators? He cannot abide them. He does not find in them a single redeeming trait. Every book that speaks in their praise is studiously ignored; every passage in their writings, every piece of gossip about their doings, that tells against them, and that he can lay hold of, is deftly woven into his narrative. Their method is, in his estimation, false, superficial, laying stress upon forms rather than upon substance. "For the Jesuits," he says, "education is reduced to a superficial culture of the brilliant faculties of the intellect."¹ In their failures and in their successes, they are censured alike. Do they succeed in making college life agreeable to their students by means of sport, fencing, theatricals, and other forms of recreation? Be it so; student-life in a Jesuit college is still only prison-life with the prison bars gilded.²—Do they send out their young men polished, refined, accomplished? Thereupon we are told: "They wish to train amiable gentlemen, accomplished men of the world; they have no conception of training men."³—This sentence has about it an air of epigrammatic terseness. But is it true that, in becoming accomplished, one loses one's manhood; and if not, is not the expression simply rubbish? Out of such stuff does M. Compayré manufacture a history of pedagogy. A piece of gossip from Saint Simon is quoted to sustain the charge that in disciplining the students they were respectors of persons.⁴ Upon a story told of a young novice who received his mother coldly, this monstrous assertion is built: "The ideal of the perfect scholar is to forget his parents."⁵ From the ancient and time-honored rule of all mediæval college life, that the students be required to converse in Latin, the inference is drawn that the mother-tongue is proscribed, and that the teachers of

¹ History of Pedagogy, p. 139.

² Ibid.

³ Ibid. p. 145.

⁴ Ibid. p. 148.

⁵ Ibid. p. 146.

Voltaire, Bossuet, and Molière despise the French language and French literature.¹ Because the Jesuits do not teach in the poor-schools, therefore they despise the people and seek to keep them in ignorance ; for, according to this philosopher, "the ignorance of a people is the best safeguard of its faith."²

The children of the Revolution are indeed hard to please. To-day they tell us we want to keep the people in ignorance. A hundred years ago, they attributed all the ills of France to the fact that we educated too generally. If the University of Paris is brought to ruin, it is due to "the crafty liberality of the Jesuits in teaching the youth."³ In 1762, the University of Bordeaux, in a memorial addressed to Parliament, gives as one of the signal causes of decadence in attendance "the infinite number of school-masters and heads of boarding-schools."⁴ To the same cause the people attributed the falling off in trades and agriculture. "The country would never flourish," said they, "whilst the rectors of schools remained. If the fields lack strong arms, and the number of mechanics diminishes, and the clan of vagabonds increases, it is because our burghs and villages swarm with schools."⁵ La Chalotais fears the Revolution will have no chance of success for the tell-tale reason that education is too widespread. He says : "Are there not too many writers, too many academi-

¹ History of Pedagogy, p. 144. Among the regulations of the College of Troyes, bearing date of 1436—that is, 150 years before the *Ratio Studiorum* was constructed—there is a rule insisting upon the speaking of Latin and preferring even bad Latin to French. (Boutiot, *Histoire de l'Instruction publique et populaire à Troyes*, pp. 21, 22.) We cannot forbear recalling here that Père Porée, to whom Voltaire dedicated his *Mélope*, and of whom he elsewhere wrote: "His greatest merit was to make his disciples love virtue and letters" (Siècle de Louis XIV., *Écrivains Français*, p. 48). Père Porée taught Rhetoric for thirty years in Clermont College, and among his pupils counted nineteen members of the French Academy (Crétineau-Joly, *Hist. des Jésuites*, t. iv., p. 227).

² Ibid. p. 155.

³ The Jesuits' Catechism, or Examination of their Doctrine, published in French this present year, 1602, and now translated into English. 1602. B. II., chap. iv., p. 87.

⁴ Alain, *L'Instruction primaire avant la Révolution*, p. 101.

⁵ L. Maggiolo, *De la Condition de l'Instruction primaire et du Maître d'École en Lorraine avant 1789*, p. 514.

cians, too many colleges? There were never so many students . . . the people even want to study. . . . The Brothers have succeeded in spoiling everything; they teach children to read and write who should only know how to dig and carry the hod. . . . The well-being of society requires that the knowledge of the people does not extend beyond their occupation.”¹ Another child of the Revolution—Voltaire—thanks La Chalotais for these sentiments, with which he is in full sympathy: “I thank you for proscribing study among the laboring class.”² And yet, these men are proclaimed the apostles of light, whilst the Jesuits and the Brothers are set down as the abettors of ignorance and paralyzers of brain-force.

In the same spirit and after the same truly original method M. Compayré discovers and reveals to us that the Jesuits disdain history, and especially the history of France. In a paragraph ominously headed, “Disdain of history, of philosophy, and of the sciences in general,” we read: “No account is made of history, nor of the modern history of France.” Now, this is a serious charge, and we naturally look for sustaining proof. M. Compayré gives his authority, and gives it in all seriousness. It is a piece of hearsay, anonymously quoted: “History,” says a Jesuit Father, “is the destruction of him who studies it.”³ It matters little to M. Compayré which one of the ten thousand Jesuit Fathers now living, or of the ten times ten thousand that have lived during the past three centuries, made use of the imbecile expression. A Jesuit Father has said so; therefore all the Jesuits hold by it, and teach their pupils to despise history. Such reasoning needs no comment. However, we find a charge of the same nature made against the colleges of France generally in the seventeenth century. Louis XIV., through his

¹ *Essai d'Education Nationale*, 1763, pp. 25-26.

² Jules Rolland, *Histoire Littéraire de la Ville d'Albi*. 1879. See also the article of M. Brunetière in the *Revue des Deux Mondes*, Oct., 1879.

³ *History of Pedagogy*, p. 145.

minister Colbert, complains that the students "learned at most only a little Latin, and were ignorant of geography, history, and nearly all the sciences that avail for business purposes."¹ But so far as the Jesuits are concerned, Père Charles Daniel, in a very instructive little book, has triumphantly refuted the charge. He has shown how Jesuit Fathers—Sirmond, Petau, Labbe, Du Cange, Baluze—have taken the lead in historical studies;² how Jesuit Fathers—Riccioli, Grimaldi, Delisle—advanced geographical and astronomical researches;³ how Jesuit Fathers—Daniel, Griffet, Bougeant, Longueval, Berthier—unearthed documents bearing upon the history of France, and laid the foundation of the modern school of historical criticism.⁴ And after all this had been written in direct refutation of M. Compayré's statements, M. Compayré still repeats the same old story, and Professor Payne has not a word of protest to enter. But we know the source whence M. Compayré has imbibed his inspiration. It is from a work which purports to be a translation of the Constitutions and Declarations of the Society of Jesus.⁵ Both the preface and the appendices are written in a spirit of hostility. In the former we are told that these rules are the outcome of pious zeal on the one hand, which is the inspiration of the saintly Loyola, and of a thoroughly Machiavellian policy on the other hand, which is the inspiration of the plotting Laynez.⁶ In the appendices are to be found chapter and page for many of the accusations quoted both in the smaller and the larger work of M. Compayré.⁷ It is a book according to his thinking, but it is also a book

¹ Ch. Jourdain *Histoire de l'Université de Paris au XVII. et au XVIII. Siècle.* Paris, 1867, p. 239.

² *Les Jésuites Instituteurs de la Jeunesse Française*, chaps. ii. iii.

³ *Ibid.* chaps. iv., v.

⁴ *Ibid.* chaps. x., xi.

⁵ *Les Constitutions des Jésuites avec les Déclarations.* Paris, 1843.

⁶ *Ibid.* Pref. p. viii.

⁷ Cf. *Histoire critique*, t. i., p. 196, and *Les Constitutions*, appendix, in the *Ratio Studiorum*, p. 436. Therein is also to be found allusion to the gossip of Saint Simon.

upon which no man with a reputation for historical accuracy could rely, and retain his reputation.¹

II.

In proportion as the Jesuits are abused, are the Jansenists of Port Royal praised.² We will not stop to inquire how far the praise is merited; or whether, had the Jansenists of Port Royal continued docile children of the Church, they would have Cousins and Sainte-Beuves to eulogize them. Père Daniel has shown how much they borrowed in their methods from their Jesuit antagonists. M. Compayré is no less enthusiastic over Luther, whom he represents as a great creator of schools and systems.³ Far be it from us to deprive Luther of the credit of any good act of his life. He did interest himself greatly in schools. He had a just and an exalted appreciation of the schoolmaster. "Were I not a minister," he said, "I know of no position on earth which I would rather hold."⁴ But while Luther respected the schoolmaster, and gave primary education rules that were only a repetition of what Councils had decreed, he introduced into educational matters no new principle. Here is the program of studies for primary schools, which Melancthon had drawn up, under the eye of Luther, in 1527: "The master should explain simply and clearly the *Pater*, the Creed, the Ten Commandments, and inculcate the principles of politeness. He should teach reading, writing, and singing."⁵ Luther

¹ It is phenomenal to note the persistency with which fair-minded men instinctively rely upon the avowed enemies of the Jesuits for views and opinions concerning their methods. We have before us a short history of pedagogy, modelled after the French volume of Paroz—*A History of Education*, 1887, from the pen of Professor Painter of Roanoke College—and the author sketches the Jesuits' principles of organization according to the *Provincial Letters* of Pascal (p. 167). Herein he is following Raumer. Further on (225) the Professor names Fénelon among the adherents of Jansenism! And this is the kind of information our American teachers are given as history.

² Hist. of Ped., pp. 139 seqq.

³ Ibid. p. 119.

⁴ Stöckl, *Lehrbuch der Geschichte der Pädagogik*, p. 211.

⁵ See E. Rendu, *De l'Instruction Populaire dans l'Allemagne du Nord*, p. 11.

would have boys attend school only two hours, and girls only one hour a day. "My idea," he says, "is not to create schools like those we have had, where twenty years were spent in studying Donatus and Alexander without learning anything useful. . . . A boy should pass one or two hours a day at school, and let him the rest of the time give himself to learning some trade in his father's house. . . . So also should girls give an hour a day at school."¹ All this does not show a very high conception of public primary education. He laid greatest stress upon the Latin or secondary schools.² But in all that Luther said or wrote about education, he was only remembering what he had learned in his native town or with his Augustinian masters. He recognized the importance of schools; he attempted to awake interest in them; but men were too busy with religious controversy, or engaged in wars, to give much heed to his warnings. However, the intellectual activity begotten of the Reformation led both Protestant and Catholic to renewed efforts in behalf of schools. Both parties looked to the school-room as the final battle-ground. Both sought to possess themselves of the child and mould its soul into their respective forms of belief. Hence the deep interest evinced in popular education both in Protestant Germany and in Catholic France during the sixteenth century. In the seventeenth century interest flagged, and in France the primary schools were in a wretched condition when Blessed John Baptist De La Salle came upon the scene and organized his Brotherhood.

And what has M. Gabriel Compayré to say of these educators of the people?—He has, indeed, a kind word for La Salle, and seems to appreciate his greatness of soul. Withal he shows but little sympathy for the disciples of La Salle. We recognize the ring of his accent. He speaks by the

¹ *Schrift an die Rathsherren.* 1524.

² Stöckl, loc. cit., p. 211. For the school-plan of Luther and Melancthon, see Dr. Henry Barnard's *Memoirs of Teachers and Educators in Germany*, pp. 169-172. This book is largely a translation of Raumer's *History of Pedagogy*.

card. He finds fault with the Brothers and their methods, because to find fault with them is the fashion of the hour. They are in the way. The Jesuits were abused for not teaching the children of the people; the Brothers are abused for teaching them the trades, because, forsooth, such industries take bread from the workingmen's mouth.¹ When the Brothers were confided the normal schools of France, it was called a Machiavellian design. When they established boarding-schools and houses of higher studies, they were called ambitious and designing. No matter what they do, their motives are impugned and their actions criticised by the party now dominant. Do Brothers, like the late Brother Ogerian, dare cultivate the talents that God gave them, and by their writings conquer for themselves an honorable position in the domain of letters or science? Forthwith they are censured as men who have stepped outside their sphere, as though educators could be too well informed, or professors too advanced in the knowledge of their subject-matter.² In their historical text-books do they describe the horrors of the French Revolution in their naked reality? They are called unpatriotic.³—Do they keep order in school? At once they are set down as repressing the natural feelings of children.

M. Compayré finds fault with the silence which the Brothers cause to be observed in their classes. How is a teacher to instruct a large class of pupils if he is not sparing in his own words and does not insist upon silence on their part? How can children learn in a class which is a Babel?—All other things equal, he is surely the best teacher who can command order, and whose words are few and to the point.

¹ See Meunier, *Lutte*, p. 83. A vile book, which seems to have inspired more than one idea in M. Compayré's works.

² Brother Ogerian died at Manhattan College, in 1869. He was greatly esteemed by Agassiz. He was member of the Institute of France, officer of the Academy, and affiliated to many other learned societies. His chief work is the *Histoire Naturelle du Jura*, in 4 volumes.

³ Meunier, loc. cit., p. 24.

That is the best method by which these conditions obtain. We defy M. Compayré to state a better one. But M. Compayré, like a true philosopher, goes back of the order and silence, and in doing so makes a wonderful discovery. "Is there not," he asks, "in these odd regulations, something besides the desire for order and good conduct—the revelation of a complete system of pedagogy which is afraid of life and liberty, and which, under pretext of making the school quiet, deadens the school, and in the end reduces teachers and pupils to mere machines?"¹ Unfortunately for M. Compayré, that which he discovers is of his own hiding. Great is the power of a preconceived notion. To him who holds it, if to none others, it explains all things satisfactorily. That religious life is timid; that it dreads the light; that it is afraid of life and liberty; that it is palling: here is M. Compayré's preconceived notion, which he has projected from his brain into the order and silence and discipline of the Brothers' class-room. But religious life has none of these fears; religious men have made great sacrifices in their search after the light: they have died for truth and for liberty. And is activity deadening?—Is it deadening to be about one's duty, doing one's task and nothing but one's task? Where does the machine-work enter into a silent and orderly class-room? Suppose for an instant, that, instead of the order and silence now maintained in the Brothers' schools, there were disorder in every class, no regular plan of studies, no text-books; that the Brother spoke loud and indistinctly, and did not wait for an answer; that he boxed the boys' ears right and left; that he ran about the class like a madman, with no necktie, without a coat, and his long shirt-sleeves hanging down over his loosely waving arms and hands. Suppose this picture given of La Salle or any of his disciples, would M. Compayré find in it ought to admire? Would he have words of commendation for the Brothers? Well; the picture we have drawn is no carica-

¹ History of Pedagogy, p. 266.

ture; it is the faithful description of a loving disciple. It is the portrait that Ramsauer has left of his master Pestalozzi.¹ And yet M. Compayré finds in Pestalozzi the alpha and omega of educational perfection.

It is true that in the hands of an unscrupulous teacher, who would take the least possible trouble with his class; who would not interest himself in the wants of each pupil; who would therefore not give to his lessons the thorough and persistent preparation that they demand, the simultaneous method might become a piece of mere machine-work. But what evidence or authority has M. Compayré to infer that the teaching of religious men and women is of this unscrupulous character? As men and women, they know, as well as their censor, that it is of duty and obligation for them to prepare the lessons they give, well and thoroughly, even though it be the tenth or the twentieth time that they impart the same lessons. As religious men and religious women, this duty is doubly binding. No teacher worthy of his sacred calling—and there is not in this world among human callings a more sacred one than that of moulding souls to higher and better things—will give his pupils to drink from the stagnant pool when he can control the running waters of knowledge.

Professor Payne, not content with the amount of misrepresentation made in the original work, adds his share. He says: "The scarcity of teachers and the abundance of pupils led to the expedient of mutual and simultaneous instruction. Whilst this method is absolutely bad, it was relatively good."² This is a rather meagre account and a totally false estimate of one of the greatest discoveries of modern times; for as such do we look upon the simultaneous method. It is this method that has made popular primary education a possible thing. It has enabled us to reduce instruction to a science. It has drawn order out of chaos. It is the only method used the world over at the present day. It is the only method

¹ See Oscar Browning, *Educational Theories*, pp. 156, 157.

² History of Pedagogy, p. 277.

Professor Payne himself makes use of in his daily lessons. Even M. Compayré has here been forced to admit its importance. Speaking of its introduction by Blessed De La Salle, he says: "It was also an important innovation to renounce individual instruction—which was given by the teacher in a low voice, in the midst of a turbulent class, to pupils called up one after another—and to substitute therefor the only method of teaching applicable to public instruction; namely, the simultaneous method."¹ This is a candid admission. M. Compayré considers the simultaneous the only method of teaching applicable to public instruction. M. Compayré is now speaking the language of common sense and sound educational experience. But how shall we characterize the language of Professor Payne, when he calls this same method "absolutely bad"? We shall leave master and man to settle the difference.

III.

We find many other statements to quarrel with in this book of misrepresentation, but we have said enough to show the animus of the author. After all, we seem to have abandoned the subject of pedagogy entirely into the hands of our non-Catholic brethren. In Turin, in Rome, in Florence—in all the state universities throughout Italy—in all the leading universities of Germany and France—in Cambridge, England, and the Johns Hopkins, America—we find chairs of pedagogy, and the professors are active, and the work they put forth is, in some respects, admirable. How few—if any—of our Catholic universities have a chair of pedagogy?—How few are aware of the vast proportions to which education, as a science, has grown within the past two or three decades? As a science, education is based upon psychology and moral philosophy. Now, anybody knowing the modern drift of these two subjects can easily infer what distorted pedagogical theories may be constructed upon a psychology without

¹ *Histoire critique des Doctrines de l'Education en France*, t. ii., p. 333.

the human soul and an ethics without God. And yet, what are we doing to counteract these irreligious views, applied to the young intellect where they are calculated to effect a most radical change?—Will the Buissons and the Compayrés continue to write our histories, and formulate our theories of pedagogy? Children of the Revolution, they find all excellence, all modern progress, all educational reform growing out of that terrible upheaval. Inimical to the Church, they can see nothing good come out of Nazareth. Aspects of things taken from such a vantage-ground must needs be distorted. History written in such a spirit, becomes woefully misleading. To us Catholics it is a matter of profound regret that the field of pedagogy in the United States should begin to be cumbered with such briars and thorns. It is our own fault. The past is ours, but we treat it shamefully. We neglect it; we let its sacred memory be enveloped in a growth of rank weeds, that hide or efface its noble records; we permit its deeds to be misrepresented, its honor to be stained, its glory to be tarnished; and scarcely, or if at all, in feeble accents, do we enter protest. We allow our enemies to usurp ground that by every right and title should be ours. In the whole domain of pedagogy, what Catholic works in the English language are within our reach? They are easily named. There is that admirable work of Theodosia Drane, a Dominican Nun. It is called *Christian Schools and Scholars*.¹ It is charmingly written, and is well calculated to give an exalted idea of the work of the Church in the education of Europe. But it is mainly literary rather than pedagogical.

We have the *Life of Bernard Overberg*, translated from the German of Krabbe, by the humble Passionist, the Hon. and Rev. George Spencer.² There is a Protestant version prepared by Schubert, who simply re-wrote Krabbe's book, omitting the Catholic portions; this has also been translated.

¹ Published, in two volumes, by Longmans, Green & Co., of London.

² Derby, Richardson & Son, 1844.

Overberg (1754-1826) was a devoted priest, rector of the Seminary of Munster, and head of the Normal School. He was one of the greatest educators of his day. Father Spencer's *Life* is an ennobling volume, calculated to fire every teacher with love and zeal for the education of youth. It is out of print.

Another work is called *The Spirit and Scope of Education*.¹ It is a translation from the German of Dr. Stapf. It is written in the spirit and according to the noble ideal that Overberg held of the teacher's mission. It is highly philosophical in its treatment of the relations of teacher and pupil; its psychological analysis is natural and simple; above all, it is imbued with a truly Catholic tone. But the book is also out of print.

Rosmini left, in a fragmentary state, the first part of a great work on education. Like everything to which the saintly philosopher of Rovereto put a hand, this work was planned on a scale of vast proportions. Had the author completed his design, we should have a monumental work, showing the evolution of intelligence from infancy to maturity, under a guiding hand, through all grades of education. In the first part of this book, dealing with the child, he anticipated Froebel in many respects, and excelled him in others. This volume has been faithfully translated; for this we may thank a Protestant lady and a Protestant publishing house.² We also have an English version of the first part of Dupanloup's work on education. It is called *The Child*,³ and though lacking the depth of Rosmini's work on the same subject, is none the less suggestive reading.

We still require a history of methods. Perhaps the one that would give most satisfaction, and would be a valuable acquisition to the library of every Catholic teacher, would be a

¹ Published in Edinburgh, by Marsh and Beattie, 1837.

² *Rosmini's Method in Education*, by Mrs. William Grey. Boston. D. C. Heath & Co. 1887.

³ Published by the "Catholic Publication Society," New York.

translation of Stöckl's *Lehrbuch der Geschichte der Pädagogik*. Now, that Dr. Stöckl is becoming better known to English readers through the elegant translation that Father Finlay, of Dublin, is giving them of his "History of Philosophy," this other supplementary work should be all the more welcome. Only by means of such works can we make right the falsifyings of slanderous books like those of M. Gabriel Compayré.

BROTHER AZARIAS.

THE INDULGENCES OF THE CONFRATERNITY OF THE M. H. ROSARY.

According to a letter of the Prefect of the Propaganda, June 1889¹ the Holy Father had declared on the 31st March preceding, that the Congregation of the Propaganda still retained and exercised the right of granting among other faculties that of erecting Confraternities of the M. H. Rosary. This was to be independent of the privilege ordinarily granted by the Religious Communities, to whom the right of erecting said confraternities belonged in the first instance, as had been set forth by Decree of 16 July 1887. The letter of the Prefect of the Propaganda contained, however, the following phrase: *Confraternitates S. S. Rosarii erigi posse tantum, ut fideles iis adscripti lucrentur indulgentias communiter concessas omnibus in genere confraternitatibus canonice erectis.*

The question which presents itself at once is: what are these Indulgences *communiter concessæ* of which the Prefect of the Propaganda speaks? For, among the Decrees and Rescripts of the S. Congregation of Indulgences is to be found the following clause: *Non existit generalis aliqua pro qualibet Confraternitate indulgentiarum concessio, sed post erectionem canonicam recurri debet ad eas obtinendas.* Referring to a

¹ *Am. Eccl. Review*, 1889, page 465.

paper on the subject in the *Nouvelle Revue Théologique*, XXI., pag. 492, wherein the writer fails to find any answer to the question, we said: "We confess that we are unable to throw any further light upon the question of the writer and with him would be glad if some one else could add to our information."

Through the kindness of the Rev. Joseph Putzer, Professor of Moral Theology in the Redemptorist Seminary at Ilchester, we are enabled to present to our readers the following explanation of the difficulty, which appears to cover the ground satisfactorily.

The Bishops, by reason of this faculty, obtain the power of erecting the Confraternity of the M. H. Rosary. But this confraternity does not enjoy the privileges and indulgences of a similar confraternity erected by the Dominicans. It partakes merely of the character of any other confraternity which may be erected by the Bishops *jure ordinario*, with this difference, that in erecting other confraternities the Bishop must have special recourse to Rome for the purpose of obtaining indulgences for the same (quia non existit generalis aliqua pro qualibet confraternitate indulgentiarum concessio, sed post erectionem canonicam recurri debet ad eas obtinendas), whilst in *this case of the M. H. Rosary he can at once and without particular application to Rome avail himself of the Indulgences which are usually granted to confraternities erected by reason of this faculty obtained from the Propaganda.*

That there are such definite Indulgences usually granted to Bishops by the Holy See in favor of said confraternities is plain from the Rescripta authentica, n. 74 and n. 113, where special mention is made of such. In the last case a request for an unusual extension of privileges is refused or limited by the answer: *Pro gratia indulgentiarum aliis confraternitatibus concedi solitarum.*

Which are the Indulgences ordinarily granted to said confraternities, and which our Bishops could grant in each case

without special recourse to Rome? P. Schneider, whose editions of Maurel, "On Indulgences," have been approved by the S. Congregation of Indulgences, referring to Theodorus de Spiritu Sancto, Tract. de Indulg., Rom., 1743 P. II., Cap. II., art. II., § IV., page 161, says: The Confraternities which ask Indulgences from the Holy See usually obtain the following:

1. *Three Plenary Indulgences*, which the members may gain on the day of their entering the confraternity, on the principal feast of the same, and at the hour of death.
2. *Four Indulgences of seven years and seven quarantines* on four other feasts of the year to be determined or approved by the Bishop of the Diocese.
3. *An Indulgence of sixty days* for every work of piety. Behringer (in his later edition of the same work, page 556) adds that usually the *privilegium altaris* was also conceded in these cases.

In the *Rescripta authentica*, n. 358, mention is made of the fact that the above Indulgence had been granted by request of the Bishop to a sodality (*sodalitas catechismi perseverantiæ in Diœcesi Cenomanensi*). Later on, n. 394, there is a petition "ut pro Confraternitate animarum fidelium defunctorum concedantur indulgentiæ quæ ejusmodi confraternitatibus concedi solent." The same Indulgences were granted in this case as in the above, together with the privileged altar, probably because of its special reference to the souls in Purgatory.

From all this it is plain, that in regard to the Indulgences granted by the Holy See to the ordinary confraternities there is, as in other things, a fixed and certain norm, of which those enjoying the faculty of erecting Confraternities of the M. H. Rosary may avail themselves without having special recourse to Rome. The only point which may possibly need an extended definition is, whether among the Indulgences which our Bishops are entitled to grant *vi facultatis 9, formulæ C*, in the erection of the Confraternity of the M. H. Rosary, there is included that of the *Altare privilegiatum*. We need not enter here upon the question of whether it be not preferable to obtain the "*facultas erigendi confraternitatem SS.*"

Rosarii" from the Superior General of the Dominicans, since the latter has so much greater and numerous privileges with it. Particular circumstances must guide those who seek these spiritual advantages from one source or the other. It is worthy of notice that as early as 1863 the General of the Dominicans complained at Rome that the Bishops, without obtaining the consent of the superiors of his Order, were erecting confraternities of the M. H. Rosary. Pius IX called attention to this fact in a general Decree of the 11 April 1864.¹ At the same time, however, he declared that all previously erected confraternities, about the canonical erection of which there existed any doubt, were to be considered as validly erected. "Sanctitas sua tali modo (i. e., inconsulto Magistro generali Ordinis Prædicatorum) confraternitates hactenus erectas, dummodo nihil aliud obstet, motu proprio et de plenitudine potestatis sanavit et validas esse declaravit." In 1887 several representatives of other religious orders which claim the privilege of erecting confraternities joined with the General of the Dominicans to have their rights secured to them exclusively. The S. Congregation of Propaganda declared that, whilst the Religious had the right together with certain exclusive privileges, the Holy See nevertheless had granted, and intended to continue doing so, similar rights of erecting confraternities, to Bishops in missionary countries. These confraternities would be independent of those of religious communities, and enjoy certain Indulgences, the nature of which has been explained in this paper, but which are not identical with those granted to confraternities erected under the authority of the Dominicans.—Cf. *Americ. Eccl. Review* for 1889, pp. 461 and 465, where the "Instructio S. Congreg. de Prop. Fide, June, 1889," is given *in extenso*.

¹ Decr. auth. 405.

TWO MEDIÆVAL HYMNS.

(First Article.)

THIS age of ours, which has developed so much activity in all lines of investigation and exposition, has not been found wanting in the department of Hymnology. The indefatigable presses of all lands and all sects have been flooding the world with collections: Songs of Praise, of Hope, of Love; "Lyræ," Catholica, Anglicana, Britannica, Americana, Germanica, Domestica, without end. The "Cantate" psalms, and those words of St. Paul to the Ephesians,—"Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord," have surely produced much fruit. Nor have Catholics anything to complain of in this matter. Father Faber, of whom, on his acceptance of a curacy in the Anglican Church, Wordsworth could say, "England loses a poet," has given us no less than one hundred and fifty hymns. Besides these might be mentioned the *Hymns of the Heart*, by Matthew Bridges; *The Catholic Choralist*, by Rev. W. Young;¹ the musical and poetical *English and Latin Hymns* of his namesake, Rev. J. B. Young, S. J.;² the very excellent *Lyra Catholica* of Rev. Edward Caswall, 1848;³ and, of course, the translations of Breviary hymns made by Dr. Newman and others. I have mentioned some of the hymnal treasures of English-speaking Catholics. In France, as we might expect, there is really an "*embarras de richesse*" in the *Dictionnaire de Noël et de Cantiques* of Fr. Pérennès, in *Migne*, containing words and music of some thirteen hundred sacred songs. But under all, and in the midst of all, and over all this vast hum of hymnal industry, it does not require a very trained ear to distinguish clearly the great SONGS OF THE AGES—

¹ Dublin, 1844.² Pustet, 1884.³ Of which Dunigan, N. Y., gave us an American edition, 1851.

solemn, sublime, full of heart-melodies alike joyful and sorrowful, but always tender and confiding. And I have thus drawn attention to the multitude of hymn-writers and hymn-books in our day, only to illustrate the more forcibly a sentiment, *penchant*, and a very decided preference for the old hymns of the Church, which must be deemed remarkable in many ways. The first striking feature is the number of different collections of Church hymns; the patient research, the tender and loving sympathy, and the poetical talent, sometimes of a very high order, expended on the translation or elucidation of the hymns. Not, indeed, that such a majestic study should have been found lacking, in previous ages, in attractive elements for many writers and students, as the names of Walafridus, Strabus, Radulphus, dean of Tongres, Clichtoveus, George Cassander, Thomasius, Arevalus¹ will indicate. But our century—especially the latter part of it—has witnessed the most prodigious activity in this line. Germany is foremost of the nations. It is enough to note Daniel's *Thesaurus Hymnologicus*,² containing Latin, Greek, and Syriac Hymns; Mone's *Lateinische Hymnen des Mittelalters*,³ containing a very complete collection of Latin Hymns; Mohnike's *Hymnologische Forschungen*; Schlosser's *Die Kirche in ihren Liedern*,⁴ containing translations with valuable notes of explanation and reference; J. Kehrein's *Kirchen und Religiöse Lieder*,⁵ Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*.⁶ And these are supplemented by the volumes of translations of others.

In English we have Dean Trench's *Sacred Latin Poetry*;⁷ Neale's *Hymns of the Eastern Church*, and *Mediæval Hymns*

¹ *Hymnodia Hispanica*, Romæ, 1786.

² Lipsiæ, 1841-1856, 5 vols.

³ Freiburg, 1853-1855, 3 vols.

⁴ Freiburg, im Breisgau, 1863.

⁵ Paderborn, 1853.

⁶ Paderborn, 1881.

⁷ London, Macmillan & Co., 1874.

and Sequences; Chandler's *The Hymns of the Primitive Church*; Caswall's *Lyra Catholica*, containing a vigorous translation of all of the Breviary Hymns; Mrs. Charles' *Christian Life in Song*; Dr. Schaff's *Christ in Song*;¹ Prof. March's *Latin Hymns*; ² the *Seven Great Hymns of the Mediæ-val Church*; ³ Dr. Coles' *Dies Iræ, Stabat Mater* etc.;⁴ also Dr. Newman's translations of many of the Breviary Hymns, and the occasional translations, some of them of a high order of poetical merit, to be found in various Catholic periodicals.

But a more remarkable feature of the movement is the identification therewith of so many minds that are not enlightened with any conviction of the doctrinal truth contained in the hymns; so many hearts that are warmed with no quickened affection for that Church whose voice alone, in her sacred canticles, seems able to satisfy them; so many pens that not unfrequently evince, or indeed avow, something of antipathy for the Spouse of Christ. Thus Archbishop Trench has been guided in his selection of Latin Hymns by such principles as these: that "all hymns which in any way imply the Roman doctrine of transubstantiation," should be excluded; as also those "which involve any creature-worship," or ask "the suffrages of the saints," or contain "addresses to the cross calculated to encourage superstition," etc. So, too, the editor of the *Seven Great Hymns* was impelled, even in these latter days, to apply the epithet "Romish" to such an inoffensive creature as the ecclesiastical calendar. Dr. Coles indulges a similar spirit of nick-naming. Others, again, whether editing or translating, could scarcely have shown a more Catholic appreciation of the mystical and poetical beauty of the hymns, amongst whom it gives us pleasure to note the names, so famous in other lines of intellectual activity, of Dr. J. M. Neale and Professor F. A. March, LL. D.

¹ Randulph, N. Y., 1869.

² Harper & Bros, N. Y., 1875.

³ Randulph, N. Y.

⁴ Appleton, N. Y., 1868.

Nor does this quickening zeal for the study and elucidation of Church hymns seem to have been born merely of the insatiable spirit of antiquarianism, growing enthusiastic over the Past merely because it is not the Present, delving into treasures of other days to win no intrinsic worth or beauty from them, but merely their silent testimony to the spirit of their age. Surely, the patient toil, the tender sympathy, the profound learning of collectors and expounders and translators have aimed at higher things than the smack of an unusual culture, or the glamour of a peculiar individuality of *penchant*. Professor March, for one, speaks in the language of a devotion and a conviction that shall scarcely be explained by any of these hypotheses. "Those books of literature," he says, "are the highest educational powers which contain the most truthful delineation and expression of the noblest character. *Christian* is better than *Augustan*. For inspiring and elevating thought, and for vigor, harmony, and simplicity of language, the hymns are better than any Augustan Odes. They are the true Latin folk poems; they have been called 'the Bible of the people.'"¹ He testifies, again, to the universality of this love for Latin hymns: "Almost all our elder scholars have favorite Latin hymns, just as they have favorite poems in German or Old English, etc."

Again, if we may here apply the principles regulating supply and demand, we must judge the movement to be a very general one, as the volumes are many, and are gotten up in the highest styles of the printer's and binder's art.

Some may think it remarkable that this movement towards appreciation of the hymns of the Church should proceed mainly from those who are not of her own household; and we must confess with some regret that but little is done amongst ourselves in this most fruitful field of literature. We do not need endowments² to further the study, but only a higher apprecia-

¹ Pref. to *Latin Hymns*.

² "The study of Latin and Greek as vehicles of Christian thought should be the

tion of the classical literature of that "victory which overcometh the world—our Faith." The study of the hymns of the Catholic Church should certainly be a pleasure to those who know how to appreciate the high consolations, the sublime themes, the sweet tenderness, the awful majesty of that divine faith whose vivid expression these hymns so eminently are. Their intrinsic worth and beauty have won the admiration and love of Protestants as well as Catholics. But for the latter they possess attractions other than these. They have about their sacred cadences the glamour of ages that fade away almost into Apostolic times. They come down to us laden with the traditions of this venerable antiquity. They were inspirations of comfort to not a few of that vast throng who in all ages and in all climes have washed their robes in the blood of the Lamb. They were and are great creeds of action as well as of conviction, in the lives of bishops and priests and confessors and virgins. And again, some of them have nearer memories and associations for every Catholic heart, sad alike and tender. So the *Dies Iræ*, while it conjures up a picture and a speculation of that dark future, pregnant with our own personal destiny, can bring before our mental vision many a scene of the dim Past, enfolding the accomplished destinies of souls once near and dear to us. So, too, the *Pange Lingua*, while it waters the soul with the present dew of heavenly consolations, can pour into the waiting heart a thousand memories of the innocent Past. Possessing, then, attractions for us which can be adequately explained only by the reason of that faith which is in us, it is indeed a matter of surprise that, in our tongue at least, these hymns should have received their just measure of appreciative editing almost exclusively at the hands of Protestants.

most fruitful study known to philology, and have its place of honor in the University Course.

The present Series owes its origin to an endowment by Mr. Benjamin Douglas for the study of these authors in Lafayette College.—Notice prefixed to *Latin Hymns for use in Schools and Colleges*.—F. A. March, LL. D., N.Y. : Harper & Bros.

While the hymns mean all this for the faithful at large, to the Catholic priest they mean much more. As a portion of the Divine Office, they are a daily out-pouring of his soul in song—a song which, unlike other heart-melodies, does not merely reflect the subjective emotions of the singer, or the gleams of sunshine, or the tracks of shadow that checker his pathway; but rather the holy longings and ecstasies, or the patient hopes and sorrows, it may be, of the Spouse of Christ. He can feel and claim, in a sense or in a measure which others cannot, his sacred kinship with the “mighty men of old,” out of whose hearts poured forth the tides of living song. By the very nature of his priestly dignity, he can recognize a thousand subtle allusions, a thousand intangible hintings, a thousand kaleidoscopic plays of imagination, which possess for him a very real significance. We propose therefore to offer an occasional chapter on this interesting and useful subject to the readers of the *Eccelesiastical Review*.

As the title of this article indicates, we have grouped under one head two mediæval hymns,—the *Dies Iræ*, and the *Pange Lingua* of St. Thomas. This juxtaposition of hymns differing so widely in authorship, in sentiment, in diction, in structure, may find apology in the fact that they are so eminently suggestive of the two great principles of the spiritual life, *fear* and *love*: that fear which, excluding not the tenderness of filial confidence, but rather supposing it, or aiming at it, is the “beginning of wisdom;” and that burning charity which only in its highest perfection “casteth out fear.” And so, in the midst of the awful terrors of the *Dies Iræ*, and while the “tuba mirum spargens sonum” is still affrighting the ear, we have yet leisure to hear and utter the confiding prayer:

Recordare, Jesu pie,
Quod sum causa tuæ viæ.

So, too, while in the *Pange Lingua* we sing the miracle of God’s unspeakable love for us, and while, as flame kindles flame, our hearts burn within us at His near presence, we may never forget the duty of reverent fear, nor the lesson that we

should still venerate Him—*cernui*. Another reason might be found for such juxtaposition in the fact that these two hymns enter the most frequently into the striking offices of the priestly life—the *Missa de Requie*, and the *Benediction* and Votive Office M. B. S., and the *Quarant' Ore*. And still another reason might be found in the judgment which so capable a critic as Dr. Neale has passed upon them—that amongst the hymns of the Western Church the *Pange Lingua* “contests the second place . . . with the *Vexilla Regis*, the *Stabat Mater*, the *Jesu dulcis Memoria*, the *Ad Regias Agni Dapes*, the *Ad Supernam*, and one or two others, leaving the *Dies Iræ* in its unapproachable glory.”¹

PANGE LINGUA.

Caro mea vere est cibus, et sanguis meus vere est potus.—St. John vi. 56.

We shall not attempt to sketch even the merest outlines of the life and labors of the “Angelic” author. These are familiar to all; while the details fill the interesting and able volumes of Bishop Vaughan. We might note *en passant* that Prof. March calls him “the most eminent of the Dominicans, and the ablest of the schoolmen,”² and Dr. Schaff, “the greatest divine of the Middle Ages.”³

The translations of the hymn have not been many nor very felicitous. Mr. Edward Caswall’s is probably the closest, but it lacks what in our opinion is not the least element in its beauty and popularity—the constantly recurring *assonance* or rhyme. Other translations, preserving the metre and rhyme, have found it necessary either to sacrifice some theologic thought (the while they eke out the stanza with something original), or to preserve it at the cost of the poetic beauty and flow of measure. Others, again, have chosen an entirely different metrical structure, without notable gain either in beauty

¹ Mediæval Hymns and Sequences, 3d Ed., p. 179.

² Latin Hymns, p. 298.

³ Christ in Song, p. 584.

or fidelity. Witness the version found in some old editions of prayer-books (I quote from memory):

Sing my tongue, adore and praise
 The depth of God's mysterious ways :
 How Christ, the world's great King, bestowed
 His Flesh concealed in human food,
 And gave mankind the blood that paid
 The ransom for the souls He made.

Passing over the "allowable" rhymes, *bestowed* and *food*, we should naturally expect more accuracy as a result of the change of metre—iambic being much more easy than the original trochaic—and of the abandonment of the double rhyming, than we find (if my memory serves me aright) in the line "flesh concealed in human food," which has something of a smack of *impanation* in its sound at least.

The difficulty experienced in rendering into a flowing English version the idiomatic condensation of the Latin is much increased by the masterly crystallization of profound theologic thought in the *Pange Lingua*.¹

"It has been a bow of Ulysses to translators," says Dr. Neale, in *Mediæval Hymns*, where he gives a version "which claims no other merit than an attempt to unite the best portions of the four best translations with which I am acquainted, Mr. Wackerbarth's, Dr. Pusey's, the Leeds book, and Mr. Caswall's (which last, however, omits the double rhymes" (p. 189, 3d. Ed.). This version has, with slight emendation, been selected by the Marquis of Bute for *The Roman Breviary*.² The version given in the *Manual of Prayers* ordered by the Third Plenary Council of Baltimore seems to be a similar compilation of previous translations. The extracts we shall

¹ A French critic has summed up some of the elements of this difficulty: "Rien de plus difficile en effet que de bien traduire les poésies liturgiques, et surtout les hymnes du moyen âge. Le latin de cette époque, tout corrompu qu'il était en effet, et tout barbare qu'il peut paraître, avait une force particulière pour exprimer les choses théologiques ou mystiques que nos langues modernes ne possèdent plus." A. Constant, Ed. *Littérature*, Migne, col. 620.

² Vol. I., p. 2 in addit.

make from Dr. Neale show a difficulty in finding a vigorous and faithful English version, even when it is a compilation of the "best portions of the four best translations, etc." We have, nevertheless, ourselves essayed a new translation—to use Dr. Neale's words, "ventured another attempt, possibly to display another failure."

I.

Sing, my tongue, the mystic story
 Of the Saviour's Flesh and Blood:
 How our King, the Lord of glory,
 Gave Himself to be our food,
 And our drink, the ransom gory
 Poured out on the Holy Rood.

II.

For us born and to us given
 Of a Virgin pure as snows—
 Wondrously our night is riven
 By the seed of light He sows:
 His indwelling with us, Heaven
 Yet more wondrously doth close.

III.

Christ, the last sad supper eating
 Ere He break His mortal bands,
 First the types and forms repeating
 With the meats the Law commands;
 To the Twelve, all types completing,
 Gives Himself with His own hands.

IV.

Into Flesh the true bread turneth
 By His word, the Word made Flesh;
 Wine to Blood: while sense discerneth
 Nought beyond the sense's mesh,
 Faith an awful mystery learneth,
 And must teach the soul afresh.

V.

To this Sacrament most lowly
 Bow the head and bend the knee ;
 And depart, ye types that solely
 Shadows were of things to be !
 Faith, Faith, do Thou teach us wholly
 What the senses fail to see !

VI.

Praise and jubilee exceeding
 To the Father and the Son !
 Let hosannahs upward speeding
 Through the endless ages run !
 And to Him from both Proceeding,
 Equal be the honor done !

I.—SE MORIENS IN PRETIUM.—AD LAUDES.

Pange lingua gloriosi prælium (laurcam) certaminis, sings Venantius Fortunatus. Not the metre only has St. Thomas followed, but, apparently, the inspiration as well of the first strophe.

Et super crucis tropæo dic triumphum nobilem,
 Qualiter redemptor orbis immolatus vicerit—Fortunatus.

Quem (sc. sanguinem) in mundi pretium. . . Rex effudit gentium. The metre and inspiration found another home in the hymn of the fifteenth century :

Pange lingua gloriosæ
 Lancæ præconium,
 Quæ recludit pretiosæ
 Cataractæ fluvium,
 Passo Christo dolorosæ
 Pro salute gentium. ¹

Indeed, the metre seems to have been a favorite one of the ages: “L'une (c'est le *Pange Lingua*) est écrite en grands vers trochaïques, tels qu'on en trouve dans Catulle, dans

¹ Daniel, Thes. Hymn, T. iv., p. 265 seq.

Sénèque, chez les Latins; et chez les Grecs, dans Sophocle ¹ et dans Euripide. ² C'est ce vers, qui, dépouillé de la quantité et accentué, fait aujourd'hui ce grand vers, ou vers héroïque des Grecs modernes, formé sur le vers *politique* du moyen âge," etc., says M. de Marcellus, quoted in *Littérature*.

The Marquis of Bute has substituted *noble* for *generous* in *Neale*: In a generous (*generosi*) womb once dwelling. The "Council" prayer-book has: "In a Virgin's womb once dwelling," and omits the double reference to Our Lady, which is, after all, somewhat tautological. We have reversed the order; and, omitting the allusion to her in the first strophe, have preserved it in the second; thus, perhaps, allowing the simple theme to stand out more clearly in the first.

II.—SE NASCENS DEDIT SOCIUM.—AD LAUDES.

Neale has:

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending,
Scattered He the Gospel seed:

The poverty of rhyme in *seed* and *proceed* has scarce apology in any compensatory felicity of expression.—e. g., to *proceed* of a Virgin.

Nobis natus, nobis datus: in Lauds he sings, *Se nascens dedit socium*; just as in the first stanza, *Quem in mundi pretium*, and in Lauds, *Se moriens in pretium*.

III.—SE TRADIDIT DISCIPULIS.—AD LAUDES.

Se dat suis manibus. In Matins, *Corpus Dominicum datum discipulis ejus fatemur manibus*. Again, *cibum turbæ duodenæ*; in *Lauda Sion: Turbæ fratrum duodenæ*. Ad Laudes; *se tradidit discipulis*. Indeed, the striking similarities are endless—the same burden of thought being reflected with equal clearness and fidelity by whatever mirror of metre St. Thomas might choose.

¹ Sophocl., *Œdip. Col.*, v. 880 et seq.

² Euripid., *Iphigen. in Aulid.*, v., 317 et seq.

IV.—CONVESCENS IN EDULIUM.—AD LAUDES.

Dr. Neale has given us a very good critique on the translations of the fourth stanza, which he calls "the great *crux* of the translator." Thinking that his analysis of the original, which develops its beauty and its theology with enough of subtlety and acuteness to interest even the scholastic mind, might be welcome to the reader, we give, in a footnote, the entire passage.¹

¹ The great *crux* of the translator is the fourth verse. I give all the translations. 1. "GOD the WORD by one word maketh Very Bread His Flesh to be, And whoso that cup partaketh, Tastes the Fount of Calvary: While the carnal mind forsaketh, Faith receives the mystery." Here the *incarnation* of the Word, so necessary to the antithesis, is omitted: and so exact a writer as St. Thomas would never have used the expression by *ONE* word. 2. "At the Incarnate Word's high bidding, Very Bread to Flesh doth turn: Wine becometh Christ's Blood-shedding: And, if sense cannot discern, Guileless spirits, never dreading, May from Faith sufficient learn." Here the antithesis is utterly lost, by the substitution of *Incarnate* for *made flesh* and *bidding* for *word*, to say nothing of *Blood-shedding* for *Blood*. 3. "Word made Flesh! The Bread of nature, Thou by word to Flesh dost turn: Wine, to Blood of our Creator: If no sense the work discern, Yet the true heart proves no traitor: Faith unaided all shall learn." Here the antithesis is preserved, though at the expense of the vocative case. And surely S. Thomas, in an exact, dogmatical poem, would not have spoken of the blood of our *Creator*. Mr. Caswall, following up the hint given by the last version, and substituting the apposite pronoun for the vocative, has given, as from his freedom of rhyme might be expected, the best version: "Word made Flesh, the Bread of Nature By a Word, to Flesh He turns: Wine into His Blood He changes: What though sense no change discerns, Only be the heart in earnest, Faith her lesson quickly learns." In both these last translations, however, the *panem verum* of S. Thomas is not given; and Mr. Caswall brings in the more than unnecessary article—By *a* word.

Since the first edition of my book, *Hymns Ancient and Modern* have produced a translation put together from former ones, but nearer my own version than to any other. Their fourth verse is their weakest:—

Word made Flesh, True Bread He maketh
 By His word His Flesh to be:
 Wine His blood; which *whoso taketh*
Must from carnal thoughts be free:
 Faith alone, though sight forsaketh,
 Shows true hearts the Mystery.

It is needless to observe that the Italicized line and a half is not in the original. *Forsaketh*, too, is scarcely English.—*Mediæval Hymns*, 3d Edition, p. 180 seq.

In contrast to the fulness of Dr. Neale on the subject, we give the Italian version of Giuseppe Belli,¹ which condenses into a stanza of four lines the main thoughts of the original and omits the antitheses pointed out in the footnote.

Pane e vin per Lui diventano
 Vera carne e vero sangue :
 Se al prodigio il senso langue,
 Basta in noi la sola fe.²

In "Parafrafi Poetiche"³ V. Capponi gives *sagro pane* for *verum panem*, *Iddio benigno* for *Verbum Caro*, and *con accenti efficaci* for *verbo*. The antitheses are better preserved by Joh. Schlosser,⁴ but at the cost of rhyming *Worte* with *Worte*.

Wort und Fleisch,⁵ schafft mit dem Worte
 Wahres Brod in Fleisch er um :
 Wein wird Blut kraft seiner Worte:

Another German translator⁶ rhymes successfully, but omits the *verum*. Before passing to the fifth stanza, we might note, that just as the exclusion of the *Pange Lingua* from the *Sacred Latin Poetry* of Dean Trench is a guarantee of its orthodoxy, the retention of it by Dr. Schaff is a guarantee of its beauty. Dr. Schaff admits two translations of it into his "Christ in Song" (p. 584 seq.), with the apology for the fourth verse: "Although it strongly savors (*sic*) of transubstantiation (*ver.* 4), it could not be omitted in this collection." He has "taken some liberty" with the fourth verse, "and inserted 'by faith,' which is not in the original." In the second version, or "transfusion rather," by Rev. Dr. Ray Palmer, "the doctrinal difficulty is happily overcome"—a testimony, surely, to the beauty of a hymn whose intensely Catholic spirit

¹ Inni Ecclesiastici, Roma, p. 205.

² Bread and wine by Him become true flesh and true blood : if at the miracle the sense languish, faith alone suffices.

³ Parafrafi Poetiche degl' Inni del Breviario, Firenze, 1818.

⁴ Die Kirche in ihren Liedern, Freiburg im Breisgau, 1863, Vol. I., p. 192.

⁵ Word and Flesh—He makes with the word true bread into Flesh ; Wine becomes blood by force of his words, etc.

⁶ Die Kirchlichen Hymnen des Breviers, Muenster, 1855, p. 104.

and doctrine have not made it lose its attractiveness for Protestants.

V.—O SALUTARIS HOSTIA.—AD LAUDES.

Of this stanza Dr. Neale says: "The two concluding lines, *Præstet fides supplementum Sensuum defectui*, are avoided by all. The versions are: 'Faith the senses dark refining Mysteries to comprehend:' 'Faith, thine earnest adoration, Passing eye and touch, present.' Mr. Caswall's translation, unshackled by rhyme, is nearest: 'Faith for all defects supplying, where the feeble senses fail.'" His own version is: "Faith, our outward sense amending, maketh good defects before." —*Documentum*: "*documenta* exempla docendi causa dicuntur" (Varro, *De Lingua Latina*): "showing, shadow, the Passover" (Prof. March, *Latin Hymns*).

VI.—UNI TRINOQUE DOMINO SIT SEMPITERNA GLORIA.—
AD LAUDES.

Dr. Neale's version, which is, with slight occasional inversion, that of the *Manual of Prayers*, is

Honor loud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from Both progressing,
Equal laud to Thee be done! Amen.

With the exception of the "rhymes" *Son* and *benison*, it is a good translation of the original—a stanza not the easiest of the six.

In the next number of the REVIEW we shall complete this chapter with some account of the *Dies Iræ*.

HUGH T. HENRY.

CASUS MORALIS.

DE DISPENSATIONUM VALIDITATE.

IN collatione quadam ecclesiastica nuper habita, propositus fuit sequens casus, quem cum unus ex presbyteris sorte electus resolvisset et ad argumenta opposita respondisset, solutio moderatori quidem probata fuit; quibusdam tamen, ut postea intellectum est, non videtur omni ex parte satisfacisse; proinde nonnullis rogantibus obtemperare visum est, ut solutionem et rationes quibus innititur, paulo amplius expositas cum ipso casu in lucem edamus. Casus autem erat iste:—

Michael, initio quadragesimæ, unice quia aliquantulum debilis est, dispensationem petit a suo confessario pro toto tempore quadragesimali. Hæret imprimis confessarius num possit talem dispensationem concedere, tum quia ipse non est parochus proprie dictus, tum quia existimat rationem quæ adducitur a Michaele non esse valde gravem; attamen, melius sibi efformata conscientia, illam concedit. Duabis vix elapsis hebdomadis, Michael inusitatam recuperat valetudinem et robustissimus evadit, ac proinde dubitat num ulterius possit uti dispensatione jam habita. Magis autem dubitat cum recordatur dispensationem quam anno præcedenti obtinuerat ducendi in matrimonium aliquam puellam protestantem declaratam fuisse nullam a suo confessario, propterea quod, cum concessa fuisset unice ad evitandam infamiam quæ ex prægnantia timebatur, inventum est puellam certe non esse gravidam in ipsa die qua matrimonium fuit contractum.

UNDE QUÆRITUR:

I. Utrum nostri quasi-parochi dispensare possint in jejuniis et abstinentiis etiam independentes a concessione ipsis facta ab Ordinario?

2. Utrum et qualis ratio requiratur ad valide dispensandum?

3. Utrum et in quibus casibus cesset valor dispensationis, cessante totaliter ejus causa motiva?

4. Quid ad singulas circumstantias casus sit respondendum?

Antequam ad quæsitâ respondeatur, nonnulla prænotanda videntur. Dispensatio apud recentiores plerosque strictiori usurpatur sensu et definiri potest cum Kenrick, cui consonant fere Konings et alii, "relaxatio legis legitima auctoritate ad tempus facta in aliquo casu in quo lex alioquin obligaret." S. Thomas autem et veteres præsertim scriptores vocem latiori adhibent sensu, qui cum Gury definiri potest simpliciter "relaxatio legis in casu particulari." Hæc latior acceptio origini vocis et nativæ significationi magis convenit; proprie enim dispensatio idem valet ac œconomia seu œconomica distributio (operum nempe et ciborum), vel, ut ait S. Thomas, quem non tam pro definitione quam pro clara dispensandi rationum et philosophiæ, ut ita dicam, expositione adducere licet, "Dispensatio proprie importat commensurationem alicujus communis ad singula. Unde etiam gubernator familiæ dicitur dispensator, in quantum unicuique de familia cum pondere et mensura distribuit et operationes et necessaria vitæ. Sic igitur et in quacumque multitudine ex eo dicitur aliquis dispensare, quia ordinat qualiter aliquod commune præceptum sit a singulis adimplendum. Contingit autem quandoque quod aliquod præceptum quod est ad commodum multitudinis ut in pluribus, non sit conveniens huic personæ vel in hoc casu; quia vel per hoc impediretur aliquid melius, vel etiam induceretur aliquod malum; sicut ex supradictis patet. Periculosum autem esset ut hoc iudicio cujuslibet committeretur, nisi forte propter evidens et subitum periculum, ut supra dictum est. Et ideo ille qui habet regere multitudinem, habet potestatem dispensandi in lege humana, quæ suæ auctoritati innititur, ut scilicet in personis vel in casibus in quibus lex deficit, licentiam tribuat ut præceptum legis non servetur. Si autem absque hac

ratione pro sola voluntate licentiam tribuat, non erit fidelis in dispensatione, aut erit imprudens; infidelis quidem, si non habet intentionem ad bonum commune; imprudens autem, si rationem dispensandi ignoret. . . . Unde sicut in lege humana publica non potest dispensare nisi ille a quo lex auctoritatem habet, vel is cui ipse commiserit, ita in præceptis juris divini, quæ sunt a Deo, nullus potest dispensare nisi Deus, vel is cui ipse specialiter committeret." I. 2. q. 97. 4 c. et ad 3.

Latior vero vocabuli usus patet præsertim ex quæstione præcedenti, art. 6. ubi dicit: "Si vero sit subitum periculum, non patiens tantam moram ut ad superiorem recurri possit, ipsa necessitas dispensationem habet annexam, quia necessitas non subditur legi;" et ex 2. 2. q. 88. 10. c: "Lex ponitur respiciendo ad id quod est ut in pluribus bonum. Sed quia contingit hujusmodi in aliquo casu non esse bonum, oportuit per aliquem determinari, in illo particulari casu legem non esse servandam. Et hoc proprie est dispensare in lege, etc." Secundum hunc usum, ut quisque videre potest, ad dispensationem pertinent et *epieikeia* et potestas declarandi adesse causas ad excusandum a lege servanda sufficientes, etsi, stricte loquendo, dispensatio ab utraque distinguitur. Ex hoc duplici loquendi modo facile evenit ut sententiæ, quæ revera ad idem recidunt vel saltem haud multum discrepent, aliquando videantur inter se valde contrariæ.

Nunc tandem ut ad primum quæsitum respondeam, revera adesse videtur ratio dubitandi. Nam a theologis generatim dicitur parochis quidem ex consuetudine competere hanc potestatem, confessarios autem posse tantum declarare sufficientiam causarum excusantium, si quæ forte adsint. Quæstio igitur est utrum nostri quasi-parochi hac in re ad parochos proprie dictos an ad confessarios potius accensendi sint. Nullos invenio qui hanc quæstionem tractarint, nisi Sabetium et Rohling, qui putant rectores nostros missionarios parochis hac in re omnino esse æquiparandos; Rohling insuper addit hanc potestatem haud competere assistentibus qui dicun-

tur, a quo tamen propter rationes mox dandas valde dissentio. Nam et parochi non habent hanc potestatem vi officii sed ex sola consuetudine, et in iis tantum locis ubi viget consuetudo; at in hac regione quamcumque dispensandi potestatem consuetudo tribuit rectoribus, eandem concedit et assistentibus et confessariis. Non tamen dici potest hanc potestatem haberi sive a rectoribus sive ab aliis independenter a concessione Ordinarii. Omnes enim suas facultates habent ex concessione Ordinarii, et ipsa consuetudo non dat jurisdictionem, sed probat tantum eam esse a superiore datam; ipse enim vel ab initio eam expresse concessit vel saltem consuetudinem sibi optime notam, cum non reclamet licet facile possit, approbare et ratam habere jure censetur. Præterea apud nos, sicut in plurimis Hispaniæ locis, solus parochus in singulis diœcesibus est ipse episcopus, cujus ceteri sacerdotes facultatibus gaudentes habendi sunt tanquam vicarii sive perpetui sive temporarii. Ad casum autem nostrum nihil refert rectores missionarios nostros jure ordinario seu vi officii in lege jejunii dispensare non posse, si ad id faciendum, quandocumque opus sit, et ipsi et ceteri sacerdotes sint ab episcopo generaliter delegati. At an re ipsa sunt ita delegati? Sic quidem statuendum videtur. Inter amplas enim facultates quas vi indulti Apostolici ipsis communicat episcopus expresse habetur ista:— “dispensandi quando expedire videbitur, super esu carniū, ovorum et lacticiniorum, tempore jejuniorum et quadragesimæ.” Qui vero potestatem concedit dispensandi in lege abstinentiæ seu qualitatis ciborum merito censetur dare id quod communiter minus reputatur, facultatem nempe dispensandi æquas ob causas in lege quantitatis seu jejunii; et quidem valde incommodum et nimis esset molestum tum iis qui æquas ob causas dispensari vellent tum episcopo ipsi, si in hujusmodi casibus recursus ad ipsum necessarius esset; et demum pro hac sententia affertur consuetudo. Haud tamen omnino constat. Auctores enim graves, uti Marc et alii delegationem requirunt *expressam*, et Marc insuper notat dispensationem *per Indultum Pontificium* dari non solere super

lege unicæ comestionis, et rationem addendo dicit: “sufficit enim in hoc excusatio a jure;” et in hac præsertim regione tam multæ dantur causæ per se excusantes, ut Kenrick non dubitet dicere “paucos ad hanc legem haberi obligatos.” Ad consuetudinem quod attinet difficile esset probare sacerdotes nostros dispensationes dare solere, nisi in casibus in quibus adsint causæ quæ per se, si non certe, saltem probabiliter ad excusandum sufficiant. Ceterum, si quis perpenderit quod ex una parte nec sacerdos delegatus nec episcopus ipse possit valide dispensare absque justa causa et ex altera quod confessarius possit, imo debeat, declarare aliquem esse exemptum non solum quando causæ certo excusare sufficiant, sed et in dubio an ita valeant, juxta axioma “non est imponenda obligatio, nisi de ea certo constet,” minima sane illi videbitur differentia quæ inter delegatam dispensandi facultatem hac in re et potestatem declarandi aliquem esse a jure dispensatum intercedit.

Fatendum tamen est minorem aliquatenus causam sufficere ad dispensandum stricto sensu quam ad declarandum quemquam esse dispensatum a jure. S. Alphonsus de dispensationibus generatim disserens ad quæstionem, *Quid in dubio an casus indigeat dispensatione*, ita respondet:—“Sive dubium sit positivum, sive negativum, potest subditus uti sua libertate. Consultius tamen est tunc adire prælatum, qui declaret, vel dispenset; cum in tali dubio bene possit etiam prælatus inferior dispensare sine concessione legislatoris. . . . Idem in dubio an adsit causa sufficiens ad dispensandum (dicunt Salm. etc.) . . . quia potestas dispensandi late interpretanda est, intellige, si data sit, non per modum commissionis, sed gratiæ; et tunc dispensans non obligatur ad examen super plena sufficientia causæ.” (L. I. 192.) Hic addere juvat Lehmkühl, qui de dispensatione in lege jejunii dicit: “Si igitur causa quædam adest ejusdem ordinis cum ea, quæ excuset, sed per se ad excusandum non sufficiens, Episcopus, parochus, similisve Superior *dispensare* potest: quod valet, etsi dubium maneat, num causa sufficiat ad dis-

pensandum ; sine omni causa autem valide solus S. Pontifex dispensare potest.” (Vol. I. p. 779.) Omnibus denique perpensis, licet sacerdotibus nostris nullam habeant expressam delegationem et in longe majori dispensationum numero declarativam tantum exercent potestatem, attamen cum in lege abstinentiæ expressam accipiant potestatem, et Episcopi haud velint ut Catholicis difficilius esset hisce in regionibus dispensationem hujusmodi impetrare quam in aliis in quibus parochi dispensant, quod fieret si ad obtinendam dispensationem stricto sensu necesse esset ad ipsos recurrere (imo moneant ut in hac materia sacerdotes benigniores se exhibeant, uti Kenrick, v. g., qui, plurimis causis dispensandi seu excusandi recensitis, dicit: “ Ideo missionariis cavendum est, ne occasionem peccandi aliquibus ex errore præbeant, veteri disciplinæ arctius inhærendo ;” adjicit vero eos oportere fidelibus *commendare* “ pœnitentiæ studium, et accuratam legis jejunii observantiam, quatenus pro sua valetudine et laboribus poterunt”), cumque præterea sacerdotes nostri sint parochi, episcopi nempe, vicarii et “ actus exercent parochiales jurisdictionem exigentes,” et tales vicarii, juxta S. Alphonsum (L. iii. 1032. 3), id facere possint hac in re quod ipsi parochi, nisi hi expresse repugnent, plane censemus sacerdotes apud nos generatim ab episcopis ad dispensandum in jejuniis delegatam habere potestatem.

Ad cetera quæ sita brevius responderi potest. Ad 2^{um}, dicendum quod in delegato sive a jure sive ab homine ad valide dispensandum semper requiritur justa ratio seu causa, vel quæ probabiliter talis judicatur ; in ipso vero legislatore, si in sua lege dispenset, aut in alio parem habente potestatem, nulla ratio requiritur ad validitatem, sed ad liceitatem justa debet adesse ratio. Causæ istæ justæ generatim sunt *necessitas*, *pietas* aut *utilitas* communis aut privata ; et diversæ quidem sunt pro diversitate materiæ.

Ad 3^{um}, utrum et in quibus casibus cesset valor dispensationis, cessante totaliter ejus causa motiva, respondetur quod si certum sit causam motivam totaliter cessasse, cessat dis-

pensatio, quæ data fuit sub conditione expressa aut tacita, *si causa perduret*; secus, si concessa fuerit *absolute*. Absolute autem datur, quando *effectum* habet *indivisibilem*, uti dispensatio pro inhabilitate, impedimento aut voto tollendo concessa; sub conditione autem saltem tacita, *si causa perduret*, dari censetur, si *effectum* habeat *divisibilem* et successivum, seu *tractum*, ut dicitur, *successivum*, id est, effectuum seriem sibi succedentium, ut in lege jejunii quadragesimalis aut Officii divini recitationis. Ratio est quia talis dispensatio est virtute multiplex, et nisi ista conditio intelligatur, dispensator delegatus et peccaret et invalidam sæpe daret dispensationem, utpote propter causam certo insufficientem. Ita optime distinguunt Ballerinius, Lehmkuhl et alii post Suarez. Consultius tamen esset conditionem exprimere, vel aliquod opus pium injungere (quod quidem est in usu), ut eleemosynas, preces, et cetera, commutationis vice, quæ ut causa sufficiens haberi posset.

Ad casum ipsum denique ut respondeam, dico dispensationem Michaeli datam valere pro tempore quo aliquatenus debilis manserit, non vero ex tempore quo robustissimus evaserit. Ratio ex modo dictis patet. Alia videtur fuisse sententia quorundam apud Busembaum, sed quid præcise voluerint non constat, et ceteroquin, quis, quæso, diceret dispensatum, v. g., ab Officio recitando, propter infirmitatem aliquam oculorum, nulla conditione expressa, postquam convaluerit, manere toto reliquo vitæ tempore ab obligatione Officii immunem? Nemo prudens certe judicaret dispensantem ita voluisse, aut, si voluisset, potuisse (S. Pontifice excepto) propter evidentem nempe causæ insufficientiam. Merito igitur dubitavit Michael num ulterius dispensatione uti potuerit, imo certus esse debet se istis in circumstantiis dispensatum esse minime voluisse confessarium vel intendisse.

Ad declarationem vero confessarii circa matrimonialis dispensationis nullitatem, dicendum confessarium nimis omnino prophanter ita pronuntiasset; quatenus enim ex narratis in casu judicare licet, dispensatio prorsus erat valida et nullo

modo cessavit. Nihil enim dicitur in casu, aut innuitur, ex quo inferre liceat preces fuisse ullo modo fraudulentas vel mendaces; in petitione omnia sincere narrata fuisse existimare debemus. Nihil ergo fuit *obreptionis* aut *subreptionis*, non dico essentialis, sed cujuscumque. Hæc enim voces vi sua denotant vel positivum mendacium vel callidam suppressionem veri. “Dispensatio,” dicit Kenrick, “nulla est si fuerit *obreptitia* vel *surreptitia*, scilicet si falsum aliquid malitiose exponatur, vel verum taceatur, quod exponi stylus Curix reique natura postulat,” et brevius explicantur a S. Alphonso, “Subreptitia dicitur (dispensatio) quando veritas reticetur; obreptitia, quando mendacium apponitur.” (Vide Kenrick, Theol. Mor. Tract. iv. n. 55, et S. Alphonsum. L. I. 185.) Hæc ideo affero, quia canonistæ quidam et alii latius accipi istas voces velle videntur. Hisce positis, de defectu solum aut cessatione causæ motivæ quæstio fieri potest. Ad cessationem vero quod spectat, cessare quidem debuit timor infamix ex prægnantia, quando hanc vel omnino non evenisse vel per abortum forte desiisse certo compertum est. Utrum ante an post matrimonium contractum hoc constaret casus non dicit, nec quidem refert (licet, si matrimonium jam fuerit contractum et femina fuisset baptizata, de dispensatione inutiliter quæreretur). Consentiant enim fere omnes sufficere causam extitisse tempore dispensationis datæ. Hæc enim effectum habet indivisibilem et datur absolute. (Vide S. Alphonsum. L. VI. 1132, et auctores passim.) At enim constare putat confessarius et causam unicam fuisse et non extitisse tempore quo daretur dispensatio. Pace ejus, dixerim hoc minime constare. Forte enim abortavit. Deinde timor certe infamix ex prægnantia quæ putabatur, revera extitit; et demum licet de prægnantia solum mentio facta fuerit in petitione, altera saltem causa, copula nempe illicita, satis inuebatur. Quoniam igitur extiterunt causæ sufficientes et dispensanti notæ, non est rationi consentaneum autumari episcopum vel alium quemvis dispensantem solum prægnantiæ factum respexisse et matrimonium ipsum, si cultus

disparitatis casus esset, nullitatis periculo exponere voluisse, cum ceteroquin de ejusmodi facto ageretur quod, ut scire debuit, tunc omnimode certum vix esse posset, utpote de quo et ipsæ feminæ et medici peritissimi nonnunquam fallantur. At nisi eum ita voluisse statuamus, pro valore dispensationis pronuntiare debemus; in dubio enim standum est pro valore actus. Ceterum constat valere dispensationem, licet plures causæ falsæ, etiã motivæ, cum causis veris et sufficientibus expositæ sint; quia, ut explicat Konings, “ubi causa aliqua motiva vera adest, sufficiens suppetit dispensationis fundamentum.”

TITULAR FEASTS IN MARCH.

On account of Lent no octaves can be celebrated this month. Moreover, the Titular feasts which might fall on Palm Sunday until Low Sunday must be transferred to the first free day after the week of Easter, when they will likewise lose their right to an Octave, a full one at least, on account of their translation. Those that occur on Passion Sunday, and also those that fall on the feast of St. Joseph, unless they should be of a higher dignity, can only be celebrated on the first free day after, that is, on the 24 of March.

I. CHURCH OF ST. CASIMIR.

(Ten churches reported in 1888).

Mart. 3, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, Vesp. de seq. Com. Fer. tant. Fest. S. Lucii perpetuo mutatur in diem seq.

- 4, Fer. 3. *Alb.* S. Casimir C. Dupl. 1. cl. sine Oct. off. C. non P. et pr. loc. Lectt. 1. Noct. *fustus si morte* 9. Lect. de hom. et com. Fer. tant. in. Laud. et Miss. (*Os justi* C. Or. pr.) cum Gl. Cr. et Evgl. Fer. in fine. In 2. Vesp. com. Fer.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Fer.

- 5, Fer. 4. ut in Calend.

Pro Clero Romano, Rub. S. Lucii Pap. M. Dupl. (Fix. ex heri) off. ut in Calend. pro Fer. 3. mutatis mutandis. In 2. Vesp. com. Fer. Tant.

II. CHURCH OF ST. THOMAS AQUINAS.

(*Thirteen churches reported in 1888; there may be others which, perhaps, are simply reported as St. Thomas?*)

Mart. 6, Vesp. de seq. Com. Fer. tant. Nihil fit neque cras de SS. Felic. et Perpet. Transfert. fest. S. Lanceæ ad 11 hujus.

Pro Clero Romano, ut supra. Transf. fest. SS. Sindonis.

7, Fer. 6. *Alb.* S. Thomæ Aquin. C. D. Dupl. 1. cl. off. C. non P. Lectt. 1. Noct. *Sapientium*. 2. Noct. noviss. reformatæ incip. *Præclarum*. 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

10, Fer. 2. Vesp. de seq. in pr. loc. Com. præc. et Fer. ad Compl. et cras doxol. pr.

Pro Clero Romano, Vesp. de seq. Com. Præc. et Fer.

11, Fer. 3. *Rub.* SS. Lanceæ et Clavor. D. N. J. C. Dupl. maj. (fuit 7. hujus). Ut in Calend. ad 7 hujus cum com. Fer. tant. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, *Rub.* SS. Sindon. D. N. J. C. Dupl. maj. (fuit 7. hujus). Omnia ut in Calend. ad 7. mensis cum com. Fer. tant. In 2. Vesp. com. seq. et Fer.

III. CHURCH OF ST. JOHN OF GOD.

(*Two churches in 1888*).

Mart. 7, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, idem.

8, Sabb. *Alb.* S. Joannis de Deo C. Dupl. 1. cl. off. C. non P. Lectt. 1. Noct. *Beatus vir* 2. et 3. Noct. pr. 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fine. In 2. Vesp. com. Dom. et S. Franc. Rom.

Pro Clero Romano, omnia ut supra.

IV. CHURCH OF ST. FRANCES OF ROME.

(*One Church reported in 1888*).

Mart. 8, Vesp. de seq. Com. Dom. tant.

Pro Clero Romano, idem.

- 9, Dom. 3. in Quadrag. 2. cl. *Alb.* S. Franciscæ Romanæ Vid. Dupl. 1. cl. off. nec V. nec M. et pr. loc. Lectt. 1. Noct. *Mulierem fortem* 9. Lect. de hom. et com. Dom. in Laud. et Miss. (*Cognovi* or. pr.) cum Gl. Cr. Præf. Quadr. et Evgl. Fer. in fine. In 2. Vesp. com. Dom. et seq.

Pro Clero Romano, omnia ut supra.

V. CHURCH OF THE FORTY HOLY MARTYRS.

(*One church reported in 1888*).

- Mart. 9, Vesp. de seq. Com. Dom. tant.

Pro Clero Romano, idem.

- 10, Fer. 2. *Rub.* Ss. Quadraginta Mart. Dupl. 1. cl. off. plur Mart. et pr. loc. Lectt. 1. Noct. *Fratres Debitores* 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fine. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

VI. CHURCH OF ST. GREGORY THE GREAT.

(*Eight churches reported in 1888*).

- Mart. 11, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, idem.

- 12, Fer. 4. *Alb.* S. Gregorii 1. Pap. C. D. Dupl. 1 cl. Off. C. P. et pr. loc. Lectt. 1. Noct. *Sapientiam* 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. (seq. pro iis qui off. vot. utunt. et) Fer.

Pro Clero Romano, omnia ut supra.

VII. CHURCH OF THE FIVE WOUNDS.

(*One Church Reported in 1888*).

Pro utroque Clero omnia ut in Calend. ad 14. Martii, cum elevatione festi ad Dupl. 1. cl.

VIII. CHURCH OF ST. PATRICK.

(*Four hundred and sixty Churches in 1888; among them the cathedrals of New York, Newark, and Rochester, and the pro-cathedrals of Erie and Harrisburg.*)

Mart 16, Vesp. de seq. Com. Dom.

17, Fer. 2. *Alb.* S. Patritii Ep. C. Dupl. 1. cl. Off. C. P. et pr. loc. Lectt. 1 Noct. *Fidelis sermo* 9. Lect. de hom. et com. Fer. in Laud. et Miss. (*Statuit* or. pr.) cum Gl. Cr. et Evgl. Fer. in fin. In. 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

IX. CHURCH OF ST. GABRIEL, ARCHANGEL.

(*Seventeen Churches in 1888.*)

Mart. 17, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, idem.

18, Fer. 3. *Alb.* S. Gabriel. Archangeli Dupl. 1. cl. Off. pr. 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum. Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

X. CHURCH OF ST. JOSEPH.

(*Six hundred and twenty six churches in 1888; among them the cathedrals of Buffalo, Columbus, Hartford, St. Joseph, Lacrosse, Manchester, and Wheeling.*)

Mart. 18, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, Idem.

19, Fer. 4. *Alb.* S. Joseph, Sponsi B. M. V. Conf. Dupl. 1. cl. Pro utroque Clero omnia ut in Calend.

XI. CHURCH OF ST. BENEDICT, ABBOT.

(*Twenty-five Churches in 1888.*)

Mart. 20, Vesp. de seq. m. t. v. Com. Fer. tant. De Pretiosiss. Sanguine fit 22 hujus.

Pro Clero Romano, ut supra. De Pretiosiss. Sanguine fit 24 hujus.

21, Fer. 6. *Alb.* S. Benedict. Abb. Dupl. 1. cl. Off. C. non

P. et pr. loc. Lectt. 1 Noct. *Laudemus viros* 9. Lect. de hom. et com. Fer. in Laud. et Miss. (*Os justi, Alb.*) cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

22, Sabb. Pretiosiss. Sanguin. D. N. J. C. ut in Calend. ad 21 hujus.

Pro Clero Romano, S. Catharin. Flisc. Adurn. ut in Calend.

23, *Pro Clero Romano*, Vesp. de seq. Com. Dóm.

24, *Pro Clero Romano*, Pretiosiss. Sanguin. D. N. J. C. ut in Calend ad 21. hujus.

XII. CHURCH OF THE ANNUNCIATION OF THE B. V.

(*Thirty-eight Churches in 1888.*)

Mart. 24, Vesp. de seq. Com. Fer. *Jesu tibi sit gloria.*

Pro Clero Romano, Vesp. de seq. Com. Fer. tant. *Jesu tibi, etc.*

25, Fer. 3. *Alb.* Annuntiatio B. M. V. Dupl. 1. cl. Omnia ut in Calend.

Pro Clero Romano, idem.

XIII. CHURCH OF ST. RUPERTUS.

(*Two Churches in 1888.*)

Mart. 26, Vesp. de seq. Com. Fer.

Pro Clero Romano, Idem.

27, Fer. 5. *Alb.* S. Ruperti Ep. C. Dupl. 1. cl. Off. C. P. Lectt. 1. Noct. *Fidelis sermo.* 2. Noct. *Ad sancti.* 3. Noct. in Evgl. *Homo peregre* 9. Lect. de hom et com. Fer. in Laud. (or. *Da, quæsumus*) et Miss. *Statuit*, cum. Gl. Cr. et Evgl. Fer. in fin. In 2 Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra. Com. Fer. tant.

The feast of the Seven Dolors, which occurs in Lent, March 28, may by privilege be celebrated at this date as a Titular, but its proper seat is the other celebration of the Seven Dolors on the Third Sunday of September.

H. GABRIELS.

CONFERENCE.

The Votive Offices on Thursday and Saturday.

In the February number of the *Review* (p. 136) we said: The Votive Offices of Thursday and Saturday bind the priests in the United States, because they had been obtained from the Holy See at the special request of our Bishops, previous to 1883, and were always binding by reason of being adopted into the national calendar. *Hence we are not at liberty to substitute the ferial or simple Office for that of the Bl. Sacrament or for that of the Immaculate Conception.*

The last statement admits of some exceptions, viz., on the feriæ called *majores*, i. e., Advent, Lent, Quatertenses, and Monday of Rogation-days, when according to the Decree of 1883 the Votive Offices are allowed, we are free to recite these or the ferial offices, but not during the rest of the year.

The reason of the distinction is that, when the Bishops asked the privilege of substituting the offices of the Bl. Sacrament and the Immaculate Conception on Thursdays and Saturdays respectively for the ferial offices, the concession did not include the ferials of Advent, Lent, Quatertenses and Monday of Rogation-days. But the concession made by Leo XIII in 1883 extended to the latter also, excepting only Ashwednesday, Passiontide, and the ferials of Advent occurring between the 17th and the 24th of December.

For the Diocese of Baltimore and some others, a particular privilege had been granted previous to 1840, according to which priests obliged to travel on Thursday or Saturday throughout the year in the performance of their missionary duties, might substitute the above-mentioned offices for the ferials even during Advent and Lent and Quatertenses, but this privilege, it was declared, could not be understood as applying to the whole United States in 1840. We append the Decrees referring to the matter in order to remove all doubt.

DUBIUM.

An Clerici, qui obligantur ad Horas canonicas, teneantur recitare officia votiva v. g. SS. Sacramenti, quod ex concessione S. m. clementis Papæ XI., fieri potest Feria V., non impedita etc., et Officium Conceptionis B. Mariæ Virginis Sabbato non impedito etc., si jussu Ordinarii apponantur in Calendario his diebus non impeditis? S. C. resp.: Si constet de Indulto speciali Apostolico, *affirmative*.¹

Inter Officia nuper concessa omnibus Fœderatæ Americæ Septentrionalibus Diœcesibus sunt Officia tum SSi. Sacramenti in Feriis V., tum Conceptionis B. M. V. in Sabbatis per annum. Porro hæc eadem officia jamdudum a S. m. Pio Papa VI. concessa fuerunt Baltimorensi et quibusdam aliis Diœcesibus cum eo privilegio, ut iis presbyteris, qui in prædictis Feriis iter aliquod suscipere deberent pro visitandis Catholicis, quorum spiritualis cura ipsis incumbit, liceret ea recitare et Missam respectivam celebrare etiam in Feriis Adventus, Quatuor Temporum, et Quadragesimæ, quæritur: an recenti concessione supra memoratum privilegium revocatum sublatumque fuerit vel adhuc perseveret, et posito quod perseveret, utrum ad omnes Fœderatæ Americæ Septentrionalis Diœcesis extendatur et pertineat?

Emus itaque et Rmus D. Card. Carolus Maria Pedicini, Ep. Portuens. rescribi mandavit: Præcedens Indultum manet in suo robore nec extendi potest sine nova concessione.²

Ex decreto ipsius S. Congregationis diei 23 Maji 1835 in una Namurcen. ad X., *recitatio libera alicujus officii ad libitum fit obligatoria* quum jussu Ordinarii illud affixum fuerit diei non impedito in Calendario Diœcesano. Idipsum confirmari videtur Decreto Urbis et Orbis nuperrime die 5 Julii vertentis anni, quoad choralem recitationem etc. Hinc quæritur:

Utrum libera electio quoad privatam recitationem concessa coarctetur solummodo ad officia ad libitum in Decreto 5

¹ Decr. auth. n. 4746 ad X.

² Decr. auth. n. 4928 ad VII., sine Dato.—Esse videtur dies 22 Maji 1841.

Julii citato contenta, ideoque officii antecedentibus ad libitum servandum sit Decretum diei 23 Maji 1835.

Resp. S. R. C. Affirmative. ¹

Die 4 Sept. 1883.

ANALECTA.

PONTIFICAL ENCYCLICAL.

The following encyclical, dated December 30th, but published at the beginning of this year, will be of special interest to loyal American Catholics. The Holy Father in the opening of his address reminds his hearers of the prosperous condition of the Catholic Church in America, where liberty and a sense of equity rule among the people. He contrasts this spirit out of which has grown the intellectual activity witnessed by the University at Washington, with the narrow policy of the Italian statesmen, who in their blind hatred of all religion endeavor to wrest from the Church even her first prerogative, that of the exercise of charity among the poor and suffering, by confiscating the funds bequeathed to her by her faithful children for the use of pious works of mercy. He shows how the war against his temporal independence really means war upon the existence of the Catholic Church. This we have shown to be actually the case in a paper on the "Roman Question," published some time ago,² to which we would again refer the reader in this connection for the better understanding of the actual position of the Venerable Head of the Church.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPÆ XIII.

ALLOCUTIO

HABITA IN CONSISTORIO SECRETO DIE XXX. DECEMBRIS AN. MDCCCLXXXIX.

Venerabiles Fratres,

Tempestivum quoddam solatium ex remotis Americæ oris,

¹ Decr. auth. n. 5893.

² Amu. Eccles. Rev., vol I., p. 440.

pariterque ex Helvetiis nuper accepimus. Quod enim magnopere catholici expetebant, ut propria aliquot sibi esse Gymnasia magna in eruditionem juventutis liceret, id sua ipsorum contentione novissimo tempore assecuti sunt, constitutis Washingtoni, Ottavæ, itemque Friburgi majorum disciplinarum domiciliis: in quibus hoc quidem sanctissimæ legis instar habebitur, conjungere incolumitatem fidei cum elegantia doctrinæ, neque minus ad religionem, quam ad artes optimas informare adolescentes. Qua de re probe intelligimus quantam haberi gratiam imprimis Episcoporum providentiæ et constantiæ, tum collatæ privatorum operæ oporteat. Utrisque sua tribuenda laus quod, conjunctis consiliis studiisque, memorabile beneficium pepererint, quo non Ecclesia solum, sed civitas magna cum salute sua perfruatur. Nam ejusmodi cœptorum cernimus animo, Venerabiles Fratres, fructus futuros: intereaque Nos ea cogitatio non parum recreat, in civitatibus, quæ memoratæ sunt, libere properare ad incrementa posse catholicum nomen, tutela legum et hominum æquitate defensum.

Ista quidem satis jucunda foris acerbiores sensum earum rerum efficiunt, quæ geruntur domi. Hic enim impugnare Ecclesiam adversarii non desistunt; quin etiam profitentur hostiles animos quotidie audacius, gloriamque facinoris ultro petere non verentur. Satis eloquuntur homines non privati nuper dicta, cum in concione frequenti, eaque consulto vocata, quid rectores rerum italicarum de Ecclesia romanoque Pontificatu cogitent, quid velint aperte indicavit.—Neque absimiles in Urbe, mense Junio, auditæ voces, quibus diebus per inusitatis easque clamosas significationes non tam transfugæ honos, quam Ecclesiæ ignominia quærebatur. Ita facile apparet, eodem inclinare utrobique sententias, et hoc esse prorsus commune propositum, exercere cum avita religione inimicitias, pravæque sectarum auspiciis et ductu totum italorum genus, si fieri posset, ab Ecclesiæ complexu divellere. Compertas illas habetis, Venerabiles Fratres plenas importunitate atque audacia sententias. Romanorum

Pontificum in Urbem Romam oppugnare jura placuit, eademque usque adeo opinione minuere, ut non plus habere momenti dicta sint, quam quod regiarum domorum rationes habere universe solent. Quod autem est Nobis ereptum, id esse novis possessoribus firmo perpetuoque jure quæsitum, quasi nasci jus ex vi injuriaque possit.—Supervacaneum profecto est hoc loco meminisse titulos omnino singulares, quorum caussa Sedes Apostolica jus sibi suum in Urbe vindicat, vindicabit. Pariter nihil est opus naturam commemorare civilis romanorum Pontificum principatus, qui, cum illuc pertineat ut apostolici ministerii libertatem dignitatemque debitam efficaci custodia tueatur, causam habet sibi unice propriam, idemque a communi ratione principatuum non parum differt. At vero silere omnino neque possumus, neque debemus, cum in Apostolicam sedem istos velut renovatos impetus vis inimica convertat. Eo vel maxime, quod in propugnatione juris Nostri non tutelam rei alicujus mortalis Nobis proponimus ipsi tamquam finem, sed majora quædam atque altiora spectamus. Videlicet fidem christianam conservari integram, ut oportet, volumus: ejus enim vocatur in discrimen incolumitas, quando qui populo præsentibus has partes assignant reipublicæ, vindicare humanæ rationi sine modo, sine lege, principatum: quod, missis ambagibus, nihil est aliud, quam respuere funditus quæcumque a Deo tradita sunt, planeque ab Ecclesia desciscere. Itaque non id agitur tantum ut religionem civitas nullam habeat potiolem, æquabilitatemque juris largiatur nullo discrimine singulis, in quo iniqua et summe pernicioosa ipsa æquabilitas est; sed lacescere placet catholicum nomen publica denunciatione belli, et cum pessimis Jesu Christi inimicis consilia viresque conjungere. Vix credibile videatur, huc denique esse perventum, idque in Italorum gente, quæ christianæ veritatis lumen maturime, Dei munere, aspexit bonitatisque divinæ maxima ac plane singularia beneficia undeviginti sæculorum spatio et sensit et religiose custodivit. Sed res est ante oculos posita. Nec sane minacius dicunt, quam faciunt:

quin omni ratione conantur destinata perficere, proptereaque non desinunt institutorum et legum in Ecclesiæ perniciem torquere cursum.

Proximæ calendæ Januariæ initium novi juris pœnalis sunt, ut nostis, allaturæ. De quo cum deliberationes anno superiore in legumlatorum cœtu haberentur, Nos quidem hoc ipso loco haud prætermisimus capita illa, ut oportebat, redarguere, quæ per speciem castigandæ licentiæ illuc revera pertinent ut justam Cleri libertatem minuant, operamque præpediant. In quo detractum iri plurimum Ecclesiæ diximus, quippe quæ in societatis perfectæ formam divinitus constituta sui juris est, nec debet in muneribus officiorum suorum ulli hominum imperio subesse. Simul conquerebamus, injuriam fieri universo ordini Clericorum quod in eos, nulla causa probabili, sacri juris auctoritate contempta, singulares leges singulari severitate constituerentur. Quæ tamen perlevi sententiarum mutatione probatæ latæque sunt. Nos itaque apostolici officii Nostri memores quas tunc expostulationes, cœpta injuria, fecimus, easdem nunc, patrata, renovamus.

Sed aliud ex alio vulnus impendere Ecclesiæ videtis: rogatum legem intelligimus de Operibus Piis, quam nuperrime festinatis suffragiis probavere: quamque ipsam fatentur esse tamquam gradum ad cetera jactum; scilicet ad omnia religionis delenda vestigia ex institutis civitatum. Congruit sane cum ejusmodi proposito ratio legis: cujus ea vis est imprimis, quæcumque pietatis causa instituta esse constiterit, ea partim extinguere, partim in aliam formam naturamque convertere, ita plane ut in tanta mutatione eversio rerum institutarum verissime consecutura videatur.—Sed illud præ ceteris nec pietati consentaneum nec justitiæ, omnia fere, quæ instituta sint aut testamento relicta, divini cultus causa, aut defunctis expiandis, dotandisve puellis ad collegia Monialium aspirantibus, hoc ipso haberi caduca et vacua, aliosque in usus converti oportere. In quo perspicuum est, auctorum violari voluntatem, propterea quod suam illi pecuniam utique

in eas caussas, quæ memoratæ sunt, nec ullo pacto in alias, addixere: quæ caussæ cum ad religionem, ad piorum manium solatia, ad perfectionem virtutis pertineant, tam sunt natura immutabiles ac perpetuæ, quam jura et officia, quæ hominem jungunt Deo.—At vero ne illud quidem præterire taciti possumus, in Decurias præpositorum rei subsidiariæ administrandæ plerosque omnes cooptari, ne feminis quidem exceptis, licere, Parochos non licere. Quod quidem ita placuisse memoravere ob cognitam illorum in Episcopos suos romanumque Pontificem voluntatem: ita ut dubitari non possit, qua mente, cujus rei gratia, hanc, de qua loquimur, legem invenerint.—Utique *laicam* inquirunt esse beneficentiam oportere, ut queat esse gratior: nam accipere verecundius, animumque despondere calamitosos consuevisse, ubi caritatem christianam sibi sentiant adesse. Sed miserum est in christianis reperiri, qui tam vehementer errent in ejus æstimatione virtutis, quæ princeps est et regina ceterarum. Quando quidem sincera voluntas hominum juvandorum non potest nisi ex intima benevolentia nasci: hanc vero aut unice aut maxime insidere in eorum animo necesse est, qui singulos homines pæne se alteros putent, fratrumque diligant loco: qui ceteros æque ac se ex Deo tamquam patre genitos, pariterque Jesu Christi sanguine redemptos, et ad eandem in cælis felicitatem vocatos sciant. Quin inopes atque ærumnosos tam amanter Jesus Christus complectitur, ut collatam in eos beneficentiam plane collocatam apud se, seque ipse obligatum beneficio deputet. His sensibus comitata caritas tantum abest ut animos frangat miserorum, ut potius extollat ad tantam personæ dignitatem, quantam domo sine cælestis doctrinæ lumine ne fingere quidem cogitatione posset. Nunc vero hujusce indolis caritas frustra requiratur extra Ecclesiam Dei, quam videlicet unam Jesus Christus sapientiæ, disciplinæ, charismatum suorum reliquit heredem: quæque divini auctoris sui quam bene et obtemperare consiliis et exempla imitari consueverit, dedit omni tempore documenta maxima. Ullumne ærumnarum est genus, cui

non Ecclesia succurrere nedum pietate materna, sed excellenti prudentia vigilantiaque studuerit? Ita ejus potissimum opera atque auctoritate, aut saltem consilio, gratia, tutela, opportuna variis calamitatibus solatia ubique gentium inventa sunt, sed iis in locis plura, in quibus florentior Ecclesia, virtutumque christianarum studia majora. Insignis hac laude Italia, quæ fidem catholicam, per prospera, per adversa, intemeratam retinendo, fuit omni ætate beneficiorum hujus generis uberrime ferax. Eo magis inhumanum atque italica gente indignum, præripere Ecclesiæ voluisse beneficentiæ publicæ facultatem.—Obtenderant quidem interversos redditus maleve locatos: sed lux veritatis, unde minime voluissent, erupit. Instituta de ministracione quæstio criminationem falso confictam splendide refutavit.

Inter quæ velut ad cumulandas injurias aliud accessit commissum audax, quo, qui rerum civilium potiuntur, in ipsam rei sacræ administrationem invasere. Facile, Venerabiles Fratres, intelligitis quo spectet oratio; ad ea nimirum, quæ contra venerabilem fratrem Aloysium Episcopum titularem Troadensem, Ordinarium Aquævivæ et Altamuræ, his ipsis postremis mensibus aggressi sunt statuere. Actas res universi cognoscitis: primum Episcopo Troadensi interdictum utriusque Ecclesiæ bonis: tum ipsum gradu motum: ædibus ejectum: simulque earum Ecclesiarum delatum alteri regimen, perinde ac res agatur mere civilis, omnino in ditione arbitrioque posita politicæ potestatis. Quo facto non perruptæ solum Ecclesiæ leges sunt, sed ipsa pontificii Nostri primatus nativa jura violata. Itaque non sine magno angore animi conquerimur talem injuriam: simul, quæ hac super re per vim decreta gestave sunt, improbamus atque Apostolica auctoritate rejicimus. Ad clerum populumque earum Ecclesiarum quod attinet, utrosque in Domino monemus, quid a se postulet officium serio perpendere. Sicut æquum est, politicæ potestatis dicto audientes esse in rerum genere civilium, ita in iis quæ regimen animarum attingunt non alii possunt auctoritati, quam Nostræ legitimoque jure præposi-

torum subesse, nisi velint, quod Deus prohibeat, se ipsi ab hoc centro se jungere catholicæ unitatis.

Nunc vero, prius quam Episcopi designentur vacuis Ecclesiarum sedibus præficiendi, ad majorem Dei gloriam et Ecclesiæ utilitatem duos præstantes viros S. R. E. Cardinales creamus, quos tamen justis de causis in pectore reservamus, arbitrio Nostro quandocumque publicandos. Cum dispensationibus, derogationibus et clausulis necessariis et opportunis. In nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

LIBRARY TABLE.

ANALECTA JURIS PONTIFICII. Roma. Liv. 250—

contains an account of the devotion of our Bl. Lady of Providence in the Diocese of Fossano as presented to the S. Congregation of Rites. The second paper is an exhaustive treatise on "Le petit nombre des Elus."

The question, of what force custom is against canon law, which had been previously discussed in the "Analecta," is again taken up and answered finally according to the principles laid down by Cardinal De Luca, who is styled the first of modern canonists. These principles are interesting, as they draw a strong line between the authority derived from the people and that which is of divine right. We give the summary of De Luca's conclusions. "Consuetudo habet vim legis atque apta est legem scriptam tollere, vel quia principis potestas, qui legem tulit, derivat a populo; vel quia inter legis requisita illud est præcipuum, ut populi moribus recepta sit, ideoque ex contrario non usu vel numquam legis vim habet vel tolli potest. Hæc autem applicari non possunt sacris canonibus vel alteri legi Pontificiæ, quia Papa non metitur ejus potestatem a populo, sed immediate a Deo; ideoque non pendet a populi usu vel non usu ejus legum observantia, sed eatenus in legibus Pontificiis admittitur alligatio ex non usu, quatenus usus contrarius ipsi Papæ cognitus esset, ac toleratus, ut ita admittitur cæteris relatis per Rotam, decis. 194, part. 4 recent. Fortius vero ubi ageretur de canone vel

apostolica constitutione continente decretum irritativum, quod ita inficit quamcumque contrariam consuetudinem, imo impedit ne illa nascatur.

Ubi agitur de consuetudine contra jus in concernentibus decisoria, et rei substantiam non statuitur decisionibus doctorum, quibus deferri solum solet in concernentibus ordinaria, vel in iis, quæ concernunt observantiam juris dubii. Non defertur attestationibus doctorum de consuetudinibus, et statutis, ac aliis quæ facti sunt.—*In materia consuetudinis argui non potest ab una diœcesi ad alteram*, cum dicta extensio neque detur in eadem diœcesi, quinimo neque in eodem capitulo de uno actu ad alterum. Constitutiones Apostolicæ non indigent populi acceptatione, neque adversus eas datur de non usu. *Ligant etiam ignorantes eo ipso quod promulgate fuerint in Urbe*. Consuetudo stricta est neque extendenda de casu ad casum, de loco ad locum, de persona ad personam.—Consuetudo quamvis mala excusat a pœna.—Requirunt essentialiter ut nunquam quidquam actum sit in contrarium.—

The number also contains the fifth part of M. Alibrandi's Memoir on the title of *St. Alphonsus as Doctor of the Church*. Another paper, which is promised in the next number of the *Analecta*, will conclude this masterly defense of the learned advocate against the *animadversiones* of the Promotor fidei. The treatise thus complete does not however include the author's *Summarium additionale*, to which the reader is frequently referred in the discussion upon controverted points in Moral Theology. But as the whole matter has been reproduced in the *Vindiciæ Alphonsianæ* published by the Redemptorist Fathers shortly after St. Alphonsus had been proclaimed *Doctor Ecclesiæ*, this omission will not be regarded as a defect.

The remaining documents of importance given here have already appeared in our pages.

LE CANONISTE CONTEMPORAIN. Paris. 145 livr.—

It is quite apparent that new life has been breathed into the *Canoniste*. The former venerable and learned editor still writes for it and exercises a general censorship over its contents, but he has cast the main responsibility upon the Abbé Boudinhon, whose energies seem to have grown with the honorable task of leadership imposed upon him. The two best articles in this number are, however, those of Dr. Grandclaude. *Trafic et Abus des Indulgences et des Graces Spirituelles* is thoroughly practical and throws the proper light upon those perpetual appeals for charitable

aid which bring spiritual things into contempt and are forbidden by a sense of honor and true zeal no less than by the ordinances of the Church.—*Un dernier mot touchant l'Hypnotisme*, from the same pen, shows the constant activity of the veteran philosopher, who takes account of the latest phases of his subject.—The paper on *Confréries* is the beginning of what promises to be a series of learned articles on a difficult subject.

NUNTIUS ROMANUS. Roma. fasc. xii.

Though the *Nuntius* generally brings what is to be found at the same time in the *Analecta* and *Acta Romana*, the clause: "Quod de sumptibus, qui ad eam componendam opus sunt, superest, pro causa pia destinatur," give it a claim to the support of the clergy, who would have the most important decrees, briefs, and similar matter in convenient form.

ÉTUDES RELIGIEUSES. Paris, Dec. 1889.

BIBLIOGRAPHIE CATHOLIQUE. Paris, Dec. 1889.

These two excellent Reviews in the field of philosophical, historical, and literary studies will henceforth appear together. The most remarkable article in the *Études* is for several reasons that of Père Joseph de Bonriot on *Possession et Hypnotisme*. The author died whilst the article was in press. A thorough scientist, he was dreaded by the modern atheist philosophers of France because of his singular power of penetrating and exposing their fallacies. He devoted himself, especially during later years, to the study of the anatomy of the brain and the physiology of the nervous system. Besides several works published on the subject of physiology in its relations to faith, he was one of the main collaborators since 1870 in the work of the *Études*, which magazine has certainly maintained an exceptionally high plane in the field of Christian science. P. Brucker has a trenchant paper on *Les Miracles de l'Histoire Sainte devant la Critique*.

NATUR UND OFFENBARUNG. Munster, vol. xxxv., 12.

The subject of *Psychometry*, a science developed of late years from the studies principally of Fechner and Wundt, is popularly explained in the leading article of this number. Experiments have proved the possibility of measuring the duration and action of those faculties of the mind which have been commonly supposed to lie outside of the physical

domain, but which in reality belong to the psycho-physical category. Thus in the action of the memory the power of retention is measured separately from that of association of ideas, which generally accompanies and aids the process of memorizing. The matter, to be understood in its detail, demands exact application and a certain familiarity with the terminology and exact methods of that school of experimental psychologists whom Dr. Gutberlet represents better perhaps among Catholic scientists than any of his contemporaries.

L' ACADEMIA ROMANA DI S. TOMMASO D' AQUINO. Roma.
Vol. IX, Fasc. II.

The first article in this scholarly organ of Catholic Philosophy and Theology is an illustration of how scientific truth may be clothed in a dress that conceals not but ennobles the fair proportions of the subject it covers. The writer gathers from numerous parts of St. Thomas the passages establishing the unmistakable teaching of the Angelic Doctor that the *supreme essential* happiness of man consists in an act of *intellect as such* (*visio beatifica*), and refuting the view (most ably maintained by Scotus), that the ultimate term of human perfection will be found essentially in an act of the will (*amore amicitiae*). Though the question is an old one, and, having been so thoroughly sifted, leaves little room for new argument, still, its intrinsic nature makes it one of unceasing interest to serious minds, whilst it has intimate bearing on the psychology, Theology, Ethics, and Ascetic Science of the Church. Dante beautifully and accurately expresses the mind of St. Thomas on the subject.

And all
Are blessed, even as their *sight* descends
Deeper into the *Truth*, wherein *rest* is
For every mind. Thus happiness hath root
In *seeing*, not in *loving*, which of *sight*
Is *aftergrowth*. And of the seeing such
The meed, as unto each, in due degree,
Grace and good-will the measure hath assigned.

Parad. Canto 28.

The second paper, by Fr. Cornoldi, develops a theme kindred to the preceding. It is a commentary on II, q. 3. a 8. of the *Summa*, and aims at establishing three points.

1. Besides the *finis naturalis*, S. Thomas admits an end surpassing

all the powers of human *nature*, and consisting in the vision of God *per essentiam*.

2. Towards this *supernatural* end man has no *natural* inclination. To tend thereto he requires divine grace, and to reach it his nature must be elevated and strengthened.

3. This end is *supernatural* in respect to every creature possible, and is *connatural* to God alone.

The third and last essay gives the second part of an elaborate statement and critique of Darwinism. It covers about 60 pp. of the preceding fasciculus, and about 70 of the present. The writer, Canon Prisco, traces the origin of Darwinism. The theory is not new, but to Darwin may be applied what Jacoby said of Helvetius: "This man has said what a multitude of his contemporaries have thought, and he has said it boldly." He is an able exponent of the opposition in modern Biology to final causes. Full credit is given to his chief merit, his marshalling of facts in favor of his views. His theory, however, gives no account of the origin of motion, of life, and of the primary essential specifications of the latter. Can. Prisco indulges in no vague, unfounded statements. His paper everywhere bristles with proof based on exhaustive study of the literature of his subject.

CÆCILIA. St. Francis, Milwaukee. Jan. 1890.

This well conducted Monthly "für Katholische Kirchenmusik" contains in its literary columns the opening article on the "Devotion of the Forty Hours," which subject is to be continued and proposes to give to the directors and members of choirs an intelligent interpretation of the rubrics and ecclesiastical ordinances regarding this beautiful devotion. The true sentiment and that which makes, so to say, the soul of the chant can only be brought out properly by those who understand what they sing, which is to say, not merely the literal meaning of the words, but their spiritual sense as well. To make the instructions practical, suitable music for the Forty Hours' Devotion is printed in separate sheets accompanying the same. There are four "Tantum ergo" ("Pange Lingua") for different voices, also two secular pieces additional: "Schneeglöckchen" and "The Harp on Tara's Hill."

NOTICE.

Want of Space obliges us to transfer our Book-notices for this month to the next issue.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

EPITOME EX VESPERALI ROMANO concinnata ex editionibus typicis Antiphonarii et Breviarii Romani cura et auctoritate Sacrorum Rituum Congregationis Publicatis. Editio stereotypica. Ratisbonæ, Neo Eboraci et Cincinnatii. Sumpt. Fr. Pustet, S. Sedis Apost. et S Rit. Congr. Typogr. 1890,—Pr. \$1.00.

THE ROMAN VESPERAL according to the Vesperale Romanum for the entire ecclesiastical year. For the use of Cathol. Choirs and school children. By Rev. John B. Jung.—Fr. Pustet & Co. New York and Cincinnati. Pr. 75 cents.

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THE PALM AND OLIVE BRANCHES OF PALM-SUNDAY.

FRESH branches of evergreen are blessed on Palm-Sunday. They are carried in procession in solemn remembrance of Christ's entrance to Jerusalem, and the faithful Catholic takes with him a sprig and reverently fastens it over his bed or near an honored image of the Saviour or the Virgin-Mother or some Patron Saint. It is a blessed object, and the prayer of the Church, in virtue of Christ's passion, has imparted to it a grace which like a charm dispels the darkness and malice of the demon, even as the clear light of the sun checks the evil pursuits of the prowling sinner.¹ But that small branchlet of green has its language. It speaks of the cross and the crown. It utters a wail of sorrow, but one so unmistakably like the soft, low prelude to a song of triumph, that the tears it causes only intensify our hope. Let us briefly study the meaning of that sprig. It may add to our Easter-joy. To understand the Church is always a help towards heaven. Where is the child whom we should

¹ The character of these graces is set forth in the rite of blessing in these words: Ut quicumque ex ea (oliva) receperint, accipiant sibi *protectionem animæ et corporis*. And further on: "Ut in quemcumque locum (rami palmæ et olivæ) introducti fuerint, tuam benedictionem habitatores loci illius consequantur, et omni adversitate effugata, dextera tua protegat, etc.

give up as lost whilst a mother's voice can still reach it, even though it be far away and across a wide chasm. And to the priest the palm-branch on the wall in the homes of his people is a consoling gospel, which he may interpret without straining as he meets them in sorrow and hardship, in sickness and death. It is an image and a pledge to them of his own sacred ministry, a token of the blessings of sacrifice, of peace and of victory.

The prayers of the Missal which are used in the blessing of this day make mention only of palm and olive branches. But the Rubric which precedes the form of blessing states that boughs of other trees may likewise be blessed.¹ There is a reason for this. St. John, describing the triumphal entry of Our Lord into Jerusalem, tells us that the Jews "took branches of palm trees and went to meet him."² St. Matthew and St. Mark say that others "cut down boughs from the trees and strewed them in the way,"³ not mentioning any particular kind of tree. However, we know that olive trees abounded in the neighborhood of Jerusalem, and that Our Lord entered the city from the side where Bethany lies, that is to say, passed by Mount Olivet. It is natural to suppose that the branches strewn in the way were taken from these trees. The Rubric of the blessing of palms does not, as we said, exclude other trees, and in former times it was quite a common practice to bless even flowers, whence the day is sometimes called by older writers *Pascha floridum*. The symbolic meaning which the Church attaches to the branches which are blessed is restricted to the palm and olive, and the different shrubs actually used are merely substitutes for these. That she intends a symbolic meaning in the blessing of these branches is quite plain from the words in the Missal where she prays that the minds of the faithful may be opened

¹ Sacerdos indutus pluviali violaceo, vel sine casula . . . procedit ad benedicendum ramos palmarum et olivarum sive aliarum arborum.—Rubr. Miss. Dom. in Palmis.

² John xii. 13.

³ Matt. xxi., 8; Mark xi. 8.

to the full understanding of the mystic significance of the objects, i. e., the palm and olive, which are blessed and presented to the people on this day.¹ The palm branch stood from very ancient times as an emblem of *victory*. In the Eastern iconography we meet it constantly as the symbol of *divine blessings*. In the Old Testament it is used as the expression of *justice and virtue*: The just man shall flourish like a palm tree.² Sometimes also it signifies *immortality*, as when Job speaks of his days after death being multiplied like the palm tree.³ In Christian symbolism its most common meaning is *martyrdom*, but it also stands simply for *death in Christ*, whilst the Greek word "phoenix" (signifying palm) has connected it with the fabulous bird of the same name, whence both images are indiscriminately used in the early Christian art of the Catacombs to designate the *resurrection*.

The reason of this manifold symbolism in the use of the palm-branch arises out of the characteristic qualities of the tree itself. It is said to possess a wonderful strength, so that it will yield to no obstruction, but in process of its upward growth overturn the heaviest weight placed upon the sprig or branch. The old writers, following Aristotle, maintain that this was the reason why it was placed in the hand of the triumphant conquerors among the ancient nations. It was symbolic of their strength, against which no enemy could prevail. But the beauty of its tall and graceful form, often solitary on the sunny plain, though never far from the water; the symmetry of its long and slender leaves gathering into a perfect head; the peculiar verdure of its foliage standing out against a fair oriental sky; the sweetness and healthy quality of its fruit; these and kindred character-

¹ Da, quæsumus, ut devota tuorum corda fidelium salubriter intelligant quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit.—Ex oratione: *Deus qui miro*, etc.

² Ps. xci. 13.

³ Job. xxix. 18.

istics make it a blessing and a joy to the eastern people. The olive claims an almost equal share of admiration, though for different reasons. It is not an emblem of victory, but of *peace* and *industry*. The fruit of the olive tree gives forth a rich liquid used in the *consecration* of priest and king. It *heals* the wounds of the sick. It *nourishes light* and serves in various ways as *food*. Thus it has likewise become a symbol of divine blessings, and the most classic of all Roman farmers, Columella, gave to it the name of "first among the trees," for, whilst it supplies the numerous needs of man, its vitality hardly yields to that of the palm.

All this must give us a clue to the meaning of the palm and olive branches which are blessed this day, and of which we carry with us the remembrance in the small spray placed in our hands on Palm-Sunday. No doubt the fact that the children of Jerusalem received the Son of David with branches of palm and olive in their hands, contained a prophetic allusion to the character of the Messiah as king and priest, as conqueror of sin and death and dispenser of heavenly blessings. It seems even as if that blessed multitude rejoicing in the triumphal entry of Our Lord into the city of Sion had been conscious of this symbolism.¹ We know that Our Saviour had explained to His disciples what would take place within the following week, and the authentic revelations which have in later days thrown light upon this part of our divine Lord's life indicate that the details of this entrance had been prepared by Himself with a view of teaching His followers in a kind of acted parable the true character of His mission and its present accomplishment. But even assuming that only the few, nearest to the Divine Heart, Mary, St. John, and the weeping Magdalen, had entered into the full meaning of these figures, the following days threw a sure

¹ In one of the prayers used for the blessing of palms, occurs the following passage: Intellexit enim jam tunc illa hominum beata multitudo *prefigurari* quia Redemptor noster, humanis condolens miseris, pro totius mundi vita cum mortis principe esset pugnaturus ac moriendo triumphaturus.

light upon the action. The signs of Palm-Sunday were but the forecast of its glorious octave, with the sad vigil of Good Friday intervening. The palm of victory was to be gained in the sacrifice and martyrdom of the cross. The tree so fair and beautiful was to have a new name. It would bear the weight of a whole world's iniquities, but it would not bend under it, because it was drenched and stained with the regal purple of the Precious Blood :

Arbor decora et fulgida,
Ornata Regis purpura—
Beata cujus brachiis—
Pretium pendit sæculi.

Yes, the noble tree had borne a fruit of surpassing sweetness, which would give new life and joyous strength to the weary nations. The cross or the palm would stand henceforth as the badge of victory, identical in meaning one with the other. Hence, when we see the graceful branch in the martyr's hand, we know that he gained the victory of the cross against the oppression of the world :

Pressa sub ingenti ceu pondere palma virescit,
Sub cruce sic florent dedita corda Deo.

And the olive branch entwined with the palm suggests how the victory of the cross has become fruitful on earth of peace and mercy and a multitude of good works with their endless flow of graces. For the King of Sion, whom the multitude hailed with palm and olive branches, Who came into the world with a cradle song announcing peace to men of good will, not only opened by His victory the gates of heaven unto fallen man, but also facilitated its attainment in a wonderful way. He came with the branch of the olive, that He might heal the bruised, that He might enlighten those who sit in the shadow of death, and nourish the famishing Gentiles with the food of sacramental graces. That the double purpose of Our Saviour's mission as Conqueror of Satan and as the Dispenser of the graces which followed the Redemption is ex-

pressed in the palm and olive branches, becomes clear from the words which are used in the blessing of them, "Palmarum igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant." Victory and mercy, triumph and peace are the fruits of Christ's passion, and if we carry the emblem of these happy results in our hands on Palm-Sunday, it is to signify our readiness joyfully to follow Him to the final victory. How? Through works of justice; for these also are signified by the branches of the palm and olive. Justice is never attained without self-denial. It entails the victory over self, and this is the meaning of the palm. But whilst good works on the one hand beget grace, they stand also in need of divine aid for their accomplishment, and this is the meaning of the olive. Both strewn on the way lead us in the path of Christ towards the heavenly Jerusalem.¹ Cornelius à Lapede takes notice of Pliny's saying that the palm is a lover of the sun and bears fruit only in hot soil thirsting continually for moisture. Upon this he remarks that the works which are the fruits of justice proceed from a fervent soil, the loving heart, which, planted at the water's side, feeding at the fountain of grace, strives continually towards the eternal sun of justice. The same author calls attention to the fact that every kind of manure, except salt, instead of feeding, retards and weakens the growth of this tree, and he sees in this an image of the fruitful results of true wisdom, which is signified by the salt.² In the growth of the olive a similar quality may be remarked. It needs no cultivation, and if it is injured, moderate care will easily restore it to fertility. Such is in brief the significance of the branches blessed on the first day of the week which ushers in the martyrdom of the "Man of Sorrows" and ends with the glorious resurrection of the Divine Conqueror of sin and death,

¹ Oremus ut illi fidei viam præparemus, de qua frondeant apud te opera nostra justitiæ ramis, ut ejus vestigia sequi mereamur.—Miss. Ben. Palm.

² Eccclus. xxiv. 18.

Who has filled the earth with the manifold blessings of the Redemption. To hold the branch in our hands, to look upon it thoughtfully through the year, until we take it from the wall to burn it and to mark with the newly blessed ashes our brow in the remembrance of death,—is it not virtually to repeat the beautiful words of the prayer: *Benedicantur hi palmites palmarum seu olivarum, et nos portantes palmas et ramos olivarum bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum.*¹ Yes, may we, bearing these branches of palm and olive, meet our King, and with Him enter into eternal joys, the victory of mercy!

TWO MEDIÆVAL HYMNS.

(*Second Article.*)

Dies iræ, dies illa, dies tribulationis et angustię, dies calamitatis et miserię, dies tenebrarum et caliginis, dies nebulę et turbinis, dies tubę et clangoris super civitates munitas, et super angulos excelsos.

Soph. i. 15, 16.

Such is the theme of that masterpiece of song cujus, “*quot sunt verba tot tonitrua,*” as a great hymnologist has well said. In the last number of the Review we discussed a poem—the *Pange Lingua* of St. Thomas—eminently suggestive of the great ascetical principle of Love: we now turn our attention to a theme filled with all that is awful in thought and speculation, all that is soul-subduing in present contemplation or fearful forecast. Perhaps we should apologize for such a sudden transition — such a sudden inversion of the old “from grave to gay” into a spiritual “from gay to grave:” and yet we but emphasize, not so much two different paths that lead to the same goal, as two emulous steeds which, yoked and harnessed to the same chariot, strain after a common goal.

¹ Miss. Bened. Palm.

Again, in the *Dies Iræ* alone we find vivid expression of both principles of Fear and Love ; not as distinct conceptions, but as warp and woof of the one texture of thought, supplementing and completing each other in the unity of the poet's meditation. For this hymn is not a didactic exposition of the General Judgment, not a piece of cold word-painting, but an intensely subjective meditation, in which one soul records its tremblings, its faintings, its appeals to the sweet pity of Christ, its trust in His love and merits. So, while the soul acknowledges its guilt—

Culpa rubet vultus meus,

and the magnitude of its wrong-doing—

Quid sum miser tunc dicturus ?

Quem patronum rogaturus ?

it still hopes for mercy and pardon—

Supplicanti parce, Deus !

and does so with all the confidence of a client specially beloved—

Recordare, Jesu pie,

Quod sum causa tuæ viæ :

Ne me perdas illa die.

DIES IRÆ.

By a singularly unanimous sentiment, the critics of hymnology have awarded to this hymn the first place. The testimony of Rev. Dr. Neale we have before recorded. Dr. Coles, after quoting Daniel—*sacræ poëscos summum decus. et Ecclesiæ Latinæ Keimelion est pretiosissimum*—adds: “ Among gems it is the diamond. It is solitary in its excellence. Of Latin Hymns it is the best known and the acknowledged masterpiece.” The editor of *Seven Great Hymns* calls it “ the greatest of hymns.” Mr. Orby Shipley in the *Dublin Review* for Jan. 1883, after enumerating some hymns of masterly composition “ which are only not inspired, or which, more truly, are in their degree inspired,” says: “ But beyond them all, and before them all, and above them all may, perhaps, be

placed *Dies Iræ*, by Thomas of Celano." The Lutheran Dr. Schaff in *Christ in Song* says: "This marvellous hymn is the acknowledged masterpiece of Latin poetry, and the most sublime of all uninspired hymns." We have similar Presbyterian testimony in Duffield's *Latin Hymns*: "Hymnologists have their favorites among the sacred singers of the middle ages, but all concede the first place to the poet who gave to the world the *Dies Iræ*."

We have chosen but a part of the testimony of our own language: nevertheless, there is ample tribute here, surely, to the power and the beauty of the hymn; and the criticism, moreover, is as varied in source as it is wide in extent. Protestant as well as Catholic, layman as well as ecclesiastic, can give a cheerful voice to the chorus of its praises. While a close analysis of that beauty and that power must, therefore, prove interesting, we have neither space nor inclination to attempt it. Perhaps we should find, too, that, while they attract us irresistibly, they know how to elude and baffle us: poetic power cannot be weighed like sugar; nor poetic beauty be dissected like a flower. Especially is this true of a poem whose attractiveness has so many elements in it which belong as much to ourselves as to the poem. We cannot account wholly for that attractiveness by referring it to the noble simplicity of the language, the favorite trochaic measure, the sternness of the constantly reiterated dissyllabic rhyme, the sublime imagery, the thorough subjectiveness of the poet which has made his tragedy a lyric. We ourselves must furnish the key to a part of the secret. If man is a social animal, he is surely as much a religious animal. And since he is a social animal we can explain the perennial popularity of such a song as *Home, Sweet Home*, for instance, which, wanting in all poetic merit, may yet, like the traveller from New Zealand, view the ruins of a great Cathedral of Song. In the same way can Religion clothe her simplest theme with a beauty and a power which must draw to themselves the homage of a religious nature. And so, with no desire to minimize

the excellence of such a masterpiece as the *Dies Iræ*, we may be permitted to question whether the extraordinary popularity of the hymn rests wholly on its merits as a poetic composition. We are inclined to think that a first element in its popularity is its great freedom from such doctrinal statements or allusions as are now matter of controversy amongst Christians. "It deals with the poetical and devotional, not the doctrinal elements in religion," says a Protestant writer.¹ And so every shade and degree of Christianity feels a kindred proprietorship in the subject-matter of the poem. Again, the theme is simple, solemn, grand, of perennial interest, because possessing very intimate relationship with our eternal destiny. It is one of "the old familiar faces," lost perhaps in seasons of forgetful gayety and dissipation, but a constant even if saddening presence in our soberer moments. It is the funeral sermon whose commonplaces put on an ever new meaning; not, indeed, to the preacher, but to the bereaved hearts that drink them in. Its sublimity has become a commonplace in our lives without losing thereby any of its austere attractiveness. Apart from the poem itself, there is a strange awe and fascination in the theme alone. So, in the presence of a poem embodying such a theme, we feel emotions somewhat similar to those of Napoleon when the pyramids of Egypt loomed up before him. Not alone the six centuries which have made the hymn venerable; not alone the thirty centuries which have heard the testimony of David—*teste David*; but the sixty centuries that have been expiating the primal curse—*thou shalt die the death*—look down on us from this venerable monument, which, like the pyramids, is an enduring memorial of our mortality.

Possessing, then, so much merit, and enjoying such wide popularity, it can scarcely be a matter of surprise that this hymn, whose authorship is involved in some obscurity, should have been attributed to different authors and different ages. Modern critics generally refer it to Thomas of

¹ Duffield's *Latin Hymns*, p. 245.

Celano (to whom Luke Wadding, the historian of the Franciscans, attributes it), a Franciscan, and the friend and biographer of St. Francis. Others refer it variously to his contemporaries St. Bonaventure, Cardinal Latino Frangipani-Malabranca, Cardinal Matthew d'Aquasparta, and Humbert, the fifth general of the Dominicans; to St. Bernard in the preceding, and to St. Gregory in the sixth century; and, finally, to Augustinus Bugellensis, and Felix Hämmerlein (Malleolus) in the fifteenth century. The hymn, however, antedates these last two; while St. Gregory and St. Bernard most probably antedate the hymn.

The weight of evidence indicates that the hymn belongs to the thirteenth century, and that it was, most likely, the work of Thomas of Celano. He was the author of two other proses, *Fregit victor virtualis* and *Sanctitatis nova signa*. We may note, in passing, that it can hardly be urged against his authorship of the *Dies Iræ* that these two proses are of lesser merit. Without entering into the question of their merit, which Trench thinks by no means poor,¹ it is enough to reflect that a similar charge might be made against the ascription of the Imitation to Thomas à Kempis, whose other *opuscula* are scarcely read now. Besides, as the poet Lowell says:

Who hath not been a poet?

Much more so, then, may a poet of abiding poetic impulse rise at times above the mediocrity of his daily verse, and in the treatment of a theme which has some special attractiveness for him, or rather, which for the nonce absorbs him into intimate fellowship with its own native majesty and power, sound depths of harmony unheard before, and make his humdrum lyre for once

“Transfigured seem.”

Again, it is urged that the *Dies Iræ* may have had no single authorship, but may have been a condensation of the poems

¹ Sacred Latin Poetry, 3d ed., p. 300.

of different men and different ages. There is certainly not only a general resemblance between it and other judgment hymns which antedate it, but even an occasional identity of expression extending at times to whole lines. Something similar has been said with regard to the *Imitation*. There is, nevertheless, a unity in the *Dies Iræ*, just as there is a unity in the *Imitation*, which is something more than an orderly arrangement of thought or diction taken from different authors. Besides, the themes of a hymn and a meditation such as are developed by these two classics interest the large heart of the Christian world, and may, therefore, freely appropriate to themselves those heart songs of the ages which become, by their very nature, the common property of all.¹

Leaving thus the question of its authorship, we are met with another interesting question of the motive of its composition. As the *Dies Iræ* is now a definite part of the *Missa de Requie*, and must on certain occasions be recited integrally by the celebrant, we should naturally suppose that it was originally intended for use in some part, at least, of the *Officium Defunctorum*. A French liturgist thinks that, as its whole theme is the Last Judgment, it may have been com-

¹ The eleventh century produced a hymn at once similar to the general thought and metre of *Dies Iræ*, and faithful to the text of Sophonias, in these lines:

Cum ab igne rota mundi
Tota cœperit ardere,
Sæva flamma concremare,
Cœlum ut liber plicare,
Sidera tota cadere,
Finis sæculi venire.

Dies iræ, dies illa,
Dies nebulæ et caliginis,
Dies tubæ et clangoris,
Dies luctus et tremoris,
Quando pondus tenebrarum
Cadet super peccatores,
Qualis pavor tunc aderit
Quando rex iratus venerit. . . .

Of another hymn—*Apparebit repentina dies magna Domini*—Neale says: "This rugged but grand judgment hymn is at least as early as the 7th century, because quoted by V. Bede. It manifestly contains the germ of the *Dies Iræ*. . . ." Trench gives the Latin; Neale, a translation. Daniel compares it with *Dies Iræ* "quo majestate et terroribus, non sancta simplicitate et fide, superatur."

posed as a sequence for the First Sunday of Advent.¹ Nevertheless, its lyric character would seem to indicate that it was the spontaneous cry of a Christian poet's heart. The origin of Sequences would indicate that it must have been written without reference to the *Missa de Requie*, and afterwards introduced therein, together with the melody, either written especially for it or adapted to it.²

Two texts—the Mantuan (on a marble slab in the church of St. Francis, at Mantua), and the Hæmmerlein (Felix Hæmmerlein, ob. circa 1457, left amongst his poems a copy of the hymn)—differ from that of the Roman Missal, chiefly in the addition of stanzas which rather mar than enhance its beauty. The Mantuan text has been considered by some critics authentic. But the frequent elisions and hiatuses are strangers to the Missal text.³ The Hæmmerlein has disfigurements of versification and prosody.⁴ The text of the Missal, stripped of the verbiage and tautology of these stanzas, is more unique and graceful, more lyrical in character, more correct in versification.

From the time of its first public use in the Church, the hymn grew in popularity until now it holds the most enviable place of all uninspired hymns. The greatest minds

¹ "Le *Dies Iræ* semble avoir été composé plutôt pour le premier dimanche de l'Avent. En effet, cette *Prose* roule en entier sur le jugement dernier, excepté l'invocation *Pie Jesu*, qui y a été manifestement ajoutée, lorsqu'on l'adapta pour les morts." Enc. Théol. Liturgie, col. 1054, Migne.

² The last syllable of the last *Alleluia*, by being broken up into several notes, is held out in a long, protracted chant. . . . This prolongation of the *Alleluia* was called Sequence. . . . Later on, however, words appropriate to the Festival were supplied to this protracted chant, to which the name *Sequence* was restricted. . . . By degrees every Sunday and Festival had its proper Sequence, until the correction of the Missal, when only *four* were retained in use.—Amberger, *Pastoraltheologie*, Vol. II., p. 97, quoted in Haberl's *Magister Choralis*, ed. Donnelly. He does not include in the "four" the *Dies Iræ*. As the *Missa de Requie* has no *Alleluia*, the *Dies Iræ* cannot strictly be called Sequence.

³ E. g., Cogita, anima fidelis—Ob boni omissionem—Gratiæ apprehensione—Vitæ emendatione.

⁴ Esto semper adjutor meus—Sed dæmonum effigies.

have acknowledged its power. Sir Walter Scott's beautiful paraphrase or imitation rather of it in "The Lay of the Last Minstrel," is well known. Its majestic musical treatment in Mozart's *Requiem* has been an element in its popularity. Berlioz' musical setting of it is massive in the extreme. Gounod, in *Mors et Vita*, has set the whole of the text to music. Cherubini and Jomelli have exercised their genius upon it. All the ingenuity and all the resources of modern musical science have been laid under contribution to give a worthy musical setting to this rare gem of song. But it is extremely questionable if the weird and overpowering Gregorian Chant melody has a real competitor in the perfect adaptation of melody to words and sentiment, or in the solemn emotions produced in the souls of the hearers.¹ When we consider the power of music alone to affect the soul, and the emotions a simple reading of the *Dies Iræ* is able to awaken, we cannot but think that the most interesting part of the history of the great hymn,—a hymn not written on a dead page, but living in the vigorous and tender chant of the Church, and uttered in the most solemn of her functions, and in the most solemn moments of the lives of her children—is that which must forever escape us until the great day, the *Dies illa*, when

Liber scriptus proferetur,
In quo totum continetur.

That history would doubtless contain a wonderful record of "God's opportunities;" of moments of grace; of sudden lights in which the soul can read its sinfulness with such awful distinctness as Goethe hints at in the church scene in *Faust*.

¹ A writer in the London *Times* of Feb. 24th, 1865, gives willing testimony to the power of this sublime chant. He is describing the *Requiem* music at the funeral of Cardinal Wiseman. "The magnificent *chorale* of this great song of fear and entreaty," he says of *Dies Iræ*, "was given in such a way . . . that there was a positive murmur among the congregation as its long, sad, wailing chorus closed at last in intervals of melancholy sounds."

It is not strange that such a thing of beauty should be a joy forever to translators. And if, conversely, the number of translations of a hymn be a fair test of its beauty as it is of its "joy," the constantly increasing number of translations of the *Dies Iræ*, running up already into the hundreds, will place this hymn on the very pinnacle of merit. In German, there are, Dr. Philip Schaff says, more than a hundred. In English there are over one hundred and fifty enumerated, and doubtless many that have escaped the eye of the census-taker scattered through the volumes of various periodicals. The present writer ventures to add another to the long list. He might plead in excuse the bad example set him. Nevertheless, the company is goodly in two senses, as a list of the translators would easily demonstrate. Again, he might urge the favor with which the public received a volume of thirteen versions by one man, Dr. Coles, a physician of Newark, of whom Mr. Orby Shipley uttered the little pleasantry—"one enthusiast having not only written (which was venial), but published (an unpardonable offence) no fewer than thirteen different versions." The doctor, nevertheless, added sin to sin, and his versions reached to some sixteen or seventeen in number. However, the writer ventures to take higher ground.

Though old the thought and oft exprest,
 'Tis his at last who says it best,—
 I'll try my fortune with the rest.—Lowell.

The truth is, that, although the majestic simplicity of thought and diction, the easy and graceful numbers, and the energetic cadences of the *Dies Iræ* have ever invited the skill of versifiers, its essential charm seems to have successfully eluded their grasp. Beauty is proverbially coy. To transfer all the peculiar excellence of such a masterpiece into a tongue possessing an idiom, a structure, a vocabulary differing widely even from mediæval Latin, is not an easy task. The translations, so countless in number, and so varied in authorship, seem but to have established that the task cannot be successfully accom-

plished. A recent writer confesses that he thinks his own sixth version has not carried him one inch beyond his first.¹ He thinks Dr. Coles no better off than when he began. The number of translations is rather a laughable commentary on the unanimity with which the translators avow the impossibility of the task they undertake. Yet, until rather lately, it seems to us that there was hardly a conscientious effort at a vigorous, correct, and elegant translation. Many of the translations are rather paraphrases than faithful versions. Some writers have merely *imitated* the hymn. Of those versions which can in strictness be styled translations, many employ, instead of the sounding trochaic measure of the original, the easier and less effective iambic. Others, again, omit the charming dissyllabic rhyme. Others preserve the exact metre at the expense of smoothness. Some writers, desiring to be faithful, have become servile, and have preserved the thought only to present it in an unattractive, if not positively repelling garb.

The ideal translation is destined, we suppose, never to be realized. Still, whoso strives and fails may hope that, as the pathos of the great hymn must have won moments of grace and pardon for many, so an endeavor to give a fair vernacular expression of that pathos may not lack some fruit of personal gain :

Hoc opus : hoc etenim forsan me subtrahet igni
 Tunc quum flammivoma descendet nube coruscans
 Judex, altithroni Genitoris gloria, Christus.—Juvencus.

DE NOVISSIMO JUDICIO.

Dies Iræ, dies illa,
 Solvet ¹ sæclum in favilla;
 Teste David ² cum Sibylla.³

Quantus tremor est futurus
 Quando Judex est venturus
 Cuncta stricte discussurus !

O that day of wrath undying,
 When the earth, in ashes lying,
 Shall prove all the prophesying !

O the tremor and the terror,
 When the Judge shall scan the mirror
 Blurred with faintest breath of error !

¹ Duffield, p. 252.

Tuba mirum spargens sonum
Per sepulchra regionum ⁴
Coget omnes ante thronum.

Mors stupebit et natura,
Cum resurget creatura
Judicanti responsura.

Liber ⁵ scriptus proferetur
In quo totum continetur
Unde mundus judicetur. *

Judex ergo cum sedebit,
Quidquid latet, apparebit;
Nil inultum remanebit.

Quid sum, miser, tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Quærens me sedisti lassus:
Redemisti crucem passus:
Tantus labor non sit cassus. *

Juste judex ultionis,
Donum fac remissionis
Ante diem rationis. ⁶

Ingemisco tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Qui Mariam ⁷ absolvisti
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ,
Sed tu bonus fac benigne
Ne perenne cremer igne.

Inter oves locum præsta
Et ab hædis me sequestra
Statuens in parte dextra.

Hark, the trump with voice of thunder
Rends the sepulchres asunder;
Brings the dead the judgment under.

Death and nature, awed, unduly
See the creature rising newly
To his Judge to answer truly.

Then is brought the written treasure
Of our deeds of pain and pleasure,
Whence the Judge shall judgment mea-
sure.

Lo! He sits; the book unsealeth;
Every hidden thing revealeth;
Unto each a judgment dealeth.

Ah! what then my tears and pleading,
What my Patron's interceding,
When the hearts of saints are bleeding!

Thou, O King of awful splendor,
Dost salvation freely render:
Save me, Fount of mercy tender!

From the past a picture borrow:
Lo! for me Thy way of sorrow—
Spurn me not upon that morrow!

Sitting weary, sought'st Thou ever
Him whose chains Thy death must sever:
Be not vain Thy fond endeavor!

God of vengeance, justice-dealing,
Grant me pardon, grant aneling,
Ere the day all sins revealing!

Like a culprit weep I solely:
Shame and sorrow fill me wholly;
Spare, O God, a suppliant lowly!

Who a Magdalen hast shriven,
To a thief hast promised heaven—
Thou to me a hope hast given!

Worthless, yea, my tearful yearning;
Nathless Thou, to pity turning,
Save my soul from endless burning.

Grant that I my place be holding,
Not midst heirs of wrath and scolding,
But where Thou Thy sheep art folding!

Confutatis maledictis,
Flammis acribus addictis;
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

Lacrymosa ⁸ dies illa
Qua resurget ex favilla
Judicandus homo reus.
Huic ⁹ ergo parce, Deus:
Pie Jesu Domine
Dona eis requiem. ¹⁰ Amen.

While the damned with cries distressing
To eternal flames are pressing,
Call me to Thee with a blessing.

My poor heart in supplicance bending,
Dry as ash, with sorrow rending,
Prays Thee, guard its final ending!

O that dawn its sorrow flashes
When from out the smouldering ashes
Man shall rise, for life's behavior
To be judged: O spare him Saviour!
Loving Jesus, in Thy breast
Fold them unto endless rest. Amen.

NOTES.

As the scriptural allusions with which the hymn abounds will be obvious to the reader, we omit, for the most part, citations and references.

1. With the Catholic Crashaw, Sir Walter Scott, Dean Stanley, General Dix (whose translation is considered by *Seven Great Hymns* "a translation the most literal and just that has been made,") and others, we have rendered *solvet* intransitively. To consult for smoothness, *Teste David cum Sibylla* has not received a direct translation. The testimony of David ¹ is far from being a *locus classicus*; while *Sibylla* enjoys the most questionable genuineness. R. D. Williams' rich version says very well:

David's and Sibyl's lyre
Dimly foretold it.

2. *David* has been substituted for the *Petro* of the Mantuan text, possibly to make the testimony to the *DIES ILLA* of widest extent—Hebrew and Heathen prophesying of an event of which Christianity has spoken such clear things.

3. The retention of this line in the Roman Missal implies no sanction of the Sibylline oracles. Other Missals have changed the stanza to the exclusion of the line. The question

¹ Ps. xcvi. 13; xcvi. 3; x. 6.

is now rather æsthetic than theologic. We may not enter into any discussion of the authenticity or genuineness of the Sibylline books. Says Billuart: *Quidam et libros et oracula iis contenta rejiciunt ut figmenta christianorum. Quidam e contra et libros et oracula admittunt. Forte verius ac tutius erit inter duo extrema tenere medium. Unde dico: Sibyllarum oracula non sunt christianorum figmenta; neque tamen omnia carmina quæ his octo libris continentur, sunt genuina et incorrupta.* We simply record his opinion. For proofs, objections, etc., *vide Tract. de incarn., Diss. II., Digress. II., Histor.* For a somewhat extended *pro* and *con* discussion, *vide Encyc. Théol. Prophéties, art. Sibylles, Migne*, where the author ends thus: *Le lecteur . . . fera bien de ne conserver les vers sibyllins que comme un objet de pure curiosité, nous ne disons pas de littérature, et sans y attacher une plus grande importance.* See also artt. in *Enc. Britt., Chambers'*, etc.

We give two variations of the stanza—the first of the Paris Missal (1736), and the second of Troyes:

Dies Iræ, dies illa
Crucis expandens vexilla
Solvat sæclum in favilla.

Dies Iræ, dies illa
Qua nigrescent sol et luna
Et ab alto ruent astra.

The stanza has not suffered in strength or beauty in the Paris version: but the Roman Missal, which has been a casket to so many of the gems of early song, has wisely retained the line unaltered. Says the Lutheran Schaff: "Yet there is a truth underlying this use made of the Sibylline oracles and the fourth Eclogue of Virgil, inasmuch as heathenism, in its nobler spirits, was groping in the dark after the "unknown God," and bore negative and indirect testimony to Christ, as the Old Testament positively and directly predicted and foreshadowed His coming." Trench has an interesting note on this line.¹ The line serves, besides, another purpose; for to the biblical student and to the student of theology it opens up

¹ Sacred Latin Poetry, 3d ed., p. 303.

wide vistas of thought—the *teste David cum Sibylla* only hinting at the magnificent array of prophecy and Providential dispensation culminating in the Advent of the *Pater futuri sæculi*, before Whom, as well at His second as at His first advent, “who shall stand to see Him?”

The version of Dr. Irons, (a favorite one in English Protestant collections,) is made from the Paris Missal. Strangely enough the Baltimore Council *Manual of Prayers* has chosen this version, with an alteration in the first stanza made to preserve fidelity to the Roman missal.

Day of wrath! O day of mourning!	Day of wrath, O Day of mourning,
See, once more the Cross returning.	Lo, the world in ashes burning—
Heaven and earth in ashes burning!	Seer and Sibyl gave the warning.
Irons.	Prayer Book.

The change has not been made very felicitously. Mr. Ed. Caswall, the able translator of the hymns of the Roman Breviary, omitted the third line:

Nigher still, and still more nigh,
Draws the day of Prophecy,
Doomed to melt the earth and sky.

As an alternative rendering of the first stanza, which shall preserve the third line, we might offer:

On that day of wrath undying,
Earth shall prove, in ashes lying,
Seer's and Sibyl's prophesying.

4. March calls attention to the “terrible compulsive energy (*deinotes*)” of the line. “Compare with the simpler *per regiones sepulcrorum*.”

5. The stanza follows closely Apoc. xx. 12. One translator has mistaken the *liber scriptus* for the written Bible!

6. St. Luke (ch. vii.) does not give the name of the *peccatrix* who anointed the feet of Our Saviour. The line has been changed into *peccatricem absolvisti*. We have taken the woman to be Mary Magdalen. See Corn. à Lap., Maldonatus,

McEvilly, etc. The translations of the verse by Dr. Coles and General Dix are very similar :

Thou who Mary gav'st remission,	Thou to Mary gav'st remission,
Heard'st the dying thief's petition,	Heard'st the dying thief's petition,
Cheer'st with hope my lost condition.	Bad'st me hope in my contrition.

7. The six lines beginning with *Lacrymosa* were not in the original hymn. Taken from an older service, they adapt the hymn to its new purpose.

8. Some (e. g. Crashaw, Canon Husenbeth, Duffield) make *huic—mihi*. Probably the greater number refer it to the preceding *homo*, i. e., *omnis caro*. Coles has both translations. The Hæmmerlein text,

Huic ergo parce Deus,
Esto semper adjutor *meus*,

would, perhaps, be a testimony to the current traditional interpretation of his time. March refers it to “*guilty man ; the race*,” and calls attention to an older line :

Judicandus homo reus,
Tu peccatis parce, Deus.

9. “Requie, oftener *requiem*, but the rhyme and the common construction of *dona favor requie*.”—March ; who uses *dona eis requie*—a common and classical construction of *dona*.

HUGH T. HENRY.

CONSTRUCTION OF THE SACRARIUM.

An important feature, yet one easily overlooked in the building of churches and oratories for the celebration of Mass, is the proper arrangement of the Sacrarium. The Roman Ritual and the acts of Councils referring to the construction of church edifices teach that there is to be a place set apart in or near the sanctuary for the reception of the water used in the liturgical ablutions, for the ashes, and other remnants of blessed and consecrated objects which are no longer employed in the sacred service. Such are the cotton and bread which have come in contact with sacred oils in the administration of the sacraments, and which are to be burnt; the salt used in solemn baptism, when it has become soiled; remnants of the sacred species, which have become corrupted and cannot be disposed of otherwise according to prescribed modes of the Ritual; the baptismal water after use, or when it has become impure; the water used in the cleansing of the sacred vessels; the ablutions of Mass when for some reason or other they cannot be consumed; in short, all such objects in regard to which reverence forbids us to expose them to profanity even after they have served and lost their proper and licit use in the sacred functions.

The Sacrarium is ordinarily constructed in the sacristy, which in the old liturgical books is frequently called by that name. But it may also be behind the altar or in a side chapel, or even, as is the case in some of the basilicas built in the middle ages, on the Epistleside of the altar, where, forming an ornamental niche, it serves at the same time as a receptacle for the ablutions at Mass. ¹ St. Charles, in his

¹ It is to be regretted that in some churches, especially in the rural districts, no regular provision is made for the Sacrarium, but the ashes and the water of the liturgical ablutions are simply put into a hole near the church. It is part of the duty of the *Visitatores Episcopales* and Rural Deans to look after this.

instructions on ecclesiastical building, ordains the construction of two separate sacraria,¹ one for the reception of the baptismal water and connected with the baptistery; the other for the remaining uses of the church.² Concerning the latter he prescribes that it be in every cathedral, parochial church, and Oratory wherein Mass is at any time celebrated.³ He prefers that it be in or near the sacristy and out of public sight. In every case it is to be locked and exclusively kept for sacred uses.

There are various forms according to which the sacrarium may be constructed. The above mentioned instructions for church-building contain two, to which we add a simpler one for temporary and poor churches. The first form given by St. Charles is a vase of solid stone measuring about 2 feet 9 inches from the floor, with a cover in form of a pyramid and in appearance very much like a baptismal font. In the centre of the hollow of this vase is an issue-hole, about $3\frac{1}{2}$ inches wide in diameter, whence a small tube or conduit leads through or along the pedestal of the vase, allowing water, ashes and other things of the kind to flow freely downward. Beneath the tube or conduit a cistern is dug some feet wide according to the needs of the church, walled on the sides and covered with wood or a stone slab. The second arrangement is in form of a niche in the wall of the sacristy or church (behind the altar), about 1 foot or more in depth, 1 foot 5 inches wide, and over 2 feet in height. The sill of this niche is of solid stone, with a hollow issue-hole and conduit, terminating, as above, in a cistern. For this niche St. Charles prescribes a wooden door. Sometimes a grate or perforated metal door with ornamental designs is to be found for this arrangement. There is to be a lock by which these sacraria can be securely closed, so as to pre-

¹ The Roman Ritual also makes mention of two: *In Ecclesiæ vel potius Baptistarii sacrarium effundatur.*—Rit. Rom. de Sacram. Bapt.

² St. Carol. Bor. Instruct. fabr. Lib. I., cap. 20, §1.

³ *Ibid.*

vent any lay person to get access to them.¹ A third arrangement, and which recommends itself for its economy, consists of a cistern, the sides of which are lined with brick or stone. On the top is laid a slab of some thickness, so as to permit a cavity being made with a hole in the centre. The cavity is covered by a wooden lid, fastened to the slab so as to allow it to be locked. The sacraria are to be “decentia, munda, ablutionibus cursum liberum exhibentia, nec sine coopertorio relinquantur.”²

Cum accessuri estis ad tremendam ac divinam illam mensam et sacra mysteria, cum timore ac tremore hoc facite, cum pura conscientia, cum jejunio et precatione, non tumultuantes, non proximum propellentes; extremæ enim hoc est superbiæ, et contemptiois minime vulgaris, etiam talia perpetrantibus punitionem multam conciliat: tecum reputa, homo, qualem hostiam es contrectaturus, qualem mensam aditurus. Tecum reputa, quod cum *terra sis et cinis*, corpus et sanguinem Christi sumis. Etsi vos Rex quidem ad convivium vocet, cum timore accumbitis, cibosque appositos cum reverentia ac silentio sumitis. Deo autem te ad summam cœnam vocante, filiumque suum ibi apponente, ubi Angelicæ potestates assistunt cum timore ac tremore; ubi Cherubim velant facies suas, atque Seraphim cum clamore clamant: *Sanctus, Sanctus, Sanctus, Dominus*; tu audes vociferando ac tumultuando ad spirituale illud convivium accedere.

St. Joannes Chrysostomus (Serm. 31. de die nat. Christi).

¹ Loc. cit. § 3.

² Syn. diœc. Herbip. a. 1298, cit. ex Jacobs “D. Kunst im Dienste d. K.,” pag. 223.

In Memoriam.

We deem it a duty to record in these pages a grateful tribute in memory of the Reverend Innocent Wapelhorst, O. S. F. He contributed to the *Review* almost from its beginning. "During my whole priestly life," he wrote in generously tendering us his services, "now thirty-two and a half years, the thought has strongly impressed me: the good, however small, which you do for priests or candidates of the priesthood, is done to a certain degree for all the congregations where those priests will ever work." His position for years as Rector of St. Francis' Seminary, Milwaukee, and a considerable time previously spent in the pastoral ministry, had given him that practical wisdom which judges rightly of the needs of the priestly mission in America, and readily selects the proper methods to supply them. This made him a valuable counsellor. His excellent work *Compendium Sacræ Liturgiæ*, of which he was preparing a third edition during the last year of his life, bears testimony alike to his well-directed zeal in the cause of clerical education and to the accuracy of his learning. He was an humble man, and in the light which the virtue of humility gives to the eye of the soul he recognized to the full the responsibilities and dangers in the life of the secular priest. Hence, in the mature strength of his experienced manhood, he left the world to enter the cloister. If he sought retirement, he did not find it, for he was destined to labor in the fields wherein he had gained his knowledge. But he labored with the added strength which comes from renunciation of one's own will, and for the rest he trusted wholly to his Master. May the zeal for the Church in America which animated the humble son of St. Francis to the last bear its fruit in eternal joys, and may its continuance in heaven procure for us a like grace in the work of our holy ministry!

CASUS MORALIS.

Robertus se accusat

1. Quod semel, in Methodistarum cœtu versans, eos serio imitatus fuerit qui, genibus flexis oculisque in cœlum sublatis, metitabundi conversionem expectarent aut Spiritum jamjam essent accepturi ;

2. Quod hac ipsa occasione interrogatus ab aliquo Methodista num non pertineret ad Ecclesiam Hibernicam— “ don't you belong to the Irish Church ? ”—respondisset se pertinere ad veram Christi Ecclesiam— “ I belong to the true Church of God—” :

3. Quod funus alicujus amici protestantis præsentia sua cohonestaverit usque ad ecclesiam et cœmeterium sectæ, atque ita ut, cum alii omnes, dum præco verba faceret, starent, et ipse staret, sed cum alii caput profunde inclinarent ad orationem præconis ipse, erectus permaneret.

UNDE QUÆRITUR :

I. Utrum et qualis adsit obligatio profitendi veram fidem externe ?

II. Utrum et quomodo peccaverit Robertus in singulis de quibus se accusat ?—

Resp. I. Indubium est apud theologos omnes adesse obligationem manifestandi veram fidem, eamque oriri tum ex præcepto *negativo* non negandi fidem, tum ex præcepto *affirmativo* illam positive confitendi. Præceptum negativum facile eruitur ex illis verbis Christi apud Matt. xx. 33, “ Qui negaverit me coram hominibus negabo eum coram Patre meo.” Cum autem theologo assignare volunt intrinsicam malitiam negationis veræ fidei, plurimi illam reponunt in eo quod hujusmodi externa negatio necessario importat negationem veracitatis Dei. Hæc ratio non videtur satis firma Cardinali de Lugo, qui consequenter ad suum systema, vi cujus veracitas divina non ingreditur objectum formale fidei, tenet

posse fieri ut ille qui negat veram fidem “ simul neget esse a Deo revelatam et per consequens adhuc concedit Deum esse summe veracem.” Quapropter ipse aliam rationem assignat et recurrit ad obligationem “ qua servus Christi tenetur non erubescere fateri Dominum suum, est enim dedecus Domini quod servus dedignetur eum pro Domino fateri.”

Verum difficilius est assignare existentiam et determinationem præcepti affirmativi, quod quidem præcise quia affirmativum est non obligat semper et pro semper sed solum in certis casibus, et statis temporibus. Atque imprimis non debet illud reduci ad eas circumstantias in quibus fidem externe non profiteri æquivaleret ejus negationi; tunc enim obligatio proprie non proveniret ex præcepto affirmativo profitendi veram fidem, sed potius ex præcepto negativo de quo nuper diximus. Præterea non quæritur hic de præcepto affirmativo humano, quod scimus adesse et Episcopos, canonicos, professores Universitatum, aliasque publicas personas in diversis adjunctis afficere, sed solum de præcepto affirmativo juris divini. Porro hujusmodi præceptum theologi omnes dicunt dari, et clare cernitur ex verbis Pauli (Rom. x. 9)—“ Si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris, salvus eris: corde enim creditur ad justitiam, ore autem confessio fit ad salutem.”—De hoc textu disserens Card. de Lugo, animadvertit confessionem fidei non poni hic ut aliquid necessarium ad justificationem sicut fides interna, quia revera non est medium necessarium justificationis, sed poni tantum ut aliquid necessarium ad salutem, prouti est observantia mandatorum. Existit igitur in præsentī ordine, scilicet supposita vita sociali et politica cum aliis, præceptum divinum affirmativum quod vi ipsius fidei nos obligat ad hanc eandem fidem externe manifestandam. Si autem quæras quandonam vel in quibusnam adjunctis per se urgeat hoc præceptum, non una est theologorum sententia; et forte dici potest illud ad unum casum restringi, scilicet ad petitionem vel susceptionem baptismi, si sermo sit de adulto, vel, si agatur de eo qui baptismum recepit in infantia, ad tempus

quo vitam socialem ingreditur ut appareat ipsum esse Christianum. Cujus rei a Card. de Lugo (de Fide, Disp. XIV., Sect. iv., n. 52) duplex assignatur ratio. "Prima est, ait, quia Deus non voluit de facto Ecclesiam solum invisibilem et mentalem, sed visibilem per unionem et conjunctionem visibilem, ut fieret unum corpus mysticum visibile animatum uno et eodem spiritu invisibili interno. Hæc autem conjunctio visibilis fieri non potest, nisi membra ad invicem sensibilibiter conjungantur inter se, quod fit, dum singula sese manifestant sensibilibiter esse membra hujus corporis mystici profitendo eandem fidem et religionem communem aliis membris. Secunda ratio esse potest, quia hoc ipsum exigitur a suprema Dei auctoritate et majestate. Cederet quippe in dedecus principis, si nobilis in ejus famulatum adscriptus, et famuli stipendia atque emolumenta accipiens, ita curaret ea occulte et per interpositam personam accipere, ut nulli de suo famulatu quidquam constaret, nec ullum prorsus famuli vel obsequii signum erga Dominum exhiberet. Videretur enim dedignari Dominum et erubescere professionem suæ servitutis, quam etiam conservis suis, et toti familiæ, absque justa causa occultam esse vellet."

II. Devenientes nunc ad practicam solutionem casus per applicationem prædictorum principiorum, dico Robertum graviter peccasse cum inter Methodistas versatus est tanquam si esset unus ex illis; sed in duobus aliis adjunctis non esse inquietandum. Hoc autem declarandum est fusius et singillatim.

Igitur 1^o Robertus graviter peccavit contra fidem, quia etsi non verbis, nutibus tamen et gestibus dixit se esse Methodistam, quod idem est ac negare veram fidem. At forte negabis Robertum vere et proprie dixisse se esse Methodistam, quia nutus non videntur omnino assimilari posse vocibus, quæ cum a natura datæ sint unice ad internos conceptus manifestandos non possunt ab eo fine et significatione separari: nutus vero non videntur ita determinati, nam quando aliquis, v. gr., annuit capitis inclinatione, inclinatio illa de se

indifferens est vel ad significandum assensum, vel ad evitandam defatigationem forte ortam ex continua capitis erectione, vel ad convertendos oculos ad terram ut ibi aliquid quæras, vel ad quid simile. Nutus igitur videntur potius comparari debere vestibus, quæ cum non habeant naturalem ac proinde necessariam significationem, indifferentes sunt, et facile possunt separari a significatione quam homines illis alligant. Exinde videtur sequi quod, sicut licet viro catholico uti pileo Quakerorum, ita ipsi licere debet nutus et gestus Methodistarum imitari. Sed contrarium omnino tenendum est, nam quamvis verum sit aliquos nutus in se esse indifferentes, non tamen remanent tales cum fiunt in determinatis quibusdam adjunctis. Quamobrem si Robertus solus, vel non serio inter amicos catholicos meditabundus oculos attulisset et Methodistas fuisset imitatus, sane non esset inquietandus, sed cum ita sese gessisset prouti describitur in casu, determinatio tanta est, ut nemo dicere non possit aut debeat ipsum vere manifestasse assensum sectæ Methodicæ. Et hæc solutio confirmari potest paritate quam Card. de Lugo apposite urget. Etenim sicut actio adolendi thus ex se fieri posset propter alios fines, scilicet recreandi odoratum, purgandi aerem, occidendi animalcula, et alia hujusmodi, cum tamen coram idolo, externo gestu venerationis, tyranno imperante præstatur, indubitatum apud omnes est ipsam esse negationem fidei, ac proinde ceu apostatæ semper habiti sunt qui ita egerunt.

At dices: Nonne Robertus potuisset excusari, si ita sese gessisset ad vitandum gravissimum aliquod incommodum, puta amissionem vitæ vel famæ? Sed responsio aperta est, et omnino dicendum Robertum etiam tum fuisse damnandum, quia nunquam facienda sunt mala ut eveniant bona, seu aliis verbis, finis utcumque bonus nunquam justificare potest media de se illicita. Verum estne tale medium de se et natura sua illicitum? Estne illud intrinsece ac proinde semper malum etiam quando deest animus vere exhibendi fidem hæreticam? Nonne legimus in IV. lib. Regum., cap. v.,

quod cum Naaman ad fidem veri Dei conversus petiisset ab Eliseo licentiam, ut, si quando necesse esset regem suum ad templum idolorum comitari, posset genuflectere et adorationis gestum fecte exhibere, Eliseus respondit, "*Vade in pace,*" quasi simulationem illam approbans? Huic difficultati duplex a summis theologis traditur solutio. Aliqui enim, existimantes actionem Naaman esse intrinsece malam, dicunt responsionem datam ab Eliseo non fuisse approbationem, sed meram permissionem ad malum gravius evitandum. Alii autem, ut Suarez, Sanchez, Castropalao, et ipse Card. de Lugo, docent quidem verba Elisei continere veram et expressam approbationem, et Naaman licite egisse genuflectendo, sed id faciunt non propter grave incommodum quod aliunde incurrisset, sed quia in iis circumstantiis genuflexio non reputabatur cultus idoli, sed solum cultus aut obsequium regis. En ipsa verba Lugonis: "Naaman licite (potuit) genuflectere cum rege genuflectente, eo quod genuflexio illa non esset signum adorationis, sed cultus regi exhibitus, cujus manum sustinere de more non poterat, si rege genuflectente, Naaman rectus staret, sed debebat se inclinare, ut manum regiam sustineret, qui erat cultus solum civilis erga regem, non religiosus erga idolum."

2^o Ratio dubitandi num recta fuerit responsio data a Roberto Methodistæ inquirenti in eo est quod sive in mente interrogantis, sive a parte rei per Ecclesiam Hibernicam, in prædicto casu, significabatur Ecclesia catholica; ac proinde negantem vel tergiversantem responsionem dare idem esset ac negare vel tergiversare cum quis interrogatur num sit Catholicus. Attamen Robertus, prout in initio dictum est, videtur esse omnino excusandus. Etenim proposita quæstio duo continet, desiderium, scilicet, cognoscendi veritatem facti, et quamdam injuriam contra Hibernos et Catholicos. Porro ex ipso tenore verborum evidenter colligitur Robertum nihil aliud voluisse, nisi totam quæstionem extra ordinem rejicere, et injuriam propulsare. Hoc autem quis unquam dicet esse illicitum et contra fidem? Huic solutioni certe

favet Kenrick, Tract. de Fide, n. 30, ubi cum affirmasset fidem negare illum qui interrogatus utrum esset "*Romanista*" vel "*Papista*," responderet se talem non esse, excipit tamen casum quo "ex circumstantiis colligi posset eum negare ob voces illas invidiæ et contumeliæ plenas."

3° In tertio etiam casu Robertus excusari potest et debet. Ratio est quia ipsius ratio agendi nullam aliam significationem hodie habet apud nos, seu inspectis moribus nostris, nisi obsequii civilis erga amicum defunctum, et socialis urbanitatis erga præconem et circumstantes hæreticos. Et hoc quidem indubitatum videtur si sermo sit de simplici præsentia materiali, sed forte dubitari posset de ea circumstantia qua Robertus assurgens cum aliis, cum illis steterit dum præco verba faceret. Nonne ita agendo quasi formaliter præstatur auditus viro hæretico? Nonne agnoscitur ipsius auctoritas, et favor ipsi conciliatur? Hac in re ita loquitur Kenrick (loc. cit. n. 34): "Funus deducere per vicos ad cæmeterium, cum nullo ritu religioso apud eos fiat, censetur civile obsequium: nec tamen decet templum sectæ ingredi, et præconi præstare auditum, quamvis ita ferat mos in hac regione." In hæc verba duo hic sunt animadvertenda: Primum est illud "*non decet*" aperte nobis ostendere mentem eximii theologi esse ut in hujusmodi actione non adsit peccatum ullum contra fidem; alterum est ipsius testimonium de more regionis. Porro, stante isto more, ratio illa agendi nullum importat favorem ergo præconem hæreticum qua talem, nullamque complicitatem cum ipsius cultu, et tota reducitur ad urbanitatem et obsequium civile. Et re quidem vera, ipse Kenrick (loc. cit., n. 35), agens de iis catholicis qui in navibus gubernii, in schola militari et carceribus nonnullis coguntur adstare precibus et concioni habitis a ministro protestantico, eos excusat, quia "ordinis potius causa quam sectæ favore id exigitur." Excusemus igitur etiam Robertum et dicamus ipsum stetisse cum cæteris *ordinis causa*, quia hunc ordinem exigebat urbanitas.

Cf. Suarez, *de Fide*, Disp. XIV, sect. IV.—Sanchez, *in*

Decalog. Lib. II, Cap. IV, n. 14.—Lugo, *de Fide*, Disp. XIV, sect. II, IV, et V. § IV.—Kenrick, *de Fide*, Cap. III.—Viva, in prop. XVIII damnat. ab Innocent. XI.—Lehmkuhl, Vol. I, n. 291 et seqq.—Konings, n. 251 et seqq.—Sabetti, n. 154.—

A. Sabetti, S. J.

OFFICES OF TITULARS IN THE UNITED STATES.
APRIL.

I. CHURCH OF ST. FRANCIS OF PAULA.

(*Two Churches reported in 1888.*)

The feast occurs on the 2d of April during the holy Week and must therefore be transferred to the first free day after Low Sunday, which is April 15th. The transferred feasts of St. Isidore and St. Leo are in consequence removed still further. On account of his translation St. Francis has no Octave.

Apr. 14, Vesp. de seq. m. t. v. Nulla com.

Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Francisci de Paula C. Dupl. 1. cl. Off. C. non P. ritu Pasch. et pr. loc. Lectt. 1. Noct. *Beatus vir.* Miss. pr. cum Gl. Cr. In 2. Vesp com. seq.

Pro Clero Romano, omnia ut supra.

16, Fer. 4. S. Isidori ut in Calend. ad 15. cum com. S. Aniceti in 2. Vesp.

Pro Clero Romano, S. Benedict. Jos. Labre C. Dupl. ut in Calend.

17, Fer. 5. *Alb.* S. Leon. I. ut in Calend. ad 16. cum 9. Lect. etc. com. S. Anicet. in Laud. et Miss.

Pro clero Romano, de S. Isidoro fit 18. ut in Calend. ad 15. hujus et de S. Leone I. 9. Junii.

II. CHURCH OF ST. ISIDORE.

(*Nineteen Churches and Chapels in 1888.*)

Apr. 14, Vesp. de seq. m. t. v. Nulla com.

Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Isidori Ep. C. D. Dupl. 1. cl. (fuit 4. hujus)
Off. et. Miss. ut in Calend. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra.

III. CHURCH OF ST. VINCENT FERRER.

(*Two Churches in 1888.*)

Apr. 14, Vesp. de seq. m. t. v. Nulla com.

Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Vincent. Ferrer. C. Dupl. 1. cl. (fuit 5. hujus).
Off. C. non P. ritu Pasch. et pr. loc. Lectt. 1. Noct. *Beatus vir.*
Miss. *Os justi.* C. non P. or. pr. cum Gl. Cr. In 2. Vesp. com.
seq.

Pro Clero Romano, omnia ut supra.

16, Fer. 4. S. Isidori ut in Calend. ad 15. cum com. S. Anicet. in
2. Vesp.

Pro Clero Romano, S. Bened. J. Labre C. Dupl. ut in Calend.

17, Fer. 5. S. Leon. I. ut in Calend. ad 16. cum 9. Lect. et com.
S. Anicet. in Laud. et Miss.

Pro Clero Romano, de S. Isidoro fit 18 ut in Calend. ad 15.
hujus et de S. Leone I. 9. Junii.

IV. CHURCH OF ST. LEO THE GREAT.

(*Twenty-two Churches in 1888.*)

Apr. 14, Vesp. de seq. m. t. v. Nulla. com.

Pro Clero Romano, idem.

15, Fer. 3. *Alb.* S. Leonis I. P. C. D. Dupl. 1. cl. cum Oct.
partial. (fuit 11. hujus). Off. C. P. ritu Pasch. Lectt. pr. Miss.
pr. cum Gl. et Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra. Fest. S. Isidori ulterius
transfert. ad 18. hujus.

16, Fer. 4. *Alb.* S. Isidor. Ep. C. Dupl. (fuit 4. hujus) Off. ut in Calend. ad 15. hujus cum com. Oct. in Laud. et Miss. In 2. Vesp. com. Oct. et S. Anicet. Pap. M.

Pro Clero Romano, S. Bened. J. Labre ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. Cr. Vesp. a cap. de seq. com. Oct.

17, Fer. 5. *Alb.* de Oct. 3. die Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. de Doctor. *Deus ita* vel in Breviar. *Qui post Orionas* 3. Noct. in Evgl. *Vigilate* de com. C. P. 2. loc. vel ut in festo. 9. Lect. com. S. Mart. in Laud. et Miss. in qua Gl. Cr. (et Evgl. *Vigilate* si in hoc dicta sit hom.) Non dic. *Prec.* nec. com. de Cruce. Vesp. de Oct.

Pro Clero Romano, S. Anicet. Pap. M. Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. Cr. Vesp. a cap. de seq. com. Oct.

18, Fer. 6. *Alb.* de Oct. 4. die Semid. ut heri Lectt. 2. Noct. ut in Octavar. de Doctor. *Auctores nostri* vel in Breviar. *Beati Patris*. Reliqua ut heri. Vesp. a cap. de seq.—*Jesu tibi sit gloria*—Hic claudit. Octava.

Pro Clero Romano, *Alb.* S. Isidor. Ep. C. D. Dupl. (fuit 4. huj.) ut in Calend. ad 15. huj. cum com. Oct. in Laud. et Miss. Vesp. a cap. de seq. com. præc. et Oct.

V. CHURCH OF ST. ANSELM.

(*Two Churches reported in 1888.*)

Apr. 20, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

21, Fer. 2. *Alb.* S. Anselmi Ep. C. D. Dupl. 1. cl. cum Oct. Off. C. P. ritu Pasch. et pr. loc. Lectt. 1. Noct. *Sapientiam* Miss. In medio cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infra Oct. ab utroque clero dicit. Cr. et fit com. in Vesp. Laud. et Miss. except. pro com. festis S. Marci et Patroc. S. Joseph, neque dicunt. *Prec.* aut com. de Cruce.

27, In 2. Vesp. com. seq. (ut in 1. Vesp. festi) S. Turib. Dom. et S. Vitalis M.,—Fest. S. Pauli a Cruce permanenter mutand. est in 11. Maji. *Pro Clero Romano*, nisi antehac fuerit fixum, in 9. Junii.

28, Fer. 2. *Alb.* Oct. S. Anselm. Dupl. Lectt. 1. Noct. Incip. Apoc. S. Joan. 2. Noct. ex Octavar. *Sollicitissime* vel ut in die festi 3. Noct. ex Octavar. *Luceat* vel ut in festo. 9. Lect. et com. S. M. in Laud. et Miss. ut in fest. cum Gl. Cr. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

VI. CHURCH OF ST. GEORGE.

(*Twenty-five Churches in 1888.*)

Apr. 22, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

23, Fer. 4. *Rub.* S. Georgii M. Dupl. 1. cl. cum Oct. Off. Mart. temp. Pasch. et pr. loc. Lectt. 1. Noct. *A Mileto*. 2. Noct. *Quibus ego vos laudibus* 3. Noct. *Ego sum vitis vera* Miss. pr. cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Diebus infr. Oct. pro utroque *Cler.* omn. ut in Calend. cum Cr. in Miss. et com. Oct. in Vesp. Laud. et Miss. except. festis S. Marc. et Patr. S. Joseph 2. cl. quando hæc com. omittitur. Die 26. omitt. com. de Cruce.

29, Vesp. a cap. de seq. (ut in 1. Vesp. festi) Com. præc. Fest. S. Catharin. Sen. permanenter mutatur in 11. Maji.

Pro Clero Romano, Vesp. de seq. Com. Oct. (ut in 1. Vesp.) et præc.

30, Fer. 4. *Rub.* Octav. S. Georg. M. Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. S. August. *Patienter permittunt*, vel ut in festo 3. Noct. ex Octavar. *Ea de causa* vel ut in festo. Miss. ut in fest. Vesp. de seq. Com. præc.

Pro Clero Romano, *Alb.* S. Cathar. Senens. V. Dupl. 2. cl. Off. Virg. tant. ritu Pasch. et pr. loc. Lectt. 1. Noct. *De Virginibus*. com. Oct. in Laud. et Miss. cum Gl. Cr. Vesp. de seq. Com. præc. et Oct.

VII. CHURCH OF ST. ADALBERT.

(Ten Churches in 1888.)

Fest. S. Georgii permanentemente mutand. in 11. Maji.

Pro Clero Romano, mutandum in 9. Junii, nisi jam anterior die sit fixum.

Apr. 22, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.23, Fer. 4. *Rub.* S. Adalberti Ep. M. Dupl. 1. cl. cum Oct. Off. Mart. Pont. temp. Pasch. Lectt. 1. Noct. *A. Mileto* 2. Noct. *Dignum* 3. Noct. *Iste Locus* Miss. *Protexisti* Or. *Infirmi- tatem* (vel 2. Noct. *Quibus ego* 3. Noct. *Ne quisquam* Or. *Deus qui nos*) cum Gl. Cr. In 2. Vesp. com. seq.*Pro Clero Romano*, omnia ut supra.

Infr. Oct. serventur notata pro Oct. S. Georgii.

30, Fer. 4. *Rub.* Oct. S. Adalbert. Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. *Tempus animadvertite* vel ex Breviar. ut in fest. 3. Noct. ex Octavar. *Ea de causa* vel ex Breviar. ut in festo. Miss. ut in fest. Vesp. de seq. com. præc.*Pro Clero Romano*, mutatis mutandis ut in Oct. S. Georgii.

VIII. CHURCH OF ST. FIDELIS.

(Six Churches in 1888.)

Apr. 23, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.24, Fer. 5. *Rub.* S. Fidelis a Sigmaring. Mart. Dupl. 1. cl. cum Oct. Off. M. temp. Pasch. et pr. loc. Lectt. 1. Noct. *A Mileto* 2. Noct. pr. 3. Noct. *Ego sum vitis vera.* Miss. *Protexisti* or. pr. Gl. Cr. In 2. Vesp. com. seq.*Pro Clero Romano*, omnia ut supra.

Infr. Oct. pro. utroq. Cler. omn. ut in Calend. cum exceptionibus notatis in Oct. S. Georgii.

Pro Clero Romano, etiam omittend. com. Oct in fest. S. Cathar. Sen.

30, Vesp. de seq. Com. Oct. (ut in 1. Vesp. fest.) et præc.

Pro Clero Romano, Vesp. de seq. Com. præc. et Oct. (ut in 1. Vesp.)

Maj. 1, Fer. 5. *Rub.* SS. Philippi et Jacobi. App. Dupl. 2. cl. Omn. ut in Calend. cum com. Oct. in Laud. et Miss. In. 2. Vesp. com. seq. et Oct. (ut in 2. Vesp.)

Pro Clero Romano, omnia ut supra.

IX. CHURCH OF ST. MARK.

(*Fifteen Churches in 1888.*)

Apr. 24, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

25, Fer. 6. *Rub.* S. Marci Evgl. Dupl. 1. cl. cum. Oct. ut in Calend. additur in eccles. paroch. 2. or. Rogat. sub una conclus. in Miss. princip. etiam pro Miss. processionis ubi hæc fit. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero omn. ut in Calend. cum Cr. in Miss. et com. Oct. in Vesp. Laud. et Miss. except. Patroc. S. Joseph. ac fest. SS. Philip. et Jacob. necnon pro Clero Romano, fest. S. Cathar. Senen.

Maj. 1, In 2. Vesp. com. seq. (ut in 1. Vesp. festi.)

Pro Clero Romano, idem.

Fest. S. Athanasii permanent. mutand. in 11. Maji, et pro Clero Romano, in 9. Junii, nisi antehac anteriori die fuerit fixum.

2, Fer. 6. *Rub.* Oct. S. Marci Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. *Quatuor ergo* vel ut in festo 3. Noct. ex Octavar. *Ipse Dominus* vel ex Breviar. ut in festo. Miss. ut in fest. sine com. Vesp. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

X. CHURCH OF THE PATRONAGE OF ST. JOSEPH.

(*One Church in 1888.*)

Pro Octava hujus festi habentur in Octavar. lectiones speciales concessæ Societati Jesu et Congregationi SS. Crucis et SS. Redemptoris.

Apr. 26, Vesp. de seq. Com. Dom. tant.

Pro Clero Romano, idem.

De S. Turibio hoc anno nihil fit.

27, Dom. 3. post Pasch. *Alb.* Patroc. S. Joseph. Conf. Dupl. 1. cl. cum Oct. Off. pr. 9. Lect. de hom. et com. Dom. in Laud. et Miss. cum Gl. Cr. Evgl. Dom. in fin. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero ut in Calend. cum Cr. in Miss. et exceptis fest. Dupl. 2. cl. com. Oct. in Vesp. Laud. et Miss. De S. Monica hoc anno fit ut simpl.

Maj. 3, In 2. Vesp. pro utroq. Clero com. seq. (ut in 1. Vesp. fest.) S. Monic. et Dom.

4, Dom. 4. post. Pasch. *Alb.* Oct. Patroc. S. Joseph, Dupl. Lectt. 1. Noct. Incip. Ep. B. Jacob. 2. et 3. Noct. ut in fest. 9. Lect. de hom. Dom. et com. S. Monic. et Dom. in Laud. et Miss. (ut in fest.) cum Gl. Cr. et Evgl. Dom. in fin. Vesp. a cap. de seq. Com. præc. S. Monic. et Dom.

Pro Clero Romano, omnia ut supra.

XI. CHURCH OF ST. TURIBIUS.

(*Three Churches in 1888.*)

Fest. Patroc. S. Joseph Dupl. 2. cl. hoc anno transferend. in 13. Maji; *pro Clero Romano*, in 9. Junii.

Apr. 26, Vesp. de seq. com. Dom.

Pro Clero Romano, idem.

27, Dom. 3. post. Pasch. *Alb.* S. Turibii. Ep. C. Dupl. 1. cl. cum Oct. Off. C. Pont. et pr. loc. Lectt. 1. Noct. *Fidelis Sermo* 9. Lect. de hom. et com. Dom. in Laud. et Miss. *Statuit* Gl. Cr. et Evgl. Dom. in fin. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero ut in Calend. cum Cr. in Miss. et except. fest. Dupl. 2. cl. com. Oct. in Vesp. Laud. et Miss.

Fest. S. Monicæ permanent mutand. in 11. Maji.

Pro Clero Romano, in 9. Jun. nisi antehac prius fuerit fixum.

Maj. 3, In 2. Vesp. com. seq. (ut in 1. Vesp. fest.) et Dom.

4, Dom. 4. post Pasch. *Alb.* Oct. S. Turibii Dupl. Lectt. 1. Noct. Incip. Ep. B. Jac. 2. Noct. ex Octavar. *Tantum debet* vel ex Breviar. ut in festo 3. Noct. ex Octavar. *Datur uni-*

cuique vel ut in festo 9. Lect. de hom. et com. Dom. in Laud. et Miss. (*ut in fest.*) cum Gl. Cr. et Evgl. Dom. in fin. Vesp. a cap. de seq. Com. præc. et Dom.

Pro Clero Romano, omnia ut supra.

XII. CHURCH OF ST. PAUL OF THE CROSS.

(*Six Churches in 1888.*)

Apr. 27. Vesp. de seq. com. præc. tant. De S. Vitali M. nihil fit.

Pro Clero Romano, idem.

28. Fer. 2. *Alb.* S. Pauli a Cruce C. Dupl. 1. cl. cum Oct. Off. C. non Pont. rit. Pasch. et pr. loc. Lectt. 1. Noct. *Beatus vir.* Miss pr. cum Gl. Cr. In 2 Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

29. Fer. 3. S. Petri. Lectt. 1. Noct. Incip. Apoc. S. Joan. ex Dom. præc. Com. Oct. in Laud. et Miss. in qua Cr. et Vesp.

Pro Clero Romano, idem.

Fit com. Oct. seq. dieb. except. fest. Dupl. 2. cl. et dic. Cr.

Maj. 4. Vesp. a cap. de seq. Com. præc. et Dom.

Pro Clero Romano, idem.

Fest. S. Pii V. permanent. mutand. in 11 Maji et *pro Clero Romano* in 9 Jun. nisi jam antierius fuerit fixum.

5. Fer. 2. *Alb.* Oct. S. Paul. a Cruce Dupl. Lectt. 1. Noct. de Script. Occ. 2. Noct. ex Octavar. *Gaudete* vel ex Breviar. ut in festo. 3. Noct. et reliqua ut in festo. Vesp. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

XIII. CHURCH OF ST. CATHARINE OF SIENNA.

(*Four Churches in 1888.*)

Apr. 29. Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

30. Fer. 4. *Alb.* S. Cathar. Senens. V. Dupl. 1. cl. cum Oct. Off. V. tant. rit. Pasch. et pr. loc. Lectt. 1. Noct. *De Virginibus.* Miss. *Dilexisti* Or. pr. cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Clero omn. ut in Calend. cum Cr. in Miss. et com. Oct. in Vesp. Laud. et Miss. except. Dupl. 2. cl. Fest. S. Stanislai permanent. mutand. in 11. Maii.

Pro Clero Romano, fest. S. Benedict. II. mutand. in 9. Junii nisi antehac superiori aliq. die fuerit fixum.

Maj. 7, Fer. 4. *Alb.* Oct. S. Cathar. Senens. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De Virginibus*, *inquit* vel ex Breviar. ut in festo. 3. Noct. Octavar. *Intendat itaque* vel ut in festo. Miss. ut in fest. Vesp. de seq. com. præc.

Pro Clero Romano, omnia ut supra.

H. GABRIELS.

CONFERENCE.

Cotton Vestments Illicit.

Qu. Would you let me know why Catholic dealers in sacred vestments sell or advertise for sale chasubles, etc., made of cotton, linen, or wool, since the use of these is forbidden by the S. R. C.?

Resp. If dealers in sacred vestments advertise for sale chasubles, etc., as described, they simply advertise what a priest cannot lawfully use in the celebration of the Holy Mysteries, irrespective of poverty or any other reason, as has been repeatedly declared by the Sacred Congregation.

Errors on the subject may arise (apart from ignorance or mercenary considerations) out of a misunderstanding of the language used by some writers on rubrics. Thus Card. Bona¹ says, that the chasuble, stole, and maniple should be of the same material, adding: in nobilioribus quidem ecclesiis ex serico. From this some have inferred that in poor churches other material might be lawfully used. Others, as De

¹ *Rer. liturg.* I., 24, n. 5.—Cf. S. Alphonsi De Cærem. Miss.—Schober, c. i., 13, n. 26.

Herdt, ' explain that linen or cotton is allowed in the manufacture of sacred vestments, *si fila serica superimponuntur*, which has been interpreted as requiring only a partial texture of silk in the vestments sold.

However, the S. R. C. is very explicit on the subject, as is shown by comparatively recent decrees. The following are the requirements obliging under pain of sin in the matter of vestments used in the celebration of Mass :

They should be made of silk.

A special concession has been made for poor churches, according to which, although they must be of silk, a basis and lining of linen, or cotton, etc., is permitted. This is the meaning of *si fila serica superimponuntur*. (Cf. Dub. I.)

Gold thread is permitted, and by reason of its preciousness may be used for both white and red color in poor churches also for green. (Cf. Dub. II. and III.)

Silver thread is allowed for white.

The veil covering the chalice and that used by the subdeacon at Mass must always be of silk. Hence, if the vestments be gold or silver, the veil, corresponding with them, should be at least lined with silk, and no other material can licitly be substituted.

Vestments which are painted or wrought in figures are licit only when the ground is silk or gold or silver-thread. (Cf. Dub. IV.)

DUBIUM I.

Per varia S. Rituum Congregationis Decreta vetitum est quominus sacra ornamenta ex gossypio vel lana contexta adhibeantur, immo ex holoserico opere tantum illa confici præscribitur. Quum vero omnes Ecclesiæ ob redituum defectum ejusmodi paramenta serica sibi comparare haud valeant, ab eadem S. Rituum Congregatione declarari petiit Emus et Rmus Dnus Cardinalis Miecislaus Ledochowski, Archiepiscopus Gnesen. et Posnanien. an attentæ Ecclesiarum

¹ " Praxis," i., 167, n. 1.

paupertate liceat pro ornamentis sacris præparandis illud adhibere panni-genus, quod ex parte externa, et oculis intuentium apparente ex filo serico integre contegitur, habet tamen operis textilis fulcimentum in gossypio, lana, vel in lino ?

Et Sacra eadem Congregatio, postquam votum alterius ex Apostolicarum Cæremoniarum magistris exquisivit, referente infrascripto secretario, sic declarare rata est. *Attenta Ecclesiarum paupertate*, panni genus de quo in casu pro sacris ornamentis tolerari posse. Atque ita declaravit, et rescripsit.

S. R. C. Die 23 Mart. 1882.

(Decr. auth., n. 5838.).

DUBIUM II.

Color flavus tum sericus tum ex auro contextus potestne adhiberi pro albo, viridi, rubro ac violaceo, præsertim in Ecclesiis pauperioribus paramenta singulorum colorum a Rubrica præscriptorum facere non valentibus ?

Resp. Quoad paramenta coloris flavi *negative*; quoad paramenta ex auro contexta *affirmative*, *excluso tamen colore violaceo*.

S. R. C. ita rescripsit die 5 Dec. 1868.

(Decr. auth. n. 5419 ad V.)

DUBIUM III.

Rmus D. Augustinus Riboldi hodiernus Episcopus Papien. exponens in Capitulo suæ Cathedralis Ecclesiæ non adesse ordinis distinctionem tum quoad præbendas, tum quoad sacra paramenta, sed in functionibus Pontificalibus omnes Canonici indistinctim pluviale assumere solere: a S. R. C. insequentium Dubiorum solutionem humillime expetivit, nimirum :

In dictis paramentis tela aurea admitti potest pro coloribus tum albi, tum rubri, vel distinctus color pro distinctis solemnitatibus respective adhibendus est ?

Quatenus negative ad primam partem, et affirmative ad secundam, potestne permitti tela argentea pro paramentis albi coloris?

Et sacra eadem Congregatio ad relationem infrascripti secretarii exquisito voto alterius ex Apostolicarum Cæremoniæ magistris, re mature perpensa, ita propositis Dubiis rescribendum censuit:

Potest tolerari aurea pro coloribus albo et rubro tantum ratione pretiositatis.

(Ad alterum. resp.) *Affirmative.*

Atque ita rescripsit die 20 Nov. 1885.

(Decr. auth. n. 5943.)

DUBIUM IV.

Rmus Dnus Franciscus Salesius Bauer hodiernus Episcopus Brunen., exponens a Fidelibus sibi commissæ Diœceseos occasione primi millenarii ab obitu S. Methodii Episcopi proxime recolendi casulas et pluvialia dono offerri suis Ecclesiis exhibentia a tergo imagines SS. Pont. Cyrilli et Methodii non acu in tela serica, sed oleo super tela lineo vel gossypio pictas alterique ejusmodi telæ agglutinatas, a S. R. C. humiliter quæsivit, an sacra paramenta cum ejusmodi imaginibus legitime adhiberi possint?

Et sacra eadem Congregatio, ad relationem infrascripti secretarii, re mature perpensa ita in casu rescribendum censuit:

Pictas imagines uti exponitur permitti posse dummodo agatur de paramentis sericis vel auro argentoque contextis, ac de cætero ad normam legum liturgicarum confectis.

Atque ita rescripsit ac declaravit die 30 Mart. 1885.

(Decr. auth. n. 5933.)

Oleomargarine in Lent.

Qu. Does the usual dispensation in Lent allow only the use of Lard and not other extracts of a similar kind? Can Oleo-

margarine be knowingly used on days of fast and abstinence?

Resp. The Lenten Indult, by which the use of *Lard* is permitted in the preparation of food, is to be understood literally "de sagimine suili." On this all agree. Nevertheless, in some particular places the term has been applied to other substances. Custom as sanctioned by the interpretation of the annual Lenten Indult is on the whole a safe guide in practical doubts of this kind. As to the use of *Oleomargarine*, where it is stamped and sold as such, under Government supervision, we do not believe that it can be used instead of butter except by special dispensation. The reason is, because in this case it is understood that the *Oleomargarine* is prepared from the *fat of beef*. There is a very small quantity of milk added, before churning, but it never amounts to a fourth part of the whole mass. As Beef-juice or Beef-soup comes plainly under the prohibition, no matter in what form it is done up, there can hardly be any doubt about *Oleomargarine*, which in the supposed case is nothing but another name for beef-fat. The fact that it is actually a substitute for Butter among our poor people may be a good reason for asking its use by dispensation, but without this it would be as unlawful as if beef were sold in a cheap form of Fish-sausage or mockturtle. Moreover, the condition of the poor is much the same as before *Oleomargarine* was introduced, which is to say, that they don't depend on the use of the article, although it may be cheaper than butter.

But we have designedly said "*where Oleomargarine is stamped and sold as such,*" because we do not believe that the question of whether what is sold as Butter be in reality *Oleomargarine* need agitate any person or oblige them to investigate. There is here no question concerning the integrity of a sacrament which would oblige us to exceptional care in the use of an article. It is simply a matter of discipline, which we can not *knowingly* violate, but in regard to the observance of which we need employ only the *ordinary* care of prudent persons.

The Age Required for First Holy Communion.

Qu. The Bishop of the Diocese has the right to determine the age at which children may be admitted to first Holy Communion. But is there no exception in cases such as the following :

I. A child, talented, of good behavior and well instructed, so as to be fully prepared to receive the Holy Communion worthily, is presented by the parents for the first reception of the Holy Sacrament, in order that they might send it to college, secular or ecclesiastical, before it has attained the age laid down in the diocesan statutes.

II. The child of poor parents is sufficiently instructed and otherwise disposed to receive the first Holy Communion. The parents are about to move to a place at a considerable distance from the Church, where the child cannot conveniently visit the school daily; so they request to have it receive the first Holy Communion before the required age.

III. A family which is visited with a great deal of trouble and sickness need one of the children, twelve years old, very much, to assist in the household. The child has the necessary knowledge, but lacks one year of the age required for admission to first Holy Communion, according to the Episcopal statutes.—What is a pastor to do in the foregoing cases?

Resp. It seems to us a very simple matter to deal with these or any other cases which require the non-observance of a given statute. Consult the ordinary of the Diocese and ask exemption from the law in these particular cases. If there be no time to do this, act according to your best judgment and inform the ordinary of the fact and circumstances in a manner which is likely to elicit his approval.

• A Substitute for the Paschal Candle.

Qu. As the ceremonies of Holy Week are not performed in our chapel, which is open to the public, we have no regular Paschal Candle, blessed on H. Saturday. In this case, would

it be against the Rubrics or the intention of the Church to place another large candle, similar to the Paschal candle in form, at the side of the altar, and is it wrong to light this candle at the principal Mass on Sundays and festivals during the Easter season?

Resp. According to a ruling of the "Academia Liturgica," the above practice would be illicit, it being a mere pious pretension, which in no way supplies the true meaning attached to the blessing and lighting of the Paschal Candle

"Inquiritur tandem, utrum in Oratoriis publicis, in quibus non celebrantur officia majoris hebdomadæ, accendi posset toto paschali tempore, loco cerei benedicti in Sabbato Sancto, alius extra cæremoniam hujus diei benedictus, ex. gr. in festo Purificationis B. M. V.

Resp. Post hucusque dicta, cum hujusmodi cereus nonnisi pia vel illusio quædam esse possit, æqua nobis videtur negativa responsio.¹

Last Year's Paschal Candle.

Qu. Last year we made use of a costly and large Paschal candle, of which only a comparatively small portion was consumed during the Paschal season. Can we use the same candle this year, or must it be renewed each time?

Resp. The Paschal Candle is to be renewed each year; for, according to the best interpreters on the subject² the blessing given it on Holy Saturday is *constitutiva*, i. e., permanent, and cannot be repeated, so that the second blessing would be frustrated, the object being already blessed. It is, however, lawful to melt the candle over, because by the destruction of the old form it loses the blessing. It is also permitted to use part of the former candle, the ornamented base for example, and to add a new portion, provided the *added portion be larger* than the rest.

Quarti³ says: Si cereus anni præteriti solum reficiatur

¹ Cf. Ephemerid. Lit., Nov., 1888, p. 677.

² Vide De Herdt, Praxis, vol. III., n. 53.

³ De Benedictionibus, II., 6.

quoad minorem partem non posse licite iterum benedici anno sequenti, et absque peccato veniali, quia scilicet frustraretur suo effectu secunda benedictio contra reverentiam ei debitam.

The Paschal candle should be large, of pure wax (white), and the grains placed upon it in form of a cross are to be real *incense*, and not wood or other material.

Negro Education in Arkansas.

An article by us in the March number of the "Am. Ecclesiastical Review" has elicited some detailed statistics in reference to the diocese of Little Rock, Arkansas.

The Right Rev. Bishop Fitzgerald informs us of the following facts:

There are five schools with (at present) about 360 pupils and an average attendance of 300. During the season of planting and picking cotton the children are withdrawn. There are also five Religious Communities devoted to teaching negro children exclusively, viz., two houses of Sisters of St. Joseph; one house of Sisters of Mercy; one house of Sisters of Charity, and one house of Sisters of St. Benedict.

The Pine Bluff Industrial School for the Colored, which was opened on Sept. 9, 1889, had but 60 scholars when Hoffman's report was made out. It had 100, when Sadlier's appeared, and at present it has 140 pupils.—This is certainly a marked growth, and shows, as the Bishop expresses it, that Father Lucey, who is in charge of the school, has struck the right note in educating the colored race, namely, through Industrial Training. A great deal more could be done if the financial means were at hand. We see from a Prospectus of the Pine Bluff school, that many eminent Protestants of Arkansas show their approbation of the work of Catholics among the negroes, not only by supporting it as members of the Administrative Board of the school, but also by generous private donations. However, the field to be cultivated remains large, as in the Bishops estimate the negro population

of the state exceeds the number given in our statistics at 450,000.

There is *no* priest in the diocese *exclusively* devoted to the negro-mission.

REV. J. R. SLATTERY.

ANALECTA.

LETTER OF LEO XIII TO THE ROMAN CLERGY.

The following is a translation of a letter, lately written by the Sovereign Pontiff to Cardinal Parocchi, Vicar of Rome. Although the Holy Father speaks principally to the clergy of Rome, the sentiments of the August Head of the Catholic priesthood throughout the world have universal application and will be read with satisfaction by every priest.

Letter of The Holy Father to his Eminence the Cardinal Vicar of Rome.

MY LORD CARDINAL,

Among the manifold cares which by reason of the duties of Our Apostolic ministry we have always consecrated to the maintenance and growth of the Catholic religion in Italy, the most important is that regarding the Clergy, on whom in the main depend the interests of the faith and the good of souls. On every occasion, therefore, we have warmly inculcated that they be carefully trained, not only in solid and true science, but also more especially in the sacerdotal virtues and in that purely ecclesiastical spirit of the great eternal High Priest, Jesus Christ.

But in the City of Rome the necessity of such a disciplined Clergy is much stronger and more keenly felt. Here in the Capital of the Catholic World, in the very centre of our most holy religion, where Catholics from every quarter of the globe gather to strengthen their faith, here in a greater de-

gree than elsewhere it is necessary that the lives, the habits, and the works of those called the "*light of the world and the salt of the earth*" shine with greater brilliancy, in order that all may be edified and encouraged in good works.

In consequence, as we have recently communicated with all the bishops of Italy on this subject, so now, Lord Cardinal, we feel even greater need of calling your undivided attention to this all-important matter. The conditions peculiar to Rome, the immense number of ecclesiastics who flock here from every country, demand more assiduous care and industry, lest clerical discipline suffer thereby or lose its efficacy.

It is right to give due credit here to the vast body of ecclesiastics who with exemplary zeal devote their lives wholly to their ministerial duties and to the works of Christian charity, and who feel that the surest guaranty of good conduct, the source of Heaven's choicest blessings, and the success of their efforts, are identified with their loyalty and attachment to the Holy See and the Vicar of Jesus Christ, with obedience and respect for superiors, and with the spirit of union and harmony. Such as these perpetuate the glorious traditions of that Roman Clergy who have left so many shining examples for the imitation of posterity, some of whom even have been adjudged worthy of the honors of the saints. But it is well known that our enemies, in the war which under diverse forms they incessantly wage against the Church, aim more directly at Rome, and here concentrate all their energies. Accordingly they have commenced a work of darkness, even against the Clergy, with the perfidious intent of disparaging them, of creating disunion among them, and, by alienating them from their lawful superiors, of making them rebellious to their authority. For the attainment of this purpose no means are too low. But the most deplorable as well as the most painful are, that even among ecclesiastics themselves may be found some who, unmindful of the obligations and holiness of their sacred character, go so far as to take active part in promoting designs so iniquitous.

Wherefore the danger must be confronted without delay and with all possible energy. It is of supreme importance that the most diligent and judicious attention be given to the education of the junior clergy; that the shrewdest discernment and closest circumspection be exercised in the admission of clergy from other dioceses; that neither be left too much to their own guidance; but whether in regard to their conduct or the exercise of their various functions and duties, let them understand that they are always under the vigilant eye of their superiors, and let them feel the healthy restraints of firm and prudent discipline. But all should be animated by that spirit of sanctity, of abnegation, of sacrifice, and of zeal, which belongs to their sacred character, and which renders them true ministers of Christ. To the attainment of this end nothing can be more conducive than to call them from time to time into retreat. For the spiritual exercises are marvellously efficacious for the reformation of life, for perseverance in good, and for the invigoration of the spiritual forces in the midst of the dangers and sources of dissipation which the world offers.

We are aware that there exists here the holy custom of giving spiritual retreats to ecclesiastics. But now we wish something more definite, namely, that all the clergy of Rome without exception during the coming year consecrate some days to retirement and prayer.

To you, My Lord Cardinal, we entrust the care of this our will, and we feel sure that all ecclesiastics will respond to the call, and entering into our designs, will derive from the singular grace which God has in store for them that precious and lasting fruit which we so ardently desire.

To this end we invoke the most copious blessings of Heaven upon them, and to you, My Lord Cardinal, and all the clergy and people of Rome, we give from our heart the Apostolic benediction.

From the Vatican, Dec. 18th, 1889.

LEO P. P. XIII.

SANCTISSIMI DOMINI NOSTRI

LEONIS

DIVINA PROVIDENTIA

PAPÆ XIII

LITTERÆ ENCYCLICÆ

AD OMNES PATRIARCHAS PRIMATES ARCHIEPISCOPOS EPISCOPOS ALIOSQUE LOCORUM
ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES

DE PRAECIPUIS CIVIUM CHRISTIANORUM OFFICIIS.

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS ARCHIEPISCOPIB EPISCO-
PIS ALIISQUE LOCORUM ORDINARIIS PACEM ET COMMUNIONEM CUM APOSTO-
LICA SEDE HABENTIBUS

LEO PP. XIII.

VENERABILES FRATRES, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Sapientiæ christianæ revocari præcepta, eisque vitam, mores, institu-
ta populorum penitus conformari, quotidie magis apparet oportere. Illis
enim posthabitis, tanta vis est malorum consecuta, ut nemo sapiens
nec ferre sine ancipiti cura præsentia queat, nec in posterum sine metu
prospicere. Facta quidem non mediocris est ad ea bona, quæ sunt cor-
poris et externa, progressio; sed omnis natura, quæ hominis percellit
sensus, opumque et virium et copiarum possessio, si commoditates gigne-
re suavitatesque augere vivendi potest, natum ad majora ac magnificen-
tiora animum explere non potest. Deum spectare, atque ad ipsum con-
tendere, suprema lex est vitæ hominum: qui ad imaginem conditi simi-
litudinemque divinam, natura ipsa ad auctorem suum potiundum vehe-
menter incitantur. Atqui non motu aliquo cursuque corporis tenditur
ad Deum, sed iis quæ sunt animi, cognitione atque affectu. Est enim
Deus prima ac suprema veritas, nec nisi mens veritate alitur: est idem
perfecta sanctitas summumque bonorum, quo sola voluntas aspirare et
accedere, duce virtute, potest.

Quod autem de singulis hominibus, idem de societate tum domestica
tum etiam civili intelligendum. Non enim ob hanc causam genuit na-
tura societatem ut ipsam homo sequeretur tamquam finem, sed ut in ea
per eam adjumenta ad perfectionem sui apta reperiret. Si qua igitur ci-

vitas nihil præter commoditates externas vitæque cultum cum elegantia et copia persequatur, si Deum in administranda republica negligere, nec leges curare morales consueverit, deterrime aberrat ab instituto suo et præscriptione naturæ, neque tam est ea societas hominum et communitas putanda, quam fallax imitatio simulatioque societatis. Jamvero ea, quæ diximus, animi bona, quæ in veræ religionis cultu constantique præceptorum christianorum custodia maxime reperiuntur, quotidie obscurari hominum oblivione aut fastidio cernimus, ita fere ut, quanto sunt earum rerum incrementa majora, quæ corpus attingunt, tanto earum, quæ animum, major videatur occasus. Imminutæ plurimumque debilitatæ fidei christianæ magna significatio est in iis ipsis injuriis, quæ catholico nomini in luce atque in oculis hominum nimis sæpe inferuntur; quas quidem cultrix religionis ætas nullo pacto tulisset. His de caussis incredibile dictu est, quanta hominum multitudo in æternæ salutis discrimine versetur: sed civitates ipsæ atque imperia diu incolunt esse non possunt, quia labentibus institutis moribusque christianis, maxima societatis humanæ fundamenta ruere necesse est. Tranquillitati publicæ atque ordini tuendo sola vis relinquitur; vis autem valde est infirma, præsidio religionis detracto: eademque servituti pariendæ quam obedientiæ aptior, gerit in se ipsa magnarum perturbationum inclusa semina. Graves memoratu casus sæculum tulit: nec satis liquet num non sint pertimescendi pares. Itaque tempus ipsum monet remedia, unde oportet, quærere: videlicet christianam sentiendi agendique rationem in vita privata, in omnibus reipublicæ partibus, restituere: quod est unum ad pellenda mala, quæ premunt, ad prohibenda pericula, quæ impendent, aptissimum. In id nos, Venerabiles Fratres, incumbere opus est, id maxima qua possumus contentione industriaque conari: ejusque rei caussa, quamquam aliis locis, ut sese dedit opportunitas, similia tradidimus, utile tamen arbitramur esse in his Litteris magis enucleate officia describere catholicorum: quæ officia, si accurate servantur, mirabiliter ad rerum communium salutem valent. Incidimus in vehementem eamque prope quotidianam de rebus maximis dimicationem: in qua difficillimum est non decipi aliquando, non errare, non animo multos succumbere. Nostrum est, Venerabiles Fratres, admonere quemque, docere, adhortari convenienter temporis, ut *viam veritatis nemo deserat*.

Esse in usu vitæ plura ac majora catholicorum officia, quam eorum qui sint fidei catholicæ aut perperam compotes, aut omnino expertes,

dubitari non potest. Cum, parta jam hominum generi salute, Jesus Christus prædicare Evangelium Apostolos jussit omni creaturæ, hoc pariter officium hominibus universis imposuit, ut perdiscerent et crederent, quæ docerentur: cui quidem officio sempiternæ salutis omnino est adeptio conjuncta. *Qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur.*¹ Sed christianam fidem homo, ut debet, complexus, hoc ipso Ecclesiæ ut ex ea natus subjicitur, ejusque fit societatis maximæ sanctissimæque particeps, quam summa cum potestate regere, sub invisibili capite Christo Jesu, romani Pontificis proprium est munus.—Nunc vero si civitatem, in qua editi susceptique in hanc lucem sumus, præcipue diligere tuerique jubemur lege naturæ usque eo, ut civis bonus vel mortem pro patria oppetere non dubitet, officium est christianorum longe majus simili modo esse in Ecclesiam semper affectos. Est enim Ecclesia civitas sancta Dei viventis, Deo ipso nata, eodemque auctore constituta: quæ peregrinatur quidem in terris, sed vocans homines et erudiens atque deducens ad sempiternam in cœlis felicitatem. Adamanda igitur patria est, unde vitæ mortalis usuram accepimus: sed necesse est caritate Ecclesiam præstare, cui vitam animæ debemus perpetuo mansuram: quia bona animi corporis bonis rectum est antepondere, multoque, quam erga homines, sunt erga Deum officia sanctiora.—Ceterum, vere si judicare volumus, supernaturalis amor Ecclesiæ patriæque caritas naturalis, geminæ sunt ab eodem sempiterno principio profectæ caritates, cum ipse sit utriusque auctor et caussa Deus: ex quo consequitur, non posse alterum officium pugnare cum altero. Utique utrumque possumus et debemus, diligere nosmetipsos, benevolentes esse cum proximis, amare rempublicam potestatemque quæ reipublicæ præsit, eodemque tempore Ecclesiam colere uti parentem, et maxima, qua fieri potest, caritate complecti Deum.—Nihilominus horum officiorum ordo, vel calamitate temporum vel iniquiore hominum voluntate, aliquando pervertitur. Nimirum incidunt caussæ, cum aliud videtur a civibus respublica, aliud a christianis, religio postulare: idque non alia sane de caussa, quam quod rectores reipublicæ sacram Ecclesiæ potestatem aut nihil pensi habent, aut sibi volunt esse subjectam. Hinc et certamen existit, et periclitandæ virtuti in certamine locus. Urget enim potestas duplex: quibus contraria jubentibus obtinerari simul utrisque non potest: *Nemo potest duobus dominis servire,*² ita ut omnino, si mos geritur alteri, alterum posthaberi necesse sit. Uter vero sit anteponendus,

¹ Marc. xvi. 16.² Matt. vi. 24.

dubitare nemo debet.—Videlicet scelus est ab obsequio Dei, satisfaciendi hominibus caussa, discedere: nefas Jesu Christi leges, ut pareatur magistratibus, perrumpere, aut, per speciem civilis conservandi juris, jura Ecclesiæ migrare. *Obedire oportet Deo magis quam hominibus.*¹ Quodque olim magistratibus non honesta imperantibus Petrus ceterique Apostoli respondere consueverunt, idem semper est in caussa simili sine hæsitatione respondendum. Nemo civis pace bellove melior, quam christianus sui memor officii: sed perpeti omnia potius, et ipsam malle mortem debet, quam Dei Ecclesiæve caussam deserere.—Quapropter non habent vim naturamque legum probe perspectam, qui istam in delectu officii constantiam reprehendunt, et ad seditionem ajunt pertinere. Vulgo cognita et a Nobis ipsis aliquoties explicata loquimur. Non est lex, nisi jussio rectæ rationis a potestate legitima in bonum commune perlata. Sed vera ac legitima potestas nulla est, nisi a Deo, summo principe dominoque omnium, proficiscatur, qui mandare homini in homines imperium solus ipse potest: neque est recta ratio putanda, quæ cum veritate dissentiat et ratione divina: neque verum bonum, quod summo atque incommutabili bono repugnet, vel a caritate Dei torqueat hominum atque abducat voluntates.—Sanctum igitur christianis est publicæ potestatis nomen, in qua divinæ majestatis speciem et imaginem quamdam tum etiam agnoscunt, cum geritur ab indigno: justa et debita legum verecundia, non propter vim et minas, sed propter conscientiam officii: *non enim dedit nobis Deus spiritum timoris.*² Verum si reipublicæ leges aperte discrepent cum jure divino, si quam Ecclesiæ imponant injuriam, aut iis, quæ sunt de religione, officiis contradicant, vel auctoritatem Jesu Christi in pontifice maximo violent, tum vero resistere officium est, parere scelus: idque cum ipsius reipublicæ injuria conjunctum, quia peccatur in rempublicam quidquid in religione delinquitur.—Rursus autem apparet quam sit illa seditionis injusta criminatio: non enim abjicitur principi legumque latoribus obedientia debita: sed ab eorum voluntate in iis dumtaxat præceptis disceditur, quorum ferendorum nulla potestas est, quia cum Dei injuria feruntur, ideoque vacant justitia, et quidvis potius sunt quam leges.—Nostis, Venerabiles Fratres, hanc esse ipsissimam beati Pauli Apostoli doctrinam: qui cum scripsisset ad Titum, monendos christianos *principibus et potestatibus subditos esse, dicto obedire, illud statim adjungit, ad omne opus bonum paratos esse:*³ quo palam fieret,

¹ Act. v. 29.² II. i. 7.³ Tit. iii. 1.

si leges hominum contra sempiternam legem Dei quicquam statuunt, rectum esse non parere. Similique ratione princeps Apostolorum iis, qui libertatem prædicandi Evangelii sibi vellent eripere, forti atque excelso animo respondebat, *si justum est in conspectu Dei, vos potius audire, quam Deum, judicate : non enim possumus quæ vidimus et audivimus non loqui.* ¹

Ambas itaque patrias unumquemque diligere, alteram naturæ, alteram civitatis cælestis, ita tamen ut hujus, quam illius habeatur caritas antiquior, nec unquam Dei juribus jura humana antependantur, maximum est christianorum officium, itemque velut fons quidam, unde alia officia nascuntur. Sane liberator generis humani de se ipse *Ego*, inquit, *in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati.* ² Similiter, *ignem veni mittere in terram, et quid volo nisi ut accendatur?* ³ In huius cognitione veritatis, quæ mentis est summa perfectio, in caritate divina, quæ perficit pari modo voluntatem, omnis christianorum est vita ac libertas posita. Quarum rerum, veritatis scilicet et caritatis, nobilissimum patrimonium, sibi a Jesu Christo commendatum, perpetuo studio vigilantiaque conservat ac tuetur Ecclesia.

Sed quam acre adversus Ecclesiam bellum deflagaverit quamque multiplex, vix attinet hoc loco dicere. Quod enim rationi contigit complures res occultas et a natura involutas scientiæ pervestigatione reperire, easque in vitæ usus apte convertere, tantos sibi spiritus sumpsere homines, ut jam se putent numen posse imperiumque divinum a communi vita depellere.—Quo errore decepti, transferunt in naturam humanam ereptum Deo principatum : a natura petendum omnis veri principium et normam prædicant : ab ea manare, ad eamque esse cuncta religionis officia referenda. Quocirca nihil esse divinitus traditum : non disciplinæ morum christianæ, non Ecclesiæ parendum : nullam huic esse legum ferendarum potestatem, nulla jura; imo nec ullum Ecclesiæ dari in reipublicæ institutis locum oportere. Expetunt vero atque omni ope contendunt capessere res publicas et ad gubernacula sedere civitatum, quo sibi facilius liceat ad has doctrinas dirigere leges moresque fingere populorum. Ita passim catholicum nomen vel aperte petitur, vel occulte oppugnatur : magnaque cuilibet errorum perversitati permissa licentia, multis sæpe vinculis publica veritatis christianæ professio constringitur.

His igitur tam iniquis rebus, primum omnium respicere se quisque

¹ Act. iv. 19, 20.

² Jo. xviii. 37.

³ Luc. xii. 49.

debet, vehementerque curare, ut alte comprehensam animo fidem intenta custodia tueatur, cavendo pericula, nominatimque contra varias sophismatum fallacias semper armatus. Ad cujus incolumitatem virtutis illud etiam perutile, et magnopere consentaneum temporibus indicamus, studium diligens, ut est facultas et captus singulorum, in christiana doctrina ponere, earumque rerum, quæ religionem continent, quasque assequi ratione licet, majore qua potest notitia mentem imbuere. Cumque fidem non modo vigere in animis incorruptam, sed assiduis etiam incrementis oporteat augescere, iteranda persæpe ad Deum est supplex atque humilis Apostolorum flagitatio, *adauge nobis fidem.*¹

Verum in hoc eodem genere, quod fidem christianam attingit, alia sunt officia, quæ observari accurate religioseque si salutis semper interfuit, hac tempestate nostra interest maxime.—Nimirum in hac, quam diximus, tanta ac tam late fusa opinionum insania, profecto patrocinium suscipere veritatis, erroresque ex animis evellere, Ecclesiæ munus est, idque omni tempore sancteque servandum, quia honor Dei, ac salus hominum in ejus sunt tutela. At vero, cum necessitas cogit, incolumitatem fidei tueri non ii solum debent qui præsumunt, sed *quilibet tenetur fidem suam aliis propalare, vel ad instructionem aliorum fidelium sive confirmationem, vel ad reprimendum infidelium insultationem.*² Cedere hosti, vel vocem premere, cum tantus undique opprimendæ veritati tollitur clamor, aut inertis hominis est, aut de iis, quæ profitetur, utrum vera sint, dubitantis. Utrumque turpe, atque injuriosum Deo; utrumque cum singulorum tum communi saluti repugnans: solis fidei inimicis fructuosum, quia valde auget remissior proborum opera audaciam improborum.—Eoque magis christianorum vituperanda segnities, quia falsa crimina dilui, opinionisque pravæ confutari levi negotio, ut plurimum, possunt: majore aliquo cum labore semper possunt. Ad extremum, nemo unus prohibetur eam adhibere ac præ se ferre fortitudinem, quæ propria est christianorum: qua ipsa non raro animi adversariorum et consilia franguntur. Sunt præterea christiani ad dimicationem nati: cujus quo major est vis, eo certior, Deo opitulante, victoria. *Confidite: ego vici mundum.*³ Neque est quod opponat quisquam, Ecclesiæ conservatorem ac vindicem Jesum Christum nequaquam opera hominum indigere. Non enim inopia virium, sed magnitudine bonitatis vult ille ut aliquid a

¹ Luc. xviii. 5.

² S. Thom. II-II., Quæst. iii., art. ii. ad 2.

³ Jo. xvi. 33.

nobis conferatur operæ ad salutis, quam ipse peperit, obtinendos adipiscendosque fructus.

Hujusce partes officii primæ sunt, Catholicam doctrinam profiteri aperte et constanter, eamque, quoad quisque potest, propagare. Nam, quod sæpius est verissimeque dictum, Christianæ quidem sapientiæ nihil tam obest, quam non esse cognitam. Valet enim per se ipsa ad depellendos errores probe percepta: quam si mens arripuerit simplex præjudicatisque non adstricta opinionibus, assentiendum esse ratio pronuntiat. Nunc vero fidei virtus grande munus est gratiæ bonitatisque divinæ: res tamen ipsæ, quibus adhibenda fides, non alio fere modo quam audiendo noscuntur. *Quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante? . . . Ergo fides ex auditu, auditus autem per verbum Christi.*¹ Quoniam igitur fides est ad salutem necessaria, omnino prædicari verbum Christi consequitur oportere. Profecto prædicandi, hoc est docendi, munus jure divino penes magistros est, quos *Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei,*² maximeque penes Pontificem romanum, Jesu Christi vicarium, Ecclesiæ universæ summa cum potestate præpositum, credendorum, agendorum magistrum. Nihilominus nemo putet, industriam nonnullam eadem in re ponere privatos prohiberi, eos nominatim, quibus ingenii facultatem Deus cum studio bene merendi dedit: qui, quoties res exigat, commode possunt non sane doctoris sibi partes assumere, sed ea, quæ ipsi acceperint, impertire ceteris, magistrorum voci resonantes tamquam imago. Quin imo privatorum opera visa est Patribus Concilii Vaticani usque adeo opportuna ac frugifera, ut prorsus deprecendam judicarint. *Omnes Christiani-fideles, maxime vero eos, qui præsunt, vel docendi munere funguntur, per viscera Jesu Christi obtestamur, nec non ejusdem Dei et Salvatoris nostri auctoritate jubemus ut ad hos errores a sancta Ecclesia arcendos et eliminandos, atque purissimæ fidei lucem pandendam studium et operam conferant.*³ —Ceterum serere fidem Catholicam auctoritate exempli, professionisque constantia prædicare, quisque se posse ac debere meminerint.—In officiis igitur quæ nos jungunt Deo atque Ecclesiæ, hoc est numerandum maxime, ut in veritate Christiana propaganda propulsandisque erroribus elaboret singulorum, quoad potest, industria.

Quibus tamen officiis non ita, ut oportet, cumulate et utiliter satisfacturi sunt, si alii seorsum ab aliis in certamen descenderint.—Futurum sane Iesus Christus significavit, ut quam ipse offensionem hominum in-

¹ Rom. x. 14. 17.

² Act. xx. 28.

³ Const. *Dei Filius*, sub fin.

vidiamque prior exceptit, in eadem pari modo opus a se institutum incurreret; ita plane ut ad salutem pervenire, ipsius beneficio partam, multi reapse prohiberentur. Quare voluit non alumnos dumtaxat instituere disciplinæ suæ, sed hos ipsos societate conjungere, et in unum corpus *quod est Ecclesia*,¹ cujus esset ipse caput, apte coagmentare. Permeat itaque vita Christi Jesu per totum compagem corporis, alit ac sustentat singula membra, eaque copulata tenet inter se et ad eundem composita finem, quamvis non eadem sit actio singulorum.² His de caussis non modo perfecta societas Ecclesia est, et alia qualibet societate longe præstantior, sed hoc ei est inditum ab Auctore suo ut debeat pro salute generis humani contendere *ut castrorum acies ordinatam*.³ Ista rei Christianæ compositio conformatioque mutari nullo modo potest: nec magnis vivere arbitrato suo cuiquam licet, aut eam, quæ sibi libeat, decertandi rationem consecrari; propterea quod dissipat, non colligit, qui cum Ecclesia et Jesu Christo non colligit, verissimeque contra Deum contendunt, quicumque non cum ipso Ecclesiaque contendunt.⁴

Ad hanc vero conjunctionem animorum similitudinemque agendi, inimicis catholici nominis non sine causa formidolosam, primum omnium concordia est necessaria sententiarum: ad quam ipsam videmus Paulum Apostolum Corinthios cohortantem vehementi studio et singulari gravitate verborum: *Obsecro autem vos, fratres, per nomen Domini Jesu Christi, ut id ipsum dicatis omnes, et non sint in vobis schismata; sitis autem perfecti in eodem sensu et in eadem sententia*.⁵—Cujus præcepti facile sapientia perspicitur. Est enim principium agendi mens: ideoque nec congruere voluntates, nec similes esse actiones queunt, si mentes diversa opinentur. Qui solam rationem sequuntur ducem, vix in eis aut ne vix quidem una esse doctrina potest: est enim ars rerum cognoscendarum perdifficilis: mens vero et infirma est natura, et varietate distrahitur opinionum, et impulsione rerum oblata extrinsecus non raro fallitur; accedunt cupiditates, quæ veri videndi nimium sæpe tollunt aut certe minuunt facultatem. Hac de caussa in moderandis civitatibus sæpe

¹ Coloss. i. 24.

² *Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra*.—Rom. xii. 4, 5.

³ Cantic. vi. 9.

⁴ *Qui non est mecum, contra me est: et qui non colligit mecum, dispergit*.—Luc. xi. 23.

⁵ I. Cor. i. 10.

datur opera ut conjuncti teneantur vi, quorum animi discordant.—Longe aliter Christiani: quid credere oporteat, ab Ecclesia accipiunt, cujus auctoritate ductuque se certo sciunt verum attingere. Propterea sicut una est Ecclesia, quia unus Jesus Christus, ita cunctorum toto orbe Christianorum una est atque esse debet doctrina. *Unus Dominus, una fides.*¹ *Habentes autem eundem spiritum fidei,*¹ salutare principium obtinent, unde eadem in omnibus voluntas eademque in agendo ratio sponte gignuntur.

Sed, quod Paulus Apostolus jubet, unanimitem oportet esse perfectam.—Cum christiana fides non humanæ, sed divinæ rationis auctoritate nititur, quæ enim a Deo accepimus, *vera esse credimus non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest,*² consequens est ut, quascumque res constet esse a Deo traditas, omnino excipere singulas pari similique assensu necesse sit: quarum rerum abnuere fidem uni hac ferme recidit repudiare universas. Evertunt enim ipsum fundamentum fidæi, qui aut elocutum hominibus Deum negent, aut de infinita ejus veritate sapientia dubitent.—Statuere vero quæ sint doctrinæ divinitus traditæ, Ecclesia docentis est, cui custodiam interpretationemque Deus eloquiorum suorum commisit. Summus autem est magister in Ecclesia Pontifex romanus. Concordia igitur animorum sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiæ romanoque Pontifici perfecte subjectas atque obtemperantes, ut Deo.—Perfecta autem esse obedientia debet, quia ab ipsa fide præcipitur, et habet hoc commune cum fide, ut dividua esse non possit: imo vero si absoluta non fuerit et numeros omnes habens, obedientia quidem simulacrum relinquitur, natura tollitur. Cujusmodi perfectioni tantum christiana consuetudo tribuit, ut illa tanquam nota internoscendi catholicos et habita semper sit et habeatur. Mire explicatur hic locus a Thoma Aquinate iis verbis: *Formale . . . objectum fidei est veritas prima secundum quod manifestatur in Scripturis sacris, et doctrinæ Ecclesiæ, quæ procedit ex veritate prima. Unde quicumque non inhæret, sicut infallibili et divinæ regulæ, doctrinæ Ecclesiæ, quæ procedit ex veritate prima in Scripturis sacris manifestata, ille non habet habitum fidei: sed ea, quæ sunt fidei, alio modo tenet quam per fidem. . . . Manifestum est autem, quod ille qui inhæret doctrinis Ecclesiæ tanquam infallibili regulæ,*

¹ Ephes. iv. 5.² II. Cor. iv. 13.³ Conc. Vat. Const. *Dei Filius*, cap. iii.

omnibus assentit, quæ Ecclesia docet: alioquin si de his, quæ vult, tenet, et quæ non vult, non tenet, non jam inhæret Ecclesiæ doctrinæ sicut infallibili regulæ, sed propriæ voluntati.¹ Una fides debet esse totius Ecclesiæ, secundum illud; Idipsum dicatis omnes et non sint in vobis schismata: quod servari non posset nisi quæstio fidei exorta determinetur per eum, qui toti Ecclesiæ præest, ut sic ejus sententia a tota Ecclesia firmiter teneatur. Et ideo ad solam auctoritatem Summi Pontificis pertinet nova editio Symboli, sicut et omnia alia, quæ pertinent ad totam Ecclesiam.²

In constituendis obedientiæ finibus, nemo arbitretur, sacrorum Pastorum maximeque romanis Pontificis auctoritati parendum in eo dumtaxat esse, quod ad dogmata pertinet, quorum repudiatio pertinax dijungi ab hæreseos flagitio non potest. Quin etiam neque satis est sincere et firmiter assentiri doctrinis, quæ ab Ecclesia, etsi solemniter non definitæ judicio, ordinaria tamen et universali magisterio tamquam divinitus revelatæ credendæ proponuntur: quas *fide catholica et divina* credendas Concilium Vaticanum decrevit. Sed hoc est præterea in officiis christianorum ponendum, ut potestate ductuque Episcoporum, imprimisque Sedis Apostolicæ regi se gubernarique patiantur. Quod quidem quam sit consentaneum, perfacile apparet. Nam quæ divinis oraculis continentur, ea Deum partim attingunt, partim ipsum hominem, itemque res ad sempiternam hominis salutem necessarias. Jamvero de utroque genere, nimirum et quid credere oporteat et quid agere, ab Ecclesia jure divino præcipitur, uti diximus, atque in Ecclesia a Pontifice maximo. Quamobrem judicare posse Pontifex pro auctoritate debet quid eloquia divina contineant, quæ cum eis doctrinæ concordent, quæ discrepent: eademque ratione ostendere quæ honesta sint, quæ turpia: quid agere, quid fugere, salutis adipiscendæ causa, necesse sit: aliter enim nec eloquiorum Dei certus interpres, nec dux ad vivendum tutus ille esse homini posset.

Altius præterea intrandum in Ecclesiæ naturam: quippe quæ non est christianorum, ut fors tulit, nexa communio sed excellenti temperatione divinitus constituta societas, quæ illuc recta proximeque spectat, ut pacem animis ac sanctitatem afferat: cumque res ad id necessarias divino munere sola possideat, certas habet leges, certa officia, atque in populis christianis moderandis rationem viamque sequitur naturæ suæ consentaneam.—Sed istiusmodi regiminis difficilis est et cum frequenti offensione cursus. Gentes enim Ecclesia regit per cunctos terrarum

¹ II--II., quæst. V., art. 3.

² Ibid. quæst. i., art. 10.

tractus disseminatas genere differentes moribusque, quas, cum in sua quaque republica suis legibus vivant, civili simul ac sacræ potestati officium est subesse. Quæ officia in eisdem personis conjuncta reperiuntur, non vero pugnantia, uti diximus, neque confusa, quia alterum genus ad prosperitatem pertinet civitatis, alterum ad commune Ecclesiæ bonum, utrumque pariendæ hominum perfectioni natum.

Qua posita jurium et officiorum terminatione, omnino liquet esse liberos ad res suas gerendas rectores civitatum: idque non modo non invita, sed plane adjuvante Ecclesia: quæ quoniam maxime præcipi, ut colatur pietas, quæ est justitia adversus Deum, hoc ipso ad justitiam vocat erga principes. Verum longe nobiliore instituto potestas sacra eo spectat, ut regat hominum animos tuendo *regnum Dei et justitiam ejus*,¹ atque in hoc tota versatur. Dubitari vero salva fide non potest, istiusmodi regimen animorum Ecclesiæ esse assignatum uni, nihil ut in eo sit politicæ potestati loci: non enim Cæsari, sed Petro claves regni cœlorum Jesus Christus commendavit.—Cum hac de rebus politicis deque religiosis doctrinæ quædam alia conjunguntur non exigui momenti, de quibus silere hoc loco nolumus.

Ab omni politico genere imperii distat christiana respublica plurimum. Quod si similitudinem habet conformationemque regni, profecto originem, causam, naturam mortalibus regnis habet longe disparem.—Jus est igitur, vivere Ecclesiam tuerique se consentaneis naturæ suæ institutis ac legibus. Eademque cum non modo societas perfecta sit, sed etiam humana quavis societate superior, sectari partium studia et mutabilibus rerum civilium flexibus servire jure officioque suo valde recusat. Similique ratione custos juris sui observantissima alieni, non ad se putat Ecclesia pertinere, quæ maxime forma civitatis placeat, quibus institutis res christianarum gentium civilis geratur: ex variisque reipublicæ generibus nullum non probat, dum religio morumque disciplina salva sit.—Ad hoc exemplum cogitationes actionesque dirigi singulorum christianorum oportet. Non dubium est, quin quædam sit in genere politico honesta contentio, cum scilicet incolumi veritate justitiaque certatur, ut opiniones re usuque valeant, quæ ad commune bonum præ ceteris conducibiles videantur. Sed ecclesiam trahere ad partes, aut omnino adjutricem velle ad eos quibuscum contenditur, superandos, hominum est religione intemperanter abutentium. Ex adverso sancta atque inviolata apud omnes debet esse religio: imo in ipsa disciplina

¹ Matt. vi. 33.

civitatum, quæ a legibus morum officiisque religionis separari non potest, hoc est potissimum perpetuoque spectandum, quid maxime expediat christiano nomini: quod ipsum sicubi in periculo esse adversariorum opera videatur, cessandum ab omni dissidio, et concordibus animis et consiliis propugnatio ac defensio suscipienda religionis, quod est commune bonum maximum, quo sunt omnia referenda.—Idque opus esse ducimus aliquanto exponere accuratius.

Profecto et ecclesia et civitas suum habet utraque principatum: proptereaque in gerendis rebus suis neutra paret alteri, utique intra terminos a proxima cujusque causa constitutos. Ex quo tamen nulla ratione disjunctas esse sequitur, multoque minus pugnantes.—Sane non tantum nobis ut essemus natura dedit, sed ut morati essemus. Quare a tranquillitate ordinis publici, quam proxime habet civilis conjunctio propositam, hoc petit homo, ut bene sibi esse liceat, ac multo magis ut satis præsidii ad perficiendos mores suppeditet: quæ perfectio nusquam nisi in cognitione consistit atque exercitatione virtutis. Simul vero vult, id quod debet, adjumenta in Ecclesia reperire, quorum ope pietatis perfectæ perfecto fungatur munere: quod in cognitione usuque positum est veræ religionis, quæ princeps est virtutum, propterea quod, revocando ad Deum, explet et cumulat universas.—In institutis igitur legibusque sancientis spectanda hominis indoles est moralis eadem ac religiosa, ejusdemque curanda perfectio, sed recte atque ordine: nec imperandum vetandumve quidquam nisi ratione habita quid civili hominum societati sit, quid religiosæ propositum. Hac ipsa de causa non potest Ecclesiæ non interesse quales in civitatibus valeant leges, non quatenus ad rempublicam pertinent, sed quia fines debitos aliquando prætergressæ in jus Ecclesiæ invadunt. Quin imo resistere, si quando officiat religioni disciplina reipublicæ, studioseque conari, ut in leges et instituta populorum virtus pervadat Evangelii, munus est Ecclesiæ assignatum a Deo. Quoniamque fortuna reipublicæ potissimum ex eorum pendet ingenio qui populo præsent, idcirco Ecclesia patrociniis iis hominibus gratiamve præbere non potest, a quibus oppugnari sese intelligat, qui jura ipsius vereri aperte recusent, qui rem sacram remque civilem natura consociatas divellere contendant. Contra fautrix, uti debet, eorum est qui, cum de civili deque christiana republica quod sentire rectum est, ipsi sentiant, ambas in communi boni concordēs elaborare volunt.—His præceptis norma continetur, quam in publica actione vitæ catholicæ quemque necesse est sequi. Nimirum, ubicumque in negotiis

publicis versari per Ecclesiam licet, favendum viris est spectatæ probitatis, eisdemque de christiano nomine meritoris: neque causa esse ulla potest cur male erga religionem animatos liceat antepone.

Ex quo apparet quam sit magnum officium tueri consensum animorum, præsertim cum per hoc tempus tanta consiliorum calliditate christianum oppugnetur nomen. Quotquot diligenter studuerint Ecclesiæ adhærescere, quæ est *columna et firmamentum veritatis*¹ facile cavebunt magistros *mendaces . . libertatem illis promittentes, cum ipsi servi sint corruptionis*:² quin imo ipsius Ecclesiæ virtutis participes futuri, insidias sapientia vincent, vim fortitudine.—Non est hujus loci exquirere, num quid, et quantum ad novas res contulerit opera segnior atque intestina discordia catholicorum; sed certe erant homines nequam minus habituri audaciæ, nec tantas edituri ruinas, si robustior in plurimorum animis vigisset fides, quæ *per caritatem operatur*,³ neque tam late morum christianorum tradita nobis divinitus disciplina concidisset. Utinam præteritæ res hoc pariant, recordando, commodi, rectius sapere in posterum.

Verum ad negotia publica accessuris duo sunt magnopere vitia fugienda, quorum alterum prudentiæ nomen usurpat, alterum in temeritate versatur.—Quidam enim potenti pollentique improbitati aperte resistere negant oportere, ne forte hostiles animos certamen exasperet. Isti quidem pro Ecclesia stent, an contra, incertum: quandoquidem profiteri se doctrinam catholicam affirmant sed tamen vellent, certas ab ea discrepantes opiniones impune propagari posse Ecclesia sineret. Ferunt dolenter interitum fidei demutationemque morum: nihil tamen de remedio laborant, vel etiam nimia indulgentia aut perniciosa quadam simulatione non raro malum augent. Idem de sua in apostolicam Sedem voluntate nemini volunt esse dubium: sed habent semper aliquid, quod pontifici succenseant. Istiusmodi hominum prudentia ex eo est genere, quod a Paulo Apostolo *sapientia carnis et mors* animi appellatur, quia nec subest legi divinæ, nec potest subesse.⁴ Nihil autem minus est ad mala minuenda providum. Inimicis enim, quod prædicare et in quo gloriari multi eorum non dubitant, hoc est omnino propositum, religionem catholicam, quæ vera sola est, funditus, si fieri posset, extinguere. Tali autem consilio nihil non audent: sentiunt enim, quo

¹ I. Tim. iii. 15.

² II. Petr. ii. 1, 19.

³ Galat. v. 6.

⁴ Sapientia carnis inimica est Deo; legi enim Dei non est subjecta: nec enim potest.—Rom. viii. 6, 7.

magis fuerit aliorum tremefacta virtus, eo sibi expeditiorem fore malorum rerum facultatem. Itaque qui adamant *prudenciam carnis*, ac nescire se simulant, christianum quemque debere bonum militem Christi esse: qui debita victoribus præmia consequi mollissima via atque intacti a certamine volunt, ii tantum abest ut iter malorum intercipient, ut potius expediant.

Contra non pauci fallaci studio permoti, aut quod magis esset vitio, aliud agentes, aliud simulantes, non suas sibi partes assumunt. Res in Ecclesia geri suo ipsorum iudicio atque arbitrato vellent usque eo, ut omne quod secus agitur, moleste ferant, aut repugnanter accipiant. Hi quidem inani contentione laborant, nihilo minus, quam alteri, reprehendendi. Hoc enim est non sequi potestatem legitimam, sed prævertere, simulque magistratuum munia ad privatos rapere, magna cum perturbatione ordinis, quem Deus in Ecclesia sua perpetuo servandum constituit, nec sinit a quoquam impune violari.—Illi optime, qui descendere in certamen, quotiescumque est opus, non recusant, hoc rato persuasoque, interituram vim injustam, sanctitatisque, juris et religionis aliquando cessuram. Qui videntur sane dignum aliquid antiqua virtute suscipere, cum tueri religionem connituntur maxime adversus factionem audacissimam, christiano nomini exagitando natam, quæ Pontificem maximum in suam redactum potestatem consecrari hostiliter non desistit: sed obedientiæ studium diligenter retinent, nihilo aggredi injussu soliti. Jamvero quoniam similis obtemperandi voluntas, robusto animo constantiæque conjuncta, christianis universis est necessaria, ut quoscumque casus tempus invexerit, *in nullo sint deficientes*,¹ magnopere velimus in singulorum animis alte insidere eam, quam Paulus² *prudenciam spiritus* nominat. Hæc enim in moderandis actionibus humanis sequitur optimam mediocritatis regulam, illud in homine efficiens, ne aut timide desperet propter ignaviam aut nimis confidat propter temeritatem.—Est autem quod differat inter prudentiam politicam, quæ ad bonum commune, et eam quæ ad bonum cujusque privatim pertinet. Hæc enim cernitur in hominibus privatis, qui consilio rectæque rationi obediunt in gubernatione sui: illa vero in præpositis, maximeque in principibus, quorum muneris est cum potestate præesse; ita quidem ut politica privatorum prudentia in hoc videatur tota consistere, legitimæ potestatis jussa fideliter exequi.³ Hæc dispo-

¹ Jac. i. 4.

² Rom. viii. 6.

³ *Prudentia in ratione est; regere autem et gubernare proprie rationis est; et ideo*

sitio atque hic ordo tanto magis valere in christiana republica debet, quanto Pontificis politica prudentia plura complectitur: ejus enim est non solum regere Ecclesiam, sed generatim civium christianorum actionis ita ordinare, ut cum spe adipiscendæ salutis æternæ apte congruant. Ex quò apparet, præter summam sententiarum concordiam et factorum, necesse esse politicam potestatis ecclesiasticæ observare in agendo sapientiam. Jamvero christianæ rei administratio proxime et secundum Pontificem romanum ad Episcopos pertinet: qui scilicet, quamquam pontificalis fastigium potestatis non attingunt, sunt tamen in ecclesiastica hierarchia veri principes; cumque singulas Ecclesias singuli administrent, sunt *quasi principes artifices . . . in ædificio spirituali*,¹ atque habent munerum adjutores, ac ministros consiliorum Clericos. Ad hanc Ecclesiæ constitutionem, quam nemo mortalium mutare potest, actio est accommodanda vitæ. Propterea quemadmodum Episcopis necessaria est cum Apostolica Sede in gerendo episcopatu conjunctio, ita clericosque oportet cum Episcopis suis conjunctissime vivere, agere.— Ipsorum quidem Antistitum utique potest esse aliquid aut minus laudabile in moribus, aut in sententiis non probabile: sed nemo privatus arroget sibi personam judicis, quam Christus Dominus illi imposuit uni, quem agnis atque ovibus præfecit. Memoria quisque teneat sapientissimam Gregorii magni sententiam: *Admonendi sunt subditi, ne præpositorum suorum vitam temere judicent, si quid eos fortasse agere reprehensibiliter vident, ne unde mala recte redarguunt, inde per elationis impulsus in profundiora mergantur. Admonendi sunt, ne cum culpas præpositorum considerant, contra eos audaciores fiant, sed sic, si qua valde sunt eorum prava, apud semelipsos dijudicent, ut tamen divino timore constricti ferre sub eis jugum reverentiæ non recusent . . . Facta quippe præpositorum oris gladio ferienda non sunt, etiam cum recte reprehendenda judicantur.*²

unusquisque in quantum participat de regimine et gubernatione, in tantum convenit sibi habere rationem et prudentiam. Manifestum est autem quod subditi, in quantum est subditus, et servi, in quantum est servus, non est regere et gubernare, sed magis regi et gubernari. Et ideo prudentia non est virtus servi, in quantum est servus, nec subditi, in quantum est subditus. Sed quia quilibet homo in quantum est rationalis, participat aliquid de regimine secundum arbitrium rationis, in tantum convenit ei prudentiam habere. Unde manifestum est quod prudentia quidem in principe est ad modum artis architectonicæ, ut dicitur in VI Ethicorum: in subditis autem ad modum artis manu operantis. S. Thom. II. II., XLVII., art. XII.

¹ S. Thom. Quodlib. i. art. xiv.

² Reg. Pastor., Pars. III., cap iv.

Verumtamen parum sunt conata profutura, nisi ad virtutum christianarum disciplinam vita instituatur.—Illa est sacrarum literarum de Judæorum genere sententia. *Usque dum non peccarent in conspectu Dei sui, erant cum illis bona: Deus enim illorum odit iniquitatem . . . Cum recessissent a via, quam dederat illis Deus ut ambularent in ea, exterminati sunt præliis a multis nationibus.*¹ Atqui inchoatam formam populi christiani gerebat Judæorum natio: atque in veteribus eorum casibus sæpe imago inerat veritatis futuræ; nisi quod longe majoribus beneficiis auxit nos atque ornavit divina benignitas, ob eamque rem ingrati animi crimen multo efficit christianorum graviora delicta.

Ecclesia quidem nullo tempore nulloque modo deseritur a Deo: quare nihil est, quod sibi ab hominum scelere metuat: at vero degenerantibus a christiana virtute nationibus non eadem potest esse securitas. *Miseros enim facit populos peccatum.*²—Cujus vim veritatemque sententiæ si omnis retro experta est ætas, quid est caussæ quamobrem nostra non experiatur? Imo debitas jam instaræ pœnas, permulta declarant, idemque status ipse confirmat civitatum; quarum plures videlicet intestinis malis attritas, nullam ab omni parte tutam videmus. Quod si improborum factiones institutum iter audacter perrexerint: si evenerit iis ut, quemadmodum grassantur malis artibus et pejore proposito, sic opibus potentiaque invalescant, metuendum sane ne totas civitates a fundamentis, quæ posuit natura, convellant.—Neque vero prohiberi tantæ formidines sola hominum ope possunt, præsertim quia multitudo ingens, fide christiana rejecta, justas superbix pœnas in hoc luit, quod veritatem obcæcata cupiditatibus frustra conquirat, falsa pro veris amplexatur, sibique videtur sapere cum vocat *malum bonum, et bonum malum*, ponens *tenebras lucem, et lucem tenebras.*³ Igitur Deus intersit, ac benignitatis suæ memor civilem hominum societatem respiciat necesse est. Quamobrem, quod vehementer alias hortati sumus, singulari studio constantiaque enitendum, ut clementia divina obsecratione humili exoretur, virtutesque, quibus efficitur vita christiana, revocentur.—Imprimis autem excitanda ac tuenda caritas est, quæ præcipuum vitæ christianæ firmamentum continet, et sine qua aut nullæ omnino sunt, aut fructu vacuæ virtutes. Idcirco beatus Paulus Colossenses adhortatus, ut vitium omne defugerent, variamque virtutum laudem consecrarentur, illud subjicit, *super omnia autem hæc caritatem habete, quod est vinculum*

¹ Judith v. 21.² Prov. xiv. 34.³ Isa. v. 20.

*perfectionis.*¹ Vere vinculum est perfectionis caritas, quia quos complexa est, cum Deo ipso intime conjungit, perficitque ut vitam animæ hauriant a Deo, cum Deo agant, ad Deum referant. Debet vero caritas Dei cum caritate proximorum consociari, quia infinitam Dei bonitatem homines participant, ejusque gerunt in se expressam imaginem: atque formam. *Hoc mandatum habemus a Deo, ut qui diligit Deum, diligat et fratrem suum.*² *Si quis dixerit quoniam diligo Deum et fratrem suum oderit, mendax est.*³ Atque hoc de caritate mandatum divinus ejus lator *novam* nominavit, non quod diligere homines inter se non aliqua jam lex, aut ipsa natura jussisset, sed quia christianum hoc diligendi plane novum erat atque in omni memoria inauditum genus. Qua enim caritate Jesus Christus et diligitur a Patre suo et homines ipse diligit, eandem impetravit alumnis ac sectatoribus suis, ut cor unum et anima una esse in ipso possent, sicut ipse et Pater unum natura sunt. Hujus vis præcepti nemo ignorat quam alte in christianorum pectus a principio descenderit, et quales quantosque concordia, benevolentia, mutua, pietatis, patientia, fortitudinis fructus attulerit. Quidni opera detur exemplis majorum imitandis? Tempora ipsa non exiguos admovent ad caritatem stimulos. Renovantibus impiis adversus Jesum Christum odia, instauranda christianis pietas est, magnarumque rerum effectrix renovanda caritas. Quiescant igitur, si qua sunt, dissidia; sileant certationes illæ quidem, quæ vires dimicantium dissipant, nec ullo modo religioni prosunt: colligatisque fide mentibus, caritate voluntatibus, in Dei atque hominum amore, ut æquum est, vita degatur.

Locus admonet hortari nominatim patres familias, ut his præceptis et domos gubernare studeant, et liberos mature instituere. Initia reipublicæ familia complectitur, magnamque partem alitur intra domesticos parietes fortuna civitatem. Idcirco qui has divellere ab institutis christianis volunt, consilia a stirpe exorsi, corrumpere societatem domesticam maturant. A quo eos scelere nec cogitatio deterret, id quidem nequam fieri sine summa parentum injuria posset; natura enim parentes habent jus suum instituendi, quos procrearunt, hoc adjuncto officio, ut cum fine cujus gratia sobolem Dei beneficio susceperunt ipsa educatio conveniat et doctrina puerilis. Igitur parentibus est necessarium eniti et contendere, ut omnem in hoc genere propulsent injuriam, omninoque pervincant ut sua in potestate sit educere liberos, uti par est, more

¹ Coloss. iii. 14.² I. Jo. iv. 21.³ Ibid. 20.

Christiano, maximeque prohibere scholis iis, a quibus periculum est ne malum venenum imbibant impietatis. Cum de fingenda probe adolescentia agitur, nulla opera potest nec labor suscipi tantus, quin etiam sint suscipienda majora. In quo sane digni omnium admiratione sunt catholici ex variis gentibus complures, qui suas erudiendis pueris scholas magno sumptu, majore constantia paravere. Æmulari salutare exemplum, ubicumque postulare videantur tempora, decet; sed positum sit imprimis, omnino in puerorum animis plurimum institutionem domesticam posse. Si adolescens ætas disciplinam vitæ probam, virtutumque christianarum tamquam palæstram domi repererit, magnum præsidium habitura salus est civitatum.

Attigisse jam videmur, quas maxime res hoc tempore sequi, quas fugere catholici homines debeant.—Reliquum est, idque vestrarum est partium, Venerabiles Fratres, curare ut vox Nostra quacumque pervadat, omnesque intelligant quanti referat ea, quæ his litteris persecuti sumus, reipsa efficere. Horum officiorum non potest molesta et gravis esse custodia, quia jugum Jesu Christi suave est, et onus ejus leve.—Si quid tamen difficilius factu videatur, dabitis auctoritate exemploque operam, ut acrius quisque intendat invictumque præstet a difficultatibus animum. Ostendite, quod sæpius ipsi monuimus, in periculo esse præstantissima, ac summe expetenda bona: pro quorum conservatione omnes esse patibiles labores putandos; ipsisque laboribus tantam remunerationem fore, quantam christianæ acta vita maximam parit. Alioqui propugnare pro Christo nolle, oppugnare est; ipse autem testatur,¹ negaturum se coram Patre suo in cælis, quotquot ipsum coram hominibus profiteri in terris recusarint.—Ad Nos quod attinet, vosque universos, numquam profecto, dum vita suppetat, commissuri sumus, ut auctoritas, consilium, opera Nostra quoquo modo in certamine desideretur. Neque est dubium, cum gregi, tum pastoribus singularem Dei opem, quoad debellatum erit, adfuturam.

Qua erecti fiducia, cælestium munerum auspiciem, benevolentiaque Nostræ tamquam pignus Vobis, Venerabiles Fratres, et Clero populoque universo, quibus singuli præestis, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die X Januarii An. MDCCCLXXXX.
Pontificatus Nostri duodecimo,

LEO PP. XIII.

¹ Luke ix. 26.

DISPENSATIO A LEGE ABSTINENTIÆ ET JEJUNII.

S. R. UNIVERSALIS INQUISITIO

AD OMNES ARCHIEPISCOPOS,

EPISCOPOS ET LOCORUM ORDINARIOS CATHOLICI ORBIS.

Apostolicæ potestatis et benignitatis curas ad se vocavit, conditio et genus morbi, qui hoc tempore non Europam modo sed alias orbis regiones late pervasit. Hoc enim grassante malo permotus Sanctissimus Dominus Leo XIII, pro summo studio quod gerit, ut non solum in iis quæ animi sunt, sed in iis etiam quæ sunt corporis bono Fidelium consulat, Suæ sollicitudinis esse putavit, ea præsidia quæ in sua potestate sunt conferre Fidelibus, quæ corporis vitæque incolumitati adversus morbi vim dominantis prodesse posse visa sunt. Quamobrem ministerio Sacri Consilii Supremæ Romanæ Universalis Inquisitionis utens, omnibus Archiepiscopis, Episcopis et locorum Ordinariis Catholici Orbis, cunctis in regionibus qua morbus de quo supra dictum est, incubuit, Apostolica auctoritate facultatem impertit, ut Fideles queis præsumt a lege solvant qua abstinentiam et jejunium servare tenentur, donec iisdem in locis ipsorum judicio, hanc Apostolicam indulgentiam publicæ valetudinis ratio et conditio requirat. Optat autem Sanctitas sua, ut dum Fideles Apostolica hac benignitate utuntur, studeant impensius piis vacare operibus, quæ ad divinam clementiam demerendam valent. Quapropter eos hortatur, ut sublevandis caritate egenis, celebrandis ad preces et sacra officia templis, frequentique sacramentorum usui ad Deum exorandum placandumque studiose dent operam, cum aperte pateat crebra quibus affligimur mala, ad divinam justitiam esse referenda, quæ ob corruptos mores et late exundantem flagitiorum colluviem justas pœnas ab hominibus expetit.

Romæ, die 30 Januarii Anno 1890.

R. CARD. MONACO.

LIBRARY TABLE.

ANALECTA LITURGICA sedulo collegit et in lucem protulit **W. H. Jacobus Weale**. Londini, Fascic. I—IV. 1889.

This is quite a unique publication. Its primary object is to promote the study of Liturgy; but it does not propose to do so in the desultory manner of other liturgical periodicals. Its aim is apparently to bring together all the available matter from which a complete and accurate history of the liturgical books of the Western Church may be formed. The first step in this direction is a systematized examination of the Missals and Breviaries in use in the Church of the Latin Rite. For the purpose of establishing a standard of comparison the author presents a complete Index, alphabetically arranged, of the Missal published and corrected by order of Pius V., the best known and most authentic of all the Roman Missals. A similar Index will be made of the Breviary. In another part we find the authorized Kalendars of the various Churches of Latin Rite, beginning with the Roman. These are also to have an index at the end, so that it will be easy to locate at once the church or churches in which particular saints were venerated. This is the character of the matter contained in the first two fasciculi. The third and fourth parts are of a somewhat different type. They contain a complete treasury of Latin Hymns which have not hitherto been published, that is, they are such as will not be found in the collections of Daniel, Mone, Neale, Gautier, and other acknowledged hymnologists. This we consider the most interesting and valuable portion of the work thus far, the more so as the notes which accompany the hymns bear the stamp of erudite criticism. This part is published under the joint editorship of Messrs. Misset and Weale, both evidently accomplished scholars. Besides these leading features the "Analecta" proposes to bring historical articles concerning liturgy and ritual, descriptive notices and reprints of inedited and inaccessible documents, as well as critiques of more recent works on liturgy. Contributions will be in Latin, English, French, or German. At present the work is issued only by subscription (limited to 500 copies) in quarterly numbers, making 400 pages royal octavo per annum, at a cost of One Pound. The style of publication is in excellent taste and bears the imprint of the famous Publication Society of St. Augustine (Desclée,

De Brouwer & Co.) in France, although the present copies are issued from the office of the principal Editor, Mr. W. H. James Weale, 15 in the Grove, Clapham Common, London, S. W.

ST. BENEDICT'S PANIER. St. Meinrad, Ind. Nos. 1, 2, 3.

The object of this Monthly is to popularize the devotion of the Holy Face, and accordingly to offer a weapon to priest and people against the irreverences arising out of the habit of swearing, the desecration of the Sunday, and similar vices. It is also the regular organ of the confraternity of the Holy Face, for the German speaking Catholics of the United States. The spirit and character of its contents need no commendation, as it is published by the Benedictine Fathers, whose special vocation it is to educate by means of writing.

REVUE DES QUESTIONS SCIENTIFIQUES. Bruxelles. Jan., 1890.

Dr. Masoin continues in this number his learned dissertation on Animal Magnetism. The paper has interest for the priest, proving as it does the physical and moral dangers of hypnotism. There can be no doubt as to the frightful moral consequences resulting from hypnotism. "To say nothing," says the writer, of "the abdication of the will, under its despotic influence compromising letters and apocryphal wills are written, bills of imaginary credit or debt are signed, criminal attempts are made on property and on public and private morality, and the crimes are perpetrated on the instant, leaving no recollection thereof in the mind of the subjects after they have regained normal consciousness; these iniquities may be suggested from afar and accomplished with astonishing precision at the time appointed, the memory retaining no trace of any of the circumstances which impose their commission." The medical dangers of hypnotism are to be treated in a following article.

THE DUBLIN REVIEW. Jan., 1890. London: Burns and Oates. New York: Cath. Publ. Soc. Company.

This number offers a varied and highly interesting series of articles. Those of an ecclesiastical stamp are *Anglicanism and Early British Christianity*. By a member of the *Cambrian Archæolog Assoc.*, and *The Sacrifices of Masses*, By Rev. Austin Richardson. The "object of the former paper is to test historically the identity alleged by Anglicans of the present Church of England with the Church of Britain in the sixth and earlier centuries. The tests employed are monasticism, devotion to the saints and to their relics, purgatory, chrism etc." The

other article is a refutation of a statement made by the Anglican Minister, Mr. Gore, in his "Roman Catholic Claims," that the 31st Article of the Anglican Creed is aimed against the doctrine (in the words of the Article 'commonly' taught) that, whereas Christ offered the Sacrifice of the Cross for the remission of Original Sin, He instituted the Sacrifice of the Mass for the remission of daily Actual sin, both mortal and venial. Mr. Gore, moreover, maintains "that this doctrine was taught by B. Abertus Magnus, and became current Catholic teaching." This double falsehood is ably refuted by Fr. Richardson.

NOUVELLE REVUE THÉOLOGIQUE, Tournai, Tom. **xxi.**, No. 6, has an unusually large and important list of contents. We mention as of special importance the Rescript of the S. Congr. de Propag. Fide, granting exceptional privileges to those who are actively interested in the work of the Society "for the Propagation of the Faith," through whose co-operation a number of our American missions have in the past been and are still maintained. We reserve a translation of the document for the next number of the "Review."—The S. Penitentiaria gives a decision, dated Sept. 24, 1887, but only recently published, authorizing the bishop of Lucon in France to permit a Catholic magistrate to pronounce a civil divorce in a case where the petitioners appear to be contumacious, yet where the refusal to do so would bring considerable injury upon the syndicate. The magistrate is, however, required clearly to state that in his act he has regard merely of the civil contract, and that the bond of matrimony remains unbroken before God and in conscience.

The decrees of the Index Librorum prohibitorum since 1886 are given, and the Commentary on the constitution *Apostolicæ Sedis* is continued.

THE AVE MARIA. Notre Dame, Ind. vol. **xxx**, Nos. 1-6.

In selecting for comment from the contents of Catholic Periodical Literature in America and Europe such articles as are likely to prove of particular interest to our readers, we not only aim at putting within their reach much useful information which is otherwise scattered, but we would also save them the labor of sifting and the time spent in tentative reading of much varied matter.

In regard to the "Ave Maria" we could make no such selection. We have glanced over its past volumes. Every page is redolent with the joy-inspiring odor of that Mystical Rose, whose praises the writers meant

in one form or other to sing. We doubt, indeed, whether among our many superior periodicals in the English language there is one which has a greater claim to popularity than the "Ave Maria," both for the general excellence of its matter and for the graceful form in which it presents its fair gathering. We have seen grave theologians seek information and recreation in its unpretending pages, whilst many a young heart has imbibed zeal and courage for a good cause from its reading. A priest could hardly adopt a surer way of obtaining for himself the blessing of Christ's Holy Mother, "They who make me known and loved by others, will be of the number of the elect," than by introducing this magazine among His flock. If we preach much in honor of Our Bl. Lady, this reading will confirm our work. If we have but rare opportunities of speaking about the august Queen of Heaven, this means will supply our omission.

BOOK REVIEW. *

PRÆLECTIONES DOGMATICÆ DE VERBO INCARNATO,
 quas in C. R. Universitate Cœnipontana habuit Ferdinandus Aloys.
 Stentrup, S. J. Pars Altera. Soteriologia. Vol. I. pp. 696. 1888.
 Vol. II. pp. 1176. 1889. Cœniponte. Felic. Rauch. Pustet & Co.

The first part (Christologia, pp. 1328.) of this elaborate treatise on the Incarnation appeared eight years ago, and received at that time high praise from competent critics. The present two volumes complete and aptly crown the entire work, enabling us, too, to form some estimate of the whole.—In the preceding portion Fr. Stentrup treats Chap. I. *De Divinitate Personæ in humana natura existentis*. Chap. II. *De Natura Assumptæ Filii Dei*. Chap. III. *De Modo Assumptionis*. A goodly chapter this latter, covering more than a thousand pages. But its contents are weighty and demand the thorough analysis filling its six sections: § 1. *Ontologica Christi Natura*. § 2. *Nestorii hæresis*. § 3. *De ratione hypostaseos*. § 4. *Consectaria dogmatis de personæ in duabus naturis unitate*. § 5. *De duabus naturis distinctis et intermixtis Christi*. § 6. *De naturæ humanæ Christi dotibus et proprietatibus*. This section is at once the most developed, interesting, and practical of this part of the work. Did

* *N. B.* Through a printer's error a portion of Fr. Aertnys' Book review in the February number was misplaced. The part beginning at foot of page 153, to the end, belongs to page 159.

our space permit, we would like to present the author's treatment of a question intimately connected with Christian art—a question not unfrequently discussed by the secular press—that namely, which concerns the physical appearance of our Saviour. Fr. S. brings together the apposite passages of S. Scripture and of the early Christian writers under the two Theses (60–61): *In errore versari eos affirmamus, qui Christum deformem corpore atque oris specie fuisse arbitrantur—Probanda nobis eorum sententia videtur, qui Dominum nostrum corpore pulchrum fuisse docent.*

Soteriology—the two volumes before us—opens with a chapter on the *End of the Incarnation*, i. e., *Redemption*. Having proved in Thesis I. that the Redemption of mankind was the end of the Incarnation, Fr. S. develops the Thomistic teaching on the disputed subject whether, in case man had not sinned, the Son of God would have become incarnate.—To the unthinking the question may appear of no special importance, yet to the theologian—Scholastic and Mystic—it is fruitful of weighty consequences. Of it De Lugo says: “*Quæstio hæc disputatur a S. Thoma et a theologis existimantibus eam esse ex dignioribus nostræ theologiæ*” (De Inc. D. 7). S. Bonaventure, after mentioning the opposing tenets, goes on to say: “*Quis autem horum modorum melior sit, novit iste, qui pro nobis incarnatus est. Quis etiam horum alteri præponendus sit, difficile est videre, pro eo quod uterque modus catholicus est et a viris catholicis susinetur. Uterque etiam modus excitat animam ad devotionem secundum diversas considerationes*”—the one being, as he says, “*magis consonans iudicio rationis,*” the other “*sicut appareat plus consonans pietati fidei, tum quod scripturæ Patrumque testimoniis consentanea magis sit, tum quod Deo magis honorifica sit, tum quod magis mysterium incarnationis commendat atque ardentius fidelium affectum inflammet.*” It was these reasons which inclined both the Seraphic and the Angelic Doctor to their view—the one defended by Fr. S. in the Thesis: “*Videtur autem redemptio ita finis incarnationis fuisse, ut, homine non peccante, locum hæc non habuisset.*”

Chap. II. treats of the necessity of the Divine decree regarding the Incarnation—showing that the necessity was not absolute, “*imprimis quia Deo liberum fuit, hominem absque omni peccati remedio peccato et maledicto obnoxium relinquere*” (Th. 3); moreover “*quia aliis modis Deus humanum genus liberare a peccato potuisset*” (Th. 4); “*negari tamen nequit modum, quo Verbi incarnatione nos redemit esse convenientissimum*” (Th. 5); “*et necessarium in hypothesi, quod divina iustitia pro peccato nostri generis satisfactionem postularet adæquatam*” (Th. 6). Twelve

Theses are given in chap. III. to Our Lord's redeeming satisfaction "ad normam *plenæ justitiæ*;" and nineteen more in chap. IV. to the work of Redemption in *se objectivo*. The treatment of Our Lord's Passion and Death (chap. V.) appears rather brief. The first three Theses run thus: "*Omne genus malorum, quæ humana malitia infligi possunt, Christus Dominus perpessus est* (Th. 38). "*Interna Christi passio . . . seu dolor internus et tristitia, quem Christus tam de malo culpæ omnium et singulorum hominum quam de malo pænæ proprio concipiebat, adeo vehemens et acer erat, ut omnem dolorem quo puræ creaturæ in studio vitæ afficiuntur longe superaret*" (Th. 39). "*Externa . . . passio, seu dolor sensibilis, quem Christus tulit, merito creditur intensive maximus ita ut omnem dolorem, quo homines affecti unquam sunt, excesserit*" (Th. 40).

These propositions are deduced from passages of Holy Writ and confirmed by the arguments especially of SS. Thomas and Bonaventure. The deeper psychological principles on which they rest are discussed in the preceding volume. Fuller *patristic* illustration would have perfected their practical value. The volume closes with a chapter *de descensu Christi ad inferos* (Th. 45-53).

The second part of Soteriology begins with a chapter (vii. Th. 54-65) *de Resurrectione Christi*, succeeded by another on Our Lord's Ascension (Th. 66-72). The next two chapters, *de Sacerdotio Christi* (Th. 73-125) and *de Magisterio Christi* (Th. 126-169), are the fullest and most interesting of this half of the work. The nature of Our Lord's Priesthood in itself, and in its sacrificial acts—on the cross, in heaven, on the altar,—is searchingly analyzed and widely illustrated. The treatise on the Eucharistic Sacrifice is perhaps more fittingly placed here than in the tract of the Blessed Sacrament, for its real and logical connection with the Sacrifice offered in the Cenaculum and on Calvary can here be more clearly manifested. Some questions of frequent practical bearing are fundamentally examined in this chapter. We might instance art vii. (Th. 117-120), wherein it is shown that the subject to whom the Mass may be applied "*secundum omnem rationem fructus. . . sunt soli baptizati adulti viatores*," However, "*nihil obstat quominus sacrificium eucharisticum ut impetratorium est, offeratur pro hominibus nondum sacro baptismi fonte ablutis*." Moreover, whilst it may *validly* it cannot be *licitly* offered for the *excommunicatis vitandis vel toleratis*. We remark here in passing that there is a misleading blunder in the wording of Th. 119 in the Index. "Pro iisdem" is made to refer to the *unbaptized* of Th. 118; it should

refer to *excommunicatis vitandis* of Th. 120. The magisterial office of Our Lord—in *se et in Ejus vita*—is logically followed by His Kingdom, legislative and judiciary power, and the volume aptly ends with *de Christo capite* (ch. xii.).

Taking the work as a whole, the complete analysis of its subject matter, the ample development of its individual parts, the forcible and lucid setting forth of its arguments, place it not only in the front rank of modern theological literature but by the side of the great productions of the earlier giant theologians. It is, of course, deeply indebted to the latter. Yet it is far from being a mere compilation. It is the expression of the real *science*, the *sacra sapientia*, that informs the mind of its author.

It is to be regretted that in so extended a work, and one demanding such attentive study, more care was not taken to facilitate its reading by typographical aids—more marked divisions, headings, etc. An alphabetical index is given at the close of each part. The usefulness of the work might have been enhanced by an analytical index—such, for instance, as accompany Fr. Mazella's or Dr. Jungmann's volumes.

EPITOME EX VESPERALI concinnata ex Editionibus Typicis Antiphonarii et Breviarii Romani cura et auctoritate Sacrorum Rituum Congregationis publicatis. Editio Stereotypica.—Ratisbonæ, Neo Eboraci et Cincinnati. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apostolicæ et S. Rituum Congr. Typog. MDCCCXC.

THE ROMAN VESPERAL according to the *Vesperale Romanum* for the Entire Ecclesiastical year. For the use of Catholic choirs and school-children. By Rev. John B. Jung, priest of the Diocese of Cleveland. With the approbation of the Right Rev. R. Gilmour, Bishop of Cleveland, Ohio.—Fr. Pustet & Co.

The Epitome has just been issued under the authority of the S. Congr. of Rites for the special convenience of parish churches where the *regular Vespers* are sung on *Sundays and Festivals*. It differs from the Roman Vesperal in this, that it does not contain the Vespers for every day in the year, such as ferials or minor and local Saints. It also omits everything which is not needed by the chanters; for example, the orations, chapters, etc., belonging to the celebrant. The book is accordingly the simplest and shortest form of Vespers for the singers on Sundays and feasts throughout the year in such churches and chapels where the ceremonies are usually carried out according to the Roman Liturgy.

But in many of our congregations this accurate observance of the complete Vesper office is practically impossible. A choir, select or of

children, or the entire congregation may be taught to sing the Psalms and responses, but they could hardly master the changes of the Antiphons belonging to particular feasts. This requires a certain familiarity with the Latin as well as with the details of the Roman Breviary, which can only be attained by special training. For the ordinary churches, therefore, where congregational singing and a general observance of the liturgical service is aimed at, the second volume, mentioned at the head of the review, although it is not a recent publication, will do excellent service. It contains the Vespers as they occur on Sundays and feasts, omitting the special antiphons. In all other respects it is complete. The fact that the organ-accompaniment in the latter book is in modern notation will probably recommend it as the more practical of the two works in the hands of organist and singers. As the author says: "it will take the priest only a minute to show the choir-master what Vespers are to be sung on the occurring Sunday or feast," and the service, rendered with spirit and exactness, will certainly increase devotion.

DIE BISCHOFS-WEIHE nach der Lehre und Liturgie der Katholischen Kirche, von DR. OTTO ZARDETTI, Bischof von St. Cloud, Minn., Nordamerika. Mit 13 Phototypien nach alten Kupferstichen.— Druck u. Verlag: Benziger & Co., Einsiedeln.

This beautiful little volume, published by a newly elected bishop on the eve of his consecration to the episcopal order, bespeaks the thoughtfulness of him who, in assuming the high responsibility to which he is called, would enter into the spirit of that magnificent function by meditating its full meaning. And having realized "the sweet aroma of this fair flower," as he calls the sacred order, "surrounded by manifold leaves of holy ceremonies," he communicates to others, and above all to the Catholic faithful who might witness these sacred acts, the wonderful secrets which they contain. How true, what he says: "Too often there exists a great spiritual chasm between the faithful present in the nave of the church, and the ministers performing the sacred functions in the sanctuary." He argues eloquently in his preface in favor of popularizing the liturgy of the Church by explaining it in detail to the people, who many a time, when asked whether they understand what they see with their eyes, are forced to answer with the Aethiopian in the Acts of the Apostles: "How can I, unless some one show me."

The interpretation which Bishop Zardetti gives of the rite of episcopal consecration is not drawn from devout sentiment and imagination,

it rests upon a dogmatic foundation. And in this particular field the author has on previous occasions shown himself both erudite and exact. The book contains also the rite of consecration in full, according to the Roman Pontifical, so that it serves as a guide during the ceremony itself as well as an explanation of its many beautiful details.

VEN. P. LUDOVICI DE PONTE, S. J., MEDITATIONES DE PRÆCIPUIS FIDEI NOSTRÆ MYSTERIIS. Part. III. and IV. Friburgi Brisgoviaë. Sumptibus Herder. MDCCCLXXXIX.—St. Louis, Mo. : B. Herder.

We have already on occasion of the issue of the first two volumes referred to the high merits of this work, newly edited by Father Lehmkühl, S. J. The third volume, according to the title, contains the meditations on the Public Life of Our Lord, down to His Passion. It is introduced, however, by an instruction on the so called *vita mixta*, in which the active and contemplative spirit divide the life of the priest or religious. The opening two meditations are on the Life of St. John the Baptist, his preaching and humility. These are followed by the Life of Our Lord and the explanation of the parables which He made use of in His teaching. The fourth volume brings us down to Our Lord's Burial.

PREACHING. By St. Alphonsus de Liguori, Doctor of the Church. Edited by Rev. Eugene Grimm, C. SS. R.—New York, Cinc., Chicago: Benziger Bros. 1890.

Among the many practical works which the holy Doctor wrote for the guidance of the clergy there is probably none, if we except his Moral Theology, which deserves so thorough a study on the part of those engaged in the active ministry as this one. We are almost inclined to find fault with the title of the book. It does not let you suspect the amount of solid instruction contained in the volume. It addresses itself mainly to the missionary, and treats of preaching, instructing, catechizing. But it does not simply lay down principles and precepts to guide us in the manner of these important functions of the Evangelical ministry. It takes up each part of the Christian discipline, the commandments, the sacraments, the primary devotions of Catholics, and teaches by exemplifying the various portions of Christian doctrine in detail. The simple and popular style, which has made the devotional works of St. Alphonsus so accessible to all classes of persons, is also preserved here; and the Saint strongly advocates simplicity both in method and expression as the first quality of the preacher and teacher which secures for him

success. For those who find it necessary periodically to hold missions in their parishes we know of no better means to make their efforts lasting and proportionately fruitful, than to read this work over and over, and to make its methods a habit in their ministry of preaching and teaching.

THE HIDDEN TREASURE ; or the value and excellence of the Holy Mass. Translated from the Italian of ST. LEONARD OF PORT MAURICE.—Benziger Bros. 1890.

GETHSEMANI, JERUSALEM, AND GOLGOTHA. Meditations and Prayers for Lent. Translated from the German, by Rev. A. Geyer. To which are added Prayers and Devotions.—Benziger Bros. 1890.

LEO XIII ON DEVOTION TO ST. JOSEPH. St. Joseph's Seminary, Baltimore, Md.

This is a modest but strong and worthy plea in behalf of the Colored Missions in the U. States. We need missionaries for the negroes, which is to say, we need priests of a more than ordinary spirit of self-sacrifice, and young men who are willing to become such.

WHO WAS BRUNO? A direct answer to a plain question. From the latest published documents. By John A. Mooney. New York: The Cath. Publ. Soc. Company. London: Burns & Oates. 1890.

As soon as the enemies of Papal rule had determined to enact the Giordano Bruno scene in Rome, the Italian book-market was literally flooded with accounts of the life of the renegade. None of them added materially to what Signor Berti had published on the vile subject twenty years before in furtherance of his interests with the Piedmontese faction. But what was new about these books was their captious form, their infamous affrontery in title and tone, which in a thousand different shapes appealed to the vulgar curiosity and the political passions of a rabble maintained by the public works to the carrying on of which the confiscated church property of Italy has furnished means. Such books, illustrated, in prose and in verse, as the *Vita anecdotica di G. B.*; *La Confessione*; *Il Trionfo*; *La Bestia trionfante* and *Il Candelajo* from his own shameless pen, are enough to convince any impartial mind out of Giordano Bruno's mouth that he was a foul-hearted demagogue; these and the laudations of the *honorable* Sig. Bovio and Il Professore Battaglini, together with endless editions of the *Illustrazione Italiana* and pictures and monographs of every description, called forth the indignant remonstrance of Catholic writers, who might have passed over the subject in silence but for the fear that the infectious literature would

corrupt the unwary. The lives of Giordano Bruno from Catholic pens are altogether of an elevated character. The small volume by Raffaele de Martinis, which was issued at Naples before the present excitement took definite shape in Rome, is an unprejudiced exposition of the facts of G. B.'s life, with the documents proving the former inserted at the end. Mr. Mooney has made use of this and Previti's work. But the best part of this brochure is the thorough good taste and rare humor with which the writer has made Signor Berti a witness against his brethren. It is pleasant reading, and gives us not only a clear statement of facts but a good insight into the character of the men who champion such moral and intellectual lepers as Giordano Bruno truly was.

MISSALE ROMANUM ex Decreto Sacrosancti Concilii Tridentini restitutum S. Pii V. Pontif. Max. jussu editum, Clementis VIII. Urbani VIII, et Leonis XIII auctoritate recognitum. EDITIO QUARTA JUXTA EDITIONEM TYPICAM. Ratisbonæ, Neo Eboraci et Cincinnatii. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apost. et Sacr. Rit. Congreg. Typographi. MDCCCXC.

The latest quarto-edition containing all the new masses in their proper places, this Missal needs hardly any recommendation. The mechanical features are as nearly perfect as the book-making art can produce them. We notice, however, an error which has been repeated in the later editions, containing the Mass of St. Philippus a Jesu (5 Feb. Propr. Miss. in aliquibus Diocesisibus Stat. Fœderat. Americæ) where *Credo* is added after the gospel. This is certainly wrong and can only be accounted for by the fact that the mass has been taken from the Franciscan missal or the Proprium of Mexico, where the *Credo* would be in place as belonging to the Patronus Ordinis or Loci.

BOOKS RECEIVED.

INSTITUTIONES LOGICALES secundum principia S. Thomæ Aquinatis ad usum Scholasticum accommodavit TILMANNUS PESCH, S. J. Pars II. Logica Major. Volum. 2, continens logicam realem et conclusionem polemicam. Cum approbatione, etc.—Friburgi Brisgovia. Sumptibus Herder. MDCCCXC. St. Louis, Mo.: B. Herder. (Pr. \$2.20.)

KREUZWEGBUECHLEIN, Franziskanertext nebst taegl. Gebeten zu Ehren des bitteren Leidens Christi. Von Pr. Seeboeck, O. S. F.—New York: Fr. Pustet & Co.

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ECCLESIASTICAL REVIEW.

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IS "PRIVATE EXPOSITION OF THE M. BL. SACRAMENT" A FORGOTTEN DEVOTION?

THE canons of Ecclesiastical discipline state that the Bl. Sacrament is not to be publicly exposed except for grave reasons and with the permission of the Ordinary.¹ By universal sanction and local statute certain days are set apart in every diocese, on which the Bl. Sacrament may be publicly exposed, provided there be a sufficiently large gathering of the faithful, and nothing wanting to perform the sacred function with due solemnity as regards liturgical chant, light, incense, vestments, servers, and whatever else is prescribed by the rubrics of the Ritual. In the United States solemn exposition of the Bl. Sacrament is permitted in every church and in the oratories of Religious, on all Sundays and holy-days of obligation; on all feasts of double rite I and II class, even though they are not holy-days of obligation; during the octave of Corpus Christi; twice every week in Lent; on each day during the time of a mission; on the feast of the Sacred Heart; during the Forty Hours' devotion; every day during the month of October in conjunction

¹ *Expositio SS. Sacramenti facienda non est nisi ob causam publicam et gravem. S. C. Ep. 1 Sept. 1598.—Non licet sine licentia Episcopi ex levi causa publice exponere SS. Sacramentum. S. R. C. 12 June 1627. Decr. authent., n. 691.*

with the Rosary devotions ordered by the present Sovereign Pontiff; finally, on all such days as the Ordinary may designate or sanction.¹

Gardellini, in his commentary on the Clementine Instruction, dwells with emphasis upon the restrictions of the Sovereign Pontiff and the Sacred Congregations by which pastors of churches are warned against the too frequent public exposition of the M. Bl. Sacrament, lest the reverence due to the Sacred Mystery be thus lessened instead of being increased. "*Multo melius est, ut non ita frequenter exponatur, et tunc cum debita reverentia, quam ut frequentius et sine debito obsequio et reverentiæ significatione id fiat.*"² And again: "*Ordinarii locorum licentiam non debent impertiri, nisi aut certi sint, quod debita cum reverentia sacra illa functio peragatur, aut præscribant modum, quo peragenda sit, quin ab eo liceat declinare.*"³ In exceptional cases only can solemn Benediction be given twice on the same day in any one church; always, however, with the express sanction of the Ordinary.

Whilst these limitations are of strict binding force, and intended to guard the reverence of the faithful for it, it is nevertheless a fact, that our Catholic people look upon exposition of the Bl. Sacrament as an almost essential portion of all public devotions. The Real Presence is the secret which draws them to the church, and indeed the beauty and attractiveness of our temples and shrines has no other sense than to point out the fact that they are truly the tabernacle of the Most High, Who speaks to His people there face to face. Even the most eloquent sermon of the preacher seems lacking in something if not followed by Benediction, and all other devotions could be satisfied in our homes but for the blessing that comes to us afterward from the Saviour awaiting His burdened people upon the sacred mountain of the Christian altar. What are we to do? Can we allow those many beautiful devotions, which are so helpful in keeping

¹ Cf. Decreta Conc. Plen. Balt. II.

² Comm. ad Instr. Clem. XXXVI., n. 5.

³ Ibid.

alive the spirit of faith and gratitude, and which have been sanctioned and are urged by the Church, to go into desuetude because we find it difficult to bring our people together for the practice of them in the church unless we can have solemn Benediction at these times? On the other hand, even if the Bishop gave permission to have the public exposition on all occasions when a certain number of the faithful would join in special devotion, as during the afternoons or evenings of the months consecrated to the Sacred Heart, the M. Precious Blood, Our Bl. Lady, the Poor Souls, etc., the priest is frequently handicapped by the necessary absence of choir or organist, or servers, from performing the service with the solemn ceremonial required by the rubrics.—There is, however, a means to satisfy the devotion of our people and at the same time to free a priest from all embarrassing circumstances in connection with it. This is what in liturgical language is called *private exposition of the M. Bl. Sacrament*. At one time it was in common use in the Catholic Church. To day it is still practised in some parts of Italy, France, Canada, and wherever the excellent society of “Prêtres Adorateurs,” who make its practice and propagation their special object, exists.

PRIVATE EXPOSITION OF THE M. BL. SACRAMENT.

This form of exposition, the manner of which will be directly described, has the time-honored sanction of the Church and is treated of in her liturgical books. Its advantages are the following: It requires no special permission of the Bishop; it can be given at any time and to any number, however small, of persons; it can dispense, if necessary, with chant, incense, servers, and other ceremonial requisites; it requires no particular form of prayers, nor any other reason for imparting it than the devotion of the faithful or the willingness of a priest to give the time, short or long as he may wish, during which it lasts. Some of the objects specified for which it may be given are the conversion of sinners, re-

covery of the sick, return of thanks for special graces, reparation of scandals, etc., even if but one person ask for the privilege. It may be announced to the people as taking place at stated times, whether it be to interest them in any particular good work, or simply to animate their faith and devotion.

The private exposition of the M. Bl. Sacrament is so called because the Sacred Host is not openly exposed, but veiled, or according to others, because it requires no grave reason, but may be done from motives of private devotion.¹ The following is the manner of performing the ceremony:—

Six or more wax candles are lighted upon the altar of the Bl. Sacrament.² A priest, vested in surplice and stole,³ takes the Tabernacle key and with folded hands and head covered with the biretum goes to the foot of the altar. Here he genuflects, then ascends the altar, opens the Tabernacle, genuflects and moves the pyxis (ciborium) containing the M. Bl. Sacrament close to the door, so that it may be seen by the faithful. He is not permitted to take it out of the Tabernacle. “Si quandocumque privata ex causa Sacrosancta Eucharistia exponenda videbitur, a Tabernaculo nunquam extrahatur, sed in Pyxide velata, in aperto ejusdem Tabernaculi ostiolo. . . collocetur.”⁴ He then genuflects on one knee, descends to the foot of the altar, and incenses, if possible, the Bl. Sacrament.⁵ He can then recite prayers in the Vernacular, so that the people may join in them. At the

¹ Cum nullis Ecclesie legibus, publica causa et Episcopi facultas necessario requirantur. Inst. Clem., l. c. n. 10.

² Cum numero convenienti luminum. S. C. Ep. 1 Sep. 1598. Cum *sex saltem* luminibus *cereis*. S. C. Ep. 9 Dec. 1602.

³ Although the Decrees say simply “cum assistentia alicujus sacerdotis stola et superpelliceo induti,” the stole should ordinarily be white. The cope is *not* to be used.

⁴ S. C. Conc. 17 Aug. 1630; Cf. Instr. Clem. l. c. n. 11.

⁵ Although the incensing is not obligatory, Cavalieri, cited by Gardellini, says: Expositio et repositio hujusmodi, quamvis Sacramentum e Tabernaculo non extrahatur, fiet ritu ordinario, nempe cum incensatione, genuflexionibus, aliisque, etc.—l. c. n. 25.

end it would be proper to sing or say the "Tantum Ergo," the Versicle "Panem de cœlo" and the oration "Deus qui nobis sub sacramento mirabili." He may add to this the prayer "Pro quacumque necessitate," or any other found in the missal and corresponding to the character of the devotion.¹ The adoration finished, the priest ascends the altar, genuflects on one knee, removes the Pyxis back to its place, genuflects, and closes the Tabernacle. He may then give the blessing from the altar: "Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti descendat super vos et maneat semper," making the sign of the cross with his hand over the people. But it is never allowed on these occasions to give the blessing to the people with the Pyxis, as is done when the Bl. Sacrament is carried to the sick. "*Non licet Sacram Pyxidem e Tabernaculo extrahere et cum ea benedictionem populo impertiri.*"² To do this requires an acknowledged custom³ or a special privilege, which has been rarely accorded by the Sovereign Pontiff. One instance of it in recent times is the concession made by Leo XIII at the request of the sacred Congregation in behalf of poor churches, where the October devotions of the M. H. Rosary cannot be performed with the requisite solemnity prescribed for public exposition by the Ritual.⁴ This applies *only* to the October devotions and to poor churches, and is an exceptional privilege not to be used without the sanction of the Ordinary, nor to be extended to other times and places.⁵ Thus we are enabled without inconvenience to satisfy the devotion of our people at all times, and to bring together at

¹ "Post orationem consuetam SSi. Sacramenti addi poterit collecta pro ingruenti necessitate." Cav. l. c.

² Instr. Clem. l. c. n. 26.

³ S. R. C. 16 Jan. 1886.

⁴ Cf. *American Eccl. Review*, Sept. 1889, page 353.

⁵ Attentis specialibus circumstantiis ecclesiarum pauperum in quibus præscripta expositio SS. Sacramenti solemniter seu per ostensorium fieri nequeat absque incommodo, eadem *per modum exceptionis* peragi poterit, prudenti iudicio Ordinarii, cum sacra Pyxide, aperiendo scilicet ab initio ostiolum ciborii et cum ea populum in fine benedicendo. Die 4 Feb. 1886. Dec. auth. 5957 ad IV.

least a few who during those special seasons of grace will cooperate with us in building up the strong walls of the parish, which are the piety of its faithful children offering glory, love, reparation to Him Who dwells in the midst of us, the Holy One of Israel, Our Saviour.

THE SIMULTANEOUS METHOD IN TEACHING.

Management of Christian Schools. By the Brothers of the Christian Schools. New York, 1887.

A History of Education. By F. V. N. Painter. New York, D. Appleton & Co., 1887.

DR. W. T. Harris conceived the happy idea of editing an international educational series of books on the same plan as the well-known international scientific series published by the Appletons. This volume of Prof. Painter's is a contribution to the series. We regret that we cannot recommend the volume to our Catholic readers. It is evidently modelled after the *Histoire Universelle de la Pédagogie* of Paroz. But our recollections of Paroz's volume are that it was far more fair-spoken than the one before us. Had the professor contented himself with translating Paroz, he would have given us a better book. In treating Catholic education, he has imported into his work all the bile and bitterness of Raumer. But scant justice is consequently done to the grand rôle played by the Church and by great Catholic educators in the work of education. If Fénelon is praised it is because the professor has mistaken him for a Jansenist. We do not accuse the author of deliberately misrepresenting us. In all probability he never set foot within a Catholic institution; still less likely is it that he ever made a careful study of our Catholic schools and their methods. The sources from which he drew were poisoned. "It was in the library of the university of Bonn," he tells us, "nearly four

years ago, as I sat before an alcove of educational works and leisurely examined the admirable histories by Raumer and Karl Schmidt, that the thought and purpose of preparing this work were first conceived.¹ Later on he acknowledges his indebtedness to these works. Most valuable aids they are to the student of pedagogy, when he has antidotes to counteract the bigotry and prejudice pervading them. Pity it was he did not give more attention to Stöckl, and the great work of Father Denifle, then just published.

The author's omissions in treating his subject are conspicuous. He ignores the educational development of Spain, and yet La Fuente, among others, would have enlightened him upon the great part Spain took in the education of Europe. He has no word upon the educational progress of Italy. A glance at Tiraboschi would have shown him the magnitude of Italy's claims as an educator. The smaller works of Everardo Michele, Ceruti, and Milanese would have brought the subject home to him still more directly. True, all three are Catholic writers, but we can assure him that they are none the less trustworthy. Even when treating of education in France, the professor finds no place for the work of Blessed de la Salle. And yet, in another volume of this same series, we find that educator characterized as follows: "A man of progressive, modern thought, he introduced, besides normal schools, gradation and object-lessons, and established industrial schools, polytechnic institutes, and reformatories."² Blessed de la Salle is especially identified with the Simultaneous Method. It shall be the purpose of the present paper to trace this method from its first dawnings to its full application by Blessed de la Salle. It is a study that has not been made in any pedagogical work that has come under our notice; it therefore cannot fail to interest the educator.

¹ Preface.

² Boone: *Education in the United States*, p. 126.

I.

First, let us explain what is meant by the Simultaneous Method. There are three recognized methods of teaching. The first is that of hearing and explaining the lesson of each child apart, while the others may be studying. It is called the Individual Method. The second is that of having the more advanced pupils in a class to teach the less advanced ones under the general supervision of the master. This method was brought from India by Bell and was popularized by Lancaster. It is known as the Mutual Method. The third is that of grading the children according to their capacity, putting those of the same capacity in the same class, and having them to use the same book and follow the same lesson under one and the same master. It is the Simultaneous Method. Now, all teaching is done by one or other of these methods, separately or combined.¹ But at the present day, the method most in vogue, and which has best stood the test of time and experience, is that with which the Brothers of the Christian Schools are identified, and which is known as the Simultaneous Method.

Like all fruitful ideas, the Simultaneous Method is not the exclusive property of any one man. Others discerned its value, and even partially applied its principle, long before Blessed de la Salle made it live in his work. We do not find it in the University methods of the middle ages. The mere listening to a lecture, taking notes upon it, and holding disputations over it, is far different from the Simultaneous Method. Nor does it seem to have been followed in the Grammar Schools. We cannot recognize it in the picture of them that Erasmus has transmitted to us. Here is the unsympathetic manner in which he speaks of the grammarians of his boyhood: "A race, of all men the most miserable, who grow old at their work, surrounded by herds of boys, deafened by continual uproar, and poisoned by a close, foul atmosphere; satisfied, however, so long as they can over-

¹ See *Management of Christian Schools*, p. 34.

awe the terrified throng by the terrors of their look and speech, and while they cut them to pieces with ferule, birch, and thong, gratify their own merciless natures at pleasure." ¹

The Jesuits organized each class in subdivisions; each subdivision being headed by an advanced pupil called a *decursion*, to whom the boys recited their lessons at stated times, while the master corrected exercises or heard the lessons of special boys. The whole class afterwards received explanations from the master. Order and discipline reigned. Emulation prevailed. The picture drawn by Erasmus became an impossibility in their schools. But this is not the Simultaneous Method. And above all, it only slowly dawned upon the masters of the primary schools to introduce these improvements into their methods of teaching. Theirs was exclusively the Individual Method. Each pupil passed in turn before the master, said his lesson, returned to his place, and moped, or studied, or amused himself as best it pleased him or as dread of the birch permitted. Such a system necessarily brought with it disorder and confusion in the school, and led to loss of time on the part of the scholar. The consequent evil was irreparable for the poor child, whose school-days were limited. He quitted school, fortunate if he had learned his catechism and how to spell through his Psalter; rarely fortunate if he had advanced sufficiently to read in his mother-tongue and to write a letter. The child preparing for college spent seven or eight years endeavoring to learn that which might have been mastered in half the time.

In 1610, the evils of the system are spoken of in a memorial dealing with the government of the University. It is beginning to dawn upon men's mind that the old way might not, after all, be the best way. This memorial is the first emphatic protest in France that we have come across

¹ *Encomium Morie*. We must remember that Erasmus, like Luis Vives, is a reactionist against the old methods and an enthusiastic admirer of the New Learning. Allowance should be made for their exaggerated statements as reactionists.

against the old way. The memorialist feels the necessity of some method for regulating the studies and the teaching of children, and for preparing youths better for their University course. "Since our members," says he, "depend principally upon the primary institutions, just as good health and natural complexion depend upon the milk we take in infancy, it is due to the prudence of the Magistrate, with the aid and counsel of experts, to provide some method to be used in the education of the children; for doctrine without method is like a torch under a barrel, consuming itself without giving out a profitable light."¹ He sees no reason why children might not learn in four years all that, in his day, it took them eight or nine to learn. He appeals to experienced teachers to devise some means out of this roundabout method, which consumes so much valuable time.² To realize an evil is one thing; to remedy it is quite another. The University was too taken up with the struggle for its own existence against the encroachments of the separate collegiate system, to occupy itself with elementary schools. The evil grew apace. Elementary education in France reached its lowest degree of confusion during the first half of the seventeenth century.³ The numerous wars of this period left little time and less inclination for the cultivation of peaceful pursuits. The eyes of the natural custodians of society were so dimmed by the dazzling brilliancy of the court of the Grand Monarch, they could no longer perceive the evils festering at their own doors.

II.

Blessed Peter Fourier (1565-1640) saw in Christian education the remedy for many of the disorders existing among

¹ Mémoires pour le Règlement de l'Université. 1610. Bibl. nat. Printed Matter. Paris Université (Generalités). 1073. 24 115-2130, p. 17.

² Ibid. p. 19.

³ Boutiot, Histoire de l'Instruction publique et populaire à Troyes pendant les quatre derniers siècles. Troyes, 1865. p. 9.

the poor and the laboring class.¹ He was a far-seeing man, and anticipated more than one of our modern social improvements. In 1597, he attempted to organize a religious teaching order for boys. But the four young men whom he had brought together for the purpose abandoned him. The work was reserved for another no less worthy. However, Peter Fourier was more successful in organizing religious teachers for girls. Providence blessed and fructified his labors in this direction beyond his greatest hopes. He lived to see all Lorraine peopled by the Congregation of Notre Dame, which still remains a monument and a witness to his zeal and his enlightened views. He gave this sisterhood a rule and constitution. It was first printed in 1640. The second edition, bearing date of 1694, now lies before us.² Therein the saintly author lays down rules for the management of scholars, and methods of teaching such branches as are usually taught in elementary schools. To attempt to trace the history of pedagogy without allusion to this remarkable book is an unpardonable oversight. There is wisdom in every line. It ranks by incontestable right and title the parish-priest of Mattaincourt among great educators. But even our Catholic historians of pedagogy do but scant justice to the Blessed Peter Fourier. Stöckl³ simply touches upon the personality of the man, and dismisses his works with a hasty notice of the Congregation of Notre Dame. Not a word has he about the method embodied in the *Constitutions*. And yet, the analysis of that method would not have been unworthy of a Stöckl. We shall note its salient points.

The principle of the Simultaneous Method is, for the first time, clearly stated: "The inspectress, or the mistress of

¹ Rev. P. Jean Bedel, *La Vie du Rev. Pierre Fourier*. Paris, 1666.

² *Les vraies Constitutions des Religieuses de la Congregation de Notre Dame*. Seconde Edition. A Toul, 1694. At the end of the volume we read: La présente copie des *Constitutions*. . . a été fidèlement extraite sur son vray original sain et entier, et écrit de sa propre main, et se conforme de mots à autres, par le subscript Notaire Apostolique. Ainsi signé, F. Tabourin.

³ *Lehrbuch der Geschichte der Pädagogik*, p. 339.

class, shall endeavor, as far as it possibly can be carried out, that all the pupils of the same mistress have each the same book, in order to learn and read therein all together the same lesson; so that, whilst one is reading hers in an audible and intelligible voice before the mistress, all the others, hearing her and following this lesson in their books at the same time, may learn it sooner, more readily, and more perfectly.”¹ Read it how we may, it is the principle of the Simultaneous Method whole and entire. And yet, when this great man — who was in advance of his age upon every subject that he touched—entered into details of practice, he lost sight of the principle which he had laid down. In the very next paragraph, it is regulated that the mistress call up two pupils at the time and place them one at each side of her seat. Then, the author continues: “The more advanced shall read her lesson; the other shall listen to her, shall correct all the faults she may make, whether in using the wrong words, or in pronouncing badly, or in not making the proper pauses. When she has finished her lesson, the other one shall read hers, and her companion shall likewise correct all her mistakes.”² These two having read, two others shall come forward, and so on till the class is all heard. And here enters a rule that throws light on the source whence the European peasantry imbibed that gentleness and urbanity for which they are noted: “According to the number of mistakes she has made, she shall say an *Ave Maria* for the companion who has corrected her.”³

Elsewhere in the same chapter we read: “If any mistakes are made in reading, and they are not corrected by the companions of the readers — *leurs compagnes aparîées* — the mistress shall gently correct them at the time.”⁴ The nearest the saintly author comes in practice to the Simultaneous Method is when, speaking of the younger children, he says: “In order the more easily to make the very young children

¹ *Constitutions*, p. iii., ch. xi. sec. 6, p. 54.

² *Ibid.*, sec. 7, p. 54.

³ *Ibid.*

⁴ *Ibid.* sec. 2, p. 52.

profit of the lesson, the mistress shall take four or six at the time, of about equal capacity, and while one is reading, the other five shall follow in their books, saying after her the same words in a low tone.”¹ With beginners, he would have the Simultaneous Method practised on particular occasions: “Sometimes they shall be exercised all together, by pointing out to them on a large card, and making them say, all the letters in a syllable and all the syllables in a word.”² Again Blessed Fourier devotes a special chapter to his method. The chapter is an admirable one. It grades the school into three chief divisions; ³ it assigns special teachers to each bench when there is need for them; ⁴ it places pupils of the same capacity on the same bench; ⁵ it attempts to inspire at the same time devotion to the Blessed Virgin and an *esprit de corps* among the pupils of the same bench, by putting each under the patronage of Our Blessed Lady according to her feasts; ⁶ it seeks to create emulation by having a bench of honor and a bench of disgrace. ⁷ Here, also, the method that runs through the whole book—the method that is peculiar to Blessed Fourier—is distinctly stated: “*Each mistress shall pair all her pupils, placing them two by two, one with the other; placing together those most alike, not in age, or quality, or affection, but in knowledge; in order that they may hear and correct each other, and piously compete for the first place, in recitation of prayers and catechism, and in reading.*”⁸

Such is the method of Blessed Peter Fourier. Sometimes he would exercise a class of beginners all together from large reading cards hung up in a conspicuous place; sometimes he would have all those learning to spell to work together under the dictation of the same mistress; sometimes he would have the more advanced, when learning to read Latin, brought before the teachers in groups of four or six at the

¹ Ibid., sec. 4, p. 53.

² Ibid., p. 53.

³ Chap. vi., sec. 2, p. 19.

⁴ Ibid., sec. 7, p. 20.

⁵ Ibid., sec. 7, p. 20.

⁶ Sec. 8, p. 21.

⁷ Ibid., sec. 11, pp. 22, 23, 24.

⁸ Chap. vi., sec. 10, pp. 21, 22.

time ; always he would have the most advanced pupils heard two by two, each reciprocating the corrections of the others. This is indeed a great improvement upon the Individual Method. We are greatly indebted to Abbé Pierfitte ¹ and to M. G. Du Bois ² for having called the attention of the pedagogical world to the rich treasures contained in the *Constitutions*. But when they tell us that this is the Simultaneous Method pure and simple, they are calling it that which it is not. Equally great a misnomer is it to call the act of two children correcting each other under the eye of a teacher the Mutual Method. The essence of the Mutual Method is the dispensing with the teacher altogether. It is the pupil instructing the pupil. In the method of Peter Fourier it is still the teacher who instructs. The pupil's corrections are only for the purpose of keeping up attention. We may well call that method the Reciprocal Method. It is this method we find recommended in the teacher's manual for the city of Paris, the *Ecole Paroissiale*, edition of 1654: "Those who go to the master to read shall present themselves *but two at a time*. . . . The master shall call the writers to his desk, *two by two*, to correct their exercises."³

III.

Another thinker and educator, in another part of Europe, about the same time, in the midst of wanderings and persecutions, sought to solve the problem of educating the greatest number, in the least time, and with the smallest pains. Komensky (1592-1671) ⁴ was an ardent admirer of Bacon, and applied his inductive method to its solution. From the

¹ Paper read before the Congress of Blois, 1884.

² L'Univers, Dec. 17, 1887.

³ 3^{me} partie, chap. iv.

⁴ Komensky—Comenius—takes his name from his native village of Komna, in Moravia. He suppressed his family name on account of the persecutions to which he was subjected as a Moravian bishop. He held wild philosophic vagaries, which he pretended to draw from the Old Testament. (See Franck, *Dictionnaire des Sciences Philosophiques*, Art. Comenius)

physical world he drew analogies for the intellectual world. This led him to fanciful and extravagant inferences. But he was observant; he learned much from the systems of others, and feared not to borrow from them whatever he considered good and useful. Upon the *Janua Linguarum* of Father Bathe of the Irish College at Salamanca—a book which had been translated into eight languages by 1629—he modelled, even to the very name, his more popular *Janua Linguarum Reserata*.¹ From Ratich he learned to unite the study of words with the study of things. From the *Ratio Studiorum* he inserted many a detail of practice and principle in his *Didactica Magna*.

Komensky asks: "How can one teacher suffice for any number of pupils whatever?" He replies by saying that not only can he suffice, but that it is for the benefit of the class that there be a large number, inasmuch as it excites sympathy and emulation.² As the sun sheds its rays upon the whole earth, so should the master instruct his whole class; each and all, intent of eyes and ears and minds, receiving from him whatever instruction he imparts. Therefore he should not instruct single pupils privately, outside of school-hours, nor publicly in school, but—*omnes simul et semel*—all together at one and the same time.³ All of the same capacity should have the same book. All should listen in silence to the master. In order to lessen the fatigue of the master, he should be assisted by *decurions* in correcting the exercises. That he may control the attention of his pupils, he should frequently question them promiscuously on what has been said.⁴ One teacher, one book, one lesson for all in the same grade: this is an approximation to the Simultaneous Method. Charles Hoole (1610-1666) intro-

¹ "Inasmuch as they (the Jesuits) were the prime inventors, we thankfully acknowledge it." Preface to Anchoran's translation, 1639. See Quick's *Educational Reformers*, pp. 63-65.

² See S. S. Laurie, *John Amos Comenius*, p. 105. Eng. Ed.

³ *Didactica Magna*, Amsterdam, 1657. Col. 103.

⁴ *Ibid.*, col. 104. His whole method is embodied in chap. xix.

duced this method of Komensky into England with most success.¹ His school was efficient and a model of good order. He attempted to propagate the method in a little work called *The New Discovery of the Old Art of Teaching*.² But the method did not take root in England. Indeed, the influence of Komensky was not lasting. Rousseau and Pestalozzi followed in his track, and unawares re-discovered many of his principles. "Comenius," says Buisson, "established nothing durable and definite; he was simply an admirable precursor."³ The only part of his system that has survived, may be summed up in the formula: "Let all things be taught to all." Now this is an educational fallacy. The mind simply stuffed with facts is not an educated mind. The mind so trained and disciplined that it knows how to use its knowledge to purpose and advantage, is alone the truly cultured mind.⁴

Mgr. de Nesmond (1629-1715), Bishop of Bayeux, independently of Komensky, was working at the same problem of method. In 1672, he distributed among his clergy a *Plan of Instruction and Education for Primary Schools*.⁵ We have before us, for our use, a beautiful copy, bound in vellum, of the Pastoral and the Method. The Pastoral bewails the absence of schools and the lack of competent masters. It recites the strenuous efforts made by the early Fathers and the Councils of the Church in behalf of Christian education. It prohibits the holding of schools in churches and chapels.⁶ This was at one time a general custom in country places and villages.

Next comes the bishop's method. He wrote it in answer to the question: How may large classes be taught in a short time by a single master? He enters into so many

¹ Quarterly Journal of Education, 1867, p. 262.

² There is a copy of this rare book in the Bodleian Library.

³ *Dictionnaire de Pédagogie*, Art. Comenius.

⁴ See S. S. Laurie on Comenius, p. 220.

⁵ *Dict. de Péd.*, Art. Nesmond.

⁶ Ordonnance 1662, p. 56.

practical details, and puts such good sense into all he says, one feels that if he were not a bishop he might have become an eminent educator. In the first place, he would classify all the children of the school. "The master shall divide his school into four or five benches, according to the number and capacity of his scholars."¹ He then assigns to each bench the children occupied with the same subject. The division is instructive as revealing an order of things different from that prevailing to-day. The most advanced scholars are placed on the first bench, and they are supposed to learn how to read French and manuscripts, and how to write and work arithmetic. In the second bench are placed "those who read passably well in their Hours." The book of Hours contained certain offices of the Church in Latin, and the child was to read therein before he had learned to read in his mother-tongue. A few years later, Blessed de la Salle—amid much opposition and many protests from bishops and clergy—introduced the method of teaching the child to read his mother-tongue before reading the Latin.

In the next place, to each bench he would assign the same book. "We give the same book to each bench," he says, "simply in order that all the children on that bench may receive the same lesson, and when one begins to read, the others may read in a low voice at the same time."² This is a decided improvement on Peter Fourier's system of reading by two's. Like Komensky, Mgr. de Nesmond goes to the root of the difficulty connected with this method, by showing how the children's attention is to be sustained; for, he adds in another place, without this attention, "the method would not only be a delusion, but irksome, and even unbearable."³ The means he would adopt is the only rational one: "And in order to oblige those children—who should all have the same lesson and the same book—to read in a low tone of voice what one of their companions reads aloud, it were well

¹ *Méthode pour instruire en peu de Temps les Enfants*, p. 59.

² *Ibid.*, p. 60.

³ *Ibid.*, p. 65.

sometimes to take them by surprise, and to make those least expecting it continue the lesson.”¹

The wisdom of his remarks has not grown old. They are as true to-day as they were in his day. They apply as well to our class-rooms in America as to the little country-schools for which he was legislating. In order to awaken the child's intelligence, he suggests that the master be not too prompt in naming a word over which the child hesitates, but rather to let the child spell it and make it out for himself.² He would have the lessons short.³ It is of great advantage for children to do a little and to do that little well.⁴ Commence by the more advanced pupils, so that the others may learn from them, and that the former may be occupied during the remainder of the school-hours in writing and arithmetic.⁵

The daily regulation is no less instructive. It reveals customs that are gone out of use. School opens at seven in summer and at eight in winter. The scholars bring their breakfast with them. They are taken to Mass two by two. Upon returning to the school, they shall say grace before breakfast, standing; during the meal, one of the more advanced scholars shall make public reading either from the Lives of the Saints or some other pious book, unless the master himself should choose to entertain them with their defects or their duties.⁶ Here the page is lit up with a beautiful trait of Christian charity. It is recommended that a pupil go around with a basket and collect food for the poor scholars having none, taking care that insinuating or flattering children do not deprive themselves in order to gain the good graces of the master or of him making the collection. To this little touch of nature is added this other touch of grace: “And the poor shall say a *Pater* and *Ave* for those among their companions who have acted so charitably.”⁷ La Salle regulated the matter after a more gentle manner—and one less calculated to take away the merit of

¹ *Méthode*, p. 64

² *Ibid.*, p. 65.

³ *Ibid.*, p. 66.

⁴ *Ibid.*, p. 68.

⁵ *Ibid.*

⁶ *Ibid.*, p. 72.

⁷ *Ibid.*, p. 75.

the act of charity by vanity or other human motive. The master should see that the pupils bring some breakfast, without however forcing them to do so. A basket is placed in the corner for whatever the children cannot use. This is distributed to the poor children who have come without any breakfast, and the master shall exhort them to pray to God for their benefactors. They must understand, furthermore, that if they are allowed to eat in school "it is that they may learn to eat with wisdom, modesty, and in a becoming manner, and to pray to God before and after their meal."¹ All this brings us back to other days, when poverty was generally allied to scholarship. In the fourteenth century we find the children of the College called *Bons Enfants* going out daily to beg for their sustenance.²

In the fifteenth century the poor students of Montaigu College went to the neighboring Carthusian monastery to beg their daily pittance with the other indigent poor. We know how mercilessly Rabelais lashes these Montaigu sparrow-hawks—*esparviers de Montaigu*—as he calls them.³ The spirit of charity and prayerfulness reigned everywhere during these ages of faith, and healed the misery and supplied the indigence of poor master and poor scholar. These things are of the past; but they are the welding and cementing elements that have made of the past a strong foundation on which to build up the present and the future. This inculcating of charity and gentleness and unselfishness was the refining and educating factor in mediæval life.

But we cannot linger longer over the interesting little book of Mgr. de Nesmond. We have found it a precious landmark in the history of pedagogy. The author groups and classifies the scholars; with Peter Fourier, he gives

¹ *Conduite des Ecoles Chrétiennes*. 1720. Chap. ii., art. i., p. 8.

² *Dit des Crieries de Paris* :

"Les Bons-Enfans orrez crier:
Du pain! n'es veuil pas oublier."

³ *Gargantua*, liv. I., ch. 37.

those on the same form the same book ; with Komensky, he appoints officers to hear repetition of catechism, serving at Mass, and other memory-lessons, while a class is reading before the master ; but he has not conceived the Simultaneous Method.

IV.

About 1675, Charles Demia, a zealous and enlightened priest, founder of the Brethren of St. Charles, drew up rules for the schools of the city and diocese of Lyons.¹ They run along the same lines as those of Mgr. de Nesmond. The scholars are divided up into bands according to their capacity. The more advanced pupils taught those less advanced. "M. Demia," says Ravelet, "had the intuition of the mutual system of teaching ; at least he appealed to the good will of the older pupils, and established among them dignitaries who aided the master."² In his general remarks upon reading he lays stress : "1. That children of the same band be of the same capacity ; 2. that they have the same book, in the same print, and the same lesson ; 3. that each one follow, holding his finger or marker on the word that is being read."³ He further introduced a system which Venerable Cæsar du Bus had borrowed from the Jesuits, and had applied to the free schools that he began to establish in 1592 ; namely, that of public disputation among the pupils on all the branches taught—catechism, arithmetic, spelling, politeness, and we are told, even "the method of making mental prayer"—those distinguishing themselves receiving clothes or other necessary articles according to their wants.

In this manner were earnest educators groping towards the light, and out of chaos seeking to make order. But these were the exceptional souls of this period. The large majority ran in the old grooves. Small pay-schools multiplied. Even

¹ *Règlements pour les Ecoles de la Ville et Diocèse de Lyon.*

² *Histoire du Vénérable J. B. de la Salle*, Ed. 1874, p. 64.

³ Buisson, *Dict. de Pédagogie*, Art. *Lecture*.

many of the clergy, especially in country places, kept pay-schools for small boys, as a means of subsistence.¹ It had been decreed by law that no child should be retained in a private school beyond his ninth year completed.² But the statutes were ignored or defied. Boys were retained years beyond their limitations. Professors were engaged for various branches, and the private elementary school soon grew into an academy rivalling the University colleges. The University complained. Its halls were becoming deserted. We find it bringing action at law against that most active, most domineering, and most combative of Precentors, Claude Joly, for licensing so many small boarding-schools. In the course of its argument, the University says: "Method-mongers, like searchers after the philosopher's stone, have always been in vogue, but it does not seem that they ever succeed.... It is safer and more advantageous to have children pass regularly through the ordinary college classes. It may be longer, but it is surer."³ The University here alludes to the charlatanism practised in many of these private schools. Every professor had his nostrum. Some pretended to be able to teach Latin in three months, and in six to have the student competent to interpret all classical authors.⁴ Circulars as flaring as any of our own day were issued, announcing wonderful results and advertising for situations for students who should finish with the master.⁵

¹ See Babeau, *La Ville sous l'Ancien Régime*, p. 484.

² *Statutes Henri IV.*, 1598, Art. 10.

³ *Factum pour l'Université de Paris contre M. le Chantre de l'Eglise Cathédrale et ses Permissionnaires tenans Ecole à Pensions. Seconde Partie.* pp. 22 *seqq.* (Bibl. de l'Université. H. F. a. u. 9 1675-1677).

⁴ Jourdain. *Histoire de l'Université de Paris*, p. 240. This, I dare say, was the foible of Ratic, which must have penetrated the schools of Paris about that time.

⁵ Here is one snatched from oblivion: "L'orthographe françoise imprimée de puis peu, a rendu nos petits escoliers si sçavans dans l'orthographe, qu'ils sont tout prêts de combattre contre les plus grands maistr esde cet art, mesme avec party du double contre le simple. Le champ de bataille est ouvert à tous venans, et à toute heure.

"Si quelcun a besoin, pour son service, de petits garçons tout faits et bien in-

In spite of these strenuous efforts to introduce method into primary education, we still find the old disorderly ways prevailing. In the latter half of the seventeenth century, a voice in Paris cries out against the inhuman discipline to which young children are subjected in the primary schools. It is still another protest against the old, confusing, round-about manner of teaching a school full of children one by one. It is the voice of an educator—evidently a layman—of forty years' experience, whose labors, he tells us, were found worthy of the approval of gentlemen of the University, of the Jesuit Fathers, and of the professors of St. Nicholas de Chardonnet. It is a memorial pleading for a school in which to apply the same principles that Komensky, Peter Fourier, Mgr. de Nesmond, and Charles Demia had applied—"proposing to myself," says the author, "no other end than the glory of my God, and asking no other reward than His mercy."¹—The voice comes to us out of a miscellaneous collection of pamphlets of the seventeenth century. The collection is a recent acquisition of the Bibliothèque Nationale of Paris. In the midst of school-boy exercises, by way of translations from French into Latin, a eulogy upon Henry of Matignon in 1658, an account of the canonization of Peter of Alcantara in 1671, and other tracts, is found this memorial, well written and clearly reasoned, but without name or date. M. Leopold Delisle, Director of the Library, kindly examined the pamphlet for us, and after carefully considering type, style, and matter, came to the conclusion that it could not be of later date than 1680. It certainly must have been prior to 1690, for by that time the method of Blessed de la Salle was becoming the admiration of the people and the envy of the schoolmasters of Paris.

struits dans le Christianisme, bons lecteurs, écrivains, et parfaits orthographes, nostre escole luy en fournira à son choix.

"C'est dans la rue Bourg-l'Abbé à l'escole de charité." Bibliothèque Mazarine.
274 A¹³ in-fol.

¹ *Avis touchant les Petites Écoles.* Bibl. Nat. (p. Z. 320) p. 6.

The voice that speaks from the pamphlet has the ring of sincerity. After exposing the difficulties that beset children in their first attempts at learning, the anonymous author justly and considerately asks: "Were one designedly to oppose the good of children, and cause them to consume time uselessly and with great trouble, could one have acted otherwise?"¹ He sees students classified according to capacity in the colleges, and he wonders why no one thinks of applying the same method to the elementary schools. "Why," he asks, "are these little ones deprived of the light, the beauty, the comfort, and all the advantages that order and grading produce?"² He pictures the ease with which a great number might be taught by the method in which "one master, one book, and one voice teach."³ Farther on, in stating his method, the first principle which he lays down is the principle of the Simultaneous Method. "The primary school," he tells us, "should be so disposed that one and the same book, one and the same master, one and the same lesson, one and the same correction, should serve for all, so that each scholar would thereby possess his master wholly and entirely, and occupy all his care, all his time, and all his trouble."⁴ Still, although the principle is clearly stated, when we remember what these little schools were, and how they contained all grades of scholars, from those learning their A B C out of their primer decorated with the sign of the Cross,⁵ to those reading in manuscripts, we perceive at a glance the impossibility of carrying out this principle under a single master. The anonymous author does not get beyond the regulations laid down by Charles Demia and Mgr. de Nesmond. They also speak of one book and one master.

The voice is the voice of a precursor, feeling acutely the wants and shortcomings of his age in educational matters,

¹ *Avis*, p. 4.

² *Ibid.*, p. 13.

³ *Ibid.*, p. 13.

⁴ *Ibid.*, p. 19.

⁵ Hence the name given to the child's Primer of that day: *Croix de par Dieu*; i. e., de parte Dei.

but unable to remedy them. He advocates strongly public examinations as a means of exciting emulation.¹ He considers such examinations a powerful corrective upon both teacher and pupil. He feels the necessity of training teachers before allowing them to assume charge of a school: "A shoemaker or blacksmith must learn his trade, but young men without experience, and who are themselves studying, are allowed to try their 'prentice-hand at the expense of those poor little ones."² At the very time that this cry is going up in Paris, a saintly priest is quietly evolving the solution to all these problems. In 1681, Blessed John Baptist de la Salle had organized the Brothers of the Christian Schools, and had given them the Simultaneous Method of teaching. What Blessed Peter Fourier touched; what Komensky, and Mgr. de Nesmond, and Charles Demia had glimmerings of; what the anonymous memorialist could nowhere find and thought to realize, had become a fact.

V.

There is no uncertainty about the language of Blessed de la Salle in regard to the method he would have his disciples follow. It is no longer a single master governing a whole school; it is two, three, or more, according to the number of pupils; each taking those of the same capacity and teaching them altogether. In order to give effect to this method he regulates the duty of the masters in their respective classes: "The Brothers shall pay particular attention to three things in the school-room: 1. During the lessons, to correct every word that the scholar who is reading pronounces badly; 2. to cause all who read in the same lesson to follow therein; 3. to have silence strictly observed in the school."³ The pupils follow in the same lesson; they observe strict si-

¹ *Avis*, p. 10.

² *Ibid*, p. 13.

³ *Règles Communes des Frères des Écoles Chrétienues*. Translation from the MS. of 1718, signed and authenticated by Brother Bartholomew, Second Superior-General.

lence; the master, in correcting one, is correcting all: here is the essence of the Simultaneous Method. Glancing over the pages of the admirable manual of school-management which Blessed de la Salle prepared, we find scattered through them this principle inspiring all the rules of wisdom and prudence in which the book abounds. In one place we read: "All the scholars in the same lesson shall follow together, without distinction or discernment, according as they shall be notified by the master."¹ On the page following it is said: "All the scholars in each lesson shall have the same book and shall be given the same lesson."² A few pages further on we find the same thing repeated: "All shall have but one lesson, and whilst one spells or reads, all the others shall follow, those who spell and read as well as those only reading."³ Again he generalizes the principle for all the lessons: "In all the lessons from alphabet-cards, syllabaries, and other books, whether French or Latin, and even during arithmetic, while one reads, all the others of the same lesson shall follow; that is, they shall read to themselves from their books without making noise with their lips what the one reading pronounces aloud from his book."⁴ Note the expressions: *in all the lessons. . . . all the others. . . . shall follow.* The four or six pupils of Peter Fourier, or the whole bench of children of Charles Demia and Mgr. Nesmond, following that which one is reading, whilst all the others are occupied as best they may, is a far different thing from that of the whole class following in silence the one who reads, whilst the master corrects, or has the pupils to correct, the mistakes that are made. In order to sustain the attention of the pupils, the saintly Founder would have him who is called upon to continue not to repeat a word or syllable that has been read.⁵ With truth has Matthew Arnold said, in speaking of this

¹ *Conduite des Ecoles Chrétiennes.* Avignon. 1724. P. i., ch. iii., art. i., sect. i., p. 19.

² *Ibid.*, p. 18.

³ *Ibid.*, p. 33.

⁴ *Ibid.*, p. 120.

⁵ *Ibid.*, p. 10; See also p. 120.

handbook of methods: "Later works on the same subject have little improved the precepts, while they entirely lack the unction."¹

We might quote pages from this precious hand-book, applying the Simultaneous Method to all the details of school-life with a precision and directness that bespeak the master-mind. But it is needless. The method has not only been embedded in a book; it has also been embodied in a living organism, that has preserved its traditions with the greatest fidelity, and that still applies them the world over. Because we all of us have been trained according to this method, and see it practised in nearly all our public and many of our private schools, and have ceased to find it a subject of wonder, we may be inclined to undervalue its importance. Not so was it regarded in the days of La Salle. Then a Brothers' School was looked upon with admiration. Strangers were shown it as a curiosity worth visiting. It is thus that two merchants of Marseilles are introduced into the Brothers' Schools of Avignon. On their return, so highly did they speak of "the discipline of the schools, the piety of the masters, and the novelty of the method,"² that they induced their townsmen to establish similar schools, which in their turn also became the admiration of all who witnessed their working.³

This method, as practised by the Brothers to-day, is still the same in principle with that taught by their Blessed Founder. The requirements of the present may have enlarged the course of studies; the accumulated experiences of two centuries may have modified some details and added others; but the broad outlines and the working principle have remained unchanged. Speaking of the teaching man-

¹ *The Popular Education of France*, London, 1861, p. 15.

² Ravelet, p. 369. What especially struck the Marseilles merchants was the manner in which a large number of children was taught altogether and at the same time, with very few words on the part of the masters.

³ *Ibid.*, p. 383.

ual of La Salle, Ravelet says with truth: "If we take a recent copy of this little book, and go back from edition to edition up to the first type, noting in each what has been suppressed or added, we shall be astonished to find how almost alike the latest one is to that emanating from the founder's hands. The rules are the same; the hints and counsels are the same; the expressions, many of them, are the same. In these latter days more stress is laid upon developing the child's intelligence and making less use of mechanical processes. The minds of our children, having in their present environments an earlier development than those of children formerly, admit of this amelioration; but withal the principle of the method has not changed. La Salle had at first glance discovered all that should be done, and there remained but to follow in the path traced out by his genius."¹ Not that La Salle did not make a careful study of the schools and methods within his reach, and take from them whatever he found good and useful. His was too practical a mind to do otherwise. We are told in the earliest edition of the school-manual that has come down to us—that of 1724—how from time to time hints and suggestions were adopted, according as the work progressed and the Brothers were gaining experience, and his own observations multiplied. In 1708 he writes to Brother Gabriel Drolin in Rome, asking for information concerning the rules, management, and government of the Piarist schools there established by St. Joseph Calasanzio.² In 1714 we find him stopping over at Lyons for several days, in order to examine the working of Charles Demia's schools.³

We take in hand the latest English version of Blessed de La Salle's admirable school-manual. We open it at the fifth chapter, dealing with teaching and method. We there find, within the compass of eight pages, as clear, concise, practical, and efficient a body of rules for teaching with method and

¹ *Histoire du Vénérable J. B. de la Salle*, Ed. 1874, pp. 260, 261.

² *Ibid.*, p. 345.

³ *Ibid.*, p. 447.

drawing out the intelligence of the child, as can be found in the whole range of the literature of pedagogy. First, we are told what *méthod* is, how it is based upon principles, and therefore not arbitrary; how these principles "are grounded in the subjects to be imparted, and in the intellect to be taught." Then method in teaching is defined "to consist in the selection, arrangement, and employment of means and processes the most fitting to bring the minds of pupils in certain branches of study to a certain degree of development."¹ Already the student of Methodology has opened up to him a field of speculation on which volumes have been written and fruitful volumes still remain to be written. Finally, the practical rules for teaching with method are simply and concisely stated. "The master who teaches with method observes the following rules: 1. He determines the relative intelligence of every child in his class. 2. He adapts his language and explanations to the general capacity of his class, and is careful never to neglect the duller pupils. 3. He makes sure that the pupils know the meaning of the words they employ. 4. He advances from the simple to the complex, from easy to difficult. 5. He makes it a special point to insist greatly on the elementary part of each subject; not to advance till the pupils are well grounded on what goes before. . . . 9. To state but few principles at a time, but to explain them well. . . . 10. To speak much to the eyes of the pupils, making use of the blackboard. . . . 11. To prepare every lesson carefully. 12. To place no faulty models or standards before the pupils; always to speak to them in a sensible manner, expressing one's self in good English, and with clearness and precision. 13. To employ none but exact definitions and well-founded divisions. . . . 18. To assert nothing without being positively certain of its truth, especially as regards facts, definitions, or principles. 19. To make frequent use of the system of question and answer."²

¹ Management of Christian Schools, New York, 1887, p. 31.

² Management of Christian Schools, chap. v., art. ii., pp. 31-33.

Then come twenty rules laid down concerning the mode of putting questions and receiving answers: "Every question should be clear, brief, special, and adapted to the capacity of the pupils. . . . Questions should generally begin according to a certain order, so as to retain the connection of all the parts, and lead up to the proper development of the lesson; in recapitulations, however, this rule might be profitably departed from. . . . The pupils should be taught not to answer too hastily, but to reflect first on the question put to them. . . . When the master gives an answer it should possess the following qualities: it should be brief; it should be clear and exact; it should be adapted to the capacity of the average, and even of the most deficient pupil; it should express a complete meaning, independently of the question."¹ The rules that we have omitted from these extracts are no less to the point. They all bespeak the same practical good sense. They reveal an intimate knowledge of boy-nature. Written to cover the requirements of men engaged in elementary teaching, the rules of this school-manual stand for all time, and are equally applicable to the teaching of higher studies. They are the same rules by which Blessed de la Salle prepared the sons of the noblemen who followed James II. to France for positions of trust in the land of their exile. They are the principles by which, under his supervision, his disciples made the boarding-school of St. Yon the most successful and advanced polytechnic school of its day. They are the principles with which he indoctrinated the young teachers he sent forth from the normal schools which he had established. They prevail to-day in the workshops of St. Nicholas at Paris, and in those of the Catholic Protectory of New York; in the chemical laboratory of the Brothers' house at Passy, and in the science room of their college at Tooting; in their language courses at Cairo, and in their literary and philosophic courses at Manhattan. They prevail, above all, in the innumerable parish schools that the

¹ Management of Christian Schools. chap. v., art. iv., pp. 35-38.

Brothers conduct the word over. They prevail in all the class-rooms of all the lay religious teaching orders of men and women, who have now more or less modelled their methods upon that of Blessed de la Salle.

The Church, in crowning him Blessed, has most fittingly given to popular education a patron. He is the benefactor of the modern schoolmaster. He it was who raised primary teaching out of the ruts of never-ending routine, carried on in the midst of time-honored noise and confusion, and, in giving it principles and a method, made of it a science. He hedged in the dignity of the schoolmaster. He was the first to assert the exclusive right of the master to devote his whole time to his school-work. Prior to him, teachers, if clerics, were ecclesiastics with a varying round of parish-duties to perform likewise, or were students making their own studies for the priesthood; if laymen, they sang at the public offices of the church, rang the bells, and performed the functions of sacristan. Not that such functions were at all considered as degrading. On the contrary, in those ages of faith it was thought an honor to serve in the house of God in any the most menial capacity.¹ Here was the usual formula of agreement to which the teacher subscribed: "The aforesaid Gaillardet promises to teach reading, writing, ciphering, and plain-chant. . . . He also obligates himself to ring the priory bells when storms, tempests, or hail-showers threaten, and to sing in the said priory during Advent and Lent."² These terms sound strange to modern ears; but they bring us nearer to, and throw light upon, other times and other customs. The outside services were distracting. They left little or no time for preparation of lessons. Blessed de la Salle, through much opposition and no small persecution on account thereof, withdrew the Brothers from all such distractions. He brought home to

¹ Alain, *L'Instruction Primaire avant la Révolution*, p. 132.

² L. Maggiolo, Art. *Bourgogne*, in Buisson's *Dictionnaire de Pédagogie*.

them that their calling was one worthy of their whole energy and their undivided attention. "The new institute set out with this thought, that teaching is less a career or instrument of fortune, than that it is the most elevated expression of the spirit of sacrifice and devotedness."¹ Nor is this all. La Salle broke down the barriers of exclusiveness that confined the schoolmaster to certain subjects, beyond which he dare not go, to the detriment of poor children. Thus, a decree of 1661 forbade the teachers of elementary schools to instruct their pupils in writing beyond the merest elements, without a writingmaster's license; while on the other hand writingmasters were also restricted in their subjects.² By ignoring these distinctions, introducing the modern, simple, and more efficient method of writing, and enlarging the whole course of popular instruction, Blessed de la Salle drew upon himself and his disciples the enmity of the writingmasters, and emancipated the youth of France from their thralldom. Still more: in making, for the first time in the history of education, the mother-tongue the basis of all instruction, he appealed to the intelligence of the child, prepared the way for the study of national literature, and opened up to the grown man avenues of knowledge and amusement that had hitherto been encumbered with rubbish. His was the merit of the pioneer. And if to-day the artisan and the workingman, the world over, can read and write and discuss intelligently all the political and social issues of the hour, they owe it in great measure to the method of teaching completed and perfected by Blessed de la Salle and his disciples, the Brothers of the Christian Schools.

BROTHER AZARIAS.

¹ De Charmasse, *L'Instruction Primaire dans l'Ancien Diocèse d'Autun*, p. 41.

² Ch. Jourdain, *Histoire de l'Université de Paris*, p. 215.

THE INDULGENCES OF THE BRIDGETINE ROSARY IN THEIR RELATION TO THOSE OF THE DOMINICAN, OR COMMON ROSARY.

According to the *AM. ECCL. REV.* for 1890, note, page 54, it is clear that by virtue of faculty 9, formulary C, our bishops, and priests delegated by them, can give to the ordinary rosary, by simply making over it the sign of the cross, together with the papal also the so-called Bridgetine indulgence.

But who practically gains these Bridgetine indulgences? I answer with full conviction: they are gained, if at all, by very few among us. Why? The reason is, that very few know how the Bridgetine rosary is to be said in order to gain the indulgences. If the works prescribed as necessary for the gaining of an indulgence are not performed in the manner specified, the indulgence is not obtained, no matter how firmly one may believe that he has fulfilled the prescribed conditions. In our case there is indeed an excuse for the error. In several works lately published by writers of good standing, it is said that these indulgences may be gained by saying the common rosary. But the same authors tell us that in the time of Benedict XIII. the indulgences of the ordinary rosary and those of the Bridgetine rosary were perfectly identical, but that Benedict XIV. (document not given), imparted special indulgences to the Bridgetine rosary, and finally, that when saying this rosary it is not necessary to meditate upon the mystery as is required in the ordinary rosary of St. Dominic; and that such meditation is not necessary even when the Bridgetine rosary is said after the manner of the common rosary. Will not every person who reads these words say to himself: if that be the case, then I wish to gain the Bridgetine indulgences. Many, we feel convinced, up to the present day have thought and have acted thus.

Let us, however, examine the matter a little more closely, and for this purpose let us consult the perfectly reliable edition of the *Raccolta di Orazioni e pie Opere* of 1886, approved by Leo XIII., May 24th, 1886, as the standard for all, and P. Behringer's approved work,¹ who has drawn carefully from all sources.

1. It is true that in saying the Bridgetine rosary the meditation on the mysteries is not necessary. The Congregation of Indulgences has so decided on several occasions.²

2. It is true only in a certain sense that the indulgences of the Bridgetine rosary are greater than those of the common rosary. But there are two ways³ of saying the Bridgetine rosary, and different indulgences are obtained according to the method chosen. If one chooses the *shorter* method, of five decades, each decade consisting of one "Our Father," and ten "Hail Marys," and the Creed, then only two plenary indulgences are obtained, one on any day of the year, provided one has said this rosary every day, and the other on the feast of St. Bridget (8th Oct.), if one has recited it at least every week. In both instances confession, Communion, and the prayers to be said according to the intention of the Holy Father are necessary, and to gain the indulgence, one must also visit his parish church.⁴

Compared with these indulgences those of the ordinary rosary are much greater. For, besides a plenary indulgence that may be gained on any day of the year (confession, Communion, and the prayers according to the intention of the Holy Father being necessary), for saying at least the third part of the rosary, or five decades, daily, and another plenary indulgence (under the same conditions as above) if one recites the rosary in the confraternity of the Living Rosary at a fixed hour,⁵ and a third plenary indulgence on the last Sunday of every month (confession, Com-

¹ Die Ablässe, Paderborn und Münster, 1887.

² Behringer, p. 361.

³ *Ibid.*, p. 359; *Raccolta*, pp. 191, 192.

⁴ Behringer, p. 359; *Raccolta*, pp. 191, 192.

⁵ Behringer, pp. 702, 803.

munion, and prayers according to the intention of the Holy Father, said in a church, being necessary), for reciting the rosary in common with others at least three times each week, — one gains for each Our “Father,” and each “Hail Mary” 100 days indulgence, and if said in common, in addition thereto ten years and ten times 40 days, once a day. Finally, to gain the indulgences of the common rosary, it suffices when it is recited in common that one person makes use of the rosary, and that the others in this case unite themselves with him, a privilege which cannot, however, be said to belong to the Bridgetine rosary. ¹

3. If, however, one recites the original, or *longer* Bridgetine rosary, *it would appear* that more indulgences are obtained than by saying the ordinary, or Dominican rosary; for, prescinding from certain partial indulgences which may be gained by the performance of certain good works, if a person devoutly carries the rosary about him, he can gain, as often as he says it, an indulgence of seven years and seven times 40 days, and for each “Our Father,” and each “Hail Mary” and Creed 100 days; if it be recited every day for a whole month, a plenary indulgence may be gained on any day after previous confession, Communion, and the recitation of the indulgence-prayers; finally, a person can obtain the plenary indulgence for the hour of death under the usual conditions, provided one has recited the rosary at least once a week. ²

But in this case he who wishes to gain the indulgences must say six decades, each decade consisting of one “Our Father,” ten “Hail Marys,” and the Creed, and in addition one “Our Father” and three “Hail Marys,” thus making in all 63 “Hail Marys,” in honor of the 63 years spent by Our Lady here on earth, and 7 “Our Fathers,” to commemorate her seven joys and seven sorrows.

From the foregoing we learn the relation of the Bridget-

¹ Behringer, pp. 574--376, 364, 368; *Raccolta*, p. 204.

² Behringer, pp. 358, 359; *Raccolta*, pp. 190, 191.

ine to the ordinary rosary, and we see how the former is to be recited.

4. As we have remarked elsewhere, certain recent authors maintain that, when by virtue of an apostolic faculty the Bridgetine indulgences have been imparted to the rosary of five or of fifteen decades, a person, by using this "Bridgetized" rosary to recite the ordinary one, can gain the Bridgetine indulgences. Now the decrees quoted to sustain this opinion, dated Oct. 2, 1840, and Jan. 28, 1842, both published for Rouen, and taken from Prinzivalli's Collection,¹ together with the decrees of Aug. 12, 1726, Dec. 25, 1841, and Jan. 24, 1842, cited in decree of Jan. 28, 1842, for Rouen, have all been omitted in the collection approved as authentic by Leo XIII., Aug. 19, 1882. Hence they cannot be adduced as proof. The decree of Jan. 15, 1839,² also cited in proof, does not, in the first place, say what it is quoted as saying, and in the second place it is itself based upon an old edition of the *Raccolta*, in which the indulgences of the Bridgetine rosary and the manner of praying it are not stated so clearly and so precisely as to dispel all doubts; but this defect has been remedied in the last edition of the *Raccolta*.³ Father Behringer, who is now consultor of the Congregation of Indulgences, and for that reason well versed in these matters, tells us that the obtaining of the Bridgetine indulgences attached to the two ways of saying the rosary does not depend upon the fact that the *material* rosary has five or six or ten or fifteen decades, but upon the fact that such rosary has been blessed by a priest having the faculty, and that the form of prayer as given above be observed. Therefore, he adds, one can say the longer Bridgetine rosary on one of five decades.⁴ Hence, to gain the Bridgetine indulgences of the rosary, it must be recited in the manner given in the *Raccolta*, which we have described above; nor will it suffice to pray the ordinary rosary.

¹ A private collection; cfr. Linzer Quartal-Schr., 1889, p. 379.

² Decr. authentica, n. 268. ³ Behringer, p. 360. ⁴ Behringer, pp. 362-364.

5. But, as the ordinary or Dominican rosary is the only one that can be said to be in general use among us, and as on the other hand the proper manner of saying the rosary in order to gain the Bridgetine indulgences is not sufficiently known, it is clear from what has been said that the Bridgetine rosary indulgences are gained, if at all, by very few persons. For this reason, and also because Leo XIII, in his repeated recommendations of the rosary, which according to the general opinion refer to the common rosary, spoke exclusively of the latter, the faculty to impart the Bridgetine indulgences is of little or of no importance to us.

Here—and the same may be said of most other countries—only the faculty for the ordinary rosary is of practical importance.

Now, who has this faculty among us? It is evident from the *Raccolta*, page 205, and from Behringer, page 375, that the Dominicans have it, for it is the general custom on missions that the different missionaries bless these rosaries, and consequently they must have this faculty from the general of the Dominicans; that the Redemptorist Fathers enjoy it appears from the *Trésor Spirituel*,¹ p. 257, by P. Ulrich, a consultor-general of the same Congregation, and from the *Petit Trésor Spirituel*,² p. 70, of P. Jacques.

But have our bishops, by virtue of faculty 9, formulary C, and the priests to whom they communicate such faculty, the power to bless the Dominican rosary?

It cannot be doubted that the directors of the confraternities of the rosary, erected by our bishops in good faith up to July 16, 1887, and under that date rendered valid *in radice* by the Holy Father, have this power, but it can be exercised only for the members of such confraternities, and for no others; such members can gain greater and more numerous indulgences by saying the rosary than those who are not members.

This and nothing more is what P. Konings seems also to

¹ Paris and Tournai, Castennan, 1863.

² Paris and Tournai, 1883.

maintain in speaking of the subject. ¹ The same thing is expressed in a decree of June 7, 1842, ² where we are told that, if the pastor is the only priest in the place where the confraternity exists, he is to be considered its director, with the power to bless rosaries for the members, etc.

The faculty, however, to bless the Dominican rosary for non-members of confraternities of the rosary differs entirely from the other faculty of which we have spoken. Nowhere is it stated that the directors of the confraternities of the rosary can bless rosaries for non-members.

With regard to the faculty of our bishops contained in fac. 9, form. C., so far as the blessing of the rosaries is concerned, they can now, according to a brief of the Cardinal Prefect of the Propaganda, dated June, 1889, ³ give only the ordinary confraternity indulgences, and there is no mention of further privileges.

There is therefore only one course open to him who wishes to impart to the rosaries of the faithful who are not members of a Confraternity the ordinary rosary indulgences outside the time of missions: that is to say, he has to send in a petition for this faculty (possibly through some Dominican superior) to the general of the order. If the faculty be obtained, he must observe the restriction generally added— which holds good also for missionaries, *dummodo nullus sacerdos ex ordine Prædicatorum inveniatur;*” then he can bless rosaries of five, ten, or fifteen decades, but not those of six decades; finally, in blessing them he must make use of the prescribed formula, that is, he cannot use the formula to be found in the *excerpta ex Rituali Romano*, with the title, *Benedictio Coronarum aut Rosariorum*, printed at Baltimore, but the one which in the *Rit. Rom.*, Edit. Ratisbon., 1882, p. 112, and in Behringer, p. 860, is marked as *propria ordinis Prædicatorum*. ⁴ He can then also impart to the rosaries thus blessed the papal and the Bridgetine indulgences, pro-

¹ Comment in facult., n. 142.

² Decret. auth., n. 304.

³ Vide Am. Eccl. Rev., 1889, p. 465.

⁴ Behringer, pp. 326, 375, 860.

vided he has obtained from his bishop *for the members of the diocese* the necessary power *ex facultate* 9, formulæ C. It is clear from the concluding words of formula C, “*nec illis ubi possit extra fines suæ diœcesis,*” that such blessing can be validly given only for members of the diocese.¹ The faculty to bless rosaries obtained from the general of the Dominicans is the only one which may be used for all persons without distinction.

J. P.

THE CÆSAREAN OPERATION—POST MORTEM MATRIS.

Sacra Embryologia sive de Officio sacerdotum, medicorum et aliorum circa æternam parvulorum in utero existentium salutem libri quattuor: auctore et interprete Francisco Emmanuele Cangiamila, S. Theol. et U. J. Doctore, in Compendium redacti. Ipris, 1775.—Ejusdem operis Epitome Parisiis anno 1766 evulgati idiomate Gallico a D. Dinouart.

Traité Pratique d' Embriologie Sacrée ou Théologique. Par P. J. C. Debreyne, Docteur en médecine, de la faculté de Paris, professeur particulier de médecine pratique, prêtre et religieux de la Grande-Trappe (Orne). Ed. 1845 and 1853.

La Théologie Morale et les sciences médicales. Par Le P. Debreyne. Sixième édition entièrement refondue par Le Dr. A. Ferrand, médecin des hôpitaux de Paris, chevalier de S. Grégoire Le Grand.—Paris, 1884.

Medicina Pastoralis. Edidit Dr. C. Capellmann, medicus Aquisgranensis. Editio Septima, Latinarum altera.—Aquisgrani, Sumpt. Rudolphi Barth. 1890.

American Journal of Obstetrics. Vol. XII. Paper by Dr. E. J. Duer. Vita S. Raymundi. Act. Sanct. Aug.—Vol. VI.

It not unfrequently happens, particularly in large cities, that a priest is called to administer the last sacraments to a mother “*quæ versatur in statu prægnationis*” and is certain to die before the birth of her child. As it is possible for the latter not only to live “*in utero*” for some time after the

¹ Konings, Comment. in facult, n. 118; Litelli, Appar. Jur. Eccl., p. 58.

mother's death, but there is also, if the circumstances are otherwise favorable, every hope of prolonged life for the infant, the civil law in Europe ordains in the interest of humanity, and hence under penalty, that physicians in such cases perform what is called the Cæsarean operation. By this means the child's life is often saved after the death of its mother.

Apart from the principle of humanity which underlies the civil legislation in this case, we are to be guided by the religious principle, which seeks to secure the eternal salvation of the child, through the administration of Baptism, whenever it is possible to do so. According to Catholic theology there are several ways in which the sacramental grace of Baptism may be supplied through the providence of God to those who are outside of the reach of human assistance; but on the other hand, man's neglect or fault may cause a soul which has been intrusted to his care to perish. Hence the Roman Ritual, laying down certain fundamental rules to be observed in the administration of the sacrament of Baptism to children, says on this point: "*Si mater prægnans mortua fuerit, fœtus quam primum caute extrahatur, ac si vivus fuerit, baptizatur.*"¹ It will be noticed that the Ritual makes no distinction as regards the probabilities of the fœtus being alive, nor does it mention anything as to its age or the person who is to perform the operation. It merely instructs the priest what is to be done "*si mater prægnans mortua fuerit.*"

The rule is plain enough in what it states, viz., *quam primum—caute—ac si vivus fuerit, baptizatur.* Nevertheless, in its practical application it gives rise to a number of perplexing doubts in the mind of a priest when he is unexpectedly made aware of his responsibility in the matter.² Is he

¹ "Rituale Rom., Tit. II., Cap. i, de Baptizandis Parvulis, n. 17.

² A priest in one of our large cities, who has had a number of such cases within the last few years, writes to us: From the questionable success of the operation, and the immense effort expended, getting doctors to remain or come at the exact time,

bound at all hazards to have this operation performed? And what becomes of this obligation of preserving the life of the child, if there be no one competent or willing to save it by the means suggested; or, if the members of the family should protest, although the priest advise it and the surgeon be prepared to perform it; or if, on the other hand, the physician himself object, because he deems it useless, either believing the child to be already dead or that it could not outlive the operation? Or supposing that priest or physician miss the hour of death, what time must have elapsed before the obligation to take action in the hope of saving a life and a soul could cease for him? These and similar doubts that may arise are questions to which we find but scant answer in theological books, yet which confront us in one form or other in the practical ministry. In attempting to point out a safe line of conduct we cannot merely appeal to the principles laid down in the science of theology. We must look on the one hand to certain positive rules of ecclesiastical discipline regarding the subject, and on the other to such views of experienced physicians as have been accepted by the professional world and which offer a sound basis for the carrying out of Catholic principle. All theologians agree that there exists without doubt an obligation to have the Cæsarean section performed immediately after the death of the mother in statu prægnationis.¹ But what is practically the

the anxiety, etc.—in one case I remained up all night awaiting the mother's death—I am led to write you and seek how far the obligation extends in practice, if you will allow the modification. I know the theologians say there is an obligation, etc., but can it be practically carried out?

¹ Igitur mortua matre, nullum dubium est, quin sectio fieri possit et debeat, idque etiamsi conceptio a brevi tempore facta sit. Quare quam citissime fieri potest, chirurgus aliusve, qui possit sectionem facere, advocandus est: interim vero uterus matris mortuæ calidus servandus, os ejus aperiendum est; *neque facile credendum est medico* forte dicenti, omnem conatum incassum fieri, eo quod fœtus jam sit emortuus: siquidem id raro omnino certo sciunt.—Lehmkuhl, Theol. Moral., vol. VI., L. I., Tr. II., n. 75, 3.

EXTENT OF THIS OBLIGATION

on the part of a priest? We answer the question at once by reference to an instruction of the S. Congregation of the Inquisition, whose office is to lay down practical rules of conduct in disciplinary matters touching faith and morals. The Sacred Office urges the obligation of saving the life of the child and deprecates the false and unreasonable notions of modesty which would prevent us from advising and urging it. The document then proceeds: "*Hæc autem fœtus extractio de prægnantis defunctæque alvo matris quamvis patefacienda ut dicimus ac persuadenda sit, expresse tamen cavet prohibetque Sanctitas sua, ne Missionarii in casibus particularibus se ingerant in demandanda sectione, multoque minus in ea peragenda. Sat proinde Missionariis fuerit illius notitiam edidisse, curasseque ut ejus perficiendæ rationem addiscant, qui chirurgicis intendunt, laici homines, tum vero cum casus tulerit, ejusdem praxim ipsorum oneri ac muneri reliquisse.*"¹ The priest's duty therefore is to call the serious attention of the physician, or of those who are likely to see that the injunction be carried out, to the fact that the fœtus may and should receive baptism. But he is neither called upon to perform the operation himself nor to persist in forcing others to do it. This is the extent of his obligation. We cannot, however, wholly ignore the fact that there may be cases of real necessity, wherein a priest would be justified in performing without prejudice to his calling or other risk an operation which as a rule is forbidden him as unseemly to his state and requiring a particular skill which belongs ordinarily only to the practised surgeon. Under such circumstances the question of saving a soul, the reserved wording of the Ritual, the indefinite manner in which theologians generally speak of this obligation, and perhaps even the fact that the Rescript of the S. Congregation addresses itself expressly to missionary priests only, would decide the doubt in favor of the

¹ S. C. S. O., 15 Febr. 1760. Cf. Bucceroni, *Enchiridion Morale*, n. 256.

child. Cangiamila and Debreyne make no doubt whatever of the matter, but both seem to us to urge this point all too strenuously.

In the case of a physician who is himself a practical Catholic we can hardly suppose that he could object to performing the section for the purpose of conferring Baptism upon the fœtus, no matter at what stage of its life. As the existence of the soul is commonly admitted by theologians to be coincident with the first development of vitality, only certain death of the fœtus could justify the omission of at least conditional Baptism. Lehmkuhl adds on this point: *Neque post longius etiam tempus, si statim collatus non sit, baptismus omittendus est.*¹ And what is said here in regard to conscientious Catholic physicians may be said of the medical profession in this country generally. Every respectable physician would defer to the expressed wish of a priest to perform the operation in order that Baptism might be administered, even if there were no doubt that the fœtus could not outlive the exposure. We are informed that this is a rule of professional conduct taught in our medical schools. It may happen that a physician, although willing and perfectly competent to operate, would yet be either ignorant of, or fail to appreciate the requisites to a valid administration of the sacrament, and expose the fœtus in such a way as to frustrate Baptism. For this reason the physician of the soul must be prepared to give intelligent direction if it be needed. The necessary caution under this head may be learned from such works on pastoral medicine as have been placed at the head of this paper.² It must suffice here to cite a passage from Capellmann, which is approvingly quoted by Lehmkuhl. Speaking of the "fœtus qui ovo inclusus editur," he says: "approbare non possum, ut in *ovo clauso* baptismus conferatur. . . . Si caute ovum aperitur, atque si liquor amnii lente, hoc est, nisi ex negligentia subito profluat, aër accedens

¹ Theol. Moral., Vol. II., loc. cit.

² Ferrand's work is less satisfactory in this respect than his model Debreyne.

foetum quamvis exiguum non illico occidet. Tum... aperto ovo e vestigio baptismus sub conditione conferatur... *Utilissimum ac certissimum* consilium erit, ut baptismum *per immersionem* conferant, et ita quidem, ut *in* vel *sub* aqua (non frigida, sed nonnihil tepida) velamenta disrumpant, hisque disruptis *statim formulam baptismi pronuntient*. Apprehende igitur utriusque manus pollice et indice aliquam velamenti plicaturam, atque ita disrumpe, ut *materia ovi effluat*, h. e., ut aqua baptismalis integram ovi materiam bene abluat. Quod si ita fit, etiam vitabitur accedentis aëris appulsus in embryonem, quem nonnulli adeo timent." ¹ Lehmkuhl adds to the note the following observation: "At ut securius agas, foetum *et* immerge in aquam *et* ex ea extrahe."

Occasionally a physician is met with who will object to the operation on the ground that in most cases the foetus of less than 28 weeks dies with, if not before the mother, and that this is invariably the case in certain diseases. Again, that, as the signs of death are frequently deceptive, there is danger of operating on a living body instead of a corpse, until after some hours, when, the forerunners of decomposition having set in, all doubt is removed. Of course, we must respect the judgment of the physician, as this matter belongs to his profession. Nevertheless, it is well to understand the real force of these objections, which at the hands of unscrupulous practitioners might serve to shield a mere reluctance to perform an act of humanity or charity. This is all the more necessary when we remember that in many cases, especially of the poor, the priest is the only person who can intelligently urge the saving of the child, although it would perhaps be preferable if such request came from some responsible member of the family.

As to the likelihood of the foetus dying before or with the mother, all authorities on the subject agree that no fixed rule can be laid down. Statistics taken from a French maternity Hospital show that fully thirty per cent of children delivered

¹ *Medicina pastor.*, ed. lat. altera, pp. 111, 112.

before the twenty-eighth week continued to live, and Dr. Wm. H. Parish, professor of Anatomy, Women's Medic. Coll., and president of the Obstetrical Soc. at Philadelphia, expresses his opinion that the European law might more justly be fixed at 23 instead of 28 weeks. Capellmann makes the same suggestion in his work. Considering the recent improvements in the way of fostering the young life by incubation and artificial nutrition, the time of viability may be placed even earlier than this. In all these cases—and whenever “*extractio per vias naturales*” is impossible—medical authorities consider the Cæsarian section to be an imperative duty on the part of the physician. “One must not wait for the consent of a relative. It is sufficient to have no active resistance from that direction. The surviving parent should not be permitted to doom the imprisoned fœtus to death.”¹

In regard to the probable vitality of the fœtus previous to the time above indicated it appears quite impossible to lay down any fixed rule. The signs usually looked upon as indicative of death are with one or two exceptions deceptive. Dr. Parish assures us that “the fœtal heart sounds may be absent, and yet the fœtus be living.”² And the rule which he lays down for physicians with respect to the time when viability of the fœtus is probable, holds good for us in all cases where it is possible to administer Baptism validly. No matter how probable it is that the fœtus will die or is already dead, the physician is bound by the law of his profession to perform the section *unless he is certain* of the death of the fœtus. “Where it is very probable that the fœtus will die or that it is already dead, nondelivery is unjustifiable. Only certain death of the fœtus can justify the attendant from withholding his hand.”³ As it is very difficult to have evidence of the death of the fœtus, “it ought to have the benefit of the doubt for Baptism.”

¹ Two cases of Cæsarean section—post mortem matris, by Dr. Wm. H. Parish. “*Weekly Medical Review*,” Jan. 18, 1890, page 42.

² Loc. cit.

³ Ibid.

It is quite evident from the principles laid down in the best medical text books which are in use in this country, that every physician who respects the code of ethics of his profession, no matter what his religious convictions are, will readily undertake the operation for the purpose of baptism. "Delivery *prior to viability, by section or otherwise, is indicated for purpose of baptism, if the relatives or deceased mother's clergyman so desire, for we as physicians must respect such religious rights and convictions.*"¹

The second objection is one more serious. Catalepsy assumes at times a likeness of death so perfect that only the most skilled physician can detect a difference. Facts in the history of the medical profession prove that practitioners using the scalpel on what they thought to be a corpse found it assuming life under their hands and failed in the operation owing to the sudden excitement. Capellmann deals with this objection in the following manner: It is evident that the operation should be performed as quickly as possible after the death of the mother. Considerable difficulties may arise from the fact that it is not always easy to acquire absolute certainty of death, especially when the decease was sudden. But the physician may in this case prove his skill and presence of mind. Let him perform the operation with the same caution as if he were performing it on a living body, so that nothing be lost if the woman who seemed dead be still living.² Dr. Theophilus Parvin, in his well-known work *Science and Art of Obstetrics*,³ makes use of almost the same words in this connection, but mentions the method of Thévenot "per vias naturales" as preferable in cases of doubt as to the actual death of the mother. Every physician knows that there is nothing exceptionally dangerous in the operation itself, if properly performed, and the firm hand of the surgeon, guided by a cool head, can accomplish it in a few minutes.

¹ Dr. Parish, loc. cit.

² *Medicina Pastoralis*, pag. 28.

³ Philad., 1886, p. 671.

It has been asked: what is the limit of time that may elapse between the death of the mother and the operation before it would be certain that the fœtus had perished. The question is evidently important, since probably in the majority of such cases it will happen that either the priest or the physician or both are absent at the moment of death. Prof. Duer's table shows that in several instances a living fœtus was removed two hours after the death of the mother. Dr. Parish, supplementing Duer's statistics, authenticates a case in which a fœtus in the twenty-eighth week was taken from a corpse two and a half hours after the death of the mother. She had been suffering from protracted *phthisis pulmonalis*, a disease in which it is generally believed that the fœtus dies either before or immediately after the mother. Of another case the same authority says: "We estimate it was about twenty-five minutes after the mother's death before permission to make a section was granted. As I still held my knife in my hand I made a rapid section, and in two strokes the fœtus was removed."¹

In the absence of the physician direction should be given to keep the corpse, circa regionem uteri, wrapt in warm flannel, etc. In this way a soul and a valuable life may frequently be saved, of which fact we have a striking instance in the life of St. Raymond, who has his surname *Nonnatus* from the fact that he was brought to life by the Cæsarean operation after the death of his mother.²

It is remarkable that in his case the physicians assured the father that the child, not 28 weeks old, was unquestionably dead and had in fact caused the mother's death. The count, being not only a devout Catholic but a well-informed man, had serious doubts, and a relative who stood by, seeing

¹ Vd. article cited above.

² Ideo Nonnatus dictus, quod cæso defunctæ matris utero prodiit. Acta Sanct., Aug., Tom. VI., pag. 737. An old antiphon in honor of the Saint reads:

" Levamen miseris S. Ramon impetra :
Te Deus vivum traxit ab utero matris extinctæ."

that precious time was being lost in argument, took a poignard and made a bold incision in the left side, when the child was laid open, showing signs of life.¹ Thus the learned cardinal, the saintly priest, the man who spent his goods and life to redeem thousands of captives in the Algerian slave markets that they might obtain the grace of baptism and the hope of heaven, was preserved to the world and to the Church. How easily he might have perished!

In conclusion, we would add the wise and practical remarks of a physician who speaks from long experience, and who has studied this subject in particular in its connection with Catholic Theology. "*Primis quidem mensibus prægnationis vix unquam sperandum est, fore ut ovulum sectione cæsarea vivens extrahatur. Completo autem quarto fere mense sectionem cæsaream facerem, dummodo ne graves habeantur rationes existimandi, fœtum jam ante matrem vel simul cum matre mortuum esse; imprimis sectionem cæsaream facerem, quandocumque mulieres prægnantes subitanea vel celerrima morte præripiuntur.*"² We have italicized the words which indicate on what ground a practical judgment may be formed. For the rest, charity must be held by the hand of prudence and knowledge.

THE SPECIAL FACULTIES GRANTED TO PRIESTS IN FAVOR OF THE "PROP. OF THE FAITH."

A LARGE number of our American dioceses have in the past and are still being aided by the alms collected through the "Society for the Propagation of the Faith," whose headquarters are in France. The contributions which the society receives from those parts of Catholic America which in former days it helped to build up are in no proportion to the sums annually distributed to our needy churches West and

¹ Saint Raymond Nonnat, *Les Petits Bollandistes*, Tom. X., p. 357.

² Capellm., *Medic. Past.*, p. 27.

South in the United States.¹ This looks like a long shadow for our time of day, when we remember that the unparalleled success, the prosperity, generosity, and zeal of Catholic America are being sounded abroad as having attained their noonday-light of glory. "Our poor relations" are actually beggars at the hand of European Catholics. This apathy is not without ingratitude, as even those dioceses which to-day enjoy great prosperity were in their early struggles sustained by the "Society for the Propagation of the Faith." It sounds, therefore, like a gentle rebuke when we read in last year's Report of the Society the following words referring to America: "That Church, founded by the alms and prayers of our first associates, continues in peace the course of its glorious destinies."² In fact, considerably less is done now than in former times. Then the "Annals" were regularly published in this country; to-day we have to ask the loan of them from Ireland, where 12,500 copies are printed for English readers. France issues over 200,000 copies for her own country, including the Breton Edition; Germany prints 31,400 and Italy 21,500 copies; besides, there are Spanish, Flemish, Portuguese, Dutch, Basque, and Polish editions. Of course, there are some excuses for this retrogression on our part; still, they weigh little against what may justly be expected of us.

Whilst our own needs and hence the demands made upon the society from America are daily lessening, those of other lands increase. The missionary field in Asia, Africa, and Oceanica is constantly growing, and the necessities in some of these abandoned regions are extremely urgent. With little encouragement from the respective governments which control the countries south and east of Europe, and much

¹ The accounts of the Society for the year 1888 show that America received for poor missions in various parts of the country, including the entire continent, 533,613 francs, whereas she contributed only 331,211; in other words, we received the gratuitous donation of over 40,000 dollars for our poor churches.

² Annals of the Propagation of the Faith, January, 1890, page 7.

opposition from factions and traders who allure the natives simply to make them instruments of their avarice and cruelty, the missionaries have to contend with a thousand obstacles from without. To make any headway in civilizing the barbarians, they must employ, as far as possible, the superior methods of modern civilization. They require both apparatus and money. The Society for the Propagation of the Faith collects annually over a million dollars from those who are in the peaceful and prosperous enjoyment of their faith. This money is judiciously distributed wherever needed to help the struggling churches throughout the world. It goes without saying that the demands are greater than the supply of this devoted association can go. Hence Leo XIII, in repeated Encyclical Letters,¹ not only urgently recommended the work to the zeal and generosity of the faithful, but has enriched it with unusual privileges. The latest of these favors are in behalf of priests.

According to a Pontifical Rescript, dated August, 1889, and granted in answer to a request made by the heads of the Association in France, the following special Faculties are granted :

I. *To priests who, having been duly authorized for the purpose, collect alms for the work of the " Propagation of the Faith " in a parish or institution (irrespective of the sum they may receive); or who from their own resources shall contribute yearly the amount of about fifty Dollars :*²

1st. The favor of the Privileged Altar three times a week.³

2d. The faculty of applying a Plenary Indulgence to the faithful at the hour of death; of applying the Apostolic Indulgences to the blessing of rosaries, crosses, crucifixes, pictures, statuettes and medals; to impart the Bridgetine Indulgences.

¹ Dec. 3, 1880; July 25, 1883.

² The equivalent of one hundred subscriptions, or, 10 £. 16 sh. 8 d. English money.

³ This would be independent of any similar privilege already enjoyed by those who have the personal faculty of the " altare privilegiatum. "

3d. The faculty of attaching to *crucifixes* the Indulgence of the *Via crucis*.

II. *Priests who are members of a council or committee appointed to watch over the interests of the Association, etc. ; or who make a return within the year of a sum of five hundred Dollars collected for the Association, are entitled to the following privileges :*

1st. The same faculties as in the preceding category.

2d. The favor of the Privileged Altar five times a week, personally.

3d. The faculty of blessing *crosses* by attaching to them the Indulgences applied to the exercise of the *Via crucis*.

The faculty of investing with the seraphic cord and scapular, and all the Indulgences and privileges granted to this investiture by the Sovereign Pontiffs.

4th. The faculty of blessing and investing the faithful with the scapulars of *Mount Carmel*, the *Inmaculate Conception*, and the *Passion of Our Lord*.

III. *A priest who contributes at one time from his private resources five hundred Dollars¹ obtains for life the faculties granted to priests who are members of a council, as already mentioned.²*

There are probably few priests who, rightly understanding the value of these privileges, would not gladly avail themselves of the opportunity of obtaining them and thus promote at the same time the noble work of evangelizing the nations. Although we enjoy already some of the above-mentioned faculties, the greater part of them are the exclusive right of the religious Orders, to whom the secular clergy have to refer the faithful of their own flocks who seek the special graces connected with the respective devotions. Isolated privileges of this kind may be obtained by direct application to Rome ; but they are generally restricted. The privileged altar, the granting of the cord of St. Francis, the Indulgences

¹ A sum representing the total of a thousand subscriptions.

² The original Letter and Rescript will be found below in this number, under *Analecta*.

of the *Via crucis* attached to crucifixes, etc., are favors of sufficient importance to every parish priest to invite the effort of an annual collection for the work of the "Propagation," or, where the personal resources of a priest allow it, the sacrifice of a sum of money which is better thus invested during life than left in charity after death.

A CASE OF ELECTION BRIBE.

X., a candidate at an election, during his canvass offers B., one of his constituents, ten Dollars, not a word being exchanged between them as to the object for which the money is paid; but B. feels perfectly satisfied that the object is to influence his vote. B. accepts the money, intending at the same time not to be influenced by the bribe, and as a matter of fact votes according to his conscience.

Qu. Is B. guilty of sin in accepting the money?

Resp. Let us assume that B. in accepting the money is guilty of sin. The sin would arise out of a violation either of justice, or of charity, or of both. It would be a violation of justice, if B., in accepting the money, consented to a contract, at the same time having the intention of not performing his part of the agreement. But this can hardly be said to be the case here; for, although words are not essential to the validity of a contract, there must be at least a mutual understanding leaving no doubt on either side as to the intention of binding themselves by the terms implied in the agreement. There is here indeed on the one side the assumed intention "do ut des," but no more. It is simply what theologians call a "donum ad alliciendum." X. could not determine what value B. might set upon his right of vote, even under the supposition that the latter were willing to sell it. It would require a more definite declaration on B's. part than the acceptance of a gift without other reference to the supposed venal commodity.

De Lugo, speaking of those who accept gifts offered them with a view of obtaining certain offices and emoluments in return, says: "Etiam si aliquis ad finem obtinendi dignitatem aut beneficia pingua collatori munera pretiosa donet, absque ullo tamen facto explicito vel implicito, quamvis indecore quidem accipiantur, *absque injustitia tamen retineri possunt*, etiam si is qui dedit spe sua defraudetur, quia solum data sunt liberaliter ad alliciendum ejus animam et captandam benevolentiam."¹ A little further on he gives a case in some respects analogous to the one in question: "An peccat femina quæ accipit pecuniam ab eo qui dat animo ipsam sollicitandi ad turpia, licet in mente habeat non consentiendi peccato?" He answers as follows: "*Certum mihi est non esse peccatum contra justitiam*, licet animum habeat positivum non consentiendi turpitudini desideratæ, quia acceptio muneris non includit promissionem tacitam vel expressam consentiendi, sed inducit solum obligationem moralem gratitudinis in licitis et honestis."²

It may be said: but even though there is no actual contract, does not he who receives a bribe, knowing for what purpose it is offered, co-operate in an injustice against the state, and does he not co-operate in the accomplishment of the sin of bribery?

We answer, no.—Supposing that the law prohibiting bribery of this kind be not merely a penal law, but have such binding force in conscience as to make its violation a positive sin, the mere acceptance of the bribe could not be an injustice against the state, as long as the recipient does not bind himself, nor intends to vote against his conscience. Nor is his accepting the money rightly speaking a co-operation in the sin of him who offers it, for that sin is completed independently of him who accepts, since the acceptance alone is, as we have seen, no violation of justice. "Jam invenitur posita tota culpa et malitia ex parte donantis, qua posita *non apparet quæ culpa sit in acceptione, cum non sit causa*

¹ De Justitia et Jure Disp., 18, sect. 3, n. 49.

² Ibid., n. 50.

*culpæ donantis, sed eam totam jam invenit positam, nec per defectum acceptionis minui potest: ergo nec contra charitatem peccabit."*¹

Nevertheless, the acceptance of a bribe under the circumstances *may* be a sin against charity. For it may give scandal; it may foster and encourage corrupt practices to the detriment of the common good, public morality, etc. De Lugo admits this in the case cited by him: "Negari tamen non potest quod multum deserviat ad fovendam in posterum spem turpem donatoris, et ad tentanda alia media . . . quam si munera constanter repulsa fuissent."²

Practically, however, it must be kept in mind, that the moral bearing of civil legislation and its binding force in conscience are to be largely measured by the end which the particular laws have in view; by the actual harm their violation may do, or the good it may prevent; by the interpretation which universal custom has given to them, etc. And whilst it appears always "indecore" to accept gifts which may be supposed to be offered from sinister or selfish motives, there may nevertheless be instances when their refusal does greater harm. A person may for example provoke enmities which would effectually injure an entire community, etc. Under such conditions, whilst simulation would be a sin, a person might lawfully dissemble, and even be bound to do so from motives of charity.

Furthermore, as the money thus spent is generally taken from funds liberally set aside for the purpose of increasing the popularity of the candidates, and is disbursed independently of personal considerations, there is hardly any danger that he who receives a gift out of the common fund for the purpose of influencing his vote might thereby unjustly deprive another of what belongs to him. Those interested in the elections and disbursing money in the promotion of their claims are likely aware that they run a certain risk in the application of their funds.

¹ De Justitia et Jure Disp., 18, sect. 3, n. 50.

² Ibid. n. 51.

There are other aspects of the case ; however, we believe to have answered the difficulty with the support of sufficient authority to permit its safe, practical application. *B. peccasse nobis non videtur, nisi forte contra charitatem, quod ex circumstantiis particularibus dijudicandum erit.*

TITULAR FEASTS IN MAY.

CHURCH OF SS. PHILIP AND JAMES.

(*Seven Churches reported in 1888.*)

Apr. 30, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

Maj. 1, Fer. 5. *Rub.* SS. Philippi et Jacobi App. Dupl. 1. cl. cum Oct. Off. ut in Calend.

Pro Clero Romano, omnia ut supra.

Infr. Oct. et in die Octava fit ut in Calend. pro utroq. Clero cum com. Oct. in Vesp. Laud et Miss. (except. fest. Invent. S. Crucis) Præf. App. (cum ead. except.) et Cr. Pro 3. Noct. habentur Lectt. special. in Octavar.

II. CHURCH OF ST. PHILIP.

(*Sixteen Churches in 1888.*)

Fest. S. Jacobi perpetuo figend. tanq. Dupl. 2. cl. in 11. Maji, pro *Clero Romano*, in 9. Junii nisi antehac superiori die fuerit fixum.

Apr. 30, Vesp. de seq. Antiph. Vesp. ex Laud. festi, ad Magn. pr. Or. de fest. in singul. Nulla com.

Pro Clero Romano, idem.

Maj. 1, *Rub.* S. Philippi Ap. Dupl. 1. cl. cum Oct. off. de App. temp. Pasch. et pr. loc. Lectt. 1. Noct. de com. App. 2. Noct. 1. pr. 2. et 3. de com. 3. Noct. ex festo Antiph. ad Laud. et Bened. ex festo, reliqua de com. Miss. pr. cum orationibus in singul. In 2. Vesp. Antiph. ex Laud. ad Magn. ut in fest. Com. Seq.

Pro Clero Romano, omnia ut supra.

Infra Oct. et in Oct. pro utroq. Clero ut in Calend. cum com.
Oct. in Vesp. Laud. et Miss. (except. festo S. Cruc.) Præf. App.
(cum ead. except.) et Cr.

III. CHURCH OF ST. JAMES THE LESS.

(One hundred and fifteen Churches in 1888, dedicated to St. James; nearly all of them, however, have for Titular St. James the Greater, honored on July 25th.)

Fest. S. Philipp. perpetuo figendum tanq. Dupl. 2. cl. 11.
Maji; *pro Clero Romano*, nisi anterieus fuerit fixum, 9. Junii.

Apr. 30, Vesp. de seq. (de com. App.) or. pr. in sing. Nulla com.

Pro Clero Romano, idem.

Maj. 1. *Rub.* S. Jacobi Ap. Dupl. 1. cl. cum Oct. Off. de App. temp.
Pasch. et pr. loc. Lectt. 1. Noct. ut in fest. 2. Noct. 1. et 2.
pr. 3. de com. App. 3. Noct. et reliqua de com. Miss. *Pro-*
textisti or. pr. in sing. Gl. Cr. Evgl. ex Miss. vot. SS. Petri et
Pauli. In 2. Vesp. (de com. App.) com. seq.

Pro Clero Romano, omnia ut supra.

Infra Oct. et in Oct. pro utroq. Cler. ut in Calend. cum com.
Oct. in Vesp. Laud. et Miss. (except. fest. S. Cruc.) Præf. App.
(cum ead. except.) et Cr.

IV. CHURCH OF ST. ATHANASIUS.

(Three Churches in 1888.)

Maj. 1. Vesp. de seq. Com. præc.

Pro Clero Romano, idem.

2, Fer. 6. *Alb.* S. Athanasii Ep. C. D. Dupl. 1. cl. cum Oct.
Off. C. P. rit. Pasch. et pr. loc. Lectt. 1. Noct. *Sapientiam*
Miss. pr. cum Gl. Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. ut in Calend. cum com. Oct. (except. fest. Invent.
S. Cruc.) in Vesp. Laud. et Miss. in qua Cr.

8, In 2. Vesp. com. Oct. (ut in 1. Vesp.)

Pro Clero Romano, idem.

Fest. S. Greg. Naz. perpetuo figend. 11. Maji; *pro Clero*
Romano, 9. Junii nisi antehac fuerit fixum.

- 9, Fer. 6. *Alb.* Oct. S. Athan. Lectt. 1. Noct. de Script. occ.
2. Noct. ex Octavar. *Sollicitissime* vel ex Breviar. ut in
fest. 3. Noct. ut in festo vel ut 26 Januar. *Dominus diem*,
Reliq. ut in fest. et pro Vesp. ut in Calend.

Pro Clero Romano, omnia ut supra.

V. CHURCH OF THE HOLY CROSS.

(*Fifty-one Churches in 1888; among them the Cathedral of Boston.*)

All churches dedicated to the Holy Cross, except those that have for title the Exaltation of the H. Cross, have their Titular feast on the 3d of May.

Maj. 2. Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

- 3, Sabb. *Rub.* Inventio SS. Crucis D. N. J. C. Dupl. 1. cl. cum
Oct. off. pr. 9. Lect. incip. a verbo *Intendat*. Nihil fit de
Simplic. In 2. Vesp. com. seq. et Dom.

Pro Clero Romano, omnia ut supra.

- Infr. Oct. pro utroq. Clero ut in Calend. cum com. Oct. in Vesp.
Laud. et Miss. in qua Cr. et (except. fest. S. Joan.) Præf. Cruc.
9, Vesp. de seq. (ut in 1 Vesp.) com. præc. et SS. Mart.

Pro Clero Romano, idem.

Fest. S. Antonini permanent. mutand. in diem seq. *pro Clero Romano*, in 9. Jun. si non antea fuerit prius fixum.

- 10, Sabb. *Rub.* Oct. Invent. SS. Crucis. Dupl. Lectt. 1. Noct. de
Script. occ. 2. et 3. Noct. ex Octavar. pro hac die vel ut in
festo 9. Lectt. et com. SS. Mart. in Laud. et Miss. ut in fest.
In 2. Vesp. com. seq. et Dom.

Pro Clero Romano, Omnia ut supra.

- 11, Dom. 5. post Pasch. *Alb.* S. Antonini Ep. C. Dupl. (fix. ex
heri) off. C. P. rit. P. m. et v. et pr. loc. cum 9. Lect. de
hom. et com. Dom. in Laud. et Miss. In 2. Vesp. com.
Dom. et seq.

Pro Clero Romano, S. Alexandri ut in Calend.

VI. CHURCH OF ST. MONICA.

(*Nine Churches in 1888.*)

Maj. 3, Vesp. de seq. Com. præc. et Dom.

Pro Clero Romano, idem.

4, Dom. 4. post Pasch. *Alb.* S. Monicae Vid. Dupl. 1. cl. cum Oct. Off. nec V. nec M. rit. P. et pr. loc. Lectt. 1. Noct. *Mulierem fortem* 2. et 3. Noct. pr. 9. Lect. de hom. et com. Dom. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Dom. in fine. In 2. Vesp. com. seq. et Dom.

Pro Clero Romano, omnia ut supra.

5, Fer. 2. S. Pii V. ut in Calend. Lectt. 1. Noct. Incip. Ep. B. Jacob. (ex heri) Com. Oct. in Laud. et Miss. in qua Cr.

Pro Clero Romano, omnia ut supra.

Infr. Oct. ut in Calend. pro utroq. Cler. cum com. Oct. in Vesp. Laud. et Miss.

10, Vesp. a cap. de seq. Com. præc. et Dom.

Pro Clero Romano, idem. Fest. S. Alex. nisi jam antea fixum, permanent. mutand. in 9. Junii.

11, Dom. 5. post Pasch. *Alb.* Oct. S. Monicae Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia palla* vel ex Breviar. ut in fest. 3. Noct. ut in Fer. 5. Hebd. 4. Quadrag. 9. Lect. de hom. et com. Dom. in Laud. et Miss. (ut in fest.) cum Gl. Cr. et Evgl. Dom. in fine. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

VII. CHURCH OF ST. PIUS V.

(Ten Churches in 1888.)

Maj. 4, Vesp. de seq. m. t. v. Nulla com.

Pro Clero Romano, idem.

5, Fer. 2. *Alb.* S. Pii V. Pap. C. Dupl. 1. cl. cum Oct. Off. C. P. rit. Pasch. et pr. loc. Lectt. 1. Noct. *Fidelis sermo* Miss. *Statuit* cum Gl. et Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Infr. Oct. pro utroq. Cler. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr. In Domin. omit. com. de Cruce et *Prec.* et dicunt. duæ tant. orationes.

11, Vesp. de seq. com. Dom.

Pro Clero Romano, Vesp. a cap. de seq. com. Dom. Fest. SS. Nerei et Soc. permanent. mutand. in diem seq. *pro Clero Romano* in 9. Junii nisi jam fuerit antierius fixum.

12, Fer. 2. Rogat. *Alb.* Oct. S. Pii Dupl. Lectt. 1. Noct. *Fidelis*

sermo. 2. Noct. ex Octavar. *Tantum debet* vel ex Breviar. ut in fest. 3. Noct. ex Octavar. *Datur unicuique* vel ut in fest. 9. Lect. de hom. et. com. Fer. 2. Rogat. tant. in Laud. et Miss. ut in fest. cum Evgl. Fer. in fin. In 2. Vesp. com. seq. tant.—Pro reliq. vd. Calend.

Pro Clero Romano, omnia ut supra. Vesp. a cap. de seq. Com. præc.

12, Fer. 3 Rogat. *Rub.* SS. Nerei. A Soc. Mart. (fix. ex heri) semid. Mutat. mutandis ut heri. Lectt. 1. Noct. de Script. occ. In Miss. 2. or. Rogat. 3. B. M. V. *Concede.* Evgl. S. Joan. in fin. In 2. Vesp. pro iis qui off. vot. utunt. com. seq.

Pro Clero Romano, ut in Calend.

VIII. CHURCH OF ST. STANISLAS, MARTYR.

(*There are over thirty Churches in the United States reported as dedicated to St. Stanislas and St. Stanislas Kostka. Most of the former, however, have also for title St. Stanislas Kostka, not the Bishop, Martyr.*)

Maj. 6, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.—Fest. S. Bened. II. perpetuo figend. 13. Maji.

7, Fer. 4. *Rub.* S. Stanislai Ep. M. Dupl. 1. cl. cum Oct. Off. Mart. temp. Pasch. et pr. loc. Lectt. 1. Noct. *A Mileto* Reliq. ut in Calend. cum Cr. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

Fer. 5. 6. Sabb. (Dom. etiam. *pro Clero Romano*) ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr.

11, Dom. 5. post Pasch. *Rub.* ut in Calend. cum com. Oct. tant. Omitt. com. de Cruce et *Prec.*

12, Fer. 2. ut in Calend. cum com. Oct. in Laud. et Miss. ante com. Rogat. Omitt. com. de Cruc. *Prec.* et Or. B. M. V. in Miss. in qua Cr. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, ut supra. Vesp. de seq. com. præc. et Oct.

13, Fer. 3. Rogat. *Rub.* De Oct. Gemid. Lectt. 1. Noct. de Script. occ. 2. Noct. *Quibus ego vos laudibus.* 3. Noct. ex Octavar. *Ego sum vitis* vel ex Breviar. ut in fest. Nulla com. ad Laud.

nec *Prec.* Miss. ut in fest. 2. or. Rogat. 3. B. M. V. Gl. Cr. Vesp. de seq. ut in 1. Vesp. fest. Com. S. Bonif. M.

Pro Clero Romano, Alb. S. Bened. II. Pap. C. Dupl. (fixum ex 7. hujus) ut in Calend. ad ist. diem cum com. Oct. in Laud. et Miss. in qua Gl. Cr. 3. or. Rogat. Vesp. a cap. de seq. Com. præc. et S. Bonif. M.—Fest. S. Paschal. perpetuo mutand. in 9. Junii.

- 14, Fer. 4. Rogat. et Vig. Ascens. *Rub.* Oct. S. Stanislai Dupl. Lectt. 1. Noct. *a Mileto* 2. Noct. ex Octavar. *Sumptus ad turrin* vel ex Breviar. ut in fest 3. Noct. ex Octavar. *Ea de causa*, vel ut in festo 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. Miss. ut in fest. cum Gl. 2. or. Vig. 3. Rogat. 4. S. Mart. Cr. et Evgl. Vig. in fin. Vesp. de seq. sine com.

Pro Clero Romano, omnia ut supra.

IX. CHURCH OF ST. ANTONINUS.

(*One Church in 1888.*)

Maj. 10, Fest. celebr. ut Dupl. 1 cl. sine com. Lectt. 1. Noct. *A. Mileto*. Dicit. Cr. per tot. Oct. et fit hujus com. in Vesp. Laud. et Miss. fit de Oct. Maj. 13 et 14.

Maj. 17, Oct. S. Anton.—Fest. S. Pasch. Baylon perpetuo mutand. in 21. Maj. et *pro Clero Romano*, fest. S. Joan. Nepom. in 9. Junii nisi antehac prius fuerit fixum. Pro celebr. Octav. Cfr. Octava S. Pii V. supra.

X. CHURCH OF THE ASCENSION.

(*Three Churches in 1888.*)

Omnia ut in Calend. pro utroq. Clero ad 15. Maji.

XI. CHURCH OF ST. JOHN OF NEPOMUC.

(*Sixteen Churches in 1888.*)

Fest. S. Ubaldi permanenter mutand. in 22. hujus, ubi hoc anno ejus com. tantum. *Pro Clero Romano*, in 17. hujus.

Maj. 15, In 2. Vesp. Com. seq. (or. pr.)

Pro Clero Romano, idem.

16, Fer. 6. *Rub.* S. Joannis Nepom. M. Dupl. 1. cl. cum Oct. Off. Mart. temp. Pasch. et pr. loc. (Legend. prius ex duob. off.

in fin. Brev. nisi ubi secund. specialiter concessum). Lectt. 1. Noct. *A Mileto* Omit. com. Oct. Miss. *Protexisti* cum Gl. Evgl. *Nihil est opertum* et Cr. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra.

17, Sabb. S. Pasch. Bayl. ut in Calend. cum com. 2. Octt. Lectt. 1. Noct. Incip. Ep. 2. S. Petri.

Pro Clero Romano, Alb. S. Ubald. Episc. C. Semid. (fix. ex heri) ut in Calend. ad 16. mutatis mutand. com. 2. Octt.

Infr. reliq. hebd. pro utroq. Cler. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr.

21 et 22, loc. com. S. Joan. Nep. fit com. S. Ubald. hujusq. 9. Lect.

23, Fer. 6. *Rub.* Oct. S. Joan. Nepom. Dupl. Lectt. 1. Noct. ut in Calend. 2. Noct. *Quibus ego vos laudibus.* vel ut in fest. 3. Noct. ex Octavar. *Si tanta est* vel ut in festo. Miss. ut in fest. cum Gl. Cr. et Præf. Ascens. In 2. Vesp. com. Fer. 6. post Oct. Ascens.

Pro Clero Romano, omnia ut supra. Fest. S. J. B. de Rossi mutand. in 9. Junii nisi jam antierius fixum.

XII. CHURCH OF ST. VENANTIUS.

(*Three Churches in 1888.*)

Maj. 17, Vesp. de seq. com. Dom. tant.

Pro Clero Romano, idem.

18, Dom. infr. Oct. Ascens. *Rub.* S. Venantii M. Dupl. 1. cl. cum Oct. partial. off. Mart. temp. Pasch. et pr. loc. Lectt. 1. Noct. *A Mileto* 9. Lect. de hom. et com. Dom. tant. in Laud. et Miss. cum reliq. ut in Calend. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra.

19, Lectt. 1. Noct. Incip. Ep. B. Joan. Ap. (ex heri) Com. 2. Oct. 20, 21, 22 ut in Calend. cum com. Oct. Titul.

23, Fer. 6. *Alb.* De Oct. 6. die Semid. Lectt. 1. Noct. Inc. Ep. 3. B. Joan. 2. Noct. *Dignum et congruum* 3. Noct. ex Octavar. *Manentes ergo* vel ut in fest. Com. Fer. 6. post Oct. Ascens. in Laud. et Miss. (ut in fest.) cum Gl. 3. or. B. M. V. *Concede.* Cr. et Præf. Ascens. In 2. Vesp. com. Fer.

Pro Clero Romano, ut in Calend. cum com. Oct. et Cr.
Hic clauditur Oct. S. Venantii.

XIII. CHURCH OF ST. BERNARDINE OF SIENNA.

(*One Church in 1888.*)

19, Vesp. de seq. Nulla com.

Pro Clero Romano, idem.

20, Fer. 3. *Alb.* S. Bernardin. Senens. C. Dupl. 1. cl. cum Oct. partial off. C. non P. Rit. Pasch. et pr. loc. Lectt. 1. Noct. *Justus si morte* una or. in Laud. Miss. et Vesp. Reliq. ut in Calend.

Pro Clero Romano, omnia ut supra.

21 et 22, ut in Calend. cum com. Titul.

23, Fer 6. *Alb.* De Oct. 4. die Semid. Lectt. 1. Noct. ut in Calend. 2. Noct. ex Octavar. *quantum autem* vel ex Breviar. *Beati* (Bernardini) *dies* 3. Noct. ex Octavar. *Si centuplum* vel ut in fest. Com. Fer. 6. post Oct. Ascens. in Laud. et Miss. (ut in fest.) cum Gl. 3. or. B. M. V. *Concede* Cr. et Præf. Ascens. In 2. Vesp, com. Fer.

Pro Clero Romano, ut in Calend. cum com. Oct. et Cr.

Hic clauditur Octava S. Bernardini.

XIV. CHURCH OF THE HOLY GHOST.

(*Fourteen Churches in 1888.*)

25, Dom. Pentecostes. *Rub.* Dupl. 1. cl. cum Oct. privil. Omnia ut in Calend. per. totam Octavam pro utroq. Clero.

Any other Titulars that may occur in the month of May after the 23d must this year, on account of the Feast and Octave of Pentecost, be transferred for the common Calendar to the 2d of June, and for the Roman Calendar to the 9th of that month. Among them are the B. Virgin, Help of Christians, St. Mary Magdalene de Pazzi, (fix. June 8. in Rom. Calend.) St. Philip Neri, and St. Augustine of Canterbury.

H. GABRIELS.

CONFERENCE.

The Preface of a "Transferred" Patron.

When the solemn celebration of the Patronal feast of a church is transferred to the following Sunday, the preface, unless the Patron have one which is proper, is to be *de SS. Trinitate* or *de tempore*.

S. R. C. die 10 Feb. 1888, in Nanneten.

"Churching" the Mother of a Child that has Died without Baptism.

Qu. A woman whose child has died without Baptism comes to be churched. In the form *Benedictio mulieris post partum* occur the words: *Præsta ut post hanc vitam ad æternæ beatitudinis præmia cum prole sua pervenire mereatur.*—1st. Is the woman to be churched? 2d. What form is to be used, since the prayer of the Ritual seems in this case to contain a useless petition, as the child cannot attain to the *æternæ beatitudinis præmia*.

Resp. The S. C. decides that the woman is to be churched, and that the ordinary form, without change or omission, is to be used. As the latter admits of a wider interpretation than the one implied in the above question, there appears no reason for hesitating about its use.

DUBIUM.

Consueverunt mulieres post partum coram sacerdote se sistere pro benedictione accipienda, etiamsi proles mortua fuerit quandoque sine Baptismo. In illo tamen casu verba orationum Ritualis Romani verificari non possunt, et aliunde benedictio non ommitteretur sine aliqua admiratione plebis, et sine aggravatione mœroris mulierum hujusmodi. Quæritur quid agendum, et utrum liceat, demptis iis, quæ non verificantur, postquam mulier in ecclesiam introducta foret, substituta aliqua oratione ex iis, quæ in Missali continentur, benedictionem prout in Rituali impertiri?

Resp. Servandum omnino Rituale Romanum.

S. R. C. die 12 Sept. 1857.

n. 5251 ad XX.

Indulgences of the "Agnus Dei."

Qu. Are the Indulgences attached to the "Agnus Dei" as blessed by the Sovereign Pontiff, (i. e. pieces of wax, several inches in diameter, with the form of a lamb imprinted upon them) also applied in the case of the small particles into which these larger pieces are divided and made into various forms of hearts, etc.? All the authorities which I have consulted speak only of the large form, and seem to require the image of the lamb expressed upon it as an essential feature of the "Agnus Dei."

Resp. It is an error to suppose that there are indulgences attached to the "Agnus Dei," whether large or small. If any author mentions such, they are not authentic. The benedictions of the Church as imparted by the Sovereign Pontiff through the prayers and invocations which he pronounces in blessing the pure wax taken from the Paschal candle give a certain virtue to the same, by which those who devoutly wear a portion of it are protected from physical and moral evils, such a sickness, unforeseen dangers, temptation, and the like.

That the same virtue is attached to the small particles of wax which are enveloped in figures of hearts and the like, made of silk or other material, that they might be more conveniently worn by the faithful, appears from a note of Gardellini, who, speaking of the blessing of the Paschal candle, says: "Olim dispertiebantur populo particulæ Cerei Paschalis ad suffumigandum una cum thure, pio ac religioso animo ad avertenda mala, bonaque postulanda. Est ea secundaria Cerei Paschalis institutionis causa. Quemadmodum vero substituti fuerunt cerei *Agnus Dei* ad excitandam retinendamque baptismi memoriam in recenter baptizatis, et pro cereo Paschali sive hujus particula parvi Cerei ipsis dabantur,

ita et Cerei *Agnus Dei* post modum pro Cerei magni particula et pro parvis cereis populo distribui cœperunt, et præcipuo fini, qui fuit in illorum institutione, ut Deus illis utentibus mala averteret, etc.¹

The Absolutio Post Missam de Requie.

Qu. Can a priest who has not sung the Mass "de Requie" give the *absolutio* after it, especially if he is to preach on the occasion?

Resp. The "absolutio" should be given by the celebrant of the Mass himself, except in the case where a Bishop is present at the obsequies, when the latter may give the absolutio, although he did not say the Mass.

DUBIUM.

Juxta Decretum S. R. Congregationis die 12 Augusti 1854 in Briocen. solus Episcopus jure gaudet absolvendi post missam in die obitus, quin illam celebraverit et per Decretum die 21 Julii 1855 in Briocen. declaratum: Congruum esse ut absolutio fiat ab ipso sacerdote qui missam celebravit, non ab alio diverso. Quum non una sit sententia sacerdotum Diœcesis Bajonen. circa sensum harum declarationum; idcirco sacram Congregationem enixe rogat orator ut certam indubiamque præfinire dignetur rationem, per quam errandi libertas auferatur.

Sacra porro eadem Congregatio, referente infrascripto Secretario audito voto in scriptis alterius ex Apostolicarum Cæremoniarum Magistris, propositis dubiis rescribendum censuit:

Congruum est ut absolutio fiat ab ipso celebrante juxta Decretum in Briocen. die 21 Julii 1855, nisi adsit Episcopus, juxta alias Decreta. Atque ita rescripsit et servari mandavit die 25 Septembris 1875.

(Decr. auth. 5637, ad VII.)

¹ Cf. Muehlbauer, Decreta, vol. I., Cereus Pasch.

The Clergy in the Sanctuary Genuflecting during Ferial Masses.

Qu. The clergy who are in the Sanctuary (in choro), except Prelates and Chanters, genuflect in ferial masses during Lent, Advent, Quartertenses (except Pentecost) and on all but the privileged Vigils of Easter, Pentecost, and Christmas, from the "Sanctus" to the "Pax Domini." So say the Rubrics of the Missal. Does this mean to the "Pax Domini" *inclusive* or *exclusive*?

Resp. It means to the "Pax Domini" inclusive, that is, the Master of Ceremonies gives the sign for the clergy to rise, after the celebrant has finished singing the "Pax Domini sit semper vobiscum."

DUBIUM.

Ex Rubricis Generalibus Missalis Tit. XVII n. 5 in Missis Feriarum Adventus, etc., genuflectere debent omnes in choro; dicto per celebrantem *Sanctus* usque ad *Pax Domini*; quæritur utrum hæc rubrica intelligenda sit usque ad *Pax Domini* inclusive vel exclusive?

S. R. C. resp. Inclusive usque ad *Pax Domini* per celebrantem.

Die 29 Dec. 1884 (Decr. auth. 5929 ad XI.)

Blessing of the Baptismal Font on the Eve of Pentecost.

We referred last year to a comparatively recent decree of the S. Congregation of Rites (Cf. American Eccl. Review, 1889, p. 155), stating that the blessing of the Font on the Eve of Pentecost is obligatory. We call attention to the clause in this decree which says that all custom to the contrary is to be eliminated "non obstante quacumque contraria consuetudine, quæ omnino eliminari debet."

On the day before the blessing, the Font is emptied and cleaned, (some water being reserved for cases of necessity

which may occur in the mean time; which water is afterwards thrown into the sacrarium). For the Blessing the same rite is observed as on Holy Saturday, except the omission of the *Flectamus Genua*.

ANALECTA.

EX S. CONGREGATIONE DE PROP. FIDE.

Privileges accorded to priests participating in the work of the Propagation of the Faith.

The "Annales de la Propagation de la Foi," num. 367, Nov. 1889, bring the following letter and Pontifical Rescript, by which certain privileges are accorded to priests who take part in the work. We give the original text in French, as the document has already been fully explained in another part of this number.

Très Saint Père,

Les Présidents des Conseils centraux de l'Oeuvre de la Propagation de la Foi, humblement prosternés aux pieds de Votre Sainteté, La supplient instamment de daigner accorder à perpétuité les faveurs et facultés énoncées ci-dessous aux prêtres qui serviront la dite Oeuvre dans les conditions exprimées ci-après, à savoir :

1. A tout prêtre qui sera chargé dans une paroisse ou dans un établissement de recueillir des aumônes pour l'Oeuvre de la Propagation de la Foi, quelle que soit d'ailleurs la somme qu'il recueille, ou qui de ses propres ressources versera dans la caisse de l'Oeuvre le produit d'une dizaine entière :

1^o La faveur de l'autel privilégié trois fois par semaine.

2^o Le pouvoir d'appliquer les indulgences suivantes : aux fidèles qui sont à l'article de la mort, l'indulgence plénière ; aux chapelets ou rosaires, croix, crucifix, images, statuettes et médailles, les indulgences apostoliques ; aux chapelets, les indulgences dites de sainte Brigitte.

3° La faculté d'attacher aux crucifix les indulgences du Chemin de la Croix.

II. A tout prêtre membre d'un Conseil ou d'un Comité chargé de veiller aux intérêts de l'Oeuvre, etc.

A tout prêtre qui, dans l'année, aura versé à la caisse de l'Oeuvre une somme représentant au moins le produit de mille souscriptions, quelle que soit d'ailleurs la provenance de cette somme :

1° Les mêmes faveurs que les prêtres de la catégorie précédente.

2° La faveur de l'autel privilégié personnel cinq fois par semaine .

3° La faveur de bénir les croix en y attachant les indulgences appliqués à l'exercice du Chemin de la Croix, et de plus le pouvoir d'imposer le cordon et le scapulaire séraphiques avec toutes les indulgences et les privilèges accordés a cette imposition par les Souverains Pontifes.

4° Le pouvoir de bénir et d'imposer aux fidèles les scapulaires du Mont-Carmel, de l'Immaculée-Conception et de la Passion de Notre-Seigneur.

Dans le cas où les sommes à recueillir seraient momentanément incomplètes, les susdits Présidents implorent de Votre Sainteté la prorogation des pouvoirs du prêtre qui aura fait deversement intégral de l'année précédente, jusqu'à la clôture le l'exercice courant.

III. Tout prêtre qui versera en une fois de ses propres ressources une somme représentant le produit de mille souscriptions aura droit toute sa vie aux faveurs accordées aux prêtres membres d'un Conseil.

Ex Audientia SSmi habita die 4 (5?) Augusti 1889.

SSmus Dominus noster Leo divina Providentia PP. XIII, referente me infrascripto Archiepiscopo Tyren., S. Congregationis de Propaganda Fide Secretario, expetitas extensiones indulgentiarum concedere dignatus est, easque in perpetuum pio operi tribuit, excepta facultate benedicendi coronas, quam non ultra quinquennium concessit.

Datum Romæ ex ædibus dictæ Congregationis die et anno ut supra.

L. S.

Pro R. P. D. Secretario,
PHILIPPUS BORRONI, substitutus.

EX S. CONG. INDULGENTIARUM.

By the following Decree the Sovereign Pontiff grants to all the faithful who on fifteen successive Saturdays devoutly recite at least five decades of the Rosary (or otherwise honor the sacred mysteries of the Rosary) an *Indulgence of seven years and seven times forty days* for each of the fifteen Saturdays, and a *Plenary Indulgence* once during that time, under the usual conditions of Confession, H. Communion, and prayer for the Sovereign Pontiff. These Indulgences are likewise applicable to the Souls in Purgatory.

DECRETUM

Urbis et Orbis ; quo conceditur Indulgentia Christifidelibus pium exercitium quindecim Sabbathorum in honorem Deiparæ sub titulo Sanctissimi Rosarii peragentibus.

Pluribus abhinc annis Sodales Confraternitatum SSi Rosarii consueverunt singulare pietatis obsequium Bmæ Mariæ Virgini tribuere quindecim Sabbathis, haud interruptis, vel immediate ante festum ejusdem B. Mariæ Virginis sub memorato titulo, vel etiam quolibet infra annum tempore. Hæc autem pia praxis sacris jam Indulgentiis a summis Pontificibus pro supradictis tantummodo sodalibus ditata, in eo sita est, ut nempe singulis præfatis Sabbathis sodales accedant ad sacramenta Confessionis et SS. Eucharistiæ, simulque aliquem devotionis actum eliciant in honorem quindecim Mysteriorum, quæ recensentur in marialibus precibus SSi Rosarii. Modo vero quum apud Christifideles usus exhibendi hujusmodi obsequium B. Mariæ Virgini frequentissimus invaluerit, preces delatæ sunt SS. Domino Nostro Leoni Papæ XIII, ut etiam Christifidelibus devote peragen-

tibus hoc pium exercitium cœlestes Indulgentiarum thesauros benigne reserare dignaretur. Porro Sanctitas sua, cui summopere cordi est, ut erga B. Virginem sub titulo SS. Rosarii cultus foveatur et pietas, relatas preces in audientia habita die 21 Septembris 1889 ab infrascripto Secretario S. Congregationis Indulgentiis sacrisque Reliquiis præpositæ peramanter excepit et, alia quæcumque abrogata Indulgentia, quæ fortasse pro universis Christifidelibus eidem pio exercitio quomodolibet fuerit adnexa, omnibus utriusque sexus Christifidelibus, qui in singulis haud interruptis quindecim Sabbathis vel immediate præcedentibus idem festum B. Mariæ Virginis sub titulo SS. Rosarii, vel etiam quolibet infra annum tempore vere pœnitentes, confessi ac sacra Communionem refecti, tertiam saltem SS. Rosarii partem devote recitaverint, vel aliter ejusmodi SS. Rosarii mysteria pie recoluerint, *Plenariam Indulgentiam*, defunctis quoque applicabilem, semel tantum in uno ex supradictis Sabbathis uniuscujusque arbitrio eligendo, benigne concessit; in reliquis vero quatuordecim Sabbathis *Indulgentiam septem annorum totidemque quadragenarum* animabus pariter in Purgatorio detentis applicabilem, clementer elargitus est. Præsenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romæ ex Secretaria ejusdem S. Congregationis die 21 Sept. 1889.

Pro Emo ac Rmo Dno C. Card. CRISTOFORI, Præfecto,

ALOISIUS Card. Episcopus SABINENSIS.

ALEXANDER Episc. Oensis, Secretarius.

FROM THE INDEX LIBRORUM.

We subjoin some of the principal works placed on the Index Librorum, since December 1886, which circulate in this country, and which Catholics are prohibited from reading or circulating on account of the errors or the dangerous tendency which they contain in regard to faith and morals.

G. Hahn, S. J., Professeur de physiologie au Collège de la Comp. de Jésus à Louvain. Bruxelles, Alfred Vromant, imprimeur éditeur, 1883. *Les Phénomènes Hystériques et les Révélations de Sainte Thérèse.*

Decr. S. Rit. C. Die 1 Dec. 1885.

The author retracted his erroneous opinions and censured his work.

Decr. 11 Jan. 1886.

Henri Des Houx. *Souvenir d'un Journaliste Français à Rome.* Paris, Paul Ollendorf, éditeur. 1886.

Decr. 1 Apr. 1886.

The author retracted and censured his work.

Decr. 25 Jan. 1886.

Casus Moralis. Pisis, 1886. Typ. Mariotti. Dec. S. Off. Fer. IV. die 15 Sept. 1886.

Decr. 31 Dec. 1886.

G. B. Savarese, auctor opusculi cujus titulus: *La scomunica di un' idea.—Riposta al Card. Vicario di Roma.*

Dec. S. Off. Fer. IV. die 26 Nov. 1884.

The author retracted and censured his work.

Decr. 14 Dec. 1886.

Le Pape et l'Allemagne.—Rome, Typogr. Rue Arcione, 111, 1 Mar. 1887.

Decr. 10 Mar. 1887.

Henri Lasserre. *Les Saints Evangiles, traduction nouvelle.* Paris, 1887.

François Lenormant. *Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux.—De la création de*

l'homme au déluge. Vol. I.—*L'humanité nouvelle et la dispersion des peuples.* Vol. II. 1880-1882-1883.

The author, before his death, retracted everything in his works that may be found censurable in the judgment of the Church.

Decr. 19 Dec. 1887.

Augusto Pierantoni, Professore ordinario della R. Università di Roma. *Trattato di diritto internazionale.* Vol. I. Prolegomeni. Storia dell' antichità al 1400. Roma. Forzani e C., tipogr. del Senato.

Decr. 14 Dec. 1888.

Roma e l'Italia e la realtà delle cose, pensieri di un Prelato Italiano. Opusculo estratto dalla Rassegna Nazionale an. XI., Vol. XLVI., 1 Mar. 1889. Firenze.

Decr. 13 Apr. 1889.

Il Rosmini Enciclopedia di Scienze e Lettere redatta da un Consiglio di Direzione composto di Scrittori accreditati nei diversi rami del sapere. Milano. Decr. S. Off. Fer. IV. die 29, Mai. 1889.

Decr. 14 June 1889.

Jean de Bonnefon. *Le Pape de demain.* Paris, E. Dentu. 1889. Decr. S. Off. die 14 Junii 1889.

Decr. 4 Dec. 1889.

LIBRARY TABLE.

ANALECTA JURIS PONTIFICII. Roma. XXVIII. Ser. CCLI.
Livr.

The number opens with an account of the introductory process of the Canonization of Princess Louise, in religion, Sister *Thérèse de S. Augustin*, who died in the odor of sanctity in a Carmelite Convent of Saint

Dénis in 1787. The process of Beatification had been begun in 1685. The traditions of her community and the contemporary history attesting her extraordinary virtues cover an immense field. They consist mainly of ancient manuscript chronicles kept in the monastery of Autun, where the nuns, who had lived seventeen years with the saint, went after the restoration in France. There are also a great number of letters and memorials written by those who had known her personally. Some 700 letters were presented to the H. Father, coming from eminent persons, asking to have the cause introduced. Among these the first is from the hand of the Count De Chambord, a lineal descendant of the royal house to which the holy Princess belonged. She was the daughter of Louis XV., king of France, and the noble Mary Leszczinska. At her baptism, which she received on the day of her birth, she was called Aloysia Maria. Even as an infant she was intrusted to the care of the nuns at the royal abbey Fontevrault, where at the age of eight she received the Sacrament of Confirmation and her first H. Communion. At fourteen she returned to court. Accounts which we have here give a brief but lovely picture of her gentle yet withal fervent disposition. At sixteen she happened to be present at the reception of the Carmelite habit by a young noblewoman, and forthwith the desire to spend her life in religion took hold of her. Her delicate health and her mother's wishes prevented her for years from carrying out the most cherished desire of her heart. On April 11th 1770, at the age of thirty-three, she felt herself free to leave the court of Versailles and cast herself into the arms of her longed-for Spouse. She died seventeen years later the most precious of deaths, and the instinct of those who had loved her in life sought and found her aid after her death. "Deus operatur miracula ad demonstrandam sanctitatem alicujus quem vult proponere in exemplum virtutum." S. Thom. II., 2, qu. 28, art. 1.

The final portion of the treatise *Doctorat de S. Alphonse* deals with the ascetical works of the Saint and their practical value. It establishes, with reference to what has been previously argued, the solidity of the dogmatic and moral doctrine of St. Alphonsus, and points to his efficient administration as bishop and religious founder as a conclusive proof of this. The conclusion is a magnificent piece of work, both in point of style, every line betraying the Tullian power and harmonious movement of thought and expression, and also as a summing up of the entire argument. "Satis multa mihi videor dixisse, ut objecta omnia, quæ dili-

gentia censoris sollertissimi contra eminentem S. Alphonsi doctrinam reperire potuit, refutarem prorsus atque diluerem. Sed antequam orationi finem imponam, liceat mihi, ad instar viatoris longum iter emensi per amœna et florentia vireta, consistere paulisper et ea respiciendo quæ pulcherrima visa sunt, nonnihil ab exantlato labore recreari." One is strongly reminded of the defense "Pro Archia pœta" in the very words the author uses to set forth the eminent gifts of his holy client and withal patron. "Tanta autem vis ingenii, tanta dicendi facultas in eo eluxit, ut legentes jucundissime alliciat et in sui admirationem rapiat. Utilitas demum ex illius scriptis tanta obvenit universo populo christiano, ut nulla pars sit catholici orbis, in qua mentes complurium non illustrarit, vel corda non moverit ad colendam virtutem, et ad charitatem non incenderit." As examples the writer cites the doctrine of the saint in regard to the vexed question of *gratia efficax* and *gratia sufficiens*; the book on the *glories of Mary*; his defence of the *Primacy* and *Infallibility*; his exposition of the system of *œquiprobabilism*, etc., all of which works prove that he has a just claim to the title of Doctor Ecclesiae.

The article *Le Concile de Trente et la Coutume* is a rather severe stricture of the teaching of Mgr. Santi, who has since died, in his work on Canon Law published a few years ago. Santi, it appears, maintained that, although the Council of Trent had abrogated previous customs contrary to the Canons of the universal Church, new customs might in course of time obtain the force of law against the decrees of Trent. The writer in the *Analecta* shows that this opinion is directly opposed to the constant teaching of unquestionable authorities in the whole range of ecclesiastical jurisprudence.

The *Mélanges Liturgiques* bring the continuation of decisions of the S. Congregation, beginning with Sept. 1882, to Jan. 1884. Some of these have already been published in the *Am. Eccl. Review*.

STIMMEN AUS MARIA-LAACH. Freiburg Brisg. xxxviii. 3.

"The Pedagogy of Our divine Lord" is an interesting study of the gospel narrative. It brings out the characteristic qualities of Christ as a teacher and examines His methods and His success. The author, Father Meschler, S. J., shows how the requisites of a good teacher, namely, authority, love, prudence, and disinterestedness are marked features in the personality of Our Lord. He then points out His methods. The true and right art of educating keeps principally four things in

view : the end and aim of the education which is to be imparted ; the nature and character of the pupil ; the special means at the command of the teacher, and the manner in which they are to be employed to attain their proper object. The author shows how Our Lord, in following out the fundamental principles of education for heaven, adapts himself to the different characters and stations of His hearers. With the poor He is gentle, forbearing, seeks them out and anticipates their needs. With the princes and great ones of the earth He is reserved until they approach Him, then He fulfils their wishes kindly and simply, without allowing any show of extraordinary gratitude. Beautiful is the manner in which the writer draws out Our Lord's conduct towards Nicodemus. He makes the learned scribe feel his inferiority as a teacher, yet there is a cordial forbearance in the manner in which He reproves him. But these features of Our Lord's life must be thoughtfully studied to be appreciated. The manner in which He trains His apostles is especially fruitful inasmuch as it points out how, whilst teaching them all, He educates them separately. Finally the writer points to the success of Our Lord's method. God is the teacher of mankind for all times. His methods are essentially efficient. They who abandon themselves to His guidance become the most perfect, often from having been the most wretched sinners. But Our Lord as an educator counts failures also. They are many, and come where we least expect them, as in the case of Judas. Still, where the seed fell on good ground, where the Master's loving lesson called forth the sweet acknowledgment: Rabboni—mine, there it lasted, aye, and produced fruits such as no secular education can ever hope to bring forth.

Of similar character as the above is an excellent review of a number of writings on the subject of pedagogy by Overberg, Fénelon, St. Jerome, Alcuin, and Hrabanus Maurus, part of an educational series published by Ferd. Schœningh of Paderborn.

BOOK REVIEW.

ALLÈGRE: IMPEDIMENTORUM MATRIMONII SYNOPSIS. Ad usum senariorum. 4. Ed. Paris and Lyons. 1889. (122 pag.)

The fact that the author, Canon Allègre, has made his studies under the best Roman canonists, Santi, De Angelis, Roncetti, leads us a

priori to expect to find this an excellent work. The favorable reception accorded the little work upon its first appearance, in 1885, the laudatory criticism bestowed upon it by competent judges in France, Germany, and Italy, and the appearance of four editions within so short a time, can only tend to strengthen our expectation. And, indeed, after an attentive perusal we must say, that the orderly and logical exposition, as well as the easy, flowing, and withal extremely precise language have impressed us very favorably. This favorable impression is, no doubt, due also in part to the quotations from various authors and ecclesiastical documents, in which the work abounds. In fact, the learned canon shows that he is perfectly familiar with the works of others bearing upon his subject, also with such as have appeared outside of France, and thoroughly conversant with the decisions of the Church touching the many important points of matrimony. Space forbids our entering into details. Suffice it to say, that the subject-matter of the work is the same as that to be found in our ordinary compendiums in the treatise de Matrimonio; the form, however, is quite different; the author has avoided the cut-and-dried form of the class-book, adopted a lively and pleasing style, and thus produced a very readable work.

A few remarks may be of interest to our readers. On page 45 Allègre informs us, upon the authority of Papp-Szilagy, that the Greeks do not regard the eighth degree of consanguinity or affinity according to the reckoning of the Roman civil law, which, as is well known, obtains throughout the Oriental Church, or the fourth degree according to canon law, as an impedimentum dirimens, and that marriages within this degree are contracted without a dispensation. This is perfectly true; Mansella (S. C. de Prop. Fide pro Rituum Orientalium negotiis Officialis, etc., De Impedimentis Matr. dir., Romæ, 1881, p. 38) tells us the same thing. The practice is tolerated rather than approved of by the Holy See. Rome has repeatedly endeavored to enforce throughout the Oriental church the observance of this general law in its entire extension. The proofs are to be found in the *Collectio Lacensis*, Vol. II. (pp. 163, 172, 330, 422, 440, 448, 476, 517). These efforts proved successful only among the Maronites and the few Greeks in Italy, the so-called Italo-Græci, to be met with chiefly in Southern Italy and Sicily, and numbering about 60,000. As regards the remaining Greeks and other Orientals, it was deemed advisable, owing to unfavorable circumstances, to urge them no further in this matter. Not even the letter of

Innocent IV. to Otto, Cardinal-legate at Cyprus, was published. (Coll. Lac. II. p. 448.) A small number of Greek-Catholics have also found their way into our own country. Three Greek-Catholic parishes have been formed in the diocese of Scranton, Pa. They are composed of emigrants from Hungary and other eastern parts of Austria, the home of some 7,000,000 Greeks,—those of Bosnia and Herzegovina not included,—of whom 4,000,000 are in union with Rome, the remaining 3,000,000 being schismatics. As on the one hand these members of the Catholic Church in the East observe rites differing considerably from the Latin rite of the West, and as in matters of jurisprudence, too, they are not in full accord with the Roman canon law, as appears from the example given by Allègre; and as on the other hand the Roman Pontiffs have again and again insisted upon the retention of these rites, and have forbidden the transition from one rite to another (Cfr. Zitelli: *Apparatus juris eccl. Romæ* 1886. p. 247–260), it follows that we also must take these facts into consideration in our dealings with such of these people as have taken up their abode among us. One or the other of our priests, engaged in the practical work of the ministry, may therefore find it desirable or necessary to make himself acquainted with the peculiarities of these people. To such a one we would recommend, as a safe guide, a work written by the learned and zealous Greek-Romanian bishop of Grosswardein, Hungary, Mgr. Jos. Papp-Szilagyi, and published at the beginning of his episcopal career under the title “*Enchiridion juris Ecclesiæ orientalis catholicæ.*” *Magno Varadinæ*, 1862. 8°. An extract of that portion of the bishop’s work which concerns the impediments of matrimony and other matrimonial affairs, may be found in Mansella.

In addition we beg to be allowed to express our opinion on one or the other point of the learned canon’s work. On page 57 he says that it is doubtful whether the *impedimentum publicæ honestatis* arises from the *sponsalia privata*, and on page 62 he likewise puts it down as doubtful whether the *impedimentum criminis neutro machinante* arises from a *matrimonium civile attentatum, supposito adulterio*. We think that there are reasons sufficiently certain to oblige us to give a decidedly affirmative answer to both these questions; for the former we refer to Lehmkuhl, II., n. 765; Konings, n. 1593, qu. 2; Marc. 2043; Buceroni: *Enchiridion morale*, p. 163; for the latter we refer to Feije, n. 784.; Marc, 2036; Aertnys: *Theol. mor.*, vol. II., p. 321, qu. 80; and

De Angelis, Vol. III., p. 139, where the arguments and positive decisions bearing upon the two questions will be found. Finally, on page 64, where there is question of *impedimentum criminis uno machinante*, we would like to see mention made of the *opinio probabilis* of St. Alphonsus (lib. VI., n. 1036, ad 6), according to which, to incur this impediment, it is necessary that the *machinans* should manifest the *intentio matrimonii* to the *comparis* by some external means or other, and that, too, *præcedenter ad occasionem*, not merely *post factum*, as some think. There are times when a confessor is glad to be able to extricate himself from an embarrassment or help himself out of a difficulty by means of a probable opinion; especially when, as in the present case, a dispensation is not easily granted, and recourse must be had to Rome, as our bishops have no faculties for such a case.

These remarks are by no means intended to detract in any way from the merits of the work under consideration. On the contrary, we repeat that we regard it as most useful not only for students of theology, but also for pastors and missionaries, some of whom, we feel sure, will find much in the book that will seem new to them.

J. P.

READING AND THE MIND WITH SOMETHING TO READ.

By Rev. J. F. X. O'Connor, S. J.

This, together with another pamphlet, "Books and Reading," which we noticed on a previous occasion, are publications of incalculable value and need be placed in the hands of readers young and old. It is quite impossible to stay the torrent of noxious literature which sweeps incessantly over the land and threatens to carry away our younger generation. To speak and write against the evil influences of bad and indifferent literature is useless, unless we systematically educate our people by the adoption of safety rules, such as are here laid down, and by pointing out what is to be read. Happily a movement has begun in that direction, and the clergy everywhere can hardly find it to their interest to be slow in encouraging it by every means at their command.

But speaking of young readers, who are to form a taste and a judgment in the matter of reading, and for whom the pages of this book are mainly designed, we cannot refrain from urging a caution which Fr. O'Connor in a measure anticipates but deprecates. This is in regard to the reading of Ruskin, whom, aside of Newman, we find repeatedly set

forth as the model in prose, and this both on account of his principles and of his style (pag. 41). It were useless here to go over the reasons which Fr. O'Connor sufficiently intimates as being conscious of when he admits certain objections made by eminent critics against an author who is apt, even more than Newman, to carry one away in the reading of his books. His great strength, aside of the varied beauty of his style, lies, as the author shows, in his suggestiveness. "There is no author that I have ever read can so make me pause over a page and see new and newer thoughts come rolling in and raising the mind in an ecstasy of wonder at the power of suggestion which one mind can exert over another" (pag. 23). This is unquestionably true of men whose minds have been trained to reflection, whose instincts are towards right, and who have reached the well-formed maturity which has power to direct the imagination. With such, whilst nearly all their reading turns to their advantage, the suggestiveness of Ruskin is especially fruitful. But it is very different with the young, or with those less robust minds whose strength lies in their feelings—and they are perhaps the very ones whom Ruskin would most fascinate, not by reason of his suggestiveness, but by the beautiful extravagance which is the cause of reflection with other men. In the forty years or more which have elapsed between his first edition of "Modern Painters" and the last, Ruskin has changed his views on the subject of art considerably, and it may be much safer to read him to-day than it was formerly. We have stood and gazed at the Turner gallery with the best intention in the world of profiting by the critic's revelations about the superiority of the new over the old masters—but the cartoons of Kensington kept their fascination in spite of our endeavors, and we should regret to think that with all that is admirable in Ruskin he should succeed in impressing upon the minds of our youth the correctness of his canons and principles in art. Let *men* read him by all means—but to the rest he must be given in choice portions and under supervision. This is a long critique for a small book; yet we consider Father O'Connor's pamphlet a very important one, and the size of a volume is not an index of the notice it merits.

ST. AUGUSTINE'S CHURCH. Kalamazoo, Mich. 1890.

St. Augustine's is a model parish if we may judge from the way in which this "Parish Book" is arranged. The prudent ways of financial administration and the orderly ways of perfect organization, so as to cover all the interests of the people, whose salvation depends in a

manner on their pastors, are things that are hardly touched upon in the curriculum of Seminary study, yet they are extremely important. Father O'Brien and his clergy have thrown considerable light upon the subject by allowing this "Parish Book" to go abroad.

BOOKS RECEIVED.

The mention of Books under this head does not preclude further notice of them in subsequent numbers.

DE PRÆCIPUIS CIVIUM CHRISTIANORUM OFFICIIS. Litteræ Encyclicæ Leonis XIII. Deutsch u. Latein.—Herder. 1890. St. Louis, Mo.

CURSUS SCRIPTURÆ SACRÆ, auctoribus B. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Jesu presbyteris: COMMENTARIUS IN EZECHIELEM PROPHETAM, auctore Jos. Knabenbauer, S. J.—Parisiis. P. Lethielleux (Pustet & Co.) 1890. pp. 542.

LECTIONARIUM. Die Episteln und Evangelien der Sonn-u. Festtage aus dem Römischen Messbuche uebersetzt von Dr. Jacob Ecker.—Trier: Paulinus Druckerei. 1889.

LIFE OF FATHER CHARLES SIRE, S. J. A simple Biography compiled from his writings and the testimony of those who have known him best. By his Brother Rev. Vital Sire. Transl. from the French.—New York, Cincinnati, Chicago: Benziger Bros. 1890.

EXEMPLAR ACTORUM FORENSIUM quibus inquirendum est de matrimonii nullitate ex capite impotentiae ac de matrimonii rati et non consummati diremptione, auctore Corolo Sagnori, in Romana Curia advocato.—Romæ: ex typogr. Pacis. MDCCCLXXXIX.

OFFICIA RECENTIORA VOTIVA PER ANNUM pro singulis hebdomadæ feriis.—Romæ: ex Typogr. Tiberinæ. 1890.

TWENTY-SEVENTH ANNUAL REPORT of the N. Y. Cath. Protectory to the Legislature of the State and to the Common Council of New York.—West Chester: Printed at the N. Y. Catholic Protectory. 1890.

COLLECTIO RERUM LITURGICARUM, quæ in sacro ministerio sæpius occurrunt, curante Jos. Wuest, C. SS. R.—Neo Eboraci, Cincinnati, Chicago: Benziger Fratr. 1889.

MANUALE DEVOTIONIS QUADRAGINTA HORARUM ad Commoditatem Cleri Congestum cura Jos. Wuest, C.SS.R.—Neo Eboraci, Cincin., Chicago: Benziger Fratr. 1889.

GUIDE FOR THE CATHOLIC SICK-ROOM. Compiled from approved sources. Published with the Approbation of the Most Rev. Archb. of Philadelphia for the benefit of All Saints Chapel (Blockby).

DER APOSTEL VON OHIO. Lebensbild des Hochw. EDWARD DOMINIK FENWICK, ersten Bischofs von Cincinnati, Ohio. Von P. Bonaventura Hammer, O. S. F.—Freiburg: Herder. 1890. St. Louis, Mo.: B. Herder. Pr., \$.75.

BENJAMIN HERDER. Fuenfzig Jahre eines geistigen Befreiungskampfes. Von P. Alb. Maria Weiss, O. Pr.—Freiburg: Herder. 1889. St. Louis, Mo.: B. Herder. Pr., \$1.00.

DIE WELTREICHE UND DAS GOTTESREICH nach den Weissagungen des Propheten Daniel. Von Franz Duesterwald.—Freiburg: Herder. 1890. St. Louis, Mo.: B. Herder. Pr. \$1.00.

ABRIDGED SERMONS FOR ALL THE SUNDAYS OF THE YEAR BY ST. ALPHONSUS DE LIGUORI. Edited by Rev. Eugene Grimm, S.R.R.C.—New York, Cinc., Chicago: Benziger Bros. 1890. Pr., \$1.25.

ANTONII BALLERINI, S. J., OPUS THEOLOGICUM MORALE in Busembaum Medullam absolvit et edidit Dominicus Palmieri, S. J. Volumen II., Tractatus continens de Præceptis virtutum theologicarum, etc.—Prati: ex offic. Libraria Giachetti, Fil. et Soc. 1890.

A MANUAL OF CATHOLIC THEOLOGY based on Scheeben's "Dogmatik." By Joseph Wilhelm, D.D., Ph.D. and Thomas B. Scannell, B.D., with a Preface by the Cardinal Archbishop of Westminster. Vol. I.—London: Kegan Paul, Trench, Truebner & Co. New York: The Catholic Publ. Society Co. 1890.

THE DEVELOPMENT OF OLD ENGLISH THOUGHT. By Brother Azarias, of the Brothers of the Christian Schools. Third Edition. New York: D. Appleton & Co. 1890.

PHILOSOPHIA LACENSIS sive series Institutionum Philos. Scholasticæ edita a presbyteris Soc. Jesu in collegio quondam B. Mariæ ad Lacum disciplinas philosophicas professis: INSTITUTIONES LOGICALES secundum principia S. Thomæ Aq., ad usum scholasticum accommodavit TILMANNUS PESCH, S. J. Pars. II. Logica Major. Vol. 2 continens LOGICAM REALEM ET CONCLUSIONEM POLEMICAM. Friburgi Brisgovix—(St. Louis, Mo.) Herder 1890. pp. xvi. 555.

AMERICAN
ECCLESIASTICAL REVIEW.

VOL. II.—JUNE, 1890.—NO. 6.

THE DEVOTION TO THE SACRED HEART AND
ROMAN DECREES.

IN June of last year the S. Congregation of Rites issued a decree by which the feast of the S. Heart was raised to a *Duplex I. classis* for the Universal Church. It also granted to those who assist at the Exposition of the Bl. Sacrament on the feast of the S. Heart the same *Indulgences* which can be gained during the Octave of the feast of *Corpus Christi*.¹ And finally it allowed that in the churches and oratories where special morning devotions in honor of the S. Heart are held on the first Friday of each month, the *Votive Mass* of the S. Heart be celebrated, provided it be not a feast of Our Lord, or a *Duplex I. classis*, or one of the *privileged* Feriats, Vigils, or Octaves.

In consequence of the change of the feast from a *Duplex majus*² to a *Duplex I. classis*, the *Kalendarium* was altered, but not according to the usual rules of concurrence, as they are laid down in the *Breviary*. According to these rules the *Vespers* on the eve of the feast should be *First Vespers* of

¹ "In cunctis ecclesiis et oratoriis in quibus die festo, sive proprio sive translato, ipsius Sacri Cordis Jesu coram SSa. Eucharistia persolventur divina officia."—Cf. Document under *Analecta*, vol. i., pag. 390, of the Review.

² Instituted by Pius IX., 23 Aug., 1856.

the S. Heart without commemoration of the preceding Octave of Corpus Christi.¹ Contrary to these established rules, the Decree states that the Vespers are to be of the Octave of Corpus Christi without commemoration of the feast of the Sacred Heart.² We shall directly explain the reason of this deviation, to which also those churches and communities appear to be held where the office had been previously granted as a Duplex I. or II. classis, and which then followed the ordinary Rubrics, there being at the time no special legislation to the contrary. For the rest, the feast of the S. Heart yields precedence to no other feast, unless where the feasts of the Nativity of St. John Bapt., of SS. Peter and Paul, of the Dedication, Titular, or Patron are holydays of obligation.

Why does the Octave of Corpus Christi apparently take preference over the feast of the S. Heart in the disposition of the Office, (Vespers), although the latter is a Duplex I. classis, and therefore of higher rank? The answer lies in the relation which these two feasts, the one following close upon the other, bear to each other. They are in reality but one and the same feast. The object of the devotion of the S. Heart is indeed the human or material heart of Our Lord, worthy, by reason of the hypostatic union, of our veriest adoration. But when we are asked why does the Church propose to us this worship and adoration of the Son of God under the form of the S. Heart apart from that of His divine humanity as set forth in her Scriptural doctrine, we reply: because in the devotion to the S. Heart we are led to concentrate our minds and hearts, so to say, upon the spirit of exceeding love which animated the Divine Saviour of the world, when He assumed the form and character of man. It

¹ Since in this case the two feasts have the same object. Otherwise the commemoration would have to be made in a Duplex I. classis. Cf. Rubric. gener. Miss; Tabell. de concurr.

² Other commemorations are to be made, except of *festis simplicia*. This year S. John a S. Facund. is commemorated, and his office is otherwise omitted.

is, if we may interpret the mind of the Church, to draw us to the fuller realization of the love in God, of which in man the heart is the seat and symbol. But the most perfect expression, the full unfolding, as it were, of Our Lord's love for man is to be found in the Most Blessed Sacrament, which St. Bernard calls "the love of loves." The Holy Eucharist and the Sacred Heart are one and the same, cause and effect, like flame and fire compenetrating each other—both immeasurable love. Thus the feast of the Sacred Heart may be considered as the continuation, the grand finale of the feast of Corpus Christi, when love speaks as it spoke before, the same accents, only more emphatic, in the last assurance of affection. It is as if during the week of Corpus Christi we had looked upon the Man-God, knowing Him to be there all the time, though the cloud of the Sacred Species hid His fair countenance. But on the feast of the Sacred Heart, when our minds are filled with the past week's contemplation, when the strain of longing has made us more sensitive, we again invite Him into our hearts, and though the eye is still dimmed, we begin to feel His touch and hear more distinctly the sound of His sweet words: "Come to me."

Ad una parola
Del re mio diletto
M'intesi nel petto
Il cor liquefar.¹

Then, indeed, we are sure of His presence by the thrill of gratitude that it calls forth in our own poor hearts, for there is no goodness on earth that could so captivate us—it must be the unbounded charity of the Sacred Heart! Thus, whilst the feast of the Heart divine ends the feast of most merciful love, it does so with a burst of grateful affection unequalled by the joy of any other Octave; a joy full on the eighth day and overflowing into the following feast of the sweetest love on earth and in heaven.

¹ S. Alfons. Lig.

THE FIRST FRIDAY OF THE MONTH.

On every first Friday of the month the Votive Mass of the S. Heart may be celebrated in churches and chapels where special devotions in honor of the Sacred Heart are held in the morning. The Decree makes no distinction between private and public chapels. Hence the Indult may be interpreted in the wider sense as embracing all chapels where Mass can be said, with the approbation of the Ordinary. There is likewise no limitation of the word "missa," whence it is lawful to infer that a Low Mass is sufficient to avail one's self of the privilege.¹

The Mass is that *In Festo SS. Cordis Jesu* as found in the "Proprium Sanctorum" at the end of May. The two "Alleluja" at the Introit are omitted, except in Paschal time.

During Paschal time the Gradual is omitted, and the Verse with Alleluja recited in its stead. The latter is supplied from another Mass of the S. Heart found in the supplement of the Missal "Pro aliquibus locis" at the end of May. Here will also be found the Gradual and Tract which are to be said from Septuagesima to Holy Week.

This Votive Mass may be said on any first Friday of the month which is not a feast of Our Lord, nor a Duplex I. classis, nor one of the privileged Feriis, Vigils, or Octaves.²

The color of the vestments is *white*. The Mass has both *Gloria* and *Credo*, since it enjoys the privileges of what is called in Liturgy a *missa solemnis votiva*, as is evident from the fact that it may be said on all days except doubles of the first class, etc.

This Mass has ordinarily but *one* prayer, but if any feast or feasts occur on the same day, they are to be commemorated, according to what seems to us the more reasonable opinion of rubricists, whether the Mass be a Low Mass or a "missa cantata," except in churches where the so-called Conventual

¹ Cf. Ephemerid. Liturg., iii., 338.

² Christmas, Epiphany, Pentecost, Corpus Christi.

Masses are obligatory. Where this is the case, no commemoration of the occurring feast is made in the Votive Mass.¹

The Preface is *De Nativitate*, except from Septuagesima to Pentecost, when it is *De Cruce*.

IMAGES AND STATUES OF THE SACRED HEART.

Urban VIII., following the regulations of the Council of Trent in regard to devotional images, statues, and the like, prohibited not only all representations of sacred persons or objects which savored of the profane, but interdicted also such as were odd and novel: *nova, inordinata, insolita*.² As a difference of views and tastes requires some authoritative judgment in order to determine in particular cases what is novel or odd, or out of harmony with the true spirit of Catholic devotion, the Holy See charges the bishops in their various localities to supervise and regulate the use and spread of all such images, statues, etc., in churches, or among the faithful of their flock. Hence, whenever there is doubt as to the propriety of exposing such images, statues, etc., for public worship or general circulation, the matter is to be referred to the Bishop, who is the proper judge in each case.

There appears to be an impression that the use of the symbol of the Sacred Heart with cross surmounting it, and surrounded by a crown of thorns, is prohibited in churches, etc., whenever it is represented apart from the figure of Our Lord. We can find no such decree in the authentic collection by Gardellini. The only decree which refers to this particular emblem simply leaves it to the judgment of the Ordinary of the diocese to allow or prohibit the use of it in the churches or among the faithful. In 1857, whilst the process of Beatification of Bl. Margaret Mary Alacoque

¹ Cf. *Ephemerides Liturgicæ*, vol. iii., page 338: "Addimus . . . ut omnes occurrentes commemorationes fieri debeant in Missa votiva solemnī, si ecclesia ad Missæ conventualis onus non adigatur."

² *Bulla Sacrosancta*, 15 Mart. 1642.

was still pending, the Bishop of Moulins, in France, asked the S. Congregation, whether the image of the Sacred Heart, surmounted by a cross and surrounded by a crown of thorns, as it is commonly represented, without Our Lord's person being indicated, could be exposed in the churches. ¹ The S. Congregation answered by a *Votum* in which it called the attention of the Bishop to the Decree of Urban VIII., to which we referred above, and it summed up in these words: "Ad Episcopum, servata forma decretorum Concilii Tridentini et Urbani VIII." It depends on the Bishop, therefore, and it is needless to add that as a matter of fact this picture has since received in many dioceses the express, and probably everywhere else at least the tacit approbation of the bishops. Nevertheless, the reservation, by which a symbol expressive of divine love may, if the Ordinary thinks proper, be suppressed, is a thoroughly wise one. We have heard of a case where the influence of Catholic missionaries among the Indians was destroyed in an instant by the exhibition of a picture of St. Aloysius with a skull before him, which in the eyes of the Indians meant that the missionaries were in league with one of the hostile tribes. So there may be circumstances of place and time and persons which would forbid the use of a representation of the Sacred Heart, which to the devoutly reared Catholic is full of devotional meaning. The tenor of the Bull of Urban VIII. is, that only such images are to be made use of in Catholic worship and for purposes of devotion as will increase piety and reverence for the sacred things of God. Hence, all those extravagant representations of the Sacred Heart in which a distorted imagination adds numberless details, incompatible alike with true devotion and common sense, should be suppressed.

In some cases the Church makes a distinction between

¹ Utrum liceat exponere in ecclesiis imaginem cordis septi corona spinea cum cruce superposita ad designandum Cor D. N. J. C. absque eo quod persona D. N. alio modo representetur. B. Mühlb., Decret. Supplem., I., page 967.

pictures used in public worship and such as may lawfully circulate among the faithful with a view of increasing their devotion. Hence not every representation approved as rightly expressive of Catholic devotion is therefore a suitable subject for the altar. An example of this is the well-known symbol of the two hearts representing the Sacred Heart of Our Lord and that of His Immaculate Mother, the latter with a sword piercing it and surrounded by a wreath of roses. The S. Congregation was asked whether this emblem could be approved and tolerated. The object of the question, which came from a professor of theology in one of the French seminaries, was apparently to ascertain whether the fact that these two hearts were joined together and surrounded by the same circle of rays did not convey the idea as if the two persons of Our divine Lord and His Bl. Mother suffered no distinction. The S. Congregation answered that, while the representation was perfectly lawful for private devotion, it could not be placed upon the altar: "*Ejusmodi emblemata privata ex devotione permitti posse dummodo altaribus non apponantur.*"¹ The reason of the distinction will be plain if we keep in view the object of images in Catholic worship; for, whilst no well-informed Catholic would misunderstand the meaning of the picture, as if it expressed equality of worship due to Our Lord and His virgin mother, it might be falsely construed by others. It will be more easy to understand this caution if we keep in mind the object of images in Catholic worship. This object is on the one hand to edify, on the other to instruct. Many representations, especially those of a symbolic character, will elicit devout thoughts in him who by reason of a previous disposition readily enters into the spirit of the devotion which they reflect. To others they are meaningless, and sometimes do even positive violence to their natural though probably untrained feeling of reverence. Thus the late Dr. Brownson had, we are assured, no particular sym-

¹ Decr. auth., 5 Apr. 1879, n. 5780.

pathy for the devotion of the Sacred Heart in the form in which most of us so highly prize it; yet it would be unjust to say that he did not ardently love Our Lord, which is to say, His Sacred Heart. In ancient times the Church kept certain of her doctrines a secret (called *arcanum*) from those who had not been sufficiently instructed, lest they might be tempted to underestimate or even revile what they did not understand. To-day, whilst the use of the *arcanum* is no longer retained in the letter, its spirit is still preserved in the liturgy of Catholic devotions. Hence, the images, statues, etc., placed upon our altars, where they are seen by all, are to be expressions of dogma rather than devout sentiment; they are to tell facts, whether of faith or sacred history, speaking plainly to all who profess the Catholic faith, rather than present symbols in the interpretation of which those who are weak may readily err.

About the image of Our Lord exposing His Sacred Heart there is no question of its lawfulness in public worship. Moreover, those who pray before it obtain special indulgences.¹ From this must be distinguished another image, representing Blessed Margaret Mary adoring the figure of the Sacred Heart.

In 1877 the S. Congregation of Rites was asked whether it be lawful to expose to public veneration the image or statue of Our Lord showing His Sacred Heart to Bl. Margaret Mary, who kneels at His feet. The answer was: Not without consulting the Holy See, according to the decree of Pope Alexander VII. of 27 Sept., 1659.² Looking at the decree of

¹ Qui templum, oratorium, seu altare, ubi sacra Cordis D. N. J. C. imago publicæ venerationi decenti forma quæ convenit, ut moris est, exposita habetur, pie inviserint necnon per aliquod temporis spatium juxta mentem SS. Deum oraverint, Pius VI., die 2 Januar. 1792, Indulg. 7 annor. totidemque quadrag. concessit.

² An publicæ venerationi, prouti in pluribus suæ Dioceseos locis jam obtinet, exponi possint simulacra, seu statuæ D. N. J. C. suum cor sacratissimum monstrantis Beatæ Margaritæ Alacoque ad ejus pedes provolutæ?—Negative, inconsulta Sede Apostolica, juxta Decretum s. m. Alexandri Papæ VII, die 27 Sept. 1659. Atque ita rescripsere ac servari mandarunt die 12 Maji 1877.—Vd. Decr. auth., n. 5693.

Alexander VII. to which the Cardinals refer we find that it interdicts public veneration to be paid, as it were in the name of the Church, to saints who have not yet been solemnly canonized, although they are called and honored by the title of Blessed. The Church wishes to maintain in her cult the distinction between saints whom the faithful may indeed honor, as certainly possessed of the heavenly beatitude, but who have not as yet obtained that solemn sanction by which they are placed upon her altars. She may give such sanction to local churches and for special reasons. In fact, she does so in this case, when she allows the Mass of Bl. Margaret Mary, as it is found in the Roman Missal "pro aliquibus locis," to be celebrated in certain places, in which case the image as above described may lawfully be placed over the principal altar, as the S. Congregation has expressly declared.¹ There is, then, no doubt that this image may be placed over the altar wherever the Mass of Bl. Margaret Mary (25 Oct.) has been granted, as is the case in numerous religious communities and confraternity churches and chapels. Nor do we think that the intention of the Church is to have such images entirely banished from holy places, so long as they do not invite the faithful to direct veneration, as would be the case where they are placed in the sanctuary or over the altar. The decree of Alexander VII. says, it is true: "Beatorum imagines etiam non principaliter et uti supplices appositæ." But that this is not to be taken in its strictest interpretation is evident from the manner in which the following clause was dispensed with: "Quod ibi indultum fuerit per Sedem Apostolicam imagines, simulacra pictasque tabellas in ecclesiis poni et coli posse, in pariete tantum, non autem super altare collocandi facultas concedatur." A few months after this Bull, and under the same Pontiff, the question whether it be lawful to expose "imaginem et simulacrum nec non votivas tabellas super

¹ An ubi indultum fuerit ut Missa de aliquo Beato celebretur, liceat ejus imaginem et simulacrum nec non votivas tabellas super altare exponere?—Resp. S. C. R. *Affirmative.* Die 17 Apr. 1660; Decr. auth. no 2046.

altare" wherever the Mass had been sanctioned, was, as we saw above, unconditionally answered *Affirmative*. The meaning of this Bull, as we take it, salvo meliore iudicio, is that the Pontiff not only excludes all direct and public veneration in Catholic worship, such as would have the character of prayer to the Blessed, but likewise anything which might elicit from the faithful such demonstrations of veneration in public as would seem to assume and anticipate the final act of canonization.

For the rest, this image of the S. Heart, or rather of Bl. Maragaret Mary adoring the S. Heart, is fully approved, both for private devotion and public exposition, outside of the church or chapel. Certainly any unbecoming or unnatural details, such as are occasionally found in reproductions of this picture, are out of place and fall under the judgment of the Ordinary. Nor is it really necessary to remove from the walls of sanctuary or church the image of Bl. Margaret Mary wherever there is a good reason to have it. In churches dedicated to the S. Heart it is a favorite altarpiece, and elsewhere it would only be requisite to solicit the Bishop's leave and through him request the S. Congregation to retain the image. The only object of all this legislation, as we have intimated sufficiently, is to prevent excess in matters of devotion, where, as in all other things, it frustrates the good which is intended.

INDULGENCES.

The Indulgences attached to the Devotion of the S. Heart are sufficiently known or accessible to dispense us here from repeating them. We merely take occasion to call attention to the error of attaching certain indulgences¹ to the favorite ejaculation: "Sweet Heart of Jesus, be my love," which is frequently found in prayer books, on pictures, etc., sometimes with the legend: "Pius IX., 13 May, 1875." It may be supposed that the above form of invocation was presented to

¹ 300 days each time and a plenary once a month.

the Holy Father for the purpose of attaching an indulgence thereto and granted by him. It appears, however, that it was not presented to the Secretariate of the S. Congregation of Indulgences for registry, and hence is not to be found in the authorized edition of the Roman *Raccolta*. According to decree of Benedict XIV., renewed by Pius IX. himself, the above-mentioned omission annuls the indulgence.¹ The general belief, however, that the prayer is indulgenced, and its popularity, make it desirable to have the Indulgence re-validated.

BENEDICTION.

No more the organ vents its clamorous praise :
 The trembling air a moment dubious clings
 To arch and ceiling ; as on winter days
 The brooding snow-storm swings
 Silent above ; then falls in curious maze
 Of flaky echoings !

Now thrills the heart with longing thro' and thro',
 In the veiled presence of the Deity :
 O hidden God ! more hidden yet from view
 Than erst on Calvary,
 Thou makest still Thine elder promise true,
 And drawest all hearts to Thee !

And yet but darkly in this Sacred Bread,
 As through a glass, Thy glory we may trace :
 Ah ! what were Thabor's splendor there instead,
 And plenitude of grace ;
 And this poor heart, or living yet, or dead,
 Might see Thee face to face !

¹ Nouvelle Revue Théol., Tom. xxi., n. 6, p. 686.

Nor even thus in glory ; but as when,
 With mien of one that patient suffereth,
 A Son of man, Thou walkedst among men ;
 Or with Thine every breath,
 In words of power unwrit of angels' pen,
 Commandedst Sin and Death.

Yet seeing not, we see ! and sweetly render
 Incense of praise ; nor ever question " How ? "
 But know and feel, O God ! Thy Presence tender,
 Veiled as we see Thee now,
 As though we gazed, lost in the lightning splendor
 Of the Eternal Brow !

HUGH T. HENRY.

A MODEL SEMINARIST.

Life of Father Charles Sire of the Society of Jesus. A simple Biography compiled from his writings and the testimony of those who have known him best. By his Brother, Rev. Vital Sire, Professor of Moral Theology at the Theological Seminary of Toulouse.

One day, not very many years ago, the parish priest of Saint-Jory, a pretty village in the South of France, not far from the Pyrenees, passing along the market-place, saw walking before him a little man, who, though not quite twelve years of age, was measuring his steps with the serious air of one who has to solve a difficult problem. "What are you doing child," said the priest, "why so serious?"—"I am thinking," answered the boy.—"Thinking, and of what?"—"I am thinking that if I go to Polignan this year, I ought to study very hard; as you know, sir, we are a large family, and the education of so many will cost my parents many a sacrifice."—"You are right, my boy" said the priest, caress-

ing him, "persevere in these sentiments, and you will some day be an honor to your family."

The young sage went to the Preparatory Seminary of Our Lady of Polignan, which is situated near the railroad station of Montrejeau, in the lovely valley of the Upper Garonne. Charles Sire, as our hero is called, brought with him to the Seminary a spirit of perfect docility. He did not think that he was very good, but he was going to do whatever his superiors, or those whom he considered more exemplary than himself, might point out to him. He had indeed a gentle and courteous manner towards others, and what made him soon very much liked by his companions was a certain quiet thoughtfulness, which he showed occasionally when any one required a service. On the other hand there was nothing sleepy in him. He had an ardent nature, and beneath the boyish calm of his deportment in the hall and during class or study hours, there was an air of quick decision, which told of courage and the power of sacrifice, a trait which became more apparent in the games at recreation. When still a child, he once sent a letter to an elder brother, who afterwards became his teacher at the Seminary. To show his affection, he pricked a vein, and with his blood wrote the following simple lines: "I love you very much, my dear brother, and to prove it I write this letter with my blood. Adieu." Perhaps this incident conveys a better idea of his generous disposition and a certain delicacy of sentiment in his soul than a larger description would do. He always studied very hard; at least such is the testimony of some of the companions of his Seminary years who are still living. He may have done so as much from a sense of filial duty as from love for books, for Marcel, his brother and professor, appears to have been quite a hard taskmaster. Young Charles was obliged to give five hours daily to his books, even in vacation. However, he never demurred or flagged. He had made up his mind from the outset that he would cheerfully do whatever was prescribed

by his superiors, and he held on to the resolution, sanctifying it by inwardly protesting that he meant to please first of all God, and not men, as the spiritual director had advised the boys to do. With the spirit of obedience comes the grace of habitual self-restraint, which is to say, a constant mortification in little things, which, imperceptibly growing in the soul, fits it for heroic actions. Nothing, indeed, has so powerful an effect in fashioning a strong character as the habit of obedience. It is the one quality in a youth which stamps him as a ruler and leader in the future. Surely, this must be the meaning of the inspired writer when he tells us: "The obedient man speaks of victory." By this virtue Charles exercised a silent but strong influence over his little fellow-students. He was not particularly austere, as we said, but he kept the rule. "Fidelity to the rules," wrote Bishop Dupanloup in his notebook when he entered St. Sulpice as a student, "fidelity to the rules—without this no virtue in the Seminary is possible."¹

One point of his rule to which he attached the greatest importance, says his biographer, was silence. Whether the exercise at which he assisted was presided over by his superiors or one of his fellow-students mattered little to him; if silence were prescribed, he kept it inviolably, and never spoke without permission. Later on, in the Theological Seminary, it was the same; fear of displeasing a fellow-student had no weight in inducing him to the slightest deviation from the fundamental rule of silence. "On taking up the study of philosophy," says one of them, "I was put with Charles in a room where there were four beds, two of them occupied by two students who, though good and well-behaved in the main, were by no means scrupulous in observing the rule—one especially, who gave up his cassock at the end of the year. Hoping to gain him by gentleness, Charles would smile at his confrère's innocent nonsense, but never once did he break silence to please him."—"One day," says

¹ Life of Mgr. Dupanloup, trans., vol. I., p. 61.

Father Briot, "as he was returning to his room from evening class, modest and recollected as usual, he was confronted by a fellow-student, who, otherwise good and amiable, but more frolicsome at times than the rule allowed, had resolved, it seems, to try the patience and charity of our dear brother. First he mimicked Charles's pious gravity, then pushed him to the right and left of the corridor, and finally blocked his way. To be sure, it was all done good-humoredly, yet few would have preserved their composure as did Charles. . . . Finding all his resources fail, the young scamp at last cried out, "It's no go!" And he was right. Afterwards, at recreation, the mischievous friend said to Charles: "I fear you have a grudge against me; I meant only a little fun." "No, I have no reason to be angry," answered Charles, "but I really think you ought to observe the rule better; you would be happier, and God would be more pleased with you." Thus throughout his whole Seminary-course obedience to the rule was the constant aim, as likewise the principal mortification, of young Charles. It was the secret cause of his ever happy and joyous manner. Fathers Lacomme and Senac, who were with him in the Preparatory Seminary in those days, tell us how he used to enjoy the cold winter days, which are sometimes very severe in this region, it being close to the mountains. When there was no fire, and he happened to see a student standing in some corner, disconsolate and shivering, he would rush up to him and provoke him to a lively tussle, by which the circulation of the blood and good humor were frequently and simultaneously restored. He was most ready for lusty sport on such occasions, although the older students used to see through these schemes; for the little fellow had, as his biographer expresses it, in reality no fancy for such games, preferring the relaxation of a sedentary kind; and herein he did violence to his own inclinations in order to follow the spirit of the rule and to render service to others. (pag. 35.)

It was whilst in his second Latin and Rhetoric class that

he developed more marked signs of his future vocation, and began to show that fervent love for souls which is one of the characteristics of those who are truly called to the priesthood. He had completed his sixteenth year when he began his humanities. His studies were under the special protection of Our Blessed Lady, to whom he bore a very tender devotion. "Poor Charles! I see him now, everywhere as of yore—in recreation, in the evenings during the month of May, when he would speak so joyfully and affectionately of the Blessed Virgin." (pag. 39.) Another companion records his remembrance of the young student's beautiful love for the Mother of Our Saviour thus: "If there be a time when enthusiasm must needs prove contagious, it certainly is on distribution day, when, crowned and bearing their prizes, the scholars are surrounded by their relatives and friends. Yet, just amidst such excitement and joy, did I see Charles, the year of his second Latin and Rhetoric, calmly join some friends he had sought out amid the tumult and say to them with a mysterious air, easily understood by those who knew him: 'Let us go to the chapel for the last time and lay on the Bl. Virgin's altar the ribbons around our prizes; we must separate in her presence.—None of us have ever forgotten the silent tears of that adieu, nor the poetic charm of that first love at the feet of our good Mother. As for me, my heart reverts continually to those early friendships, that sanctuary, the tenderness of those impressions, and the enthusiasm that filled us youths of eighteen; and I know that this memory abides with me as a never-failing fountain of benediction, strengthening and encouraging me when weary, and urging my faltering steps in the path of perfection.'" (pag. 39).

It is needless to say that, as he grew older, this habitual spirit of devotion left its decided mark upon his exterior. It was a pleasure and an edification to look upon him, and his mere presence checked and corrected many a rude outburst

among his companions. This, too, is one of the fruits of the exercise of interior virtue. It acts upon others without being conscious thereof or making any particular effort in that direction. The veil of virtue is modesty. It hides the former, it is true, but at the same time lightens the effect of its beauty and preserves so to say its perfume. "He was in the second Latin class," says Father Dupuys, "when I entered Polignan. The impression produced upon me by his appearance is still quite fresh in my mind. There was a mingling of sweetness, goodness, and affability which served as a veil to something I could not tell, but the influence of which I felt." One of his teachers during this period says of him: "I remember perfectly his unwavering sweetness of manner, his blind submission, his eagerness to execute my wishes. I do not know that I ever heard a complaint about his conduct or work, and I never had to correct him for any bad tendency; on the contrary, his behavior was such that I used frequently to place him near some of the more giddy and thoughtless pupils, in hopes that his good example might happily influence them." Another of his professors tells us that of the many boys who passed through his class during the space of thirty-three years, he knew but two who during an entire year never once were known to have violated the rule of silence. One of these was Charles Sire. Having completed his seventh year in the Preparatory Seminary, he went home in order to prepare for the higher seminary. During the vacation he made a pilgrimage to the shrine of Our Lady at Garaison, to thank her for many past graces and also to obtain her special protection for him in his studies of philosophy and theology. Those who observed him in vacation were struck with the manner of the young student, especially when he received Holy Communion in the parish Church or served about the altar. They also speak of the great respect he showed his parents and the modesty and reserve in his conversation with those whom he had occasion to visit whilst at home, all of which strengthened

the general impression that this boy was truly called to the sanctuary and priesthood.

The theological seminary to which he had to go was at Toulouse. We are told that on entering it Charles put before him one only aim, namely, to become a good priest. This, of course, included the necessary preparation for the high estate of God's special service in the sanctuary. He again resolved to strive at being a perfect seminarist. He had no idea, indeed, of doing extraordinary things. Like that lovely patron of youth, St. John Berchmans, he said to himself: "For me the best of all penances shall be the ordinary life." When others seemed diffident and discontented, he would answer: "It seems to me very easy to become saints—we need merely observe our rule, which is for us the infallible expression of God's will." (pag. 53.)

Regarding all his superiors as the representatives of God, his respect, docility, and gratitude towards them never flagged. "This filial affection," says his biographer, "which he testified for his teachers during his stay at the seminary, by unequivocal marks of esteem, love, and reverence, never grew cold; and all through life he was pleased frequently to give expression to it." He likewise bore a sincere affection toward his fellow-students, all the more deep and lasting, because it rested upon the supernatural principle by which he sought to benefit them. "I shall never forget," says one of his fellow-students in the larger seminary, "the angelic expression of his face when he spoke to me of unity and charity among brethren. Oh! the beautiful life of the seminary, he would say; it is here we realize that admirable expression of holy Scripture: 'Behold how good and how pleasant it is for brethren to dwell together in unity.'" There was in his conduct nothing exclusive. He walked or talked at recreation with any one who chanced to be his companion. "In his appearance he was scrupulously neat and clean," says one of his room-mates; "his cell, his clothing, all

his effects were ever in perfect order. His note-books were admirable specimens of neatness." "The life at our seminaries," says Father Houbart, superior of the Theological Seminary in Angers, "is not that calculated to produce virtues commonly called brilliant. The best seminarians are they who make little display in spiritual matters, quietly working out their sanctification, whilst practising the beautiful maxim inculcated by the author of the *Imitation*, 'Love to be unknown and to be accounted as nothing.'" A trait which was very remarkable in Charles Sire, was his quick regard for the comfort and pleasure of others, manifested on so many occasions and under such a variety of circumstances that it won him the admiration and gratitude of all around him. When there was any complaint he would at once devise a remedy, or reason in his irrefutable and kindly way with those who were inclined to grumble. "I never heard him criticise the conduct or judgment of his superiors," writes one of the priests who was his fellow-student.

Charles was not a brilliant student. If we may believe his own account of himself, it cost him immeasurable difficulties to master the sciences. "Mental labor," he says, "has always been wearisome and fatiguing to me, so that I cannot apply myself seriously any length of time, without feeling it. It is thus especially in the evenings, the time at which I have least relish for Dogma and Hebrew. During the winter I suffered from cold, headaches, and for several days from violent palpitation of the heart; and in Lent it was the same. Add to these obstacles the difficulty I have with Latin, my deficiency in the philosophy course, a lack of clearness in the lessons of one professor, and a lack of precision in another, the weariness and fatigue consequent on a perusal of the class-notes, some of them rather puzzling, and you will have an idea of what efforts and sacrifices study costs me." (pag. 179) However, we may take this account with a grain of salt, as they say, or lodge a good part of the blame

upon the want of clearness and precision in the professor to whom he alludes. Father Bascourret, his teacher in philosophy, gives us the following judgment concerning his pupil, which is probably the more trustworthy of the two. He says: "Without having what is usually termed quickness and clearness of perception, or even a very ardent love of knowledge, he was capable of success in the more serious studies, and he had really an especial aptness for philosophy and theology by reason of his sound judgment, good memory, and truly practical mind, which never sacrificed the main object to what is merely accessory, nor sought to entangle itself in systems. Yet, to attain this success, effort was necessary, and innumerable were the obstacles which hindered energetic and continuous study on his part."

However, we are told that his note-books give evidence that aside of the necessary studies included in the course of ecclesiastical sciences, he managed to obtain a varied store of general information on all kinds of useful subjects. It was his maxim to neglect nothing, and, as Ecclesiasticus says: *Particula boni doni non te prætereat*. Let no good gift pass thee by. Hence, says his biographer, he appropriated mentally all that he heard or read. Nothing escaped his attention, not even things apparently most indifferent, such as Reviews, Annals, etc. His journals and note-books were filled with most valuable and beautiful extracts. (pag. 181.)

But we may not delay any longer upon the edifying details in the life of this exemplary student. Later on he was called to higher perfection. The practice of obedience had prepared him for sacrifices which he had never suspected in his earlier days; when they confronted him, there was no hesitation on his part in accepting them. He subsequently entered the Society of Jesus.

We should not, however, think this sketch complete without referring to the manner in which he looked upon and acquitted his duty as subprefect. We have some memoranda

wherein he traced certain resolutions in regard to this office, and which are among the things published by his brother. Towards his scholars he would be "uniformly dignified, gentle, modest." "In recreation," he writes, "I will not avoid such students as are uncongenial to me; on the contrary, repelling immediately any unfavorable thought regarding them, I will endeavor to show myself especially kind and considerate towards them. I will not only be very exact myself in keeping every point of the rule, punctual in obeying the first sound of the bell, but strive my utmost to have my students do the same." As regards his superiors, he wrote: "I will ever strictly adhere to authority, sustaining it under all circumstances, and frequently consult those who are placed over me." The maxims which he kept principally in view, and by which he proposed to be guided, were comprehended in few words as follows: "Activity, fervor, sacrifice. Be energetic in all things. *Age quod agis*. Mercilessly eschew all reading prompted by mere curiosity." (P. 168.) Singularly enough, almost the same words are to be found in the note-book of young Dupanloup, written when he was preparing himself for ordination. We read there: "*Age quod agis*. Do little, if need be, but do it well. Be *thorough* in everything. *Multus labor, multa in labore methodus, multa in methodo constantia*. One essential point in reading is to choose good models. *I will never read a doubtful book*. I shall take notes on all I read, and never hurry over it. If I do, I will not digest what I read. I will never read anything from mere curiosity."¹ We see here how the same rules, the same principles suggest themselves to those who strive after great things and in reality accomplish them. Charles, whilst sub-prefect of his band of students, was at the same time prefect of music and store-keeper. All these duties kept him constantly employed; and he assures his mother, who was very anxious concerning him, as she knew he was suffering from habitual ill-health, that this is the cause why he

¹ Mgr. Dupanloup's Second Year at St. Sulpice. Life, transl., l. c., p. 63.

writes her but rarely. "I am prefect of the corridor and courts," he says, "and must be always on the alert to see that silence is observed at the appointed times, and all other stipulated regulations of the house observed." In this he was extremely exact. Yet his considerateness, the gentlemanly manner in which he invariably corrected any error as soon as it came under his notice, made him greatly respected. Some did not at the time appreciate these methods in their prefect, but in later years they gladly acknowledged the benefit which they derived from the timely monitions of Charles Sire. There was nothing rigid, nothing forbidding in the manner of his supervision. He was uniformly kind, but without the slightest weakness or tendency to human respect. "Thanks to the salutary effects of obedience," says M. Beaune, "he knew how to clothe his beneficence with that character of authority befitting it; and he who must needs be always on the alert throughout the college, watching whatever went on, detecting the least disorder to remedy it, and seeing that all was in harmony in the workings of this living machinery, once appointed to the duty of maintaining order in the house, most scrupulously fulfilled it." "His duty placing him in the midst of his pupils, he never lost sight of them for an instant; in the dormitory, the chapel, the refectory, the corridors and passages, during their recreations and walks, his eye was ever on them, kind and watchful."

"And how many dangers did not his wise vigilance ward off his charges, the commission of how many faults did it not prevent, even on occasions the most likely to lead us astray; for instance, on great holidays, when we all went out to enjoy ourselves, our youthful natures bubbling over with exuberant spirits, what was it but his gentle solicitude, acting as a salutary check, that restrained us within bounds and forbade our participation in those disorderly outbursts not unfrequently ending in disobedience and accident or disaster of some sort?" A young Spanish student, who

came to the college at this time, speaks with especial tenderness of his prefect. "On entering La Sauve I was quite young, nearly the only one of my nationality, and utterly ignorant of the language of my companions. I tell it reluctantly, but few of them seemed to feel for my situation, and, indeed, I experienced from some of them vexations and annoyances, which their subsequent behavior, however, caused me to forget. Indulged and spoiled as I had been at home, even the warmest welcome from all at my new abode could scarcely have softened the rigors of the sudden transition from the family circle to college life. The Fathers evinced great interest in me and showed me many kindnesses; but of all persons none could have been more thoughtful and considerate of me than Father Charles.—Divining how much I suffered, he promptly took measures for my relief, showing great and constant interest in me, protecting me more than once from the pranks of my little comrades, making efforts innumerable to divert my mind, striving to render the rule easier, and assisting me to follow my class in studies. Even later, when the first clouds were dispelled, I found him always disposed to grant me any privilege not opposed to the discipline of the school; although, being a true and sincere friend, having my real interest at heart, I often experienced the less agreeable but equally salutary effects of his friendship in the various admonitions, gentle or otherwise, the severe reproaches and even punishments he gave me in his untiring efforts to correct my faults, which I remember with gratitude."¹ But we have reached the limits of our sketch. Charles Sire became a priest, fervent and true. God allowed him but a very brief career in the sacred ministry. He was sent to the foreign missions and died at sea, buried by the simple sailors in the deep, without ceremonial pomp, without a headstone to mark his grave in mid-ocean; but the image of his fidelity and holy life are

¹ Letter of Senor de Lardizabal, page 165.

graven in the hearts of those who spent their days with him in the Seminaries at Polignan and Toulouse.

THE ANTIPENDIUM.

THE principal altar of the Catholic Church is both a table, the Eucharistic banquet of the *Agape* or love feast, and also a sepulchre. On it is laid the spotless lamb whence the soul is fed in Holy Communion. On it is also kept the eternal victim, wrapped in the sacred species, slain daily in unbloody sacrifice—yet living in the Tabernacle, a perpetual hostage to redeem the world deserting its Father's standard. Even though the Blessed Sacrament is not continually kept on the altar, the relics of the martyrs are there enshrined in stone, by which the Church wishes to symbolize the union of the Victim on Calvary with those who present their "bodies a living sacrifice," *quorum reliquiæ hic sunt*. The apt decoration of so sacred a repository is clearly a duty if it were not also an instinct of sacerdotal love. In regulating the details of this decoration the Church has a double object in view: of worshipping God and of instructing and edifying her children.

The general Rubrics of the Mass¹ prescribe that the altar be of stone, etc., and "likewise ornamented with an antependium of the same color, if possible, as that indicated by the feast of the day or the office." The antependium is a veil hung in front of the altar, or, where the latter stands free, as is now rarely the case in our churches, surrounding it on all four sides. Hence we find it called *antependium*, or *velum*, or *vestis*, or *frontale altaris*. Rubricists generally, following the interpretation of the S. Congregation in various decrees on this subject, teach that if the altar be of precious material, and its front artistically wrought in marble, wood, metal, or

¹ Miss. Roman. Rubr. General., Tit. XX.

the like, the antependium is not required.¹ Nevertheless, to supply a suitable decoration for the altar in the absence of precious material is not the sole purpose of the antependium. Its further object is to indicate the special character of the festival or season which the Church celebrates in her mystic cycle of the ecclesiastical year with varying solemnity. This is done both by the color and also by the more or less highly ornamental character of the design. As in the vestments which the priest wears in the celebration of the sacred mysteries, so here the white or golden color indicates the triumph of innocence, and is worn on the great feasts and the anniversaries of virgins and confessors. Red reminds us of the martyr's sacrifice or the burning flood of the holy spirit which carries the soul along on its sacred bosom. Green tells the troubled Christian as he enters the temple gate that there on the altar dwells perennial hope, which faith engenders through Him Who has said: "Come to me all ye that labor and are heavily burdened." Purple, like the ray of the sun mingling with the shadow of night, speaks to the soul of the necessity of penance, of the fact that through darkness we come to light; and finally, black brings before us the grief of death. On occasions of great solemnity the antependium should be more costly and beautiful, unless it be removed entirely to show the more magnificent decoration of the altar itself. In general it should harmonize with the office or rather with the Mass of the day; but if not changed each day, we are to do so on Sundays and holy-days of obligation, since the faithful will thus be prepared to take notice of the festival.² Authorities on the rubrics hold, as we said above, that the use of the antependium is not of obligation in cases where the altar front is otherwise becomingly ornamented.

¹ Requiritur ut anterior pars altaris decenter ornetur, nisi altare auro vel lapide pretioso ornatum aut per modum tumbæ confectum sit.—De Herdt, *Praxis*, Vol. I., n. 180.

² Color altaris pro officiorum diversitate juxta rubricas missalis mutari quotidie debet aut saltem diebus dominicis, festis de præcepto ac duplicibus.—De Herdt, l. c. n. 154.

“Usus obtinuit ut sine pallio altaria esse possint dummodo anterior pars eorum sit congruenter ornata.”¹ Although the antependium, when used, should correspond with the office, allowance is made for certain circumstances under which this would not be necessary. Thus, if benediction of the Blessed Sacrament or procession immediately precedes or follows the Mass, the antependium for the latter need not be changed, although its color be not that (white) which is used for the ritual of the Blessed Sacrament. This has been decided by the S. Congregation of Rites.² Black is excluded on the altar where the Blessed Sacrament is actually preserved, i. e., both the antependium and the veil covering the Tabernacle are to be violet for the celebration of Requiem Mass, although the other decorations of the altar may be black.³ The object of this distinction is to call forth prominently the effect which the real presence of Our Lord in the Blessed Sacrament has upon our earthly sorrow.

The material of the antependium is nowhere expressly prescribed.⁴ Its costliness will naturally depend on the circumstances of each church. As regards the patterns of ornamentation, there is no especial rule limiting the use of symbols or images, provided they be expressive of the truth which the altar and the antependium are intended to represent. Christian decorative art is above all others rich in designs of this kind. A well shaped cross will in all cases serve as a suitable centre piece; but other figures, such as the holy Infant for Christmas, the Pelican for Passiontide, the Lamb or Phœnix, or a representation of the Last Supper for the Paschal season, the Dove for Pentecost, and a multitude of other sacred images, emblems, or monographs according to the different feasts or sacred season are more directly signi-

¹ Ephemerides Liturgicæ, Vol. I., p. 199.

² Annecien., 1 Dec. 1882; Decr. auth., n. 5855, I.

³ Tum sacri Tabernaculi conopeum tum pallium altaris esse debent violacei coloris.—S. R. C. 1 Dec. 1882; Decr. auth., n. 5858.

⁴ De antependii materia nihil præscribitur, hæc tamen decori ac gravitati ecclesiæ semper respondeat.—Ephemerid. Lit., Vol. I., l. c.; cf. De Herdt, vol. I., n. 167.

ficant. Forbidden are black antependiums ornamented with skulls, crossbones, and the like.¹ It goes without saying that whatever savors of tawdriness or the fashion of the hour is out of place in the sanctuary; still, a pastor may find it necessary to make use occasionally of all his tact and decision in preventing the zeal of generous and pious ladies from exhibiting their individual tastes in the decoration of the altar and its visible surroundings. Propriety of design for the church is a thing which good models rather than personal predilection should regulate.

For the rest, no limit is set to the costliness and beauty, whether in stuffs or design, of the antependium. "Gold, or silver, or silk beautifully interwoven with gold and in the color of the day," are what the ceremonial mentions as the proper material.² Some of the old basilicas exhibit in this line marvelous pieces of work, made by the devout hands of highborn women and representing in some cases the wealth of a family-fortune. An antependium in St. Peter's at Rome, presented by the emperor Constantine, weighed 350 pounds, and was wrought of pure gold and silver thread, garnished with pearl and precious stones.

There is no blessing required for the antependium;³ although it can be blessed together with other vestments.⁴

THE LITURGIES OF THE WESTERN CHURCH.

JUST now, in view of the proposed Liturgical Congress to be held this year at Rome in honor of St. Gregory the Great, who might be styled in some sense the Father of Litur-

Omnia paramenta tam altaris quam celebrantis et ministrorum. librorum et faldistorii sint nigra, et in his nullæ imagines mortuorum vel cruces albæ ponantur.—Cærem. Episcop., Lib. II., cap. xi., n. 1.

² Cærem. Episcop., Lib. I., c. xii., n. 11.

³ Benedici non debent velum calicis, bursa, *antependium* et manutergium.—De Herdt., I., n. 168.

⁴ Amberg, *Past. Theol.*, II., 365, 969.

gical Science, a brief survey of the history and the characteristic features of the various liturgies in use in the Church will prove of especial interest to the readers of the *Ecclesiastical Review*. The object of the Congress so far as it is known will be not only to promote the study of this branch of ecclesiastical discipline but also to harmonize practically those differences in the public worship of the Church universal as spring from local tradition rather than from fundamental conditions of race and country. The study of Liturgy has indeed received considerable attention on the part of theologians within the last few centuries. To satisfy ourselves on this point we need only mention such names as Bona, Gavantus, Zaccaria, Merati, and others whose tomes bear witness to the erudition and patient research of their authors. Few of us have access to or, in any case, the time to peruse these learned sources, and we propose to condense in readable form what may there be found scattered in various parts.

Every well organized community has a constitution and laws by which it is governed. It is not surprising, therefore, that in the Church, the most perfect of all societies, we recognize this fundamental requisite of good government. In all her departments she prescribes most minutely the order to be observed, but she does so with particular care in regard to the actions of her divine worship. Liturgy may be defined as a complex of all the words, actions, and articles introduced by competent authority to regulate her external worship. It comprises two kinds of regulations, namely, rites and ceremonies. The words "rites" and "ceremonies" are derived from the old Romans.¹ The latter term, according to Macer,² signifies the action itself, whereas the former has reference to the manner in which the prescribed action must be performed.

¹ They called the books which contained the order and form of their ceremonies *Libri Rituales*. (*Diet. Facciolati and Forcellini*). *Ceremonies*, from the town of *Cære*, in Tuscany, whose inhabitants kindly received the Vestal Virgins after the sacking of Rome by the Gauls. (*Valerius Maximus*, Lib. I., cap. 1.)

² Hierolexicon, *v.* *ceremonia*.

Suarez, Bellarmine, Quarti and others consider on the other hand as rites the essential parts of the Mass only,¹ and as ceremonies all the other actions and prayers which were introduced by the Church.

The origin of religious rites and ceremonies may be traced to the creation of man, for it is an incontestable fact that there is no nation without its peculiar rites, according to which it pays homage to its true or false God. A desire to appease an offended majesty, or to render thanks to a propitious deity seems to be implanted in the human heart. Hence from the beginning we find sacrifices offered to a superior being, to whom nations believed themselves indebted for favors received or calamities averted.

The Church, sensible of the necessity of rites and ceremonies to excite in the hearts of the faithful veneration for divine things, to elevate their minds to heavenly things, to nourish their piety, foment their charity, strengthen their faith, increase their devotion, and to inspire them with the highest esteem for religion, and, moreover, expressly commanded by Almighty God, carried out this principle in all her services, and in a special manner in the adorable sacrifice of the Mass, at once the central and culminating doctrine of her faith. Her belief concerning the Blessed Eucharist is the same everywhere, and consequently the essential parts of this sacrificial rite, the Offertory, Consecration, and Communion, are to be found in all her Liturgies; but in the performance of the Sacred Mysteries she accommodates herself to the customs and genius of individual nations. Like St. Paul, she makes herself all to all, in order to gain all to Christ. Hence the origin of Liturgies, of the various rites and ceremonies, with which she celebrates the August Sacrifice.² These Liturgies may be grouped in two general

¹ Offertory, Consecration, and Communion.

² Another reason may be assigned for the diversity of Liturgies, viz., that during the days of persecution it was impossible for the pastors of the Church to meet, and by their united efforts to secure uniformity.

classes, those of the *Eastern* and those of the *Western* Church. Down to the ninth century there were four great Liturgies in use in the West, the *Roman*, *Ambrosian*, *Gallican*, and *Mozarabic*.¹

ROMAN.

The Roman Liturgy is that which is used throughout the West, if we except a few churches in Milan and Toledo.² It is employed also in many parts of the East, subject to the Vicars Apostolic of the *Latin Rite*. The tradition that St. Peter is its author is universal. Having established his See at Rome, which was to be the mother and teacher of all the other churches, it was necessary that he should prescribe a definite norm to be observed in offering the Holy Sacrifice. Innocent I., in his letter to Decentius, Bishop of Gubbio,³ and Vigilius writing to Profuturus, Bishop of Braga,⁴ give evidence of the universality of this tradition, which Honoré de Ste. Marie shows to have been constant.⁵ The nature of this Liturgy, according to some authors, is described by

¹ There is a great diversity of opinion concerning the time in which these Liturgies were first committed to writing. Mabillon, *De Liturgia Gallicana*, is of opinion that none were written in the first three centuries; Lienhart, *De Ant. Lit.*, cap. III., § vi., *Argentorati*, 1829, Renaudot, *Præf. ad Lit. Orient.*, Tom. I. c. v., not before the fourth century; Le Brun, *Tract. de Missa*, not before the fifth century; Lienhart, *ibid.*; Card. Bona, *De Rev. Lit.*, Tom. I., c. viii., and Gavantus [Merati] *Comment. in Rubr.*, Pars. I., § 4, on the other hand, give very good reasons for supposing that they were written during the first centuries.

² At Milan the *Ambrosian* is used, and at Toledo the *Mozarabic*.

³ Quis enim nesciat aut non avertat, id quod a Petro, apostolorum principe, romanæ ecclesiæ traditum est ac nunc usque custoditur in omnibus debere observari.—*Epist. RR. PP.*, *Constant, Paris*, 1721, col. 856.

⁴ Nulli dubium est quod ecclesia romana fundamentum et forma sit ecclesiarum, a quo omnes ecclesias principium sumpsisse nemo recte credentium ignorat.—*Sacros. Concilia—Labbei et Cossartii studio*, Paris, 1671, col. 313.

⁵ Cependant la tradition constante nous apprend que S. Pierre et S. Jacques ont donné, au moins de vive voix, et par leur exemple, le modèle de toutes les Liturgies dans l'Eglise Grecque et Latine. *Reflexions sur les règles et sur l'usage de la critique*, Lib. V., Diss. iii., art. ii., § 2, Paris, 1720.

St. Paul,¹ and must have been very lengthy. According to others it consisted of the essential parts of the Sacrifice, to which the Lord's Prayer was added. We may conjecture that both were in use: the latter, when persecutions, long journeys, etc., would not allow them to delay; the former, when time and circumstances would permit. We must not suppose, however, that the rites and prayers, except those that are essential and of Christ's institution, used by the Apostles were always the same for all or even for each Apostle individually, otherwise there would be only one Liturgy in the Church. St. Peter celebrated the Divine Mysteries in Jerusalem, Antioch, Pontus, Galatia, Rome, and other places. Had he made use of the same prayers, rites, and ceremonies, the Liturgy of all places would be identical. In course of time not only the Roman Pontiffs, but Bishops also, introduced many ceremonies to increase the reverence of the faithful towards this adorable Sacrament. Hence St. Gregory the Great gives St. Austin, the Apostle of the Angles, authority to add whatever ceremonies he may find in the various liturgies of his day, which may tend to enhance the celebration of the Divine Mysteries among the people.²

The first Pontiff who is supposed to have collected the various prayers and rites used in the Holy Sacrifice was St. Leo the Great, A. D. 440, in his *Codex Sacramentorum Vetus Romanæ Ecclesiæ*. It was discovered in Verona, and published at Rome by Joseph Blanchini, in 1735. He asserts that it is not only the oldest of all the codices, but also the purest, as it contains nothing that was introduced after the fifth century. St. Leo is acknowledged by him to be the author of a large portion of it, though in substance it is the

¹ I desire therefore first of all that supplications, prayers, intercessions, and thanksgivings be made.—I. Tim. ii. 1.

² Sed mihi placet, ut sive in Romana, sive in Galliarum, sive in qualibet Ecclesia aliquid invenisti, quod plus omnipotenti Deo possit placere, sollicite eligas et in Anglorum Ecclesia . . . infundas. Migne, *Patr. Lat.*, 1849, col. 1187.

work of his predecessors. The Roman Breviary attributes to this Pope the words *sanctum sacrificium, immaculatam hostiam*, found in the canon of the Mass. We said, that it is supposed to be work of Leo the Great, for Gavantus [Merati] and others are of opinion, that it is the production of St. Gelasius. ¹

The second codex was compiled by Pope St. Gelasius, A. D. 492. It is divided into three parts. The first part, entitled *De Anni Circulo sive de Mysteriis*, contains the prayers used in the celebration of the Divine Mysteries from Christmas to the octave of Pentecost. The second, entitled *De Natalitiis Sanctorum*, contains the Masses of the feasts of the Saints throughout the year. The third, entitled *Pro Dominicis Diebus*, contains the services of the Sundays after Pentecost and the Canon of the Mass. Morinus, commenting on this work, assures us, that many of the prayers contained therein must have been composed during the pontificates of St. Sylvester I., A. D. 314-335, and St. Julius, A. D. 337-352, and judging from the phraseology and style are anterior to the reign of Constantine, A. D. 306-337.

The third codex is that of St. Gregory the Great, A. D. 590. According to John the Deacon, who wrote St. Gregory's life, he corrected and abridged the codex of Pope Gelasius, reducing the three parts to one, and arranged the offices of the *Mysteries*, *Saints*, and *Sundays* as we find them in the Missals at present. The *Crced* was not recited after the *Gospel of St. John* at the end of Mass. ²

From the second century four distinct books were used in the celebration of the Holy Sacrifice. The first contained the

¹ Post accuratius examen codicis, Sacramentarium illud non Leoninum sed purum putumque esse Gelasianum nullo additamento interpolatum compertum est.—*Comment. in Rubricas*. Venetiis, 1791. Pars. I., § iii.

² Sed et Gelasianum Codicem de Missarum solemnibus multa subtrahens, pauca convertens, nonnulla adiciens pro exponendis evangelicis lectionibus in unius libri volumine coarctavit, et *Mysteriorum*, *Dominicarum*, et *Sanctorum* missas una serie et eo quo celebrantur per anni circulum ordine congressit.—*Joannes Diaconus, in Vita Gregorii*, Lib. ii., c. 17.—*Patr. Lat.*, Migne, Paris, 1862.

collects, secrets, prefaces, canon, and whatever had to be recited by the celebrant. It was called the *Sacramentary*. The second contained the gospels to be sung by the deacon, and was styled the *Evangelistary*. The third contained the lessons of the Old and New Testaments, sung by the other ministers at the altar, and was called the *Lectionary*. The fourth, styled the *Antiphonary*, contained the tracts, graduals, responses, and antiphons, sung by the choir. At Low Mass the celebrant experienced great difficulty in handling these volumes, and in consequence *Plenary Missals*, or one volume containing the matter of all four, were introduced. St. Leo IV., in the ninth century, prescribed that every church should have its Plenary Missal.¹ The Fathers of the Council of Trent decreed a revision of this Missal. St. Pius V. performed this task, and in 1570 ordered the new Missal to be used by all. Clement VIII., in 1604, and Urban VIII., in 1634, after having expunged the errors that crept into it, enjoined the use of their expurgated editions on all. It is this we use at the present day. In its preparation the aforesaid Pontiffs employed the *Sacramentary* of St. Gregory the Great as a model and pattern.

AMBROSIAN.

The Ambrosian Liturgy, or that of Milan, is almost as old as that of Rome. It is uncertain who is its author. Vicecomes, attributes it to St. Barnabas, the Apostle. His opinion, however, is based upon the authority of a few writers only, and these are comparatively unknown, of the eleventh century. Since it is doubtful whether St. Barnabas was ever in Milan, we may safely doubt whether he was the author of its liturgy.² Moreover, the name of St. Barnabas

¹ At Rome, in the library of the convent adjoining St. Augustine's Church, *Biblioteca Angelica*, a very old codex of this missal is preserved.

² Lib. I., *De Ritibus Missæ*, cap. 22, Apud Gavantus [Merati] in *Rubr. Miss.*, Pars. I., c. xxi.

³ St. Ambrose, writing against Auxentius concerning the rites of the Church of Milan, does not go beyond Mirocles, his fifth predecessor.

is not found in the Canon of the Mass before the time of St. Charles Borromeo, and on his feast-day there is no reference made to his having been the founder of the Milanese Church, which is without doubt an index that he was not supposed to have established its rite.

Others attribute it to St. Ambrose, whose name it bears. Neither can this opinion be accepted. For when he was elected he was still a catechumen. Only eight days intervened between his baptism and consecration. It is at least improbable, that during the first years of his incumbency he could have acquired, even by the closest application, such a knowledge of the sacred rites, as to be able to compose a *thoroughly* new liturgy, which during his life would have been so universally used in the province of Milan. Moreover, he had many predecessors in his See, men of established sanctity and known for their zeal in the divine services. It is almost incredible, that they should not have had a definite form of worship, and if so, it is still less credible, that he would have entirely changed it during his episcopate. Again, it is improbable, that at so short a distance from Rome he would have followed a rite so at variance with hers, had he not found it already established at his election.

Probably the opinion of almost all liturgists at the present day is the most satisfactory, namely, that he found a liturgy at Milan, resembling those of the Oriental Church, which he arranged in a new order and to which he added many ceremonies, such as the singing of psalms by alternate choirs, hymns, antiphons, prefaces, etc., which the Milanese, out of reverence to him, called by his name. Hence we may suppose, that he, as well as his predecessors, made use of the authority enjoyed by the Bishops of the early Church to select and introduce into their liturgies from the Eastern and Western Churches what they judged suitable. St. Ambrose assures us that he made use of this power.¹

¹ In omnibus cupio sequi ecclesiam romanam, sed tamen et nos sensum habe-

The successors of St. Ambrose made numerous additions and corrections, which may be seen by comparing the old Missals with those published by the order of St. Charles, 1560, Card. Monte, 1640, and Card. Archinti, 1712, and from the letters of St. Ambrose, in which many ceremonies are mentioned which are not used at present nor found in the manuscript codices.

Attempts have often been made to abrogate this Liturgy, but without success. Nicholas II., 1060, sent St. Peter Damian to Milan for this purpose, but it is related that he was so well pleased with the decorum of the clergy and the majesty of the ceremonies, that he permitted it to be used. Eugene IV. sent Card. Branda-Castiglioni, in 1440, for the same purpose, but he was unceremoniously dismissed, without having accomplished his work. During the incumbency of St. Charles attempts of the same nature were made, but his protests were so energetic, that the Milanese were not only allowed to make use of their Liturgy, but it received also the solemn approbation of the Holy See.

Among the peculiarities of this rite we may mention the following. 1. The Scriptural texts are taken for the most part from the old Itala, and not from St. Jerome's version. This is especially the case in the Psalms. 2. On Sundays and solemn feasts a lesson from the Old Testament is read before the Epistle. 3. On the Sundays of Lent immediately after the Introit prayers are recited for peace for the Church, clergy and people, civil authorities and the army, and for people of all stations in life, to which the assistants answer Kyrie Eleison. These prayers are evidently taken from the Greek Church. 4. The Agnus Dei is recited in Requiem Masses only. 5. Before the Consecration the celebrant goes to the Epistle side of the Altar to wash his hands. 6. No Mass is celebrated on the Fridays of Lent, but in its stead the Cross is exposed for adoration, and a sermon is preached

mus; ideo quod alibi rectius servatur hoc nos recte custodimus. *Admonitio de Sacramentis*, Migne, *Patr. Lat.*, col. 430, 1880.

on the Passion of Christ. 7. In the Canon we find the names of many saints not in the Roman Canon. 8. Though at present the words of consecration are the same as those used in the Roman Liturgy, yet in the ancient rite the form was shorter.¹ 9. During High Mass at the Cathedral the celebrant, with deacon and subdeacon, and accompanied by the acolytes, proceeds to the entrance of the sanctuary, and receives from two old men² oblations of bread and wine. He then descends to the entrance of the choir, and receives similar offerings from two matrons.³

This Liturgy, though it has many peculiar rites, which are evidently derived from the Oriental Liturgies, is of Roman origin. It is used in the Cathedral at Milan and in some of the churches of that city. In most churches, however, the Latin or Roman Liturgy has been introduced.

GALLICAN.

That the Gauls had their peculiar Liturgy is evident from the question put by St. Austin to Pope Gregory the Great. Why does the Church of Gaul use a Liturgy at variance with that of Rome?⁴ To all appearances it is of Oriental origin. St. Innocent I., in his letters, enumerates many ceremonies which were not in use in the Roman, but were taken from the Eastern Liturgies.⁵ That it differed from the Ro-

¹ "Hoc est corpus meum quod pro multis confringetur" and "Hic est enim sanguis meus."

² Veglones.

³ Veglonissae.

⁴ Cur cum una sit fides, sint ecclesiarum consuetudines diversæ, et altera consuetudo Missarum sit in romana ecclesia, atque altera in Galliarum ecclesiis teneatur?—Migne, *Patr. Lat.*, 1849, col. 1186.

⁵ Card. Bona holds that it was taken from the *Gothic* or *Mozarabic*. In confirmation of his opinion he adduces the following reasons. 1. That the orations recited in the Mass of the Martyrs, like those of the Mozarabic, contain an account of their sufferings. 2. Before this Liturgy was finally abrogated, Charles the Bald had Mass celebrated by priests from Toledo, that he might perceive [ut oculis perciperet] the difference between the Mass celebrated in Gaul down to the time of Pepin and that of Rome, thereby giving us to understand, that the ancient Gallican Mass was similar to the one celebrated at Toledo and in Southern France. 3. He

man Liturgy is evident from the fact, that during the reign of Charlemagne it began to be supplanted by the Roman. This prince, having received a copy of the Gregorian Sacramentary from Adrian I., ordained that in his kingdom the Sacred Mysteries should be celebrated according to this Liturgy. Charles the Bald, entering into the spirit of his grandfather, in his letter to the Clergy of Ravenna secured its final abolition.¹ The effect of this order was, that after his reign no vestige of the ancient Gallican Liturgy remained.

It is uncertain who was the author of this Liturgy. The opinion prevails, that it was instituted by the missionaries sent to convert the inhabitants of Gaul. Most of these came from the East, such as SS. Photimus, Saturninus, etc., who introduced many practices to which they were accustomed, and hence its similarity to the Oriental Liturgies.

Before its abrogation there were various copies of it in use. The order maintained in all was the same, they differed in the prayers and less important ceremonies only. St. Jerome attributes one of his copies to St. Hilary of Poitiers.² Gennadius ascribes one to Voconius,³ and another to Musæus, a priest of Marseilles.⁴ A fourth is referred to in the Council of Rheims.⁵ And St. Gregory of Tours makes mention of another, composed by St. Sidonius, Bishop of

adduces the testimony of Abbot Berno, who, commenting on the diversity existing between the Gallican and Mozarabic Liturgies and the Roman, says, *In nostri monasterii archivo habetur missalis longe aliter ordinatus quam Romanæ Ecclesiæ se habeat usus.*—*Rer. Lit.*, Augustæ Taurin., Lib. I., c. xi., § 5.

¹ Sed nos sequendam ducimus Romanam Ecclesiam in Missarum celebratione; nam non expedit, ut quos conjunxit unice fidei pia devotio, sejungat officiorum varia celebratio.—Lienhart, *De Ant. Lit.*, Argentorati, 1829, p. 97.

² Est ejus et liber hymnorum et liber mysteriorum alius. *De Viris Illust.*, Migne, 1883.

³ Sacramentorum egregium volumen composuit.—*In Cat. Script. Eccles.*, Migne, 1862.

⁴ Sacramentorum non parvum volumen composuit.—*Ibid.*

⁵ Codex cum patena et Sacramentorum liber cum vestibis sacerdotalibus sub sera recondantur.—*Apud Burchardum*, Lib. III., c. 97.

Auvergne.¹ Although this Liturgy was discontinued after the reign of Charles the Bald, yet several codices of it were preserved in different libraries, and reproduced in the seventeenth century. Card. Tommasi had the *Missale Gothicum*, *Missale Francorum*, and *Missale Gallicanum Vetus* published in 1680. The first of these could not have been composed before the end of the seventh century, for it contains a Mass in honor of St. Leodegarius, who was martyred in 678, nor later than the beginning of the eighth century, as he is the latest saint of whom mention is made. The second was entitled *Missarum Francorum*, because in it the civil authorities for whom prayers are offered are the kings and princes of the Franks. Morinus refers this codex to the sixth century, but Mabillon, more correctly, to the seventh. The third resembles the Roman Liturgy more closely, and is consequently of a later date. Mabillon published a *Lectiary* of this Liturgy in 1685, and later in his *Musæum Italicum* the *Sacramentarium Gallicanum*, which he discovered at Bobbio in Lombardy. It bears a striking resemblance to the ancient Gallican Missals, and must be very old. It is worthy of note that the Canon of this Sacramentary is like the Roman, except that after the names of Cosmas and Damian those of SS. Hilary, Augustine, Ambrose, etc., are inserted, from which we have every reason to conjecture that the Roman Canon was introduced into the Church of Gaul before the whole Roman Liturgy. To these we may add an *Exposition of the Mass* by St. Germaine of Paris, A. D. 555, extracted from two letters of this Saint, found in the monastery of St. Martin at Autun.²

From these monuments we learn what were the peculiarities of this Liturgy. 1. After the Preface, corresponding with and similar to our Introit, the Lector read lessons from the Old and New Testaments. 2. The gospel was chanted from the Ambo or pulpit, placed generally in the nave of the

¹ Lib. II., *Hist. Francorum*, c. 22, Migne, *Patr. Lat.*, 1879.

² Martene and Durandus, *Thesaurus Nov. Anecdotorum*, tome V.

church. 3. After the Offertory the names of the Saints in whose honor the Holy Sacrifice was celebrated, and of the living and the dead for whom it was offered, were published, after which the diptychs¹ were read. 4. The kiss of peace was given before the Preface, which was transferred by order of Innocent I. to the Canon after the consecration. 5. The Canon was very short, and was different for every day.

This Liturgy was used in France, except in the ancient *Gallia Narbonensis*, Belgium, Luxembourg, the Rhenish Province, Alsace, Lorraine, and the western extremity of Switzerland. It went out of use in the ninth Century. A few peculiar ceremonies are still used in some of the churches of France, which may be referred to this Liturgy.

MOZARABIC.

Various are the opinions of historians concerning the founders of the Church of Spain. Whoever it may have been, it is certain, that with the Christian religion they introduced a rite to be observed in offering the Holy Sacrifice. In substance it agreed with all the other liturgies, but the prayers and ceremonies were regulated to suit the customs and genius of the Spanish people. It is undoubtedly of Roman origin. St. Isidore of Seville says, that the order of this Mass was regulated by St. Peter.² He hereby intimates, that St. Peter preached the gospel in Spain either in person,³ or indirectly by others, whom he sent to evangelize that country. This latter seems to be the true interpretation, and is confirmed by Innocent I., who in his letter to Decentius de-

¹ Tablets on which were written the names of the Bishops who died in the communion of the Church.

² Ordo autem missæ vel orationum quibus oblata Deo sacrificia consecrantur primum a S. Petro est institutus. *De Eccles. officiis* lib. I., c. 15, Migne, *Patr. Lat.*, 1862.

³ Gasper Sanchez is of this opinion. He also holds that St. Paul was one of the first evangelizers of Spain. *Cum in Hispaniam proficisci cæpero. Rom. xx. 24. De præd. in Hispania, Tract IV. ; Apud Acta Sanct. Tom. VI. Julii Tract. prælim.*, c. i., § I.

clares, that the Churches of the West were instituted by those whom St. Peter or his successors ordained priests.¹ In the fifth century Spain was invaded by the Vandals and Visigoths, who brought with them an Eastern Liturgy which was infected with Arianism. This Liturgy was probably composed by Ulfilas,² their bishop. Towards the end of the sixth century many Visigoths were converted to the faith. To win their confidence, many rites of the Eastern Church were added to the ancient Spanish Liturgy. This work of conciliation was begun by St. Leander, and continued and perfected by SS. Isidore and Ildefonse. In the Fourth Council of Toledo, at which St. Isidore presided, the Bishops decided that one and the same Liturgy should be used in all the churches of Spain and Southern France,³ and hence was called the *Gothic Spanish* and *Gothic Gallican* Liturgy. During the eighth century the Arabs or Moors marched into Europe, and brought Spain under their dominion, and from that time it was called the *Mozarabic* Liturgy.⁴

In course of time this Liturgy became tainted with so many errors, that Elipandus made use of it to prove that Christ was only the adopted Son of God. The Roman Pontiffs Alexander III and Gregory VII, with the assistance of the Kings of Aragon, succeeded in abolishing it, and in 1073 the Roman Liturgy was introduced, except in the kingdoms of Leon and Castile and Navarre, in which it was not abrogated until 1088. That this Liturgy might not be totally lost, Card. Ximenes in 1500 published the *Mozarabic Missal*⁵

¹ St. Peter ordained and sent to Spain SS. Torquatus, Secundus, Indaletius, Ctesiphon, Cæcilius, Esitius, and Euphrasius. Prudentius de Sandoval, *De Fund. Monast. S. Benedicti*.

² He translated the Bible, except four Books of Kings, into the Gothic, a language which up to his time had not been used for any literary composition of importance.

³ At that time Gallia Narbonensis was under the sway of the Goths.

⁴ Mostarabes or Mozarabes, i. e., Mixti Arabes or Extra Arabes, were the inhabitants of Spain not of Arabic origin.

⁵ *Missale mixtum (Plenary) secundum regulam Beati Isidori dictum Mozarabes. Toleti, P. Hagembach.*

and instituted a college of priests, who with permission of the Holy See even to this date celebrate Mass according to this rite in a chapel of the Cathedral of Toledo and in several parish churches of that city.

The order of the Mass observed in this Liturgy bears on most points a striking resemblance to the Roman. Many prayers, though they differ in composition, are the same in sentiment. As peculiarities we may notice: 1. A prophecy is read before the Epistle. 2. Between the Offertory and Consecration six distinct orations are recited. 3. Like in the Gallican Liturgy the diptychs are read and the kiss of peace is given before the Preface. 4. Many prayers, which in the Roman are recited in a subdued tone, are prescribed to be read aloud. 5. The Sacred Host is never placed on the Corporal, but always on the Paten. 6. The celebrant turns towards the people only once, namely, when giving the blessing at the end of Mass.

It may be remarked that the Roman Liturgy is shorter than the Ambrosian, Gallican, and Mozarabic. This, no doubt, is owing to the fact that the Oriental Liturgies, from which many of their ceremonies are taken, are invariably very long. The Roman, which at present is used throughout the West and in many parts of the East, is celebrated in the Latin language,¹ in which all the Western Liturgies were originally written.

Besides the above mentioned Liturgies there were many others in use during the first centuries. They were composed by the persons or for the churches whose names they bear. Of some no vestige remains, of others a few fragments are extant, and some remain in their entirety. Several of the Religious Orders, such as the Carmelites, Carthusians,

¹ Except in Istria, Liburnia, and maritime Dalmatia, where by special permission of the Holy See the Illyrian or Slavonic tongue is used. During the pontificate of John XXII the Latin rite was introduced at *Nakgivan*, in Greater Armenia, but the Armenian language was retained. In 1757 these Christians fled to Smyrna in Anatolia, where about 1000 still exist.

Friar Preachers, etc., have their peculiar Liturgies, but the difference between them and the Roman is so unimportant, that they cannot be called distinct Liturgies.

S. L. E.

CASUS MORALIS.

VERONICA, cupiens religionem catholicam amplecti, at simul timens ne ipsius parentes, qui methodistarum sectæ toto animo adhærent, hac de re valde irascantur ipsamque e domo ejiciant, rogavit Patrem Antonium ut omnia secrete fierent, atque ipsius conversio occulta omnibus remaneret, non ultra tamen unius anni spatium. Annuit Pater Antonius, ac proinde Veronica, suscepto baptismo alto sub secreto, degensque inter methodistas, quasi methodistice pergit agere: quare diebus abstinentiæ a carnibus non abstinet; ecclesiam sectæ quandoque adit sive cum matre, sive cum sororibus, cumque una ex istis nuper matrimonio conjuncta esset, ipsa partem egit primæ assistentis puellæ (*first bride's-maid*), et dein nata prole, functa est officio matrinxæ.

UNDE QUÆRITUR:

I. Utrum permitti possit alicui hæretico ut occulte ingrediatur veram ecclesiam, ita ut in æstimatione hominum remaneat hæreticus?

II. Utrum et in quonam improbanda sit ratio agendi Veronicæ?

Resp. I. Ut melius pateat quid sit respondendum quæstioni primo loco propositæ, in mentem revocandum est principium quod ex Card. de Lugo stabilitum fuit in solutione casus præcedentis: adesse nempe duplex præceptum circa externam manifestationem fidei, negativum unum, quod obligat singulis momentis, et alterum positivum, cujus obligatio ad duos tantum casus, vel forte etiam ad unicum, reduci potest, ad tempus scilicet quo aliquis vitam christia-

nam socialiter ingreditur. Porro cum quæritur num permitti possit alicui hæretico, ut occulte recipiatur in veram ecclesiam ita ut in æstimatione hominum perseveret esse membrum sectæ ad quam antea pertinuit, duo possunt significari. Unum est num ipsi liceat ea externe præstare quæ cum professione veræ fidei sunt certo incompatibilia, et hoc, quia est contra præceptum negativum, neque per unum annum, neque per unam diem aut horæ quadrantem, permitti aut tolerari potest. Alterum autem est num ei liceat silere de sua conversione, et omittere positivos illos actus catholicæ religionis ex quibus certo concludi posset ipsum evasisse catholicum, et præterea vacando operibus quæ de se sunt bona aut indifferentia, sed ab hæreticis fieri solita, occasionem præbere ut remaneat apud suos amicos et consanguineos popularis persuasio se adhuc esse hæreticum.—Quod si iste sit sensus propositæ quæstionis, affirmative respondendum esse videtur etiamsi ad integrum annum, aut etiam ultra protrahatur talis ratio agendi. Etenim præceptum positivum externe manifestandi veram fidem ad quod unice, ex facta hypothesis, attendendum nunc est, non postulat ut statim ac vera fides recipitur manifesta fiat. Præterea malitia, si quæ inveniri posset in prædicta ratione agendi, oriretur vel ex eo quod omitterentur positivi quidam actus a catholica religione præscripti, vel ex eo quod ponerentur opera quædam indifferentia, sed apud hæreticos consueta, vel tandem ex eo quod permetteretur popularis aliqua persuasio divini honoris læsiva. Atqui nequit urgeri *primum*, quia præcepta positiva humana, interveniente gravi incommodo, cessant vel potius suspenduntur; non *secundum*, quia malitia tunc tantum sese haberet ex parte agentis non autem ex parte actus, scilicet tota esset subjectiva; non demum *tertium*, quia permittere aliquid contra Dei honorem aut legem non est aliquid intrinsece malum et certe non idem est ac illud procurare, prouti passim theologi explicite docent. Quod si dicas hanc doctrinam esse contra communem sententiam theologorum, quorum aliqui requirunt ut singulis mensibus aut diebus festis, et alii ut saltem semel

in anno eliciatur actus fidei, respondetur eos loqui de actu interno, non autem de externa fidei manifestatione. Si vero urgeas quod nequeat quis non manifestare veram fidem dum Eucharistiam devote suscipit, et hæc suscipienda sit saltem in Paschate ex præcepto divino, responderi potest 1^o negando præceptum paschale esse proprie divinum, etsi per illud satisfiat præcepto divino, et 2^o posse aliquem devote suscipere Eucharistiam, quin illam publice suscipiat coram suis amicis et consanguineis.

At vero nonne juxta Card. de Lugo et certam omnium doctrinam tenemur externe profiteri veram fidem cum vitam christianam socialiter ingredimur? Tenemur profecto, ac proinde quoniam ingressus iste tunc proprie, pro adulto, locum habet cum ei confertur baptismus, sequitur hunc non posse secreto conferri. Si enim adultus ille clanculum ageret aperte sibi contradiceret: vellet scilicet socialiter ingredi vitam christianam, sed hanc non profiteri socialiter. Hæc difficultas, quæ sane seria apparet, solvi potest ex iis quæ ipse de Lugo habet in Disput. XIV., Sect. IV., n. 17, ubi post hæc verba “Supposita vita sociali et politica cum aliis fides ipsa obligat ad sui manifestationem, et quidem in ipsa petitione et susceptione baptismi debet quilibet adultus fidem suam profiteri,” addit sequentia: “et de facto satis eam profitetur (adultus) cum petat baptismum quo ingrediatur in Ecclesiam et fidelium numero adjungatur.” Conceditur igitur adesse obligationem profitendi fidem externe cum quis socialiter ingreditur vitam christianam; conceditur insuper hunc ingressum socialem locum habere in ipsa susceptione baptismi, sed negatur solam petitionem et susceptionem baptismi publice factam in Ecclesia coram populo esse socialem protestationem veræ fidei. Scilicet, quoniam Sacerdos cum sacramenta administrat, agit vere nomine Christi et Ecclesiæ, sequitur ipsum vere esse personam publicam seu socialem, ac proinde dum quis ab eo petit et suscipit baptismum, actum socialem elicit et veram fidem socialiter profitetur. Neque huic sententiæ deest pondus auctoritatis. Etenim

inter casus a Gury propositos legitur unus de quodam *Paterno* ministro potestante, qui “ dum extremo occumberet, ratus religionem catholicam esse solam veram, postulavit ut ad se advocaretur secreto Sacerdos hujus religionis, qui tamen sub vestibus secularibus adveniret, ad declinandam omnem suspicionem abjurandæ hæreseos. Itaque Sacerdoti præsententi aperuit mentem suam, petens humiliter baptizari, sed cum duabus appositis conditionibus, scilicet: I. ut si ex morbo decumberet, sibi liceret moriendo dissimulare fidem catholicam et baptismum susceptum; II. ut si convalesceret, sibi permetteretur expectare occasionem opportuniorem ad fidem, sine periculo bonorum, exterius profitendam.” Porro clarissimus moralista, rejecta, ut par est, prima conditione, concedit posse admitti secundam ex hac ratione, “ quia licet veram fidem ad tempus dissimulare ob maxima incommoda quæ ex professione publica sequerentur.”

II. Videamus nunc magis practice et directe utrum et in quonam improbanda sit ratio agendi *Veronicæ*. Hæc ratio agendi ad quatuor puncta reduci potest; nam 1^o a carnibus non abstinet diebus in quibus earum esus ab Ecclesia prohibetur; 2^o quandoque adit ecclesiam methodistam sive cum matre sive cum sororibus; 3^o functa est munere primæ puellæ assistentis cum una ex suis sororibus matrimonio jungeretur; 4^o officium matrinæ peregit erga prolem suæ sororis. Porro dico ipsam in uno tantum esse improbandam, scilicet cum functa est officio matrinæ, sed in cæteris non esse inquietandam, quod, ut clarius pateat, singula sunt examinanda.

1^o *Veronica* eximenda est ab omni peccato circa manducationem carniū ex eo quod lex ecclesiastica, de qua sola hic agitur, cessat urgere in casu necessitatis. Particularem hanc quæstionem fuse tractat Card. de Lugo in cit. Disp. XIV., Sect. V., a n. 99 ad n. 107, ubi facta distinctione in duplicem necessitatem, ab intrinseco unam, aliam ab extrinseco, de prima quæ iterum duplex est prouti procedit a deficientia ciborum esurialium, vel ab infirmitate subjecti,

docet tantam habere vim ut “ ea stante perinde est ac si non esset dies prohibitionis sed alia dies.” Necessitas autem ab extrinseco iterum, juxta ipsum, duplex distinguitur. Prima est cum tyrannus in contemptum legis ecclesiasticæ præcipit carniū prohibitarum esum, et ex hac certum est nullam oriri posse excusationem, quia contemptus ille est aliquid intrinsece malum et consequenter nunquam admittendum: altera autem necessitas ab extrinseco locum habet cum degens inter hæreticos, ubi omnes carnes comedunt, “ tu etiam eas comedis, ne, si abstineas, prodas te ipsum catholicum et ea de causa pericliteris.” Ut patet, hic est proprie casus de quo agimus, et in eo, ut testatur Card. de Lugo, theologi *communiter et verius* concedunt licitum esse carnes manducare, etiamsi agatur de iis locis ubi talis abstinencia habeatur veluti signum et tessera fidei catholicæ. Ratio est quia, etsi illi qui animadvertunt te a carnibus abstinere recte dicere possint et de facto dicant te esse catholicum, nequeunt tamen legitime concludere, et de facto non concludunt te esse hæreticum cum vident te eas manducare. En verba ipsius Lugonis: “ Comestio illa nec secundum se, nec in iis circumstantiis est signum determinate significans fidei negationem vel formalem contemptum præcepti, cum multi etiam catholici carnes ex gula sive necessitate comedant, et cum possis morbo occulto laborare quo a præcepto excuseris; quare licet alii suspicentur te esse hæreticum id sine sufficienti fundamento judicabunt; Catholici vero, vel etiam hæretici, qui te Catholicum esse sciunt, judicabunt potius te id facere, ne te periculose prodas, quare sicut ob similem causam poteris breviarium non deferre, et officium divinum omittere, quando id sine periculo deferre non posses, ita poteris abstinenciam ecclesiasticam ob simile periculum omittere, cum neutra lex cum tanto periculo obliget.”

2^o Adire templa hæreticorum per se est actus indifferens, et malus evadere potest vel ex fine, vel ex speciali positiva prohibitionem, vel demum ex circumstantiis, ex quibus quan-

doque fieri posset ut talis ingressus habeatur tanquam protestatio cultus hæretici. At quoniam finis Veronicæ non est malus, neque pro ea supponitur adesse positiva prohibitio, tota solutio casus dependet ex consideratione circumstantiarum. Hæ autem ipsi evidentur favent; nam non dicitur quod semper, scilicet singulis diebus dominicis, nec sæpe, sicut forte antea solebat agere, sed solum *quandoque* adit ecclesiam methodistam; nec sola, sed vel cum matre vel cum sororibus, scilicet ut eas comitetur; nec dicitur quod ibi genua flectat, aut cantet, aut aliquem alium actum cultus methodistici eliciat; ac proinde recte supponitur ipsius aditum ad ecclesiam esse tantum materialem et positum causa urbanitatis et benevolentia erga matrem et sorores. Huc facit declaratio C. S. O., data 4 Jan., 1818, prouti habetur apud Cretoni, Vol. I., not. C.; nam ad Dubium “an liceat catholicis adire templa hæreticorum?”—S. Congr. respondit: “Licere si adeant meræ curiositatis causa, absque ulla communicatione in sacris, in qua talis aditus communiter habeatur pro actu protestativo falsæ religionis; quandoquidem sicut profana ædificia, sic et templa hæreticorum adire, est actus per se indifferens, qui non nisi a pravo fine, vel ex circumstantiis efficitur malus.”

3° De assistentia matrimonio eadem danda est solutio; nam hujusmodi actio apud nos reputatur ut merum officium civile et signum amicitia. Nec circumstantia quod Veronica egerit partes principalis assistentis puellæ—*first bride's-maid*—ullam facere debet difficultatem; siquidem illæ ad tale munus seligi solent quæ ex una parte sunt ad illud implendum aptiores ratione ætatis et civilis conditionis, et ex alia majori amicitia et strictiori vinculo benevolentia feruntur erga sponsam. Hoc autem ostendit hujusmodi officium juxta mores nostros non reputari religiosum, nec ullam importare cultus participationem. Et hæc est doctrina clarissimi Kenrick, qui Tract. XIII., n. 33, ait: “ad stare nuptiis ab iis (hæreticis) celebratis non habetur signum professionis fidei, quamvis ab iis abstinendum sit.” Quod autem illud

“abstinendum ” ex ipsius mente sit tantum de consilio, vel ad evitandum aliquod aliud periculum extrinsecum fidei, satis ostenditur ex eo quod inferius absque ullo addito dicat: “adstare nuptiarum celebrationi æstimatur plerumque obsequii erga sponsoſ indicium, quin ritus hæretici probentur.” Imo Kenrick eo usque procedit ut permittat, aut saltem permittere videatur parentibus, et iis qui sunt sanguine magis conjuncti, adstare nuptiis initis ab aliquo catholico coram præcone hæretico “spretis Ecclesiæ legibus.” Hoc revera nimium videtur, nec satis intelligitur quomodo pater et mater excusari possint a cooperatione tanti criminis.

4° Quod ultimo loco remanet examinandum est, num Veronica licite potuerit fungi officio matrinæ erga prolem suæ sororis. Ut per se patet, totus ritus hic supponitur hæreticus: supponitur scilicet prolem natam esse a parentibus methodistis, et nunc methodistice baptizari a ministro methodista. Porro, hisce stantibus, responderi debet, prouti jam dictum est, Veronicam hac in re non posse excusari. Ratio duplex est et deducitur tum ex injuria facta sacramento, tum quia matrina, quæcumque tandem sit ipsius intentio, revera spondet, aut saltem spondere apprehenditur a circumstantibus, se educaturam prolem in ea fide quam indicat præsens baptismus. Hoc autem promissionem iniquam, utpote veræ fidei repugnantem aperte continet, et consequenter catholicis permitti nequit: quare Kenrick absolute hæc habet: “Hæreticorum infantes non debent catholici in baptismo a præcone collato suscipere.”

At forte objicies ex doctrina Busembaum, qui apud S. Alphonsum, *de Præc. Fidei*, n. 16, ita loquitur: “Patrinum fieri talis infantis (hæreticorum) videtur potius optandum, seclusis aliis, quia non est aliud, quam obligare se ad eum olim erudiendum in fide catholica.” Verum respondetur negando omnino talem esse naturalem significationem et communem hominum æstimationem de promissione et verbis matrinæ, dum baptismus confertur. Verba autem et

actiones quæ tum a natura tum ab usu sunt ad aliquid determinatæ non sunt explicandæ juxta id quod in mente habetur. Præterea cum quæstio ista jam fuerit a suprema auctoritate definita, nequit adduci in contrarium auctoritas Busebaum aut aliorum theologorum. Et re quidem vera die 10 Maji, 1770, Congr. S. O. sequens dedit responsum: "Sanctissimus decrevit catholicis non licere hæreticorum aut schismaticorum concionibus, baptismis, et matrimoniis interesse; absolute autem non licere, nec per se, nec per alios fungi officio patrini in baptismis qui hæreticorum filiis ab hæreticis ministrantur." Exinde colligitur interesse concionibus, baptismis et matrimoniis hæreticorum quandoque, vi circumstantiarum, posse evadere licitum, et ideo non prohiberi absolute; sed fungi officio patrini esse *absolute*, scilicet semper et ubique illicitum, non alia forte de causa nisi quia videtur continere aliquid quod veræ fidei adversatur.

Cf. Lugo, *de Fide*, Disp. XIV., Sect. V. §. II.—S. Alphons. *de Præcepto Fidei*, n. 12 et seqq.—Nouvelle Revue Théol., Vol. III., pag. 302 et seqq.—Kenrick, Tract. XIII. *de Fide*, Cap. III.—Gury, *Casus Conscientiæ*, Vol. I., n. 197.—Lehmkuhl, Vol. I., n. 291 et seqq.—Konings, n. 251 et seqq.—Sabetti, n. 154.

A. SABETTI, S. J.

TITULAR FEASTS IN JUNE.

I. HOLY TRINITY, (JUNE 1).

(*Seventy-four Churches in 1888.*)

Maj. 31, *Pro utroq. clero.* Vesp. de seq. Com. Dom. tant.

Jun. 1, *Alb.* Dom. 1. Pent. festum SS. Trinitatis. Dupl. 1. cl. cum

Oct. ut in Calend. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra. *Nihil fit de S. Eleuther. hoc anno.* In 2. Vesp. com. seq. et Dom. tant.

- 2, Fer. 2. *Alb. Fest. B. M. V. sub. tit. Auxil. Christian.* Dupl. maj. (fuit 24 Maj.) ut in Calend. cum com. Oct. ante com. SS. Mart. in Laud. et Miss. In 2. Vesp. com. Oct.

Pro Clero Romano, Alb. S. Eugenii ut in Calend. cum com. Oct. in Laud. et Miss. in qua Cr. Præf. Trin. Vesp. a cap. de seq. com. præc. et Oct.

- 3, Fer. 3. *Alb. de Oct. Semid.* ut in fest. Lectt. 1. Noct. Incip. Lib. 1. Reg. ex heri 2. et 3. Noct. ex Octavar. vel ut in fest. In Miss. 2. or. B. M. V. *Concede* 3. Eccl. vel. pro Papa Præf. Trinitat. Vesp. de seq. com. Oct.

Pro Clero Romano, Alb. S. Anastasii ut in Calend. cum com. Oct. in Laud. et Miss. in qua Cr. et Præf. Trinitat. Vesp. a cap. de seq. com. præc. et Oct.

- 4, Fer. 4. Pro utroq. clero ut in Calend. cum com. Oct. Cr. et Præf. SS. Trinit. *Nihil de S. Bonifac. hoc anno.*

- 5, Fer. 5. *Nihil de Oct. SS. Trinit.*

- 6, Fer. 6. Pro utroq. Clero ut in Calend. cum com. Oct. Corp. Christ. ante Oct. SS. Trinit. Præf. Nativit. In 2. Vesp. com. 2. Octt.

Pro Clero Romano, Vesp. a cap. de seq. com. præc. et 2. Octt.

- 7, Sabb. *Alb. De Oct. Corp. Christi Semid. Lectt. pr.* In Miss. 2. Or. de Oct. SS. Trinit. 3. *Concede* Præf. Nativit. Vesp. Dupl. ut in 1. Vesp. fest. com. Dom. et Oct. Corp. Chr.

Pro Clero Romano, S. August. Cant. ut in Calend. cum com. et Præf. ut fer. 6. Vesp. a cap. de seq. com. præc. S. Mar. Magd. de Pazzi (de hac hoc anno fit ut simplex) Dom. et Oct.

- 8, Dom. inf. Oct. Corp. Chr. *Alb. Oct. SS. Trinit. Dupl. off. fest. Lectt. 1. Noct. de Script. Occ. 2. et 3. Noct. ut in Octavar. vel fest. 9. Lect. de hom. Dom. hujus et Oct. com. in Laud. et Miss. quæ ut in fest. In 2. Vesp. com. Dom. Oct. et SS. Mart.*

Pro Clero Romano, omnia ut supra cum com. S. Mar. Magd. ante com. Dom.

II. OUR LADY, HELP OF CHRISTIANS, (MAY 24, TRANSFERRED TO JUNE 2).

(*Forty-seven Churches in 1888, under this or a similar name; among them the cathedrals of Concordia (Our Lady of Help) and Savannah (O L.*

of Perpetual Help. For the latter, however, there is a special feast in the Append. Breviar. on the Sunday before the Nativity of St. John the Baptist.)

- Jun. 1. Vesp. de seq. com. præc. tant. *Jesu, tibi sit gloria.*
Pro Clero Romano, ut in Calend.
- 2, Fer. 2. *Alb.* Fest. B. M. V. sub tit. Auxil. Christian. Dupl. 1. cl. sine Oct. (ratione translationis) ut in Calend. sed nihil fit de simplice. In 2. Vesp. com seq. votiv. (si recitetur).
Pro Clero Romano, S. Anastas. ut in Calend. Festum Tituli transfertur in 9. Junii sine Octava.
- 3, Fer. 3. In 1. Noct. Incip. Lib. I. Regum.

III. ST. MARY MAGDALEN DE PAZZI (MAY 25, TRANSFERRED TO JUNE 2).

(Two Churches in 1888.)

- Jun. 1, Vesp. de seq. Com. præc. tant.
Pro Clero Romano, ut in Calend.
- 2, Fer. 2. *Alb.* S. Mar. Magd. de Pazzi Virg. Dupl. 1. cl. sine Oct. (ratione translationis) (fuit 25. Maji) Lectt. 1. Noct. *De Virginibus* Reliq. ut 27. Maji cum Cr. In 2. Vesp. com. seq. *Jesu, tibi sit gloria.*
Pro Clero Romano, S. Anastas. ut in Calend. Festum Tituli celebratur die 8 sine Oct.
- 3, Fer. 3. Fest. B. M. V. sub tit. Auxil. Christ. (fuit 24. Maji) ut in Calend. heri, omiss. Lectt. et com. SS. Mart. In 2. Vesp. com. seq.
Pro Clero Romano, ut in Calend.
- 4, Fer. 4. In 1. Noct. Incip. Lib. I. Regum.

IV. ST. PHILIP NERI (MAY 26, TRANSFERRED TO JUNE 2).

(Eight Churches in 1888.)

- Jun. 1, Vesp. de seq. m. t. v. Com. præc. tant.
Pro Clero Romano, ut in Calend.
- 2, Fer. 2. *Alb.* S. Philippi Nerii C. Dupl. 1. cl. sine Oct. (ratione translationis) fuit 26. Maj. Lectt. 1. Noct. *Justus*. Reliqua ut pr. loc. Cr. In 2. Vesp. com. seq. *Jesu, tibi sit gloria.*
Pro Clero Romano, S. Anastas. ut in Calend. Festum Tituli

transfertur in 9. Junii sine Oct. Fest. B. M. V. Auxil. Christ. celebratur die 16. et die 17. dicitur off. feriale vel votivum.

- 3, Fer. 3. Fest. B. M. V. sub tit. Auxil. Christ. (fuit 24. Maji) ut in Calend. heri omissis Lectt. et com. SS. Mart. In 2. Vesp. com. seq.

Pro Clero Romano, ut in Calend.

- 4, Fer. 4, In 1. Noct. Incip. Lib. I. Regum.

V. BLESSED SACRAMENT (JUNE 5).

(*Eighteen Churches in 1888*).

- Jun. 5, Fer. 5. Solemnitas Corporis Christi Dupl. 1. cl. cum Oct. privileg. Pro utroq. Clero omnia ut in Calend. per totam Octavam.

VI. ST. BONIFACE (JUNE 5, TRANSFERRED TO JUNE 7 AND IN THE ROM. OFFICE TO THE 9th).

(*Seventy-one Churches in 1888*.)

- Jun. 6, Vesp. de seq. Com. Oct.

- 7, Sabb. *Rub.* S. Bonifac. Ep. M. Dupl. 1. cl. cum Oct. partial. off. Mart. et pr. loc. Lectt. 1. Noct. *A Mileto*. Com. Oct. in Laud. et Miss. in qua Gl. Cr. Præf. Nativit. In 2. Vesp. com. Oct.

Pro Clero Romano, nulla mutatio Calend. ante Vesp. 8. Jun.

- 8, Dom. infr. Oct. Corp. Chr. ut in Calend. cum com. S. Bonif. in Laud. Miss. et Vesp. post com. Oct. corp. Chr. et ita usque ad 12. Jun. inclus. quando terminatur Oct. S. Bonifacii.

Pro Clero Romano, ut in Calend. Vesp. de seq. Com. Oct. tant.

- 9, Fer. 2. *Pro Clero Romano*, S. Bonifac. Dupl. 1. cl. cum Oct. usque ad 12. Jun. inclus. off. ut 7. hujus secund. Rubr. general. Hodie com. Oct. Corp. Chr. tant. in Laud. Miss. et Vesp.

VII. ST. NORBERT (JUNE 6).

(*Two Churches in 1888*.)

- Jun. 5, In 2 Vesp. pro utroq. Clero com. seq.

- 6, Fer. 6. *Alb.* S. Norbert. Ep. C. Dupl. 1. cl. cum Oct. ut in Calend.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Oct. Per totam Oct. ab utroq. Cler. addit. com. Oct. S. Norberti in Off. et Miss. post com. SS. Sacram. et alias commem. occurrentes, except. simplice 9. Junii. In die Oct. S. Titularis de eo nihil fit ob fest. SS. Cordis Jesu.

VIII. ST. COLMAN (JUNE 7).

(*Four Churches in 1888 ; see The Pastor, III. p. 196*).

Jun. 6, Vesp. de seq. pro utroq. Clero. com. Oct. tant.

7, Sabb. *Alb.* S. Colomanni Ep. C. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Fidelis sermo* 2. et 3. Noct. de commun. 1. loc. or. *Da, quæsumus.* com. Oct. in Miss. (*Statuit*) in qua Gl. Cr. Præf. Nativ. In 2. Vesp. com. Dom. et Oct.

Pro Clero Romano, ut supra. Fest. S. August. Cantuar. ulterius figendum 9. hujus.

Pro Oct. idem observandum quod pro S. Norberti supra.

14, Sabb. *Alb.* Oct. S. Coloman. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. et 3. Noct. ex Octavar. *Datur* vel ut in fest. et reliqua ut in fest. cum Præf. commun. In 2. Vesp. com. seq. Dom. et SS. Mart.

Pro Clero Romano, ut supra.

Fest. S. Basilii figendum 15. et pro Cler. Rom. 16. unde hoc anno fest. S. Philip. ulterius transfert. in 17. et Fest. B. M. V. de Auxil. in 18. hujus.

IX. ST. COLUMBA (COLUMBKILL, JUNE 9).

(*Thirty-seven Churches in 1888.*)

June 8, Vesp. de seq. *Or. Intercessio* Com. Oct. tant.

Pro Clero Romano, idem.

9, Fer. 2. *Alb.* S. Columbæ Abb. Dupl. 1. cl. cum Oct. Off. C. non P. 1. loc. Lectt. 1. Noct. *Justus* 2. Noct. *Beati Columbæ* 3. Noct. *Grandis fiducia* Com. Oct. tant. in Laud. et Miss. (*Os Justi* pro Abbat.) in qua Gl. Cr. Præf. Nativ. In 2. Vesp. com. Oct. tant.

Pro Clero Romano, omnia ut supra.

10, Fer. 3. *Alb.* Pro utroq. Cler. ut in Calend. cum com. Oct. S. Columb. post com. S. Margar. et omis. or. *Concede.*

Similiter feriis 4, 5. Sabb. ut in Calend. cum com. S. Columb. post alias commem. sed ante com. Simpl.—fer. 6. de Titul. nihil fit.

- 15, Dom. fit com. Oct. ante com. SS. Mart. de quibus 9. Lect. et omitt. *Suff.* et *Prec.* et or. *A cunctis.* Vesp. de seq. (ut in 1. Vesp.) com. Dom. (Fest. S. Francisc. Reg. permanent. mutand. in 17).

Pro Clero Romano, ut in Calend. cum com. Oct. Vesp. a cap. de seq. com. Dom. (Fest. S. Philip. ulterius transferend. in 17. et B. M. V. Auxil. Christ. in 18. hujus).

- 16, Fer. 2. Oct. S. Columb. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Ecce enim* vel ut in fest. Reliq. ut in fest. sine com. et cum Præf. commem. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, omnia ut supra. Vesp. de seq. com. præc.

- 17, Fer. 3. S. Franc. Regis. (fixum ex heri) ut in Calend. ad 16.

Pro Clero Romano, S. Phil. Nerii ut 16. hujus.

- 18, *Pro Clero Romano*, B. M. V. sub tit. Aux. Christ. ut 17. hujus.

. X. S. MARGARET (JUNE 10).

(*Seven Churches in 1888.*)

June 9, Vesp. de seq. Com. Oct. tant.

- 10, Fer. 3. *Alb.* S. Margaritæ Regin. Vid. Dupl. 1. cl. cum Oct. Off. nec V. nec M. et pr. loc. Lectt. 1. Noct. *Mulierem fortem* Com. Oct. in Laud. et Miss. in qua Gl. Cr. Præf. Nativ. In 2. Vesp. com. seq. et Oct.

Pro Clero Romano, omnia ut supra.

Infra Oct. pro utroq. Cler. ordinat. Officium modo simili ac pro Oct. S. Colomanni. *Pro Clero Romano* omit. etiam com. Oct. in 1. Vesp. Laud. et Miss. S. Philip. Nerii.

- 16, Vesp. a cap. de seq. (ut in 1. Vesp. fest).

Pro Clero Romano, in 2. Vesp. com. seq.

- 17, Fer. 3. *Alb.* Oct. S. Margaritæ Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Ideo* vel ut in fest. Reliqua ut in fest. omiss. com. Oct. Præf. comm. In 2. Vesp. com. (off. Votiv. et) SS. Mart.

Pro Clero Romano, ut supra. Fest. B. M. V. de Auxil. Christ. ulterius transfert. in diem seq. Vesp. de seq. com. præc. et SS. Mart.

18, *Pro Clero Romano*, Fest. B. M. V. de Aux. Christ. (fuit 24. Maj.) ut in Calend. ad 17. cum 9. Lect. et com. SS. Mart. in Laud. et Miss.

XI. ST. BARNABAS (JUNE 11).

(*One Church in 1888.*)

June 10, Pro utroq. Cler. Vesp. de seq. Com. Oct. tant.

11, Fer. 4. *Rub.* S. Barnabæ Ap. Dupl. 1. cl. cum Oct. ut in Calend. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra.

Infr. Oct. usq. ad 16. incl. ordinatur Offic. modo simili ac pro Oct. S. Margar.

17, Fer. 3. De Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. (2. com. 3. pr.) vel de commun. Apost. 1. loc. Miss. ut in fest. cum Gl. 2. or. B. M. V. *Concede* 3. Eccl. vel pro Pap. Cr. et Præf. Ap. Vesp. de Oct. (ut in 1. Vesp.) com. SS. Mart.

Pro Clero Romano, de B. M. V. Aux. Christ. cum com. Oct.

18, Fer. 4. Oct. S. Barnab. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Breviar. *Fundamenta* vel ut in fest. Reliq. ut in fest. vel 3. Noct. ex Octavar. cum 9. Lect. et com. SS. Mart. Vesp. a cap. de seq. com. præc. et SS. Gerv. et Protas.

Pro Clero Romano, omnia ut supra.

XII. SACRED HEART OF JESUS (JUNE 13).

(*Two hundred and thirty-two Churches in 1888.*)

De hoc festo nihil in 1. Vesp.

June 13, Fer. 6. *Alb.* Fest. SS. Cordis Jesu Dupl. 1. cl. cum Oct. ut in Calend. In 2. Vesp. com. seq.

Pro Clero Romano, idem.

Qui passus es Cr. et Præf. Crucis per tot. Oct.

14, 15, 16, et 19. pro utroq. Cler. ut in Calend. cum com. Oct. omiss. *Suffr.* et *prec.* in Off. Dom. et omiss. com. Oct. in fest. S. Philip. Nerii.

17, Fer. 3. *Alb.* de Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ut in Octavar. vel ut in fest. Reliq. ut in fest. 2. or. B. M. V. *Concede* 3. Eccl. vel pro Pap. Vesp. de Oct. com. SS. Mart.

Pro Clero Romano, ut in Calend. cum com. Oct.

18, Fer. 4. De Oct. ut heri 9. Lect. et com. SS. Mart. in Laud. et Miss 3. or. B. M. V. Vesp. de seq. com. Oct. et SS. Gerv. et Prot.

Pro Clero Romano, omnia ut supra.

19, Pro utroq. Cler. Vesp. de Oct. (ut in 1. Vesp.) com. S. Silverii (*de hoc pro Clero Romano hoc anno fit ut simplex*).

20, Fer. 6. *Alb.* Oct. SS. Cordis Dupl. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ut in Octavar. vel ut in fest. 9. Lect. (e 2. fit. una) et com. S. Silv. in Laud. et Miss. Reliq. ut in festo. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et S. Silver.

XIII. ST. ANTHONY OF PADUA (JUNE 13, TRANSFERRED TO JUNE 17, AND FOR THE ROMAN OFFICE TO JUNE 16.)

(*Twenty-seven Churches in 1888, and probably many more under the name of St. Anthony.*)

June 16, Vesp. de seq. m. t. v. Nulla com.

17, Fer. 3. *Alb.* S. Anton. de Padua C. non P. Dupl. 1. cl. cum Oct. partial. ut in Brev. et Missal. 13. Jun. Lectt. 1. Noct. *Justus* Cr. per tot. Oct. In 2. Vesp. nul. com.

18, Fer. 4. de Oct. Lectt. 2. Noct. ut in Octavar. vel *Beati* in Brev. 9. Lect. et com. SS. Mart. in Laud. et Miss. 3. or. B. M. V. *Concede.* Vesp. de seq. com. Oct. et SS. Mart.

20, Fer. 6. de Oct. Lectt. 2. Noct. ut in Octavar. vel *Beatus vir* in Brev. 9. Lect. et com. S. Mart. in Laud. et Miss. ut 18. hujus. Vesp. de seq. com. præc.—Hic terminat. Oct. S. Anton.

Pro Clero Romano, June 15. Vesp. de seq. nul. com. Fest. S. Philip. ulterius transfert. in 17. hujus.

16, Fer. 2. S. Anton. ut supra die 17. In 2. Vesp. com. seq.

17, S. Philip. Nerii ut in Calend. ad 16. sine com. Oct.

18, De Oct. ut supra secund. Rubr. general.

20, S. Silverii ut in Calend. cum com. Oct. terminatur hic Oct. S. Antonii.

XIV. ST. BASIL (June 14).

(Five Churches in 1888).

- Jun. 13, Pro utroq. Cler. in 2. Vesp. com. seq.
 14, Sabb. *Alb* S. Basilii Ep. C. D. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Sapientiam*. Reliq. ut in Calend. In 2. Vesp. com. Dom. tant.
Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Dom.
 15, 16, et 19. pro utroq. Cler. ut in Calend. com. Cr. et com. Oct. omiss. *Suffr.* et *Prec.* in Off. Dom. et omis. com Oct. in fest. S. Philip. Nerii.
 17, Fer. 3. De Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. commun. et 3. Noct. special. vel de commun. in Brev. Reliq. ut in fest. 2. or. B. M. V. *Concede* 3. Eccl. vel. pro Pap. Vesp. de Oct. com. SS. Mart.
Pro Clero Romano, ut in Calend. cum com. Oct.
 18, Fer. 4. De Oct. ut heri. 9. Lect. et com. SS. Mart. 3. or. B. M. V. Vesp. de seq. Com. Oct. et SS. Gerv. et Prot.
Pro Clero Romano, omnia ut supra.
 20, Fer. 6. De Oct. ut 18. 9. Lect. et com. S. Silver. Vesp. de Oct. (ut in 1. Vesp. fest.).
Pro Clero Romano, ut in Calend. Cr. Com. Oct. Vesp. a cap. de seq.
 21, Sabb. *Alb*. Oct. S. Basil. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3. Noct. ex Octavar. *Sumptus* (Un. Mart. Pont.) vel ut in fest. Reliq. ut in fest. Vesp. a cap. de seq. Com. præc. et Dom.
Pro Clero Romano, idem.
 Pro utroq. Cler. fest. S. Aloys. permanent. mutatur in 22, in qua fit de eo ut in Calend. ad 21. cum Cr. et com. Dom. et non mutatur 3. v.

XV. ST. ALOYSIUS (June 21).

(Forty-five Churches in 1888, among which the pro-cathedrals of Detroit and Wichita.)

Jun. 20, Pro utroq. Cler. Vesp. de seq. nulla com.

21, Sabb. *Alb.* S. Aloysii Gonz. C. non P. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Justus.* Miss. pr. Cr. In 2. Vesp. com. Dom. tant.

Pro Clero Romano, idem.

22, Dom. Pro utroq. Cler. com. Oct. in Laud. et Miss. in qua non dic. 3. Or. Omit. *Suffr.* et *Prec.* In. 2. Vesp. com. Oct.

23, Fer. 2. de 3. die infr. Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati* 3. Noct. ut in fest. (lect. pr. in Octavar. pro Soc. Jesu) 9. Lect. de hom. et com. Vig. in Laud. et Miss. in qua. 3. or. *Concede* Cr. Evgl. Vig. in fin. Vesp. de seq. sine com.—Cras nihil de Oct.

Pro Clero Romano, omnia ut supra.

Jun. 25, 26, et 27. ut in Calend. cum com. Oct. et Cr.

27, Vesp. de seq. ut in 1. Vesp. fest Com. Oct.

Pro Clero Romano, Vesp. a cap. de seq. com. præc. et Oct.

28, Oct. S. Aloysii Dupl. Lectt. 1. Noct de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. et reliq. ut in fest. 9. Lect. de hom. Vig. com. Oct. et Vig. in Laud. et Miss. Evgl. Vig. in fin. Vesp. de seq. Com. tant.—Fest. S. Irenæi permanent. mutand. in 4. Jul. nisi ante S. Leon. II. fixum fuerit 3. Jul.

Pro Clero Romano, omnia ut supra.—Fest. S. Leonis permanent. mutand. in 7. Sept. nisi jam anteriori die fuerit fixum.

XVI. ST. JOHN THE BAPTIST (June 24).

(*One hundred and nineteen Churches in 1888, and perhaps other simply called St. John's.*)

Omnia ut in Calend. pro. utroq. Cler. nisi quod dicit. Credo per totam Octavam.

XVII. ST. WILLIAM (June 25).

(*Three Churches reported in 1888 as dedicated to St. William.*)

Jun. 24, In. 2. Vesp. com. seq.

Pro Clero Romano, idem. Fest. S. Gallican. permanent. mutand. in 27.

25, Fer. 4. *Alb.* S. Gulielm. Abb. C. non P. Dupl. 1. cl. cum

Oct. Lectt. 1. Noct. *Beatus vir*. Nulla com. Cr. per tot. Oct.
In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra.

Per tot. Oct. ut in Calend. (cum mutatione indicata pro Clero Rom.) cum com. Oct. in utrisq. Vesp. et Laud. except Jun. 29.

De die Octava. 2. Julii fit ut simplex. Com. in utrisq. Vesp. et Laud. sine 9. Lect.

XVIII. SS. PETER AND PAUL (June 29).

(*Ninety-six Churches in 1888, among them the cathedrals of Philadelphia, Alton, Marquette and Providence.*)

Omnia ut in Calend. pro utroq. Clero per totam Octavam.

XIX. ST. PETER (June 29).

(*One hundred and ninety Churches in 1888, among which the cathedrals of Baltimore, Cincinnati, Belleville, Richmond, Scranton, and the pro-cathedral of Wilmington.*)

Officium et Missa dicuntur sine mutatione per tot. Octav.

XX. ST. PAUL (June 30).

(*Ninety-four Churches in 1888, among which the cathedrals of St. Paul and Pittsburg.*)

Jun. 29, Pro utroq. Cler. Vesp. de seq. com. S. Petr. tant.

30, Fer. 2. *Rub.* S. Pauli. Ap. Dupl. 1. cl. cum Oct. ut in Brev. et Miss. sine com. S. Joan. (ut in 2. Vesp.)

Pro Clero Romano, omnia ut supra.

Infr. Oct. Jul. 1. 3. (4. pro Clero Rom.) 5. ut in Calend. cum com. Oct. et S. Petri. (ut 30. Junii) in Vesp. Laud. et Miss.

Jul. 2, Fer. 4. omit. com. Oct.

4, Fer. 6. De Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. de comm. Ap. vel ut in fest. 3. Noct. et alia ut in fest. com. S. Petr. in Laud. et Miss. 3. or. *Concede.*

5, Sabb. Vesp. de seq. Com. diei. Oct. SS. Ap. (de qua fit ut simplex) et Dom.

6, Dom. ut in Calend. cum com. Oct. SS. Ap. In 2. Vesp. com. Oct. (ut in 1. Vesp.) S. Petr. et Dom.

Pro Clero Romano, omnia ut supra.—Fest. S. Bened. XI. permanent. mutand. in 7. Sept. nisi antè fuerit fixum.

7, Fer. 2. Oct. S. Pauli. Ap. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex. Octavar. de comm. Ap. vel. ut in fest. 3. Noct. et cætera ut in fest. cum com. S. Petr. in Laud. et Miss. In 2. Vesp. com. S. Petr. et seq.

Pro Clero Romano, ut supra. Vesp. a cap. de seq. com. præc. et S. Petri.

Other Titulars occur this month that have but one church dedicated to them in the United States, and whose Office and Octave, therefore, we leave to be made out according to the general rules given in the January number. They are St. Clotildis (vidua), June 3d; St. Francis Regis (Conf. non Pont.), June 16th; St. Juliana de Falconeriis (virgo, non martyr), June 19th; SS. Gervasius and Protasius (martyres), June 19th; SS. John and Paul (martyres), June 26th; S. Irenæus (Conf. Pontif.), June 28th, and perhaps one or two more.

H. GABRIELS.

CONFERENCE.

May the Missa de Requie be celebrated "pro vivis?"

Dubium: 1. An liceat sacerdotibus uti paramentis nigris et celebrare missam de Requie, ut satisfaciant obligationi quam susceperunt celebrandi secundum intentionem dantis eleemosynam, quando prorsus ignorant, quænam sit illius intentio, pro defunctis necne?

2. An liceat sacerdotibus uti paramentis nigris et celebrare

missam de Requie, uti satisfaciant obligationi, quam susceperunt celebrandi pro vivis?

S. R. C. resp.: Ad 1, *Affirmative*.

Ad 2, *Affirmative* quando non diverse præscripserit qui dedit eleemosynam. (S. C. de Prop. F. 13 Oct. 1856.)

Die 29 Nov. 1856.

C. Ep. Alb. Card. Patrizi.

De Herdt, referring to the above answers of the Propaganda, limits their application in so far as they require a sufficient cause to excuse the celebrant from saying the Missa ordinaria rather than that for the dead whenever the intention has not been specified or is expressly for the living. "Hæc tamen *per se non conveniunt* nisi sufficiens causa excuset, v. gr., si sola paramenta nigra in sacristia offerantur" (Praxis, vol. I., n. 67).—His meaning is plain. The missa de festo or feria is the appropriate expression of the vota vivorum, whereas the missa de Requie is primarily intended for the dead. To celebrate the latter in place of the former, although licit, is nevertheless a perversion of the natural order, for which there should be some reason. *Aliter non convenit, quamvis licet.*

The words "I, N. N., take thee for my lawful wife," etc., in the Ritus celebrandi Matrimonii Sacramentum.

Qu. Is it allowable to omit the words, "I, N. N. take thee for my lawful husband (wife)," etc., occurring in the celebration of the Sacrament of Matrimony? They are found in some Rituals and omitted in others.

Resp. It could hardly be said that the omission of the words referred to is *allowable* in the sense which would make their use or non-use optional with *priests in the United States*.

The authentic Roman Ritual does not, it is true, contain them, but it expressly states that if any provinces have other

laudable customs in the celebration of the Sacrament of Matrimony, these are to be retained. “Cæterum, si quæ provinciæ aliis, ultra prædictas, laudabilibus consuetudinibus et cæremoniis in celebrando Matrimonii Sacramento utuntur, eas Sancta Tridentina Synodus optat retineri.” (Rit. Rom. Tit. VII. cap. 2.) In the various editions of the Roman Ritual issued under the auspices of the Second and Third Plenary Councils of Baltimore, and intended for the special use of the clergy in the United States, the words: “I, N. N., take thee for my lawful wife (husband),” etc., were introduced. They are taken from an old English Ritual, and were no doubt used before the time of the Council of Trent. The form, although not contained in the body of the Roman Ritual, will be found in an Appendix printed “Pro Provinciis Americæ Septentrionalis Fœderatæ.”

If it should happen that, in using a Roman Ritual not containing the form, the celebrant of the marriage could not remember them, there would certainly be no great harm in the omission, provided the mutual consent of the parties is clearly expressed. Aside of the fact that the above form is especially approved for the United States, there are other reasons why it should be retained. The words are in themselves a very clear and forcible expression of the solemn contract entered into by the parties about to be married, and it fulfils at least to some extent the obligation every pastor is under “ut etiam lingua vernacula sacramentorum vim, usum, ritum populo exponat.” (Conc. Plen. Balt. III., Tit. VII., n. 221.) There are cases in regard to the Sacrament of marriage where a priest can hardly do much more to fulfil these obligations than is implied in the solemn pronouncement of this mutual consent “to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part.” It is an easy matter to insert these words into any Ritual which may not contain them either in the body or in the Appendix, where they are generally found.

Confraternity of the M. H. Rosary.

In an article on the Indulgences of the Bridgetine Rosary, vol. II., pag. 356, it was stated that the Confraternities of the M. H. Rosary erected by our bishops in virtue of Faculty C. n. 9, and about whose valid erection there existed some doubt, had been declared as "Sanatæ" by Leo XIII up to 17 July, 1887. The fact is, however, that the *sanatio* of 17 July, 1887, applies only to the Confraternities of the Holy Trinity, Seven Dolors, and Our Lady of Mt. Carmel, where these Confraternities had been erected without previous application to the generals of the respective religious orders, simply in virtue of the apostolic faculties granted to our bishops. The Confraternities of the M. H. Rosary have received no general *sanatio* since 11 April, 1864. Cf. *American Eccl. Review*, vol I., pag. 465.

J. P.

Congregational Singing.

In view of the marked favor into which Congregational Singing is growing, I am anxious to elicit some reliable information as to the best way of carrying it out. Would you oblige me by answering the following questions?

Qu. I. Should the Congregation be encouraged to sing the Responses to the priest at High Mass? And if so, should they stand or kneel in doing so? In some of our Colleges (lay) the students outside the sanctuary conform to the practice of those *in choro*, that is, they stand at the Introit—the Oration—the Preface—after the elevation, answering in common all the Responses. They wear no surplices or soutanes, nor do they give or receive the *pax*, etc. Is there anything objectionable in the practice just mentioned?

In this connection let me also ask the origin of the wide difference now prevalent in the manner of assisting at Mass by those outside and inside the sanctuary. For example: During the singing of the *Oration* and *Preface* those inside the sanctuary, whether they be clergy or lay-men, stand, whilst those outside the sanctuary kneel.

Resp. Yes, the people should be by all means encouraged to respond in unison *both at High Mass and Vespers.*

As to the attitude of the faithful during divine service, there are no rules laid down except such as propriety, devotion, and custom growing out of these may have introduced. With the exception of the standing of the entire congregation whilst the Gospel (first and last) is recited,¹ of which special mention is made in the canons of councils after that of Trent, there are no general Rubrics intended for those outside the sanctuary. In the early Church a large part of the faithful remained standing during Mass, except at the elevation. Hence they were commonly called *Stantes*. Afterwards they knelt during the whole time. "Synodi . . . illud passim mandant, Missæ ita fideles debere interesse, *ut in omni ejus parte genibus flexis sint, nisi cum Evangelium pronunciat, etc.*"² The emperor Henry is credited with having caused the custom of rising at the Symbolum or Creed to become universal in the Church. But the rising of the congregation during certain solemn portions of the Liturgy was no doubt introduced as a common and open expression of their uniting in the sentiment set forth, and as a mark of respect. Hence it is plain that whatever custom has sanctioned in the matter, unless it be against decorum, may be retained, in which case local uniformity would, of course, be most desirable.

In this connection Father Alfred Young, whom we consulted on the subject, writes to us: "I believe it to be the "order" observed in Europe as in many churches here, for the people to *stand* during *Orations* and *Preface* at High Mass. I am not aware of any ecclesiastical Rubric directing the behavior of the people."

Qu. II. Should the entire congregation be encouraged to join in the singing of the *Tantum Ergo* and other liturgical chants at the Benediction of the M. B. Sacrament? If so, should they kneel, or stand, as select "Choirs" generally do?

¹ Vide Cerem. Episc. Catalani vol. I., 558, V.

² Loc. cit.

Resp. The people should join in the singing of the *Tantum Ergo*, etc. They should do so *kneceling*, except for the singing of the *Te Deum*. "The standing by our common 'choir-singers' during exposition of the Bl. Sacrament, I regard" says Father Young, "as an intolerable offence."

Qu. III. If the *leader* is to stand upon a platform, facing the congregation, as Father Alfred Young suggests in his book,¹ is it proper that this be done when the Bl. Sacrament is actually exposed for adoration, in which case the *leader* should, of course, have to turn his back completely towards the latter, and thus draw the attention of the faithful upon himself?

Resp. To this Father Young says: "I would not put the *leader* in the centre of the church before the altar at all, *but on one side*. He should kneel, of course, towards the altar when all kneel. His 'leading' in such case would be about the same as that of a good chanter 'in choro.'

Qu. IV. May English hymns be sung at the Offertory, Elevation, or Communion of Low or High Mass? If so, when should they begin and end?

Resp. English hymns may be sung at any time during Low Mass.

They are not permitted during High Mass, which is to be understood also of the *Missa Cantata de Requie*. We quote once more from Father Young's letter: "I cannot quote authorities, but am under the impression that an English or other vernacular hymn has been permitted in some dioceses in England, Germany, and Spain, provided the Offertory of the day is first of all chanted. What we do in our church is undoubtedly permitted, viz., the singing of an English hymn as a Processional, before, and another as Recessional, after High Mass and Vespers. Also sometimes a hymn after Vespers, before Benediction, while the candles are being lighted for the latter function."

We may add that it is allowed to sing a hymn in the Vernacular before the Sermon at High Mass.

¹ Vide "Catholic Hymnal."

The "Communicants" In Requiem Masses.

Qu. Is it obligatory during the Octave of Christmas to say the "Communicantes" of the Nativity in *missa pro defuncto*, corpore præsente?

Resp. The "Communicantes" in Requiem Masses is *always* taken from the common, i. e., that which is found in the ordinary *Canon Missæ*. There are various decrees of the S. Congr. Rit. to this effect.¹ If a *Votive* Mass be celebrated within an Octave having a proper Preface and *Communicantes*, the *Preface* is that of the *Votive Mass* proper, but the *Communicantes* is that of the *Octave*.²

Administering The Sacraments To The Blind And Deaf.

The following experiences in the manner of administering the sacraments to a deaf and blind person, which we find in the Linzer Quartalschrift, I. and III. of last year, are suggestive.

A chaplain, after making repeated futile efforts to get himself understood by the deaf and blind subject, finally succeeded by putting on the stole and leading the hands of the blind man along it, so that he might feel it hanging from the priest's shoulders. The material and form of the stole of course helped the recognition. Thoughts of Communion being natural after confession, he chose this time to suggest it to the man, and by pressing his thumb on the latter's tongue and under lip, succeeded.

There is another and much easier method. The confessor takes hold of a finger of the penitent's right hand, and with it traces on the palm of his (the penitent's) other hand the letters of the word "confession." This the penitent will readily understand, and to make sure will most likely repeat it for the confessor. The same method is observed in giving the penance, and in preparing for Holy Communion.

¹ Vd. Decr. auth., n. 1361, 1509.

² Decr. auth., n. 2223.

The latter method, when it can be used, commends itself as being speedier and more satisfactory. We have tried it ourselves, and find that the ordinary penitent has no difficulty in comprehending. In cases of illiteracy the first method is, of course, the only proper one to use.

LIBRARY TABLE.

NOUVELLE REVUE THÉOLOGIQUE. Tournai. Tome XXII., No. 1.

The number opens with the Encyclical “*Sapientiæ Christianæ*,” of which, by the way, we have not seen a clearer or more forcible exposition in English than that given by the Rt. Rev. Bishop Keane, Rector of the University, in the current number of the *American Catholic Quarterly Review*, and which it would do incalculable good to have republished for general circulation, so as to correct the wrong-headedness of those who pretend to have found in the Encyclical a treasonable attitude of the Sovereign Pontiff towards our republic.—An important document, and of practical bearing, is that which treats “*De privilegio in favorem fidei concessio*.” It answers a number of questions relative to the binding force of matrimony contracted between infidels, one of whom is afterwards baptized. We call it an important document, because the subject matter is one which demands continual application in these times, although otherwise the answers of the S. Office contain nothing new. The subject has been fully treated before by Benedict XIV., and may be gathered from his work “*De Synodo Diœcesana*” and several of his constitutions, besides the various decrees which have emanated from the Sacred Congregations at different times.—Another document of interest is a letter of Cardinal Monaco to the Archbishop of Cambrai relative to the subject of craniotomy. The answer is substantially the same as that given to the Archbishop of Lyons in 1884, namely: *In scholis Catholicis tuto doceri non posse licitam esse operationem chirurgicam quam craniotomiam* appellant.

LE PROPAGATEUR. Montreal. No. 1-5.

The new departure of the *Propagateur* as a fortnightly magazine for the clergy and laity deserves the most hearty recognition. Henceforth it will serve not only as a medium of bibliography, but give such original

reading matter as tends to develop a healthy catholic spirit. Mr. De-rome is a publisher who, like few others of our day, understands the high prerogatives of his calling and acts them out with admirable consistency. The very low figure of the subscription shows plainly that it is not simply a money-making concern, although we have no doubt it will in the end amply repay the highminded efforts of its managers.

EPHEMERIDES LITURGICÆ. Roma. IV., n. 4.

The exposition of the Rubrics of the Roman Breviary by Doctor Piacenza is continued.—The Liturgical Academy discusses a question concerning the use of wine in the Holy Sacrifice on the lines laid down by theologians generally.—“*Ex Suffragiis cl. Aloisii Gardellini*” we have the query: *Si Vigilia diei natalis Christi in diem dominicum incidat, dicine debet in Sacro agendo Præfatio de Trinitate an de Communi?* The reason for proposing the question is that the calendar of the Basilica Liberiana prescribes the Preface *de Communi* for this occasion. Gardellini maintains, and with good reason, that this is wrong, and that the proper Preface for this Vigil is that *de Trinitate*.—Among the *Dubia Liturgica* we notice an answer contrary to a given decision of the S. R. C., and resting upon the “*Consuetudo Romæ quoque vigens,*” according to which it is allowable to wear the stole under the pluviale in Solemn Vespers whenever Benediction of the Bl. Sacrament follows immediately.

ST. THOMASBLÆTTER. Regensburg. II., Heft 11-13.

Few men are doing as solid work in making the teaching of the Angelic Doctor popular as Dr. Ceslaus Maria Schneider. It is difficult to understand how he can keep up this constant flow of brain work and bring it to paper. The articles on Original State of Man, Free Will, and a lucid commentary of Psalm IX., are continued and of equal interest to students. Number 12 contains a scholarly paper on the fall of the first man according to the cuneiform inscriptions. Beside these papers, there are some articles on subjects of the times: the Jubilee of St. Gregory the Great; a dogmatic ascetical exposition of the changes in the orations of Passiontide.

LE CANONISTE CONTEMPORAIN. Paris. Livr. 147-148.

With the first of these two numbers the “*Canoniste*” presents itself as the official organ of the Academy of St. Raymond of Pennafort, founded in Paris for the purpose of promoting the study and practice of canon law. Those who understand the past history of the Church in France,

and the wounds it has received alternately from Gallicanism and Jansenism, will thoroughly sympathize with the movement and rejoice in this pronounced attitude of the ancient daughter of the Holy See. Besides the statutes and transactions of the Academy, there is an interesting study "Sur les communautés de femmes à vœux simples," to be continued. The Abbé Boudinhon brings the second and third papers on "Des confréries," treating of their erection. Further we have: "Des Testaments des prêtres," a significant letter of the Bishop of Ermeland to his clergy.

DER KATHOLISCHE SEELSORGER. Paderborn. II., Heft 3.

PASTOR BONUS. II., Heft 2.

It is difficult to say which of these two excellent periodicals for the German clergy carries the palm. They cover the same field in discussing practical theological questions. The programme is nearly alike in both; nevertheless, the reading of one would hardly induce us to dispense with the other. The paper "Das Leben in der Natur und das Christliche Leben" by Prof. Dr. Otten, and a practical paper on the "Sacristei-Inventar" strike us particularly in the current "Seelsorger." P. Scheller's article on the liberty of the Church is the leading one in the "Pastor Bonus."

KATHOLISCHE ZEITSCHRIFT FUER ERZIEHUNG UND UNTERRICHT. XXXIX., Heft 3.

The most interesting portion of this pedagogical monthly is to be found in its correspondence column, to which teachers from all parts contribute their observations and useful experiences in the matter of training the young. The many practical questions thus raised and cleared up are a great help to beginners in the art of educating. On looking over this number, we could not prevent the wish that some competent person among us would start a magazine for Catholic teachers, similar in plan to the above; for, whilst many of the foreign periodicals are admirable in their own sphere, they have their national peculiarities. This, whilst it is of course a necessity of their condition, renders them less acceptable to foreigners. In any case, since the school-question is occupying all minds just now, a journal of this kind in English would not only meet a real need, but probably be appreciated by a sufficient number of supporters among the clergy and their teachers.

DER KATHOLIK. Mayence. 1890. April.

There is never any flagging in the high tone or want of thoroughly

scientific workmanship of this stately Review, which for seventy years has ably defended the Catholic faith in the land of orthodox Protestantism. Lately it made some of its readers anxious by an article from the pen of the well-known scholar Dr. Kellner, who maintained that St. Peter's episcopal residence at Antioch is a mere pious tradition, unworthy to be credited by the critical historian. The "Linzer Quartal Schrift" afterwards brought a similar article from the same source, which added to the puzzle as to what was the belief among the German ecclesiastical historians on the subject, since this supposition is contradicted by the fact that the Church celebrates from of old the feast of the Cathedra S. Petri Antiochiæ. A paper in the present number of the "Katholik" completely rights this matter, and shows with much erudition and logic of facts that St. Peter was unquestionably Bishop of Antioch for a considerable time, in all likelihood from the year 35 until 42 after Christ, that is, for the space of seven years. The masterly series of papers called "Thoughts concerning the Unity of Ecclesiastical Discipline," is being continued in a fourth paper. An exhaustive treatise on the subject of Easter leads the number.

BOOK REVIEW.

D. THOMÆ AQUINATIS DOCTORIS ANGELICI ET SCHOLARUM CATHOLICARUM PATRONI MONITA ET PRECES.
 Jam tertio edidit R. P. Fr. Thomas Esser : Ord. Præd.—Paderbornæ :
 Typis et sumpt. Ferdinandi Schœningh. 1890.

A young student once asked of St. Thomas to tell him how he should proceed in order to acquire knowledge. The Angelic Doctor answered the question in a simple but beautiful letter, which contains a number of precepts. These are briefly explained in the above little volume, by Paul Nazarius, one of the ablest commentators on St. Thomas in the sixteenth century. They plainly show that purity of heart and perfect control of the passions are of even greater importance in the acquisition of true knowledge than didactic methods. Speak little. Keep to thy cell. Be not inquisitive for worldly news. Seek and commit to memory whatever is good, no matter who says or writes it. Try to understand what you read. These are some of the sixteen rules, which are here given by one who tested their worth. The book is a little treasure, and

a useful "Vademecum" for every student. It contains beside a short life in hexameter also a good portrait of the Saint.

THE TWELVE VIRTUES OF A GOOD TEACHER; for mothers, instructors, and all charged with the education of girls. By Rev. H. Pottier, S. J. Transl. from the twelfth French edition, by a Sister of Mercy.—New York, Cinc., Chicago: Benziger Bros. 1890.

A useful little book, containing many valuable hints for teachers and parents.

MANUALE DEVOTIONIS QUADRAGINTA HORARUM ad commoditatem cleri congestum cura Jos. Wuest, C. SS. R.

Many priests will be glad to know of the existence of this manual, which gives in small compass, and in well-arranged order, all that is necessary to know in regard to the Forty Hours' Devotion. It was a happy thought, too, to prefix to the order of exercises a simple and brief explanation in English of the things to be prepared, and some useful instructions for the sacristan and the acolytes.

DER APOSTEL VON OHIO. Ein Lebensbild des hochw. Edward Dominik Fenwick, aus dem Dominikanerorden, ersten Bischofs von Cincinnati, Ohio. Von Bonaventura Hammer, O. S. F. Friburg Brisg.: Herder. 1890. St. Louis, Mo.

Few of us can form an adequate idea of the difficulties sustained by the missionaries who acted as the pioneers of religion, and, we might say, also of civilization, in regions where to day we encounter crowded cities and all those aids of travel and colonization which quickly progressive civilization has multiplied, and by which the work of the modern missionary is rendered comparatively easy. A hundred years ago our priests were for the most part obliged to live alone, to spend their days and often nights in journeying on horse-back through dense forests and unknown regions, beset with a thousand dangers. The Catholics lived scattered at great distances from each other. We have instances, as in the case of that magnificent model of a pastor, Father Nerinckx, where to serve a sick-call they kept on riding for more than twenty hours without food or interruption for rest. Some of them actually died on horseback, like the self-sacrificing and zealous Father Salmon, whom the narrow bigotry of the non-Catholic settlers allowed to lie by the roadside unaided for thirty odd hours. Yet these men, who amid constant dangers held their souls continually in their hands, were almost without exception men of high intellectual attainments. Most of them had been educated and in some cases held posts of professors in the best seminaries of

Belgium, France, and Germany. Their intellectual superiority was felt by Protestants everywhere, and largely helped to bring about tolerable conditions for Catholics, who were hated wherever Puritan prejudice had obtained a foothold. Possibly less refined natures and narrower minds would have shrunk from sacrifices such as were demanded of these missionaries by their very position. Bishop Fenwick was one of the men of this stamp, and we welcome this popular history of the noble priest by Father Hammer. We trust some competent person can be induced to translate the book into English; for, although the scattered material of this biography may be found in the excellent contributions to the history of the Catholic Church in the United States, as we have them from the pens of the late Archbishop Spalding, Dr. Gilmary Shea, Mr. Webb, Bishop Maes, Dr. Clarke, and others, sources of which Fr. Hammer wisely and judiciously availed himself, nevertheless a separate "Life" would not only be a more just tribute to Cincinnati's first bishop, but its edifying details would reach many to whom they are at present unknown. It would likewise be a fresh incentive to many whose lives, although perhaps less laborious than those of the early missionaries, are yet replete with other difficulties, taxing alike the highest courage and the most tireless energy.

PHILOSOPHIA LACENSIS sive series Institutionum Philos. Scholasticæ edita a presbyteris Soc. Jesu in Collegio quondam B. Mariæ ad Lacum disciplinas philosophicas professis: **INSTITUTIONES LOGICALES** secundum principia S. Thomæ Aq., ad usum scholasticum accommodavit **TILMANUS PESCH**, S. J. Pars II. Logica Major. Vol. 2 continens **LOGICAM REALEM ET CONCLUSIONEM POLEMICAM**. Friburgi Brisgoviciæ—(St. Louis, Mo.) Herder. 1890. pp. xvi., 555.

With this volume Fr. Pesch completes his *Institutiones Logicales*. The two preceding volumes, or rather the *Prima Pars* and the *Prima Secundæ*—for the present is the *Secunda Secundæ*—which were noticed in the preceding numbers of this Review, give the Introduction to Logic, the outlines of Dialectics, and a detailed, critical examination of Material and Formal Logic. The volume before us deals with *Real Logic*—i. e., with the real objective contents of the concepts, whose forms, criteria, and validity were discussed in Dialectics and Critics. The Aristotelian *Categories* form the chief subject of the book, but they are preceded by a disputation on the *Transcendentals*, and followed by another on the *Post-*

prædicamenta. In other words, an analysis of the concept of *Being in se* (Disp. I.), of *Being in the Categories* (Disp. II.), of Beings in their primary relations (Disp. III.), constitutes the matter of the volume. Following mainly the lines traced by Suarez, the author shows the unity of the immediate concept of Being, its relation to its inferiors (pp. 3-26); the analogy and negation of Being (pp. 26-44); whilst the *umbra entis*—ens rationis—is held long enough to note its nature and phases (pp. 44-50.) Though Suarez has here evidently suggested the mould. Aristotle, S. Thomas, Alamannus, and Maurus have contributed largely to fill up and perfect the author's thought. In the second section (pp. 50-66) on the logical principles based on the notion of entity, the time-honored priority of the principle of contradiction is vindicated, and the bearing of the scholastic teaching regarding first principles on the errors of Kant, Fichte, Hegel, etc., noted. Of far-reaching importance is the next section, *De principiis unde res sunt* (pp. 66-132), treating as it does *de actu et potentia*; *de essentia et existentia*; *de natura et singularitate*; *de existentia et possibilitate*; *de conceptu "fieri,"* etc. The author's philosophical temper is aptly shown in his handling of the delicate controversy concerning the distinction between *essence* and *existence* in created beings. The arguments for both schools are fully and fairly stated, and the *rationes contra* annexed to each. Fr. Pesch then passes judgment thus: "His in utramque partem disputatis, hæc quæstio altior nobis esse videtur, quam quæ hoc loco cum certitudine solvi possit. Ex una parte certum est, sententiam quæ distinctionem realem statuit, ab omni absurditatis specie defendi posse. Itaque videndum est, 1° sitne possibilis ejusmodi distinctio in una re inter duas formalitates essentialiter connexas; 2° num reperiat ratio, ob quam ejusmodi distinctio necessario admittenda sit. Sed his de rebus videant metaphysici" (p. 83). On the no less obscure question regarding the principle of individuation the author follows mainly the teaching of Suarez. After stating the different opinions, he thus sums up his own: "Dico 1°: Principium individuationis in omnibus rebus naturalibus quod effectivum sit sive inductivum, est materia signata." This he shows to be the case in individuation as opposed both to *universality* and to *multiplication*. Opposite illustrations of individuation in the latter sense he finds in the various modes of organic generation, (fissiparous, germiniparous, sporiparous, seminal) in each mode the individual unity of the new organism being radically due to the *materia*

signata quantitate. Dico 2^o: *Principium individuationis. . . manifestativum*, iterum est materia signata. Dico 3^o: Minus recte sentiunt, qui dicunt, materiam signatam esse etiam principium individuationis *formale*. Dico 4^o: Principium individuationis—*formale* est tota rei entitas, quatenus est numero diversa ab alia et a nobis concipitur ut differentia numerica. Dico 5^o: Si agitur de rebus naturalibus, in ipso principio individuationis formali partes potiores ascribendæ sunt sub uno respectu *formæ*, sub alio *materiæ*. The subject of possibility in *se et in origine* is treated after the usual manner of the schools, but the concept of “fieri” receives more than the ordinary attention, its fuller explanation having warrant in its being denied by the German idealists, as well as by those who assert the intrinsic repugnance of creation. Section 4 (132–211) investigates the primary attributes of Being, Unity, Truth, etc., the Disputation ending with Sect. 5 (pp. 216–224), on the perfections of Being, Infinity, Necessity, etc.

The second and central Disputation discusses Being as divided into the categories. The latter are first considered *generatim*. Against Kant it is shown that their principle is Being, taken not in its copulative sense, nor as Hegel puts it as *ens essentialis*, but as *ens actuale*: *Nos igitur Esse Existentiæ esse categoriarum principium dicimus. Quod ens perfectius est ente essentiali significante, quia et Esse essentialis et Esse actuale complectens significat essentialis, quæ propter existentiam completa est* (p. 228). Interesting and thorough in this section is the defense of the Aristotelian categories (p. 238). The objective validity of the concept of substance receives the ample treatment demanded in these times, when it is so generally looked upon as a *figmentum mentis*. The arguments based on the concept itself of substance and accident, and of nature, on experience, and consciousness are not new, but they are fully and strongly stated (pp. 250–266). Next in importance, especially in its bearing on Catholic dogma, is the Thesis on the *real distinction* between substance and accident: “Nulla ratione reprehendendi sunt illi qui docent in rebus creatis præter substantiam reperiri accidentia a substantiis realiter distincta” (pp. 278–291). The arguments here are likewise ample and cogent. Quantity and quality (Sect. 3, pp. 291–324) are rather briefly treated. The author, however, has discussed them thoroughly in his *Philosophia Naturalis*. The category of relation receives adequate attention (pp. 324–344). The rest of the predicaments are dismissed in the summary way their logical value permits.

The third and last Disputation (pp. 364-396) deals *de habitudine entium*, i. e., with the *post-prædicaments*—opposition, priority, simultaneity, motion, and *modus habendi*. Of these five, priority, being by far the most important, merits a special section, the main propositions of which establish the objectivity of the notion of causality, the analytical character of its principle, and the validity of Aristotle's four-fold general division of causes.

The volume closes with an elaborate appendix (pp. 394-534) on recent false methods of philosophy—from Bacon to Mill.

Fr. Pesch's triple division of Logic signalizes the leading feature and merit of his work, its combining of the old Logic with whatever is good in the new. Logic *formal* and *real* were built up and perfected by Aristotle and the Schoolmen, the latter preferring to designate those divisions by the terms *minor* and *major*. Logic *material* or *Critics* is of course a modern growth. These productions of ancient, medieval, and modern thought are exhibited in their completeness of form and wealth of detail. To the work as a whole we have no hesitation in applying with slight modification the merited praise accorded by Cardinal Gonzalez to the great, but unfortunately unfinished monument reared by Sanseverino—the *Philosophia Christiana: Insigne sane opus, in quo ingenii profunditas, iudicii acumen, doctrinæ veritas, de palma contendere videntur; ast super omnia hæc, eruditio... vasta et solida cunctos quippe [fere] scriptores [Logicæ] sive veteres, sive recentiores complectitur.*" Phil. Elem., Vol. III., p. 397).

Exception might be taken to the author's unusual development of *Real Logic*, as entrenching overmuch on the domain of metaphysics. Indeed, to banish Ontology seems to be Fr. Pesch's declared purpose. "Quodsi in hoc ultimo logicæ majoris libro dixerimus, quæ ad rite constituendos et dijudicandos conceptus rerum satis sint, jam ii, qui post absolutam logicam ad studium philosophiæ realis accedunt, animum omnibus notitiis ontologicis satis imbutum habebunt, quæ ad studium hoc fructuosius et facilius instituendum desiderari possunt. Neque illa relinquetur ratio retinendi in philosophia reali tanquam primam partem illam, quam "ontologiam" dicunt, quam in philosophiam introduxerunt Cartesiani atque Leibnitziani propter falsam suam de cognitione humana theoriam" (Vol. I., p. 9). This doing away with Ontology by dividing up its subjectmatter between *Real Logic* and *Natural Philosophy* certainly contributes to the completing of

these latter branches, and is moreover perfectly justified on other grounds. We prefer however, for reasons we cannot develop here, to retain the *Science of Being* in the *specially marked fundamental* place it *now* holds in the edifice of philosophy.

There is one striking feature of all the author's books, which merits praise, for it isn't always found in kindred works, viz., their material make up. Their clear-cut divisions, well-marked headings, neat and varied letter press,—these typographical perfections aid very much the study of matter in itself by no means light.

THE DEVELOPMENT OF OLD ENGLISH THOUGHT. By Brother Azarias of the Brothers of the Christian Schools. Third Edition, New York: D. Appleton & Co. 1890.

Nearly half a century ago the learned philologist Curtius (George) constructed a system according to which the development of language was based upon what he terms, "the physiologic value of sounds." The theory is interesting and has since found defenders even more learned than its author, but, unfortunately, it admits only of a limited test. Nevertheless, supposing it could be sustained by a general ethnological argument, the benefit to be derived from the proof that the phonetic construction of a language is altogether dependent on the instincts of a nation, is, after all, of very little value in pointing to future development of either language or people. Not so when the study of language is made to measure the thought it contains or expresses, or when through it the intellectual development of a race or races is arrayed before us in orderly projection. In this case, we have in the history of a language and its literature an accurate index to a nation's life, and within certain limits to its future. However, literature is, Brother Azarias remarks in his book, "not all a people's thought," and for that reason we should in the order of acquiring a knowledge of one and the other begin by studying a nation's life in order to obtain a true history of its literature, which would in turn serve as a faithful mirror of a people's thought, character, and activity, in which the student of letters could quickly and safely learn the rare art of correct criticism. A work of art may be a trustworthy witness to the thought and feeling of the age that produced it, but we can only appreciate and learn from it in proportion as we are conversant with the habits of thought and feeling of those whose enthusiasm created it, and whose admiration it awakened.

This is the drift of Azarias' book. He tells and leads us to understand

the history of English literature down to the Norman Conquest, by describing the thought and character of the people who produced it, with all the various coloring and shading added by Keltic, Roman, Danish, and Norman influence, to which Christianity gave a harmonizing tone. The book is in its third edition, and hence not new; yet we gladly seize this opportunity of reviewing it, for to do so is a pleasure. The reading is terse and pithy. There is so much knowledge condensed in a small compass, yet without any gaps in the connection of thought or the succession of facts necessary to obtain a complete survey of the subject. One cannot go through any considerable portion of the book without obtaining the conviction that the writer is a master in the science—if not also in the art of teaching. And the didactic features of the matter blend well with those of the critic, whilst the whole is put forth with the easy grace belonging to an accustomed writer, so that you do not easily miss any of his thoughtful observations. The remarks on Gregory the Great might teach those who are in the habit of passing rash and loose criticisms upon the old faith and methods a lesson. Gregory was not only a powerful factor in moulding and shaping the rude national masses of the old world by his administrative tact and wise disciplinary measures, of which the princes of Europe eagerly availed themselves to promote Christian civilization, but he was an intellectual power as well. His books became the rule and standard of thought among clergy and people. We are told that his “Dialogues” contributed materially to the conversion of the Lombards (p. 83.), and it is this which is often cast up against the great Pontiff, as if he consciously promoted superstition. We read this book to-day and ask ourselves: Could Gregory, with his power of penetration, his broad view, and practical good sense, have believed the wonderful stories about the approach of the end of the world, and others as we find them written in his books? We are assured that he did believe them. “Love of the marvellous was the taste of the age,” and “though above his times in many respects, he was, in the prevalent notions of the day, a child of his age.” This is precisely what we should expect. No man can act powerfully upon his time and generation unless he be at once above it in aspiration, and with it in his sympathies, in his view of facts. We have had martyrs to a great and noble cause in every age, but they failed, because they were too much ahead of their generation. Posterity could only admire them, without being able to record any service which they did to their fellows. Gregory

succeeded in most of the great things he attempted, and we, who still feed on the fruits of the tree he planted on the old Keltic soil of Britain, may not forget that the development of English thought and the English tongue under the influence of Christianity is due to no man more than him, who loved the beautiful faces of the Angles, because he saw in them the reflection of immortal spirits, that made him liken them to angels.

TWENTY SECOND ANNUAL REPORT OF THE N. Y. CATHOLIC PROTECTORY to the Legislature of the State and the Common Council of New York.—West Chester : Press of the N. Y. Cath. Protectory. 1890.

Those who have at heart the social reform of the masses might very profitably study this Report. It does not give theories on the subject, but presents some tangible facts, which are at the same time a very clear and forcible demonstration of how far reaching in its effects is the system for training youth which has been devised and put into operation by the Venerable De La Salle. We have here some fifteen hundred boys who are trained under the care of the Brothers of the Christian Schools in the various branches of Printing, Electrotyping, Shoe-making, Tailoring, Chair-caning, Stocking-making, Farming, inclusive of management of the Dairy and Gardening, Blacksmithing, Wheelwright, Carpentry, Machinery, and Painting. They keep in training an excellent band of musicians, and manage with admirable good order Laundry, Kitchen, Bakery, etc. Looking upon the institution simply as a school of industrial training, its success would under ordinary circumstances be mainly dependent on the individual ability of its directors, or rather upon the practical foresight and tact of one chief manager, on whom ultimately devolves the responsibility of planning, directing, and supervising the entire work. But in this case we trace success to a system so admirably devised that teacher and pupil are formed by it. No doubt personal gifts, such as prudence, executive ability, natural authority, must weigh greatly in the appointment of superiors and in the division of labor entailed under this system, but in the main its strength lies in its principles, not in the accidents of personality. This industrial school does not simply train, it educates as well. It is not governed by the laws of loss and gain, of demand and production, which are the main factors in the industrial relations of the world, but it is governed by religious principles. It fashions heart and mind to the intelligent appreciation of the moral

law, which inculcates respect for the rights of others as well as for self, and creates the most favorable relations of useful citizens toward each other, in the promotion of honesty and sobriety. With such dispositions it gives its wards the means of an honorable livelihood, and thus places one of the fundamental conditions of a nation's general prosperity. But in this case the system does even more. It saves from ruin, temporal and in many cases no doubt eternal, the great number of children who find shelter here. It not only turns away for a time, as do our prisons, houses of refuge and so called correction, the large stream of moral and physical pestilence rising up from the crowds of abandoned children whose thriftless and vicious lives infect the moral atmosphere of our large cities, but it converts them into disinfecting channels by the wonderful process of Christian education. If we did not know the blinding power of bigotry, we should be astonished to find that those to whom the keeping of the public weal in the state is intrusted would hesitate to sustain at the common expense a work which, whilst it unquestionably and mainly benefits the public, is still largely dependent on private charity. It must be understood that in an institution like this the idea of selfsupport is necessarily subservient to that of the end for which it was established, which is on the one hand to diminish vice, vagrancy, and professional pauperism, and on the other to train up useful citizens, who will practically aid in maintaining the general prosperity of the State.

We have made no mention of the graded schools which are connected and go hand in hand with the industrial training here imparted. Of course, these schools are the mainspring of the efficiency which is evident in every other department ; because here the boys are really educated according to the excellent methods of the Christian Brothers. It is this education which makes the Industrial School what it is. We have seen various samples of the Printing and Lithographing coming from the shops of the Protectory. One of them is the above Report and a history of the Protectory from its foundation, containing very good illustrations, according to the different processes of modern lithography and in colors. Another sample is the *American Ecclesiastical Review*, which, independent of the fact that it prints in several languages, does great credit to the taste, accuracy, and general efficiency of the institution, and, we may add, to the excellent Brothers of the Christian Schools who are in charge of it.

BOOKS RECEIVED.

The mention of Books under this head does not preclude further notice of them in subsequent numbers.

KATHOLISCHE DOGMATIK in sechs Buechern von Dr. Herman Schell, Prof. d. Theologie an der Universitaet Wuerzburg. Zweiter Band.—Paderborn: Ferdinand Schoeningh. 1890.

SHORT INSTRUCTIONS IN THE ART OF SINGING PLAIN CHANT. Designed for the use of Catholic Choirs and Schools. By J. Singenberger. Third Revised and Enlarged Edition.—New York: Fr. Pustet & Co.

ST. JOSEPH'S SOCIETY OF CLERGY AND LAITY FOR THE NEGRO MISSIONS.

LAW AND LIBERTY IN THE MANIFESTATIONS OF THE HUMAN WILL. Nature and Origin of Evil, and the limit of righteous severity in the punishment of sin. By Daniel Dodge. Beverwyck Press. Albany N. Y. 1890.

THEOLOGIA MORALIS FUNDAMENTALIS AUCTORE THOMA JOS. BOUQUILLON, S. T. D. et in universitate Catholica Americana Theologiæ moralis Professore. Editio secunda recognita et ad-aucta.—Brugis, Beyært-storie, Editor. 1890. Ratisbonæ, Neo-Eboraci et Cincinn.: Fred. Pustet.

THE KEY TO THE GREGORIAN CALENDAR. Fifth Edition. Augmented with the ancient Paschal Cycle, adapted to modern times; as virtually corrected by Pope Gregory XIII. By A. F. Maschelein. Green Bay Diocese.

NATURAL RELIGION. From the "Apologie des Christenthums" of Franz Hettinger, D. D. Edited, with an introduction on Certainty, by Henry Sebastian Bowden, of the Oratory.—Fr. Pustet & Co.: New York & Cincinnati. 1890.

DE VITA ET HONESTATE CLERICORUM Disputatiuncula ex commentariis in Concil. Plen. Baltim. III privatis auditorum usibus extracta a Nicolao Nilles, S. J. Oeniponte, ex offic. Fel. Rauch (C. Pustet). 1890.

JOSEPHI FESSLER INSTITUTIONES PATROLOGIÆ quas denuo recensuit, auxit, edidit Bernardus Jungmann. Tom. I. Oeniponte, 1890. Fel. Rauch—Fr. Pustet.

MARRIAGE. Conferences by V. Rev Père Monsabré, O. P. Transl. by M. Hopper.—New York., Cinc., Chicago: Benziger Bros. 1890.
"VENI SANCTE SPIRITUS," by Rev. R. F. Clarke, S. J.—Benziger Bros.

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