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AMERICAN
ECCLESIASTICAL
REVIEW.

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. VIII 1893.

" Ut Ecclesia ædificationem accipiat."

I. Cor. xiv. 5.



PHILADELPHIA, PA.,
D. J. GALLAGHER & CO., PUBLISHERS,
420 LIBRARY STREET.

INDEX.

	PAGE.
A Doubtful Marriage	217
A Favor	471
A Jubilee Ode, The Shepherd King—	106
A Last Will	469
A Pretended Vicious Circle	327
A Question of Local Jurisdiction	58
Abbé Vigouroux, The—	241
Absolution be Refused?, Can—	220
Absolution, Between the Mass and the—	382
Absolution, English Hymns before the—	300
Ad Delegatum Apostolicum, Literae	473
“Ad libitum” on Fridays in Lent, The Offices—	377
Ad Missae Celebrationem, Peregrini Admissio—	225
Ad Ordinarios Stat. Foederat. Americae	471
Admissio ad Missae Celebrationem, Peregrini—	225
Again, “Stipends”—	295
All Hallows, The Founder of—	412
All Souls’ Day, Mass-Stipends on—	55
Altar, Statues on the—	58
Altar, Sweet Wines for the—	382
American Sweet Wines for Sacramental Use	428
An Old Missionary), What shall We Sing? (Experience of—	117
Annivers. Consecrat. Episc	147
Annual Collection for the Holy Land, Docum. regarding The—	306
Apostolici, Documenta de Institutione Delegati—	471
Apostolicum, Ad Delegatum—	473
Archconfraternity of St. Joseph at Santa Fé, The—	295
Aristotle, Theodicy of— (Psychology)	34
Arminio, P.—	45, 110, 201, 321
Authorship of the “Media Vita in Marte sumus”	124
Banns and Celebration in Church, Mixed Marriages—	213
Banns in Mixed Marriages, Publication of—	372
Banns, Celebration in Church), Mixed Marriages—(Publication of	172
Baptismal Salt break the Fast, Does swallowing of the—	469
Baptismi Haeret., De facto—	140
Baptismo Relate ad Validitat. Matrimonii, De—	138
Beads, Faculty of blessing the Seven Dolor—	223
Beads,” Indulgences of the “Seven Dolor—	387

	PAGE.
Before the "Absolution", English Hymns—	300
Benedicendi Coronas, etc., Facultas—	221
Benedictio Candel. et Cin. sine Cantu et Missa	304
Between the Mass and the Absolution	383
Birettum, History of the—	201
Birettum, The—	130
Bl. Sacrament, "Concomitantia" in the—	469
Bl. Sacrament, The Right of exposing the—	219
Blessing the Seven Dolor Beads, Faculty of—	223
Bona Morte", The Confraternity "De—	129
Bonae Mortis, De Sodalitatibus—	137
Book Censor, The Priest as—	334
Boundary Line, Sick calls on the—	465
Boys; What are We doing for Them?, Our—	51
Break the Fast?, Does swallowing of the Bapt. Salt—	469
Caereus Paschalis	227
Calend. Rom., Offic. Votiv. in—	147
Camerales Sedes	388
Can Absolution be Refused?	220
Candel. et Cin. Sine Cantu et Missa, Benedictio—	304
Candle in the "Missa pro Pace", The Paschal—	305
Cantu et Missa, Benedictio Candel. et Cin. Sine—	304
Cardinal Zigliaria and the Wage Question	401
Careful and Careless, Young Preachers—	180
Cases, Jurisdiction in Marriage—	376
Case, Was it a Reserved —?	132
Casu obitus Probab., Matrimonium in—	144
Casus, Sanatio in Radice—	143
Catholicity, History and—	215
Celebration in the Church, Mixed Mar. Pub. of Banns—	172
Celebration of Masses, Conformity of Rite in the—	59
Celebration of Mixed Marriages in the Church	213
Celebratione, De Matrimoniorum Mixtorum—	351
Celebrationem, Peregrini Admissio ad Missae—	225
Censor, The Priest as Book—	334
Chapels, Commemoration of the Patron in—	388
Church), Mixed Marriages (Pub. of Banns—Celebr. in—	172
Church, Celebration of Mixed Marriages in the—	213
Church, The Election of S. Ministers in the Early—	447
Cin. sine Cantu et Missa, Benedictio Candel et—	304
Circle, A pretended Vicious—	327
Civili, Matrimonium Coram Magistratu—	303
Civil Law, Invalid Marriage and the—	57
Clerical Studies—Dogmatic Theology	267, 342
Collection for the Holy Land, Doc. regard. the Ann.—	306
Commemoratio "De Cruce in Votiv." during Pas. time, The—	304
Commemoration of the Patrons in Chapels	388

	PAGE.
Comments and Documents regarding Mixed Marriages	372
"Concomitantia" in the Bl. Sacrament	468
Confessiones Monalium	146
Confraternity "De Bona Morte," The—	129
Conformity of Rite in the Celebration of Masses	59
Congr. Indicis, Ex Sacra—	391
Consecrat. Episc., Annivers.—	147
Conserv. Olei Infirm. etc., Dubia de Mater. Param.—	389
Cordis, Preface of the Missa Votiva SS.—	60
Coronas, etc., Facultas Benedicendi—	221
Cruce in votivis." during Pas. Time, The Comm. "De—	304
Cultu Vultus Sancti, De—	66
Cultum, De Novitatibus Quoad—	144
Dances, Prohibiting Round—	62
Dances, The Morality of Round—	45
De Baptismo relate Validitat. Matrimonii	138
"De Bona Morte," The Confraternity—	129
"De Cruce in Votivis" During Pas. Time, The Comm.—	304
De Cultu Vultus Sancti	66
De Facto Baptismi Haeret	140
De Matrimoniorum Mixtorum Celebratione	351
De Novitatibus Quoad Cultum	144
De Sodalitatibus Bonae Mortis	137
De Vino Dulci pro Missa	145
Deans, Rural—	130
Decretum De Dimissione Regularium	310
Delegati Apostolici, Doc. de Institutione—	472
Delegatum Apostolicum, Ad—	472
Deluge, The Noachian—	14, 84
Die II Nov., Missarum Stipendia in—	63
"Dies Fixa," Transfer of a—	377
Dimissione Regularium, Decr. de—	310
Discoveries in Palestine, Recent—	241
Dispensationes Matrimoniales	228
Documents regarding Mixed Marriages, Comm. and—	372
Documents regarding the Ann. Coll. for the Holy Land—	306
Documents de Institutione Delegati Apostolici	472
Dogmatic Theology-Clerical Studies—	267, 342
Dolor Beads, Faculty of Blessing the Seven—	223
Dolor Beads, Indulgences of the Seven—	387
Does Swall. of the Baptismal Salt Break the Fast?	469
Doubtful Marriage, A—	217
Dubia de Mat. Parament., Conserv. Olei Infirm. etc.—	389
Dulci pro Missa, De Vino—	145
Early Church, The Election of S. Ministers in the—	447
Earth, The Sweetest Song of—	321
Easter Nocturn, The—	283

	PAGE.
Ecclesiastical Imposters in Rome and Elsewhere—	386
Efforts and We, Protestant Missionary—	278
Election of S. Ministers in the Early Church	447
Elsewhere, Eccl. Imposters in Rome and—	386
English Hymns before the "Absolution"	300
Episc., Annivers. Consecrat.—	147
Epistola Leonis XIII De Secta Massonica	134
Epistola de Jubilaeo Leonis XIII	64
Expenses, Stipends and Parochial—	222
Experience of an Old Missionary) What Shall We Sing ?(—	117
Exposing the Bl. Sacrament, The Right of—	219
Ex-religious Priests	301
Ex S. Congr. Indicis	391
Facto Baptismi Haeret., De—	140
Facultas Benedicendi Coronas, etc.	221
Faculty of Blessing the Seven Dolor Beads	223
Fair, Not Quite—	465
Fast, Does the Swallowing of the Bapt. Salt Break the—	470
Father Kneipp, With—	191
Favor, A	471
Feast of St. Joseph, Transl. of the—	470
Fields, Rambles in Pastoral—	205
Fire of Hell, The—	130
Fixa" Transfer of a " dies—	377
Freemasonry in the United States	250
Fridays in Lent, The Offices " Ad libitum " on—	377
Foederat. Amer., Ad Ordinarios Stat.	471
Founder of All Hallows, The—	412
Goesbriand, Rt. Rev. Louis de—D.D.	117
Haeret., De Facto Baptismi—	140
Hall, Holy Week service in a Public—	299
Hallows, The Founder of All—	412
Halpin, Rev. J.—C.C.	364
Hell, The Fire of—	130
Henry, Rev. H. T.—	106
Heuser, Rev. H. J.—	283
Hewit, Very Rev. Augustine—D.D.	34, 327
History and Catholicity	215
History of the Birettum	201
Hogan, Very Rev. I.—D.D.	100, 161, 267, 290, 342
Holaind, The Rev. René J.—S.J.	401
Holy Land, Doc. regarding the Ann. Coll. for the—	306
Holy Week service in a Public Hall	299
Hughes, Rev. Thomas—S.J.	I, 250
Hymns before the "Absolution," English—	300
Imposters in Rome and Elsewhere, Eccl.—	386

	PAGE.
Indicis, Ex S. Congr.—	391
Indulgences of the "Seven Dolor Beads"	387
Infir. etc., Dubia de Mat. Para. Conserv. Olei—	389
Institutione Delegati Apostolici, De—	472
Invalid Marriages and the Civil Law	57
Invitatory of the Rom. Off., The—	110
Irish Pilgrimage to Rome, With the—	364
Jenkins, Rev. Thomas Jefferson—	205
Joseph at Santa Fé, The Archcon. of St.—	295
Joseph, Transl. of the Feast of St.—	470
Jubilaeo Leonis XIII, Epistola de—	64
Jubilee Ode—The Shepherd King, A—	106
Jurisdiction, A Question of Local—	58
Jurisdiction in Marriage—Cases	376
King (A Jubilee Ode), The Shepherd—	106
Kneipp, With Father—	191
Land, Doc. regarding the Ann. Coll. for the Holy—	306
Last Will, A—	468
Late Card. Zigliara and the Wage Question, The—	401
Law, Invalid Marriages and the Civil—	57
Lent, The Offices "Ad libitum" on Fridays in—	377
Leo XIII and the Safeguards of Republics	1
Leoni XIII	83
Leonis XIII de Secta Massionica, Epistola—	134
Leonis XIII, Epistola de Jubilaeo	64
Libitum" on Fridays in Lent, The Offices "Ad—	377
Line, Sick-calls on the Boundary—	465
Local Jurisdiction, A Question of—	58
Magistratu Civili, Matrimonium Coram—	303
Marriage, A Doubtful—	217
Marriage—cases, Jurisdiction in—	376
Marriages in the Church, Celebr. of Mixed—	213
Marriages and the Civil Law, Invalid—	57
Marriages," Comments and Doc. regarding "Mixed—	372
Marriages, (Pub. of Banns—Celebration in Church), Mixed—	172
Marriages, Publ. of Banns in Mixed—	372
Masonica, Epistola Leonis XIII de Secta—	134
Mass and the Absolution, Between the—	382
Masses, Conformity of Rite in the Celebration of—	59
Mass-Stipends on all All Soul's Day	55
Materia Param, Conser. Olei Infir., etc., Dubia de—	389
Matrimoniales, Dispensationes—	228
Matrimonii, De Baptismo relate Validitat.—	138
Matrimonium Coram Magistratu Civili	303
Matrimonium in Casu Obitus Probab.	144
Matrimoniorum Mixtorum, Celebr. De—	351
"Media Vita in Morte sumus" Authorship of the—	124

	PAGE.
Ministers in the Early Church, The Election of S.	447
Missa, Benediction Candel. et Cin. sine Cantu et—	304
Missa, De Vino Dulci pro—	145
"Missa pro Pace," The Paschal Candle in the—	305
Missa, Usus Pileoli in—	147
Missa Votivis SS. Cordis, Preface of the—	60
Missae Celebrationem, Peregrini Admissio Ad—	225
Missarum Stipendia in Die II Nov.	63
Missionary Efforts and We, Protestant—	278
Missionary), What Shall We Sing? (Experience of an Old—	117
Mixed Marriages—Banns and Celebration in Church	213
Mixed Marriages in the Church, Celebration of—	461
Mixed Marriages, Publication of Banns in—	372
Mixed Marriages—Publ. of Banns, Celebr. in Church	172
Mixed Marriages, Com. and Doc. reg.—	372
Mixtorum Celebratione, De Matrimoniorum—	351
Monialium, Confessiones—	146
Morality of Round Dances, The—	45
Morte," the Confraternity "De Bona—	129
Morte sumus," Authorship of the "Media Vita in—	124
Mortis, De Sodalitatibus Bonae—	137
Mutes, Our Deaf	470
New Offices, The—	215
Noachian Deluge, The—	14, 84
Nocturn, The Easter—	283
Nov., Missarum Stipendia in Die II—	63
Novitatibus Quoad Cultum, De—	144
Obitus Probab., Matrimonium in Casu—	144
Ode), The Shepherd King (A Jubilee—	106
Offic. Votiv. in Calend. Rom	147
Office, The Invitatory of the Roman—	110
Offices "Ad libitum" on Fridays in Lent, The—	377
Offices, The New—	215
Old Missionary), What Shall we Sing? (Experience of an—	117
Old Testament Saints, The—	100, 161, 290
Olei Infir., etc., Dubia de Mat. Para. Conserv.—	388
O'Neill, Rev. A. B.—C.S.C	180, 334
Ordinarios Stat. Foederat. Americae, Ad—	471
Our Boys. What are We doing for Them?	51
Our Deaf Mutes	470
P., J.—Redemptorist	351
Palestine, Recent Discoveries in—	241
Paramentorum. Conserv. Olei Infir., etc., Dubia de Mat —	389
Parochial Expenses, Stipends and	222
Paschal Candle in the "Missa pro Pace", The—	305
Paschal Time, The Comm. "De Cruce in Votivis" during—	304
Paschalis, Cereus—	227

	PAGE.
Pastoral Fields, Rambles in—	205
Patron in Chapels, Comm. of the—	388
Peregrini Admissio Ad Missae Celebrationem	225
Pileoli in Missa, Usus—	147
Pilgrimage to Rome, With the Irish—	364
Preachers, Careful and Careless, Young—	180
Preface of the Missa Votiva SS. Cordis	60
Pretended Vicious Circle, A—	723
Priest as Book Censor, The	334
Priests in the United States, Ruthenian—	127
Priests, Ex-religious—	300
Probab., Matrimonium in Casu Obitus—	144
Prohibiting Round Dances	62
Pro Missa, De Vino Dulci—	145
Protestant Missionary Efforts and We	278
Psychology, The Theodicy of Aristotle—	34
Public Hall, Holy Week service in a—	299
Publication of Banns in Mixed Marriages	372
Publication of Banns—Celebr. in Church, Mixed Marriages—	172
Question of Local Jurisdiction, A—	58
Question, The Late Card. Zigliara and the Wage—	401
Quite Fair, Not—	464
Quoad Cultum, De Novitatibus—	144
Radice (Casus), Sanatio in—	143
Rambles in Pastoral Fields	205
Recent Discoveries in Palestine	241
Redemptorist, J. P.—	351
Refused, Can Absolution be—?	221
Regularium, Decretum De Dimissione—	310
Reilly, L. W.—	412
Republics, Leo XIII and the Safeguards of—	1
Reserved Case, Was It a—	132
Right of exposing the Bl. Sacrament, The—	219
Rite in the Celebration of Masses, Conformity of—	59
Rom., Offic. Votiv. in Calend—	147
Roman Office, The Invitatory of the—	110
Rome and Elsewhere, Eccl. Imposters in—	386
Rome, With the Irish Pilgrimage to—	364
Round Dances, Prohibiting—	62
Round Dances, The Morality of—	45
Rural Deans	130
Ruthenian Priests in the United States	127
S. Congr. Indicis, Ex—	391
Sacrament, The Right of Exposing the Bl.	219
Sacrament, "Concomitantia" in the Bl.—	468
Sacramental Use, American Sweet Wines for—	428
Sacred Ministers in the Early Church, The Elec. of—	447

	PAGE.
Safeguards of Republics, Leo XIII and the—	I
Saints, The Old Testament—	100, 161, 290
Salt break the Fast?, Does the Bapt.—	469
Sanatio in Radice (Casus)	143
Sancti, De Cultu Vultus—	66
Santa Fé, The Archconf. of St. Joseph at—	295
Satolli, The Most Rev. Archbishop Francisco—D.D.	447
Secta Masonica, Epistola Leonis XIII de—	134
Sedes Camerales	388
Service in a Public Hall, Holy Week—	299
Seven Dolor Beads, Faculty of Blessing the—	223
Seven Dolor Beads, Indulgences of the—	387
Shepherd King (A Jubilee Ode), The—	106
Sick-calls on the Boundary Line	465
Siegfried, Rev. F. P.—	191
Sing, What Shall We—?	117
Slattery, Rev. J. R.—	278
Sodalitatibus Bonae Mortis, De—	137
Song of Earth, The Sweetest—	321
SS. Cordis, Preface of the Missa Votiva—	60
St. Joseph at Santa Fé, The Archcon. of—	295
St. Joseph, Translation of the Feast of—	470
Stat. Foederat. Amer., Ad Ordinarios—	472
States, Freemasonry in the United—	250
States, Ruthenian Priests in the United—	127
Statues on the Altar	58
Stipendia in die 11 Nov., Missarum—	63
“Stipends” Again	295
Stipends and Parochial Expenses	222
Stipends on All Soul’s Day, Mass—	55
Studies, Dogmatic Theology, Clerical—	267, 342
Sumus”, Authorship of the “Media Vita in Morte—	124
Swallowing of the Bapt. Salt break the Fast?, Does—	469
Sweet Wines for the Altar	382
Sweet Wines for Sacr. Use, American—	428
Sweetest Song of Earth, The—	321
Transfer of a “Dies Fixa”	377
Translation of the Feast of St. Joseph	470
Theodicy of Aristotle, The—	34
Theology, Clerical Studies-Dogmatic—	267, 342
Testament Saints, The Old—	100, 160, 290
United States, Freemasonry in the—	250
United States, Ruthenian Priests in the—	127
Use, American Sweet Wines for Sacramental—	428
Usus Pileoli in Missa	147
Validitat. Matrimonii, De Baptismo relate—	138
Vicious Circle, A Pretended—	327

	PAGE.
Vigouroux, The Abbé—	241
Vino Dulci pro Missa, De—	145
Vita in Morte sumus" Authorship of the "Media--	124
Votiv. in Calend. Rom., Offic.—	147
VotivaSS . Cordis, Preface of the Missa—	60
Votivis" during Pas. Time, The comm. "De Cruce in—	304
Vultus Sancti, De Cultu—	66
Wage Question, The Late Card. Zigliara and the—	401
Was it a Reserved Case?	132
Week service in a Public Hall, Holy—	299
What are We Doing for them?, Our Boys—	51
What Shall We Sing? (Exp. of an Old Missionary)	117
Will, A Last—	468
Wines for the Altar, Sweet—	382
Wines for Sacr. use, Amer. Sweet—	428
With Father Kneipp	191
With the Irish Pilgrimage to Rome	364
Young Preachers—Careful and Careless	180
Zahm, Rev. J. A.—C.S.C.	14, 84
Zigliara and the Wage Question, The Late Card.—	401

BOOK REVIEW.

A Gentleman: Egan	399
Apocalypse, Die—: Thiefenthal	316
Apology, Christian—: Schanz-Glancey-Schobel	67
Batiffol: Histoire du Breviaire	149
Benedetto, Vita S.—: Tosti	155
Book-Jenkins: Side Switches of the Short Line	75
Brann: Life of Archbishop Hughes	78
Breviaire, Histoire du—: Batiffol	149
Brownson, Views of Orestes A.—: H. Brownson	235
Choralis, Magister—: Haberl-Donnelly	319
Christian Apology: Schanz-Glancey-Schobel	67
Church Latin, Primer of—: Conder	477
Coeleste Palmetum: Nakateni	154
Comment. in Evang. S. Matthaei; Knabenbauer	474
Conder: Primer of Church Latin	477
Constitutiones Dog. S. C. Vat.: Granderath	157
Creeds, The—: Devine	315
Deidier: Le Magnificat	394
Devine: The Creeds	315
Die Apocalypse: Thiefenthal	316
Die Franciscaner in Nord America: Hammer	152
Disciplinarum, Sacr. Enchiridion—: Zitelli-Maas	398
Droit Social de L'Eglise, —: P-ch. M.	69
Dufour: French Reader	78

	PAGE.
Egan : A Gentleman	399
Eglise, Le Droit Social de L'— : P-ch. M.	69
Enchiridion Sacrarum Disciplinarum : Zit-Maas	398
Encyclop. und Methodologie der Theologie : Kihn	392
Essays, Sermons : Tighe	479
Evang. S. Matthaei, Comment. in — : Knabenbauer	475
Frage, Sociale— : Weiss	232
Franciscaner in Nord America, Die— : Hammer	152
French Reader : Dufour	78
Gentleman A— : Egan	399
God, Mary the Mother of— : Quigley	395
Granderath : Constitutiones Dog. S. C. Vat.	157
H. Brownson : Views of Orestes A. Brownson	235
Haberl-Donnelly : Magister Choralis	319
Hammer : Die Franciscaner in Nord America	152
Hierurgia : Rock-Weale	229
Histoire du Breviaire : Battifol	149
Hughes, Life of Archbishop— : Brann	78
Indulgentiis, Manual de— : Melata	153
Kihn : Encyclop. und Methodologie der Theologie	392
Knabenbauer : Comment in Evang. S. Matthaei	475
Latin, Primer of Church— : Conder	477
Le Droit Social de L'Eglise : P-ch. M.	69
Le Magnificat : Deidier	394
Life of Archbishop Hughes : Brann	78
Liturgia Sacra : Pighi	151
Magister Choralis : Haberl-Donnelly	318
Magnificat, Le— : Deidier	394
Manna of the Soul : Segneri	77
Manuale de Indulgentiis : Melata	153
Marriage Process in the United States : Smith	396
Mary the Mother of God : Quigley	395
Matthaei, Comment. in Evang. S.— : Knabenbauer	475
Melata : Manuale de Indulgentiis	153
Methodologie d. Theologie, Encycl. u.— : Kihn	392
Mother of God, Mary the— : Quigley	395
Muller : The Catholic Priesthood	314
Music, Sound and— : Zahm	70
Nakateni : Coeleste Palmetum	154
Nord America, Die Franciscaner in— : Hammer	152
P-ch. M. : Le Droit Social de L'Eglise	69
Palmetum, Coeleste— : Nakateni	154
Pighi : Liturgia Sacra	151
Priesthood, The Catholic— : Muller	314
Primer of Church Latin : Conder	477
Process in the United States, Marriage— : Smith	396
Quigley : Mary the Mother of God	395

	PAGE.
Reader, French—: Dufour	78
Redmond: Sermons	316
Rook-Weale: Hierurgia	228
S. Benedetto, Vita di—: Tosti	155
Sacra, Liturgia—: Pighi	151
Sacrarum Discip., Enchiridion—: Sit-Maas	398
Schanz-Glancey-Schobel: Christian Apology	67
Segneri: Manna of the Soul	77
Sermons, Essays: Tighe	479
Sermons: Redmond	316
Short Line, Side Switches of the—: Book-Jenkins	75
Smith: Marriage Process in the United States	396
Social de L'Eglise, Le Droit—: P-ch. M	69
Sociale Frage: Weiss	232
Soul, Manna of the—: Segneri	77
Sound and Music: Zahm	476
Thiefenthal: Die Apocalypse	316
Theologie, Eyclop. u. Methologie d.—: Kihn	392
Tighe: Essays, Sermons	479
Tosti: Vita di S. Benedetto	155
United States, Marriage Process in the—: Smith	396
Vat., Const. Dog. S. C.—: Granderath	157
Views of Orestes Brownson: H. Brownson	235
Vita di S. Benedetto: Tosti	155
Weiss: Sociale Frage	232
Zahm: Sound and Music	70
Zitelli-Maas: Enchiridon S. Disciplinarum	398

AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—JANUARY, 1893.—NO. I.

LEO XIII AND THE SAFEGUARDS OF REPUBLICS.

La Questione Francese e il Dovere Cattolico. Commentario dell' Enciclica di S. S. Leone XIII a' Francesi, di Salvatore M. Brandi, S.J.: già pubblicato nella Civiltà ecc...: 1892; pagg. viii, 171.

THIS book of Father Brandi's on the Pope's settlement of an important political question is invested with the three-fold interest of being, in the first place and chiefly, religious, and, in a subordinate degree, political and personal. The personal interest attaches to it from the pathetic circumstance that the words of the short preface were the last ever penned by the aged philosopher, Father Liberatore, who was called away to his reward on October 18, in the eighty-second year of his age, and in the forty-second of the existence of that great Review which he had helped to found. Fathers Taparelli, Bresciani, and Curci, his three colleagues in the enterprise of establishing the *Civiltà Cattolica*, had passed away at earlier dates. Several generations of vigorous writers had come and gone. The staff had long been four-fold what it was on commencing. And the patriarch himself, after contributing an article on the Studies in Seminaries for the 1,016th number of the Review, which appeared in the middle of October, penned these lines, his last, for one of the youngest and newest members of the staff.

The degree of religious and political interest which invests this book may be gathered from the manner in which the gravest representatives of the press, both in Italy and France, have occupied themselves with it. Almost immediately the *Univers* began a formal translation of it; the *Figaro*, the *Gazette de France* and others have been full of it; and a curious discussion began to revolve about the identity of the author. The *Kölnische Volkszeitung*, copied by the *Univers* and the *Moniteur*, spoke of Fr. Clement Brandis, S.J., well known for his connections with the Austrian nobility, and supposed to be on the staff of the *Stimmen aus Maria Laach*; the *Lega-Lombarda* talked of Fr. Brandy (*sic*), an American, etc.; the *Cittadino*, of Genoa, pronounced for Fr. S. Brandi, an Italian of American origin; the *Italie* for Fr. Brando; the *Osservatore Cattolico* for the right gentleman, a Neapolitan by birth, late professor of Woodstock, etc. While this case of mistaken identity was agitating the press with commendable solicitude, the Jesuits of Paris and the Editorial College of the *Civiltà* in Rome were besieged with reporters, anxious, in the best reportorial fashion, to get a glance at the author of the book before us.

I.

On the 16th of February, 1892, the Holy Father wrote an encyclical letter to the clergy and to all the faithful of France; on the 3d of May he addressed a letter to the French Cardinals; and, on the 22d of June, he had occasion to answer the Bishop of Grenoble, and through him the Congress of Catholic Young Men, recently held in his episcopal city. These documents, which are printed together in the appendix to Father Brandi's book, contain the full expression of the Holy Father's policy, when he enjoins upon the French Catholics the acceptance of the Republican government. Abstracting entirely from the question of fundamental right, as to who is entitled to hold the reins of the government of France, he dwells wholly upon the question of fact, that the reins of power are actually in possession of a party, who are using them with fatal results to religion, morality and the

general good of society. Desiring the Catholic body to pursue no line of action, even legal in its nature, which will only continue to paralyze their powers, while aiming at the overthrow of the government, his Holiness exhorts all the French Catholic parties, and he orders them, to amass their divided strength, and help to rectify by constitutional means this irreligious legislation, which is being passed under constitutional forms.

In fact, while religion has been radically assailed by the government, all its appeals for defence have been utterly lost on its friends. They have been too busy with disputations about the monarchical succession. The house has been burning down; but they have been canvassing the merits of their respective apartments and lobbies. The curative which His Holiness has applied we might strongly be tempted to call a little common sense. However, in their embarrassed circumstances, we may allow it to rank as a remedy of self-forgetfulness and self-sacrifice.

The Holy Father said in his encyclical: The object of social life and of legislative action is the well being of society. That is impossible without morality; and morality rests upon religion. Religion is the first basis of all society, domestic, social and political. Now, there is in full progress a systematic destruction of all religion and morality. The family is being destroyed by legislation on civil divorce; the future generation of citizens by infidel and godless education of the young; the clergy by enforced military service; the religious orders by exile or legalized confiscation. It is a duty incumbent on all to set about reforming the abuses of power; and in such a campaign, on such principles, there is every reason to expect support from all fair-minded citizens, who mean well. The policy to compass this must begin with a recognition of the actual Republic, which certainly is the depository, at the present moment, of social authority. For social authority is a necessity; and, wherever a society exists in fact, there is in fact that power which comes from God. But such recognition of the power existing in some subject *de facto* does no prejudice to the rights of any one else who may be the subject *de jure*.

This administrative action of the Holy Father, though the matter clearly involved religion and morality, was very distasteful to some leaders of the monarchical party. Heroic characters like the Count de Mun obeyed at once. But the Count de Paris, who is the legitimate heir to the throne, the Count de Haussonville, his lieutenant, the Count de Barreme, quickly signified their resentment at this intrusion, as they were pleased to consider it, of the priesthood into political affairs. At once, the old distinctions and subtleties, which have been of use in similar conjunctures, and will probably recur in the same service to the end of time, were put in requisition, about the two planes, one spiritual and the other temporal—infallibility where they choose to place it, and not even obedience where they do not want to practice it.

But, as Father Brandi notes¹ if the reason for practicing obedience in the order of the sacred ministry, and in the civil and domestic order of things were infallibility, what would remain of any human order whatever in the world? Parents are not infallible. Political authorities are not infallible. Priests and bishops are not infallible. What remains but rebellion and perpetual anarchy in the world? This question of a Catholic's duty, not only, in the matter of serving truth by the acceptance of doctrinal definitions, but also in the conduct of life by obedience to religious and moral authority, merits the full and admirable exposition which the author gives to it in the last chapter of this book.² We advert with pleasure to the fact that the substance of the said chapter is identical with the teaching of an article from the same writer's pen, in a former number of the *AMERICAN ECCLESIASTICAL REVIEW*, under the title of "The Touchstone of Catholicity."³ The article deserves renewed perusal. Its application is as important for the citizens of the United States as for the citizens of the French Republic. So much for the circumstances in which the encyclical was published. We now approach a couple of

1 Articolo Quarto, *Difficoltà e risposte*, p. 86.

2 Articolo Quinto, *Il Dovero Cattolico*.

3 February, 1892, pp. 89-97.

doctrinal or practical points, that concern our ways of thinking and acting in a Republic somewhat different from the French.

II.

There must be a relation of some kind or other always subsisting between the Catholic Church and political governments. Thence arises a certain duty for the Catholic subjects or citizens, under the rule of each government. In the Pope's teaching there is not wanting an allusion to the United States. And the judicious commentary by Father Brandi, who has been long habituated to the privileges of American citizenship, draws out the doctrine to our satisfaction.

We have often heard it said, and that not by Protestants alone, that a separation of Church from State, or, as the phrase goes, "A Free Church in a Free State," is the only policy which is rational; that it deserves application both where it is in use and where it is not. And, by an extension to the past ages of Christendom, we are given to understand that the opposite policy of union between Church and State was an error fruitful in evil consequences to both State and Church. We are not concerned with the arguments with which a conservative, such as Mr. Gladstone was once, did battle in behalf of union, or with which Lord Macaulay did battle against Mr. Gladstone. It is the maintenance of such a theory by Catholics which interests us now, and which receives its due appreciation from the utterance of the Roman Pontiff.

No doubt such a theory put forward by members of the Church admits of an excuse, and perhaps of more than one. The first explanation that occurs is the influence of the environment in which men live and breathe. Under the irradiations of a daily and monthly press, which is neither theological nor philosophical nor anything in particular, it will not be surprising if the opinions of men so formed, claim no strict kindred with any of the sciences which figure so slightly in their formation. Another explanation is to be

found in the fashion of cultivating a general ignorance on all matters of general history, prior to the date, say, when Franklin flew his kite, or Stevenson laid the first rails, or when a mob stormed the Bastile and set up a paper constitution, or, as the remotest date possible, when Luther purified the Papacy, and nurtured in his bosom that good Protestant gospel, the art of printing ! Simplicity like this in matters of history is found outside of Protestantism. Now, constitutions are very good, especially when not of paper ; and the useful arts too are good, and printing also. But so is sound historical information. And all that we wish to say at present about these good things is that we should like to see them all rescued from the durance vile of non-Catholic kid-nappers ; and, if that cannot be had from the packed jury of modern literature, at least to see Catholics restrained from abetting and countenancing the fashion of expropriating, when that is convenient, or of misrepresenting or ignoring, when nothing else will do.

History is eloquent on the subject of Church and State. Its account is so distinct as to have been made the object of the most concentrated ignorance. Without the past union of the Christian Church and State, we should be a little worse off to-day than even those who hate to know history ; for we should never have had a Christendom to write history about. That union has meant the concord which exists, and in the plan of divine Providence is meant to exist, between the secular power wielding one sword, and the divine power of the Vicar of Christ wielding the other, a spiritual sword. "Lord," said the Apostles, "behold, here are two swords. And He said to them : It is enough." That union means the harmony between soul and body in the composite nature of human society, which, deriving its spiritual sustenance from Christ in His Church, calls for a peaceable exercise of its rights, "that we may live a quiet and peaceable life in all piety and chastity."¹ It is owing to this same concord that the prophecy has been fulfilled : "He shall rule from sea to sea, and from the river unto the ends of the earth.

And all the kings of the earth shall adore Him ; all nations shall serve Him.”¹ For Christendom, that great monument of Christian polity, bearing witness as it does to the sovereignty of Christ, by its jurisprudence and its wholesome institutions, by its countless works of beneficence and enlightenment, testifies at the same time to its own origin, which was in great part due to the possession of both spiritual and temporal powers by the Prelates of the Church, and in great part due to the docility of Christian rulers in following the Church’s counsels. This is so evident that, under the policy of separation, our highest ambition can reach no farther than that we be left alone, and be not trampled on as Catholics. No, God is the source of order, and therefore of subordination ; and, if every soul is to be subject to the powers above it, so is the lower power to be subject to the higher, since “the powers, that are, are ordained of God.”²

“We do not wish,” says the Holy Father in his encyclical, “to stop and show all the absurdity there is in this theory of separation; every one will understand it for himself.” Then, after briefly showing that the voice of reason proclaims the same truth, he continues: “Therefore let Catholics be most carefully on their guard against maintaining the theory of such separation. In fact, to wish that the State be separated from the Church would be to desire as a consequence that the Church be reduced to the liberty of living according to the common right of all citizens.” But then he shows that this bare common right of citizenship, which entails no privilege of special recognition, is subject to one reservation—that the State will condescend to recognize the Church when it wants to persecute her.

Leaving this general doctrine intact, it may be urged that union with the State cannot be any longer favorable to the Church. Italy and France are specimens now; and, it may be added, the whole course of the Middle Ages afforded specimens in the past.

Parenthetically we may remark, it looks very odd for the Vicar of Christ to be saying one thing, in the province of

1 Ps. lxxi. 8.

2 Rom. xiii. 1.

his official functions, and for other people who speak vicariously for no body and no science that is known, to be telling us the contrary. As to France, the encyclical is written for the express purpose of maintaining religion there by a continued union of Church and State. Contrasting that country with other nations where the principle of separation holds, he says: "In France, a nation which is Catholic by its traditions and the present faith of the great majority of its children, the Church ought not to be placed in the precarious condition which it is subject to among other peoples." Of Italy he says, in his subsequent letter to the French Cardinals, that his policy there is identical with that which he has urged upon the French: "It is these identical religious interests which require us in Italy to demand unceasingly that full liberty, which is necessitated by our exalted ministry of Visible Head of the Catholic Church;" and therefore he cannot resign the freedom of the Church, by resigning the temporal power, consenting to separate Church from State, and sinking to the level of a State chaplain. Or, if any one merely cites the example of Italy as a nation, to show the inopportuneness in our days of union between Church and State, all that we can do is to open our eyes in astonishment, that any man who has his eyes open to visible facts, can prefer the debased condition of Italy, under these thirty years of revolution, to any other condition whatsoever, actual or possible under the sun.

As to the Middle Ages, our space utterly precludes entering upon them. Nor does our predilection lead us that way, to find out imaginary connections between mediæval terms. We will only say that, if all the evils which ever afflicted the Church must be due to the union of Church and State, then let it first be granted that all the good, likewise, which was effected—the prosperity, peace and civilization which made the Christendom whereof we are heirs—was due to that same union, concord and harmony betwixt the two powers, both of God. And if in these times, which are not conspicuous for their Christian faith nor for any prosperity, peace or civilization of their own, outside of a wild

and stupendous growth of material comforts and goods, the Holy Father reaffirms his own teaching on the Union of Church and State, reaffirms the teaching of Gregory XVI and the condemnation which Pius IX passed on the contrary doctrine of "A Free Church in a Free State,"¹ we may well apply the argument *a fortiori* to the Ages of Faith gone before. Nor will we admit that the evils of simony, ambition, clerical worldliness and all the troubles of "investitures" were due to that union which Christ intended. They were the gratuitous contributions of human free wills, which can abuse even the best things, and have done so always, and are at the same occupation still. That which is good remains good in spite of abuse. Even that which is necessary can be abused, yet it still remains necessary. This is the argument which the Holy Father uses, in the same encyclical, with respect to the legislative power of governments and the bad legislation which an infidel government can pass. He says: The legislative power is a "social necessity," and must be respected; but the bad laws are an abuse of that power, and are to be corrected.

Coming down now from the general truth that an organic and mutual understanding between Church and State was good and necessary; that it is good; that the absence of it is merely to be submitted to as a necessary evil, let us go on to draw out the doctrine of the Pope on two practical points. One is that state of things, about the worst conceivable, when the Church is subjected to Masonic legislation, as now in France. The other is that of the Church being without right or title in the world, enjoying indeed an immunity from the abuse of right or title, simply because she has neither, and leading that separate existence which is not her good by necessity; nor her good by choice; for it is not by nature a good at all. This is the condition of Catholicity in the United States.

III.

In the state of separation, or of a Free Church in a Free State, the same liberty is allowed to the religion of Christ as

¹ Syllabus, Proposition I.V. Brandi, Articolo 3.

to any citizen or organization of citizens that may be found in the country. The dignity of being a child of God, a member in vital union with Christ by the Sacraments, is classed with membership in any society or corporation, whether of sectarian and false religions, or of commercial nature, or of the most reprehensible and illicit principles. "This situation," says the Holy Father in the present encyclical, "is a manner of existence, which, if it is subject to many and grave inconveniences, offers also some advantages, especially when the legislative power, by a happy inconsistency, does not omit to let itself be guided by Christian principles; and these advantages, though they cannot justify the false principle of separation, nor authorize any one to defend it, does yet merit toleration (*rendent cependant digne de tolérance*) for a state of things, which practically is not the worst it might be."

Whether the form of government be one kind or another, does not alter the merits of the question. "Every form of government," says the Holy Father, "is good, if only it knows how to proceed straight to its end, that is, the common good for which social authority is instituted." He says further: "From a relative point of view, one or other form of government can be preferable, according as it is the one better adapted to the character and customs of such and such a nation." This adaptation will have been determined "by the sum of circumstances, historical or national, but always of incidental human origin, which have created in a nation its traditional and even its fundamental laws; and by means of these, such and such a given form of government is realized, with some special method of transmitting the supreme powers."

Let us suppose now that a certain republic is animated by an unchristian, and even an anti-christian spirit, so as to pass laws most injurious to religion. Let us even suppose it true, what the French royalists have urged against the French Republic, that it is the "incarnation of impiety." What follows? The Pope answers: "This view of the case is what has given rise to dissensions, and has aggravated them. But

such angry discussions would have been avoided, if accurate account had been taken of that most obvious distinction between *constituted powers* and *legislation*. Legislation differs so far from the political powers and their form, that, under a government the most excellent in form, the legislation can be detestable, while, on the other hand, under a government the most imperfect in form, one can meet with excellent legislation." Now, "legislation is the work of the men who are invested with the power, and who, as a matter of fact, are governing the nation. Whence it results that, in practice, the quality of the laws depends more on the quality of the men than on the quality of the form of government. These laws, then, will be good or bad, according as the legislators have their minds imbued with good or bad principles, and allow themselves to be guided either by political wisdom or by passion." "Behold here," continues the Pontiff, "the precise ground on which, apart from political dissensions, good citizens should unite as one man to combat, by all legal and honest means, such progressive abuses of legislation."

This doctrine, as every one can see, comes right home to us. To complete it, let us consult the fundamental principles of all political institutions, whereon the Holy Father rests these self-evident conclusions. He says, near the beginning of the encyclical: "Let us take for our point of departure a truth most plain, admitted by all men of good sense, and loudly proclaimed by the history of all nations, that it is religion, and religion alone, which can create the social bond; that it alone suffices to maintain on a solid basis the peace of a nation." For the scope which men set before themselves in the social state "is not merely to provide for their temporal welfare, but, most of all to attain thereby the good of their moral well-being. Otherwise, society would be but little raised above any aggregation of creatures without reason, whose life consists entirely in the satisfaction of the sensual instincts. . . . Now, morality supposes God, and, with God, religion. . . . Since, then, religion is the expression, internal and external, of that dependence which, in justice, we owe to God, a grave consequence arises: All citi-

zens are bound to unite in maintaining the true religious sentiment in the nation, and, if need be, to defend it, should any school of atheism, in the face of nature and of history protesting against them, endeavor to cast God forth from society, assured thereby of extinguishing the moral sense in the depths of the human conscience."

In the United States, with the qualifications for self-government which characterize a people born and bred in the traditions of self-government, we are not subject to those excesses, which a little possession of the supreme power begets in other temperaments that are not to the manner born. With the even temper, the fund of practical sense, the enduring patience which begets mutual deference and a ready self-accommodation to circumstance—with these moral conditions around, such political means as a constitution, representative assemblies, legislative bodies produce results very different from the wild vagaries of an upstart class, distinguished by its arrogant restlessness in a nation remarkable for many brilliant and estimable gifts, but not for the moderation and calmness of a colder and more calculating race. Still, even in such conditions as we enjoy, though the ingrained spirit of moderation, or the absorption of mind in the interests of material prosperity, or, as the Holy Father gently expresses it, through a "happy inconsistency in the legislator," do avert the immediate irruption of destructive forces, there is no absolute security, as facts clearly show, against the action and extension "of that vast conspiracy," which, as the Pontiff bears witness, aims in France at annihilating Christianity; and still less security is there against the effects of that animosity, with which a certain class aims at "trampling under foot the most elementary notions of liberty, and of justice for the sentiments" of a large portion of the nation.

The Masonic programme adopted last September in the meeting held at Paris, laid it down, as the policy to be pursued with a Catholic nation, that "the emblems of worship should disappear from the tribunals, from the public high-roads, that the State should not procure at its expense

either local pastors, or chaplains, or ministers of any form of worship, whether in its ships, or in the precincts of its lyceums. In short, it was necessary that the laicization, already effected in the whole field of education, should be gradually extended to all the great public offices, and that an absolute neutrality, should be attained.”¹ *Atheocracy* is the new watchword. And, in perfect conformity with the principle of eliminating the divine from humanity, there is inflicted on the nation the public presentation of the brutal and the foul, under every seductive form, to capture the human soul. Journals and periodicals, placards and plays, the fine arts themselves, all worked into a form of vileness which baffles and at the same time repels description, all are part of the same programme to corrupt and annihilate the moral sentiment. And, lest Catholics by accepting the Republic, in obedience to the Pope, might take it on themselves to purify the State, an orator proclaimed on the occasion, that “when all call themselves Republicans, it is natural that there be formed a party in favor of the *Republican Republic*, that is to say, the Masonic Republic (we should say, the know-nothing, or American Protective Republic), whose watchword is pronounced anti-clericalism, and lay socialism with all its liberties,” or, as Fr. Brandi animadverts on these words “an atheistic socialism, with all the license of libertinism.”²

When such junctures occur, one is tempted to recall that phrase of Macauley’s, about “gangs of foreign banditti calling themselves patriots.” Such a crisis is not in the immediate prospect, before this nation as a whole. Whether it is likely to approach, is a question depending very much upon one’s manner of reading signs, and his gift of interpretation. Some would read signs in the discrimination practiced against Catholic institutions of education, as recently in Detroit and Toledo, or against Catholic institutions of charity, as among the Indians lately, and the Pueblos. Some would read signs in the act of a Senator attacking a body of the Catholic laity and clergy on an inter-

1 Brandi, Art. 2, § v.

2 Brandi, Art. 2, § v.

nal question, largely fictitious, and that in the national legislature; or, again in the acts of bigoted committees invading the privacy of our homes, and endeavoring to thrust our children into the public schools, as in the two States of Wisconsin and Illinois. When such things happen, the interpretation will be that of the individual observer's habits of mind. At all events, wherever and whenever it is needed, the same policy, which the Pope traces for the somewhat languid constitutional energy of French Catholics, is not only in place with us, but is altogether congenial to our notions and customs of constitutional freedom.

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THE NOACHIAN DELUGE.

PART I.

BARRING the creation of the world and of man, it may be questioned if any event recorded in the Old Testament has given rise to more commentaries and provoked more discussion than the terrible cataclysm recorded with such minuteness of detail in the seventh chapter of Genesis. The Fathers, in their interpretations of the inspired volume, and the Schoolmen, in their ponderous tomes, devoted entire treatises to the consideration of the subject. The exegetists who succeeded the Schoolmen found the question of the Deluge no less interesting, and, judging from the space they gave to the discussion of the subject, they considered its elucidation of prime importance. With scarcely a dissenting voice, the Fathers, the Schoolmen, and the exegetists who immediately followed them, were at one, regarding the universality of the catastrophe of which the Sacred Text gives such a vivid record. The words of the Bible were taken literally, and the almost general consensus of opinion among theologians and commentators was that the Deluge was universal, not only in relation to mankind, but also in reference

to the earth's surface. The words describing the great cataclysm seemed to be so clear and so explicit as to preclude the possibility of doubt, and among all classes, as well as with theologians and commentators, it was the generally received opinion—an opinion that, with many, differed but little from an article of faith—an opinion that could not be called in question by any consistent believer in the divine inspiration of the Scriptures without seemingly going counter to the teachings of the Church—that the Flood prevailed over the whole earth and destroyed all the human race except the eight persons who were in the ark of Noah.

Fossil shells found on plain and mountain were appealed to as certain evidences of the magnitude and extent of the Deluge. And so convincing was the argument based on these remains that Voltaire employed all the power of his sophistical pen to demonstrate that such fossil shells were either mere "*lusus naturæ*," or shells that had been dropped by pilgrims on their way home from the Holy Land. Fossils found imbedded in the solid rock, in peat-beds and gravel pits, gave strength to the argument derived from the shells scattered over the earth's surface. So reasoned Scilla and Burnet and Woodward, with a host of others.

But when, later on, the bones of man were discovered in many of the caverns of Europe, it was thought, by those who argued that the Deluge was universal, that the question was put beyond further discussion. Even such a distinguished geologist as Buckland saw in these remains of early man the relics of a universal deluge—*reliquiæ Diluvianæ*—and the majority of scientific men of his day were disposed to accept his conclusions as correct, and to consider the universality of the biblical Deluge as one of the demonstrated facts of geology. Indeed so anxious were some of those who were interested in making the Sacred Text square with their preconceived notions regarding the nature and extent of the Flood, that they saw a witness of the Deluge—*testis diluuii*—in a fossil that long passed as the skeleton of a man, but which more exact investigation proved to be the remains of an extinct salamander. The *Andrias Scheuchzeri*

—such was the name given this relic of an extinct form of animal life—will always remain a monument to the credulity and the unguarded zeal of those who were too hasty in jumping at conclusions that were not justified by the facts on which they were made to repose.

Whether there are now any geological traces of the Noachian Deluge is doubtful.¹ Even granting that the Flood covered the whole earth as some still contend, it is highly improbable that the changes effected on the earth's surface would have been of such a character as to be recognized so many ages after the event. The late Abbé Moigno, who defended to the last day of his life the geographical universality of the Deluge, in referring to this matter, expresses himself as follows: "We refuse to accept as evidence of the Deluge not only the ancient deposits of shells, which existed before it, and which it could not have produced, but also the presence in our part of the world of animal remains which are supposed to have belonged to other climates. We likewise decline to regard as witnesses of the Deluge a certain number of rhinoceroses and elephants, which have been preserved in ice-beds; the countless boulders scattered over the soil, far from the mountains from which they were detached; the organic debris found in caves and alluvial deposits; in a word, almost all that which the illustrious Buckland, in what was probably an excess of orthodoxy, pronounced the relics of the Deluge, *Reliquiae Diluvianae*."²

One of the first to seriously controvert the theory of the geographical universality of the Deluge was Isaac Voss—a Protestant theologian, in 1659, in his "*Dissertatio de Vera Mundi Ætate*." He maintained that not more than the one-hundredth part of the earth was submerged by the Flood. The distinguished Benedictine Dom Mabillon, having, at the

1 See, however, "The Origin of the World," p. 256 and "Modern Science and Bible Lands," Chapters iii & iv, by Sir J. W. Dawson.

2 "*Les Livres Saints et La Science*." See also "*Splendeurs de la Foi*" Tome III, Chap. xi. For an interesting review of the question consult "*Bibel und Natur*," by Dr. F. Reusch, Cap. xx, xxi, xxii and xxiii.

request of the Congregation of the Index, examined the work of Voss, gave it as his opinion that the teaching of Voss regarding the non-universality of the Deluge was neither against faith nor morals and could therefore be tolerated.¹

Among English-speaking geologists, besides Charles Lyell, the first to call in question the universality of the Deluge were the famous Scotch geologist Hugh Miller² and the scarcely less eminent American geologist Prof. Edward Hitchcock.³ Both following Poole and Stillingfleet, directed attention to the fact that the words of the Mosaic account of the Flood did not necessarily imply that the Deluge was universal as to the earth's surface. They argued that it was universal only in so far as man was concerned, and showed that this interpretation was in accordance with both Scripture and the teachings of Science.

At the time the last two mentioned authors wrote, over thirty years ago, the difficulties that had presented themselves to their predecessors against the acceptance of the opinion that the Deluge was universal, had so increased that they seemed well nigh irrefutable. And as the question was more closely examined, and the knowledge of nature became more extensive, new difficulties arose, whilst the older ones instead of disappearing or dwindling in size, rapidly assumed larger proportions. So great indeed was the impetus given to development of the natural sciences, and so numerous and important were the contributions made by zoology and geology, that it soon became evident to every thinking man that the time had come for subjecting the older theories regarding the Deluge to thorough revision.

In the first place no one could any longer seriously maintain that the fossils found in the various strata of the earth's crust were deposited there by the Deluge of Noah. Such a view was now regarded as simply untenable, if not absurd. It

1 "*Haec opinio,*" says Mabillon "*nullum continet errorem capitalem neque contra fidem neque contra bonos mores; itaque tolerari potest et criticorum disputationi permitti.*"

2 Testimony of the Rocks, Lectures vii* and viii.

3 Religion and Geology, Lecture iv.

contravened the most elementary principles of geological science—principles about the truth of which there could no longer be any doubt.

Again, owing to the active researches of naturalists the world over, it was discovered that the number of species of animals was far in excess of what had previously been imagined. Indeed when the number came to be computed, it was found to be far too great to find lodgment, not to speak of subsistence, in such an ark as Moses describes. The older interpreters were called upon to make provision for a few hundred species at most. These were all that were then known. Now the number has risen to thousands, yea, to tens of thousands, and additions of new species were being made daily to the already formidable list. Whether, then, the exegetist measured the ark by the Hebraic or the Egyptian cubit, it still remained too small to accommodate such a multitude of living creatures, and contain the food necessary for them during their enforced confinement therein. According to the most liberal calculations, the vessel built by Noah could not have been much larger than—if indeed it was so large as—the Great Eastern. Such a vessel might have been sufficiently capacious for the few hundred species that the Fathers and Schoolmen had in mind, but it was totally inadequate to supply lodgment for the vast multitude that was known at the date at which Miller, Hitchcock and their compeers wrote.

And then a new difficulty presented itself that the earlier commentators could take no note of, and one too, that could not be ignored. The advocates of a universal deluge had taken it for granted, apparently, that all the different species of animal, not to speak of vegetable life, might be found in one place on the earth's surface. Contrary to what Linnaeus had taught, Cuvier and others pointed out the fact, that there are several distinct foci, or centres of animal life; that certain species and classes of animals are found in one part of the world, while other species have their habitat in another part. Thus Australia is peculiarly the land of marsupials; Borneo, Java and Sumatra the habitat of the gibbon and the

orang-outang. The giraffe, the zebra and the chimpanzee are indigenous only in Africa, while in America alone are found armadillos, ant-eaters, peccaries, bisons, llamas, and a large group of tailed monkeys entirely different from any ever seen in the Old World. And what holds good for the fauna and flora of to-day, in these different countries, obtains for the fossil remains of the remote geologic past.

It seems unreasonable, therefore, to suppose, even if the ark had been large enough, that representatives of the different species of animals of these various distant countries of the world, came or were brought to the ark. And yet, according to the theory of those who interpret literally the story of the Deluge, there were in the ark Polar bears from Alaska, wapiti from Canada ; tapirs and jaguars, sloths and condors from South America ; lions, gorillas and ostriches from Africa ; elephants and tigers from India and Siam ; lemurs from Madagascar ; kangaroos, ornithorynchi and emues from Australia.

But granting that all these animals, together with representatives of all the other species found in the various parts of the world were in the ark, that there was room and food for them there for a year, the question arises, how did they get there? How were they transported from their distant homes and conveyed across the broad oceans that separated them from the spot where the ark awaited them? And where did this multitude of animals, many of them carnivorous, find food after leaving the ark? The earth then was deserted and desolate. Not a living creature, according to the theory we are now considering, then inhabited it ; nothing that could appease the hunger of the thousands of voracious beasts that could subsist only on the flesh of other animals.

More than this. How were the representatives of all the various faunae of distant continents and far off isles of the ocean returned to the places whence they came? One difficulty suggests another, and the more closely the question is investigated, the more numerous and the more formidable the difficulties become.

The advocates of a universal deluge have a very simple

way of disposing of all objections to their theory. "All things," they argue, "are possible with God; therefore a universal deluge was possible." They admit divine intervention wherever a difficulty presents itself, and tell us it is as easy for God to work a hundred thousand, or a million miracles, as it is for Him to perform one. With them a miracle is the sure and final answer to every objection.

But these good people are assuming what is to be proved. They assume that the Bible teaches the universality of the Deluge, and, on the assumption that it was universal, they proceed at once to call in the aid of divine interposition, to account for everything that cannot be explained by the operation of purely natural agencies. They forget one of the first laws of sound hermeneutics, which forbids the arbitrary introduction of the miraculous in commenting on disputed, or even difficult passages of Scripture. They lose sight of the fact that neither the example of the Fathers, nor that of approved exegetists will permit them to invoke the aid of miracles simply to remove a difficulty, or explain a vexed question of Scripture, especially when the words of the Sacred Text do not warrant one in assuming the fact of a providential intervention. St. Augustine in his "*De Genesi ad Litteram*," and St. Gregory of Nyssa, in his "*Hexameron*," are very explicit on this point. The substance of their teaching in this matter, briefly stated, is that miracles are not to be multiplied without reason and that they are not to be introduced except when the text demands them, or when it is otherwise inexplicable.

Another difficulty that precluded the acceptance of the geographical universality of the Deluge, was the impossibility of explaining the source of such an immense volume of water as the biblical inundation, if the Mosaic account was to be taken literally, would presuppose. In Genesis we read that "all the fountains of the great deep were broken up and the flood-gates of heaven were opened." "And the waters prevailed beyond measure upon the earth; and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it

covered." But what do these words signify? Do they mean that the precipitation from the atmosphere and the invasion of the land by floods, caused by the upheaval of the ocean's bed, were sufficient to cover the highest mountains over the whole earth? When we remember that many of the peaks of the Andes and Himalayas are over 20,000 feet high; and that the height of Mount Everest is nearly 30,000 feet, and then call to mind the mean depth of the ocean, according to Murray,¹ 12,400 feet—we shall see that the supply of water would be totally inadequate for such a submergence as is supposed.²

Some have imagined that God specially created a sufficient quantity of water to inundate the entire earth, and cover the highest mountain, and that after all flesh outside of the ark had been destroyed He annihilated the water thus specially created. This, however, is an assumption for which there is no warrant in Scripture, and one which is so at variance with the known harmony of the laws of Nature, and so contrary to our ideas of God's providence and wisdom in the government of the world, that it has never been received with favor by exegetists of any weight. No one denies that God could have worked such a miracle, had He so willed, but we are dealing with a question of fact, and not discussing what Omnipotence could, or could not accomplish.

In the light of Science, therefore, especially in the light of geology, zoology and physical geography, the theory of a universal deluge is untenable. On any ground it is untenable without assuming the existence of such a number of miracles that the theory perforce falls by its own weight.³

1 Mr. John Murray, of the *Challenger* expedition, is one of the highest living authorities on oceanography.

2 Cf. *Le Deluge Biblique et les Races antediluviennes* par Jean d'Estrenne, *Revue des Questions Scientifiques*, Oct. 1885.

3 Among the most distinguished of recent Catholic writers who teach that the Deluge affected only a portion of the earth's surface are Sorignet, Marcel de Serres, Goefroy, Lambert, Michelis, Schoupe, Pianciani, Zschokke, Reusch, Schoebel, Duible de Saint-Projet, Vigouroux, Delsauz, Hettinger, Gütler, Bosizio, Brucker, Moigno and Lord Arundell of Wardour.

But, it will be asked, What explanation is to be given of the universal terms employed in the biblical account of the Deluge? It is "all men" and "every living creature" that are to be destroyed; it is the "whole earth" that is to be submerged. The words all, every—*totus, cunctus, omnis, universus*—are absolute and exclude nothing. And it is these words, we are told, that must be satisfactorily explained, before we are at liberty to accept any other theory than that which proclaims that the Deluge was universal.

Nothing is of more frequent occurrence in the old Testament than the employment of universal for particular terms. The same peculiarity is observed in the New Testament, but not to such an extent as in the Old. It is a characteristic of all oriental tongues to use hyperbole, and at times, in a way that we should pronounce extravagant. St. Augustine in a letter to St. Paulinus of Nola, states that it is the custom of Scripture to speak of the part as of the whole.¹ He likewise observes that it is frequently necessary to explain the word all—*omnis*—in a restricted sense. He tells his correspondent that there are many passages in the Sacred Text which at first sight present numerous difficulties which, however, forthwith disappear on applying to the terms used a particular instead of a general or absolute signification.

A few examples will illustrate the principle of the great Doctor, and show how universal is its application in explaining even the simplest narratives.

In speaking of the famine which prevailed at the time of Jacob, Moses declares that "the famine prevailed in the whole world," that "the famine increased daily in all the land" and that "all the provinces came into Egypt to buy food and to seek some relief of their want."²

None of these passages, however, are to be taken literally, notwithstanding the use of the absolute terms—all and whole—*omnis* and *universus*. Moses refers only to the countries and the people known to the Hebrews.

¹ Scripturæ mos est ita loqui de parte tamquam de toto. Epist. ad Paulin clix. See also Pianciani's *Cosmogonia Naturale Comparata col' Genesi*, pp. 243-245.

² Genesi, xii, 54, 56, 57.

In a similar manner is to be explained the analogous passage in the Book of Kings, where we read "And all the earth desired to see Solomon's face and to hear his wisdom, which God had given in his heart."¹ Our Lord, Himself, uses similar language when He declares that the Queen of Saba "came from the ends of the earth to hear the wisdom of Solomon." St. Luke, in like manner, speaks in the same general terms when he tells us in the Acts of the Apostles, that at the time of the descent of the Holy Ghost on the Apostles there were assembled in Jerusalem "devout men out of every nation under heaven."

In the case of the famine in the time of Jacob, the people referred to did not live more than a few hundred miles, at most, from the home of the patriarch. The Queen of Saba dwelt, most likely, in Southern Arabia, distant some ten or twelve hundred miles. The representatives of every nation under heaven in Jerusalem at the feast of Pentecost came from the countries that were then known to the Jewish people, and, to judge from those named, none who were present at the time came from points distant more than a few thousand miles at farthest. No exegetist has ever thought of taking the words literally, or of imagining that there were then present in the Holy City, Chinese and Japanese, Indians from Peru and Mexico, and strangers from the isles of the South Pacific. And yet, if the words were to be taken literally, one would be perfectly justified in making such a supposition.

A still more striking illustration of hyperbole so characteristic of Hebrew thought and language, is found in Sophonias: "Gathering, I will gather together all things from off the face of the land, saith the Lord. I will gather man and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord."²

Here, to take the words literally, we have a menace of universal destruction. Not only all men and all animals are to be destroyed, but all birds of the air and all fishes of the sea. The words threatening the destruction of animate

1 iii Kings, 24.

2 Sophonias, I, 2 and 4.

nature by the Deluge, do not imply more, are not more precise and far reaching. But what are the object and extent of divine wrath as expressed in these sweeping words of the prophet? Some interpreters tell us that reference is made to the land and people of Juda; others say that the menace is directed against Babylon, while others still maintain that the prophecy refers to the Phœnicians and other peoples on the borders of Palestine. But whatever be the exact meaning of the text, it is generally agreed among commentators, that the universal terms employed have a meaning that is, if anything, more restricted than similar words in any of the passages yet quoted.

And so is it in many other instances that might be adduced. The whole earth—*omnis terra*—sometimes applies only to the Promised Land; sometimes it embraces only Egypt. At other times the same words are made to refer to the Kingdom of David, or of Solomon; and at others again to a stretch of country bounded by the invisible horizon.¹

It is a mistake to suppose that the words of Scripture are self-explanatory, or that we can arrive at the signification of words by considering them in themselves, and apart from what precedes or follows them. In some cases we can determine the precise meaning of the terms used from the context. In others we must have recourse to parallel texts, and study the meaning of the passage in question in the light of the genius of the language, and of the temperament of the people who spoke it. Many readers of the Scriptures fall into egregious errors by imagining that they are obliged to apply the same rules of interpretation and criticism to the florid, picturesque, and hyperbolical languages of the Orient as they would in studying the meaning of an author who had written in English, French, or German. Sound, logical exegesis however, as Reithmayer has so clearly expressed it, requires us to interpret Scripture according to the mind of the writer, and according to the mind of those for whom the author speaks.

¹ *Le Deluge Biblique devant la Foi, l' Ecriture et la Science.* Par Al. Motais, p. 52.

But conceding the gravity of the objections offered by science against the acceptance of the theory of an universal deluge, and granting that the words of the Bible may, in certain cases, be interpreted in a restricted sense, are we justified in concluding from these facts, that such a restricted use of language is applicable to the account that Moses gives of the flood of Noah? Comparing the language employed in the description of the Deluge with that used in other passages of the inspired writings, it may be admitted that, *in se*, a restricted meaning *may* be attributed to the universal terms that occur in the narrative, but, it will be asked, will the traditional interpretation that has been assigned to the great catastrophe permit us any liberty of opinion on the subject under discussion?

What have the Fathers and Doctors of the Church thought and taught? What have the Schoolmen and commentators of a subsequent age believed and professed? And are we not obliged to accept the traditional teaching—the teaching of the early Fathers, and that of the Mediæval Schools—as the teaching of the Church? And if it be found that these venerated and venerable authorities have, with almost unbroken unanimity, held that the Deluge was universal, can we, as faithful children of the Church—*citra jacturam pietatis*—as Melchior Cano expresses it, reject their teaching, and regard the contrary view as tenable?

We may for the nonce admit that the Fathers and Doctors, theologians and commentators for the first sixteen centuries of the Church's history, almost unanimously believed and taught that the Flood was universal. But, granting this to be true, are we obliged to regard their beliefs and teachings as anything more than the expressions of personal opinions concerning matters that anyone is free to discuss? Or are we to consider their consensus of opinion regarding the Flood as a part of that body of doctrine which cannot be impugned without scandal and danger to faith?

Let us examine. It may at once be premised that very few of the texts of the Holy Scripture have been explicitly defined by the Church. And it may at the same time

be further observed that an equally small number of passages are regarded as authoritatively and infallibly interpreted by the unanimous exegesis of the Fathers. Hence, of the thousands of paragraphs of which the Holy Scripture is composed, the number on which the Church and her Doctors have pronounced authentic and solemn judgment is very small indeed.

The question now arises: Is the narrative of the Deluge to be classed among those parts of Scripture to which have been given an authoritative interpretation? We can say unhesitatingly, that in so far as the Church is concerned, as represented by her supreme ruler, nothing whatever has been decided. There is no Papal judgment, or interpretation bearing on the subject. In this respect, therefore, we are at full liberty to elect any theory regarding the Deluge that may commend itself to our judgment.

But is not the consensus of opinion of the Fathers and Doctors of the Church of that kind which we are compelled to accept as a part of the dogmatic teaching of the Church? Let us see what are our privileges, and what are our obligations in the face of patristic and scholastic teaching and opinions.

A decree of the Council of Trent, renewed by the Council of the Vatican, declares that in "matters of faith and morals pertaining to the building up of Christian doctrine, . . . it is forbidden to interpret Scripture contrary to the unanimous consent of the Fathers."¹

Now according to Pallavicini, the great historian of the Council of Trent—"the Council had no intention to prescribe a new rule, or to restrain by new laws the manner of interpreting the Word of God, but simply declared as illicit and heretical what was so by its nature, and what had always been held and proclaimed as such by Fathers, Pontiffs and Councils."

The decree had no reference to certain questions of minor importance—*quaestiunculae*, as St. Vincent of Lerins calls them, connected with Biblical interpretation. It referred

1 Con. Trid. Sess. iv; Conc. Vatic., Constit. De Fide Catholica, 2.

rather to fundamental questions of faith and morals—or, as the same St. Vincent puts it, to *his dumtaxat præcipue quaestionibus quibus totius Catholici dogmatis fundamenta nituntur.*

“When,” says Cardinal Franzelin, “we inquire what is the measure of the authority which the unanimous consent of the Fathers possesses in a question of theology, it is necessary to distinguish the different ways in which a given doctrine may be proposed by them, and to consider whether their opinion regarding such a doctrine is or is not tantamount to a declaration that it belongs to the common faith of the Church, or whether, on the contrary, their consensus of opinion may not rather refer to a doctrine, or an explanation of a doctrine, connected indeed with religion and truth, but not so clearly proposed as to entitle it to be regarded as a dogma of faith.”¹

When there is question of Councils or Popes giving decisions, it is necessary, the same theologian declares, that they speak “in the plenitude of their authority, and that they deliver authentically a dogma proposed for universal acceptance.”

If, then, explicit and authentic definition is required when Popes and Councils speak, for a much stronger reason equal certainty of definition is demanded when there is question of the authority of the Fathers. It is important in this connection to remember the statement of Bossuet that “the Fathers, in the interpretation of the Scriptures do not urge the literal sense except when confirming dogmas, and refuting heretics.”

Hence, Pallavicini teaches, it is necessary that there be question not only of doctrinal matters, but also of dogmas to be believed, and that the sense of the Sacred Text be *declared certain* by the unanimous teaching of the Fathers. It is necessary that the signification of the text be approved as a dogma of faith—*tanquam dogma fidei a cunctis Ecclesiae Doctoribus comprobari*—and that the Fathers condemn, or show that they are disposed to condemn, as a heretic any one who

¹ Franzelin, De Divina Traditione et Scriptura, Sect. II, Cap. I.

rejects the truth which they enunciate, or the article of faith which they proclaim. If, however, the Fathers regard a doctrine simply as religious and true, if they declare themselves only as if expressing an opinion "*opinantium modo*"—they teach us by their example that we also may have the same liberty of opinion. Wherefore, in order that the *Consensus Patrum* may bear on the face of it the formula of Catholic truth, it must carry with it the evidences of undoubted and explicit dogmatic decisions.¹

St. Thomas Aquinas makes a beautiful distinction between things which are necessarily of faith, and things which pertain to faith only accidentally, which will serve to elucidate the question under discussion. The Trinity and Unity of God, for instance, belongs necessarily—*per se*—to the substance of faith. Many things of an historical nature—*historialia*—appertain to faith only accidentally—*per accidens*—about which even the Saints have entertained different views, and regarding which they have given different interpretations. Thus, that the world was created, belongs to the substance of faith, and such is the unanimous teaching of the Fathers. But the manner and order of creation pertains to faith only accidentally. Hence many different explanations have been given regarding these questions without, in the least, affecting the truth of Scripture.²

The distinction the Angelic Doctor lays down regarding the creation of the world applies, it seems, with equal force to the Noachian Deluge. The fact of the Deluge no one can deny. Neither may we call in question the prophecy announcing the Flood, nor the purpose which it subserved. These are of faith, and explicitly declared so even by our Lord and His Apostles. The prophecy, we must admit, was miraculous, and, therefore supernatural. The Deluge, although Providential, we may believe was but natural. The Almighty by His foreknowledge simply availed Himself of natural agents in carrying out the execution of His decrees.

1 See Motais, *Le Deluge Biblique*, pp. 132, et seq., whose argument we have here followed.

2 In Lib. II, Sent., Distinct xii, Art. 2.

We are at liberty, therefore, to maintain that the occurrence of the Deluge was natural, as we may believe that the destruction of Jerusalem was natural. The latter event was foretold with even greater detail than the former, but in both instances it was natural causes—in one the forces of Nature, in the other human agency—that were executors of the divine Will.

And if we are free to explain the Deluge by the action of causes purely physical, we may likewise, *a fortiori*, avail ourselves of the same liberty of interpretation regarding the extent to which the catastrophe prevailed. Father de Smet, the celebrated president of the Bollandists, expresses this idea forcibly when he declares that “the Catholic *savant*, when in presence of a prodigy whose miraculous character is not clearly attested by a divine witness, has full liberty to examine it with all the severity which characterizes the discussion of miracles by the members of the Sacred Congregation of Rites in cases of beatification and canonization.” Even granting that the Scriptures declared not only the fact of the Deluge, but also informed us in detail as to its extent, and the causes which operated in its production, such a recital would be an object of Catholic faith only accidentally, inasmuch as it constitutes a part of the Sacred Text, but it would not of itself, as St. Thomas and Franzelin teach, enter into the things of faith and morals that pertain to the building up of Christian doctrine as based on the infallible interpretation of the Fathers.

What St. Thomas says of matters which are purely historical—*historialia*—Patrizzi declares of matters of science and philosophy. “You will not find,” this eminent theologian declares, “questions which are purely philosophical, treated by the Fathers as pertaining to religion and Christian piety.”¹ St. Augustine expresses the same sentiment with equal force and clearness. “In the obscurities of natural things,” the great Doctor observes “in which we recognize the Omnipotence of God, we must proceed, not by affirming, but by inquiring, especially when there is question of treating books

1 Institut. de Interpretatione Bibliorum, Cap. v.

commended to us by divine authority.¹ In such matters therefore, in questions namely, that are purely historical, philosophical or scientific, as prescinded from any clear and certain connection with matters of faith and morals, we have all the liberty of examination and discussion that even the most exacting investigator could reasonably desire. For this reason it is that Melchior Cano, when speaking of the nature and force of traditional interpretation, does not hesitate to declare, anent such subjects, as the one under examination, that "if all the Fathers had erred in their opinions, they would have been wrong in matters of slight moment."

We have assumed, for the sake of argument, that the Fathers and Doctors of the Church were at one as to their views of the universality of the Deluge. This assumption, although in the main true, requires qualification. Their teaching although apparently unanimous, admits of some exceptions. which in discussion of questions like the present, have especial significance.

Thus, notwithstanding the absolute expressions "all the earth"—*omnis terra*—some of the Fathers and older writers exclude Olympus and Atlas from the effects of the inundation, contending that these mountains were too high for the waters of the Deluge to reach their summits. Others make the same exception for the Garden of Eden. Others, again, go much farther, and say that the waters of the Deluge did not reach the summits of any of the mountains but remained only on the plains below.

More than this. They made exceptions without any apparent hesitation, not only for different parts of the earth's surface, but also for different kinds of animal life. They found justification for such exceptions in various reasons—some of them very fanciful indeed—of science, and history and exegesis.² But the important fact disclosed by these exceptions made by the Fathers and contemporary authors, who were faithful children of the Church, is that they throw light on the bearing or Scripture exegesis at the time in

1 De Genes. ad litteram, Cap. i.

2 See Motais, Le Deluge Biblique, p. 160.

question on the meaning to be attached to the words "all the earth," and "all flesh." If one exception could be made—the Fathers made many—what is to prevent us from freely interpreting the narrative of the Deluge in the restricted sense which we have been advocating. Even aside from the principles of interpretation which we have been considering, we should be justified by the example of the Fathers themselves in upholding the theory of the non-universality of the Flood.

What has been said of the Fathers, may, with equal truth, be affirmed of the Schoolmen, and the exegetists who succeed them. The Fathers in their capacity of witnesses and doctors of Tradition, are, as Franzelin teaches, one of the essential parts of the magisterium and ministry divine—human, instituted by God for the propagation of Christian doctrine in the world. But if the opinions of these preordained witnesses to the truth of Tradition are not binding on our reason except when they possess all the characters demanded by theology and the Church for a stronger reason, the unanimous consent of the School cannot be said to have such authority over our reason and conscience. This is what Pius IX means when he declares that the constant and unanimous consent of theologians must refer not only to *matters of faith*, but that the doctrine taught must be held as *true* and as of *Catholic faith*.¹

And yet more. The common opinion of the Scholastics, even when deduced from sources of revelation, is not of faith as Franzelin teaches, except when the truths it teaches are declared to be such. Suarez assigns several reasons why such an unanimous opinion may not be of faith. "First, the text of Scripture in question may be so worded as to admit of several interpretations. Second, because the Church has given no decision in the matter. Third, because Tradition is not decisive on the question."²

These declarations refer especially to opinions which are subject to change—to opinions which even the Schoolmen

¹ Encyclical of Dec. 21, 1863.

² Quoted by Motais in "Le Deluge Biblique," p. 175.

themselves did not hesitate to abandon when sufficient reasons for so doing were forthcoming. Opinions regarding certain matters of science, history and philosophy would come under this head. They would naturally change with the advance of knowledge and the progress of research. The various opinions entertained regarding the six days of creation is a case in point. And scarcely less noteworthy in this respect is the question of the universality of the Deluge. It is a question rather of science and archaeology than of pure theology. Hence the changes of opinion that have been occasioned by modern scientific investigations and the new views that are now entertained by apologists and exegetists.

The Fathers, as we have seen, interpret the text regarding the total destruction of mankind according to its most obvious meaning. They had no reason to hold a different opinion from that which they professed. The state of knowledge at their time did not admit of any other view, and even if one could have been formulated, there would have been no means of verifying it.

Like the Fathers, the Schoolmen gave an opinion on an equivocal passage of Scripture, without any profound investigation, for the simple reason that the necessary data for such investigation were almost entirely wanting. As a matter of habit, as it were, without reasoning and without reflection they accepted as true the opinions of the Fathers, but made no attempt to establish the truth of these opinions.

But while they took it for granted that the opinions taught were true, they did not propose them as necessary articles of belief. The very manner in which they express themselves evinces the contrary. Indeed a brief examination of the way in which the Schoolmen treated the question of the universality of the Deluge will convince one that the common opinion that was held regarding the catastrophe was one of those which, as De Lugo says, might be universally defended in one age, and in consequence of the progress of research be as universally rejected in the next. And no less an authority

than Cardinal Franzelin tells us that an opinion that has obtained general acceptance among theologians may sometimes, by reason of the discovery of new data, or because of more profound investigations, lose much of its pristine authority, or even be abandoned entirely.

It may then be accepted as a fact, which no one can gainsay, that not a single Scholastic, nor indeed any Catholic theologian of repute, has ever taught, from any point of view whatever, that the universality of the Deluge is of faith. The consent of Doctors may have been universal, but it was regarding a matter that was always open for examination and discussion. The consent therefore, was at best a matter of opinion, and not one of positive judgment or dogmatic definition. It was an opinion that obtained for centuries, not because it was not open to controversy but because the materials supplied by modern criticism, and indispensable for successfully grappling with the question were not then available. It was an opinion that had not been tried in the crucible of modern exegesis, and one, consequently, that never had any of the notes of truth and certitude possessed by a dogma of faith. The unanimity in question was, at best, something purely negative and cannot be construed as authoritatively opposing a theory that, in the very nature of the case, was, at the time of which we speak, incapable of being formulated.

True it is, the opinion is one that prevailed for over a thousand years—one that was discussed in many bulky volumes from the times of St. Augustine and Tostatus to those of Mersenne and Pereira. But time alone, in the discussion of such a question, is not an important factor. If it were a question of principles, or one of pure theology, where all the elements and documents necessary for the elucidation of the case were at hand, the application of the ordinary rules of logic would be all that were necessary to draw certain and infallible conclusions. In such a case the solution of the question would involve nothing more than simple reflection and ratiocination, and a genius like that of a St. Augustine, or a St. Thomas Aquinas, would not demand

time as an indispensable prerequisite for arriving at a conclusion.

But with questions of physical and natural science, of history and philosophy, of archaeology and linguistics, it is quite otherwise. Hence St. Augustine, Origen and other Doctors felt constrained to leave to time the clearing up of many difficulties, which in the state of limited information in their day were insoluble. If the illustrious Bishop of Hippo could, toward the end of his life, find, in his writings, materials for a volume of retractions, how much more, if he were now living, would he not discover, in those obscure natural questions that in his time were so puzzling, to amend or reject? And if now in all the light of modern research and with the aid of sciences that were unknown to the Fathers and the Schoolmen, we still encounter insuperable difficulties, even in connection with the question now under examination, how lenient should we not be in passing judgment on opinions that were then formed and generally received—opinions which their authors would be the first to modify or abandon, if they were now living, or if they had had the data and information that modern natural and physical science have placed at our disposal?

(End of Part I.)

J. A. ZAHM, C.S.C.

THE THEODICY OF ARISTOTLE.

PSYCHOLOGY.

FOURTH THESIS.

FIRST PART.—SPIRITUALITY OF THE SOUL.

SECOND PART.—THE SOUL A CONSTITUENT OF HUMAN NATURE.

THIRD PART.—THE SOUL NOT PRE-EXISTENT.

FOURTH PART.—THE SOUL OF IMMEDIATE DIVINE ORIGIN.

FIFTH PART.—THE SOUL IS IMMORTAL.

FIRST PART.

SPIRITUALITY OF THE SOUL.

Aristotle teaches that soul is the form and first act of a living being. (Entelecheia.) The animal soul is submerged in the matter of the body which it actuates, its

operation is merely and altogether organic, it has no separate subsistence, and vanishes when the animal becomes a carcass, just as the sphere vanishes when the spherical lump of lead is melted. The rational human soul, on the contrary, is not submerged in the matter which it animates, like a fish in the water it is like a swimmer, whose head and shoulders are above the surface. That is, as form and act of a living body, it is what the animal soul is, and does what it does, animating matter and operating with it organically; but it is something more, and does something more. Operation is determined by the specific nature of the operator. Therefore, from the specific nature of the operation, the specific nature of the operator is inferred. Thought and rational volition are super-organic and incorporeal operations, which must be referred to a subject which is incorporeal, to a vital principle which acts from itself, independently of an organ and of matter. Not dependent on matter for its operation it is not dependent on it for its existence. It is not a form educed from the potentiality of matter, but is self-subsisting, substantial, as spirit. Although, during its strictly human period of existence, as the animating principle of a body, it is not a separate subsisting and complete substance, but is an incomplete substance, substantially united with another incomplete substance to constitute one complex essence and nature; it is, nevertheless, *separable*, and capable of subsisting by and in itself, after the dissolution of its union with the corruptible body by the actual corruption of the corporeal part of the human nature. After death, the separable soul has become separate, has ceased to be the form and act of a living body, to animate it as its vital principle, and to fulfill in its organs the functions of vegetative and sensitive life, and it is merely what it is in itself, and by itself, living the life of a separate spirit. "After it is separated, it is still only what remains in existence (after the dissolution of the complete human substance) and this alone is immortal and everlasting." (Arist. On the Soul. b. 3. c. 5.)

SECOND PART.

THE SOUL A CONSTITUENT OF HUMAN NATURE.

The sense of this is, that the *rational* soul, the intelligent, thinking part of a man belongs to the human composite, as a constituent part of man.

The proposition is principally directed against the assumption that in Aristotle's psychology the active intellect, the *Nous*, in men, is not a distinct, individual principle in each one, but a kind of individualized presence of the Divine Spirit. According to this notion, Aristotle regarded the human soul as an animal soul having the possible intellect which Döllinger incorrectly identifies with the faculty which German Transcendentalists call understanding (*Verstand*) in distinction from reason (*Vernunft*) annexed to it, and enlightened by the presence of the divine *Nous*. At death, the *Nous* leaves the soul to sink back into nothingness, so that the entire human individual becomes extinct. This interpretation is referred to Alexander of Aphrodisias as its author, and is sustained in recent times by Döllinger, who was a historian but no philosopher. The latter gives it a fatal blow by his admission that it places one part of Aristotle's philosophy in diametrical contradiction with another part.

Nearly related to this opinion is that of the Arabians, according to which the *Nous* in men is not the Divine Spirit but a created over-soul common to all men. Again, Averroes and others have maintained that not only the *intellectus agens* but also the *intellectus possibilis* is something separate from the *ego* in man and is one in all men.

Any one who will read the text of Aristotle's treatise on the soul, and who understands his psychology and theory of cognition, and his theodicy as well, will perceive that these fanciful theories have not been deduced from the metaphysics of Aristotle. They are a creation of the imagination of their inventors, super-imposed on Aristotle's psychology, and derived from Neo-Platonic and pantheistic conceptions, altogether alien from the spirit of the Peripatetic School. These interpreters have sought to explain the divine and the eternal which Aristotle distinguishes in the human soul from

its other attributes, possessed in common with purely animal souls. Ascribing to him the doctrine that the individual man is a mere animal, who receives his total substance by generation from his parents, and is therefore in his total subsistence a perishable being, whose individual existence entirely ceases at death; they could find no place in the essence of his soul for the divine and eternal. It must be, therefore, something separate, which has existed apart from eternity, which comes to the soul from without and abandons it again at death. Some, who have regarded the divine and eternal element in the human soul as something pertaining to the individual *ego* in each single human person, have imagined that it existed from eternity as a separate essence, and is joined to the natural part of the soul when this is produced by generation, making it intelligent for the time being, but again separated from it at death; and continuing to exist forever in some vague way, without any continuity of self-consciousness, and with no character as a vital principle of immortal life in any one subject.

These fanciful hypotheses are all ingenious but absurd artifices, to give some kind of meaning to Aristotle's declarations respecting a divine, immortal element in human nature, without recurring to the one and only alternative, viz.: that the essence of the soul is spiritual, that it has its origin from the act of God giving it existence when it becomes the form of the body, and preserving it in immortal, conscious, intelligent life, after the material body has become the prey of death. Those who have not believed in God as the First and Final Cause of the world, have for this reason been unwilling to yield up the great philosopher to Theists and Christians. Those who have been Theistic or Christian philosophers have, in some way, failed to perceive and assert their right to claim Aristotle as their own.

Not so, however, St. Thomas, Suarez and the older scholastics, who have mastered and made their own the psychology of Aristotle, and have incorporated it into their metaphysics.

This psychology is the most perfect, complete and satisfac-

tory portion of the scholastic special metaphysics; the only one which harmonizes all the branches of anthropology as they are now scientifically treated, and reduces all to the unity and solidity of a true science.

Aristotle teaches the substantial unity of the human composite, in which the soul is the form and act of the living being, itself spiritual, and having, beyond and above its organic operations, an operation which is *sui generis* and super-organic; proceeding from an intellectual faculty native to the soul, in virtue of which the soul is from the beginning of its existence virtually intelligent and a receptacle of super-sensible ideas. By its active power of abstraction the intellect apprehends the intelligible which is veiled by the phantasmata of sensitive cognition, and becomes actually intelligent. The whole man is bound together body and soul in unity, and the lower faculties serve the highest, which in one aspect is called intellect and in another reason, the supreme ruler in the microcosm. Man is therefore a *rational animal*.

The notion of something extraneous to the human essence destroys this entire psychology and theory of cognition. Some shadowy entity out of eternity, some over-soul, or the Deity itself, thinks and knows in the animal, man; but the animal is not itself intelligent and rational, the *man* neither thinks nor knows. But, according to Aristotle, sensation, intelligence, both in its passive and active modes, and discursive reason, are parts of the one substantive and subsisting subject, *man*, whose *ego* includes them all. As we proceed, it will be shown that the divine in man is so called because it has its origin from God, and is similar to Him, and is eternal, because it is independent of matter in respect to its operation and being, and therefore continues to live forever; surviving the body which dies, and of whose future resurrection Aristotle could have no knowledge.

The notion that it is the Divine Spirit who is the thinking and willing subject in man, springs from a total misunderstanding of Aristotle's conception of God as the prime mover. It is God who gives first being to the thinking and willing subject and to his faculties; it is He who gives the impulse

to thought and volition, just as He is the first cause of the movements of the heavenly bodies. But He is no more the one who elicits thoughts and volitions in men, than He is the one who shines in the sun and revolves in the planets.

THIRD PART.

THE SOUL NOT PRE-EXISTENT.

The soul first begins to exist with the body of which it is the form, and act ; and this is true of the soul, not merely as it is the vital principle of the body, but also as it is mind or spirit. As form and act of the body, it evidently cannot have an existence prior to that of the body. But the soul is all one, and it is the same essence viewed as mind, and as vital principle of vegetative and sensitive life. Since Aristotle teaches that every substantial form begins to exist with the substance of which it is a constituent part, it must be presumed that he includes the human soul in the same category with other forms, unless he distinctly affirms the contrary. This he never does, and never affirms the pre-existence of the soul. This notion accords with the Platonic, but has no place in the Aristotelian psychology. It is a mere inference from the statement that spirit or mind in man cannot be produced by generation, but must be infused from without. However, coming from without is not the same thing with coming from a pre-existing separate state. It denotes only that it has its origin *aliunde*.

Moreover Aristotle explicitly denies the pre-existence of the soul. In the *Metaphysics* (12, 3) he says that every form begins to exist with the being whose form it is, but that this does not hinder that some forms continue to exist after the dissolution of the being, as we must hold is the case with the human spirit. Aristotle teaches, therefore, that the human soul is a form which begins to exist with the human body, does not, therefore, come into it from a state of prior existence, but still continues to exist after the dissolution of the composite human essence. There is, therefore, no origin possible for it, except by creation. It is aversion from this conclusion which has driven so many to insist that Aristotle

held to the eternal pre-existence of the intelligent principle in the human soul.

FOURTH PART.

THE IMMEDIATE DIVINE ORIGIN OF THE SOUL.

It has been proved already that Aristotle teaches that the human soul does not originate from generation, and does not exist from eternity. It must have some origin and there is none which is thinkable, except a becoming through an act of the divine omnipotence.

Aristotle's affirmation that the soul is *divine*, can have only one of two meanings. It is either eternal, coming into the body from the beginning of life; or it is of divine *origin*, brought into existence by divine power, and united with the body, as its form and act. The first alternative is inadmissible, and there remains only the second.

In the fourteenth chapter of the eighth book of the Ethics, Aristotle says, that parents and the gods are the authors of our being, the obvious sense of which is, that the part of man which does not proceed by generation from parents, has a divine origin.

FIFTH PART.

IMMORTALITY OF THE SOUL.

It has, in fact, been already proved that Aristotle teaches the immortality of the spiritual part of man. In one sense, this is undisputed. Those who regard the *Nous* of Aristotelian psychology as a common over-soul, or as the Deity itself, admit without difficulty its perpetual existence. But this is not the perpetual continuity of the individual life which begins in the embryo, persists in the human subject during the period of vital union between the soul and the body, and survives the dissolution of this union, indestructible and everlasting.

It is precisely this kind of immortality which has been already proved. It has been proved, viz., that the soul of each individual man is a numerical unit, indivisible in itself,

and divided from every other soul. In this distinct, individual existence, therefore, it survives the body and continues to live after the death of the body. Death has no power over it. The power of nature attains its ultimatium in giving sensitive life, and can neither produce nor destroy a spirit. As has been shown already, the separability of the soul from the body, and its capacity for existence and activity in a separate state, depends, according to Aristotle, on an affirmative decision of the question, whether it has a purely spiritual, super-organic act.

“It is also a question in respect to the affections of the soul, whether they are all, without exception, common to the entire subject as a composite of soul and body, or whether there is one affection exclusively proper to the soul itself. . . as in respect to thought there is the most appearance that such is the case. . . If now, among the affections or activities of the soul, there are some exclusively proper to it, then it can be separated, but if it have no exclusive property, then it is not separable, but similar to the tangent of a copper ball, which has no existence or function apart from a body.” (Arist. *On The Soul*, I, 1, 403, a, 3 ff.)

“In respect to the mind and the thinking power, it is by no means proved (that it is on a level with the faculty of sense cognition) but it seems to be another kind of soul, and this alone can be separated, *as the eternal from the transitory.*” (Id. II, 2, 413, b. 24.)

In the first of these passages it is affirmed that a function which proves spirituality, wherever there is such a function, must be *thought*. The nature of the intellectual operation is investigated in the third book. Because its product is the universal concept through which the entire being of corporeal things is apprehended, the intellectual power itself must be incorporeal, free from any mixture with matter. “Necessarily, therefore, the *Nous*, because thinks all things, must be unmixed, in order that it may have dominion, that is, may know.” (429, a, 18.) Now follows as the last link of the chain, a positive affirmation of what had been

before hypothetically proposed: viz., that the spirit, because it is unmixed (with matter) and operative without any bodily organ, is immortal and forever existing. "But after it has become separate, it is only that which it is, (which has its being in and by itself, not merely with the essence of which it is the form) and this alone is immortal and everlasting."

Dr. Rolfe concludes his fourth part by the discussion of a difficulty which seems to be the most serious one of all that can be raised against the thesis which he defends. It seems to me that in this discussion, he is too brief to be sufficiently clear and satisfactory in his solution. The difficulty arises from a statement of Aristotle that we have no remembrance, *i. e.* as is generally understood and as the obvious meaning appears to be, that we have no remembrance of this life remaining in the soul after it has become separated from the body. It is from the passage in which this statement occurs, and another which will be quoted presently, that the argument against the proposition that Aristotle teaches the immortality of the soul in the proper sense, is derived.

"We have, however, no remembrance, for this (the immortal intellect), is impassible, the passible understanding, moreover, is corruptible, and without it, the other (the impassible intellect), thinks nothing." If then, as some interpret this text to assert, the human spirit in the separate state, does not and can not think, its perpetual existence is equivalent to non-existence, since it has no proper activity, and exists for no purpose. Besides, in another place, Aristotle seems to deny to the surviving part of the soul all operation of intelligence after death. In the first book of the Nichomachian Ethics, (I, II, inst.) he criticises a saying of Solon, that no one is to be accounted happy before death. "Now, if we admit this, will one, therefore, first become happy when he departs out of this life? Or is that a futile notion, any way you take it, especially, however, according to our apprehension that happiness consists in activity?"

Does Aristotle mean to say, as Döllinger and others suppose, that it is absurd to regard a soul as happy after

death, because happiness consists in activity, of which the separated spirit is incapable?

I think the best way to answer this question is to quote entire the comment of St. Thomas on the two texts cited above.

“When (Aristotle) says ‘separatus autem’ he lays down the conditions of the whole intellective part. First, he affirms the truth. Secondly, he removes the objection, beginning at the words ‘non reminiscitur.’ In the first place he says that the separate intellect alone is that which truly is. (‘Separatus autem est solum hoc, quod vere est. Et hoc solum immortale et perpetuum est.’) Now this cannot be understood either of the active intellect alone, or of the possible intellect alone, but of *both together, because he had said previously of each of them, that it is separate.*”

This is the key to the whole difficulty, which arises from the supposition that the surviving spirit is an imperfect intelligence, having the *intellectus agens*, but not the *intellectus possibilis*.

“It is plain that he here speaks of the *entire intellective part*, which is called separate because it has its operation without a corporeal organ. And because he had said in the beginning of this book, that if there is any operation which is proper to the soul, it happens to the soul to be separated; he concludes that this part of the soul alone, to wit the intellective, is incorruptible and perpetual. He had affirmed the same thing in the second book, viz., that this kind of soul is separated from other parts (of the human nature) as what is perpetual from the corruptible. It is called, however, perpetual, not because it always was, but because it always will be. Wherefore, the Philosopher says, in the twelfth book of the *Metaphysics*, that the form is never prior to the matter, but that the soul remains as posterior to the matter, not as a whole, but as intellect.

Again, when he says “non reminiscitur” he puts aside a certain objection. For some one might believe, that because the intellective part of the soul is incorruptible, the intellectual cognition of things remains in the soul after death, in

the same mode in which it now has it—the contrary of which position he had already maintained in the first book, that intelligence suffers decay when some inward part decays (*i. e.* that mental activity is affected by the decay of vital organs) and that when the body is corrupted the soul neither remembers nor loves. And therefore he says here that there is no memory, namely after death, of those things which we have known in life, because “*hoc quidem impassibile est,*” that is, this part of the intellective soul is impassible, wherefore it is not the subject of the passions of the soul, such as love, hatred, reminiscence and the like, *which happen from some bodily passive impression.* But the passive understanding is corruptible; to wit, that part of the soul which is not without the aforesaid passions is corruptible; for *these belong to the sensitive part.* Nevertheless this part of the soul is called understanding, as it is also called rational, *inasmuch as it after a certain fashion participates in reason, by obeying reason,* and by following its direction, as it is said in the first book of Ethics. But without this corporeal part of the soul, the intellect understands nothing. For it does not understand anything *sine phantasmate*, (*nihil est in intellectu quod non prius erat in sensu*) as will be hereafter explained. And therefore, after the destruction of the body, there does not remain in the soul, now separately existing, a knowledge of things, according to the *same mode in which it now understands.* (The intellect does not act, as now, *conversione ad phantasmata sensibilia.*) But, in what mode the soul does then exercise intelligence, it is not within the scope of the present argument to discuss.” (Lectio X, in b. 3, de Anima.)

The second passage quoted above, from the Ethics, is easily disposed of, after the first one has been explained. St. Thomas, in very few words, gives the correct exposition of the statement that felicity consists in a certain activity, and therefore a dead man cannot be called happy, since he seems not to have any activity. “It is to be noted that the Philosopher does not speak of the felicity of the future life, but of the felicity of the present life, whether it can be attributed to a man while he lives, or only at death.”¹ Dr.

Rolfes repeats the explanation of St. Thomas on both passages in his own words, and when carefully examined by one who thoroughly understands the psychology of Aristotle, it is quite sufficient to remove the difficulty.

The author concludes his Treatise with the following words, which are words of wisdom and worthy of all attention from Catholic philosophers.

“The correct elucidation of Aristotle, that is to say of his writings treating of the higher philosophy, is an almost impossible undertaking, without the aid of the scholastic works from which help in their interpretation can be drawn, especially the Commentaries of St. Thomas Aquinas. For a knowledge and comprehension of the entire Aristotelian system and of its particular parts is requisite, in order to an adequate interpretation of their text. Now a searching investigation and a luminous reproduction of all Aristotle, which is such a gigantic work, especially for a single student, lies ready at hand in an inimitable perfection, in the Commentaries of Aquinas. We should hold by these, though of course this does not imply that a better understanding of particular passages may not be sometimes gained.”

It is needless to remark that the author has followed the counsel he gives to others, and that all the propositions defended under his several theses are sustained by the authority of St. Thomas Aquinas. And here we take leave of him, regretting only that he has not given us a much longer and fuller treatise on the philosophy of the great prince of heathen sages, who has written so much that would do honor to a Doctor of the Church.

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THE MORALITY OF ROUND DANCES.

THE subject of “Round Dances” presents itself periodically to the pastor of souls as one of the public evils against which it is his duty to devise efficient measures.

There is a not uncommon impression that the church-laws forbid *round* dances but allow others, as though the morality of the act were to be determined by its particular form. No doubt the diversion usually called by the name of "round dance" has its dangers, but it cannot be said that these are limited to one particular form of dancing, an exercise which to many presents no suggestion of sin whatever.

An act which is essentially an occasion of sin is always forbidden, because it is the first step in the commission of sin. There need be no law against such acts. When the Church legislates prohibiting certain practices, it is usually because of the danger, more or less direct, to which such practices lead, although in themselves they may be quite indifferent. Where a law is exclusive and permits no discretion of interpretation it is binding, independently of the reason which gave rise to the law and which makes it applicable only in certain cases. Thus, Catholics are forbidden to join any secret societies, although there are undoubtedly many secret societies whose aims and methods are without reproach; but since they are secret it is difficult to determine the particular character of any one, and hence, to avoid all danger, Catholics are warned by positive law against a league which may at any time become a menace to their faith and a hindrance to their liberty of conscience. The same may be said of our attitude towards the public schools. There are many individual schools to which a Catholic child might go without any danger to its religious education; yet if we were to admit the principle of public schools being sufficient for the education of our children, we would many times see ourselves forced to accept for our young the teaching of opinions opposed to us but against which we have no redress because our numbers are in the minority. Hence, the law of Bishops forbidding the children of Catholics to frequent the public schools where there are good parochial schools, is perfectly reasonable and binding, even if the Catholic school did not offer the same temporal or intellectual advantages as the other, so long as there is danger to the faith or moral life of the child frequenting the common school.

As to the subject of dances, the late Plenary Council of Baltimore prohibits as an abuse *charity balls* (*convivia cum choreis ad opera pia promovenda*).¹ It does not, to our knowledge, forbid "round dances" as particularly objectionable, but indicates that the social amusement of balls, of which as a rule, the round dance is a prominent feature, is a dangerous diversion which the Church does not wish to have employed as a means of procuring funds for the maintenance of her pious work.

On this ground the pastor has in his parish the right and duty to prevent such diversion when it is introduced by members of his flock as part of a programme in aid of the Church or any work connected with the same, such as would come under the name of *opera pia*.

But may he interdict round dances or any other kind of dances on the general plea of immorality?

Or, may he refuse absolution to a penitent who practices round dances or who gives parties of which these dances form a special feature?

To give a direct answer to these questions we would say: No.

But in saying "no," all has not been said. There are dances which are in their very nature immoral. These are unquestionably sins. There are dances which are mere expressions of joy and which, though the possible occasion of sin, may be performed quite innocently, as any other merry exercise of body. There is no reason, on the part of the priest, for speaking of either in public. Those who indulge in the former know that it is wrong, those who practice the latter may be warned of the danger, if danger there be in their particular case, in the confessional.

In exceptional instances a pastor may be justified in branding in detail the corrupting usages of his locality, but as a rule it does more harm than good to dilate on a subject the foul excesses of which are known to few and of which a priest is supposed to know only what he has never seen.

As to the confessional, the same duty of correcting and

punishing the errant member of the flock, devolves upon the confessor as in other cases of sin or proximate occasion there-to. He justly and wisely refuses absolution to a person who commits sin by dancing, and yet is unwilling to give up the practice which involves danger to his or her eternal salvation.

But we have so far spoken of publicly interdicting the practice on the ground of its being immoral and of refusing absolution to those who take part in the diversion of round dances.

If the custom of dances cannot be called indiscriminately immoral, it may as a rule be called *dangerous*. And on this ground we may always warn our people, especially the younger portion, against it.

For the individual we can say but little. To some their inborn vivacity supplies in the dance sufficient excitement to drown every other feeling and make the dance a healthy exercise, never approaching to baser passion. We speak, of course, of dances in which both sexes join. With others their national habits supply them with similar motives from which a vicious tendency is altogether absent, despite apparent familiarity. Much the same may be said of those social diversions in higher society which are entirely open and participated in by men and women who are above reproach. The objects which commonly excite the passions are not the same with persons who live under the restraints imposed by refined society as with the vulgar, whose manner more quickly oversteps the barrier of propriety.

Nevertheless it may be safely asserted that with us in the United States the practice of dancing is full of danger, and a pastor cannot sufficiently warn his people, especially the young, against the habit or the occasions which may invite it. In this connection we will be permitted to quote at length from the pastoral instruction of a Bishop whose long and varied experience on the mission in this country had taught him the danger of a practice which he used all his zeal to abolish from his fold. He says :

“In relation to balls and dances, we recommend watchfulness. The Holy Ghost warns against associating with those who frequent such. “Use not the company of her that is a dancer, lest thou

perish" (Ecclesiastic, ix, 4). St. Basil, commenting on this subject says: "Young women who love to dance will lose the fear of God and set aside the torments of hell." . . . "The dance," says St. Charles Borromeo, "is a skillful invention for corrupting morals; it is the source of evil thoughts, impure expressions, of adultery, of the most shameful acts of impurity, quarrels and murders; it turns many persons away from their religious duties, from prayer, devout reading, and makes them heedless of the instructions which they stand so much in need of." (Act. Eccl. Mediol.) . . . It is objected by some that St. Francis of Sales tolerated and even favored balls and dancing on certain occasions. To this we answer, that St. Francis of Sales, like all other saints and divines, could only then tolerate and favor balls and dancing when such were the lesser of two evils, both of which could not well be avoided at the same time; or at least, when they were devoid of sinful surroundings. Now, under these circumstances we would allow them as well as St. Francis of Sales. But with the Saint we hold that they are seldom free from sinful circumstances, that they are extremely dangerous, and therefore not to be encouraged, yes, to be condemned. Listen to the words of St. Francis of Sales to which also we subscribe: "Although balls and dancing be recreations which of their own nature are indifferent, yet, on account of the manner in which they are generally conducted they preponderate very much on the side of evil, and are consequently extremely dangerous." Again speaking of balls and dances he says: "O Philothea, these idle recreations are ordinarily very dangerous; they extinguish the spirit of devotion and leave the soul in a languishing condition; they cool off the fervor of charity and excite a thousand evil affections in the soul." Compared with good works, he calls balls and dances "criminal fooleries." (Introduction to a Devout Life, P. iii, c. 33.)

In this we have been confirmed by facts, for we find that in the parts of our diocese where balls and dances are of frequent occurrence, whilst ignorance, vulgarity, spiritual sloth, religious indifference, infidelity, and other, to the eyes of the world, perhaps more degrading evils are on the increase, faith [and morals are on the decline; Sundays and holidays are profaned, the churches forsaken, the religious education of the youth, the reception of the sacraments and prayer almost entirely neglected; Christianity is despised, its ministers are disrespected and their admonitions unheeded, so that, on account of the deplorable condition to which the people of these

missions have been reduced, we find it very difficult to induce worthy clergymen to remain amongst them for any length of time.

Nowhere are mixed marriages, and marriages performed by squires, and marriages invalidly contracted, more frequent than in such communities.

Hence we call upon you, pastors of souls, to bring your influence to bear against these and all other amusements which you know to be a cause of scandal and the occasions of ruin to the souls entrusted to your care. And lest these dances and balls, which on account of the circumstances almost invariably connected with them, seldom escape being the proximate occasion of scandal and sin, should appear to receive the sanction of the Church and the approval of her authorities by allowing them to appear on holy ground, we must, to be consistent, forbid, and do forbid balls and dances to be gotten up in our diocese by, or in the name of, or for the benefit of Catholic churches, schools, or school-houses, religious communities, confraternities, and societies. Further, we forbid the clergy of our diocese, under pain of suspension, to accept of the moneys, or any part of the moneys, made at or by the occasion of such balls and dances, either for themselves or for any religious, eleemosynary, educational, or other purposes whatsoever. For we firmly believe that moneys raised by such means will draw after them, not God's blessing, but His malediction. (Pastoral Instruction of the Bishop of Alton, April 12, 1875.)

There is sound theology in this. There is no precept forbidding dances, or round dances in particular. The Fathers of the Council make, it is true, mention of these dances, and point out what a danger there lurks in the practice; but what they censure expressly is "choreas inmodestas," which are, of course, to be condemned, as all other sinful customs. Moralists in general inveigh against "masked balls," because they offer greater danger to innocence; but the rule which they lay down for correcting the evils resulting from the practice of dancing is the one we have proposed above, or, in the words of P. Sabetti: *Generatim loquendo non expedit publice in prædicatione choreas aliquas nominatim reprehendere, quia concionator nihil proficeret, imo forte aliquos ad eas alliceret. Expedit potius indirecte agere in choreas, et directe in peccata quæ ex iis committi solent.*¹

To some persons the practice of dancing would always be an occasion of sin, and their duty is plainly to accept the injunction of their confessors to avoid such amusement altogether. It is, perhaps, one of the most difficult things for a young girl to renounce this habit, once it has been cultivated. Like the disease called *tarantismus*, it takes possession of persons, especially girls, and makes them sacrifice health and every other consideration to the indulgence of a pleasure which becomes a sort of nervous affection, roused into abnormal action by the mere sound of music or rhythmic motion.

The mediæval reformers of morals invented a manner of counteracting the feverish tendency fostered by the troubadours, who, returning from the East, brought with them the Oriental frivolities. Pictures and spectacles in which Death led the dance toward the grave were exhibited and explained to the people. From the thirteenth to the eighteenth century the *Dance of Death*, or the Dance of the Dead, as it was sometimes called, played an important part in religious art, and later in letters. It had its effect and gave a serious turn to the reckless tide that followed upon the introduction of a new civilization after the crusades. Clergy and people were to be found portrayed in the long procession of those whom the grim skeleton of Death was moving forward to invite to the hideous dance, and none could escape the dread fascination of those hollow eyes, beckoning one after another to waltz toward the brink of the grave. The constant though disguised warning might be repeated at all times, with similar good effect, by serious words about the serious truths of life.

P. ARMINIO.

OUR BOYS; WHAT ARE WE DOING FOR THEM?

IN every well organized parish of any considerable size in this country, the religious and social instincts of the congregation are supplied with manifold outlets of activity through societies sufficiently diversified to meet the inclina-

tions of all. This is particularly true of city churches. Devotional, benevolent, educational, temperance and insurance societies flourish and bring forth admirable fruit among the men. Sodalities of various kinds help to preserve and stimulate the faith and virtue of our young women. The parochial school, or where its existence is not yet practicable, the Sunday school, shapes the young heart and mind in moulds of correct religious principles. In fact the entire line of defence against the inroads of infidelity and sinfulness seems strongly maintained; but while, in comparing our continued growth in strength with the manifest disintegration of the sects, we may take honorable pride in the possession of the principle that marks true progress, it would be folly not to admit at the same time the existence of weak spots in our safeguards here and there, which, as facts plainly prove, our enemy has discovered and taken advantage of.

We propose here briefly to point out one of these vulnerable spots and see how best we can repair and strengthen it. The period that elapses between the age of fifteen, when the average boy leaves school, and the attainment of his majority, is unquestionably a most important one in the formation of his character. During these years the imitative faculty, which is universally characteristic of childhood, becomes a dangerous element if unrestrained or not diverted into wholesome channels. Now it is a lamentable fact, the result presumably of our natural proneness to evil, that bad example is more readily followed than good, and, owing to the same inherent tendency, bad habits are more easily acquired and tenaciously adhered to than good ones. The early use of tobacco familiarly illustrates this inclination *in vetitum* among boys, and we know that the greater vices have a similar fascination and are proudly adopted by the boy who is physically almost a man in the same spirit of manhood mimicry. Habits of crime and carelessness among boys and young men are the logical consequence of this condition of things, and our reformatories and penal institutions contain emphatic evidence of youthful depravity, the result of uncontrolled boyhood. Besides these, what we may call extreme

cases, there is another class more numerous by far who go but seldom to Mass and never frequent the Sacraments, young men, too, who as boys in class room or Sunday school gave promise of unswerving fidelity to their religious duties ; but the guardians of their souls lost sight of them for a few precious years and when next they met them were surprised to discover that so many of them had drifted far away from the fold.

It will be urged that we, the clergy, are not responsible for this, that the parents are the natural guardians of the child, and by divine right and obligation should keep their boys in the paths of duty so clearly staked out for them by the Church; moreover, the good influences of home should form an efficient antidote to the contagious poison of bad example. But as a matter of fact parents are not always alive to this duty, which is more difficult in the case of boys than of girls, for whom the ordinary safeguards of home generally suffice as a check to evil tendencies. There are, of course, many homes the atmosphere of which developes steady and good habits in boys, who subsequently become good young men. But the average boy is exposed to other influences equally or more powerful than those of the home circle. The boy of the laborer as a rule finds his attraction outdoors, especially at evenings, and fortunate is he if he escape the pitfalls which await his steps on all sides. The street corner has its quota of worthless young hoodlums who fairly revel in "manly" vice and vulgarity ; the saloon, one of the Church's mightiest foes, opens its glistening doors—though unlawfully—eager to fill the places of those who are constantly falling from the dignity of customers to the degradation of victims ; the cheap and nasty theatre, conspicuously and immodestly advertised, abounding in immoral suggestiveness, attracts and corrupts him ; add to this a passion, not uncommon, for flashy and criminal literature and the road to ruin stretches alluringly before him.

Where are we, the clergy, with the many soul-saving appliances at our disposal, in behalf of these victims? Can we stand by, with folded arms, watching the downward proces-

sion of boys going to their ruin as they absorb the seeds of vice that permeate the atmosphere around them? It will not do to trust wholly to the moral strength that Christian education, and holy Mass, and the Sacraments have in the past supplied to destroy these pernicious germs, for evil is a ceaseless and a quick growth, especially in the youth. But what more can we do?

If it is an excellent thing to provide or encourage places where men can innocently or profitably spend an evening, such as the parish lyceums or society club rooms, and to establish also, where feasible, like institutions for young women; then a similar provision for the boy—who is father to the man—cannot be deemed less advantageous.

We venture to suggest that there should be in every parish large enough to afford it, some place where the boys, who will not spend their evenings at home (and often small blame to them for it), may congregate and occupy themselves harmlessly and pleasantly; a resort which will be an efficient counter-attraction to those places in which his morals would be in danger, where his natural buoyancy and love of amusement may find innocent scope in games, gymnastics, music, and light, clean reading, where, in short, the boy will be willingly kept under the protecting wing of Mother Church during these years which, perhaps, of his whole life are most fraught with danger.

There are, we know, parishes in which such provision is made for boys who have just left school. Readings and theatricals of a healthy and instructive character, drills, hours devoted to various branches of industrial training, relieved by games, music, and occasional out-door festivities, give interest and zest to the meetings and create an *esprit de corps* which rarely fails to do good service to the Church, not only in its parochial, but in its wider social relations.

But the subject deserves a larger share of attention than it actually receives, and it is with a view of eliciting discussion of it in the pages of the REVIEW that we have ventured to broach it here.

W. J. M.

CONFERENCES.

THE STIPEND ON ALL SOULS' DAY.

Qu. When Fr. C. was appointed to his present charge there was a purgatorial society which was established by his predecessors. He continues it for the first year, but afterwards, not caring to have a Mass every month for a year ahead, he abolishes it. This year, before All Souls' Day, he announces that, all persons giving in the names of deceased relatives and friends and making the usual offering, a special remembrance will be made in the Mass of the day, and a requiem high Mass offered on the Mondays of November. Offerings to the amount of \$35.00 are received. Fr. C. knows what Sabetti says about the matter but still feels that he must say a separate Mass for the individual intentions of those who have given the customary offering.

Resp. The acceptance of the honorarium above described is legitimate, *provided* the manner in which the offering is applied in this case has been carefully explained to the people beforehand. The S. Congregation in sanctioning what it assumed to be an existing general custom in the United States, added the limitation: "*Only let there be a notice placed in the church explaining that for the offerings on that occasion one Mass is sung on All Souls' Day.*"

Unless this precaution is observed, there is evident danger of violating the general law of the Church in the matter of accepting stipends for a Mass.

The tenth of the propositions *condemned* by Pope Alexander VII reads: Non est contra justitiam pro pluribus sacrificiis stipendium accipere, et sacrificium unum offerre."

In some places the diocesan statutes regulate this matter, making it understood that the practice is lawful only where the people are made perfectly aware of their offering being made for a *memento*. Merely to *request* the *customary* offering may give rise to the misapprehension that the usual

stipend given according to the local custom for saying a Mass is here intended. This is not the case.

To avoid all misapprehension which would burden a priest with injustice requiring subsequent restitution we must attend to the terms of the question proposed and of the answer made by the S. Congregation. The original Latin document will be found in the *Analecta* of this number.

The question was whether a custom, which had obtained in many dioceses of the United States, of receiving the contributions of the faithful on All-Souls' Day and applying them for one Mass, could be legitimately continued. Furthermore, whether the Ordinary may forbid the custom altogether or fix a definite honorarium for this Mass and have others said in proportion to the honorarium received.

The S. Congregation answered: *Nihil innovetur* and added the restriction to which we have referred above. It does not abolish the custom where it exists, but it gives no authority to introduce the custom where it did not exist before.

When the matter was discussed in the Roman Congregation which rendered the above decision, the following resolutions substantially were appended to the official declaration.

I. The sacred Canons forbid all methods savoring of avarice by which the faithful are importuned to contribute, against their will, alms for Masses.

II. Canon law admits no custom by which the offerings made for several Masses can be legitimately satisfied for by the celebration of one Mass (that is, if any one made his offering with the understanding that he will receive as many Masses as his stipend ordinarily represents, one Mass will not satisfy for the obligation accepted by the priest).

III. But where there is no deception or circumvention or misunderstanding on the part of those who make the offering, in such way that they give freely, knowing that they are making a voluntary offering for a single Mass which is applied to all, a priest may accept as a gift of generosity whatever the faithful offer on this occasion.

IV. The S. Congregation wishes to emphasize the condi-

tion that in the case of legitimate offerings the existing custom and the voluntary character on the part of the people making them is to be kept in view.

INVALID MARRIAGES AND THE CIVIL LAW.

Qu. Richard and Amelia, whose ages are about 21 and 17 respectively, leave their homes and go from their own State, where a marriage license is required by law, to M. in the State of H. where no license is required, are married by the squire and are given a certificate. They return home, and people, generally, believe they are married but do not know where or by whom. Shortly after, Richard comes to his pastor to find out about making his Easter duty. He tells him the circumstances of their marriage. The girl (a Protestant) is anxious and willing to become a Catholic, but on enquiring he finds that she has never been baptized. The pastor is in a quandary; he does not know whether he ought to get a license for them from their own State, for the non-compliance with which there is a fine of \$100, before he settles the case or not. Finally he decides to act as quickly and quietly as possibly. He therefore baptizes the girl, receives her into the Church and marries them the same evening, making no register of the marriage but only of her baptism. The girl is to continue her instructions under the pastor until such time as she can be admitted to the sacraments, but in the mean time the couple move to another diocese. Can Fr. rest satisfied with the proceeding?

Resp. There appears to be no difficulty here. The State takes no cognizance of the sacramental character of the marriage rite, and hence considers the act as valid if the outward formalities prescribed are complied with. The party in obtaining a certificate from the squire, were married to all intents and purposes before the public and satisfied the civil conditions which qualified them as having legitimately assumed the responsibilities of married persons. The priest in not registering the marriage, to the subsequent validity of which he gave his testimony, so to speak, *in foro conscientiae*, merely took a precaution by which he avoided misapplication of the forms of law.

A QUESTION OF LOCAL JURISDICTION.

REV. AND DEAR SIR :

Will you kindly read over and give your opinion about the following :

Father John's parish borders on Fr. W's, which is in another diocese. Some eight or nine families who are land-owners have always made Fr. John's church their parish, for the reason that they are only four or five miles from his church, whereas they are twelve, thirteen and more miles from Fr. W's, their parish proper. For the same reason some renters, living nearer to Fr. John's church, always go there.

Fr. J. When first assigned to his parish has an interview with his neighbor, who tells him that he will see his Bishop and get the necessary faculties for him.

Shortly after he comes to Fr. J. and tells him that he has seen the Bishop, and that he has now permission to attend them in sickness, baptize their children, etc. ; but not all in his parish—only those few (meaning certain families whose names were given him by Fr. John's predecessor). Shortly after he tells him that his jurisdiction was limited to two or three. In the meantime, however, Fr. J. sees his own Bishop and tells him about the matter. The Bishop says "that Fr. William's Bishop's meaning was to give you jurisdiction over all those around your parish." Fr. J. acts on this ever after. A young man who has since moved near Fr. J's church (3 miles—14 miles from Fr. W's) comes with a child to be baptized. Fr. John is a little scrupulous and hesitates at first, but finally consents and baptizes the child. Can he rest content and retain the offerings?

Resp. Fr. J. need have no scruples. His Bishop has given him the common sense view of the matter.

STATUES IN THE MIDDLE OF THE ALTAR.

Qu. Is it proper to place a very small crucifix over the high altar and a large statue of the Blessed Virgin or St. Joseph in the most conspicuous position between the candle-sticks?

Resp. No, the crucifix should occupy the most conspicuous place in the immediate centre of the altar and be so large

as to be easily seen by the congregation. The use of small crucifixes placed on the tabernacle has been expressly prohibited by decree of the S. Congregation of Rites (Sept. 17, 1822). "Parva crux cum imagine Crucifixi posita super tabernaculum non est sufficiens in missa, sed poni debet alia crux in medio candelabrorum. . . Abusum collocandi parvam crucem vix visibilem vel supra tabernaculum, vel supra aliquam minorem tabulam in medio altaris sitam reprobavit S. R. C. (Manuale Sacerdotum P. II. p. 90 nota.)"

In the same sense we have a decree forbidding the custom of placing pictures, statues, or relics, on the tabernacle in which the Blessed Sacrament is kept. This applies in most cases to the high altar. "Toleranda non est, sed tamquam abusus eliminanda consuetudo superimponendi Sanctorum reliquias, pictasque imagines tabernaculo in quo augustissimum Sacramentum asservatur." (Adone, III, 65.) The altar represents Calvary upon which the principal figure is the Crucifix. "Ab aspectu crucis sacerdoti celebranti passio Christi in memoriam revocatur, cujus passionis viva imago et realis representatio hoc sacrificium est." (Bona, Rer. liturg. I, 25 n. 8.)

CONFORMITY IN THE CELEBRATION OF MASS.

Qu. I. If a religious is rector of a diocesan parish can he follow his own *Ordo*? And if so what rule are visiting priests to observe in regard to color and other rubrical requisites?

II. When there are priests who follow different *Ordos* saying Mass in a church or diocese which follows one particular *Ordo*, what rules are those priests to observe whose *Ordo* prescribes the celebration of feasts different from those prescribed in the diocese, especially what rules must they observe in regard to conformity of color?

Resp. As a general rule a rector of a diocesan parish who is a religious follows his own *Ordo*. The diocesan *Ordo* is to be followed on feasts when he says Mass for the congregation and in solemn and public functions. A visiting priest follows the *Ordo* of the church in which he celebrates; *a.* when a solemn feast is celebrated in the church; *b.* when the color

of the office of the church differs from his own. In all other cases he retains his own *Ordo* both as to the character of the feast and as to the color.

The same general principle holds good for the second question.

J. McC.

THE PREFACE OF THE MISSA VOTIVA SS. CORDIS.

Qu. In the June number (1890) of the REVIEW, p. 405, it is stated that the Preface to be said in the Votive Mass of the S. Heart, on the first Friday of the month is: *De Nativitate*, except from Septuagesima to Pentecost, when it is *De Cruce*; on p. 404 I find that the Mass to be said is *Miserebitur* found in the "Proprium Sanctorum."

I have before me a Missal from which I copy: *Praefatio de Cruce: Sequens Praefatio dicitur in . . . et in festis SS. Cordis.*

In the "Proprium Sanctorum" the Mass which begins with the *Miserebitur* introduces a rubric regarding votive Masses, but when it comes to the Preface it simply says: *Praefatio de Cruce.*

The corresponding Mass in the appendix of the Missal, beginning *Egredimini*, contains the rubric: *Praefatio de Nativitate Domini. Et sic dicitur etiam in Missis votivis a Dominica Trinitatis usque ad Septuagesimam. A Septuagesima vero usque ad Pentecosten, Praefatio de Cruce.*

From this it seems that the preface to be said all the year round is the *De Cruce*, except in places where the Mass *Egredimini* is allowed. Otherwise it should have been indicated in the Mass *Miserebitur*, where provision is made for the votive Mass in regard to the *graduale*.

I request you to have the kindness to answer this difficulty in the REVIEW.

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Resp. By decree of May 9, 1885, the "Missa SS. Cordis Jesu" has been classed among those Masses which may be generally celebrated as votive Masses. This includes *both* Masses inserted in the Missal, *i.e.*, the one beginning *Miserebitur* in the "Proprium Sanctorum," and the other beginning *Egredimini*. Such is the sense in which the privilege has been commonly understood by liturgists.

A doubt on this subject having been sent to the *Ephemerides Liturgicae*, "Missa *Miserebitur* concessa fuit uti votiva: idem privilegium complectiturne etiam alteram missam *Egredimini*?" the answer was: "Affirmative; quia ita privilegium intelligendum est, ut Missa festiva de SS. Corde approbata sit ut votiva. Hinc auctores liturgici inter unam et aliam non distinguunt, sed docent Missam propriam de SS. Corde recitari posse ut votivam." (Ephem. Liturg. vol. iv, p. 209.)

It is but natural, therefore, to conclude according to the general rubric, which prescribes for the votive Masses the *Praefatio Propria* whenever there is such, that the distinction indicated in the Mass *Egredimini* should prevail. As the rubric of the Mass *Miseremini* does not make mention of the two Prefaces according to the different seasons of the year, it would certainly be in accordance with the Mass-formulary to recite the Preface *De Cruce* all the year round, until the S. Congregation authorizes the addition of a rubric similar to that given in the Mass *Egredimini*, from which latter the Gradual, Tract and Versicles are taken for the votive Mass *Miseremini*, when this Mass is said after Septuagesima. Perhaps the next edition of the *Editio Typica* will make this clearer.

The following are the rubrics regarding the votive Mass of the S. Heart as given by P. Schober, the editor of the *Typica Editio* of the Roman Missal.

"In Introitu *Miserebitur* extra tempus paschale omittitur utrumque *Alleluja*, et post Septuagesimam et tempore paschali Tractus et *Alleluja* cum V. V. sumendum est ex altera Missa *Egredimini*.

"Missa votiva SS. Cordis Jesu, cujus Introitus incipit *Miserebitur* habet Praefationem de Cruce; in altera autem cum Introitu *Egredimini* dicitur Praefatio de Nativitate Domini a Dominica Trinitatis usque ad Septuagesimam; a Septuagesima vero usque ad Pentecosten Praefatio de Cruce juxta specialem Missalis dispositionem pro hac Missa." *Ceremon. Missae* pp. 238 and 243.

In an excellent little compendium of rubrics written by a

member of the same congregation to which the reverend editor of the *Editio Typica* belongs, we find the following regarding the *Missa SS. Cordis votiva*: Dicitur cum *Gloria et Credo*, unica Oratione . . . Praefatio *De Nativitate*, a Dom. Trinitatis usque ad Septuag., vero usque ad Pentecosten Praefatio *De Cruce* dicitur. ("Collectio Rerum Liturgicarum." Jos. Wuest. C. SS. R. Benziger Bro.)

The general rubrics would certainly sanction the above, both for the Mass *Miserebitur* as for that contained in the Appendix of the Missal; but so long as it is not stated in the special rubric of the former it cannot be said to be a law. We are not aware that the S. Congregation has decided anything on the subject.

THE PROHIBITION OF ROUND DANCES.

Qu. Would you kindly through the REVIEW answer the following questions:

a. Can a priest absolutely forbid round dances in his parish when he clearly sees the evil consequences following from them? Even supposing that the Bishop of the diocese has said nothing on the subject.

b. What is the general rule followed in our principal dioceses and parishes?

A. C. B.

Resp. An approved moral theologian writes: "Generatim loquendo non expedit publice in praedicatione choreas aliquas nominatim reprehendere." (Sabetti: Theol. Moral. n. 191.) The author adds: It is preferable to preach against the sins which result from the habit of dancing and thus indirectly to condemn the practice. This, we believe, is the manner in which pastors generally deal with the subject. For the rest a more exhaustive answer to this query is given in the paper entitled "The Morality of Round Dances" found in the present number.

ANALECTA.

SUPER ELEEMOSYNIS MISSARUM IN DIE II NOVEMBRIS.

Die 13 Maii 1876 et 27 Jan. 1877.

Acta S. Sedis Vol. X, p. 120.

Reverendissimus Episc. R. in America ad-Emum Praefectum S. Congregationis de Propaganda Fide epistolam misit sequentis tenoris :

“In plurimis Fœderatorum Statuum Americae Sept. Dioecesibus et etiam in hac mea invaluit consuetudo ut, pro unica missa quae in die Commemorationis omnium Fidelium Defunctorum cantatur, Fideles contribuant pecuniam. Summa autem pecuniae sic collecta ordinaria tanta est ut plurimum centenarum Missarum eleemosynas facile exaequet. Inter eos qui pecuniam hoc modo contribuant, plurimi sunt de quibus dubitari merito possit, utrum eam hoc modo collaturi forent si rite edocerentur animabus Purgatorii, quas sic juvare intendunt, melius provisum iri, si tot missae pro iis, licet extra diem Commemorationis omnium Fidelium Defunctorum celebrarentur, quot juxta taxam dioecesanam continentur stipendia in summa totali sic contributa.

Ut erroneæ Fidelium opinioni occurratur in quibusdam dioecesibus Statuto Synodali cautum est, ut, nisi singulis annis prævia diligens totius rei explicatio populo fiat, missionariis eam Fidelium pecuniam pro unica illa missa accipere non liceat.

Quare Eminentiam Vestram enixe ac humillime precor ut pro pace conscientiae meae ad dubia sequentia respondere dignetur.

1.—Utrum prædicta consuetudo absolute prohibenda sit. Quod si *negative*:

2.—Utrum tolerari possit, casu quo quotannis prævia illa diligens totius rei explicatio populo fiat. Quod si *affirmative*:

3.—Utrum, si timor sit ne vel missionarii præviam illam diligentem eamque plenam totius rei explicationem populo praebeant, vel populus eam satis intelligat, Ordinarius istam consuetudinem prohibere possit et missionariis injungere ut pro tota summa contributa intra ipsum mensem Novembris tot legantur vel cantentur missae quot in ea continentur stipendia, pro missis sive lectis sive cantatis. Quod si *affirmative*:

4.—Utrum ob rationem quod missae illae intra ipsum mensem Novembris legendae vel cantandae sint, Ordinarius consuetum Missarum sive legendarum sive cantandarum stipendium pro aequo suo arbitrio pro illis missis possit augere.

Quaestio haec ab Emo. Praefecto S. C. de Propaganda Fide ad S. Concilii Congregationem resolvenda remissa fuit.

Sacra Concilii Congregatio causa discussa sub die 13 Maii, 1876, respondere censuit: *Dilata et exquiratur votum consultoris.*

Sub die vero 27 Januarii, 1877, eadem S. C. Congr. audito Consultoris voto sequens dabat responsum:

Nihil innovetur: tantum apponatur tabella in Ecclesia qua fideles doceantur quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium Fidelium defunctorum.

Ex quibus colliges

I.—Per sacros Canones prohiberi quoad eleemosynas missarum quidquid ad avaritiam pertinet, quodque turpe sapiat quaestum, ceu sunt importunae atque illiberales eleemosynarum exactiones.

II.—Proinde a jure canonico haud consuetudinem admitti ullam, qua fieret ut pro pluribus eleemosynis una tantum applicaretur missa: nequit enim sacerdos ulli moodo una tantum missa satisfacere pro pluribus pro quibus promisit *specialiter et in solidum* celebrare.

III.—Etenim quamvis sacrificium missae sit virtutis infinitae, tamen Christus qui est idem sacrificium, non operatur summam suae immensitatis plenitudinem, sed in ejusmodi mysteriis operatur certa distributione suae plenitudinis lege infallibili eisdem alligata.

IV.—Verumtamen licere Sacerdoti cuique plures accipere eleemosynas pro unica missa, quoties id noverint offerentes; cum enim dolus et circumventio absint omne pactum inter sacerdotem et offerentes haberi debet licitum atque justum.

V.—Illos namque qui singuli integra offerant stipendia, et contenti sint ut pro seipsis omnibus una applicetur missa, perinde agere ac si ex mera liberalitate pinguem elargirentur eleemosynam.

VI.—Consuetudinem in themate haud reprobari potuisse dum offerentibus innotesceret, neque dici possit eosdem invites stipendia quam plurima praebere pro unica missa litanda in die commemorationis omnium Fidelium defunctorum.

VII.—Maximam insuper a S. Rota firmatam fuisse; quod in materia oblationum legitima attendenda sit locorum consuetudo, et mens seu voluntas offerentium.

EPISTOLA AD EPISCOPOS DE JUBILAEO LEONIS XIII.

ILLME AC RME DOMINE.

Quae vota pro summi Ecclesiae Antistitis incolumitate, abhinc quinque annis, Deo conservatori obtulimus, propediem impleta

laetaturi sumus, anno apperiente quinquagesimo, ex quo ipse, florenti adhuc aetate, episcopus rite inunctus est. Adventantis gaudii signa iam emicant, filiorum quasi certamine ubique terrarum excitato, ad Parentis augusti solemnia alacriter peragenda.

Verum tantae faustitatis celebrandae ratio ea esse debet, quae post effusam erga Illum debitam filiorum liberalitatem, caetera omnium studia, Apostolicae Sedis decori amplificando, iuventuti ad christianam sapientiam colendae, iuvandae egenorum inopiae, tutandae fidei, catholico nomini quam latissime propagando, quantum fuerint uniuscuiusque vires, devoteat.

Itaque cum Beatissimus Pater, optatis annuens Coetus solemnia ipsa curantis, me, pro benignitate sua, honorarium eiusdem Coetus Praesidem appellaverit, quod mihi, utpote Sanctissimi Domini Vicario, accidit iucundissime; inixe Te rogo, Reverendissime Domine, ut qua praestas solertia et pietate, ea omnia praesidia adhibeas, quibus exoriens faustitas, anteactae splendorem nobilissime referat. Nova enim, eaque insignia, quae in Ecclesiam et civilem societatem sapientissimus Pontifex sibi merita adiunxit, omnino poscunt, ut grati et fideles catholicorum animi erga supremum Ducem, vel agmini adverso, eo amplius patecant.

Quoniam vero isthinc frequenter fortasse ad Urbem anno proximo erunt peregre adventuri, ideo exopto ab Amplitudine Tua, ut quidquid a Nobis (me revera cum Coetu optime de re merito habeas coniunctissimum) exigendum putes, quod ad sacras peregrinationes tempestive aggrediendas, perficiendasque feliciter spectet, Nos ipsos de hisce similibusque rebus roges liberrime et consules.

Collatis omnes propositis viribusque adlaboremus, ut quem memorabilem exitum, favente Deo, quinquagenaria sacerdotii celebritas communi Parenti attulit, eundem afferat atque cumulet episcopatus celebritas optatissima.

Quod propitio Dei numine impetraturos esse confidimus, dum Tibi fausta omnia ex animo adprecamur.

Amplitudinis Tuae,
addictissimus uti frater

LUCIDUS MARIA *Cardinalis* PAROCCHI.

Romae, XI cal. decembres anno MDCCCLXXXII, anniversaria die Praesentationis Deiparae.

DE CULTU VULTUS SANCTI.

DUBIA.

Dubium I. Utrum approbari vel saltem permitti conveniat specialem cultum Vultui adorabili Divini Redemptoris, et ab illo consueto usque adhuc Sancti Vultus imagini tributo, diversis a Sacerdotibus a Sancto Vultu (Sainte Face) dictis, Turonibus institutis, maximopere propagatum per annales relativæ Archisodalitatis?

Dubium II. Utrum ad propagandum stabiliendumve cultum, de quo in altero quaesito, Ecclesiam aut publicum Oratorium dedicari, Sodalitates ac etiam aliquam religiosam Congregationem vel Institutum sub titulo Sancti Vultus fundari conveniat?

Eminentissimi ac Reverendissimi Domini Cardinales in rebus fidei et morum generales Inquisitores, re mature perpensa, reponendum mandarunt?

Ad Dubium I. *Non expedire.*

Ad Dubium II. *Negative; et ad mentem.*

Mens est: Sancta Sedes titulum adoptans *Santi Vultus*, tum in BREVI diei 16 Decembris 1884, speciales indulgentias Sodalitati sub tali titulo Turonibus erectae concedente, tum in BREVI diei 30 Martii 1885, Sodalitatem ad Archisodalitatis gradum elevante, favere minime intellexit, multoque minus sive directe, sive indirecte approbationem dare speciali distinctoque cultui, adorabili Vultui Redemptoris tribuendo, eo modo, quo Presbyteris a *Vultu Sancto* dictis speciatim proponitur atque propagatur.

Sancta Sedes unice venerationi favere intellexit, iam ab antiquis temporibus erga imaginem Vultus Divini Redemptoris, aut eiusdem imaginis exemplaria habitae; ut in fidelium mentibus, ex veneratione contemplationeque praedictae imaginis, passionum Christi magis in dies memoria succrescat, eorumque in cordibus dolor culparum, ardensque desiderium iniuriis Divinae Maiestati illatis reparandi, augeantur.

Sequenti vero feria V, facta de his Sanctissimo D. N. Leoni PP. XIII relatione in audientia R. P. D. Assessori S. Officii impertita, eadem Sanctitas Sua Eminentissimorum Patrum resolutionem approbare dignata est.

BOOK REVIEW.

A CHRISTIAN APOLOGY. By Paul Schanz, D.D., D.Ph.
Translated by Rev. Michael F. Glancey and Rev. Victor
J. Schobel, D.D. Vol. III. The Church.—New York
and Cincinnati : Fr. Pustet & Co. 1892.

In the study of apologetics as a distinct branch of Catholic theology the *nodus* of every question is solved by a correct estimate of the position and function of the Church in matters of doctrine and discipline. Divine revelation is to the Church what the *materia prima* is with the scholastics to the *forma substantialis*. We cannot hope to understand, much less to assimilate as an active influence, the former without a clear perception of the latter.

To facilitate this perception is, indeed, the purpose of apologetics on the whole, and that part of the science which treats of the Church in particular. Hence the importance of the subject contained in the volume before us.

The manner of treatment adopted by the author in his treatise brings out this fact in all its prominence, although he leads us up to it by what has been called the historical method in theology.

The entire body of revealed truths contained in the Old Testament reaches its fulfillment, and, hence, its ultimate purpose in Christ. He is the one fact predicted from all time and for all time. The advent of the Holy Ghost is not a new revelation, but only the completion of the advent of Christ, and for the purpose of enlightening mankind concerning that advent and its full scope.

This gives us at once a view of the practical function of the Church in which the Holy Ghost dwells, and whence He, by His divine light, continually perfects our understanding of Christ's mission on earth. The Christian revelation, therefore, although materially absolute and perfect, does not exclude formal perfectibility. The Church is a living organism with vital energy capable of development as of expansion.

Our author shows how this principle of development and progress was recognized from the beginning by the Apostles, and subsequently by the Fathers of the Church. He proves that the contents of the original divine deposit of faith require unfolding at the hand of a living, intelligent agent who serves as the instrument

of the Holy Ghost for the accomplishment of all the purposes of redemption, and the full restoration of the first purpose of creation. In this respect he contrasts the Church with the numerous other organisms which claim to hold the deposit of Christian revelation, and shows how barren they are of the real Christian life that bears witness to the indwelling of the Holy Ghost.

From this basis the "Kingdom of God" on earth is surveyed, its component elements examined, tested, and its authoritative solidity illustrated. Apart from this the structures of the artificial churches, before, during and since the Reformation so-called are studied with a full appreciation of their historical and moral claims.

Having shown how, whilst grace and truth are destined for all men, the individual is reached by the divine revelation directly through the Church with her infallible primacy of jurisdiction, Dr. Schanz treats in a final chapter of the Church and Civilization, in which he shows by irrefutable testimony of facts how Christianity is not only the sole force capable of producing the highest kind of all-sided civilization, but also how her influence has actually produced the good which we may acknowledge in progress, and how every retarding or marring influence has come from the opposite direction.

The Translators who, as we intimated on a previous occasion in reviewing a former volume of this work, have done their task with the intelligence and care demanded for it, showed their practical judgment in adding the two appendices which greatly enhance the value of this book for English readers. The first is an exposition of the Anglican view or line of argument regarding the Primacy of the Pope. It is taken from a paper by Professor Bright (Oxon.) and puts the Catholic reader in possession of certain prejudiced views which he must take into account when proposing the argument of our author for the benefit of those non-Catholics for whom it is principally intended. The second consists of three papers intended to throw light on the movement toward religious union of the different Christian sects and containing both an appeal to Catholics from a representative Protestant body as also a letter in reply by the late Cardinal Manning. The subject is being broached even now in this country and hence the practical advantage of the chapter in question.

We regret the necessity which forced the English editors to omit the Index. The two *errata corrigé* in the beginning are simply repetitions of two other errors, as will be easily seen by reference to the places cited.

LE DROIT SOCIAL DE L'ÉGLISE et ses applications dans les circonstances présentes. Par P—Ch. M. Docteur en Droit.—Paris: L. Larose et Forcel.—V. Retaux et Fils.

The practical difficulties which arise out of a misunderstanding of the true and just relation between Church and State can be removed only by a serious study of the fundamental principles which establish the separate right on both sides of the contention. This is not all that is necessary to pave the way for the harmonious activity of two societies of which God intended that they should complement each other, and by their union secure man's complete social happiness on earth—but it is a great deal and without such previous understanding of principles, all attempts at a practical adjustment are futile and can only tend to increase the difficulties by heightening the animosities which arise from the mutual aggressiveness.

The author of the volume under review takes for his text the sentiment enunciated by Leo XIII in his encyclical on the duties of Christians, namely, that it behooves us in these days of negation and violence done to the rights of religion, to assert those rights boldly and without circumlocution.

Truths advanced in half-measure, he says, have never done any good in the defence of right. Men are swayed by principles, not by expedients. The condition of the Church in France is a sad example of this. Liberal Catholicism has ended by becoming a mockery of the adversaries whom it pretended to combat.

This is drawn out in the introductory remarks under the title of *Considérations Générales*, which are not without a touch of magnificent enthusiasm, and show the author to be an earnest combatant against compromises with irreligion whether in the social or civil order. It would certainly be interesting could we here reproduce this introduction written in a brilliant and incisive style.

But the writer is not a mere enthusiast. He knows how to apply the maxim of Dr. Maistre, who wanted Catholics not only to reason with their adversaries, but to overcome them by reasoning better than they.

He gives a clear and well grouped exposition of the fundamental notions of right, its origin and different application; of the individual as a person; of society, the elements which compose it and of its highest form. In the second part he examines the nature of

civil society, as necessary and as the expression of the divine Will. He determines the source and character of civil authority, and thence passes to the different forms of government, dwelling in particular on the legitimacy of the present actual rule of France. Correlative with this he treats of the Church as a necessary society, establishes her rights as the perfection of society, and incidentally refutes the current and plausible objections against the assertion of these rights.

The third part, which is in many respects the most important of the work, especially in the first portion, establishes the principles of a just relation between Church and State, sifts the merits of Concordats, and sets forth the obligations which arise out of the mutual agreements between the Pontiffs and civil rulers.

The last part lights up the advantages which the State must derive from a proper adjustment of its relations to the Church, for the preservation of civil peace. This relation is one of duty toward a higher society.

After this the author reviews in turn the false notions represented by Indifferentism, Naturalism and Liberalism. There is a telling chapter on liberal Catholicism and its effects, which might serve as a wholesome lesson in philosophy to not a few American Catholic journalists. But we may have occasion to digest it later on for those who care to read. As for the method in which the subject is set forth it could not be more attractive considering the quasi-didactic character of the matter. The author has an elevated style drawn from the reading of the great masters of Catholic thought, S. Augustine, S. Thomas, Suarez, not to mention others more recent, and he shows a keen appreciation of the purpose of Leo XIII and his predecessors, as traced in those unequalled encyclicals, *Mirari vos*, *Quanta Cura*, *Diuturnum* and *Immortale Dei*.

It were well if this work found at once a good translator. As it is, we shall not fail to come back to it, in one form or other, in the REVIEW.

SOUND AND MUSIC. By Rev. J. Zahm, C.S.C., Professor of Physics in the University of Notre Dame. Chicago: A. C. McClurg & Co. 1892.

From many points of view this latest contribution to the literature of science must be considered alike interesting and important. It deals with a subject which, like its vibratory kindred, light and heat, possesses an intense attractiveness for the scientific mind,

and which, like them, still is yielding to patient investigation the delights of new conquests. Presenting the latest results of such experimentation in a clear, forcible and popular style, it recommends itself not alone to collegiate study, but as well to the perusal of the larger university outside of college walls—the thinking and cultured classes who are every year finding an increased zest in following the developments of scientific theory. But while it must prove a pleasant and popular—albeit a strictly scientific—presentation of the theory of sound, and will thus find a ready acceptance among those who study sound merely as one of the classes of physical phenomena, the author has had in special view the interests of those who consider the subject of sound from another standpoint, viz., as the material of music. “The main purpose of this book”—says its author—“is to give musicians and general readers an exact knowledge, based on experiment, of the principles of acoustics, and to present at the same time a brief exposition of the physical basis of musical harmony. Both in Europe and in this country musical conservatories are beginning to exact of students a theoretical as well as a practical knowledge of music.” Besides being a sufficiently full exposition of the theory of sound, this work discusses, as a principal subject of inquiry, the intimate relationships existing between the vibrations of elastic bodies, appreciated by the ear as sound, and their *consecutive* or *simultaneous* occurrence appreciated by the soul as *melody* or *harmony*.

The title of this book has been happily chosen. It is a treatise on the theory of sound, and furnishes its readers with the latest results of experimentation in this delightful field of scientific research: it does not stop here, however, but trenches so far upon the realm of the aesthetic as to indicate the many close relationships between the pleasurable sensations derived from “Music,” and the present day theory concerning the nature of sound. “Sound and Music” indicates with sufficient completeness and distinctness, and in the smallest compass, the scope of the work. And the title is also happily significant of the fact, that until very lately, the two subjects have received too separate a treatment from the pens of acousticians and musicians. Tyndall’s classical work on sound enters somewhat into the relations of these cognate subjects, as, indeed, do the more advanced works on general physics, such as Ganot’s; and Blaserna, in his “Theory of Sound in its relation to Music,” follows the example of Helmholtz in his great work “Die Lehre von den Tonempfindungen,” and devotes his energies to a joint

discussion of these subjects. But Blaserna's treatment is meagre in comparison to Father Zahm's, and, however interesting—and Blasernas writes charmingly—must give place to the equally interesting and more exhaustive work of Notre Dame's learned Professor.

We need hardly draw attention to the evident gain resulting to the science of music from such a joint discussion. And however much the art of music lies above and beyond the dicta of the science of music—as far beyond as genius, inspiration, poetry, transcend the pen of the plodding advances of reason, mathematical formulæ and rules of grammar and rhetoric—still the musician has much to learn from the patient and laborious delver into the hidden mines of acoustical phenomena. The scientific cast of the times will scarce tolerate the charlatany of a blind empiricism. The musician must be educated to meet the demands of the times. Godfrey Weber's fierce denunciation of the endless theorizing of his day concerning the physical basis of harmony, becomes intelligible, and receives ample vindication in the light of subsequent discoveries. For that accomplished pioneer in the wildernesses of latter-day, theoretical harmony, lived before the recent era of the investigations of Helmholtz, Koenig and Mayer. And while it may still be true, to quote his words, that "one may be the profoundest musical composer, the greatest contra-puntist . . . without knowing that a tone is to its fifth as 2 to 3," yet a becoming knowledge of the "why" of musical beauty—a reason not couched wholly in the vague dicta of emotional subjectivism—is properly expected from anyone who in such an age as this devotes the energies of a lifetime to the special department of musical culture. Imagination does not yield any of its just prerogatives because Reason seeks to prove a natural title to such prerogatives. In bringing the heavens nearer to us, the telescope does not lessen, but rather increases our awful wonder at the stupendous handiwork of the Divine Builder: the dissecting knife and the microscope do not kill the beauty of the flower, but open to our eager contemplation new wonders that delight and baffle us forever.

But the science of acoustics has done more than simply attempt an explanation of the "why." Among other achievements, it has clearly pointed out the insufficiency of the modern "tempered" scale of keyed instruments, as a complete means of highest musical expression. At best a compromise, it has no claims for continued existence when that of necessity becomes less urgent; and those

orchestral instruments which are keyed, might be so constructed as to admit the modulations of pure intonation, and point the way to the introduction of pure intonation even on the organ. The reverend author urges strongly the propriety of such a change: "It is because music sung and played in pure intonation is of such excellence that it should receive more attention than is ordinarily given it. There are, it is true, those who think that the duodecimal division of the octave is quite sufficient for all purposes of melody and harmony, and that nothing better can be had, and who accordingly regard all who favor a change as unreasonable innovators. But it must be admitted by all who have examined the subject that our present musical system is far from perfect. No one, I take it, will refuse to encourage pure intonation, where, as in vocal and stringed harmony, it can be secured as readily as intonation that is confessedly faulty and unnatural" (p. 432). Equally urgent in this matter are Blaserna and Ellis. Says the former: "The wish may then be expressed that there may be a new and truthful era at hand for music, in which we may abandon the temperate scale and return to the exact scale, and in which a more satisfactory solution of the great difficulties of musical execution will be found than that furnished by the temperate scale, which, simple though it may be, is too rude." Professor Zahm quotes Mr. Ellis in support of the plea: "At any rate, just intonation, even upon a large scale, is immediately possible. And if I long for its adoption in the interests of the listener, still more do I long for it in the interests of the composer" (p. 434).

Another peculiar result of the investigations of the acoustician has been the probable vindication of the Pythagorean scale as a fit instrument of melody. We say "probable;" for while experiments have demonstrated that virtuosi in playing the violin, when not accompanied by keyed instruments such as the piano, naturally play in pure intonation as opposed to the *tempered* scale, the experiments of Cornue and Mercadier give indications that the pythagorean is the scale naturally adopted. Father Zahm had the good fortune of employing the services of the virtuoso Remenyi—the former using a harmonium tuned in just intonation, and the latter a violin. The results achieved, like those obtained by Helmholtz and the master-violinist Joachim, and by Delezenne, showed that equal temperament is not the natural scale of melody. We have here a suggestion that should commend itself to the student of plain chant, namely, that the magnificent choral-song of the Church, not only needs no organ to enhance its beauty, but rather tolerates its use with many a

musical protest. For the tempered scale does many a violence to the pythagorean intervals which furnish the tone-material of plain chant. With equal zeal, but for different reasons, can the disciples of chant join those of modern music in a vigorous warfare on the unmusical instruments which the necessities of mechanicians and performers have given to the world.

More than a word of thanks is due to the reverend author for the careful, painstaking researches which have made his work a real contribution to the history, as well as to the science of acoustics. It is only the original investigator, who does not take his facts at second-hand, but looks to first sources, that can give credit impartially where it is due. With greatest satisfaction we note constant references throughout the extensive volume of Father Zahm to the successful explorations in the field of sound made by the great Père Mersenne—musician, physicist, mathematician, verily *savant*—whose researches have contributed so materially to place the science of sound on a firm basis of physical fact. “The first one to investigate thoroughly the cause of pitch, and the first to determine the pitch of a known musical note, was the illustrious French ecclesiastic, Father Mersenne, of the order of Minims. Père Mersenne, as he is usually known, is justly called the Father of Acoustics. He did for the science of musical sounds what Galileo did for mechanics, and what Copernicus and Kepler achieved for astronomy. He put it on a solid scientific basis, and by the number and variety of his experiments, in almost every department of acoustics, he made the way easy for subsequent investigators. Besides being an excellent musician, he was one of the most eminent mathematicians of an age of great mathematicians. He was the intimate friend and correspondent of Descartes, and was the real founder of the French Academy of Sciences. He translated and made known in France the works of Galileo, and made many discoveries in mathematics and physics. But the greatest monument of his genius is his work on sound and music, the first edition of which appeared in French in 1636, and is called ‘*Harmonie Universelle*.’ . . . In this admirable but little known work, the learned author gives evidence, on nearly every page, of his skill as a clever and industrious experimenter and profound thinker. Indeed, many of the laws governing sonorous vibrations are to-day given in almost the same language in which he first formulated them.” We have quoted this extensive notice of Père Mersenne *verbatim* from Father Zahm, because it presents to us so admirably the

claims of the great *savant* on the gratitude of the modern scientist. And yet to most students of science, he is little more than a name—if, indeed, he find that recognition even in many scientific circles. It is a gratifying thing to see such a name and such a personality brought out of the obscurity of the centuries, and placed on a commanding eminence. This Father Zahm has been at pains to do, and to do successfully. In countless places in “Sound and Music,” his name and his labors receive heartiest and justest recognition.

Whilst we must compliment the reverend author on his valuable contribution to the literature of science, we cannot refrain from tendering to the publishers our sincerest congratulations on the elegant dress in which they have presented the author’s work. The typography is large and clear; the illustrations spread in endless profusion throughout the work, are the best we have seen in any work on Physics; the paper is excellent, the binding strong and handsome. We cannot recollect having seen any work of its general character exhibiting such a faultless elegance in style and finish.

H. T. H.

SIDE-SWITCHES OF THE SHORT LINE. Jointly by
Rev. J. W. Dean Book and Rev. Thos. Jefferson Jenkins.
Published by the Authors, 1892.—Cannelton, Ind., and
St. Lawrence, Ky.

There appeared, not long ago, a little book in paper covers entitled “Short Line.” It was a familiar exposition of Catholic doctrine in form of a dialect. The manner and style of this publication seemed to have struck a popular vein, for it quickly reached an eighth edition. The author appears to have from the outset contemplated a series of similar works, and in the present volume of 135 pages 32mo we have “Side-Switches—second book of the Short-Line Series.” This, however, is the joint work of Fathers Book and Jenkins, the latter already known as a clever defender of Christian schools.

The “Side Switches” aims principally at giving a practical view of the accessories which lead up to and belong to the true Church of Christ. Before being put *au courant* with these, however, we are made acquainted with some branch-roads on which men looking for the truth often lose their time and cannot reach the proper destination unless they switch off into the Short Line. On these Branch-roads we are introduced to a Lutheran pastor, a Methodist brother,

an Episcopal archdeacon, a Presbyterian minister, and a Baptist exhorter. They talk quite amicably with the Reverend Father, setting forth their respective claims to represent the correct road to heaven, but he, with perfect good humor, soon brings them to the ends of their wits, and leaves them to reflect about the consequences of their disagreement in fundamental doctrines which each refers to the Bible.

In the second part we meet a rather mixed but, on the whole, serious group of inquirers at the residence of the Father. They have had some intimation of the manner in which the ministers came to grief, and whilst the present company are agreed that they ought to take no stock in the Branch-roads if they want to get to heaven in good time, they feel somewhat nettled about the exclusive assumption of the priest, who quietly advertises his road as the only direct route. They come to make objection to the Catholic Church on sundry grounds. Thomas, who has had some talks with the Father on previous occasions, brings with him a Mr. O. T. Bee, a Ritualist, Lady Wilde Ruskin, an uncommercial traveler and a professor. These begin to query, and after many a pleasant rejoinder from the priest, they end by following him out to take a look at the church, outside and in, during the course of which promenade he manages to instruct them about the principal rites of the Catholic service which are suggested by the locality and the symbolism of the sacred edifice.

The last chapter, or booklet, as it is called, has a still more practical side. As the company leaves the church the conversation turns upon the social aspect of the Catholic religion. Our uncommercial traveler is not quite ready to become a Romanist. What is the value of the Catholic religion in dollars and cents is an important question with the Yankee, who, though he wants to save his soul, has only one avocation, in which perforce he must do it if it can be done. The Father shows what a valuable factor, from a material point of view, the Catholic Church is to a community such as that represented by the United States; how it promotes every class of industry and order, and thus secures prosperity and peace to the nation. This part of the book is aptly entitled, "Value of the Church in Dollars and Cents."

We believe this little work can do much good, especially among our young people who naturally take to the presentation of truth in this or kindred forms. In reading-circles it might be used with advantage, several persons taking the parts previously prepared

and investing the instruction with something of dramatic interest. The attractiveness of the book, and hence its usefulness, might be improved, it seems to us, by an edition in better or rather larger type.

Let us add, what is of importance in works of this kind, that the "Side-Switches," whilst written in a pleasant style, approaches nowhere that irreverent flippancy, very close to vulgarity, which so frequently confronts us, for instance, in Catholic (?) newspapers, whose editors pass off their irreverence for breeziness and advance.

THE MANNA OF THE SOUL. Meditations for every day of the year. By Father Paul Segneri. Second Edition. In two volumes.—New York, Cincinnati, Chicago: Benziger Bros. 1892.

This new edition of a favorite meditation book has the advantage over the original (Burns & Oates, London) that it is less bulky, the four volumes having been reduced to two, printed in somewhat smaller but not disagreeable type. The editor has moreover added the Scripture sources of the texts found at the beginning of each meditation, whereas in the former edition they were given only in the Index.

Fr. Segneri's Meditations are so well known as to dispense us from commenting upon a new edition of them, but in regard to translations made for practical use, we have to repeat what we have said on more than one occasion, namely that it is a fault to adhere to the expression of the original at the sacrifice of good style or truth of application so far as the persons for whose benefit the translations are made may be concerned. Thus, to take an example at random, in the meditation on the "Works of Darkness," the English reader is to consider the favors of God in placing him "not in the midst of darkness of the Gentile world, or of Jews and heretics, *but in a Catholic country.*" (Feb. 10.) This applies of course to Italy, but it is untrue in regard to English readers. This method of literal translation may be necessary in some cases where there is question of texts, or even in works republished as purely literary monuments, but it is neither to the purpose in devotional books or such as contain practical directions in any line, nor does it show any real regard for the author as might be argued, for surely the writer, who meant to make his works above all things practically useful would be the last to object to any slight alteration or omission of expres-

sions which when translated lose their sense or application. Moreover in ascetical or religious books such literalness has a tendency to make the prayer and meditations unreal.

But it is in no wise our purpose to score a criticism against Fr. Segneri's translator. The fault here pointed out is a common one in works of the kind and in the present instance there is less reason to complain when we regard the general excellence of the book which is of the highest order of meditations for practical use.

MT. REV'D JOHN HUGHES, FIRST ARCHBISHOP OF NEW YORK. ("Makers of America.") By Rev. Henry A. Brann, D.D. New York: Dodd, Mead & Co. 1892.

Hassard's life of Archbishop Hughes fills an important part in the history of Catholicity in the States during the latter half of the present century; but it is not calculated to produce the good effect of this less pretentious volume, which will be more widely read by both Catholics and non-Catholics.

Archbishop Hughes was emphatically a self-made man, and as such became a representative American. Every line of his biography testifies to his whole-souled allegiance to his adopted country—an allegiance which was chastened from touch of sordid and self-interested motives by the sanctifying influence of the Catholic religion. It is needless to enter into the contents of the book or to pass judgment on its literary worth. The names of the writer and publisher vouch for both, and we heartily recommend the reading of this volume as one in the series of "Makers of America," which eminently tends to elevate and foster practical aspirations toward consolidating our new nation and bringing credit upon our holy religion. *Deo et patriae.*

A FRENCH READER. By Rev. Alphonse Dufour, S.J., Professor of French and Literature at Georgetown University.—Boston: Published by Ginn & Co. 1892.

This compilation is intended as a companion to the author's French Grammar. The selections, whilst offering material for the illustration of a gradual advance in the knowledge of grammatical and syntactical forms, have the further purpose of familiarizing the pupil with a comprehensive view of what is best in French literature. This is done in a conscientious and clever manner, for the author, with a full realization of the worth of true education, has

chosen not only from the best sources, but has found his way to utilize to good purpose those gems of beautiful diction which came from men whose love of the true was not equal to their knowledge and appreciation of it, and whose lives belied the aspirations of their genius which they sometimes used to foul purpose. Where passages are given from a beautiful writer unworthy of indiscriminate admiration, Mr. Dufour warns his pupil by a judicious note of introduction to the specimens, always irreproachable, which he gives of him. Teachers need have no apprehension that the moral instincts of their pupils will suffer in the use of this reader, which is more than can be said of those that are commonly used under the sanction of the French Academy.

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AMERICAN
ECCLESIASTICAL REVIEW.

VOL. VIII.—FEBRUARY, 1893.—NO. 2.

VI · CAL · FEB · AN · MDCCCXCIII
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CHRISTIANAE · SAPIENTIAE · CVLTORVM
TIBI · AETERNO · VINCVLO · DEVINXISTI
LEO · XIII · PONT · OPTIME · MAXIME
QVI · VT · REGIAE · TVAE · POTESTATIS · VSV
PER · SVMMVM · NEFAS
PERDITORVM · HOMINVM · VI · DETINERIS
AMOR · PATERNVS · QVO · OMNES · FOVES
MAGIS · INCLARVIT
QVI · CHARITATE · PATRIAE · FERVENS
ITALIAM · TVAM · SUB · ALAS · CONGREGARE · VOLVISTI
IMPIORVM · FRAUDE · DECEPTA · RENVENTEM
QVI · **VIRVM · DOLORVM** · REFERS · CVIVS · VICARIA · FVNGERIS · POTESTATE
TE · POPVLI · SVSPICIVNT · SVORVM · IVRIVM
CVSTODEM · ET · VINDICEM · IMPAVIDVM
TE · VENERANTVR · OB · CHRISTIANVM · NOMEN
IN · DISSITIS · REGIONIBVS · EXCVLTVM · PROPOGATVM
SALVE · PATER · OPTIME · MAXIME
VOTA · FILIORVM · IN · AMERICAЕ · SEPT
ORIS · DEAGENTVM · EXCIPE
QVI · STVDIVM · ERGA · NOS · TVVM · IAMDIV · EXPERTI
ANNVM · L · HONORIS · TVI · REDEVNTEM
TIBI · EFFVSO · ANIMO · GRATVLAMVR
OBLATA · VOTA · MODERATOR · EPHEMERIDES · “RECENSIO · ECCLESIASTICA”
TIBI · DEMISSO · ANIMO · DEFERT
IN · TE · PATER · OCVLOS · DEFIXOS · GERIMVS
NE · APVD · NOS · CHRISTIANAE · SAPIENTIAE · SINCERVS · AMOR
CATHOLICAE · SEDI · DEVOTIO · FERVIDA · INTEPESCAT
NE · ANIMI · NIMIVM · SIBI · FIDENTES
RECTI · SPECIE · TVRPITER · DECEPTI · NVTANTES · IN · DEVIVM · ABEANT
NE · LEGES · DIVINA · SAPIENTIA · MORIBVS · INFORMANDIS
MALE · SANAE · AVRAE · POPVLARI · PERPERAM · OBSECVNDANDO
VIM · REMITTANT
IN · TE · OMNIS · SPES · NOSTRA · INNITITVR
TV · VERITATIS · CVSTOS · INFALLIBILIS · A · DEO · SIGNATVS
OB · TVAM · INCOLVMITATEM · VOTA · VOTIS · CVMVLAMVS
DVM · OBSEQVIVM · NOSTRVM · HVMILITER · TESTAMVR

THE NOACHIAN DELUGE.

PART II.

WE are now prepared to go a step further. The Deluge was not, as we may believe, universal as to the earth's surface, nor as to the destruction of all forms of animal life. Was it, excluding those who were in the ark, universal as to man? Until the last few years scarcely any one would have thought of giving other than an affirmative answer to this question.

Whatever views may have been entertained as to the geographical universality of the Deluge, it was almost, if not quite, unanimously believed that no exception could be made to the total destruction of our race, except that stated in the seventh chapter of Genesis, where only Noah and his family are explicitly excluded from the all-destroying cataclysm. To question, and much more, to deny, the universality of the Deluge was, and is still, with the majority of the people, considered tantamount to impugning the authority of the Bible, or rejecting an article of faith. Nevertheless, if the question be examined without any preconceived notions, in the light of modern research and true exegesis, and with the seriousness and thoroughness to which it is entitled, it will, we think, be found that one may be justified in holding different views from those which have been so long current. This may, doubtless, surprise some of our readers, and yet we make the statement deliberately and with a full knowledge of all the objections urged against such an interpretation. We know that we are mooted a question that was not seriously discussed until a few years ago, and calling attention to a theory that has as yet but few defenders. But is it not one of the objects of the AMERICAN ECCLESIASTICAL REVIEW to examine the latest phases of modern thought, to consider the theories that are now agitating the thinking world, as well as inform its readers regarding facts and principles about which there can be no controversy? And if so, is it not our right, as well as our privilege, to scrutinize what we may believe, as well as what we must believe; to discuss

hypothesis and theories as well as doctrines and dogmas? And are we not justified, therefore, in pushing our investigations to the farthest limits permitted by reason and sound criticism? We think there can be but one answer to these queries—that we should fail to keep abreast with the advance of modern discovery and modern thought, if we should not avail ourselves of all the sources of information that are placed at our disposal, and examine, as far as may be, even the tentative efforts that have in view the solution of problems in which all students have been more or less interested from time immemorial.

It will clear the way somewhat to premise that neither the Church, nor the Fathers, nor the Schools have ever defined or taught that the universal destruction of mankind by the Flood, excepting, of course, those in the ark, is of faith. In this respect there is the same liberty of belief as there is regarding the geographical universality of the Deluge. And the principles laid down, and the quotations from the Fathers and theologians, which have been given as bearing on the latter case, apply with equal force and truth to the former. There has been, it may be admitted, a common consent, which there was not until recently any reason for disputing, that all men, except Noah and his family, were destroyed, but it may, we think, be safely asserted that this common consent never amounted to anything more than an opinion, to stand or fall according to the evidence with which it might be supported. We have seen that the absolute expressions “all the earth,” *omnis terra*, and “all flesh,” *omnis caro*, may be used in a restricted sense, that science demands it, that exegesis allows it. The question now presents itself naturally and logically: Cannot the universal terms “all men,” *universi homines*, be likewise interpreted in a similar sense? There is certainly nothing in the narrative of the Deluge, nor in any collateral text bearing upon the subject, that precludes such an interpretation. Besides, the laws of logic and hermeneutics oblige us, if we are to be consistent, to deal with all the universal expressions of the text in question in the same manner, unless there be some special

and positive reason for doing otherwise. But such positive reasons it seems are wanting, whilst, on the contrary, both Scripture and science afford many motives for believing that the expression "all men" is to be taken in a restricted sense as well as "all flesh" and "all the earth."

It has been said that traditional teaching requires us to believe that the Deluge was universal, at least so far as man is concerned, whatever we may be permitted to hold regarding its extent in other respects. This, however, is scarcely an exact statement of the facts in the case. The general consensus of the Fathers and Doctors does indeed suppose the destruction of all men except Noah and his family. Some exceptions, however, are made which logically open the door to as many more as the advance of science and the demands of exegesis may render necessary.

According to the Septuagint, for instance, Methusalem lived fourteen years after the Deluge. But as he was not one of those in the Ark, some of the Fathers and commentators assume that he must have been saved by other means. Again, Henoch is numbered by some commentators among those who escaped from the waters of the Deluge, and we are told that he was saved because the water did not reach the summit of the mountain where he was sojourning. But, if we can allow two exceptions, why not as many more as the circumstances of the case may require? This, if not a logical necessity, is at least exegetical consistency. To give a restricted meaning to some of the universal terms of the narrative of the Deluge—"all the earth" and "all animals," for instance—and an absolute meaning to others—"all men"—would, as Abbé Motais well observes, be tantamount to employing two systems of weights and measures, and without any scriptural warrant.

And what are the reasons, it may be asked, that make for a change in the opinion that has so long obtained regarding the universal destruction of mankind? They are two-fold—some are biblical, others are scientific.

It would take far more space than we have at our disposal for a complete discussion of the subject, but we may at least

indicate the nature of the argument on which the theory is based.

The first serious objections to a universal destruction of our race came from science. The relics of man found in various parts of Europe and Great Britain—skeletons in caves, flint and stone implements in gravel pits, kitchen utensils in lake dwellings and round about shell deposits—seemed to give man a much greater antiquity than was allowed by the generally-received interpretation of the Mosaic Deluge. These remains seem to evince that men had found their way to very distant parts of the earth at a much earlier period than is usually supposed—at a period certainly long anterior to the Deluge—if we are to rely on the dates ordinarily assigned to the occurrence of this catastrophe. Unless, then, we suppose the Deluge to have occurred much earlier than the majority of chronologists are disposed to concede, we must infer that some of the relics of man found in Europe and Asia, and possibly also in America, are antediluvian, instead of postdiluvian. And if, further, the Deluge affected only a limited portion of territory at most—probably only a small part of Western Asia, as there is now reason to believe—then we are forced irresistibly to the conclusion that there were human beings in various other parts of the world who escaped the inundation described in Genesis.

The conclusions of geology are corroborated by the teachings of archæology, ethnology, physiology and linguistics. Egyptologists and Assyriologists, especially, tell us of races and peoples inhabiting Egypt and parts of Asia who could scarcely have descended from Noah, unless it be assumed that chronologists have been entirely wrong regarding the dates which they have fixed for the Deluge. Full three thousand years B. C. the Egyptians found in the valley of the Nile tribes belonging to the negro race—a race, there is reason to believe, that must have forestalled the Egyptians in the occupation of the country by at least several centuries.¹

¹ See Lenormant's *Histoire Ancienne de l'Orient*, Neuvième Edition, Tome II, p. 47, and Maspero's *Histoire Ancienne des Peuples de l'Orient*, Quatrième Edition, p. 17.

And then it is difficult, if not impossible, on any of the known principles of ethnology and physiology, to account for the great difference in color, in anatomical and social characteristics, that distinguish the negro from the Egyptian. It is scarcely reasonable to suppose that such a radical divergence could have occurred in a few years, as we are forced to conclude if we derive both races from Noah. The only alternative, therefore, is to admit that the negroes in Egypt and in other parts of Africa were of antediluvian origin, and that they escaped destruction because the waters of the Flood did not extend to the countries which they inhabited.

History and ethnology likewise tell us of antediluvians found by the descendants of Noah, the Hamites, Semites and Japhetites, along the valleys of the Tigris and the Euphrates, and of an ancient yellow race that the sons of Japhet discovered when they reached the lands watered by the Ganges and the Indus. And this ancient yellow race was preceded by an earlier black, which had been driven to the forests and the mountains when the country was taken possession of by the former.

But, even granting it possible to explain away the difficulties urged by the sciences just mentioned, we are confronted with almost, if not quite, as insuperable objections presented in the name of linguistics. There are, as is known, three great families of languages—the monosyllabic, and the agglutinate, spoken by the yellow, black and red races, and the flexional languages, spoken by the white race, or all those who can be traced with certainty to Noah or his sons. The monosyllabic and agglutinate languages are so entirely unlike the flexional that it is simply impossible to account for their difference, unless we put back the Deluge much further than any system of biblical chronology will warrant, or admit that those who speak monosyllabic and agglutinate tongues belong to pre-Noachic races, and that they all, by reason of their being far away from the land of the Deluge, escaped unharmed.

If we admit what seem to be the logical and incontrovertible deductions of geology, archæology, ethnology,

physiology and linguistics, we remove at once all the difficulties that are urged in the name of these sciences, and find ourselves in a position to reconcile the many discrepancies that have so long puzzled the brains of exegetist and apologist.

Singularly enough, when the results of scientific discovery proclaimed the necessity of revising the interpretations that had been in vogue regarding the total destruction of the race by the Deluge, it was found that there was nothing in the Sacred Text that forbade such a revision. On the contrary, it was found that the narrative of the Deluge might be reconciled with the opinion which excepts a part of the human race from the cataclysm. God, it was said, inspired Moses to write an account of the Deluge. Moses makes use of a written document, or avails himself of an oral tradition which was faithfully preserved among the descendants of the patriarchs. Noah and the members of his family had seen the waters invade all the country which was visible to them, and had witnessed the destruction of all animals and men round about them. They were naturally persuaded, therefore, that all the earth, and that every living thing on its surface, had been submerged. Hence the universal expressions made use of by them in reporting the event: "All flesh," "all things wherein there is breath of life," "all the high mountains under the heaven." Moses had appropriated the documents at hand, and, persuaded of the universality of the Deluge, made no change in the expressions used. The Holy Ghost, having in view only the narrative of a prodigious inundation, destined to punish the crimes of mankind, did not prevent the inspired writer from using these general expressions, inasmuch as these, when compared with similar expressions in other parts of the Bible, were susceptible of a more restricted sense. This restricted sense, applied to the expressions used, would, at a later date, correct the inexact or false idea that had been entertained regarding the extent of the Deluge. "For this reason, then, if the whole question of the non-universality of the Deluge were to be limited to the discussion of the simple text of Moses, there would be in this reasoning a fruitful element of solution."¹

1 P. Corluy in *La Controverse*, pp. 74-75, May, 1885.

Again, it had all along been assumed, at least by the majority of commentators, that the Deluge was primarily, if not entirely, an act of divine vengeance occasioned by the sins of the world. But the mercy of God, as displayed in the purification of the race; His providence, as manifested in the conservation in all its integrity of the patriarchal line, and, in a still more ineffable manner, in the great work of the Redemption, from which the Deluge may not be disassociated, are factors that are lost sight of in such a circumscribed view of the great catastrophe. "They forget," as Abbé Motais well observes, "the divine idea that embraces both Eden and Golgotha—the promise made in the garden of Paradise, and its fulfillment on the summit of Calvary."

No, the Deluge was not simply an act of divine vengeance; it was rather a means which God, in His wisdom and goodness, employed for preserving intact the patriarchal line from which was to descend the Redeemer of the world; it was a necessity, in order that "the sons of God" might be preserved from contamination by associating with "the daughters of men."

And just here we come upon one of the chief difficulties in the way of a true insight into the providential reasons for the Deluge. What are meant by the expressions "sons of God" and "daughters of men"? Numerous and different interpretations have been given. Many have imagined that by the sons of God are understood the Sethites, and by the daughters of men are designated the Cainites. But a closer examination of the Sacred Text seems to evince that Moses intentionally ignored the Cainites, as he did the descendants of the other children of Adam. He was not concerned with them. They did not enter into the scope of his narrative. His object was to show the genealogy of the patriarchs from Noah through Seth to Adam. After the Deluge he deals only with Noah and the unbroken patriarchal line as descended from him. That there were among the mountains of Central Asia or along the valley of the Nile descendants of Cain and of other children of Adam he may, or may not, have known. But whether he knew of their existence or not—and

we can scarcely believe that he was in ignorance of their existence—it matters not. He was not writing the history of the world. He was tracing out a synopsis of the history of the Hebrew people—the chosen people of the Lord—the sons of God. To him, all who were not Hebrews were “Goim,” as, in the estimation of Athenian writers, all who were not Greeks were barbarians. No others entered in the plan of his narrative.

The Cainites had long before emigrated to distant parts of the world. The other descendants of the children of Adam, not mentioned in the ethnographic chart, are absent from the record of the Deluge, because they, too, had long previously sought a home in other far-off lands, and did not, consequently, enter into the purview of the world spoken of by the inspired writer. To Moses, according to Abbé Motais, the patriarchs were the sons of God; the daughters of men were the women of the people who lived in their immediate vicinity. To Moses, the sons of God and the daughters of men were “all men”—the *universi homines*—whose destruction was decreed and carried into execution by the Almighty. All the world was corrupt if the world of the patriarch became tainted. What matters it, from the Messianic point of view, that at the moment of the Incarnation, virginity no longer existed in the world, provided it was still conserved in the heart of Mary? What matters it, from the same point of view, that at the time of the Deluge corruption infected the entire earth, provided that Noah, remaining true patriarch, is able to carry forward the world to Jacob, and through Jacob to Jesus Christ. To effect the object in view it was not necessary to drown the entire race. Moses sees this, and does not, therefore, feel constrained to say it was necessary for God to do that which it was not necessary for Him to do. Viewing the Deluge, then, as affecting only a part of the human race, there is not a single word in the narrative that does not admit of a ready explanation.¹

And yet more. Such an interpretation throws a flood of light on a number of other passages in Scripture that have

¹ Motais, *Le Deluge Biblique*, p. 298.

always been involved in the greatest obscurity. It will suffice for our present purpose to adduce a couple of paragraphs from the celebrated prophecy of Balaam, as recorded in the book of Numbers.

“And when he (the prophet Balaam) saw Amalek, he took up his parable and said: Amalek *the beginning of nations*, whose latter ends shall be destroyed.”

“He saw also the *Cainite*; and took up his parable and said; Thy habitation indeed is strong: but though thou build thy nest in a rock, lo! he also, Cain, shall be exterminated.”¹

What are we to understand by the words “Cainites” and “the beginning of the nations?” Leaving aside the various interpretations that have been given by different commentators, is it not clear that, if we accept the theory of the Deluge as just explained, we have here meant the descendants of Cain, who had escaped the great catastrophe—that the prophet refers to an antediluvian race, and that, as compared with the descendants of Noah, who were post-diluvian, they were in very truth *the beginning of nations*?

We might cite other passages from the Old Testament that corroborate this view in the most striking and unexpected manner. We might adduce numerous facts of archaeology that seem to put such an interpretation beyond doubt, but to develop the argument in full would require more space than is here granted us.

From what has been said, it appears probable, if not certain, that the Deluge was universal, neither geographically, zoologically nor ethnographically. What the extent of the Flood was cannot be determined, but it seems to be almost certain that it was very limited, both as to the amount of territory submerged and to the number of the human race destroyed.²

1 Numbers xxiv, 20, 21.

2 One of the first to advance the theory of the non-universality of the Deluge, as to man, was Oleaster, a Dominican inquisitor in Portugal, in the sixteenth century. He based his theory on the celebrated prophecy of Balaam. He was followed, in 1656, by La Peyriere in his famous work

The learned Oratorian, Abbé Motais, as the result of a critical and exhaustive examination of the latest conclusions of science and Biblical criticism ament the Noachian Deluge, summarizes his investigations as follows :

“The logic of exegesis, the laws of hermeneutics, the study of parallel passages, and of the personages therein referred to, all keep us within the circle in which the author (Moses) confines himself. Not a word, not an idea, not a reflection obliges us to go outside of it. He is then in perfect accord with the plan and scope of his narrative and of his entire book when, after more than two thousand years of history consecrated solely to the patriarchs, we perceive in the event that is to reform the lineage of the sons of God, an inundation which sweeps away the world of the patriarchs and not the world of humanity.

“And is this saying enough? Is not this conclusion more than permitted by logic? Does not Moses demand it? Do not sound criticism and prudent exegesis require it? All other systems leave the mind uneasy and in suspense. Many

on the *Preadamites*. During the two following centuries the same theory was defended by several other writers of note, especially Cuvier and Quatrefages. In 1853 and 1856 attention was called to it by the works of Klee and Schoebel. In 1866 d' Omalius d' Halloy advocated it in an address delivered before the class of Sciences of the Belgian Academy. In 1869, and subsequently, the theory was developed and strengthened in a remarkable manner by the learned historian and Orientalist, Francois Lénormant. In 1877 Dr. Scholz taught it in the Catholic University of Wurzburg, whilst in 1881, 1882 and 1885 Jean d'Estienne supported it in a series of learned articles in the *Revue des Questions Scientifiques*. In 1883 it was defended in *La Controverse* by Mgr. Harlez, a professor in the University of Louvain, whilst in the year following it was advocated by M. G. Dubor in the *Muséon*, and by Mgr. Clifford, in the *Tablet*. But, by all odds, the most able and exhaustive work that has yet appeared on the subject is the one which we have so frequently quoted in these pages—*Le Deluge Biblique devant la Foi, l' Ecriture et la Science*, by the late lamented Abbé Motais, of the Oratory at Rennes. We may also refer to *La Non-Universalité du Deluge* and *Encore La Non-Universalité du Deluge* by the Abbé Robert, likewise of the Oratory of Rennes, who strongly champions the theory of his confrère, Abbé Motais, as well as to the masterly *Apologie des Christenthums* by Dr. Schanz, and to the admirable “Scriptural Questions”—Second Series, No. 4—contributed to the *Catholic World* by the erudite Father A. F. Hewit.

objections remain without even a plausible solution. It is necessary to multiply miracles and to have recourse to diverse expedients. But with the exegesis we have indicated, every difficulty disappears, not as the result of multiplied and distinct efforts, but by a single stroke, by the simple admission of the non-universality of the Deluge. This is not a pure hypothesis. It is implicitly revealed in the plan of Genesis ; it is explicitly proclaimed in the Pentateuch. The Rationalist is forced to admit it ; the believer can accept it without denying any article of dogma. The imperfection and the insufficiency of the older traditional exegesis urge it ; its tendencies and principles invite it. What is there, then, to preclude such a view ? Only a single word—all—*Omnis* ; that *Omnis* which neither the Fathers, nor the Scholastics, nor modern interpreters found to offer any special embarrassment ; that *Omnis* which a hundred Scriptural passages show is so often hyperbolic ; which even the narrative of the Flood impels us to restrict, and which the design of the author explains always so naturally and so necessarily. No, in truth, we do not find any motives for rejecting a solution at once so simple and comprehensive and so rational.

“Such is the thesis, or, if we wish, such is the hypothesis. Let it be taken up and studied, and contradicted even, but let it not be misrepresented. It is not the product of doubt, but of faith. It is the offspring not of indifference, but of a passionate love of the Scriptures, of a desire to defend and honor them, and of a firm conviction of the truth of their teachings. It has been written with the greatest respect for all the verities of religion as revealed in the Bible, and comes from the heart rather than from the pen. It is not born of the spirit of sect or party ; its object is not to give support to the yet doubtful conclusions of profane science. The affirmations and attacks of science have been for us only an incentive to labor, and our study is one which is, before all, and above all one of pure exegesis. That which to our mind is most forcible and most convincing are arguments which are purely and simply biblical. He who adheres to the plan of Genesis as formulated by Moses, is on solid

ground. This is the true citadel. Unless driven from this, no one can ever, unless the Church speaks, justly refuse to a Catholic the liberty to reject in the name of Moses himself, the total destruction of humanity by the Deluge. It is this right to liberty, we repeat in conclusion, that we have above all things wished to establish. In defending this hypothesis we have carefully measured our words and weighed our motives, and have all along had before our eyes the difficulties of other systems before which so many minds recoil. Let others judge of the value of these two motives, but let us be allowed to think that they are such as are justified by the severest and most exact exegesis.

“If criticism ratifies this thesis it will have—and this is something in its favor—the honor of being established, not under the guarantee of profane science, nor in consequence of some hostile discovery, but as the result of a free and respectful effort of Catholic exegesis. It cannot, then, be said that it is reason that dispossesses faith. Rather must it be affirmed that it is faith that perfects belief, since it is Moses who explains himself by what he has written.

“Those who may reject the thesis, if such there should be, cannot, at least, refuse it the merit of being produced under the dominion of great and holy preoccupations, since its aim and purport are to remove objections urged against Catholic faith, to tranquilize souls and to reassure consciences. Neither can any one deny that it is calculated to yield happy results. It makes God equally great, in showing Him more benign, and the lesson it inculcates, being, as it is, less marked with the impress of vengeance, is also salutary. It exhibits, better than any other theory, and in a brighter light, the lofty destiny of Israel; the genealogical union—by some perfidiously denied—of the Synagogue and the Church; the continued and merciful action of God toward the world, in order to bring it to the Messiah. It places beyond all attack the grand dogma of Adamic descent. It reveals the majestic unity of the plan of Genesis, and affords a solid support to the authenticity of the Divine Book. Finally, it gives Catholic exegesis the advantage of acting on the offen-

sive, against the prejudices of a Rationalism which perversely avails itself of the imperfect information of its opponents, and of the exaggerated opinions which they maintain, rather through apathetic confidence than from enlightened respect for the Book of books."¹

No better illustration than the subject we have been discussing could be instanced of the perfect liberty of opinion, in matters not of faith, which the Church permits her children. More than this. Not only does she grant us the greatest liberty of thought, but she also encourages us to add to her riches by appropriating the treasures of the Egyptians. Has not Leo XIII, in his admirable encyclical of February 15, 1882, exhorted us to make use of the discoveries of modern science, and does he not declare, in a few words, in his letter throwing open the treasures of the Vatican to the scholars of the world, what is the spirit which should animate every honest investigator and champion of science? The Church does not fear the truth. She cannot abet what is false.²

And let no one imagine that such liberty of opinion, such freedom of discussion, are calculated to foster rationalism and skepticism. The very opposite is the case. Has not Renan, in his *Souvenirs d'Enfance et de Jeunesse*,³ told us that what he took as the Catholic teaching regarding the Deluge was one of the prime causes of his infidelity? And have not many others, in a similar manner, suffered the pangs of doubt, if not the loss of faith, in consequence of mistaking the opinions of the Fathers and Doctors in matters of science and philosophy for the dogmatic definitions of the Church? And have not others, again, forged intellectual fetters for themselves in consequence of the erroneous notions they entertained regarding the sense of the Church—the *Intellectus Catholicus*—which, far from impeding their researches in the domain of science, is as broad and as liberal as Truth itself?

1 *La Deluge Biblique*, p. 339 et seq.

2 The memorable words of the illustrious Pontiff are: "*Ne quid falsi audeat; ne quid veri non audeat.*"

3 P. 293.

There is such a thing as misguided zeal for the integrity of the Scriptures—a misleading reverence for the authority of traditional and scholastic teaching. It will not do to interpret the Sacred Text under the influence of preconceived notions, especially when such notions have no positive scriptural warrant. Neither will it do to attribute greater weight to the teachings of the Fathers and the Schoolmen than these eminent doctors of the Church intended they should have. If St. Augustine, St. Gregory of Nyssa, St. Jerome, St. Thomas Aquinas or Albertus Magnus had before them all the facts disclosed by modern science, would they have expressed themselves on many questions as they did? We do them a great wrong to suppose for a moment that they would. If they were living now, can we have any doubt about the character of their teaching? Surely not. It would be absurd to suppose that the keenest and the most comprehensive and the most liberal minds the world has ever known would feel that they were committed to views that had been expressed when most of the data necessary for a proper understanding of the subjects discussed were entirely wanting. Such an assumption, aside from being an injustice to them, would be an exhibition of egotism on our part that would be simply intolerable.

To find fault with them for having, one or two thousand years ago, a less extensive knowledge of the natural and physical sciences than we ourselves possess, would be simply preposterous.¹ As well might it be affirmed that we should now know as much about the inductive sciences as will our

1 A fair sample of this irrational way of considering the opinions of the earlier commentators is afforded by Andrew D. White, in his "Warfare of Science," and in his "New Chapters on the Warfare of Science," published in the *Popular Science Monthly*. A striking instance of *ignoratio elenchi*, or of *suppressio veri*, regarding the subject here discussed is seen in two articles, by Prof. Huxley, in the *Nineteenth Century*, reprinted in his latest work "Some Controverted Questions," in "Lights of the Church and Light of Science," and "Hasisadra's Adventure." Prof. Huxley is a great biologist; but in these two articles he has conspicuously demonstrated his ability to outdo Don Quixote in his onslaught on windmills.

successors ten or twenty centuries hence. Such an admission would be tantamount to asserting that the sum total of natural knowledge is independent of research; that the natural and physical sciences are not progressive in their nature, that, contrary to the very nature of these sciences—based, as they are, on the observation of facts and phenomena—they are incapable of development. It is obvious that no sane mind can hold, much less defend, such a view. We must judge the Fathers and Doctors of the Church as we ourselves, under similar circumstances, would wish to be judged. We must view their opinions on the “obscure things of Nature,” as they themselves, in the light of our present knowledge, would view them.

St. Augustine in referring to this subject speaks with his usual clearness and prudence. “There are many men,” he says, “who are strangers to our holy religion, who have an extensive acquaintance with the profane sciences. What will they say when they hear a Christian who, when speaking of these things according to notions which he pretends to have derived from the Scriptures, gives expression to the grossest and most ridiculous extravagances? It is a shame and a scandal which can on no account be tolerated. That a Christian should make himself the butt of ridicule is of no great consequence, but the evil is that our sacred writers become responsible for his stupid views in the eyes of unbelievers who accuse them of ignorance, and despise them, to the detriment of souls whose salvation should be our special concern. When they see a Christian falling into grave errors in matters which they understand so well, and making our Sacred Books responsible for his foolish imaginings, how can they admit as true that which the same books teach regarding the resurrection of the dead, the hope of eternal life and the kingdom of heaven, when they fancy that they find them teaching what is false concerning questions of which they know the truth either from their own experiences, or from reasons that are incontestable.”¹

The Angelic Doctor, who quotes with approval these

1 De Genesi ad Lit., Lib. 1, Cap. xix.

words of St. Augustine, is not less explicit in the statement of similar views. "As for myself," he declares, "I find that the safest way regarding those opinions held by the generality of philosophers, and reconcilable with our faith, is not to affirm them as dogmas . . . and not to reject them as contrary to faith for fear of affording the wise ones of the world an occasion to contemn the teachings of religion."¹

In weighing the opinions of the Fathers and Doctors of the Church, we must always carefully distinguish the object of faith from the motives on which it is based. Errors in physics, zoology, history, criticism, exegesis, do not impair the authority or the magisterium of the Fathers and Doctors when speaking in their capacity of witnesses to tradition and of the common faith of the Church. We may not, indeed, without new and weighty reasons—*novæ rationis pondere*, as Pallavicini expresses it—reject the teachings of such venerable authorities in questions like the one now under discussion, but when sufficiently grave reasons are forthcoming, we may safely, and without incurring the note of rashness—*temeritatis nota*—modify our opinions so as to make them harmonize with the certain data and conclusions of science.

J. A. ZAHM, C.S.C.

NOTE.—By an oversight the name of the Abbé Moigno was inserted in note 3, page 21, of the January number of the REVIEW, as belonging to the number of those who taught that the Deluge affected only a portion of the earth's surface. As is well known, the learned Abbé defended to the day of his death the geographical universality of the Deluge. On page 24, at the end of the second paragraph, the word *invisible* is used for *visible*.

THE OLD TESTAMENT SAINTS.

I.

AT all times, from the beginning of the world, God has had His chosen servants among men—souls lifted up high above the common level and enriched with the characteristic gifts of holiness—saints in the true sense of the word. Yet, when we talk of the saints, our thoughts scarce ever go back beyond the Christian ages, as if the highest virtues had been unknown to the world before the coming of Christ.

It has not been always so. In the first ages of the Church, the great characters of the Old Testament were constantly turned to for inspiration. The traditional admiration and reverence of the Jewish people for their patriarchs and their prophets became from the beginning, and for obvious reasons, a part of the devotion of Christians. Many of them, converts from Judaism, had learned it from their youth, and brought it with them into the Church. Others imbibed it from the devotional reading of the Sacred Books, about the only ones available for purposes of edification in these early times. To all it was made familiar by the custom which prevailed almost from the beginning, of introducing lengthened passages from the Old as well as from the New Testament into the liturgical celebration. The facts and personages of the ancient dispensation, thus ever kept before the minds of the faithful, became in turn the subjects of the oral instructions imparted to them. Most of the commentaries on Scripture left us by the Fathers were delivered in the shape of homiletic instructions, and it is easy to see how they delighted to dwell on the examples of virtue preserved in the Old Testament narrative. Each one of the patriarchs became the model of some special virtue—Abraham of faith, Isaac of simplicity, Jacob of courage and perseverance, Joseph of charity, and so on with the others. To a young man who begged to be taught the way of a perfect life, St. Gregory of Nyssa replies by writing a life of Moses, whom he presents as one who carried perfection as far as human nature would permit. In the same strain we possess several books of St. Ambrose on the patriarchs, of

St. Gregory on Job, in the shape of a commentary on the inspired poem which bears his name; indeed all through the moral and ascetic writings of the Greek and Latin Fathers the praises of the prophets and heroes of the Old Testament are to be found side by side with those of the Christian martyrs.

But in the Eastern Churches a still higher honor was paid to them. Special anniversary days were set apart to celebrate their memory. The sacrifice was offered and panegyrics pronounced in their honor, in the same manner as for the saints of the New Law. "Who were the Macchabees," says St. Gregory Nazianzen, at the very opening of his eleventh oration, "for on this day we celebrate their feast."

In the Menologium of the Greek Church, the saints of the Old Law are registered with those of the New. Abraham, Isaac, Jacob, Joshua, Samuel, David, all the prophets, besides many more, have their days assigned to them, and the same is noticeable in the Kalendaria of the Armenians, the Copts and the other Oriental Churches.¹

There was a special reason for such a devotion developing in the East, where the holy personages of the Old Testament had lived, and where memorials of many of them continued to be shown.

¹ The Greek Menologium will be found in the 117th Vol. of Migne's *Patres Graeci*. A short notice of each saint is given, as also of the event considered deserving of special commemoration, such as the apparition of the cross to Constantine—a shower of ashes which fell at Constantinople one year on the 7th of November, causing universal terror—also a mysterious emission of ashes from the tomb in which St. John the Evangelist laid himself down as if in death (according to the Greek tradition he never died, but shared the privilege of Enoch and Elias), the ashes issuing forth every year on the 7th of May and healing all the sick to whom they were applied. This same belief finds expression in the Coptic Kalendaria, published by Assemani, (Catal. MSS. Flor.) *Translatio St. Joannis Evangelistae*. Other commemorations of rather an unexpected character occur there, such as: *Commem. St. Annae prophetissae, matris Samuelis*;—*Commem. Samsonis ex Iudicibus Israel*; others again indicative of more piety than enlightenment—*Commem. viginti quatuor seniorum in circuitu sedis Dei super thronum sedentis*; *Festum quatuor animalium quorum meminil Apocalypsis*; *Memoria primae missae quam Salvator noster cum suis apostolis in Coscan Egypti oppido celebravit*; *caedes sanctorum quadraginta quatuor millium infantium in Bethlehem*; *Mem. terribilis Eclipsis, etc.*

It never went far in the Latin Church. Most indeed of the Old Testament names, inscribed in the Eastern calendars, made their way into the Roman martyrology, but beyond this imperfect recognition, no public homage was paid to them.

An exception, however, was made from the beginning in favor of St. John the Baptist, because in a true sense, he might be numbered among the followers of Christ and considered as belonging to the new dispensation ; but more still because of the high place assigned to him by the Saviour Himself "there hath not risen among them that are born of women a greater than John the Baptist." A similar favor was extended at an early date to the Holy Innocents as we see by the many homilies pronounced in their honor by the Latin as well as by the Greek Fathers. Finally in both Churches the memory of the Macchabees was solemnly kept, the exception having its origin doubtless in the striking resemblance of their sufferings for their faith with those of the Christian martyrs (V. S. Bernard. Ep. 98). For many centuries the Latin Church declined to go beyond those narrow limits. The feast of St. Anne, mother of the Blessed Virgin was slow to take root even in the Oriental Churches, and was formally adopted in the West only toward the close of the sixteenth century (1584). That of St. Joachim offered still more difficulty. Introduced originally into the Roman liturgy by Julius II in 1550, it was set aside by St. Pius V in his reformed edition of the breviary, timidly re-admitted by Gregory XIII some years later, and finally sanctioned only in 1622, by Gregory XV. It is remarkable that in this liturgy of ours no special honors are assigned to several of the most conspicuous and venerable personages of the Gospel, such as St. Simeon and St. Anne, who took so beautiful and touching a share in the Presentation of our Lord in the Temple, or to the blessed parents of St. John the Baptist, Zachary and Elizabeth, both objects of divine favor and enriched with the gift of prophecy. Even St. Joseph, so closely connected with the person of our Lord and who now stands so high in the worship of the Church had

his claims allowed but very late, for although popular devotion to him was steadily growing through the latter part of the Middle Ages, it is only in the sixteenth or seventeenth century that his feast becomes one of general public celebration.

All this shows how reluctant the Roman Church has been at all times to extend to the saints of the Old Law the honors paid to those of the New. And the reason seems to be that, although the former, as the Fathers remark, were initially Christians, believing obscurely in the coming Redeemer, sharing by anticipation in the grace of His coming, and, by their heroic devotion to truth and righteousness, showing, says St. Gregory Nazianzen, what they would have done for Christ, if it had been given them to know Him, yet they belonged only to a preparatory dispensation; a noble yet unsubstantial shadow of what was to come, and their *dies natalis* could not be made a day of rejoicing for it opened not to them, as to the Christian saints, the immediate possession of eternal bliss.

And then the number of the latter was ever on the increase, their power of protection and intercession was more widely felt and led the faithful to concentrate their devotion on them; their examples, finally, as belonging entirely to the Christian form of life, were much better suited to be proposed to the imitation of the faithful. The Fathers, it is true, had held up the Old Testament saints as perfect patterns of Christian virtues; but at the same time they projected into them an abundance of the spirit of the Gospel, greater, perhaps, than strict historical accuracy would have allowed. Furthermore, they had to keep carefully out of sight, or to drown in allegorical commentary many features of these religious heroes of ancient times which would hardly have brought edification to the Christian mind, if fully perceived, and which, at the same time, could with difficulty remain entirely unnoticed.

All this made it much easier to fix the attention and the devotion of the faithful on the Christian saints, and the remark applies with especial force to these later ages, more

deeply imbued with the historical spirit, and less ready to gather edification from purely conventional pictures of the events or of the men of the past. In sacred as well as in secular history, we want nowadays to know things as they happened and see people as they lived and moved.

Let us strive to look at them in this way. The holy men and women of the old dispensation, though different perhaps in many ways from what we were wont to imagine them, will lose nothing thereby of their attractiveness or of their power to edify.

The character of many of them, as seen in the sacred narrative, is extremely beautiful. The life of Abraham, for instance, from the time he leaves his Chaldean home, in response to the call of God, until he dies in the fullness of years, and is laid by his two sons with Sara in the cave of Mambré, is an ideal picture of nobleness and goodness. With his fellow-men the patriarch is ever high-minded, yet gentle, helpful, free from attachment to earthly advantages; leaving his choice of places to Lot, and suffering him to take what was best; declining the spoils of the victory which he had helped to win; insisting with a delicacy of tact worthy of the most refined civilization, on paying full price for the resting-place offered him as a free gift. His relations with God are equally beautiful and touching. On his side there is simple faith, boundless trust, entire devotion. He lives under the divine guidance, waiting on God, leaning on Him, looking to Him in all things, wherever he goes his first concern is to erect an altar. "And Abraham passed into Sichem, and there built he an altar to Jehovah . . . and he moved to a mount on the east of Bethel, and there he built an altar and called upon the name of the Lord," and he returns in his wandering life to offer sacrifice there again; and when he settles down in the valley of Mambré, again, "He built an altar to the Lord." In return God blesses him with wealth, and is ever near at hand to protect him. In response to his prayer for posterity He calls him out from under his tent and tells him to look up to heaven—into the depths of the midnight sky glittering with innumerable stars. "Look toward heaven

and number the stars if thou canst ; so shall thy seed be." As a picture of deeply reverent, yet free and loving intercourse of man with God, and of paternal love and care of God for man, in history or fiction there is nothing more perfect.

What, again, is more exquisitely gentle and loving than Joseph? From beginning to end we find not in him a trace of bitterness or resentment. Even when "the iron entered his soul," he complained not. He is content to love, yet not to be loved, to save, yet to be forgotten. He has no words of reproach for his guilty brethren; he actually takes the sting out of their shame and remorse by telling them it was the work of God. Well has he deserved to be praised by the Fathers as being, no less by his Christlike virtues of purity and charity, than by the particulars of his eventful life, the most perfect prototype of the Redeemer.

It would be easy to continue the list : Moses, Joshua, Samuel, David, and many others, known only in outline, offer traits of singular beauty on which Christian souls have always dwelt with edification and delight. From them and from so many more of whom we have only incidental notices or casual deeds, but who bear in the sacred narrative the stamp of divine approval, we may easily gather the essential conception of moral perfection and holiness which prevailed under the Old Covenant. Indeed, the whole literature of the Old Testament, ever concerned with the moral and religious aspect of human wants, and human actions, gives us a very distinct and full impression of what men were expected to be when at their best—"Just, upright and fearing God."

(To be continued.)

J. HOGAN.

THE SHEPHERD KING.

A JUBILEE ODE.

I.

To thee, O Triple-crowned, my heart would raise
 From the far silence of the West
 A song of praise :
 No Sabbath-hymn of rest,
 Though this were surely best
 For the worn soldier, weary of the frays !
 Conquerer, Thou, and crowned with wreathing bays,
 Yet warring still : For while the battle-blaze
 Gleams to the midnight-noon, thy fearless breast
 Still hearkeneth war's behest !

II.

So in my soul the battle-music sings :
 The many-echoing trump I hear ;
 The roll of drums is in mine ear ;
 Until the leaping fancy brings
 The battle near.
 How shall my hand essay the strings
 Deaden'd with wont of peaceful things ?
 I dream of war—their murmurings
 Whisper of quiet woods, of waters clear,
 Or of the darkling brook, or moonlit mere !

III.

O Man of Peace, whose lips were framed to bless,
 No fatal glory lures thine eyes
 To earthly victories :
 Thy hand hath loved not the caress
 Of battle's wretchedness :
 The foes that 'round thee press
 With jeers and hell-born cries,
 Do war against the everlasting skies !
 Pastoral staff and shepherd's dress
 Thy peace and love confess.

Not thine the choice, nor thine the glory less,
 SOLDIER OF GOD, still battling for the prize
 In war's disguise.

IV.

Full is the theme of strife ; and yet the strings
 Swell to no blast of battle. The dull breeze
 Blown from the fields of peace, still idly clings
 To the loose-stringèd lyre. The voice of trees
 I hear, of rocks and streams, of birds and bees.
 The summer-chalice drunken to the lees
 Robs this fierce winter of its stings
 And cheats the dreaming ear to quiet jubilees !

V.

Nor is the singer wrong
 The choral joys among
 To pipe a pastoral song !
 Thou, too, has touched the tender chords,
 Not to the clash of hostile swords,
 Not to the strife and Babel-din
 That close thy visible being in,
 But to the chants of peace. Thy tongue
 In classic numbers doth prolong
 What melody to olden singers gave
 No unremembered grave.
 In vain the listening ear
 Waiteth the bugle blast to hear—
 Thy fingers rather touch with conscious will
 The oaten stop of joyous Lycidas
 Pressing the velvet couch of upland grass,
 Chiding his Thyrsis who will still prolong
 The endless melancholy of his song :
 Anon Thou sweep'st the Orphean lyre
 That hushed the very birds, until
 The trees and rocks and every hill
 Did leave their rooted base to listen nigher,
 Yea, and the streams stood still,
 Drinking the endless draughts of godlike fire !

VI.

Like David, warring still for God,
 Thou rather lov'st the quiet sod
 The foot of boyhood oft hath trod :
 Like him, a KING thou art,
 Ruling an Israel
 Greater than tongue may tell,—
 Ruling with pastoral staff and not with iron rod !
 And so thy shepherd's heart,
 Like David's, strong to meet the foe,
 Doth rather urge the call the sheep may kuow.

VII.

The Shepherd-King of Juda's Race
 Tuned to a hundred themes his lyre :
 Oft had he met them face to face,
 Philistine giants, clothed with fierce desire. .
 Nor spear, nor sword, nor ponderous mace,
 Writing their tale in many a careworn trace,
 Fretted his martial soul with threats of vengeance dire.
 Shouts of the captains, roarings of the chase
 Found in his heart a place !
 And yet, how best the hymns of heavenly grace
 Beat his fine frenzy into shafts of fire !

VIII.

Anon, the hymns of praise between,
 Softly his numbers ruu
 To boyish reveries won
 By the still waters, or in pastures green.
 The golden sceptre and the glancing sheen
 Of regal vestments cannot wean
 This child of Nature from her swelling breast
 Where he hath loved to rest .
 And deeply drink the secret of the power
 That buildeth strength in wheat and splendor in the flower.
 To pride and pomp his strings are mute,
 But echo back the pastoral flute.

Lo ! from his eyes the visible scene
 Fades like a dream of night
 Before the coming light !
 Again he strays with careless mien
 Where Ruth of old had come to glean
 The alien harvest ; where the herded flocks
 Fed in the dewy grass ; the curdled rocks
 Tumbled their endless crests where Moab lies
 Hid in the shadows of the sunset skies.
 The meadowy uplands stretching from his feet
 Till the far ridge and southern heavens meet,
 Philistia's pastures, and beyond, the Sea—
 These were the nurses of his melody !
 So, if the torrent-tide of song will roll
 From lips that burst with praise or droop with dole,
 Ceaseless to God, the Shepherd of his soul—
 The bosoming wady, and the silence cool
 Brooding at noontide o'er the latticed pool
 Where still the shepherds keep
 Dear watch and ward over the straying sheep,
 These to the Royal Singer themes afford
 Of tender trust and comfort in the Lord,
 Who o'er His faithful sheep still keepeth watch and ward.

IX.

So would I sing
 Of thee, O Shepherd-King,
 LEO the Warrior, crowned with triumphing !
 Though in thine ear still sounds the horrid roar
 Of many-throated war,
 And hosts of hell their long defiance fling
 At Heaven's door !
 Joyful I raise
 The chant of praise,
 Not merely for thy wondrous length of days,
 But for the shepherd-strength that nerves thy arm
 To shield thy flock from harm,
 And for the shepherd lips that will not cease
 To sing the song of peace !

The past is thine and God's ; the present lies
 Pregnant with doubt and awful mysteries
 Till earth shall wed the daylight of the skies !
 Yet with unflinching heart of destiny,
 Heed not the moanings of the unknown sea :
 Still from the quenchless fount of youth
 Drink deep its beauty and its truth.

X.

Ah me ! the battle is not o'er,
 Nor shall be until Time shall be no more !
 Still, still the serpent's sting
 Prolongs the suffering ;
 And man, who was a god before,
 Deep in the dust is groveling ;
 Or, rising, still essays to soar,
 Only on leaden wing.
 The world hath grown too wise :
 Oh ! could it see with childhood's eyes,
 Undimmed with sin and shame,
 Where best of glory lies,
 No hearts of men but should their fierceness tame
 At sound of thy blest name !
 Sweet Shepherd, lead them still with patient rod,
 Till shades of night
 Cover thy sight,
 Unto eternal pastures and to God !

H. T. HENRY.

THE " INVITATORY " OF THE ROMAN OFFICE.

THE XCIVth Psalm, which the Hour of Matins in the Roman Office begins, is one of the oldest portions of the Breviary in its present form. Hence the peculiarity of its Latin text which will be found to differ somewhat from that of the same psalm in the third Nocturn of the Epiphany

Office. The latter is taken from the version which St. Jerome made after the revision of the old Itala had been introduced into the Liturgy of the Roman Church, and St. Damasus preferred to let the less perfect version stand rather than disturb the manner of public devotion which had become sacred by custom. The old Itala text of this psalm has been preserved also in the Roman Pontifical (dedication of a church) and in the Tracts and Responses of the Missal, thus witnessing to the antiquity of the Catholic Liturgy, while the newer and more accurate version of this psalm has been incorporated in the Vulgate edition of the Bible and in the later offices of the Breviary.

To the devout Hebrew the words of this psalm were familiar as a Sabbath song, and we find St. Paul in his letter to the Hebrews quote the larger portion of it, as if it constituted a special title of appeal to their conviction. (Heb. iii. 7-11 and iv. 3, 5, 7.) Some doubt has been cast upon its authorship because the Masorah does not mention any name in its title; but we may believe that the authority of the Septuagint, which is in this case confirmed by the express testimony of St. Paul in the above cited letter, is sufficient evidence of the Davidic origin of the psalm. The occasion on which it was composed is generally believed to have been that of the solemn transportation of the Ark of the Covenant from Gaba to the house of Obededon. Theodoret thinks that the royal prophet had at this time a foresight of the happy reign of King Josiah whose piety and zeal were to restore—at least for a time—the ancient worship of the Jewish temple.

The liturgical character of the psalm can hardly be mistaken. It has the manner of a processional hymn, consisting, in the original Hebrew, of five strophes, each having two verses in heptasyllabic meter. There are two distinct motives running through the whole song. The first part, as far as the eighth verse, is *eucharistic* in its character. It invites the faithful to the common praises of God, and assigns the reasons for doing so. "Come, Let us praise the Lord with joy (1-3), for He is master of all things created (4-5); let us adore Him" (6-7). The second half of the

psalm is *parenetic*, that is to say, it conveys a warning. "This day harden not your hearts against the appeal of the Lord (8-9), but remember how your fathers were punished for their revolt in the desert" (10-11).

As the psalm was chanted in the synagogue on each Sabbath, so the Christian converts from Judaism continued to sing it in their assemblies of prayer until it gradually became an integral portion of the Catholic liturgy. In the monastic institutions it was perpetuated as part of the daily devotion. The monk who kept vigil aroused his brethren at midnight to the celebration of matins with the words "Venite Adoremus." Each in his cell responded to the call by repeating the salutation, as is still the custom in religious communities of the Catholic Church. After a time the Abbot intoned the psalm with the same or similar words, and the full chorus of devout recluses joined in the chant. The tones varied according to the solemnity of the feast.

To many of the monks the different modes of the psalmody had been familiar from their childhood; indeed, if P. Martini's testimony is right, the eight tones of the ecclesiastical chant may be traced back to the Levitic service of the Jewish temple at Jerusalem whence SS. Peter and Mark brought it to Rome and Alexandria. "They were the chants of the synagogue from which the first Christians came. Hence they were the very chants in which our Lord and His Apostles, in which Mary and her companions must have sung them." (Ullathorne, *Letters*, p. 174.)

The twofold sentiment of praise and warning woven into the hymn, make of this psalm that peculiar form of prayer and exhortation which adapts itself perfectly to the priestly office. The shepherd calls his flock in tones which must awaken in his own heart the consciousness of the sublimity of his functions and of the weight of his responsibility. *Venite*—come to the sacrifice of praise and joy in the Lord; *praeoccupemus faciem ejus*—let us walk in His presence, for He is great above all the gods (idols) which our fancy and vanity causes us to fashion; we are His people, the chosen

ones of His flock whom His hand carries,—*nos populus pascuæ ejus et oves manus ejus.*

In the next place the psalmist bids us take warning lest we reject or neglect the graces offered at the present time (hodie) for our sanctification. He speaks of provocation and temptation (*sicut in exacerbatione secundum diem tentationis in deserto*). What were the occasions which provoked the anger of the Lord, and the very recollection of which caused every Hebrew to tremble with the fear of chastisement? One was the gathering of the murmuring Israelites at Raphidim when they threatened the life of Moses because water began to fail in their camp (Exod. xvii. 1-7); the other was the sedition at Cades in the desert of Sin, when, for a similar cause, they revolted against Moses and Aaron (Num. xx, 2-13). The want of trust in Jehovah, the revolt against their divinely appointed leaders despite their heavenly power which the whole people had witnessed before, brought upon them the anger of the Lord so that none of them was to see the land of Chana or to receive the reward which Jehovah had promised to those of His people who should prove faithful to Him and His servant Moses.

This event gives a prophetic character to the present psalm in the mouth of the Christian priest. The Jews who had proved unmindful of their covenant were to perish without becoming partakers in the Messianic promise. To the Christian, and in an especial manner to the priest, the constant evidence of God's providence in behalf of His people becomes a deadly threat. Man, in proportion as he consciously ignores the voice of God in nature and in the evidences of the Christian religion is to lose for a certainty the eternal inheritance of Heaven. The greater his knowledge of the divine law, the surer his ruin if he be deaf to the call of daily renewed admonition. So sure is this that the Lord confirms it with an oath "*quibus juravi in ira mea—si introibunt in requiem meam,*" that is, "they shall surely not enter into my rest because I have sworn it."

From a devotional point of view, the psalm contains the elements most of all others adapted to raise the heart to an

attitude of humble yet joyous adoration ; and this elevation is sustained, both by the ejaculatory form which repeats itself in the psalm, as also by the suggestion on the one hand of holy fear, and, on the other, of assured protection. From the very opening a tone of sympathy communicates itself to the one who recites it by the fact that he finds himself calling on his brethren throughout the world to join in this canticle of praise and reverence.

This fact gives greater efficacy to the prayer itself. If the union of two or three devoutly gathered, even in spirit, has the power of drawing into their midst the Lord of heaven, how much stronger does this bond of union become in the multiplied charity of many hearts whose dwelling-place is the Holy Ghost. And the *Invitatory* has, in sooth, no other meaning than to recall the reciting priest to the consciousness that he is officiating as vicar of Christ, presenting the united prayer of the Church, militant and suffering, to the Eternal Father. Thousands of Christians under the care of a common pastor can do no more than lift their hearts with good intention in the morning, to God, and then for the full day, until the night closes their weary eyes, they hold their faces bent, through necessity or habit, upon the earth. One only watches—their pastor. He is appointed and ordained the watchman of the flock, high above them, keeping guard over those far and near. “Upon thy walls O Jerusalem I have appointed watchmen ; all the day and all the night they shall never hold their peace. You that are mindful of the Lord hold not your peace and give Him no silence till He establishes and till He make Jerusalem a praise in the earth” (Is. lxii, 6-7).

Joy, too, is the keynote of efficient prayer. Everywhere the prophet reminds us of the fact that favors of the Lord come to those who keep alive holy joy. Joy is an evidence of confidence. The child that loves its father bears the expression of its happiness on its face and in its voice and gesture. The saints tell us that joy is caused by sacrifice—and this must be because sacrifice feeds our love, and love begets confidence, and confidence brightens into joy. Thus

"CIRCUIT ADVERSARIUS VESTER DIABOLUS."



Canonicas horas, si devote legis, oras.
 Tunc orantur horae si corde leguntur et ore :
 Littera neglecta, vel syllaba murmure tecta,
 Colligit haec sathanas, sino cum corde laboras
 Fragmina verborum Tyunillus colligit horum.
 Quoque die mille vicibus se sardinat ille
 Quid facis extra chorum, qui debitor officiorum
 Es divinatorum? Cur induis acta vagorum?
 Desine stare foras, quia Christus ponderat horas
 Et non in indo moras, distinguit qualiter oras.
 Qui psalmos resecat, vel verba Davidica curtat,
 Disilicet ille Deo, dum placuisse putat.
 Cum Domino psalles, psallendo tu tria serves :
 Dirige cor sursum profer bene, respice sensum ;
 Nunc lege, nunc ora, nunc cum fervore labora.

the "Exultate" and "Jubilate" of the Invitatory psalm have a power to awaken in us both confidence and love whose echoes they are :

Eja alacres cuncti Domini celebremus honores :
Salute parta Domino agamus gratias.

Thus, in taking up the Breviary, we are reminded, from the first, of our priestly commission to prepare the way by a joyous invitation to all mankind to join us in the praises of the Lord. "Go, go through the gates, prepare the way for the people, make the road plain." (Is. l. c. 10.) And as the sound of music stirs our courage to lead on in the procession toward the Mount of David, we fix our gaze on high by that spontaneous movement which accompanies every inspiration from above. *Praeoccupemus faciem ejus*—the eye of the Lord meets our gaze, and from that wondrous source of light and intelligence we derive wisdom—such wisdom as earthly knowledge can never give, *sapientia desursum, pudica, pacifica*; and they who are ruled by it do all things well, "qui autem agunt omnia cum consilio, reguntur sapientia (Prov. xiii, 10); for "the Lord has set His eye upon their hearts to show them the greatness of His works; that they might praise the name which He has sanctified." (Eccl. xvii, 6.)

If such is, in general, the fruit of the devout recitation of the Office, it is not to be forgotten that the *Invitatory* has for its special purpose to put us into the proper attitude of mind and heart. A good beginning is, in this case, more than the work of devotion half accomplished.

The antiphon inserted between the different verses of the psalm has for its object to point the application of the sentiments of joy, gratitude, and holy fear. Each mystery of faith, or the remembrance of the holy lives of Apostle, Martyr, Confessor, or Virgin, readily fits itself as an accompanying sentiment to the thought: *Venite exultemus Domino, jubilemus Deo salutari nostro, praeoccupemus faciem ejus in confessione et in psalmis jubilemus ei.* But of the antiphons we must speak at another time.

WHAT SHALL WE SING?

EXPERIENCE OF AN OLD MISSIONARY.

PERCHANCE some readers of THE ECCLESIASTICAL REVIEW will disagree with the views expressed in the following paper on Church music. They may say that the time has come for the Bishop of Burlington to remain silent. But the title I have chosen for my essay might serve to shield me from untoward censure. I am indeed so old that my age itself is a warrant for the claim that I have heard as much bad and as much good singing in churches, as the greater number of our prelates and clergy; and in touching on this subject of church-music I shall endeavor to write more like a Bishop than like an artist.

Some time ago I published for the use of my clergy *Rules and Recommendations regarding Church music, in the diocese of Burlington, Vt.* These "Rules and Recommendations" may prove useful to others as well, and my principal object here is to state some of the reasons which have induced me to define the methods which are to be observed in reference to this subject for my own diocese.

In the first place it will be admitted as desirable to eliminate from the divine service the objectionable and unauthorized manner of chanting which has obtained in many places, especially at Mass. Hence I have insisted that no Mass should be sung in which the chanters assume the part of the celebrant by singing the words *Gloria in Excelsis Deo* and *Credo in unum Deum*. In like manner the *Deo gratias* after the Epistle, the *Laus tibi Christi* after the Gospel, and the *Veni Creator* before the sermon are not to be chanted, because there is, to my knowledge, no *rubric* authorizing any of these practices.

Masses not expressly approved by a Bishop or not contained in a properly authorized manual of Church music I have absolutely prohibited. Nor will anyone, whose experience has led him to give thought to the subject, undervalue the importance of such a restriction.

We see continually announcements of new Masses which

are lauded as *chef d'oeuvres* of harmony; yet in many instances the would-be celebrated composers do not know the sense of the Latin words which they set to music. They seem to be devoid of all proper devotional sentiments, and frequently scruple not to cut out words, nay entire sentences, of the Liturgy, or to change them; and this, simply, to suit their musical fancy. They are bent upon giving us some music which they consider pleasing to the ear. For such reasons it is but just, and indeed required by the devotional purpose of the liturgical music, that, before a piece is introduced into the divine service, it should have the approval of the proper diocesan authority, which is, in the first instance, the Bishop, who may appoint a committee, properly qualified, to examine whether the style of composition is suitable for the solemn functions of the Church and whether the correctness of Catholic doctrine has not been marred by the freedom of the musician.

FROM WHAT BOOKS SHALL WE SING?

There are three different classes of persons who are to participate in the liturgical chant of the High or Solemn Mass.

1.—The priest. His book is the missal, which contains all that he has to sing, with the proper notation or melody for each part. In the missal the celebrant finds the notes for the *Gloria in excelsis*, the *Credo in unum Deum*, the *Preface*, the *Pater noster*, each according to the rank of the peculiar festival which is being celebrated; also the *Pax Domini sit semper vobiscum*, the *Ite missa est*. Elsewhere (ex. gr. in the Ceremonial of Baltimore) we find directions for singing the *Dominus vobiscum*, the *Epistle* and *Gospel*. The observance of these directions is of obligation, and it is simple presumption to suppose that our fancy could improve them. The music of the Church, when properly understood, and accordingly executed, is most beautiful and touches the devout hearer to tears.

2.—In all well organized churches there ought to be regular chanters able to sing at the High Mass the *Introit*,

Gradual, Sequence, Offertory, and Postcommunion, which vary nearly every Sunday and holiday. These chanters should likewise lead the congregation in the singing of the *Ordinary of the Mass*. We shall presently indicate the books whence these portions of the liturgical chant are to be taken.

3.—The portions to be sung by the congregation are the *Kyrie eleison*, the *Gloria in excelsis* commencing with the words: *Et in terra pax*, the *Credo* beginning at the words: *Et in unum Dominum*, the *Sanctus* and the *Agnus Dei*. The plain chant book called the *Graduale* contains the airs, to which these parts are to be sung; and in many dioceses or provinces the same melodies have been set in modern notation for the sake of the laity who may not know the plain chant. Any one acquainted with the chants of the *Ordinary of the Mass* will admit that they are most expressive of devotion and that they harmonize with the seasons of the Church. We cannot but admire the wisdom of the Church which by causing these melodies to be sung, year after year, according to the liturgical festivals, supplies her children with an easy way of learning her sacred songs, so as to chant the praise of their Creator with one voice and heart.

It would be a consoling fact to know that the number of churches, where all the parts of the solemn or High Mass are sung, is fast multiplying. Nothing can be more solemn and edifying, than this service performed by regular chanters, whom the congregation joins at the *Gloria in excelsis*, *Credo*, etc.

It is, however, to be deplored that, whilst the plain chant has been introduced in many churches, they do not employ the same editions of the liturgical books.

We have plain chant books published in Canada, in Belgium, in France and Germany, probably in other countries, and in different dioceses of the same country. Hence results a considerable lack of uniformity in the ecclesiastical chant. A Canadian priest, to whom I once mentioned this want of uniformity, pleasantly suggested as a solution of the difficulty

that the Quebec plain chant be adopted by the Catholic churches throughout the world. However the question has been definitely settled by two Pontiffs of our own time whose authority is more than local.

Our great Pontiffs, Pius IX and Leo XIII, have labored to bring about uniformity in the chant of the Church, and we now possess *typical* editions of all the plain chant books, necessary to carry out the complete Liturgy. These books have been published by the house of Fr. Pustet of New York, and are declared by a decree of the Congregation of Rites, *to be the only music now accepted and approved by the Holy See, as the recognized chant.* They are used throughout all Italy, in many churches of France, Germany and Belgium; in very many churches of the United States, nay in the far distant missions of Africa, China, etc. The plenary Council of all the Bishops of Ireland in 1815 decreed (Decr. xv, 573.) “*Libri chorales et liturgici, nuper Ratisbonae, a Pustet bibliopola Catholico editi, in missa et vesperis cantandis, tam in seminariis quam in ecclesiis posthac quam primum adhibeantur.*” (Conf. Decree of the Cong. of Rites, 14th, Apr., 1877, confirmed by Leo XIII on the same day and year. See also an admirable article on liturgical chants, AMERICAN ECCLESIASTICAL REVIEW, VOL. II, p. 20.)

By procuring the liturgical works of Fred. Pustet, our reverend clergy will be able, at a small cost, to supply their choirs with the necessary music and chant books, and the singing from the typical books offers no greater difficulty than the singing of plain-chant from other editions.

The house of Pustet has published, in square notes (on four lines), the *Graduale, Antiphonarium, Ordinarium Missae, sive cantiones Missae communes ad Ordinarium Missae*, and the organ accompaniments for all the parts of the morning and evening services.

The Roman Hymnal of Rev. J. B. Young, S.J., contains the chants of the Ordinary of the Mass, Vespers, Benediction, set to modern notation, so that the members of the choir can readily follow the corresponding text of the above-mentioned works.

It may be asked: Should we then discontinue all figured music in Masses? By no means, for the Popes themselves encourage polyphone compositions, if they be not opposed to the spirit of the Church and the directions of the S. Congregation of Rites, or the decrees of Councils.

“During the Mass no singing is to be allowed which mutilates the words of the Liturgy, or repeats or changes them in such a way as to destroy their significance.” (Conc. Plen. Balt. iii, 117.)

But is it not true that the fewer we shall have of elaborate figured Masses, the better it will be for the devotion sought in the divine service? I, for one, think that the composers and leaders of choirs are frequently very much mistaken in imagining that their artistic efforts are to the taste of our congregations. The writer has been fifty-two years a priest, and most of this time in rural and poor parishes. His experience is that Catholics go to Mass for the sake of the Mass, and that long, unintelligible music keeps them from the church.

It is undoubtedly true that where musical performances of the Mass are indiscriminately tolerated without any supervision or sanction of ecclesiastical authority, we too often hear extravagances against which Catholic feeling revolts.

For instance, we hear at times forty or fifty repetitions of the *Kyrie Eleison*; again, certain invocations in the *Gloria*, distinct in sense and necessarily disconnected, yet which are sung to one musical idea, as though they were repetitions of one and the same thought or aspiration. We hear the *Homo factus est* played or chanted upon a prolonged and doleful air, contrary to the joyful harmony of the angels at the birth of Christ; the *Dona nobis pacem* is sometimes sung as if it were like a charge on the eve of battle, to the great discomfort of some good Christians, who desire to enjoy, after their communion, the peace that was brought down to them by the *Lamb of God*.

I repeat my assertion: The fewer we shall have of these elaborate Masses, now much in fashion, the better it will be for devotion. Granting that the composition is all that it

ought to be, it will, in many places, be impossible to find the requisite number of sufficiently trained voices to do justice to the artistic character of the composition. At the same time it is deeply mortifying that many churches employ artists who are without religion, and frequently even infidels. There is also commonly too much time lost in rehearsing for these Masses, and often, when the great day comes, after six or seven practices, it happens that one or more of the principal singers are absent, having taken with them the harmony required for rendering the Mass ; or, through some accident, the copy of the solo parts is missing, and the singer, remembering the words only in part, destroys the integrity of the Liturgy. The sacred chant is mutilated, curtailed, rendered unintelligible.

They who are acquainted with the doctrine of St. Paul will undoubtedly be much impressed, as I have been, by the following consideration :

Every Christian is a member of Jesus Christ, as intimately united to Him as the branch is to the vine. By baptism, our bodies became the members of Christ, and our souls the living abode of His Holy Spirit. As a symbol of this union, the Church at our baptism sanctified all our senses through the sign of the cross.

She took possession of our whole being, in the name of the divine Spouse. This union we acknowledge and ratify when we bless ourselves and offer ourselves to the Most Holy Trinity. The Church in the Mass reminds us of this ever glorious condition when she tells us repeatedly, to pray with one voice *through Christ our Lord*. The Victim is on the altar praying, praising, adoring, particularly for those present at the holy sacrifice. They all should in worshipping be animated by the spirit of Jesus Christ, *per Christum, cum Christo, et in Christo qui spiritum Christi non habet, hic non est ejus*. But, who ought to have a greater share in the spirit of fervor and adoration which belongs to our great High Priest, if not the composer of sacred music, and they who, as chanters, do by office more especially represent Him and the Church? A sentiment of dread and disgust comes upon us when we associate the prayers and

adorations of the Son of God with the theatrical music too often heard in our churches. "What agreement is there of Christ with Belial?"

From the preceding pages the reader will infer that the writer is a lover of plain chant. I am indeed, a great admirer of the liturgical chants of Holy Mother Church, so much so, in truth, that I believe that they who composed them partook in the assistance of the Holy Ghost, who inspired the words. Yet in my long experience I have heard many objections urged against the Gregorian chant. The unfavorable criticising came, I should say, in every instance from persons who had no real knowledge of music of any kind, or who had never heard the Gregorian music properly performed. Often, on the other hand, I have noticed that strangers who for the first time heard a Gregorian Mass sung by a chorus of male voices were perfectly charmed by its solemn cadences.

I might here appeal to our reverend clergy and ask them whether they did not realize an habitual increase of fervor when during their seminary life they united their voices with those of their fellow-students, praising God, and imploring His mercy in the majestic chants of the Church.

But enough of this. Perhaps I may have succeeded in convincing my reverend brethren of the clergy of the wisdom of accepting the following two suggestions:

1.—Have as few Masses of the elaborate style of figured music sung in your churches as you can.

2.—Out of respect for the recommendations of Leo XIII and Pius IX, as well as to aid in bringing about perfect uniformity in the execution of the liturgical chants do, by all means, use the liturgical works of Pustet.

✠ LOUIS, BP. OF BURLINGTON.

CONFERENCES.

AUTHORSHIP OF THE "MEDIA VITA IN MORTE SUMUS."

We have been asked to give an authentic account of the authorship of a hymn commonly attributed to Luther under the title "Media vita in morte sumus."

In the first place we would call attention to the fact that in the mediæval MS. liturgies from the eleventh to the fifteenth centuries an antiphon is found (used in the Office for Lent) which begins with the above-mentioned words. This antiphon has been made the text of various hymns, the first of which is attributed to St. Notker, who died in 912. We give both the antiphon and the hymn as taken from the *Hymni Sacri Antiquorum Patrum Monasterii S. Galli*. (Edit. Patrolog. Migne Vol. lxxxvi, col. 58, B. C. D.)

"Media vita in morte sumus, quem quaerimus adiutorem, nisi te Domine, qui pro peccatis nostris juste irasceris."

Ach.

Homo perpende fragilis,
Mortalis et instabilis,
Quod vitare non poteris,
Mortem, quocumque ieris.
Aufert te, saepissime,
Dum vivis libentissime.

Sancte Deus.

Vae.

Calamitas inediae,
Verbis fremit invidiae,
Dum audit flentem animam
Mortalis essem utinam !
Nec Christi fortis gladius,
Transiret, et non alius.

Sancte Fortis.

Heu.

Nil valet nobilitas
 Neque sedis sublimitas,
 Nil generis potentia,
 Nil rerum affluentia,
 Plus pura conscientia
 Valet mundi scientia.

“Sancte et misericors Salvator, amarae morti ne tradas nos.”

The Collector of the S. Gall collection prefixes this hymn by the following remark: *Sequentis lamentationis prosam fecit sanctus Notkerus, cum in Martinsdobel pons in loco praecipiti et periculosissimo aedificaretur. Quis autem versus adjecerit nescio. Descripsi ex vetustissimo Codice ubi cum modernis etiam notis est.*¹

It would almost appear as if the *prosa* in this case is the hymn, and the *versus* is the antiphon which precedes and follows the hymn; for the authorship of the versicle is hardly anything worthy of note, since similar passages may be found in the Psalms and throughout the Old Testament. The words placed at the end of the stanzas: “Sancte Deus, sancte Fortis, sancte et misericors Salvator” etc., are apparently the same invocations as those used in the Improperia of Good Friday, only that the latter retain the Greek appellations “*Agios o theos, sanctus Deus; Agios ischyros, sanctus Fortis; Agios athanatos eleison imas, sanctus immortalis miserere nobis.*”

The first part of the antiphon “Media vita” etc. is not to be found however in the *Roman* Liturgy of the present day. On the other hand it is given in the German Lutheran Service and in the English Book of Common Prayer. In the Anglican Burial Service of 1549 we read “In the midst of life we be in death: of whom may we seek for succour but of Thee, O Lord, which for our sins justly art moved? Yet O Lord God most holy, O Lord most mighty” etc. This is

¹ Prof. March, in his edition of Latin Hymns, attributing the antiphon with others to St. Notker, says in a note: “This world-famous hymn is said to have been composed while watching the samphire-gatherers on the precipices around St. Gall.”

supposed to have been taken from the York Breviary where the antiphon occurs in the Office for Lent. Adaptations of the antiphon are used in various Protestant churches.

It is evident that the words with their sentiment have been borrowed from the Catholic church service as preserved in the mediæval *local* liturgies.

But something more and distinct must be said of the different hymns to which this antiphone supplied the text.

We have already seen the hymn ascribed to St. Notker. Its connection with the antiphon is, however, one of merest connection of thought. The writer does not pretend to embody the thoughts of the antiphon, but takes occasion apparently from the theme to sing a kindred thought, and we do not know that the verses of Notker were ever translated.

A versified German translation of the antiphon itself appears to have been made at a very early date for the use of the people who probably sang it in congregational fashion during Lent or at burials. Hoffman von Fallersleben in his summary of church hymns up to Luther's time gives several versions. In a note to the first he says: "Notker Balbulus, monk of St. Gall is supposed to be the author of this hymn. It was frequently sung on all sorts of occasions, even as battle-song and as a charm against evil." In another note he says: "The text in this version was preserved for a long time even in the evangelical church although the latter had Luther's new version since 1524." Whether Notker really was the author of the German version as Hoffman v. F. assumes is doubtful, although we have seen that he has a title to the Latin hymn.

Luther's version in the form in which it is used to-day in the so-called evangelical churches has indeed a certain claim to originality. It consists like the Latin hymn given above of three stanzas. The first of these is the old German version of the antiphon taken from the German Catholic Service, only somewhat modified; from this stanza the hymn takes its title. The other two stanzas are added by Luther, nor can they be called imitations of Notker's hymn unless as far as the latter work may have suggested the composition.

Mearns in Julian's Dictionary of Hymnology mentions quite a number of English versions of the antiphon and some made after Luther's hymn. The general adoption of the hymn in the Protestant church-service probably contributed to its gradual disuse in the local Catholic liturgies all the more because the introduction of the Roman ritual books throughout the continental churches was facilitated by the art of printing.

RUTHENIAN PRIESTS IN THE UNITED STATES.

Some time ago we published in *THE REVIEW*, Vol. VII, p. 66 (July), a letter of the S. Congregation of the Propaganda, addressed through Cardinal Gibbons to the Ordinaries of the United States, in reference to certain priests of the Greek rite. The letter stated that the Bishops of the *Ruthenian* rite in Europe had been informed that the *presbyteri uxorati* under their jurisdiction, who had been sent to the United States, were to be recalled, and that henceforth only celibate priests should be sent to administer to the wants of the Ruthenian Catholics in this country. These priests, whilst they were to retain their own rite, would, nevertheless, during their stay in this country, be under the jurisdiction of the local Ordinary in whose territory they resided, from whom, also, they were to receive their faculties.

The concluding paragraph of the letter stated that the same course of discipline here prescribed with regard to priests of the *Ruthenian* rite was to be observed in reference to *all priests of the Oriental rite*—"S. Congregationem etiam in mandatis dare ut eadem fideliter observentur atque ad alios quoscumque ritus Orientalis presbyteros applicentur."

Considering the varied character of the immigrants who profess one or other of the Oriental rites, each with some peculiar distinction, not only in their language and liturgy, but in ecclesiastical discipline, a practical question arises as to who are the priests here designated?

Moreover, there are a large number of schismatic Greek

Catholics in this country who have their own validly ordained priests, and, though these are not under the acknowledged jurisdiction of our Bishops, the case of conversions among them would give rise to the question of whether, and how far, they come under the discipline laid down by the decree of the S. Congregation.

P. Nilles, S.J., who is thoroughly familiar with the ecclesiastical discipline of the Oriental churches, as is shown in his various works on the subject, comments on the decree as follows :¹

“Who are the *alii quicumque presbyteri*? In the first place, those Uniate priests of the Greek rite who use the same *old Slavic* language in the liturgy as the Ruthenians. This includes the Austro-Hungarian Christians who come from the Greek Catholic dioceses : Eperjes, Kreutz (Crisiensis), Muncacs, and from the Uniate apostolic Vicariates of Bulgaria.

Secondly, the priests belonging to the *Italo-Graeci* Catholics who use the *Greek* language in the liturgy. Many of these are immigrated from Calabria and Sicily (under the name of Italians). Others are from the Greek colonies of Corsica, Malta and Algiers.

A third class of priests who come under this decree are the *Syrian* and *Egyptian Melchites* who use the *Arabic* language in their liturgy. These form, next to the Ruthenians proper, the largest contingent of immigrants into the New World. According to an official report made by P. Maron Farath to the Patriarchal See of Antioch; there were in 1890 more than five hundred Syrian Melchites in the city of Chicago alone, for whose religious care no provision had been made until then.

A last, hitherto in America sparsely represented class of immigrants, to whom the decision of the Propaganda applies, are the Greek Catholic Roumanians who use the *Romanic* language in their liturgy.

In regard to the schismatic clergy from whose ranks conversions to the orthodox faith occur on occasions which seem especially favorable in America owing to the absence of a

1 Zeitschrift für Kath. Theologie, I. Qu. 1893, p. 162.

local protectorate, F. Nilles observes that the Holy See has hitherto, as a rule, respected the actual marriage tie in their case; this is to be particularly remembered with regard to the Russian secular clergy who are obliged to marry. Among the schismatic priests of Oriental rite, we have in America those who attend to the Russian immigrants on the Aleutian Islands in the North Pacific, and those of Alaska, whose Bishop resides in San Francisco. The influx of these religious elements is constantly growing in many parts of the States.

THE CONFRATERNITY "DE BONA MORTE."

According to the decree of the 17th July, 1891,¹ this beautiful Confraternity can be established by Bishops who have been authorized to erect all Confraternities, but not with the indulgences attached to it. In order to do this, the decree of S. Cong. Indulg. dated September 17, 1887, must be observed by virtue of which Bishops that have the above-mentioned authorization can indeed establish the Confraternity, but in order to obtain the indulgences annexed to it, they must procure from the Father General of the Society of Jesus the affiliation of the new Confraternity to the Archconfraternity (Congregatio Primaria) at Rome.

Here the question arises: Does the decision contained in the last-mentioned decree affect our Bishops also, who by Form C, n. 9, are empowered to erect the Confraternity de Bona Morte? I answer: *It does not*, for in a decree of June, 1889,² the late Cardinal Prefect of the Propaganda, John Simeoni, declared that those countries which are under the direction of the Propaganda are not bound by this decision. Hence, our Bishops can establish, all confraternities with their indulgences, that come within the scope of the faculties granted to them by the Apostolic See. There is but one exception to this, viz.: the Confraternity of the Holy Rosary.

J. P.

¹ See Analecta. ² AM. ECCL. REV. 1889, page 465.

THE FIRE OF HELL.

Anent the recent discussion raised by Professor Mivart, regarding the true nature of hell-fire it may be of interest to recall an answer of the S. Poenitentiaria in a case published in *Il divin Salvatore* under date May 27, 1890.

A parish priest of Mantua (Italy) proposed the following question as a *casus conscientiae*: A penitent had expressed it as his conviction that the "fire" of hell spoken of in the sacred writings had not a literal but a *metaphorical* sense and meant something extremely painful. Could such a person be absolved in consideration of the fact that similar views are openly expressed by others in his own locality?

The answer of the S. Poenitentiaria (April 30, 1890) was: *Sacra Poenitentiaria ad præmissa respondit: "Hujusmodi poenitentes diligenter instruendos esse, et pertinaces non esse absolvendos."*

A. J. S.

THE BIRETUM.

Qu. Has an ordinary priest the right to wear a four-cornered biretum or is this the exclusive privilege of those who have acquired the title of Doctor of Theology?

Resp. The distinction between three and four-cornered biretums is observed only in Italy, whence the custom has been transferred to the United States; but it does not indicate a recognized privilege. The ordinary biretum worn in Catholic countries (except Italy) has four corners.

RURAL DEANS.

Qu. Will you kindly answer in the pages of the REVIEW the following questions?

What are the duties of Rural Deans? Some say that the duty of a Dean consists solely in distributing the Sacred oils to the Clergy who are in his district? Is this the whole extent of his duty.

Have the Deans any right to the title *Very Reverend*?

Resp. A history of the office of Rural Deans, together with their *Duties, Rights and Privileges, and Manner of appointment* has been given in a previous number of the REVIEW.

We repeat a summary of the article.

The duties of rural Deans are in general to arrange and preside at ecclesiastical Conferences held within their districts. They, as a rule, are the channels and guardians of the ordinances of the Bishop and expected to communicate to the latter any serious disorder or violation of ecclesiastical canons within their jurisdiction. They are the customary auditors of Church-accounts, and supposed to make periodically detailed examination of the parochial books; to keep note, for the information of the Bishop and his successors, as well as for the newly appointed pastors, of the financial standing of each parish in their circuit, *i. e.*, of the regular income, expenses, standing debts, together with an inventory of the property of the different churches and parish-houses. It is their duty, when a vacancy occurs in a parish through sickness, death, or otherwise, to arrange for a temporary supply of the vacant charge, to superintend the funeral and in general to protect the interests of the vacant rectory until a regular appointment has been made by the Ordinary.

As for the rights and privileges of Rural Deans, there is no general statute which gives them a special title to distinctions in dress or otherwise. The custom of addressing an official "Very Reverend" is mainly conventional and supposed to be sanctioned by general usage, unless the diocesan or provincial statutes regulate such honors. Rural Deans enjoy the honor of precedence among rectors of churches in their districts. The Bishop may delegate certain faculties to his Rural Deans, not only on points of jurisdiction but also otherwise, such as to consecrate chalices and altar-stones, to bless bells, sacred vestments, etc.

In the United States the *Facultates extraordinariæ D. and E.* may be delegated by our Bishops. For further details see THE ECCLESIASTICAL REVIEW, Vol. II (1890), pp. 90 seq.

WAS IT A RESERVED CASE ?

Qu. A few weeks ago I was called to a sick child, who, the messenger told me, was dying. Upon arriving at the house I found a girl three years of age, unbaptized and dying rapidly. Immediately I gave it private baptism and then inquired into the cause of the evident neglect on the part of the parents regarding their religious obligation. They told me that they had been married some years ago before a Presbyterian minister in Scotland, and that since they came to this country they had entirely neglected their religion. The father said that he had never been baptized although he professed to be a Presbyterian. I endeavored to impress the mother, who claimed to be a Catholic, with the gravity of the sin she had committed, and told her how the Church censured such acts as a species of apostasy. Before I left the house both parents promised to renew their consent so as insure the validity of the marriage, and the father pledged himself to comply with all that the Catholic Church demands in the case of such marriages. I then wrote to the Bishop for a dispensation to render the marriage valid, but forgot to ask for *Faculties* to absolve the Catholic party. Later on it occurred to me that probably there was no need of asking for special faculties because censure in such cases is, I thought, incurred only where there is *communicatio in sacris coram haeretico*, and since there was no marriage in this case, one of the parties being unbaptized, there could be no *communicatio in sacris*, and hence no censure. Was this conclusion a right one? Could I absolve without asking for *Faculties*?

Resp. There appears to have been no necessity for obtaining special *Faculties* to absolve the party in question, although for reasons different from the one given by our Reverend Correspondent.

The *reservation*, in the case of a Catholic marrying before a Protestant minister rests for the United States, upon the legislation of the Council of Baltimore. According to n. 127, Tit. IV. (Conc. Pl. Balt. III). Catholics, within the territory comprised under the jurisdiction of the Council, who marry or attempt to marry before a non-Catholic preacher, incur excommunication, absolution from which is reserved to the Bishop of the diocese in which the penitent seeks it. The precise extent of this reservation must be judged from the terms of the Decree. These are :

“Item decernimus Catholicos, qui coram ministro cujuscumque sectae acatholicae matrimonium contraxerint vel attentaverint, extra propriam dioecesim in quolibet statu vel territorio sub ditione praesulum qui huic Concilio adsunt vel adesse debent, excommunicationem incurrere Episcopo reservatam a quo tamen quilibet dictorum Ordinariorum sive per se, sive per sacerdotem ad hoc delegatum absolvere poterit.”

“Quod si in propria dioecesi ita deliquerint, statuimus eos ipso facto innodatos esse excommunicatione quae, nisi absque fraude legis alium Episcopum adeant, eorum Ordinario reservatur.”

It will be noticed in the above text of the Decree that the censure of those who partly deny their faith by seeking the ministrations of a non-Catholic preacher, as witness to their marriage-contract, is limited to Catholics who have committed the offence within the territory for which the Council of Baltimore legislates “in quolibet statu vel territorio sub ditione praesulum qui huic Concilio adsunt vel adesse debent.”

Hence it follows that strangers who have contracted or have attempted to contract such marriage outside of the jurisdiction of the United States (*i. e.* the territory to which the legislation of the Council of Baltimore applies) are not included under the censure and can be absolved by any approved confessor without special *Faculties*.

As to the reason given by our Reverend Correspondent, namely that there was no *communicatio in sacris* (because one of the parties was not baptized), it can hardly be allowed, since the *communicatio in sacris* consists here in the act of the Catholic party going before a Protestant minister for the authorization of the marriage-contract which, though invalid, would come under the censure on the ground of an *attempted marriage* a restriction which is conveyed in the words “*vel attentaverint*” of the Decree.

ANALECTA.

EPISTOLA LEONIS D. P. PAPAE XIII DE SECTA MASSONICA.

VENERABILIBVS FRATRIBVS ARCHIEPISCOPIS ET EPISCOPIS ITALIAE.

LEO PP. XIII.

VENERABILES FRATRES.

Salvtem et Apostolicam Benedictionem.

Inimica vis, instinctu impulsuque mali daemone cum christiano nomine sueta configere, certos homines sibi semper adiunxit, in id consociatos ut traditas divinitus doctrinas deditâ operâ pervertere, ipsamque christianam rempublicam distrahere funestis dissidiis conarentur. Atque istae velut compositae ad oppugnationem cohortes nemo nescit quantum Ecclesiae cladem omni tempore attulerint. Iamvero sectarum, quotquot antea fuere institutis Catholicis infensae, in ea revixere spiritus, quae *secta Massonica* nominatur, quaeque virium et opum valida, acerrimam bello facem praeferens, quidquid usquam sacri est, aggreditur. Eam quidem, quod probe nostis, saeculi unius dimidiatique spatio, romanorum Pontificum decessorum Nostrorum non semel sed saepius sententia proscripsit: eandem Nosmetipsi, ut oportebat, damnavimus, monitis vehementer populis christianis, ut eius insidias summa providentia caverent, conatusque nefarios fortiter, ut asseclas Iesu Christi decet, refutarent. Quin etiam, ne obreperet ignavia et somnus, consulto studium sectae perniciosissimae aperire mysteria, et quibus artibus in excidium Catholicae rei niteretur, velut intento digito demonstravimus. Nihilominus, si fateri volumus id quod res est, plurimos italorum parum cautos parumque providos inconsiderata quaedam securitas facit: ideo magnitudinem periculi aut omnino non vident, aut non ex veritate metiuntur. Atqui fides avita, parta hominibus per Iesum Christum salus, et quod consequens est, ipsa christianae humanitatis benefacta indiscrimine vertuntur. Siquidem nihil timens, nemini cedens, maiora quotidie audet secta Massonum: totas civitates velut contagio invasit, omnibusque reipublicae institutis se

implicare altius in dies nititur, coniurata, quod passim solet, Catholicam religionem, principium et fontem bonorum maximorum, italico generi eripere. Hinc adhibitae ad oppugnandam fidem divinam infinitae artes; hinc spreta, oppressa legibus, legitima Ecclesiae libertas. Receptum et doctrina et re, non vim non rationem in Ecclesia perfectae societatis inesse: antistare rempublicam, sacraeque potestati principatum civilem antecedere. Ex qua doctrina perniciosa et falsa, Sedis Apostolicae iudicio saepe damnata, cum mala multa consequuntur, tum hoc maxime, ut inferant se gubernatores rei civilis, quo minime fas est, nec vereantur ad se traducere quod Ecclesiae detraxerint. Videtis in beneficiis ecclesiasticis illud quale sit, quod ius percipiendi fructus sibi arrogare, demere, ad arbitrium. Nec alterum minus insidiosum, quod Clerum inferioris ordinis permulcere pollicitando cogitant. Quae res quorum pertineat, facile est dispicere, maxime quia ipsi huius consilii auctores non satis curant occultare quid velint. Volunt nimirum administratos sacrorum in partes suas blande compellere, permistosque semel rebus novis ab obsequio legitima potestatis divellere. Quamquam haud satis hac in re videntur Clericorum nostratium cognosse virtutem: qui sane tot iam annos, tam multis modis exerciti, exempla abstinentiae et fidei edidere non obscura, ut omnino confidendum sit, in eadem religione officii, qualiacumque tempora inciderent, Deo adiutore, constanter permansuros.

At vero ex his, quae perbreve attigimus, facile apparet quid possit secta Massonum itemque quid expetat ut extremum. Quod autem auget malum, quodque cogitare sine magna animi sollicitudine non possumus, nimis multi etiam ex nostratibus numerantur, quos nomen sectae operamve dare, suarum spes utilitatum et misera ambitio subigit. Quae cum ita sint, episcopalem caritatem vestram, urgente propositum conscientia officii, appellamus, Venerabiles Fratres, in primisque petimus ut eorum quos modo diximus, sit vobis proposita salus: in iis ab errore certissimoque interitu revocandis assidue et constanter vestra certet industria. Extricare posse, qui se Massonum impedivit in plagas, res profecto est et multi negotii et exitu anceps, si sectae ingenium spectetur: nullius tamen desperanda sanatio, quia caritatis apostolicae mira vis est, Deo nimirum opitulante, cuius in potestate arbitrioque ipsae sunt hominum voluntates.

Dein excubandum in omnem occasionem, ut sanari ii quoque possint, qui timiditate in hoc genere peccant: qui videlicet non suoapte ingenio pravo, sed mollitia animi atque inopia consilii ad

favendum coeptis Massonicis delabuntur. Admodum gravis est illa Felicis III decessoris Nostri in hanc rem sententia : *Error, cui non resistitur, approbatur; et veritas, quae non defensatur, opprimitur* . . . *Non caret scrupulo societatis occultae, qui evidenti facinori desinit obviare.* Fractos horum spiritus attollere necesse est, traducendis cogitationibus ad exempla maiorum, ad custodem officii et dignitatis, fortitudinem, ut pigeat omnino ac pudeat facere quicquam aut fecisse non viriliter. Est enim vita nostra omnis cuidam dimicationi proposita, in qua maxime de salute decernitur, nihilque homini christiano turpius, quam claudicare in officio propter ignaviam.

Pariter omnibus modis fulciendi, qui per imprudentiam ruunt : de iis intelligimus, nec exiguo numero, qui simulatione capti variisque illecebris deliniti, illigari se societate Massonica sinunt, inscii quid agant. De his magna spes esse debet, Venerabiles Fratres, aliquando Deo aspirante posse errorem deponere et vera cernere, maxime si vos, quod vehementer rogamus, studueritis fictam sectae speciem detrahere, et occulta consiliorum retegere. Quamquam haec ne occulta quidem nunc videri possunt, posteaquam ipsimet conscii multis modis prodidere. His ipsis postremis mensibus audita iterum per Italiam vox est consilia Massonum usque ad ostentationem vulgo enunciantis. Repudiari funditus religionem Deo auctore constitutam, atque omnia cum privata tum publica meris *naturalismi* principiis administrari volunt : idque instaurationem societatis civilis impie simul ac stulte appellant. Quo igitur praecipitatura civitas, si populus christianus non induxerit animum vigilare, laborare, saluti consulere ?

Sed in tanta rerum malarum audacia, nec satis est cavere sectae teterrimae insidias : illud quoque necessarium, capessere pugnam : idque sumptis a fide divina armis iis ipsis, quae olim contra *ethnicismum* valuerunt. Quapropter vestrum est, Venerabiles Fratres, accendere suasionem, hortatu, exemplo animos : et in Clero populoque nostro studium religionis salutisque fovere operosum, constans, impavidum, cuiusmodi apud catholicos ex gentibus ceteris in similibus caussis haud rara videmus enitescere. Ardorem animi pristinum in fide avita tuenda, vulgo aiunt apud italas gentes deferbuisse. Nec fortasse falso : propterea quod si animorum habitus utrimque spectetur, plus quidem videntur adhibere contentionis qui inferunt religioni bellum quam qui propulsant. At vero salutem, cupientibus nihil medium inter laboriosum certamen aut interitum. Itaque in socordibus et languidis excitanda, vobis adnitentibus, virtus est : in strenuis, tuenda : pariterque omni dissidiorum extincto semine,

efficiendum ut ductu auspiciisque vestris una omnes mente eademque disciplina in certamen animose descendant.

Gravitate rei, prohibendique periculi necessitate perspecta, ipsum Italiae populum compellare litteris decrevimus. Eas litteras una cum his ad vos, Venerabiles Fratres, curavimus perferendas : eritque diligentiae vestrae quam latissime propagare in vulgus, itemque opportuna explanatione, ubi opus esse videatur, populo interpretari. Qua ratione, ita adsit propitius Deus, spes est futurum, ut excitentur animi prementium contemplatione malorum, et ad remedia, quae indicavimus sese sine cunctatione convertant.

Divinorum munerum auspicem, et benevolentiae Nostrae testem, vobis, Venerabiles Fratres, populisque fidei vestrae concreditus Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die VIII Decembris An. MDCCCLXXXII, Pontificatus Nostri decimoquinto.

LEO PP. XIII.

DE SODALITATIBUS BONAE MORTIS.

Ex S. Congregatione Indulgentiarum.

Congregatio Primaria quae Bonae Mortis nuncupatur sub invocatione D. N. Jesu Christi in Cruce morientis ac Beatissimae Virginis Mariae ejus Genitricis perdolentis finem habet, ut fideles ad mortem quam felicissime obeundam rite disponantur per jugem passionis Christi memoriam ejusque publice privatimque recolendae studium, et in primis per vitam recte Christianeque institutam.

Huius vero Primariae Congregationis statuta generalia definiunt quaedam pia exercitia in communi peracta, ita ut sodales conveniant in Ecclesiam Congregationis, vel singulis sextis feriis aut diebus Dominicis, vel saltem semel aut bis in mense, et in his piis coetibus conciones habeantur et preces una simul a Sodalibus fundantur.

Quum autem Congregationum Bonae Mortis quae per diversas Orbis partes eriguntur statuta peculiariter originalibus statutis, supra recensitis, sint conformanda, quantum tempora et locorum adjuncta suadebunt, ideo quaeritur :

I. Utrum Primariae aggregari possit Congregatio Bonae Mortis quae sub invocatione tantum Sancti Josephi erigeretur, omisso omnino titulo D. N. Jesu Christi in Cruce morientis et B.V. M. perdolentis, et cujus statuta nullam habent mentionem de piis conventibus atque exercitationibus supradictis pro certis diebus, et tantummodo

praescribunt, ut fundantur preces pro unoquoque socio cum in agoniam devenerit, ut mortuos sodales ad sepulturam comitentur et eleemosynae colligantur ad Missas pro sociis defunctis celebrandas : talis enim Congregatio non videretur esse ejusdem nominis et instituti ?

II. An Episcopi qui gaudent indulto eis concedente erigendi in sua Dioecesi Confraternitatis cum Indulgentiis quibus gaudent Archiconfraternitates ejusdem nominis et instituti in alma Urbe existentes, erigere valeant pias Sodalitates, uti supra expositum est, cum Indulgentiis concessis Primariae Congregationi Bonae Mortis ?

Et quatenus negative,

III. Num petenda sit sanatio praedictarum piarum Unionum Bonae Mortis in Dioecesi Albiensi erectarum, assumptis tamen titulo Unionis primariae et statutis eidem conformibus prouti suadebunt adjuncta locorum in quibus jam erectae sunt ; an potius denuo erigendae ?

S. Congregatio Indulgentiis sacrisque Reliquiis praeposita, audito unius ex Consultoribus voto, praefatis dubiis respondit :

Ad I.—*Negative.*

Ad II.—*Negative.*

Ad III.—*Negative* quoad primam partem ; *affirmative* quoad secundam ; servato tamen Decreto nuper edito ab hoc S. Congregatione sub die 17 Septembris, 1887.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 17 Julii, 1891.

L. ✠ S.

J. Card. D'ANNIBALE, *Praefectus.*

ALEX. Archiep. NICOPOLIT. *Secretarius.*

DUBIUM DE BAPTISMO RELATE AD VALIDITATEM MATRIMONII.

Matrimonium in Casibus Baptismi Dubii.

IN DUBIO DE VALORE BAPTISMI AB HAERETICIS COLLATI.

I.—Sanctissimus in audientia habita die 20 Decembris 1837, audita relatione dubii, utrum scilicet, in praesumptione baptismi invalide collati parti haereticae matrimonium cum Catholica a Sede Apostolica dispensata inire cupienti, conferri debeat iterum baptismus sub conditione, dixit :

Detur Decretum, latum die 17 Septembris¹ 1830, ut sequitur. (Quaesitum erat) an Calvinistae et Lutherani in illis partibus degentes quorum baptisma dubium et suspectum est, infideles habendi sint, ita ut inter eos et catholicos disparitatis cultus impedimentum dirimens adesse censeatur? Cui instantiae responsum fuit :

1. Quoad haereticos, quorum sectae ritualia praescribunt collationem baptismi absque necessario usu materiae et formae essentialis, debet examinari casus particularis.

2. Quoad alios qui juxta eorum ritualia baptizant valide, validum censendum esse baptisma. Quod si dubium persistat, etiam in primo casu, censendum est validum baptisma in ordine ad validitatem matrimonii.

3. Si autem certe cognoscatur nullum baptisma ex consuetudine actuali illius sectae, nullum est matrimonium.

Hisque omnibus SSmus superaddi mandavit: in tertio casu praefati decreti respiciente nullitatem certam baptismi in parte haeretica, recurratur in casibus particularibus.

II.—Ad dubium hujus tenoris: "Utrum baptismus dubius censendus sit validus in ordine ad matrimonium etiam in eo sensu, quod invalidum sit matrimonium inter haeticum dubie baptizatum et infidelem, propter impedimentum disparitatis cultus, S. Congr. Univ. Inquisitionis fer. IV. die 18 Dec. 1872 respondit: *Affirmative.*

Ex S. C. Inq. ad Episcopum Monacensem.

ILLUSTRISSE ET REVERENDISSE DOMINE :

Literis datis die 18 Aprilis currentis anni Vicarius capitularis, ad animarum quieti et saluti prospiciendum, declarari rogabat a S. Sede, quod per dispensationem super impedimento mixtae religionis, si dubium de baptismo haereticae partis persistat, ut istis in regionibus non raro contingit, etiam dispensatio super impedimento disparitatis cultus ad cautelam concessa intelligenda sit. Res ad hanc supremam Congr. S. Officii delata est, quae adprobante SS. D. N. Tibi pro norma communicanda sequentia decreta mandavit, scilicet:

I. Proposito dubio: An Calvinistae et Lutherani, quorum baptisma dubium et suspectum est, infideles habendi sint, ita ut inter eos et Catholicos disparitatis cultus impedimentum dirimens adesse censeatur?

¹ *Rectius*: Novembris (ctr. infra Respons S.O.) de 18 Sept. 1890, et plura alia Decreta ap. Feije de imp. n. 464, 567, in quibus omnibus ponitur Novembris loco Septembris.

Feria IV. die 17 November, 1830, responsum fuit : Quoad haereticos quorum sectae ritualia praescribunt collationem baptismi, absque necessario usu materiae et formae essentialis, examinari debet casus particularis ; quoad alios, qui juxta eorum ritualia baptizant valide, validum censendum esse baptismum. Quod si dubium persistat etiam in 1^o casu censendum esse validum baptismum in ordine ad validitatem matrimonii ; si autem certo cognoscatur nullum baptismum ex consuetudine actuali illius sectae, nullum est matrimonium.

II. Proposito dubio : Utrum, si dubium de valore baptismi remaneat, et non visum sit opportunum solvere dubium de his, qui sic dubie baptizati sunt, in rebus, quae ad matrimonium spectant habendi sint ac si vere et valide baptizati fuerint?

Feria IV., 9 Sept., 1868, responsum fuit : Censendum est validum in ordine ad validitatem matrimonii.

Romae, die Sept., 1890.

R. Card. MONACO.

IN DUBIO DE FACTO BAPTISMI HAERETICORUM.

Episcopus Savannensis exponit quod inter ceteros difficilis solutionis casus, qui in his Foederatorum Americae Septentrionalis Statuum ecclesiasticis provinciis, ac in hac quoque mea diocesi occurrunt, reperitur etiam sequens.

Frequenter contingit, ut duo acatholici inter se contraxerint matrimonium et ignoretur utrum sive uterque sive alteruter fuerit baptizatus. Ejusmodi matrimoniis inter duos acatholicos, aut sine dispensatione inter catholicum unum et acatholicum alterum, initis, in nulla ex dioecesibus nostris obstat impedimentum clandestinitatis. Contracto sic matrimonio, haud raro evenit, ut compars compartem deserat. Post aliquod tempus partes ita separatae non infrequenter ad alias nuptias convolant, superstite altera parte.

Scio equidem, casu quo, spectata qualitate probationum pro et contra, *dubitetur* num vel alteri vel utrique parti collatum fuerit baptismum, standum esse pro valore matrimonii cum tali dubio ac sine dispensatione contracti, *usquedum non constet illud fuisse invalidum*. Verum, deficientibus *caeteris* pro utraque dubii parte probationibus : I. *Quaero* num in ordine ad matrimonii contracti validitatem vel nullitatem, collatio vel non collatio baptismi, dum

ignoratur, ex principio praesumptionis definienda sit? Indubius id affirmat doctissimus bonae memoriae Archiepiscopus Patr. Kenrick. In Theologia enim sua Morali (Tr. xxi, n. 48) haec habet: "Si de consortis baptismo non constet, nec certum haberi queat testimonium, in eam propendere oportet sententiam de baptismo, et matrimonii valore, cui favent indicia et adjuncta." Quodsi recte ita sentit laudatus Kenrick: II. *Quaero* ulterius, utrum, dum baptismi collatio ignoratur, principium praesumptionis, in ordine ad valorem matrimonii contracti, rite applicetur in articulis sequentibus?

1. Si pars vel partes acatholicae parentes habuerint ad sectam pertinentes, quae baptismum respuit, hic non est praesumendus.

2. Idem resolvendum, si parentes habuerint pertinentes ad sectam, quae infantium baptismum non admittit, seu in qua non confertur nisi adultis v. g. annum aetatis trigesimum jam adeptis, quemadmodum res se habet in secta Baptistarum.

3. Idem pariter resolvendum, si parentes habuerint, qui dum in vivis essent, professi sint se nolle ad ullam sectam pertinere, seque Ens Supremum honestis potius, ut aiunt, moribus quam *speciali* aliquo cultu honorare.

4. Si parentes habuerint pertinentes ad sectam, quae eundem ut necessarium habet, vel in qua saltem ordinarie administratur, et iidem parentes in secta sua zelosi fuerint, *praesumendus est baptismus*. (At quid si parentes in secta sua socordes fuerint, aut ad sectam pertinuerint, quae baptismum quidem non respuit, sed eum non habet ut necessarium, et in qua ordinarie non administratur? An in utroque aut alterutro casu praesumendus est baptismus vel non?)¹

5. Si juxta unius tantum parentis sectam et animi, ut supra, zelosam dispositionem praesumptio faveat baptismo, et hic in educatione prolis de facto et indubie primas habuerit partes, praesumendus est baptismus. Idem resolvo, si, facta inquisitione, ignoretur aut non satis constet uter primas *habuerit partes*; baptismus enim, in ordine ad matrimonium, praesumendus est, cum conjugium semel initum censendum sit valere quamdiu obex *se non prodat*. Sed quid, si certo constet, illius, qui de facto et indubie primas in educatione habuit partes, sectam et animi dispositionem non favere baptismo, dum alterius secta et animi dispositio eidem favet?

1. Verba in parentesi non fuerunt considerata in Responsione.—*Not. Ed.*

6. Casu quo nulla pro baptismo militat praesumptio, applicanda est regula: *Factum non praesumitur, sed probandum est.* Hujus regulae applicatio in his Foederatis Statibus, ubi inter acatholicos plurimi sunt, qui de Baptismo infantibus suis conferendo nihil aut parum curant, potiori forte jure locum habere debet, quam in multis aliis regionibus.

Quaestiones praefatae ideo praecipue proponuntur, ut ex earum solutione norma habeatur, juxta quam tuto procedi possit in his praesertim casibus: 1. Dum ex duabus partibus acatholicis, ab invicem ut supra separatis, altera in gremium Ecclesiae recipi postulat, et ad alias nuptias convolvit aut convolare cupit. 2. Dum pars catholica, ab acatholica ut supra separata, cum alia conjungi postulat, aut, cum alia jam juncta, ad Sacramenta admitti exoptat.

RESPONSUM.

FERIA 4^a DIE 1^a Augusti 1883.

In Congregatione generali S. R. et Universalis Inquisitionis habita coram Emis. ac Rmis. DD. S. R. E. Cardinalibus in rebus fidei Inquisitoribus Generalibus propositis suprascriptis dubiis, et praehabito Voto DD. Consultorum iidem Emi. decreverunt:

AD I.

Affirmative, peracta tamen investigatione in singulis casibus.

AD II.

Nempe. Utrum dum baptismi collatio ignoratur principium praesumptionis in ordine ad valorem matrimonii contracti rite applicetur in articulis sequentibus? Responderunt: *Affirmative* quoad *primum*, *secundum* et *tertium* articulum, et quoad primam partem *quarti* et primam partem *quinti* numeri, at in hoc postremo articulo, post verba: *habuerit partes* addatur:—“*neque alter conjux cognoscatur positive contrarius collationi baptismi praesumendus est baptismus.*” In reliquis casibus qui adnotantur in secunda parte numeri *quinti*, recurrendum ad S. Sedem, expositis omnibus rerum locorum et personarum adjunctis, aliisque ad rem facientibus. Ad *sextum*: Provisum in praecedentibus.

J. PELAMI S. R. et U. Inq. Notar.

CASUS PRACTICUS

SANATIONIS MATRIMONII IN RADICE.

Ex S. Pœnitentiaria.

BEATISSIME PATER :—Bertha ¹ mulier catholica, diœcesis Parisiensis, exponit quod ipsa, a. 1867, matrimonium ritè contraxerat cum (Titio), sed ab eo atrociter verberata, obtenta sententia divortii in sui favorem aufugit in Helvetiam, ibique contractum mere civilem iniit cum (Sempronio) viro catholico, ast ab omni religione alieno, vivente adhuc priore conjuge. E vivis erepto Titio, oratrix præfata a Sempronio obtinere studuit ut coram Ecclesia consensum renovaret, sicque provideretur legitimitati matrimonii ; sed frustra ; nam ille contractum civilem sibi sufficere dixit, constanterque renuit comparere coram sacerdote.

Hisce in adjunctis, nihil oratrici restat nisi ad Sanctitatem Vestram recurrere ad hoc, ut suae miseræ conditioni per sanationem in radice provideatur, ita ut Ecclesiæ sacramentis participare valeat. Et Deus. . .

Sacra Pœnitentiaria, de speciali et expressa Apostolica Auctoritate, Ordinario Parisiensi facultatem concedit, prævio sive per se sive per aliam idoneam ecclesiasticam personam ab eo specialiter deputandam, prædictæ mulieri absolute a præmissis, cum congrua pœnitentia salutari, matrimonium sic, ut præfertur, nulliter contractum, dummodo consensus perseveret, Apostolica Auctoritate in radice sanandi, prolemque sive susceptam, non tamen in adulterio conceptam, sive suscipiendam, exinde legitiman decernendi ac respective nuntiandi. Præsentes autem litteræ cum attestatione impertitæ executionis, in cancellaria episcopali diligenter custodiantur, ut pro quocumque futuro eventu de matrimonii validitate et prolis legitimitate constare possit, imposita mulieri prædictæ obligatione prudenter monendi virum de hujusmodi sanatione obtenta, ad hoc ut ipse sciat se in legitimo matrimonio versari, necnon remoto scandalo quod occasione similium sanationum oriri potest.

Datum Romæ, in S. Pœnitentiaria, die 25 Aprilis, 1890.

R. Card, MONACO P. M.

¹ Nominibus veris ficta substituuntur.

DE NOVITATIBUS QUOAD CULTUM.

Ex S. Officio.

FERIA IV, DIE 3 JUNII, 1891.

Nova Emblemata Sacratissimi Cordis Jesu in Eucharistia non esse ab Apostolica Sede approbanda. Ad fovendam fidelium pictatem satis esse imagines SSmi Cordis in Ecclesia jam usitatas et approbatas; quia cultus erga SSmum Cor Jesu in Eucharistia non est perfectior cultu erga ipsam Eucharistiam neque alius a cultu erga SSmum Cor Jesu. Insuper iidem Patres communicandam mandarunt mentem ab hac Sacra Congregatione jussa Pii Papae IX, sac. mem. panditam feria IV, die 13 Jan., 1875, nempe monendos esse alios etiam scriptores qui ingenia sua acuunt super iis aliisque id generis argumentis, quae novitatem sapiunt, ac sub pietatis specie insuetos cultus titulos etiam per ephemerides promovere student, ut ab eorum proposito desistant, ac perpendant periculum quod subest pertrahendi fideles in errorem etiam fidei dogmata et ansam praebendi Religionis osoribus ad detrahendum puritati doctrinae catholicae et verae pietati.

R. Card. MONACO.

CIRCA MATRIMONIUM IN CASU OBITUS PROBABILIS ALTERIUS CONJUGIS.

Ex S. Congreg. S. Officii.

BEATISSIME PATER :

Humiliter exponitur S. V. quod Victoria N. . . , dioecesis N. . . , die 10 maii, 1865, matrimonium contraxit cum Josepho N. . . , ex quo duos liberos habuit. Anno autem, 1870, dictus Josephus ad bellum profectus est et die 19 januarii, 1871, in praelio quod ad civitatem S. Quintini commissum est, disparuit, ut constat ex litteris Ministri, qui militiae praest, die 11 decembris 1875 datis; nec ex eo tempore ulla fama de eo audita fuit, licet ipsius nomen, die 19 julii, 1882, in diario reipublicae (Journal officiel) promulgatum fuerit. Ideo Josephus jure habitus est ut defunctus et tribunal N. . . , per sententiam diei 4 junii 1886 pronuntiavit quod constat de ejus obitu.

Addendum quod Josephus, si Victoriae fides habenda est, pactum iniisset cum septem e suis sociis ut post praelium convenirent ad eundem locum, solusque a conventu abfuisset.

Nunc autem Victoria N. . . , jure civili vidua, et 41 annos nata, matrimonium contrahere vellet cum Ludovico N. . . , annos 42 nato, nostrae dioecesis, humiliterque implorant dispensationem super impedimento secundi in linea aequali consanguinitatis gradus.

Causae sunt : 1° Scandalum cohabitationis incestuosae tollendum ; 2° Quatuor liberi legitimandi ; 3° dies fixa ad contractum civilem ineundum, nempe 11^a mensis currentis. Oratores sunt pauperrimi.

N. . . , 2^a aprilis, 1887.

FERIA IV, DE 17 APRILIS, 1887.

In Congregatione Generali habita coram Eminentissimis PP. Cardinalibus, proposito dubio circa obitum Josephi N. . . , instanti ejus uxore Victoria N. . . , quae matrimonium inire cupit cum Ludovico N. . . , ejus consobrino, iidem Eminentissimi Patres decreverunt : *Dummodo ex authenticis documentis et ex testis fide dignis saltem summarie et extrajudicialiter constet non solum de iis quae ab episcopo exponuntur, sed insuper Josephum N. . . sincero animo prosequutum fuisse uxorem et liberos, neque ullam adfuisse causam quare eos desereret, permitti posse Oratrici, ut matrimonium ineat cum Ludovico N. . . , praevia dispensatione super 2° consanguinitatis gradu in linea laterali aequali, pro qua supplicandum Sanctissimo.*

Eadem die ac feria Sanctissimus Eminentissimorum PP. resolutionem approbavit atque petitam gratiam concedere dignatus est.

J. MANCHINI, S.R. et U.J. Not.

VINUM DULCE PRO MISSAE SACRIFICIO.

Illme ac Rme Domine.

Precibus ab Amplitudine Tua commendatis N. N. exposito quod vinum dulce, quod pro Missae sacrificio adhiberi solet, in Hispania spiritum ultra proportionem duodecim pro centum naturaliter continet, sequentia dubia solvenda proponebat :

1.—Utrum decem partium spiritus pro centum commixtio ut ex experientia constat, omnino ad vini dulcis conservationem necessaria, continuari possit ?

2.—Utrum vinum ita confectum adhiberi possit in Missae sacrificio

Re ad examen vocata in Congregatione habita feria IV die 15 curr. mensis Emi Dni Card. Inquisitores una mecum Generales decreverunt : *Negative in ordine ad Missae sacrificium.*

Quod dum significo, Deum precor ut Te diu sospitet.

Ampl. Tua addict. in Dno.

R. Card. MONACO.

Dno. Archiep. Tarraconen.

Romae d. 19 April, 1891.

DUBIA QUOAD CONFSSIONES MONIALIUM.

Ex Cong. Ep. and Reg.

Archiepiscopus Oregonopolitan. (Infra habetur Archiepiscopus S. Francisci. Inde dubitari potest utrum Dubia ab uno an ab altero fuerint proposita.) Dubia quae sequuntur proposuit, adducendo ad majorem rei claritatem, sextum excerptum a S. Doctore Alphonso di Liguori, in quo dum dicitur, confessores monialium, exacto triennio declarari suspensos, adjicitur : *et hoc valet etiam pro confessariis conservatorium.* (Theol. moral. lib. vi, n. 577.)

1.—Nostrae Charitatis Sorores aliaeque, educationi juvenum addictae, comprehenduntur sub nomine *conservatoriorum* ?

2.—Quatenus affirmative, Episcopus potestne confessario auctoritatem conferre pro excipiendis earumdem confessionibus ultra triennium, ratione deficientiae confessariorum idoneorum ?

3.—Prohibitio S. Congregationis secumne fert nullitatem absolutionis datae a confessario, per Episcopum approbato ad excipiendas confessiones ultra triennium ?

Sacra haec Congr. Ep. et Reg. ad explanationem dubiorum praedictorum, audito prius oraculo Sanctitatis Suae, praemittit, generaliter loquendo, praescriptiones de immutando triennali confessario applicandas esse tam monasteriis et conservatoriis, quam cuilibet mulierum societati, quae vitam degit *more communitatis*, habentes confessarios *ordinarios*, excepto casu quo per peculiaria indulta dispensarentur. Adjicit etiam, quod ipse Sacer Ordo anno 1846, dubio his affini, promotus ab Ordinario Tridentino, videlicet : “an in singulis trienniis immutandi essent confessarii, etiam quando, ceu evenit Sororibus Charitatis, quae hospitalibus inserviunt, saepe saepius transferuntur de loco et de domo in alium ?” Responsum affirmativum dederat, indulgendo eodem tempore facultates Ordinario eosdem confirmandi semel aut bis, consuetis observatis conditionibus ad hoc praescriptis. (Cfr. Bizzarri : Collectanea S.

Cong. Ep. & Reg., p. 126. Ejusmodi declarationes habentur etiam ib, pp. 13, 14 et 26.) Tandem explicite declaravit Sanctitas Sua, quod continuatio ejusdem confessoris in communitate mulierum, ut supra, ultra triennium, absque dispensatione S. Sedis, ad quam exclusive pertinet eandem concedere, secum non fert absolutionum sacramentalium nullitatem, sed tantum illicitum exercitium istius sacri ministerii.

Ad removendam dubietatem, quae adhuc in animo Archiepiscopi S. Francisci permanebat, non erit abs re animadversio, quodsi Sorores aut Filiae Charitatis S. Vincentii de Paulo e sua Dioecesi consuetudinem habeant aut debeant confessionem peragere apud parochum in Ecclesia parochiali aut in alia Ecclesia publica, casum non esse, cui applicari possit prohibitio confessariis facto prosequendi ultra triennium; eo quod ipsa infligitur unice confessariis ordinariis, qui ad excipiendas confessiones monasteria, conservatoria, aliaque petunt loca, in quibus mulieres degunt in forma communitatis.—Ex. litt. S. Cong. Ep. and Reg. 20 Julii 1875. (ap. Act. S. Sed. xxiv, p. 711.)

ANNIVERSARIUM CONSECRATIONIS EPISCOPI.

Anniversarium consecrationis episcopi, si accidentaliter impeditur festo mobili ritus duplicis primae classis, est omittendum, si autem quotannis ita impidiretur, reponendum est.

Ex S.R.C., 12 Dec., 1891.

USUS PILEOLI IN MISSA SOLEMNI.

Cardinales et episcopi et quotquot ex indulto Apostolico gaudent usu pileoli, sacro adistentes, sive seorsum sive collegialiter, tenentur detegere caput ad cantum sacri Evangelii et dum thurificantur.

Ex Congreg. Caeremon., 20 Maji, 1890.

OFFICIUM VOTIVUM IN CALENDARIO ROMANO.

Ex privilegio utentes Calendario romano, an debeant feria III, si Officium Votivum dici potest, dicere Officium SS. Apostolorum an vero illud SS. Petri et Pauli?

Romano : 18 Maj : 1889.—Hodiernus Moderator Academiae liturgicae in Urbe a S. R. C. humillime postulavit insequentis Dubii declarationem nimirum : In Decreto *Urbis and Orbis* "Per apostolicas Litteras" n. 1. legitur : "*Feria III non impedita assignatum Officium votivum de Sanctis Apostolis*"—deinde subditur : "*Romae vero de Sanctis Petro et Paulo*," cum autem plures Communitates Religiosae, in majoris unitatis gratiam cum Sancta Sede utantur Calendario Cleri Romani proprio, quaeritur : An illa verba : "*Romae vero de Sanctis Petro et Paulo*" eos tantum afficiant, qui Romae materialiter degunt, an alios etiam qui Calendario Cleri Romani utentes, extra degunt quidem, sed ad Officium quod spectat, quid unum efficiunt cum Clero Romano ?

Et Sacra eadem Congr. ad resolutionem infrascripti Secretarii, re mature perpensa, ita proposito Dubio rescribendum censuit, videlicet : *Negative ad primam partem ; affirmative ad secundam.*

Atque ita rescripsit die 18 Maji, 1889.

C. Card. LAURENZI, *Praef.*
VINC. NUSSI, *Secretarius.*

BOOK REVIEW.

HISTOIRE DU BREVIAIRE ROMAIN. Par Pierre Batiffol. Paris : Alphonse Picard et Fils, Editeurs, 82 Rue Bonaparte, 1893.

The present work confirms the high regard which Dr. Batiffol has inspired by his previous publications as a thorough and conscientious exponent of early Christian literature in some of its unrecognized phases.

The history of the Roman Breviary has of recent years, that is, since the Vatican Council, when a general reform of the Latin Office was proposed, called for renewed attention among scholars. Baeumer, Pleithner (treating of the first four centuries), Mgr. de Roskovany, and in a manner L. Duchesne in his *origines du culte chrétien* offer much solid material to the student who is interested in tracing the historical development of the canonical hours.

Our author, whilst not ignoring, as is evident from his pages, the conclusions of the modern writers on this subject, has, nevertheless, pursued an entirely independent course in the use of existing material which covers the learned researches of Cardinals Bona and Tommasi, of Thomassin, Mabillon, and other no less illustrious sources. His tendency, too, as we shall see, is a distinctly practical one, although he keeps entirely aloof from discussing the devotional or the ritual aspect of the Office. As an historian he presents to us the elements of liturgical archeology upon which the subsequent development of the Breviary is based ; as a critic he points out the *lacunæ* which are to be filled so as to complete the historic structure ; and as an apologist he pleads for the preservation—whatever later reforms might be undertaken—of the traditional liturgy represented in the Breviary of Urban VIII. This he calls the *Vulgate* of the Roman Office, an historic edition from which the Holy See has ever shown a wise reluctance to permit variations. It corresponds in all but minor details to the Roman Office used in the XIIIth century ; and as Urban the VIII had striven to consolidate the form of public prayer which had been used for three centuries before him in the Roman Church, so Innocent III built his reforms of the Breviary upon the traditional liturgy observed in the

Basilica of St. Peter since the VIIIth century, the principal elements of which are traceable to the apostolic age.

Although no decided reformation of the Roman Breviary has taken place since Urban's time, constant additions and occasional variations have been made in the typical edition published after the Council of Trent. The additions are mainly due to the introduction of feasts of saints canonized in process of time. Thus the original equilibrium between the Offices *de Tempore* and the *Proprium Sanctorum* was gradually destroyed. This, together with many other, though incidental and minor defects in the body of separate Offices, caused a movement at the beginning of the last century, particularly in France, in behalf of a new revision the main purpose of which was to reconstruct the calendar and to reduce the feasts celebrated as *duplicia* and *semiduplicia* to the rank of simples. The matter was taken up definitely by Benedict XIV who proposed to make a complete revision of *calendarium*, *text*, and *rubrics*, a labor to which he intended personally to devote his genius and industry. Unfortunately the great Pontiff died before being able to accomplish the task, which implied a magnificent promise of chastened beauty in a work of devotional art, reared by the master-hand of Christ's own spouse, the Church. However, much of the preparatory work which he had committed to a special congregation has remained in three volumes of MS. under the title : *Acta et scripta autographa in sacra congregatione particulari a Benedicto XIV deputata pro reformatione Breviarii romani, 1741 ; in tres tomos distributa et appendixem.* We owe the fortunate finding of these documents, which had been entirely lost sight of, to the learned Mgr. de Roskovany, who discovered them in the Corsini library at Rome not many years ago. In analyzing these labors our author throws fresh light upon the historical value of the Office as we now possess it and points out the lines to be followed in the proposed revision. We cannot but endorse the plea of Dr. Batiffol, the superiority of whose erudition and the soundness of whose reasoning gives to his work a high place among literary works of the same character and subject. His critical ability and instinct of true devotion cause him to recognize and expose in their true light the futile attempts which have been made at various times to destroy the harmony of the old Roman Office, by the introduction of elements foreign to the spirit of Catholic, that is, universal piety. The author has in short, contributed a Keystone to the classical literature of a subject which must always interest the

ecclesiastical student, and in this case we find in the writer also the faculty of literary elegance which renders the reading of this history of the Roman Breviary a diversion no less than a work of culture.

I.—LITURGIA SACRAMENTORUM, ex praescripto Ritualis Romani servanda.

II.—LITURGIA SACRAMENTALIUM, ex praescripto Ritualis Romani servanda. Auctore Sac. Jo. Bapt. Pighi, D. S. Th.—Veronae, Edidit Felix Cinquetti.

The handbooks of S. Liturgy favorably known and used, we believe, in most of our American Seminaries are DeHerdt, Wappelhorst and Schneider's *Manuale*. These are of distinct merit as ordinary reference books and as such quite indispensable to the cleric. As a rule, it is important to the student that he have made himself familiar with the theological works of reference which he may have to consult later, by previous systematic use of them as texts in the Seminary. This is especially true of dogmatic and moral theology and would apply also to liturgy where the latter is taught in conjunction with pastoral theology. As a matter of fact, however, the study of liturgy is usually considered as a discipline in rubrics which receives attention at most two hours a week. Thus it becomes manifestly impossible to cover the ground laid out, for example in DeHerdt's three volumes, or even in Wappelhorst's Compendium; much has to be passed over unnoticed and this itself is a defect because it begets in the student a sense of diffidence and inaccuracy as regards his practical knowledge.

Unless, therefore, the branch of pastoral theology be combined with that of liturgy, it would be an advantage to have a short, yet sufficiently precise digest of the liturgical precepts which regulate the administration of the sacraments and kindred priestly functions.

It is no exaggeration, from this point of view, to say that the two small volumes before us fulfill this need to precision. The author, professor of moral theology and liturgy in the Episcopal Seminary of Verona had used for a text-book a *Carpo's Compendiosa Bibliotheca liturgica* which presents some of the difficulties mentioned above in the way of practical utility. Desirous of finding a remedy he worked out a short compendium which was meant to satisfy all immediate demands of the student and yet to keep open before him the avenue of additional, though less frequently needed, information in larger works of reference.

The first volume, published in 1889, which treats of the sacraments has been complemented by a second containing definite canons and explanations concerning blessings, processions, exorcisms and other ordinary ecclesiastical functions. Professors of liturgy in our Seminaries, would, we think, prefer this to any other book, as a regular *text* in class. It harmonizes of course perfectly with the Roman Ritual, a feature which is sometimes lost sight of in DeHerdt or in such English works as Dr. O'Loan's, who borrows with partiality from French authorities.

DIE FRANCISCANER IN DEN VEREINIGTEN STAATEN NORD-AMERICAS.—Von der Entdeckung durch Columbus bis auf unsere Zeit. Von Bonaventura Hammer, O.S.F.—Köln. 1892. I. P. Bachem.

The celebration of the discovery of America four hundred years ago by Columbus gives renewed interest to the history of the Franciscan missions, whose members were active for the evangelization of the New World from the first day when the Spaniards set foot upon it unto our own time. Indeed the discovery itself of America might be said to have been due in great part to one of these zealous sons of the Seraphic Father, St. Francis; for P. Juan Perez gave not only hospitality to Columbus when, abandoned by his former patrons and a beggar, he knocked at the gate of La Rabida, but he was also directly instrumental in procuring from the Spanish Court the necessary means to fit out vessels for the first expedition. P. Perez became afterwards an active missionary among the Indians. A brother of the order of St. Francis, P. Garcia de Padilla, became the first Bishop of the newly discovered world, on the Island of San Domingo; and the first Bishop of the American continent, of the Sea of Darien, was, according to Fr. Lambing likewise a Franciscan, by name P. Juan de Quevedo, who having brought with him many brethren of his order to spread and confirm the faith of the natives, died in the year 1519.

P. Hammer's history does not propose to cover the foundations of the Franciscan order in the two Americas but limits itself to the United States. It is valuable, not only as a succinct record of the establishment of churches and educational institutions by the sons of St. Francis, but furnishes at the same time an important chapter to the general hagiography of the Catholic Church, since the number of Franciscans who suffered death in the United States alone, for the

sake of their faith, exceeds half a hundred. The growth of religion among us is therefore not without its large watering in the blood of saints.

The English reader will, of course, find the main facts here collated in the monumental history of the late Dr. Gilmary Shea (*History of the Catholic Church in the United States*) who shortly before his death revised this present work, and added, as the author tells us, some original notes to it. P. Hammer's labor is thus well authenticated from a purely historical point of view and furnishes a creditable contribution to a future history of the separate religious orders which have been active in the evangelization and culture of the New World.

MANUALE DE INDULGENTIIS. Auctore Benedicto Melata.—Romæ: Ex Typographia A. Befani, 1892.

The S. Congregation has, after due examination, given its approval to this new work on indulgences by Dr. Melata whose concise *Manuale Theologiæ Moralis* we had occasion, some time ago, to introduce favorably to our readers. Whilst the standard work of P. Beringer, S.J. translated from the German in several modern languages, is the most complete and reliable compendium on the subject, it is not sufficiently accessible to the theological student and missionary priest to dispense with a manual in Latin such as this.

The principal motive which prompted the author to digest the existing literature on the subject of indulgences into a hand book of moderate size for the use of the clergy, was, as he expresses it, "potissimum animabus piacularibus flammis addictis solamen procurandum." This motive gives us a key to the practical worth of the volume which consists of two distinct parts (separately paged). In the first, the author discusses the nature, kind and application of indulgences, both in general and particular, following the division which is naturally suggested by the subject matter itself. The second part contains two appendices, one giving certain pontifical documents of importance and which refer to various confraternities including the Association of Christian Families, recently established by Leo XIII; the other containing the formulas of the usual blessings to which special indulgences are attached.

As a theologian, Dr. Melata treats his subject, wherever occasion requires it, with admirable precision yet without partiality. An instance in point is his manner of touching the old question whether

the *status gratiæ* is absolutely required to obtain an indulgence, or at least its application for the souls in purgatory. Here the author briefly states the opposing views of the leading theologians, Suarez, S. Alphonsus and Palmieri, and, without pronouncing in favor of one or the other, defines what is admitted as certain and can be followed with safety, as for instance, that the indulgence of the "privileged altar" is gained by the celebration of Mass regardless of the "*status animæ*" of the priest who offers it.

We notice among the formulæ the exceptional privilege of the Redemptorist fathers who may invest in the five scapulars by employing a single form. This is useful to know since the recent restrictions of the right to invest in the scapulars have lessened the number of those who formerly made use of the faculties granted under more easy conditions.

As the loss of many indulgences, both to living and dead, is due frequently to a want of exactness in complying with prescribed details, which in turn arises less from disregard than from defective knowledge of the essential requisites, the clergy will no doubt welcome this manual which offers itself as a means of ready and reliable information on a subject of much practical importance.

COELESTE PALMETUM. Lectissimis pietatis exercitiis ornatum studio et opera R. P. Gulielmi Nakatani, S. J. Editio Ratisbon. secunda, revisa et aucta a Matth. Aymans, S. J.—Ratisbonæ, Neo Eboraci, Cincinnati, Fred. Pustet. 1893.

A precious old book is this, of approved devotions, which has taught many a cleric to reach the goal of sanctity. How to pray and what to pray for should not be a difficult science for those whose office is to prepare themselves for the work of the priesthood; and yet the student needs a staff along the slippery way, even where the noisy world does not distract his thoughts, lest the very insecurity of his foothold keep the mind too much on self instead of turning it to God. Such a staff is this little book, cut from a heavenly garden in which many saintly priests have walked, and containing the vitality of virtuous blossom and fruit. It points out a choice of pious exercises for every day, and week and month, and many wholesome directions accompany the garnered treasures of prayer which the great saints of old and late have rendered doubly precious by their use of them.—*Faxit Deus, ut fructus uberrimos ex frequenti hujus libelli usu percipiat pius lector!*

DE LA VITA DI SAN BENEDETTO. Discorso Storico.
D. Luigi Tosti. Edizione illustrata.—Montecassino.
1892.

The principal source from which historians of the life of St. Benedict have drawn their facts is to be found in the "Dialogues" of St. Gregory the Great. He, although not a contemporary of the holy patriarch, had known some of his immediate disciples such as Constantine and Simplicius who succeeded him in the government of Montecassino; also Valentinian and Honoratus of Subiaco, all of whom were trustworthy witnesses of the occurrences related by the Pontiff-historian. Some things, however, not mentioned by St. Gregory are related in an old poem by a monk named Marcus who describes, during the lifetime of the Saint, his first arrival at the mountain and how the holy abbot's words gave him exceeding peace, so that he felt assured ever after of his salvation.

Hunc ego cum scelerum depressus fasce subissem,
Depositum sensi pondus abesse mihi.
Credo quod et foelix vita fruar insuper illa,
Oras pro Marco si, Benedicte, tuo.

Much incidental information is found in the life of St. Maurus and in the acts of St. Placidus written likewise by immediate disciples of the Saint; but, since it is known that these last mentioned works have been interpolated by some ill advised hand, their statements have been generally distrusted, although, in the judgment of critics the internal evidence is clear enough to allow of a separation between the true and the fictitious. No doubt we should possess a more exhaustive knowledge of the man who may be justly said to have brought Christianity, and with it civilization, to western Europe, if it had not been for the destruction of the convent of Montecassino by Zotton, first Duke of Benevent, toward the end of the sixth century.

But despite all this can we doubt for a moment that there has been preserved in Monte-Cassino a living tradition as faithful as ever record in folio could trace it for us? The Benedettino-Cassinese at least is free from the suspicion, as from the necessity, of having recourse to invention in order to declare the greatness of the holy Founder. St. Benedict's words were the interpretation of the Christian law from the sixth century to the fourteenth. For five hundred years his religious rule was the sole pattern of the ascetical community-life in the Western Church, and the giants of sanctity and learning, the guardians of discipline and culture who grew up

under the influence of Benedict's rule, even only at Monte-Cassino, leavening all Europe with the principles of Christian civilization, are evidence of a power which may defy attempts at invention to prove its existence. But if the monks could have forgotten the details of their Father's life; if the prattling fountains, the faithful echoes from grove and rocky cliff have ceased to bear witness to the daily life of him who seemed to charm the very elements, unless on that one memorable eve when his sweet sister Scholastica called the heavens to her aid, surely his rule of monastic life has remained to us as a clear evidence of his own truest self. When we know the heart and mind, and the path into which both force the body in its ascent to heaven, we surely have enough from which to draw a true picture of one such man as was St. Benedict. Hildemar, Rupert, Peter the Deacon, St. Hildegarde, and a hundred other saints and churchmen have feasted on the substance of that rule and written the life of the Saint in commenting upon it for the benefit of succeeding generations.

The abbé Tosti has had much more from which to limn a history of the founder of the Benedictine order. What there is of Monte-Cassino, old and new, he knows it by heart. He has spent a toilsome life, sweetened withal by love for the task, to ransack its treasures; and an evidence of his conscientious labors is the long row of stately volumes whose contents are more or less closely connected with the inner story of the monastery in which St. Benedict had dwelt centuries over a thousand years ago, and where a few silent monks are still keeping vigil as guardians of the sacred monument, by sufferance of a civil hostile government. The *Storia della Badia di Montecassino* which the learned abbé Tosti completed some years ago gives us a better insight into the character of St. Benedict, its founder, than many details of his outward life could furnish.

Hence the *Discorso Storico* which the indefatigable disciple of the Saint presents to us here, though indeed but an outline, is instinct with the touch of well-informed genius, which makes it a living reality, upon a strong and rightly disposed background. Those who have followed Luigi Tosti in his historical researches of past years will understand why in the prologue of this Life he can say with apparent depreciation of an excellent work: *Le pagine che seguono non sono che una semplice intuizione storica della vita del santo. Chi a vaghezza di leggerle, non indugi; perchè questo libro è, come forse tante altri, "folium quod vento rapitur."* One

might feel like protesting against such modesty if, having read the pages of the *Discorso* thus far the charm which invites a further perusal of the work had not already settled upon the lover of sacred history.

The critic has nothing to say; the abbé does not go out of his own domain; if he cites English writers like Newman it is only because they confirm what he himself so fairly assumes. The monks of Monte-Cassino have many traditions regarding their venerated Master and Father, and these although of no worth or incomprehensible to the sceptic, assume a sacred and historic interest in the eyes of those who know the discreet sincerity of the writer to be equal to the opportunities which he has had for collecting facts on the subject of his discourse.

Among the interesting documents published in connection with this *vita* we may count that of the complete text of Marco's verses and the note of the Benedictine Macarty concerning the antiquity of the monastery of, what he insists is the proper name, the *Casinate*. We believe there is a translation of the work being made by the English Benedictines who bid fair to revive the old spirit of their order in the literary field of Europe; perhaps some day we may experience a like activity in the New World where the missionary zeal of the patriarch's sons has sown the evangelical seed. "S. Benedetto viaggia ancora pel mondo, *pertransiens benefaciendo*."

**CONSTITUTIONES DOGMATICAE SACROSANCTI
ŒCUMENICI CONCILII VATICANI—Ex Ispis ejus
actis explicatæ atque illustratæ a Theodoro Granderaath,
S.J. Friburgi Brisg.—B. Herder, 1892, St. Louis, Mo.**

The Vatican Council which opened its first session in December, 1869, had not concluded its deliberations when force of circumstances, political and other, obliged the consulting bodies to disperse. This fact, however, did not prevent certain definite results being reached which the Council had primarily proposed to itself. These results are embodied partly in the *Acta* and *Decreta*, published through the care of our author in the *Collectio Lacensis* of which they constitute the seventh volume. But the documents given to the public in this collection of Councils form only the crystallized issue of valuable deliberations which explain their meaning and purpose. The historians and commentators of previous Councils such as the fourth Lateran or even that of Trent bear witness to the serious disadvantages which arise from the lack of

minute records in regard to the origin and occasion of certain decrees when a subsequent doubt arose as to their special application under variously arising circumstances ; for the full sense of some forms of legislation can be ascertained only by tracing them to their primary formation and viewing them in the light of previous discussion. In this respect the Vatican Council offers a decided advantage to the theologian who would rest his teaching on its definitions. All the preliminary discussions upon propositions *de fide et disciplina* prepared by representative theologians and canonists, examined by special commissions, and finally voted upon in separate and general assemblies, are minutely recorded.

For an insight into these records and an illustration of their practical use in the domain of dogmatic teaching we are indebted to the labors of P. Granderath. Perhaps he may be said to be the one man who is complete master of the field into which he leads us. This is saying more than that he is a competent historian of the Vatican Council. The complex, though withal perfect, organism of that world-parliament which legislates for all classes of all nations, for all the moral and physical possibilities of moral activity, has been described by more than one of its ablest co-operators, and our author, in one of his *Prolegomena*, repeats the order of proceeding in order to illustrate the evolution of the two Constitutions on which he undertakes to comment. These are I, *Constitutio dogmatica de fide catholica*, and II, *Constitutio dogmatica prima de Ecclesia Christi*.

The subject matter *pro rebus ad fidem pertinentibus* was prepared in the first instance by a special deputation, one of four, to whom were intrusted respectively the drawing up of *schemata pro rebus disciplinae ecclesiasticae*, *pro rebus ordinum regularium*, and *pro rebus ritus Orientalis et Apostol. Missionum*, besides the one concerning dogmatic definitions mentioned before. This latter was to embody the Catholic Doctrine in a constitution with special reference to the errors of modern rationalism. (*Schema Constitutionis dogmaticae de doctrina catholica contra multiplices errores ex rationalismo derivatos*.)

A brief illustration will show the care and scrutiny to which every detail of the scheme was subjected.—The Constitution *de fide* begins with the words: “*Sancta Romana Catholica Ecclesia credit etc.*” To these words two amendments were proposed. One of the Fathers desired that the word “*Romana*” be omitted. Another wished the expression to be changed to “*Catholica* atque

Romana Ecclesia'' or, if this did not meet the approval of the Fathers, that a comma be inserted between the words "Catholica" and "Romana." The Secretary detailed for the purpose takes copy of the two amendments which had been previously put in writing by the members who offer them, all being kept informed of the subject proposed for discussion. A sub-secretary goes to the *ambo* and reads out in a loud voice: It is proposed that at the beginning of the first chapter the words be simply: "Sancta Catholica Ecclesia credit etc." Then the Cardinal President of the Council asks: "The Fathers who assent to the emendation just read please rise and remain standing until their vote in favor of this change has been taken." Only a few rise. The President after a pause says: "It is evident that by far the larger number of the Fathers are against the change.—Let now all the Fathers rise who are opposed to the emendation and remain standing etc." A similar process is observed in regard to the second amendment, but some of the Fathers express the desire that time be allowed to weigh the merits of the last proposed change of inserting the comma. The Presidents agree to let the vote be suspended until a specified time next day, and the deliberations continue.

The commentary of P. Granderath upon the first Constitution embraces, besides a history of its development previous to and in the Council, a detailed rationale of the initial terms, finally adopted by the Fathers in the thirty-seventh session, "Sancta Catholica Apostolica Romana Ecclesia." Other topics which the Constitution opens for discussion are: The possibility of a certain natural cognition of God; the Catholic doctrine regarding the S. Scriptures; and whether the Council teaches that those who have once received the Catholic faith can change or doubt the same without incurring the guilt of a *peccatum formale*, a sense which the words of the definition "Illi qui fidem sub Ecclesiae magisterio susceperunt, nullam unquam habere possunt justam causam mutandi aut in dubium fidem eandem revocandi," do not express.

The second part of the commentary touches in detail the various points of controversy concerning the Primacy and Pontifical Infallibility set forth and defined by the Constitution *de Ecclesia*.

All this work is of great value to the student of dogmatic theology, because the author holds close, not only to the definitions, but also to the animus of the Church defining in Council. He has had exceptional facilities for determining this animus, which is contained in his fountains. Among these are, besides the *Acta* and *Decreta*,

already published, all the documents contained in the Vatican archives relating to the late Council, such as the *Protocollum sessionum deputationis de fide*, also the *Relationes* of the Fathers in separate college, and finally the private journals of one of the leading deputies in the commission on the subjects here discussed. We have here then one of the most important contributions to the literature of dogmatic theology in our day.

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AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—MARCH, 1893.—NO. 3.

THE OLD TESTAMENT SAINTS.

(Continued.)

III.

THE root of perfect goodness is in the Old Testament as in the New—Faith. It is by faith, St. Paul tells us, (Heb. xi.) that the patriarchs, the prophets, the religious heroes of old were pleasing to God; and faith here means not merely a speculative belief, but a living sense of God and a boundless reliance on His promises and on His love. To the patriarch under his tent, to the warrior fighting the battles of Jehovah, to the pious Hebrew in the daily walks of life, God was ever present: *Vivit Deus in cujus conspectu sto.* His power and His action were felt in everything. To the devout imagination of the Israelite, the immediate causes of things disappear; the primary cause, God, comes to the front and hides all else. He appears as the sole active power in Nature. It is He who causes the sun to rise and to set, and who guides the stars in their course through the heavens. It is He that shakes the earth to its foundations and moves the ocean to its depths. He watches over and controls the sustenance of all that has life. “Thou sendest forth springs in the vales. . . all the beasts of the field shall drink. . . . The young lions roaring after their prey and seeking their meat from God. . . all expect of Thee that Thou give

them food in season." The whole 103d Psalm is a magnificent expression of the same thought. God's action and government are not confined to inanimate or unconscious beings; it embraces all human action and human events. He is the author of all that happens. Prosperity and adversity proceed equally from His will. In the language of the patriarchs, and indeed of Hebrew literature in general, all happiness comes directly from the hand of God, and all suffering is a punishment or a trial ordained by Him. When Job says: "*The Lord hath given and the Lord hath taken away,*" he echoes the common thought of the Hebrew people, and when he adds: "*Blessed be the name of the Lord,*" he expresses that sense of utter dependence on and submission to the divine will, which forms one of the most prominent features of the Old Law piety, as indeed of the religious mind among the Eastern races down to the present day.

This deep religious feeling gave a peculiar, distinctive tone to the whole Jewish conception of the moral life. Their notions of duty had, of course, much in common with those of other peoples. The fundamental requirements of the domestic and social life, to which the first moral obligations correspond, are about the same everywhere, and the voice of conscience which reveals them is heard in all men. Indeed in many of the duties of public and private life, the moral standard of Greece and Rome stood, to say the least, on as high a level as that of the Hebrews, and many teachings contained in their ethical writings can, without irreverence, be placed side by side with the inspired maxims of the Sapiential books. But the foundation on which they rested was entirely different. Outside the chosen people, duty was determined by tradition, by custom, or by positive human enactment; and when philosophers sought to account for the rules of conduct thus enjoined, they referred them to nature, order, beauty, happiness, or whatever else they deemed to be the ultimate object of life, and there they stopped. For the Israelites, on the contrary, the whole law of conduct came directly from God. He it was who by a supernatural manifestation of His will taught man his duty from the begin-

ning, and by that same will in later times He moulded His people. His will was the source, the measure and the ultimate reason of all duty. "Religion," says Kant, "consists in recognizing all our duties as divine commands," and this was the condition and feeling of the Israelites to an extent unknown to any other people.

In addition to all His other claims on their loyalty, as their Maker and Ruler, He had vouchsafed to enter into a special covenant with them, promising His all-powerful protection in return for their faithfulness. He had given them a law which embraced all the principal aspects of their existence. It was not only a moral and religious, but also a domestic, political and social law. To be thus guided in all things by God Himself was the pride and joy of the true Israelite. To know the law and to practice it was his highest happiness, his exclusive privilege. "O happy are we Israel," exclaims the prophet Baruch (iv, 4), "because the things that are pleasing to God are made known to us." The same tone of grateful exultation runs through the Prophets and the Psalms. *Lauda Jerusalem Dominum..... qui annuntiat verbum suum Jacob et judicia sua Israel. Non fecit taliter omni nationi et judicia sua non manifestavit eis* (Ps. 147). Its culminating expression is found in the 118th Psalm (*Beati immaculati*), where, in an endless variety of forms, the Law is proclaimed to be the perfection of truth, the infallible guide of life, the source of inexhaustible happiness.

Thus understood the Law got a hold on the affections of the chosen people of which history supplies no other example. It is only by that unique devotion to their Law that we can account for the readiness with which they lent themselves to the gradual expansion of the original code, through the traditions of the elders and the commentaries of the legists, until their whole existence was enveloped, as in a network, and submitted to an unyielding and ultimately unendurable rule (Act. xv, 10). But whether in its true or in its exaggerated proportions, it had made the whole life of the pious Jew into an universal tribute to the divine will,

not unlike that of a religious with us, whose whole existence is regulated by a sacred authority and who feels that in carrying out his "Rule" he is accomplishing all day long the will of God.

It was this view of the Law as being in all its particulars a personal command of God that brought home to the Jewish mind the conception of sin. In nothing more than in this did the Israelites differ from the other nations of antiquity. To the latter, it is true, moral evil appeared vaguely as displeasing to the gods. But this view added nothing to their horror for it. The wisest among them ended by seeing in it nothing but a disease which they deemed it the part of a wise man to correct, but not to dwell upon. Hence the small space it occupies in Greek and Roman literature. That of the Hebrews, on the contrary, is full of it to overflowing. All Sacred History is a revelation of sin, a protest against sin. To denounce it in all its prevailing shapes was the principal mission of the Prophets; to bewail it, to beg forgiveness, to rejoice because God has been merciful and pardoned it, is the burden of most of the Psalms. Everywhere it is proclaimed the greatest of evils, the worst of wrongs, a disregard of the claims of God Himself, a revolt against His authority, a contempt of His love.

And with the sense of sin, comes the shame, the abiding sorrow, the ever-flowing tears of repentance, the insatiable craving for atonement, a feeling scarce thought of among pagans, except for the greatest crimes, and so little applicable to ordinary life, that, in the many disquisitions left us by ancient philosophers concerning the proper frame of mind in which man should approach death, repentance for past sin had absolutely no place. Not so the sinning Israelite. If he turns away from evil and looks for forgiveness, it is in the midst of humiliation and voluntary suffering: *in ieiunio et fletu et planctu . . . in cilicio et cinere.*

Such then was "the just man", the Saint of the Old Law; deeply religious, full of the thought of God, walking in His presence, ever seeking to know and to do His will, serv-

ing Him loyally and lovingly, though with more of reverence and of fear than of love ; bearing with him an intense belief in a Providence which embraced all things, and accepting all that happened him as coming from the hand of God Himself ; sensible of his natural helplessness and weakness, and ever turning to heaven for protection and strength ; merciful in turn and kind to others, especially toward the weak and the helpless ; truthful in tongue and pure in heart.

IV.

Yet in the real life of the greatest and best of these holy men of olden times, we light occasionally upon particulars which seem entirely out of keeping with our notions of sanctity. And so undoubtedly they are. But the mistake would be to judge by the perfect rule of the Gospel those to whom it had been made known but inchoately and by imperfect anticipation. It is only by degrees that God manifested His will to mankind. The Prophets continue what was begun in the Law and prepare the way for the Gospel. Even though some of God's highest and purest precepts were taught by Moses, it was only little by little that the full intelligence of them broke on the minds of His children. Hence we may notice a constant progress in the moral tone and life of the chosen people. The desert is an advance on Egypt ; the period of the Prophets on that of the Judges ; the post exilian period is morally and spiritually, as well as chronologically, the nearest of all to the Gospel.

It is only natural that something of a corresponding progress should be noticeable in the long series of sacred portraits which occupy so considerable a portion of the historical books of the Old Testament. For although in many ways they shine out in bright contrast with their surroundings we may well expect to find in them occasional traces of the imperfections of the period to which they belong. From the best men of any time, Jewish or Christian, we must not look for much more than the best that was known in their day.

Many commentators and theologians, ancient and modern, might have spared themselves much trouble, had they been

guided by this obvious truth. Instead of striving to explain away many facts which cannot be reasonably questioned, or to justify them by ingenious argument, or to hide them under allegorical or prophetic meanings, or to remove the responsibility of them from the actors by assigning them to a divine inspiration, it would have been more simple and nearer the truth to say, that those servants of God whose action is unjustifiable in the light of principle, acted in good faith and in conformity to what was known to them of moral truth. Bearing this in mind it is easy to understand how God, to whom the upright intention is everything, vouchsafed to choose as the instruments of His merciful Providence, and honored with especial protection and favor, men who in times of greater moral enlightenment would have been utterly unworthy of such a privilege.

The writers to whom we refer seem again to lose sight of the explanation given by Our Lord Himself of the neglect in which God allowed His chosen people to live in regard to His own laws. Thus, unity and indissolubility were the two fundamental laws of the marriage tie from the beginning. But gradually they came to be forgotten, and, for centuries before the Mosaic legislation, polygamy and divorce were practiced freely by the descendants of the patriarchs, as they had been by the patriarchs themselves. Neither by the Law or through the prophets did God choose to interfere with this practice of His people, "because," says Our Lord, "of their hardness of heart," that is of their imperfect moral development, to be improved only by an education extending over ages. The principle is of univereal application, and accounts for many things which are perplexing at first sight in the Sacred Narrative.

To confine ourselves to one of the most noticeable instances, the methods of warfare which prevailed all through antiquity were utterly inhuman, but because they were universal, nobody stopped to question their lawfulness, and the Jews like the other nations followed them freely and without scruple. The same spirit of fierce intolerance, so apparent in their early history, breaks out even in the Psalms, mingling strangely with the tenderest accents of devotion to

God, and dwells with them to the end, as we may see in the case of the disciples of Our Lord asking leave to use their newly got power to bring down fire from heaven on the unfriendly Samaritans (Luke, ix, 54). Considering them from another point of view, the doctrine of a future life, which plays so essential a part in all our moral and religious theories, seems to have been, to say the least, very imperfectly realized by the Israelites before the time of the Captivity ; and the expectation of the Messiah, so vivid and so widespread at the time of His coming and doubtless for many years before, scarce shows itself at all in the prevailing notions of previous times.

Should we wonder then if this ever-changing condition of things reflects itself in the life and thoughts even of those who strove to serve God with all their might and all their strength ?

Whilst admiring, therefore, the glorious characters of the Old Testament, we cannot remain blind to what was missing in them. They belonged to an imperfect dispensation, and they shared in its imperfections. They failed to realize in their fulness the highest teachings vouchsafed to them. They knew and spoke of the fatherhood of God, but it took the Gospel to make them feel that they were His children. Their hearts still clung to life and the things of life ; they respected poverty in others, it is true, but they dreaded it for themselves ; it could never have been the object of their choice. Their chastity, as a nation, was in signal contrast with the universal corruption which reigned all around them ; yet they knew not the higher beauty of a purely virginal life. Their charity was sincere, but limited mostly to their own people. Christ it was who expanded the heart of man and made it like His own, capable of embracing all humanity. Humility was not unknown to them, but they never reached its depths. Christ was the first to reveal them in His life and death, and to impart to them a mysterious fascination which has drawn down into them, ever since He came, the highest and noblest souls the world has known. Finally the Old Testament saint had tasted the bitter

sweets of repentance and atonement ; but he never had had before him the spectacle of the extremes of austerity and purity meeting in one divine person, and the most spiritually enlightened had to wait for the passion and death of Christ to understand all there is of beauty and power and love in a life which gathers its whole inspiration from the Cross.

V.

Yet with all their incompleteness and manifold imperfections the Old Testament saints have taught us much, and even after the light of the Gospel, their thoughts, their examples, and their spirit remain as a permanent factor in the formation of the christian character.

To them, first of all, we are indebted for our original conceptions of God. Even now we know Him only as they knew Him, and whatever subsequent notions we may have added to theirs are drawn out on the lines first laid down by them. The God of the Christians as well as the God of philosophy, and of all civilized nations, is purely and simply the God of Israel. There is not one of the attributes of the divinity that does not stand out in bold relief in the utterance of the patriarchs and of the prophets, and better still in the history of their lives ; their words are the fittest found even yet to express all that we can think loftiest of God.

And in revealing to us the true God, they have taught us to trust in Him, to lean on Him, to obey and to love Him. His Providence is revealed to us, it is true, by Our Lord Himself and in terms of exquisite beauty. But neither His touching reference to the birds of the air and the flowers of the field, nor the assurance of a care more tender, more universal and more abiding for man, though they have brought comfort and courage to numberless souls, have impressed the christian mind as vividly as the dealings of God with His servants in the Old Law. It is in His ever-present help, and in His watchful love for Abraham, for Jacob, for David, and for so many other Old Testament characters, that we have learned first and best the unceasing protection and guidance which God vouchsafes to His children. So also

the law of expiation, the mysterious link that binds together sin and pain, and which is at the root of the Redemption itself and of all atonement. It is a thought which runs right through the Old Testament, and is emphasized by God's dealings with His children from the very first. In almost every page of their history, as well as of their poetry, we are perpetually coming across something to remind us that sin and pain were somehow joined together and could not be parted. The road from sin back again to innocence or to holiness, the road from God's anger to His forgiveness, the road from impurity to cleanness always seems to lie through pain. Pain, and pain only, seems to be recognized as having a truly purifying power; and often when God absolutely forgives, He does not on that account remit the necessary pain which the forgiven sin has brought upon it, but the penitent after he is forgiven has still to bear something of his original punishment. So Moses, though forgiven, yet never enters the promised land. So David loses his child, though he had been told that "the Lord had put away his sin."

Finally the Old Testament saints have taught us to pray. Prayer is a natural instinct of the soul for all those who believe in a living God. But in various ways it needs to be trained, and it is from the holy men and women of Israel that we all have learned the lesson. Not only have they taught us to turn to God in the hour of peril and trial, but also to awaken in our hearts the dispositions with which He should be approached. "Lord teach us to pray" was the demand of His disciples to Christ, and in response He taught them the most perfect of all prayers—brief, yet so full of meaning that it expresses all the legitimate aspirations and wishes of man. But the soul needs to pour itself out more freely and more effusively, to give a fuller expression to what it craves for and to what it feels, and nowhere can such expression be found, so noble or so deep as on the lips of the Hebrew saints. In the prayers of the patriarchs, and in their blessings, which are only another form of prayer, there is a simplicity and a sublimity which cannot be surpassed. Abraham reverently and trustfully pleading for Sodom,

Esther for her people threatened with destruction, Judith in the anticipation of her bold and bloody deed, Solomon pouring forth his thanksgiving in the dedication of the Temple raised by his hands, will teach man to the end of time how to approach God. Above all David "the sweet singer of Israel" with all the experience of a chequered life, by turns a shepherd boy, a youthful warrior, a proscribed exile, and a powerful king, passing through every trial and tasting every bitterness, yet held up by the hand of God whom he ever trusted, and though he had not been faultless, even according to the imperfect standard of his own time, yet because he had repented, David, proclaimed in the end a "man after God's own heart", has left us in the hymns which he composed, and in those which his example inspired—in the Psalter—the most complete, the most beautiful expression ever known of sorrow, of joy, of petition, of praise, of every feeling to which a religious soul may give utterance. Hence its place of honor in the liturgy of the Church, its familiarity to all Christian ages; and well may a Catholic prelate extol it in the following beautiful words :¹

"He only who knows the number of the waves of the ocean and the abundance of tears in the human eye, He who catches the sighs of the heart before they are uttered, and who hears them still when they are hushed into silence, He alone who can tell how many holy emotions, how many heavenly vibrations have been produced and will ever be produced in the souls of men by the reverberation of these marvelous strains, of these predestinated hymns, read, meditated, sung in every hour of the day and night, in every winding of the vale of tears. The Psalter of David is like a mystic harp hung on the walls of the true Sion. Under the breath of the Spirit of God it sends forth its infinite varieties of devotion, which, rolling on from echo to echo, from soul to soul, awakes in each a separate note, mingling in that one prolonged voice of thankfulness and penitence, of prayer and of praise."

The invaluable lessons thus imparted to all by the Old Testament saints are especially adapted to the early years of

life and the first initiation to religious truth. No thoughtful reader of the Bible can fail to notice that the formative or educational character of the Law proclaimed by St. Paul is equally true of the whole historical portion of the Old Testament. It is milk for babes, as the Gospel is solid food for men. To the period of childhood and early youth, in nations as in individuals, a special form of spiritual nutriment is necessary. Great height of speculation or depth of thought is beyond their reach. Truth to be brought to their level has to be embodied in individual facts and actions, and the Old Testament supplies them better than any other history. To say nothing of the marvelous element so abundant and so welcome to the youthful mind, there is in the ancient heroes of the Bible a simplicity, a freshness, a nearness to nature which make them, like the heroes of Homer, intelligible and enjoyable to every stage, even the earliest, of culture and of life. It is they who give animation and color to our first lessons of religion and their examples are the last to be forgotten. Abraham, Josue, Solomon and the others stand out in bold relief on the memory, to the end, and ever surrounded by the devout impressions which had gathered round them in early youth. In later years and for more reflective minds, they shed a soft and comforting light on that ever-present question: How does God deal in His final judgment with the countless millions who have lived and died strangers to the helps vouchsafed to the chosen people, and who have never as much as heard of the Jewish or Christian dispensation? A solemn wide-reaching problem, never to be completely solved in this world. We know from St. Paul (Rom. ii.) and from natural reason that they are judged, not by a law they knew not, but by the law that speaks within them. But if we would see farther, we have only to turn to the Old Testament and consider what manner of men God admitted to His friendship and how much of what we know to be evil may be covered by honest ignorance and compensated by devotion to God and to all that is known of His will.

MIXED MARRIAGES.

PUBLICATION OF BANNS—PERFORMANCE OF THE RITE IN CHURCH.

WE premise that mixed marriages are strongly to be dis-
countenanced. There exist, no doubt, some localities
where, owing to peculiar social conditions, the evils resulting
from such marriages are lessened and where, perchance, they
are productive of good, leading to the conversion of the non-
Catholic party ; but such instances form the exception. As
a rule these marriages are dangerous and illicit and the
Sovereign Pontiffs have at all times warned the faithful
against them. The *Instructio* S. Pont. Pii IX, 15 Nov., 1858,
and the *Instructio novissima* 25 March, 1868, are equally pro-
nounced on the subject. "Illa instructio explicite tradit
Ecclesiam eas semper improbasse ac tanquam illicitas ac per-
niciosas habuisse, tum ob flagitiosam in Divinis com-
munionem, tum ob impendens catholico conjugi perversionis
periculum, tum ob pravam sobolis institutionem." Nor can
there be any question of altering the required conditions "de
praemittendis necessariis opportunisque cautionibus, ut
scilicet catholicus conjux ab acatholico perverti non possit,
ut catholicus ipse conjux teneri se sciat ad acatholicum pro-
viribus ab errore retrahendum, et ut universa utriusque sexus
proles in catholica religione omnino educari debeat," for the
Instructio expressly adds: "quae quidem cautiones remitti
seu dispensari nunquam possunt, cum in ipsa *naturali* ac
divina lege fundantur." But whilst we are decidedly in
favor of observing the ordinances of the Church in the true
spirit, we would call attention to two phases of the subject
of mixed marriages which admit of discussion. We propose
to plead in favor of proclaiming the Banns for such marriages
and also to show reason why it is advisable in this country to
have them celebrated in the church, at least in cases where
the non-Catholic party is a baptized person.

The reason why the Church originally forbade the publica-
tion of the Banns and the contracting in church was to show
her disapprobation of such marriages and thus to deter the
faithful from contracting them ; and the reason why the

Church has, from time to time, modified these rules of discipline, is "ad majora damna ac mala vitanda." In discussing the subject we must not lose sight of these two principles.

On the 4th of Nov., 1741, Benedict XIV issued his *Declaratio Benedictina* declaring mixed marriages (inter catholicum et haereticum baptizatum) valid in Holland and Belgium. Before the issuing of this Encyclical mixed marriages were looked upon as null and invalid, and being considered an apostasy from the faith, dispensation was not granted. Several Pontiffs before Benedict XIV had written against mixed marriages and granted no dispensation "nisi hac expressa lege seu conditione adjecta : abjurata prius haeresi." A few exceptions had been made in favor of "supremi principes, nec nisi gravissima urgente causa eaque ad publicum bonum pertinente." (See Encyclical of Benedict XIV, 29th June, 1748.) Afterwards the *Declaratio Benedictina* was extended to other countries; pastors began to marry such parties and it became necessary to formulate rules, regulating the assistance of the parish priest.

PROCLAMATION OF BANNS.

1.—Let us follow the modifications of the ecclesiastical law on this subject. The first Rescript comes from Pius VI, 13 July, 1782: "quod attinet proclamationes respondemus; cum praeordinatae illae sint ad futuram celebrationem matrimonii et ex consequenti positivam eidem cooperationem contineant, quod utique excedit simplicis tolerantiae limites, non posse nos, ut hae fiant, annuere." But 13 May, 1783, the same Pope, writing to the same Archbishop of Mechlin, modifies the rule: "quod primum articulum bannorum sive proclamationem tolerari poterit, ut eae fiant non solum extra ecclesiam sed etiam omnimodo extra locum sacrum." In a later *Instructio* of the S. Congr. Concilii, 19 June, 1793, it is simply said: "Caveant ne in publicandis matrimoniis mixtis religionem expriment contrahentis acatholici." Pius VIII (Brief 25 March, 1830), takes the proclamations for granted when he says that persons contracting such marriages should be admonished regarding the requirements of the Church,

“eo praesertim tempore quo nuptiarum dies instare videatur, dumque consuetis proclamationibus disquiritur utrum alia sint impedimenta.” Gregory XVI (Brief 27 May, 1832) warns pastors, in case parties are unwilling to comply with the necessary requirements, “abstinere non solum a matrimonio ipso sua praesentia honestando, sed etiam a praemittendis eidem proclamationibus atque a dimissorialibus litteris concedendis.” It was customary in Bavaria to proclaim the Banns and to grant testimonial letters in all cases of mixed marriages. And again in his *Instructio* 12 September, 1834, he says “tolerandum ut a parrocho Catholico consuetae proclamationes fiant,” with the caution not to mention the religion of the non-Catholic.

The sixth Provincial Council of Baltimore decreed that Banns should be published before marriage, and when Cardinal Fransonius returned the Decrees as approved by official letter dated 3d July, 1847, he writes: “Quapropter, cum cautelae loco et veluti prudentiae remedium haec Bannorum publicatio haberi debeat, *nulla ratio satis firma videtur obesse* quominus proclamationes *etiam quando agitur de matrimoniis mixtis*, fiant.” And at the foot of page 244 there is a note as follows: “Ex responso S. Congregationis, quod infra, 253, reperiatur, Banna etiam matrimoniorum mixtorum sunt proclamanda.” It is difficult to say why this prescription was never complied with. In the *Instructio* of Pius IX, 1858, and the *Instructio novissima* of 1868, in which the question of the rite of mixed marriages is fully treated, there is no mention made of the publication of Banns, leaving the impression that this matter is sufficiently settled. In a decree of the S. Congr. S. Officii to Bishop Blanchet, 14 July 1874, it is said: “Posse fieri proclamationes in matrimoniis de quibus agitur (agebatur de matrimoniis inter Catholicos et *infideles*) quatenus Apostolica dispensatione contrahantur, suppressa tamen religione contrahentium . . . Quod, modo certo constare posset de statu libero contrahentium magis forsan expediret, saltem in nonnullis casibus et adjunctis, a memoratis proclamationibus dispensare et hoc ob periculum admirationis vel

scandali vitandum: quod tamen arbitrio A. F. remittitur." There is no danger to be apprehended of giving scandal or of exciting astonishment by the publication of Banns whilst Canon Law undoubtedly allows its being done.

2.—The end of the publication of Banns is to detect impediments and especially the *impedimentum ligaminis*. Many non-Catholics believe that civil divorce breaks the *vinculum matrimonii*, and they have no scruple to attempt other nuptials, whilst the previous spouse still lives. Divorces are very common in some parts of the United States; persons move from one State into another, and hence the publication of Banns is on the whole much more necessary in the case of mixed than in Catholic marriages, in order that at least ordinary precaution be taken to find out whether there exist impediments other than those of *mixtae religionis* or *disparitatis cultus*.

3.—Catholics look upon the publication of Banns generally as something irksome, and many of them are desirous to obtain dispensation even when they have to pay a fee to the Chancellor's office. In mixed marriages a favor seems at present extended to the contracting parties by not publishing the Banns; and yet it is clearly the purpose of the Church to show them no favor in the case of such marriages, but rather to place obstacles in the way in order to deter Catholics from contracting them.

4.—The S. Congr. S. Officii, 11 May, 1864, wrote to the Bishop of Natchez "posse fieri proclamationes in mixtis nuptiis." Since that date, to the satisfaction of three successive Bishops and of the clergy, the Banns have been published for mixed marriages in that diocese. This publication gives greater guarantee that the required conditions will be observed by the non-Catholic and it places the same law of publication (a law looked upon as a burden rather than a favor) upon Catholics and non-Catholics alike.

RITE PERFORMED IN CHURCH.

1.—Let us again follow the gradual modification of the law in regard to this practice. Pius VI, by Rescript of 13 July, 1782, addressed to the Archbishop of Mechlin prescribes:

“ut parochus non assistat tali matrimonio in loco sacro, nec aliqua veste ritum sacrum praeferente indutus, neque recitabit super contrahentes preces aliquas ecclesiasticas et nullo modo benedicet.” In extending the *Declaratio Benedictina* to the Duchy of Cleves, 19 June, 1793, the same Pope reiterates the same injunction. Pius VIII, in his Brief 25 March, 1830, to the Bishops of the Rhenish provinces, says: “caveant parochi a sacris precibus et ab ecclesiastico quovis ritu iisdem matrimoniis admiscendo.” Gregory XVI in his *Instructio ad Episcopos Bavariae*, 12 September, 1834, allows pastors to assist at mixed marriages, to proclaim the Banns, to give testimonial letters but “omni secluso ecclesiastico ritu.” These three Popes address themselves to the Bishops of Belgium, Bavaria, the Duchy of Cleves, the Rhenish provinces, countries largely Catholic and where Catholic traditions along with the laws of the Church were respected and observed. There is but one Encyclical on this subject addressed to all the Archbishops, Bishops and Ordinaries of Dioceses. This, the only general document, the Encyclical of Pius IX, 15 November, 1858, departs from the previous rule and grants exceptions.

“Quod si in aliquibus locis sacrorum Antistites cognoverint easdem conditiones impleri haud posse, quin graviora exinde oriantur damna ac mala, in hoc casu tantum Sanctitas sua prudenti eorundem sacrorum Antistitum arbitrio committit, ut ipsi judicent quando commemoratae conditiones de contrahendis mixtis huius nuptiis extra ecclesiam et absque parochi benedictione impleri minime possint et quando in promiscuis conjugii ineundis tolerari queat mos adhibendi ritum pro matrimoniis contrahendis in Dioecesano Rituali legitime praescriptum, exclusa tamen semper Missae celebratione ac diligentissime perpensis omnibus rerum, locorum ac personarum adjunctis, atque onerata ipsorum Antistitum conscientia super omnium circumstantiarum veritate et gravitate.”

What do the particular statutes and decrees of this country prescribe? The Statuta Synodi Baltimorensis Diocesis 1791 (vide Concilia Prov. p. 19) speaking of mixed marriages say: “Hae nuptiae benedicendae non sunt illa benedictione quam permittit Rituale Romanum intra Missam pro sponso et

sponsa." This statute simply forbids the blessing at nuptial Mass. Were mixed marriages at that time contracted in church and according to the rite commonly used for Catholic marriages? It would seem so; who can tell? The Synod of 1810 (vide p. 27) admonishes pastors to introduce the custom "ut omnia matrimonia in Ecclesia celebrentur," and no distinction is made between Catholic and mixed marriages.

The second and third Plenary Councils, whilst expatiating on the evils of mixed marriages and warning the faithful against them, made no decrees regulating the rite of assisting at them, and the second merely points out in the Appendix the *Instructio Pii IX* with the *Instructio novissima*.

Our Councils making no laws, nor giving any suggestions on the subject, we are left with the last two documents of Pius IX as guide in the matter.

2.—The *Instructio novissima*, explaining the concession, says "non nisi per modum exceptionis indulgetur", and assigns the following as the rule when the exception may be applied: "sub conditione ut omnia rerum locorum ac personarum adjuncta diligentissime perpendantur."

Let us examine these "adjuncta locorum ac personarum." The concession embraces two points: the one the permission of assisting at such marriages in the church, "exclusa tamen semper Missae celebratione,"—the other the benediction of the pastor, i. e. either the blessing of the ring or the blessing of the couple. From what we have seen and heard, some bishops and priests, assisting at such marriages, give their blessing to the newly married couple, when the latter desire it. No one seems to scruple it, no Catholic seems to be scandalized at it; on the contrary, every body witnessing the ceremony feels pleased and considers it a becoming act of religion on so solemn an occasion and a nearing to the Church, which in the person of the bishop or priest gives the blessing to the kneeling pair. And why is this so? On account of the different "adjuncta locorum et personarum" in Europe and in America. In Europe, even in localities where Catholics form a minority, scarcely any family intercourse exists between Catholics and Protestants; consequently

young people of both sexes and of different creed rarely meet each other, and scarcely ever in the family circle ;—mixed marriages under such adjuncta become not only rare, but also odious and are strongly opposed by the parents of both parties, Catholics and Protestants. And the Church, which detests mixed marriages, has availed herself of these adjuncta, of this social and family opinion to prevent such marriages by making rules which of their own nature inspire good Catholics with awe (exclusion of all religious rites and of Church). But do these adjuncta of social and family opinion exist in a country like the United States? Decidedly not.

Here, there is a common friendly intercourse between young men and women of different creed, not merely in the social but also in the family circle ; few, if any Catholics realize that there is anything detestable in a mixed marriage ; as a matter of fact, but few parents oppose it, some even favor it for their children ; and do what he may, the pastor, who zealously preaches against the evils of mixed marriages, must confess to his own sorrow that the number does not thereby diminish. To put it in one word—Catholic public opinion is not sufficiently against such marriages ; and this is due to our natural social surroundings. Hence the rule of the Church, forbidding the ceremony to take place in *loco sacro*, hardly ever deters any Catholic in this country from contracting such a marriage. Indeed I fear it has too often only the effect of irritating both parties, especially the non-Catholic, who looks upon it as a needlessly odious and inconsistent restriction. The Protestant reasons thus : the Church requires that I leave my spouse free in religion, that my children be baptized and raised Catholics, that I keep my promises, but she denies me the entrance in the church on the very day all this is to be ratified. The writer has known cases where parties were married by a Protestant minister in a Protestant church, because they could not be married by the priest in the Catholic church. Why not then apply the exception which the Church appears to allow? The marriage will be looked upon by the Protestant party as more solemn and binding, the contract more sacred, and the promises will be more

readily executed. It will smooth the way in behalf of the conscientious non-Catholic for entering the church. He will say: my spouse is Catholic, so are my children, I myself have been married in that Church and it is but consistent that I should too join it.

3.—It may be replied to all this that the Church has provided for all cases when she allows exceptions to be made whenever necessity demands it “*ad vitanda majora mala*,” and that in particular cases such exceptions have been made. Very true, but the exceptions have given rise to much comment, unjust, if you wish, but which nevertheless seemed a reasonable comment to the people, because exceptions are odious in this democratic country, where each man’s vote has the same value, where each one is supposed to have the same standing in the Church and where princes, counts and nobles are not supposed to enjoy special privileges denied to others in equal cases. Why not then grant the privilege *whenever* it be asked for, without distinction as to rich or poor, great or little, influential or obscure? The Bishop is allowed to grant the privilege—the “*adjuncta locorum et personarum*” give sufficient reasons to grant it *always*—it will not increase mixed marriages nor will it appear scandalous to the people. On the contrary it is my firm conviction that this concession would prevent much evil, would attach the married couple more strongly to the Church and would impel the non-Catholic more readily to fulfill the promises and to feel more kindly disposed towards the Church. The Church has frequently relaxed the severity of her rules “*ad vitanda majora mala*” and because they did not deter Catholics from contracting mixed marriages. Here in the United States a severe and strict interpretation of the rules is observed without obtaining the desired effect of diminishing the number of such marriages or of lessening the evils thereof.

Conclusion.—If it be the intention of the Church to continue the publication of *Bannus*, let us not make a favorable exception for mixed marriages. If the Church allows the contracting of such marriages in church, let us not deny this privilege to those who desire it.

YOUNG PREACHERS CAREFUL AND CARELESS.

My best sermon is the one I know the best.—*Massillon.*

Many a wandering discourse one hears in which the preacher aims at nothing and hits it.—*Dr. Whately.*

I have always noticed that the best extemporaneous speeches are those which have been carefully written out beforehand, the manuscript being conveniently within reach in the orator's waistcoat pocket.—*J. R. Lowell.*

HOW long should a young priest continue the practice of writing and memorizing his sermons? The question was recently put to a scholarly Catholic prelate and author, and his unhesitating reply was: "Ten years at least." Had the inquiry been as to the length of time during which the average young priest does continue the practice, it is probable, and regrettable, that the true answer might have been widely different. As a matter of justice and propriety, no other form of public discourse is entitled to so elaborate a preparation as the sermon; as a matter of fact, one is often tempted to believe that for no other is the preparation so inadequate.

No extended argument is necessary to convince even the youngest of those who have been elevated to the priestly rank that the ministry which they exercise in preaching the Word of God merits their most profound respect, and calls for the best efforts of their intellects and hearts. It is sufficient to remind them that, after the adorable Sacrifice of the the altar and the administration of the sacraments, no function is so sublime in itself, or so potential in its results, as that for the performance of which their warrant is the commission of Jesus Christ: "Go ye into the whole world and preach the Gospel to every creature."¹ That Moses and Jeremiah proclaimed themselves unworthy and incapable of this sacerdotal function; that Isaias, to be equipped for its exercise, needed an angel to purify his lips; that St. John the Baptist prepared himself therefor by the most austere penance and solitude; that St. Teresa declared that she would willingly give her life a thousand times over for the happiness of being charged with so noble a mission—these

are considerations well calculated to impress us with a due sense of its dignity, while the prime fact that preaching was the chief occupation of our Saviour during the three years of His apostolic life is not only a proof of the intrinsic excellence of the work, but an indication as well of its relative importance among those duties which the priest, "another Christ," has contracted the obligation of performing.

Were any further considerations necessary to imbue the preacher with an exalted idea of his ministry, they would be found in the magnitude of the results—the glory of God and the salvation of souls—which it is the purpose of the spoken word to accomplish, and in the tremendous responsibilities incurred by those who neglect to do what in them lies toward the achievement of those results. It has been well said that, in practical importance, the sermon scarcely yields to the sacraments; for, although these latter are the divinely ordained channels of God's grace, it commonly happens that preaching is the only means by which those who stand most in need of that grace can be brought to the tribunal of penance and to the Holy Table. There is nothing fanciful or exaggerated in the statement that, as often as the priest announces the Word of God to his people, the interests involved in his discourse, and the results dependent on its force or its feebleness, are incomparably greater than those which confront the advocate appealing to a jury on behalf of a fellow-creature's liberty or life. Theoretically, indeed, it is almost impossible for the preacher to have too lofty a conception of the dignity and importance of his office; practically, however, it is quite possible that in his hands the dignity may be compromised and the importance disregarded,—quite possible that he may come to merit not only the epithets "traitor" and "wretch" with which Quintilian brands the lawyer who fails to do his best for his client, but the terrible anathema of Holy Writ: *Maledictus qui facit opus Dei negligenter*.¹

Admitting that the genius essential to the formation of a

pulpit orator of the highest grade is nature's dower to but very few, and that notable excellence even in lower grades is due in a considerable measure to natural faculties whose lack can be supplied by no amount of industry, there still seems to be no valid reason why the sermons of every man whom God has called to the ministry of His divine word should not be useful, effective, and, in the truest sense of the much abused term, eloquent. Whether the discourses of any given preacher merit this characterization or its opposite, will be found to depend principally on the degree of thoroughness with which he prepares himself for their delivery. And what is meant here is not the remote or general preparation, essential as that undoubtedly is, not the acquisition of an abundant store of knowledge, the leading of an exemplary and a holy life, a habit of study, the spirit of prayer, ardent zeal, purity of intention, and all those other qualities of head and heart that go to form the character of the man "behind the sermon;" but the measures taken and the means employed in the actual composition of a particular discourse. Concerning this proximate preparation of the sermon, it may be taken for granted that according as it is thorough or inadequate during the first few years of the preacher's ministry, so it will commonly continue to be throughout his career. Initial carefulness in this respect sometimes lapses into subsequent negligence; but very rarely will it be found that the contrary is the case, that a negligent young preacher makes a careful old one.

Much, then, depends on the manner in which the young priest prepares his sermons; and the remainder of this paper will be given up to a brief discussion of the several methods of preparation that are open to his choice. It may be well to premise that by a "young priest" is meant one whose ordination dates back not further than a decade; and that what follows is based on the supposition of his having, as in the majority of cases he undoubtedly has, ample time to devote to an adequate preparation.

The least complex, and one of the least commendable, of all methods of making oneself ready for the pulpit is that which

consists wholly and solely in an exercise of the memory, the preparation being restricted to the simple process of getting by heart the discourse of another. Viewed as a manifestation of altruistic sentiment, such a course is perhaps not absolutely indispensable, and it must further be admitted that those who adopt it follow the letter of at least one portion of St. Paul's advice¹—they assuredly do not preach themselves; but even at the risk of sacrificing altruism to egotism, the young preacher will do well to eschew the practice. Apart from all higher considerations, it would seem that a proper self-respect should be sufficient to deter a clergyman from playing in the pulpit the rather questionable *rôle* of another man's proxy. He becomes at best only a species of improved phonograph; and, do what he will, his utterances, like those of the phonographic cylinder, will be mechanical rather than vivified or vivifying.

If there is one dictum on the subject of public speaking that may be accepted as the expression of an ultimate truth, it is this: The orator, be he of the first-rate or the fifth-rate class, must be in earnest. Earnestness in the public speaker, like charity in the Christian, is a supreme quality, supplying at need the lack of many others, but itself replaceable by none. It is, moreover, a quality that cannot be successfully feigned or counterfeited. The most illiterate, as readily as the most cultured audience, perceive when the speaker's tones ring false; and once the discovery is made, his further speech, while it may please the fancy or tickle the ear, will be radically impotent to stir the heart or persuade the will. Now it is obvious that there is a very great, if not an insuperable difficulty in the way of preaching the sermon of another with the genuine earnestness that naturally accompanies the delivery of one's own; and hence the clergyman who adopts this first method of preparation can scarcely hope to speak effectively.

It is conceivable, of course, that from sterility of invention, barrenness of imagination, defective mental training, or other similar causes, a preacher may be really incapable of

composing a fit discourse; and in so extreme a case, St. Augustine and other writers on the subject say that he may avail himself of the sermons of another; but it is quite safe to assert that, of every twenty who do so avail themselves, nineteen are lacking, not in talent, but in industry. In composition, as in every other art, facility comes with practice, and inability to write is due far more frequently to the non-exertion of mental powers than to their non-existence. That the young priest finds the composition of an original sermon a hard, tedious and irksome task may possibly be his fault, or perhaps only his misfortune; but in either case the difficulty of the work certainly does not exempt him from its performance, especially as this difficulty will surely be found to decrease with each successive trial. Aversion to intellectual labor and sustained mental effort is quite intelligible to most men, but that it forms a valid reason for neglecting plain duties will hardly be urged by any.

If we suppose the preacher to be actuated, in using the discourses of another, by a motive still more ignoble than laziness, if we conceive that he is the slave of vanity and follows this course simply to acquire the fraudulent reputation of being a great preacher, we place him at once beyond the pale of every worthy man's sympathy or respect. Of all the ridiculous mortals that "play such fantastic tricks before high heaven as make the angels weep," none, we take it, is so thoroughly and contemptibly ludicrous as the clerical jack-daw, strutting about the altar or the pulpit in the borrowed plunage of another man's eloquence. The discourses of such a preacher cannot well be other than nugatory in themselves and ultimately disastrous to the speaker; for, while on the one hand it can scarcely be expected that the blessing of God will sanctify the ministry of a plagiarist from vanity, on the other it is more than reasonably certain that sooner or later his plagiarism will be detected and his claims to genuine eloquence discredited. "What a grand sermon Father Blank preached to-day!" said an emotional lady to a companion, a few years ago, as they were leaving a city church after High Mass. "Yes," was the somewhat critical

and quite unemotional reply ; “ yes, I have always liked that sermon and I read it frequently ; but I confess I prefer that *other* one of Father Baker’s, on ‘ The Lessons of Autumn.’ ”

Viewed from the standpoint of effectiveness in the preacher, or of utility to the congregation, a fifth-rate original sermon is worth at least five times as much as a first-rate borrowed one.

The second method of preparation is substantially the same as the first, and is open to the same general objections. In this second method the process is still plagiarism, but it is the patchwork system of plagiarizing, the preacher borrowing from several sources instead of one. This plan commonly entails more labor than does that of appropriating a complete discourse, and is so far, perhaps, less reprehensible ; but it is questionable whether the results achieved are at all preferable. It is certain, in fact, that many of the so-called sermons that are the outcome of this method, far from being coherent discourses in which there appear a natural connection of parts and a logical sequence of thought, are mere literary crazy quilts, wherein all order and unity are conspicuously wanting. In endeavoring to adjust properly to each other passages that were never intended to be so adjusted, the writer almost unavoidably encounters the difficulty that beset a certain preacher who once consulted Father Potter of All Hallows. “ I have taken great pains,” said he, “ to write out twelve or thirteen pages from the various French sermon books, and now, after all my trouble, *I can’t make them fit.*”

While neither of the foregoing methods of preparing oneself to preach can be recommended as calculated to produce sermons instinct with the life and vigor that impress men’s minds and move their hearts ; still in each there is positive preparation, and, at worst, the young preacher who adopts either will be likely to say something, to announce correct doctrine, and to speak in a style not unbecoming God’s Word.

There is a third method, negative rather than positive, from which it is too much to expect even these meagre results. This is the summary process that precedes extempore preaching, whether that process be the reading up of a

subject for an hour or two previous to speaking upon it, or the meditation of the proposed discourse during a like period of time, with the possible determining of the main ideas to be developed. As for strictly extempore speaking, speaking absolutely on the spur of the moment, it is so difficult to imagine that any young priest can have the hardihood to tempt Providence by its practice, that it need not be here considered.

As a justification or an excuse for the cursory preparation given to the *quasi*-extemporaneous sermon, it is sometimes contended that this plan approaches more nearly than any other to the apostolic method. The answer, if answer be needed, suggests itself: the method may be an excellent one—for apostles, or for those favored with apostolic gifts and surrounded by apostolic conditions; but it is probably not the best method for even the most experienced ordinary preacher, and it is certainly the worst for the young one. Only long years of careful practice in speaking and writing can form such habits of orderly thought and clear, forcible expression as will enable a preacher to improvise a sermon bearing any claim to the title of good. As a rule, such improvisations show an utter want of order, unity, force and clearness; and not rarely they lack most of all the quality which most of all should characterize them, brevity. It can scarcely be doubted that to this radical evil of preaching without sufficient premeditation, are to be attributed fully nine-tenths of those interminable monologues, without pith or point, which a suffering laity have learned to deplore as “long” sermons—rambling discourses in which, straying from their particular themes, the speakers range in haphazard fashion over the whole field of morals; fall into continual digressions; recover themselves by innumerable repetitions; and, aiming at nothing, take an unconscionable time in hitting it. Who has not listened for an hour to a preacher who with adequate preparation could have said his say and said it far more effectively too, in twenty minutes? Lacking this preparation he delivered a “bald, disjointed chat” in which indeed may have appeared the crude, undigested materials of a discourse, but which no more merited the name

of a real sermon than a confused heap of bricks and mortar, boards and shingles deserves to be called a house.

Perhaps no greater service could be rendered to the long-winded extempore preacher than to present him on Monday with a *verbatim* published report of his discourse of the previous day. Could he be prevailed upon to read the faithful transcript of his "eloquent sermon," to peruse at leisure just what windy nothings and prosy platitudes he said, and remark just how wretchedly he said them, it is tolerably certain that his next effort would be briefer, pithier, and in every way worthier of his office. The rebuke which a Scotch preacher once received from a half-witted member of his flock is oftener merited than administered. The parson's soporific truisms, long drawn out, had gradually produced their legitimate effect of lulling the congregation one by one into placid slumber. Rousing the delinquents by a smart blow on the desk before him, the indignant preacher reprimanded them severely for their gracelessness and inattention, adding that the only one of his hearers who had not been asleep was "the poor fool, Sandy."—"Yes"; interjected Sandy, "and if I were not a fool, I'd have been asleep, too."

A young priest cannot well make a graver mistake in the matter of preaching than to adopt this off-hand style of announcing God's Word. He owes it to the sanctity of that Word, to himself, and to his auditors, be they ever so unlettered, to make each of his sermons as good as is compatible with the measure of talent with which God has dowered him. He is bound in honor and justice to become, in the degree that is possible to him, one

"whose weighty sense
Flows in fit words and heavenly eloquence;"

and no course will so surely prevent his attainment of that ideal as preaching without due reflection and previous study.

The fourth method of preparation, and the only one thus far considered that merits approval, is that followed by probably the great majority of conscientious preachers. Briefly it consists in thinking out the whole sermon, but in writing merely its substance. What it supposes and involves may,

perhaps, be best understood from Fénélon's description of the pulpit orator whom he commends for preaching without having written his discourse. He speaks "of a man who is well instructed and has great facility of expression; a man who has meditated deeply, in all their bearings, the principles of the subject which he is to treat; who has conceived that subject in his intellect and arranged his arguments in the clearest manner; who has prepared a certain number of striking figures and touching sentiments, which may render it sensible and bring it home to his hearers; who knows perfectly well all that he is to say and the precise place in which to say it, so that nothing remains, at the moment of delivery, but to find words with which to express himself." There can be no question as to the thoroughness of such a preparation as this; and for the experienced preacher who has had years of practice in his ministry, it is, every thing considered, probably the best of all plans. For the young preacher, however, who has not yet had this practice, there is a still better method, that indicated in the initial paragraph of this paper.

Whether the arguments urged in general against the delivery from memory of written sermons be solid or flimsy (and flimsy some of them assuredly are), few will deny that this writing and memorizing is by far the best plan of action that the young priest can adopt. Even St. Liguori, who inveighs so strongly against preachers that are slaves of their memory, took good care to allow none of his younger Fathers to ascend the pulpit without their having previously written all that they were to say. The inconveniences to which this method is liable may be real, but, at least in the case of the youthful preacher, they are more than compensated for by the sterling advantages which it undoubtedly possesses. And the more gradual is the transition from this full and complete preparation to the less elaborate method mentioned in the preceding paragraph, the greater is the likelihood of the priest's eventually becoming a ready, forcible and effective minister of the divine Word.

A good formula for the actual composition of the sermon

is : some reading, more thinking, careful writing, and no "cribbing." Once the subject has been chosen, and the particular point of view from which it is to be treated determined, it will generally be found beneficial to read what has been written on the same theme by one or several good authors, and to study with the aid of a concordance those portions of Sacred Scripture which bear a special reference to the matter in hand. Having thus acquired an abundance of ideas relative to the subject, our young priest will do well to put aside his books and meditate these ideas, turning them over in his mind, observing how they adjust themselves to his preconceived notions, dwelling on the cognate sentiments which they suggest—in a word, digesting what he has read until it assimilates with his previous knowledge and becomes his own. Whether it be carried on currently with the writing or before that is begun, meditation is the most important and should be the lengthiest process in the building up of a discourse. It is superfluous to add that the more care the writer gives to the expression of his thought, the better will be his sermon. Knowing the mental *status* of the congregation whom he is to address, and the general culture, or want of it, that characterizes them, he will, of course, adapt his language, figures, allusions and illustrations to their particular capacities ; but no degree of illiterateness in a prospective audience justifies negligence, either in the form of the discourse as a whole, or in the structure of its component parts. There is no more pernicious mistake than to suppose that a plain, simple, "common sense" instruction is removed from the sphere of rhetoric, or is not amenable to the laws of thought and expression. Apart from Scriptural texts, quotations should not be multiplied, and those employed should be credited to their proper sources. Stripped of all euphemistic phraseology, plagiarism is theft. No man, perhaps, can be original in what he says ; but every man can and should be original in his way of saying it. Let the skeleton of his thought come from where it may, the flesh and blood that clothe it should be a part of himself.

On the degree of originality, thus understood, that a ser-

mon possesses, depends in a great measure the facility or difficulty of committing it to memory. The more of one's own and the fewer of other men's sentences it contains, the more readily will it be committed. And here it is to be remarked that the stereotyped criticism, "the preacher who delivers his sermon from memory has the appearance of a schoolboy reciting his task," if applicable at all, applies to those only who follow the first or second method of preparation which we have discussed, those who preach the sermons of others. Between the man who delivers his own sentiments and the schoolboy who recites the words of his text-book, there is no parallel, deadly or otherwise. The difficulty of learning a sermon after one has composed it has been a good deal exaggerated. Not a few preachers experience no difficulty whatever; they know their sermon as soon as they have completed its revision. These, perhaps, are exceptional cases; but, given a discourse of ordinary length, representing the outcome of a man's own earnest thought and studied composition, and a very few hours will suffice to memorize it so thoroughly that its delivery may be characterized by all the grace, ease and apparent spontaneity that mark the best extemporaneous speaking, so thoroughly, indeed, that the preacher may interpolate any striking thought that occurs to him on the spur of the moment, and then resume the thread of the original discourse without trouble or hesitation.

In any case, however great the difficulty experienced, either in writing or memorizing his sermon, the young priest will be amply rewarded therefor by the consciousness that, in ascending the pulpit to acquit himself of one of the most august of sacerdotal functions, he is free from the irreverence that cannot but attach to careless preparation, and is doing his best to promote the glory of God and secure the salvation of souls. True, after all is said and done, it is God alone who fructifies the sermon; but it is to be remembered that, if God gives the increase, the planting and watering is the work of the preacher. *Fac tua, Deus sua faciet.*

WITH FATHER KNEIPP.

WÆRISHOFEN is not on the map. Omniscient Bradshaw knows nothing of it. Ubiquitous Cook can book you for Ultima Thule, but he has no tickets for Wærishofen. There is no help for it; you must go to Munich or one of the other large Bavarian cities and search for the out-of-the-way village that has otherwise become so famed through its great Apostle of the Water Cure—Father Kneipp. At Munich you learn that three convenient daily trains run thence, connecting at Buchloe for Türeckheim where diligence or buckboard can be found to carry you in an hour across the plain to Wærishofen. The early afternoon train will bring you to your destination before night, and it you select. The friendly, though monosyllabic driver to whom you intrust yourself and luggage at Türeckheim will tell you, if you ply him with questions, that yonder blue, massive, snow-capped range of mountains skirting the southern horizon are the Bavarian Alps, that, though they seem not far distant, they are a day's hard drive from Wærishofen, that the permanent residency of the village figures about 1200, that there are still, though the fall is well advanced, at least 800 guests following the "water cure," that the few (which you soon find to be indifferent) hotels are filled, and that you must seek lodging at one of the villager's, and take your meals at a restaurant. If you are a cleric you can live at the "Kurhaus," an establishment, erected by Father Kneipp for the exclusive accommodation of the clergy coming to him for treatment. Having with us a lay companion we seek and find a room in a peasant's cottage, a room which besides its situation, convenient to the church and the "Kurhaus", where the venerable *Doctor animæ* turns *curator corporis*, has this to commend itself to our choice that its furnishing puts and keeps vividly before our minds our early college life. A deal table with a tallow dip, a few wooden chairs, a wash stand, a bed, with a strip of carpet alongside, some prints on the walls—these make the contents of our chamber. No luxury surely. Still we have not journeyed to Wærishofen

to indulge, but solely to harden ourselves (corporally of course) and so we find contentment in the modicum of comforts.

It is dark, and the lamps are lighted by the time we find ourselves in the *Speisezimmer*—the dining hall of the *Kurhotel*—for supper. A good-natured portly German sits by our left at table. Though from Hanover, he lives and carries on business in some distant Russian city. He suffers from malcirculation of the blood in the brain, has been two weeks under the Water Cure and feels improved. Though a Protestant he speaks in the warmest language of the good pastor who has done and is doing such marvels for suffering humanity not only at Wœrishofen, but beyond and beyond. He knows all about the steps one must take to gain access to Father Kneipp, and schools us accordingly. Early next morning we repair to the office of the Kneipp Society, an association for furthering their Rev. Pastor's efforts in his merciful work. There our name, occupation, age, etc. are duly registered and a small blank book given us entitling us to admission to the *Sprechstunde*—the place and hour of consultation with Father Kneipp. It is well, as we afterwards find out, to have previously visited one of the physicians who live in the village for the purpose of studying the Water Cure. They assist in turn Father Kneipp in his office hours and help one, if previsited, in explaining to him the nature of one's ailments. Afterwards we go to the Kurhaus. Father Kneipp is already in the room which serves as an office for consultation—a room furnished on the style of our bed chamber save that the table is longer; there are a few more wooden chairs, and no bed. The expectant throng of the sick and suffering crowd the corridors without, each anxiously waiting his turn for admission. A motley gathering it is—men, women, children, rich, poor, lay, cleric, jostle each other. They come from many lands, speak many tongues, represent all sorts of bodily infirmity. The man at our elbow speaks English. He arrived a few days ago from Cape Town, South Africa. He suffers from some nervous disorder brought on by excessive business strain. The doctors gave him up as incurable. He read Father Kneipp's,

“My Water Cure,” and undertook the long, tedious journey from the Cape, with the hope of regaining health under the direction of its author. There is that in the face of the man which assures the fulfillment of his determination to spend a year in Wœrishofen under the “Wasser-Kur.”

The lady in yonder invalid chair is from Ireland. For seventeen years she has been the victim of excruciating gout. She has been here one year and feels inclined to return home and bear her cross unto the end, but Father Kneipp assures her that she is on the way to recovery, advises her to remain a while longer and promises her restoration to health.

The young man nearby is a Hungarian, a lawyer from Buda Pesth. He speaks German and on inquiry we learn that he has a painful swelling on his knees, has spent most of his possessions in medical advice and medicine. He has been here two weeks and has improved greatly. He will soon go home, there to continue the Water Cure on the lines prescribed by Father Kneipp.

The knot of priests near the door are from various parts of France, the one walking down the corridor from Belgium. There are several here from Pennsylvania, from Kansas, and California.

There is no mistaking that face. It is that of a Jew from Jerusalem. Those dark features belong to a man from somewhere beyond the Caucasus. That shabbily clad woman shrinking away from the central crowd, comes I know not whence. Afterwards, when in the office, she lifts the bandage now concealing her face, we are horrified to see how the dread Lupus has eaten away her features. Even Father Kneipp, accustomed though he is to treat every variety of human misery, could not repress the exclamation “Schrecklich!” when he looked first at that face. He is gaining the mastery over the frightful disease by his simple applications.

Speaking of this case reminds us of two other equally desperate ones with which the same potent hands are successfully grappling; the one that of a boy from New England who was obliged to make much of his journey to

Wærishofen afoot, the railway officials not allowing him to travel on the cars because of his loathsome disease; the other that of a young man who now vends a small collection of wares near the Kurhaus.

The crowd at length thins down and it is our turn to enter. Father Kneipp sits at the middle of the long table, on either side of him some clerics, nearby the physician of the day. To the latter we hand our little blank book and placing ourselves before the central figure hastily explain our ailments. An eye is fixed on us which seems to read us through and through, whilst it takes in at the same time our dress and general outer appearance. There is a twinkle in that eye and a winning smile on the lips of the good *Pfarrer*, as in his old fashioned Suabian he remarks on the over-tightness of our Roman collar, and suggests widening it with his scissors, so as to give our breathing apparatus fuller play.

There is no time to explain how a traveling priest is limited in the choice and girth of his neck-gear, for the lips that have uttered the pleasantry at once outline the treatment we are to undergo during the next fortnight. The physician writes down what the *Pfarrer* prescribes. We take our booklet, bow ourselves out, elbow through the remaining crowd, and hastily scan our sentence. It reads thus

H.	O.	Wg.	4	Tg.
S.	O.	"	4	"
Kn.	V.	"	3	"
S.	O.	"	2	"

With the aid of a reference table in our blank book we decipher the symbols to mean that during the first four days each morning we are to have a half-bath, each afternoon an upper-douche and must wade in the running brook; during the next four days to be treated to a forenoon under and an afternoon upper-douche, and to continue our daily perambulation of the brook; the three following days to be characterized by knee and full-douches; the two last days to repeat the treatment prescribed for the preceding second series of four days.

We go at once to the nearest bathing establishment to

have ourselves passed through the first stage of our ordeal. We shall not attempt to describe the sensation experienced by the douches à la Kneipp. Our words would count for little. The douches vary considerably, but they are all degrees, culminating in the "Blitz" douche. The name is suggestive. We have never felt a douche of genuine lightning, but we fancy the sensation must be not totally unlike that which follows being struck by a well directed stream of cold water verging toward the freezing point. The provident care of Father Kneipp, which pervades all the bathing establishments of the place, sees to it that these jets of cold water shall not be of long duration. As a rule they last but a few minutes, and are tempered to the needs and strength of the individual.

The application of the cold element over, a genial warmth pervades the organism. Without drying any portion of the body save those which are habitually exposed to the air, we hurry into our garments and out to the roads or fields for a brisk walk or run in order "to make the reaction" as they say.

The morning and afternoon douches are the pivots of the day's life at Woerishofen. They are also the climax of the general lines of treatment there pursued, for you are supposed to follow out the other leading feature of the "Kneipp Cure." "Early to bed and early to rise" is an inviolable rule for every "Kurgast." As soon as possible, after your morning toilet you hasten away to the nearest meadow and there walk or run for half an hour, barefooted, in the wet grass. Failing the grass, flag-stones, well watered, make a good substitute. In such case, however, you shorten somewhat the time of your tramp. It is Father Kneipp's delight to see the new-falling snow, as it offers his guests a cooler medium of movement, just as we have heard him say he prefers the winter season for his cures, as the water is then colder and proportionately effective. In the afternoon after the second "Sprechstunde" Father Kneipp repairs to the "Mariengang" a long shedlike structure under which he lectures for about an hour. An interesting and curious

feature of the day is this lecture, interesting and in many ways instructive as to its matter, for it covers always some important point connected with human health. Father Kneipp possesses a wide practical knowledge of the common plants of the garden, and we do not remember to have heard anything more attractive than his exposition of their medical properties and the manner of using them in various ailments. Curious it is, too, at this lecture, to see the scores of bare-footed or sandalled and unsocked auditors standing on the damp ground, often under the dripping roof, or even in the rain, listening to the sage counsel of the venerable priest-physician. One learns at Wœrishofen to unlearn some long-cherished notions regarding the care of the body. You find that your system when brought under the toughening process followed there, will bear up and thrive, that health of body and mind will be more enduring and vigorous, when the effeminating influences of luxury are shunned, and you are brought to live under Spartan regime. But of the *rationale* of the Water Cure more hereafter.

After the lecture a goodly number may be seen wending their way toward the south, where a rapid mill-stream enters the village. Here about twenty yards of the brook's length are made to flow over a partly-pebbled, partly-planked bottom, and here it is that the last act of the day's performance takes place—the *Wasser gehen*—water treading. A sense of the ludicrous is apt to be stimulated at seeing a multitude of men of ripened years, apparently turned youngsters, and paddling knee-deep in the mill-stream. The gathering at this spot is almost as motley as that of which we formed a part at the office of consultation. We soon become acquainted with our fellow-tramps, they represent most of the civilized portions of the globe, every stratum of society, every walk of life. For the nonce all social barriers are washed away by the running brook. There are Cardinal A. and Bishop B., a missionary from the East, a parish priest from the West, a seminarian from Paris, another from Rome. There are Baron R. and Count N., a druggist from Chicago, a merchant from Kansas City.

At Wærishofen one is expected to walk also on the other lines of the Kneipp Cure. Wine, beer, all alcoholic drinks, tea and coffee, as a rule, are forbidden; though it must be admitted that many who drench themselves heroically with countless cold douches, give way lamentably before the restrictions made on their palate. Father Kneipp, however, has a telling sanction for his regulations. If he once requires a person to abstain from any of the articles of diet proscribed, and such person disobey, he simply requests the patient to go elsewhere for advice and treatment. The good pastor, however, is reasonably indulgent to human weakness. He has invented a coffee made chiefly of roasted malt, which makes an excellent substitute for the aromatic drink, whilst it does not wear upon the nerves as does coffee.

Father Kneipp pays marked attention to the dress of his patients. He insists on all garments being of loose fit, and advises the disuse of shoes and stockings when the weather at all permits. Accordingly Wærishofen guests are mostly a bare or sandal-shod race.

He is pronouncedly adverse to all woolen clothing worn next to the body. Instead of flannel he advises coarse or loosely woven linen.

There are, to be sure, many people who pool-pool the cold water treatment, with its attendant hardening processes. Let them, however, go to this Bavarian village, or to another of the many similar resorts scattered throughout Europe, and see the regime in its actual application, and they will realize that there are other things on earth than are dreamt of in their philosophy.

There is an advantage in the general comfortless character of Wærishofen's lodgings. Its guests are almost forced to live outside doors, and this fact has doubtless no small influence in effecting many of the wonderful cures which take place there.

During the odd hours of the day we learn more about the village, its environments, and history. We read, moreover, the Kneipp literature—the books which he himself has written or which have grown around his system, and thus

as well as by frequent contact with himself we come to know more about the character and life of this truly great man—great in his knowledge of human afflictions and their remedies, but greatest in his heroic self-sacrifice for the bettering of his suffering fellows.

II.

If there be such things as self-made men, the pastor of Wœrishofen merits a first place amongst that class of heroes, and that not only from an intellectual and social, but especially from a physical point of view. He loves to refer in his books and lectures to his humble peasant origin, and to his early struggles with poverty and reverses, so that most people who know him at all know the story of his life. How he passed his boyhood and young manhood assisting, from the time he was able, at his father's loom, or laboring afield, yet all the while cherishing in his heart the longing to become a priest; how in his twenty-second year he left the parental roof to seek a benefactor who would aid him to reach the goal of his hopes; how he found a helper in the person of the prelate Dr. Matthias Merkle, whose instruction enabled him to make the third class in the Dillingen gymnasium; what rapid strides he made in this institution, and how under the severe mental strain, his health gave way, and the theretofore robust youth became a physical wreck, obliged to abandon his studies; how at this time Theodore Hahn's booklet on hydropathy fell into his hands and he began trying the cold water baths, at first without effect, but afterwards, by modifying the application, with the result that he was able to resume his studies in the seminaries of Dilligen and subsequently Munich, where at the age of thirty-one he was ordained priest, Aug. 6th, 1852; how during the years of his seminary life and thereafter as a priest in his first missions at Biberach, Boos, and Augsburg, and later on, during his chaplaincy in the Dominican Convent at Wœrishofen from 1855 to 1880, and finally during the years of his present pastorate from 1880 until to-day, he made a thorough study of everything connected with hydropathy

and built up a complete hygienic system ; how he regained not only his own health but has been and is instrumental in renewing the health of untold numbers of suffering mortals—all these are facts widely known. But one must have seen the man himself, have seen him especially at work amongst the thousands who flock to him from every part of the civilized globe for advice, to realize not only what his methods have done in his own case, by converting the frail, broken-down student into a tower of strength, capable of supporting unparalleled work, but especially what they have done for others.

What, it may be asked, is the secret of Father Kneipp's success? Probably first of all it is his marvelous insight into the conditions of the human organism. One of the doctors now studying his system in Wœrishofen remarked to the present writer : "We (meaning himself and cofreres) are physicians through study. Father Kneipp is a physician by the grace of God." To this natural gift of intuition into human maladies is largely due the fact that Father Kneipp frequently succeeds in curing where the most renowned physicians, distinguished professors in the leading medical schools of the world, admittedly fail. Indeed we may say that the majority of people go to him for advice after they have been unable to regain health elsewhere and that it is precisely in otherwise hopeless cases that he is most successful.

Then, moreover, his method—the natural one—is eminently reasonable, and *a priori* likely to bring good results. As a rule he attacks no disease directly. He looks on the human system as one whole. When any part is out of order the entirety is deranged. He works on the whole for the good of the part affected. Cold water, diet, clothing, rest, etc., are his means for building up, for strengthening the organism, so that nature shall of itself shake off or resist morbid conditions.

There is nothing probably that impresses the sojourner in Wœrishofen, so much as the indefatigable, unselfish labor of its noble pastor. Notwithstanding the many hours which he devotes each day to giving advice and assistance to the

multitudes who throng to him, crowds which press upon him, bringing back the Gospel scene in Galilee, when the Saviour found not time to take bread : notwithstanding, too, that he has always on hand some literary work for giving his knowledge and experience a wider application to suffering humanity, he nevertheless neglects not his pastoral duties. He is in the strictest sense a pastor to the souls of his flock, as he is a physician to their bodies. It is a sight edifying to Catholic as well as non-Catholic (of the latter there are many visiting the village), to see the venerable priest who is already past the age of seventy years, bearing the Blessed Sacrament in solemn procession to the sick, or heading the funeral train that carries the remains of one of his charge to their last resting place in the quiet little churchyard.

We have said *unselfish labors* for Father Kneipp asks but a trifle for his services. We have watched him as patient after patient inquired the price of their treatment. To those whose appearance indicated poverty he invariably replied : "Das kostet nichts"—to those who seemed quite able to pay, he said : "Das kostet zwei (oder drei) Mark"—two (or three) quarters. Sometimes when he meets very wealthy patients he is known to ask five marks, especially when their dress is extravagant (a profusion, for instance, of decoration on a lady's bonnet) but then he makes known in the plainest terms the grounds of this extra demand. Every one moreover in Wœrishofen knows the use to which the *Pfarrer* puts what money he receives. On the hill overlooking the western side of the village a large building is nearing completion. It will be an asylum accommodating two hundred poor and sick children, whom the good pastor will treat and provide for. Many needy persons come to Wœrishofen, and receive not only advice from Father Kneipp, but the means to live there during treatment and to return afterwards to their homes. All who are acquainted with the man know that he is but a channel for whatever emolument may come to him. It rests not with him but flows directly onward to

some purpose beneficent for his fellow-men. Like the pastor of sweet Auburn :

Remote from towns he runs his godly race,
 Nor e'er has chang'd nor wish'd to change his place,
 Unpractised he to fawn, or seek for power
 By doctrines fashion'd to the varying hour.
 Far other aims his heart has learned to prize
 More skill'd to raise the wretched than to rise.

F. P. SIEGFRIED.

HISTORY OF THE BIRETTUM.

THERE can hardly be any doubt that the origin of the Birettum in the Church is to be traced back to the use of the *birrus* among the Romans, a garment which ordinarily covered the shoulders, but could be easily drawn over the head as a protection against the inclemency of the weather or otherwise. The English use of the words *cap*, *cape* and *cope*, all of which are at times used to signify either a head-covering or a cloak, throws some light on the manner in which the head-dress came in time to be associated with, or perhaps substituted for, the shoulder garment.¹ The *birrus* was, from the earliest Christian times, regarded as a mark of sacred dignity. In this sense St. Gregory refers to the "*birrus albus quo induebantur recens baptizati*," and in the life of St. Odo (Acta S. Benedicti Saec. v, p. 167) we read that on a certain occasion he wore a *birrus* like a cap, the two suspended ends of which the children reverently approached to kiss.² This suggests the "cowl," which combines both cape and hood.

¹ Birettum a *birrus* deducenda vox videtur ; nam ut *birrus* vestem qua corpus tegitur, ita Birettum eam vestis partem quae caput tegit significat ; est enim diminutivum a *birrus*. (Glossar. du Cange vox *Birettum*.)

² "Et *birrum quo tegebatur more cappae*, per extremitatem apprehendentes osculabantur." Du Cange Glossar. *Birrus*.

Baronius in his Annals describes, as part of the ancient dress distinguishing a Bishop, the *birrus*, which covered the shoulders, and of which the cape, in the shape of a cowl at the back, worn at present by prelates, is probably a remnant.

From what has been said we can readily trace the use of the Birettum as an outcome of the *birrus*. The cap was always regarded as a mark of honor. Among the ancients a freed-man received a cap as a token of his liberty, and there is no reason to suppose that the early Catechumens looked upon their elevation to the rank of Christians in any other light than that of acquired liberty from the bonds of paganism and sin.

In its original form as a separate garment it appears to have been a close-fitting cap made of linen, or any other soft material, which could be worn under the helmet or ornamental cap.¹

As a distinctly ecclesiastical head-dress, no mention is made of the Birettum earlier than the tenth century. In the records of the degradation of the episcopal incumbent of Cahors, in the year 956, it is stated that he was deprived, among other insignia, of the Birettum.

But in the following centuries we find it constantly used as a mark of religious, civil, and military distinction. For a time, during the eleventh and early part of the twelfth centuries, the Birettum seems to have been the distinctive feature of the dress of the Supreme Pontiffs. The bronze gate of the Lateran Baptistery shows Pope Celestin III with the Birettum. Afterward it became a mark of ecclesiastical investiture. Boniface VIII bestows an ecclesiastical benefice, and transmits as its warrant the Birettum.²

After this time we constantly meet with the use of Birettum as a token of pontifical munificence toward ecclesiastics

1 *Capitis tegmen, lineum, tenue, strictum, forma ipsius capitis. Erat vero Birretum interius capitis tegmen, ita subter capitium cappae dispositum ut non nihil super humeros deflueret. Statut. Eccles. Aquens. Mss. ann., 1260.*

2 *Bulla Bonifacii VIII P. P. "Illudque (Beneficium ecclesiast.) eidem Thomae contulimus nec non de ipso per nostrum Birretum praesentialiter investimus," eadem verba habentur in Diplomate Roberti Cantuariens. archiepiscop. apud Will. Thorn. (du Cange l. c.)*

and as a mark of dignity. Doctors of the University, Canons of Cathedral churches, chaplains of the royal household, are entitled to wear the Birettum, and even obliged to do so.¹ Before it became the general custom in Italy to wear the Birettum, it had also been part of the insignia of the ducal title, and the Roman Pontiff was in the habit of investing the Prefect of the city of Rome with the same mark of distinction, as the ancient Ceremonial still witnesses :

“Imponit Pontifex ei (praefecto) genuflexo infulam sive Birretum Praefecturae dicens: Accipe insigne praefecturae praeeminentiae, quod per nos capiti tuo imponimus.”

Later on the *Camelaucium* took the place of the Birettum for the Popes, although they continued to send the latter as a mark of distinction to those whom they wished to honor. Hence, no doubt, originates the phrase “to receive the beretta,” when a prince of the Church, a Cardinal is created. Henry VIII, “received the beretta” from Julius II in token of appreciation for what was presumed to be the King’s defence of the Catholic faith against the doctrinal changes advocated by Luther, at a time when it could still be said of the monarch that

Old England’s sign, St. George’s cross
His *Barret*-cap did grace.

The flocca or tassel was an outgrowth of the desire for suitable ornament in place of the feathers and circlets which lay dignitaries began to wear. We find mention of the *Birretum Floccatum* in the Statuta Universitatis Aquens. of the year 1489. There it is considered the peculiar privilege of Doctors. Next we find it obligatory to be worn during the canonical offices.²

The necessity of repeatedly taking the birettum off at the divine offices naturally suggested its present shape with corners, and to make it of stiffer material than formerly, when

1 “Birretum fuit etiam Doctorum. Nicolaus de Clemengis, lib. de studio Theologico: *Non cappa quippe doctorum facit, non Biretti magistralis impositio, non cathedra sublimior, aut locus superior,*” du Cange, Gloss. 1 c.

2 “Ordinavit . . . quod Canonici cum biretis in capitibus vadant ad divina.” Michas Madius ap. Du-Cange l. c.

it was worn continually like a large skull-cap. Marci says :¹ "Ex figuris sepulchralibus colligitur etiam birettum clericale illius Camelaucii formam antiquitus habuisse ; sed processu temporis, solida tela subsuta, illi quatuor anguli in modum crucis aliquantulum sublevati sunt."

The four corners are not only the natural development of the ancient birettum but carry a varied symbolism with them. Thus in its form are presented the cross and also the universality or Catholicity of the Church which the dignity of the cleric, whose mission is to the four corners of the earth, represents.

The custom of having but three corners to the birettum is said to have originated in Italy, through a desire to express thus in an especial manner devotion to the mystery of the Holy Trinity, while the figure of the cross at the same time preserved in the form of the birettum indicates the faith in Christ crucified. Where, as in Italy, the four-cornered birettum has become a distinctive mark of the magisterial office, it cannot be worn in the ecclesiastical functions, as is evident from a decree of the S. R. C., Dec. 7, 1844, which states that this kind of birettum "non est chorale indumentum." This rule cannot be said strictly to apply in the United States, although the common use of the three-cornered birettum in all ecclesiastical functions would allow of an argument of analogy against the use of the older form of birettum with four corners.²

The color of the birettum worn by the ordinary clergy and bishops was formerly, as a rule, black. The privilege of the purple birettum has been recently granted to patriarchs, archbishops and bishops. Prelates who are not bishops are forbidden to wear the purple birettum.³

In Spain the bishops wear the black birettum with a green

1 Hierolexicon verb, *Camelaucium*,

2 Soli Itali, uno angulo submisso, tres ad honorem SSae Trinitatis elevant et nihilominus figura crucis retinetur. *Macri l. c. Ephem. Liturg. i*, 581.

3 This is evident from the Brief of Leo XIII who, speaking of the privilege of the purple birettum, says : "Volumus ut alius, qui episcopali dignitate non sit insignitus ejusmodi ornamento nullatenus potiri queat." (Litt. Apost. 3 Feb. 1888.)

tuft or tassel. Cardinals wear a red birettum. The color of the lining is not prescribed. The usual material is silk.

The rubrics ordain the use of the birettum in ecclesiastical functions except when the Most Bl. Sacrament is exposed for public adoration. Thus the *Ritus servandus in celebratione Missae* states: "Cum pervenerit ad altare, stans ante infimum gradum caput detegit, birettum ministro porrigit etc. (Tit. ii, 2.) It is used in all public offices of the Church as part of the ecclesiastical dress.

P. ARMINIO.

RAMBLES IN PASTORAL FIELDS.

I.—LANDMARKS.

FOREIGN local seminaries for philosophy and theology, of national reputation and on the continent, teach the science and art of the ministry from technical books. The North American Colleges in Rome, Louvain and Münster, for the training of priests destined for the United States, follow mostly oral instruction, as probably do the majority of American theological seminaries, in the inculcation of pastoral theology.

Those among our missionary clergy who seek works on the subject must, as a rule, content themselves with the volumes of our Plenary and Provincial Councils on the one side, and on the other, with the pamphlets of approved and not obsolete Diocesan Synods promulgated *ad hoc*.

At the suggestion of the editor of the AMERICAN ECCLESIASTICAL REVIEW to furnish for its pages some notes of a practical nature on pastoral theology, the writer proposes to offer some literary recollections of the American College and the University of Louvain, the theological Alma Mater of above four hundred priests of the past forty-five years, quite three hundred of whom still survive on the missions of the States. Under the regime of Mgr. John De Neve, to whom practically must be ascribed the establishment on a firm foot-

ing of the College of the Immaculate Conception, Louvain, an elementary course of Introduction to Sacred Scripture and applied Moral Theology was given by Ordinary and Extraordinary Professors of the University proper. This alliance continued until a misfortunate change of program was set up by the old Rector's temporary and ill-advised successors, Rev. Fr. Pulsers and Mgr. Dumont, quondam Bishop of Tournay.

The writer feels confident he is not betraying state secrets by relating a *bon mot* of a Mgr. O'Connell regarding the exact purpose of the Roman North American College. Conversing familiarly, the Monseigneur gave it as his conviction, that the main object of the Collegio Americano was "to polish up officials for the Bishops of the United States." "In that case," I answered, "our respective colleges are not likely to clash, as Mgr. De Neve never concealed the fact that the purpose of the Louvain institution had always been to train up recruits from all parts of Europe, and students sent over by the American Ordinaries, to become *missionaries*, in the strict sense of the word."

To return—the professors selected from the University corps to aid not only the American, but also the Dominican and Foreign Mission Colleges, as well as the affiliated Collège du Saint Esprit, were evidently the more eminently *practici* of the world-famous ecclesiastical staff.

The academic body of seventy professors, in 1867 and thereabouts, comprised probably a score of Rev. Doctors of philosophy, theology, hermeneutics, Biblical languages and "profound course" teachers. But not all these latter had the leisure or inclination to attach themselves to the large parishes of the University town, in the capacity of regular confessors and occasional preachers. Those who conducted so learnedly and so practically the full Moral Course of three or four years' theology, up to the Baccalaureate Degree, did have the custom of occupying confessionals regularly in their respective resident quarters; and not infrequently we were electrified by hearing that Professor so and so had delivered himself of a famous oration, at St. Peter's, St.

Michael's, or at our own quaint parish church of St. Quentin's.

At the successive and imposing Corpus Christi public processions, carried out in imitation of mediæval magnificence, each of these dear and edifying authors and doctors failed not to take his place humbly in the line of the homage-bringers to the august sacramental Lord, deigning to appear among His faithful. This conduct of the Doctors Rensens, Lamy, Haine, Moulart, and a Professor Vandenstein, lecturer on Gury's four first *Tractati*, is signalized to show that the applied science of moral teachings, observance of other than sacrificial rubrics, the art of instruction, of direction in the spiritual life *in foro interno*, and principally, indeed, the experienced tact in dealing with superiors and subjects, which is, perhaps, the marrow of pastoral theology, received their full share of attention. Such were the familiar and almost weekly exercises of these parochially-attached assistants, exalted in mind and large in heart.

In lecturing to the sixty or seventy-five alumni of the Mission Colleges, theology was taken out of the book form, though tied to a certain author as a guide, and presented in popular Latin and home-spun guise, something to fare into the wide world withal, to guide in the government of souls, in the relations with Bishops, fellow-priests, and for every Sunday and week-day wear. And not for countries governed under all the stately and orderly machinery of Canon Law was it the lecturer's endeavor to drive his subject home; but distinctly were his interpretations moulded to fit the gigantic and more democratic, if cumbersome, proportions of missions, beyond seas, under arbitrary powers, among clergy and sparse or populous congregations often widely sundered and not *labii unius*.

Prof. Moulart, perhaps the most brilliant genius and accomplished Latin and French linguist, among the middle-aged professors, astonished and partially paralyzed a number of first-year recruits in 1868, by introducing his course *De Decalogo* and *De Præceptis Ecclesiae*, in a fervid and intensely rapid burst of Ciceronian eloquence, pronounced

with distinctly French accent (always pounding the last syllables) upon the subject of the co-relation of philosophic and theological studies! He shot into the rostrum, spoke his piece and shot out again before the togaed listeners could collect their wits sufficiently to measure the man, or recover from the flash of his classic pyrotechnics. But *then* the lecturer was nervous as well as the lectured; and in a lesson or two, he became more intelligible, slowed down to the plane of the other professors, and, in the end, gave his delighted class the most satisfying elucidation of his section of *Gury cum Ballerini*. Seemingly the most exacting of intellectual efforts on the learner's part, because he flattered them with the supposition that they were "smart" like himself, or could by sharp training be made so, Prof. Moulart was the least dreadful of examiners in the little cuddy holes of rooms, through which matriculates had to pass in rotation for their semi-yearly "running of the gauntlet" at the brown old University. To have him vis-a-vis with one across a table and be quizzed by him in his manly, melodious voice, while his calm, luminous eyes rested not unkindly on yours, was an intellectual treat rather than a painful ordeal—always supposing that one was "well up" in his Tract and kept his nerves strung.

He paired with Reusens, the famous archæologist and pangenostic in the *Treatises de Statibus Particularibus* and *de Censuris*. Here was matter for special treatment in favor of students for America. The pastoral features were made prominent, and our "best theologian," as Francis Patrick Kenrick has been designated, was quoted here as elsewhere, frequently and with applause. American scholars in Europe may thank our Bardstown, Philadelphia and Baltimore doctor and author of *Theologies, Polemics and Sacred Writ*, for much of the attention they receive and the high esteem in which our country is held. It was, indeed, Card. Sterckx, who died but the very year of 1867, that, having assisted the elder Bishop Spalding and Bishop Lefevre in the establishment of the American College, introduced Kenrick to European fame. Prof. Reusens, however, was too much of a

polyglot and too hesitating and uneasy a speaker and posturer to compare even tolerably with his mate. It was painful to see the evidently full mind labor like a contortionist in its utterance, and sputter about whilst he writhed and seemingly forced the awkward sentences out of his whole diaphragm. If you could put the spectacle out of your mind and concentrate the intellect coldly on the mental product of the physical effort, it was well worth the trouble; for zealous was he and earnest as Lord Bacon, nearly as much of a *practicus* as Prof. Haime and a rather ugly, yet thoroughly amiable man.

The last mentioned was familiarly and lovingly nicknamed "Mother" Haime, because of his fulfilling in regard to his class the touching similitude of Scripture... "*How often would I have gathered together my children as the hen doth gather her chickens under her wing.*"... (Math. xxiii, 37.) He dwelt in a mansion, side by side with the Collegiate residence of the home professors, on the crooked, cobblepaved Rue de Namur, and was a more particular friend of the College, its president, teachers and students, than any other dignitary of the University. He was a frequent visitor, and sometimes dined at the parlors. Making himself interestedly intimate with their object and purposes, the genial doctor—and former pastor, if we mistake not—was a distinctly avowed patron of American students. He follows to this day their successes and struggles with a brother's and a father's heart, inquiring after them individually, and he delights to hear from his *anciens élèves* on the missions. Mons. le Professeur received testimonials of their high regard, on occasions like that of the consecration of one of Louvain's sons as an American Bishop, when the young prelate and the gathered confrères sent him a combined letter of thanks and congratulations on the recent publication of his sterling and bravely popular *Theologiae moralis Elementa*. Author of half-a-dozen or more volumes in French and Latin, he put his whole learning and all his heart into his *Principia Theologiae Sacramentalis*. His unvarying section of the Elementary Course, with the single exception of *De Matrimonio* was *De Sacramentis*.

And what priest ever taught, who was more fatherly, more limpidly clear, and unbosomed his treasures of wit, commonplace latinity, and comprehensive grasp of the missionary needs with less reserve than this eminently pastoral theologian? Perhaps he knew little—what pastor under the Governments of France, Italy, Belgium, which pay for churches and ministers from the interest of spoliated funds, knows more?—of the special adjustments of the Canon Law (covering the relations of one legally recognized Pastor, the Bishop of an American diocese then, and his only assistant priests) on the matter of handling church fabric and salary accounts. But outside this, it is difficult to find an exception to the universality of the application of the *Elementa* to pastoral functions, duties, powers and proprieties, *proprio nomine*. If he used Gury and his *Casus Conscientiae*, Ballerini, Kenrick, rigorist Dens, lax Diana, or “noster Vers-traeten,” it was determinedly to draw illustrations for use of countries directly under the Propaganda.

But not to let these scattered leaves lure us too far afield in tempting paths of reminiscence, the knowing reader will bear with a paragraphic reference to sources of pastoral theology within the College doors. A full Dogmatic course, minus a Tract or two, like *De Gratia*, was earnestly and thoroughly given by Father, afterwards Bishop Dumont. Neither must strangers to other than his episcopal episode which ended with the only deposition of a Bishop since the French Revolution, imagine that as a professor he was more aberratic than was consistent with a fighter against Professor Ubaghs, and an opponent of Mgr. Laforêt's *Les Dogmes Catholiques*.¹ For an untitled doctor of theology, he was the hardest of students, the most careful of exposers, and the most papal of ultramontanes. He boldly taught papal infallibility *sine ambagibus*, while the Council of the Vatican was sitting in '69-'70. Himself had been an active missionary for a number of years in the diocese of Detroit, and appreciated the dogmatico-pastoral needs of our clergy. He spoke English

1 A late Louvain letter gives the happy news that “Bishop Dumont departed this life in excellent dispositions.”

correctly, with but slight accent, and had long served among his native Flemish, the French and English-speaking congregations of southern Michigan. A story is told of his grim determination, when he set his head to do a thing. It seems that through some unexplained altercation with certain parishioners, these had become so outrageous in their resentment that they actually burned down a church built by him. Mgr. Dumont, at his own expense, immediately replaced it with an *iron* building throughout; and pointing to it he told them: "Now burn that down, if you can!"

Father Pulsers gave *De Matrimonio*, specially written out in files, for our United States; *De Contractibus, Jure et Justitia*, and an adapted course of Canon Law from Soglia and Vecchiotti. He, too, had served as a priest with Mgr. De Neve in Michigan, and understood English about as well as he did any tongue, except his native Dutch. Of Mgr. de Neve his students and twenty scores of priests, three Archbishops and seven or eight Bishops, are accustomed now to speak with bated breath and moistened eyes. He had served his hard and long apprenticeship for nine years at and about the missions of Niles, Michigan, adjacent to the old mission of Father Stephen Badden and a short distance from Notre Dame, Indiana.

Twice, in thirty years of manhood and hale age, he had taken up his position as rector; twice he was obliged by an unaccountable malady to lay down the office, as he has now laid it down definitely, and has been succeeded since 1891 by Very Rev. J. Willemsen, S. T. L. professor for the last twenty-two years. Thoroughly alive to, and scrupulous of his full duty alone, he presided over the American College, seeing to every department in person. The only class he taught was the "last year's" course in pastoral theology.

The succeeding articles may be referred to as a slender proof of his insight and skill, because his hand, more than that of any other man or authority, will be visible in whatever may be permitted to follow this biographical sketch of sources in form of a dialogue. Lest, however, we may be

allured into disorder, the syllabus of the papers in contemplation is here appended :

I.—Church Fabric and External Administration.

II.—Internal Administration—Walk and Talk of the Pastor.

III.—Pointers in the Ministry of the Channels of Grace.

IV.—The Priest's Relations with the Church and Society.

THOS. JEFFERSON JENKINS.

CONFERENCES.

THE BANNS OF MIXED MARRIAGES AND THE CELEBRATION OF THE RITE IN CHURCH.

We publish in this number a paper by a member of our hierarchy (whose name is withheld in order to allow greater freedom of discussion on a subject regarding which there exist, no doubt, decided opinions) in which the writer advocates the proclamation of Banns in the case of Mixed Marriages and their celebration in the church.

As regards the Banns we have the letter of Cardinal Frasoni addressed to the Archbishop of Baltimore (July 3, 1847) in which the S. Congregation advises the proclamation of the Banns in the case of Mixed Marriages (Cf. Collect. Lacens. Vol. iii, p. 106).

The same letter adds, however, the clause "quae tamen matrimonia nullo adhibito religioso ritu celebrari oportet." These words, it is true, do not necessarily mean that the contract of a Mixed Marriage to which a priest may lend his *assistentia passiva* must not be celebrated within a church, but they offer a strong presumption against the supposition that such a practice ever obtained under the sanction of the Holy See in this country.

Does the S. Congregation actually permit the practice of a priest not only assisting at a Mixed Marriage performed in the church, but even pronouncing the blessing when the non-Catholic has pledged him or herself to permit the free exercise of the religious duties to the Catholic and to have the children educated in the Catholic faith?

Yes; for example Breslau, a diocese which includes a large mixed population, the rite in the case of marriages between Catholics and baptized non-Catholics is regularly performed in the church, with the blessing of the Ritual—never, however, with the nuptial Mass. The origin of this concession must be traced to the position of Catholics in Germany at

the time when Pope Pius VIII ascended the pontifical chair. It was evidently granted to avoid greater evils which threatened Catholics under an adverse civil ministry enjoying absolute power. Being a matter of pure ecclesiastical discipline the Holy See permitted that the clergy might pronounce a blessing upon a marriage which, *after due dispensation had been obtained at her tribunal, became valid and so far had her sanction.* That she gave this sanction with reluctance was plain from her general legislation, which has its motive in the danger to which the faith of the Catholic party and that of the offspring is exposed, as well as in the loss of domestic peace and happiness of the persons married which commonly follows these unions.

The above-mentioned Brief of Pius VIII to the Prussian Episcopate (March 25, 1830) does not, to our mind, contain any *explicit* sanction of the practice which obtained upon it as a pretence and under the interpretation of the then Minister of State in Prussia, Chev. Bunsen. But the Bishops acted upon it with the full knowledge of the Holy See. The government insisted on the same privileges being allowed to parties who did not fulfill the usual conditions required by the Church for the licit contracting of a Mixed Marriage, in consequence of which the Archbishop of Cologne was imprisoned for instructing the clergy not to participate, under any consideration, in such marriages unless the Canons of the Church were duly recognized in regard to the free exercise of religious worship and the education of the children in the Catholic faith.

Gregory XVI in a letter addressed to the Archbishop of Freising (May 23, 1846) tolerates the "*Mos benedicendi matrimonii mixtis initis cum Ecclesiae venia*" (exclusa tamen semper Missae celebratione. Cf. Laemmer, Kirchenrecht. 2 edit. II, c. 136).

How far similar reasons "ad praecavenda mala majora et detrimentum ecclesiae" obtain in this country, is made clear by the article in the present number. We believe, however, that some positive approval will be required on the part of the Holy See in order to permit a practice which is not without

its dangers as liable to misuse, even though it may conciliate and serve to edification in other respects.

Whilst we invite an expression of opinion by competent ecclesiastical judges on this topic we deprecate in advance any insistence upon narrow lines of individual views. It is simply a question of principle and its application to actual circumstances. The principle does not merely consist in maintaining our ordinary statutes, but in *so maintaining them that they may serve their original purpose of facilitating the salvation of men by leading them into the Catholic Church.* How this may be done depends largely on the character of the places and persons for whose benefit the statutes, as well as the limitations of their observance, have been made by the divinely inspired wisdom of the Church herself.

THE EDITOR.

THE NEW OFFICES.

We call attention to the fact that the new Offices of St. John Damascene (27 Mart.), and St. John Capistran (28 Mart.) have become obligatory for the universal Church. The former is transferred this year to April 10th; the latter, occurring in Holy Week, receives only a commemoration in the Office and Mass.

HISTORY AND CATHOLICITY.

Qu. Several Catholic youths of my congregation who are attending State schools, with a view of preparing for positions, complained to me that the teacher of History—in dwelling upon the fact that English Protestants persecuted each other because of their religious differences, remarked that such had been the case with all religious denominations. This statement was made apparently with a view of intimating that Catholics were no exception to this rule. The pupils, knowing that the implied accusation had no foundation in regard to the Catholic Church, were nevertheless unable to refute it. Would you kindly give a brief refutation of the above accusation?

Resp. In order to do justice to the cause of Catholic truth which our Reverend Correspondent and the young people in

question have at heart, we discriminate between historical facts, Catholic truth and the discreet teaching of either or both.

1. It is true that Catholics as well as Protestants have at times persecuted one another because of their religious differences. History and daily experience, on a small scale, bears out this assertion, although it has in many instances been exaggerated by writers who were biased against the Church.

2. But such persecutions are *contrary to the spirit and teaching of the Catholic Church and have invariably been discountenanced by her supreme authority*. Neither the Catholic Church nor even Almighty God can, under the law of free will, prevent individuals possessing power and influence and bearing the name of Catholics, from abusing their opportunities to satisfy personal ambition or animosity.

3. Hence it becomes plain that in our instructions of the young we must carefully distinguish between the high standard of moral conduct taught by the Church, and the weaknesses and faults of those who have at times represented or pretended to represent that standard. It may be said that the fruit indicates the quality of the tree ; this is true if the pretended fruit were actually the fruit of the tree under which it may be found. Catholics who strictly live according to the teaching of the Church are of the best moral fibre. But it occurs in every grade in life that men fail to keep the Catholic rule of conduct whilst they keep the Catholic name. The Jews who danced about the "golden calf" were the chosen people of God and the disciples of Moses. Did their idolatry prove the worthlessness or deficiency of the Mosaic guidance and moral which had the direct sanction of Jehovah ? No. Yet a stranger looking at the degraded multitude would naturally have said to himself : This cannot be the people of God, the seed of Abraham, bearing the promise of the Messiah.

This view of Catholic truth in relation to historical fact, whilst not to be emphasized in such a manner as to warp the young mind with false impressions of human depravity, should not be lost sight of in pedagogy.

As to the positive falsifications of history which proceed from mere hostility or ignorant bias against the Catholic Church, they are corrected by the reading of Histories written by conscientious and learned Catholics or in some cases even by candid Protestants. These works are numerous enough in English to find their way into the homes of Catholics. A useful little work dealing with such questions in particular is Dr. Parson's "Historical Lies" published not long ago from the *Ave Maria* office, Notre Dame, Ind.

Catholics have nothing whatever to fear for the integrity of their Church and the beneficial influence of its doctrines upon the intellect, the morals and manners of her children ; but it is dangerous in the extreme to allow the confusion of her peerless teaching and the practice of those who unworthily represent her, to take hold upon the mind. "The King can do no wrong" was a good maxim when it was used to defend simply the authority of the King, but it created revolution and anarchy when it was abused to cover the palpable crimes of the King.

As we intimated above, it would be folly to emphasize the wrongdoings of men in teaching the young, because they cannot discriminate in the impression made on them between doctrine and example in the same category, but it is equally unwise to insist that because God is impeccable, His instruments are equally so.

A DOUBTFUL MARRIAGE.

Qu. Requested to marry John (a Catholic) to Bertha (a non-Catholic) I obtained a dispensation *ab impedimento mixtæ religionis*. On the day of the marriage just before the ceremony I asked Bertha whether she had ever been baptized. She replied : No. This I had not foreseen ; and so told the young man that before they could be married I should have to obtain a new dispensation (meaning that *ab impedimento disparitatis cultus*). He looked at her and said : Weren't you baptized ? and from his manner clearly expected her to answer in the affirmative. She then said she was baptized but not in the Catholic Church.

From the circumstances, however, I was strongly of the opinion that she had never been baptized ; and that she answered thus in order to have no further delay in the marriage ceremony. She told me that she belonged to no church, but on her word that she was baptized, and as I was just about to leave that parish, I married them.

Did I act properly ? If not, what should I do in the case ?

Resp. As long as Bertha insisted that she was baptized, and in view of the serious inconvenience (possibly scandal) which ordinarily arises out of an unexpected delay on occasion of a marriage-celebration, the only thing to do was to let the ceremony of mutual consent, before the priest as witness, go on. But as there was a reasonable fear that the marriage was actually invalid, it would have been prudent and proper to call the groom, as soon as convenient after the ceremony, and express to him the possibility of an invalid marriage *in case his betrothed had told an untruth*, assuring him that it was not necessary to tell her of this fact, and letting him know that the matter could be righted by the renewal of mutual consent without any publicity as soon as a dispensation had been obtained. In the meantime the priest, if he found that Bertha had actually told an untruth, should have applied for a *sanatio in radice* since it is not likely that both parties had been conscious of the absolute invalidity of their contract at the time of its performance.

Possibly this can be done still, although it will require great prudence so as not to shock the sensibilities of two persons, who, hardly through their own fault, were kept in ignorance of requirements, non-compliance with which has rendered their marriage invalid, etc.

It may be that the dispensation in the meantime has been obtained by a priest who acted as confessor of John to whom he would be likely to tell of the fact that he influenced his wife to an untruth in order to avoid putting off the marriage and the incident gossip, etc., arising from such delay. Or, Bertha may subsequently have become a Catholic and confessed, thus inducing the removal of the difficulty. These facts would have to be carefully ascertained before taking

direct steps in a matter which is apt to arouse the anxiety or indignation of the parties concerned.

If there is reason to think that John has neglected to confess since the time of his marriage, it would be advisable to consult with the local pastor so that he may watch his opportunity to mend the matter, which is certainly important.

But perhaps Bertha spoke the truth, and this possibility must be kept in mind in practically approaching the parties concerned, for any suspicion in a case like this, especially when it comes from a priest and without apparently sufficient reason, might easily put the matter permanently beyond the reach of a cure.

THE RIGHT OF EXPOSING THE BLESSED SACRAMENT "PRO RE GRAVI."

Qu. Will you kindly inform me and some brother priests through the REVIEW whether it is necessary to have the Ordinary's permission for the XIII or XL Hours' Exposition of the Blessed Sacrament?

If the Ordinary appoints no fixed time for the different congregations in the diocese, is a parish priest at liberty to have the Exposition once or several times a year, as he may think proper?

Resp. The sanction of the Ordinary is required for the above-mentioned devotion or any other of which public exposition is a part. The reason is because these devotions are not accounted among the *Jura mere parochialia* and cannot therefore be presumed, even where there exist canonically erected parishes with their proper rights. (Ex. S. Congr. Episc. et Regal. Decr. 10 Dec. 1703.) To the question: *an sufficiat semel dictam licentiam petere tam pro expositione infra annum quam XL horarum aliisque functionibus, juxta d. ass. institutum, seu potius illa requiratur toties quoties?* the S. Congr. Conc. answered: *Negative quoad primam partem et quoad secundam explicentur functiones.* (S. C. C. die 13 Apr. 1726). The words "toties quoties," show the character of the restriction which is, obviously, to guard the reverence due to the Most Blessed Sacrament, likely to be lessened by too frequent exposition which detracts from the solemnity required by the act.

CAN ABSOLUTION BE REFUSED?

Qu. Can I absolve a parent who persists in sending her child to a school which is practically anti-Catholic, such as the Girard College, in Philadelphia, or to a Quaker-school? I am obliged to act in both the cases mentioned, and would be glad to have your view in the matter.

Resp. A person who persists in sending her child to an *anti-Catholic* school is guilty of grievous sin, and continuing in the same is not thus far properly disposed to receive absolution. This, of course, means that the child is actually educated in such a school, and must needs, under the ordinary laws of nature, imbibe the spirit hostile to the faith which its parent, for one reason or other, professes to hold.

As to the particular school mentioned we would not venture to say that it is anti-Catholic even in spirit. The authorities admit, we believe, no religious profession of any kind within the walls, and the teaching is wholly confined to the secular branches and so-called moral instruction. The children, moreover, may, we understand, receive religious instruction of any kind outside, and are allowed to visit their friends for that or any other proper purpose. This, together with the fact that the children are orphans, and that a parent who is poor has some plea for seeking a comfortable shelter for his or her child, especially with the guarantee that there will be no attempt to proselytize, should exempt such parent from severity in the confessional, even though there is no positive provision made for the child's daily exercise in Catholic piety and faith.

As for the Quaker-schools we should be equally slow to advise harsh measures against a parent who sends his or her child there. The Quakers have as a rule good schools, that is schools which in point of moral discipline and in the inculcation of the gentler qualities excel our common schools. They rarely exercise any sectarian influence upon the child, and simply teach the natural virtues which the parent can most likely direct into positive channels so that the faith of the child need not suffer.

We do not wish to be understood as if intimating that the

moral doctrine of the Quakers could offer a substitute for the Catholic religion. We are speaking of a case where there is question of absolving a parent who believes that the gentle breeding and conservative habits which are characteristic of the "Friends" training, will benefit his or her child, individually, and we find some apology for such parent, provided she does not at the same time neglect to instruct the child in all that will make it a good Catholic in heart, though perchance something of a "Friend" in manner and method. Where the child is obliged to adopt *sectarian practices* the case is different, for this would be a practical denial of the Catholic faith on the part of the parent which would at the same time prove fatal to the young heart and mind.

There will be no need for parents to seek the accomplishments of manners and superior intellectual culture elsewhere when we shall have used our best efforts to incorporate in our own Catholic schools all that is best both without and within. This is done in many parochial schools, but not in all.

Hence let us strive for the efficient building up of the parochial schools; as to the rest, "let us have peace, as far as lies in us, with all men."

FACULTAS BENEDICENDI CORONAS, CRUCES, ETC.

Qu. You would greatly oblige me by answering in the next issue of your REVIEW the following questions, relating to the faculty American priests have: "benedicendi cruces, sacra numismata, et coronas precatorias, eis que applicandi indulgentias iuxta folium typis impressum."

1. Which are these indulgences? Please enumerate them or else give correct and complete title of a work, where I can find authoritative statement of them.

2. What formula is to be employed in blessing them?

3. What exactly is to be understood by "coronas precatorias?"

I have up to this day not been able to ascertain a correct answer to these questions; and you would indeed do a great favor not

to me only, but to many a priest who has his doubts about this important Faculty, by giving a clear and correct answer to the above questions.

Resp. The indulgences attached to the blessings of pious objects, as mentioned the *Facultates Extraordinariæ C. 9*, granted to our missionaries, are enumerated in the Appendix of the Second Plenary Council of Baltimore (Append. Tit. xvi,) also in Sabetti's *Theologia Moralis* (Append. Cap. ii De Indulgentiis Apostolicis) and in most approved works on Indulgences, such as Maurel, Melata, Prinziavalli, Beringer, etc.

2. The *formula* to be employed is, as a rule the one indicated in the Roman Ritual, as corresponding to the particular objects to be blessed. Where there is no special form the *Benedictio ad omnia* is usually taken.

3. *Coronæ precatóriæ* are the ordinary Rosary beads of five decades for which no indulgence restricted to a particular religious order (but only the *Apostolic* indulgence) is asked. They may be blessed by the simple sign of the cross without any special formula. Such beads can receive additional indulgences through the blessing with the Dominican, Bridgetine, Crozier or other formulas.

According to an answer of the S. Congregation, the above-mentioned Faculty granted to missionary priests confers the right to bless also the Bridgetine Beads, and includes all blessings to which the Holy See directly has attached those general Indulgences, mentioned under the name of "Apostolic."

STIPENDS AND PAROCHIAL EXPENSES.

Qu. Please answer the following query in the REVIEW: Is it lawful for a pastor to establish a rule in his parish according to which the curate shall receive only the regular Low Mass Stipend for any and all Requiem High Masses celebrated by him; whilst the pastor retains the difference under the plea that it is required for the maintenance of the parochial household?

Resp. The above-mentioned practice cannot be impugned, we believe, on grounds of Canon Law nor is it contrary to

custom. It is true that various decrees of the S. Congregations prohibit under censure the retention by the pastor of Mass stipends when he commits the celebration of them to a curate or other priest. But these decrees have reference only to the *stipendium manuale*, that is the ordinary "intention" for a private Mass. This *stipendium manuale* which goes with the "intention" for which the Mass is offered is distinct from the perquisite which is allowed, according to diocesan or parochial statute, for the solemn functions and which is part of the *jura parochialia*. The celebrations of funeral Masses, of marriages, baptisms and the like are all of this nature and are included in the regular duties of the parish clergy in the same sense as sick-calls, etc., so that independent of the "intention" (fixed by the diocesan law or by usage) for the Mass, the compensation for the additional labor implied in the chanting and carrying out of the ceremonial is supposed to be included in the regular salary, or to be supplied by a certain division of what is called "perquisites," which division depends on the rules approved by the Ordinary for meeting the required expenses of the parish. In this country the Bishops determine, we believe, the division of the perquisites between pastor and assistants according to the circumstances of the place and not according to uniform rule.

This view will appear quite equitable if we remember that the parochial functions claim the attention of the parochial clergy independent of personal considerations, and the income from them, no matter who performs the functions, belongs to the administrator who is supposed to make just compensation out of the income for the work distributed between the attending clergy.

FACULTY OF BLESSING THE SEVEN-DOLOR BEADS.

Qu. A discussion having arisen here as to whether the privilege of blessing the Seven-Dolor Beads is included in our Faculties "Benedicendi coronas," etc., I would ask you to solve the doubt through the REVIEW.

Resp. It does not appear from the text of the Apostolic Faculties granted to the missionary clergy in general that they include the above-mentioned privilege. The Holy See sometimes grants the Faculty directly and a few years ago (Resc. 19 Jan., 1889) Leo XIII declared a *sanatio* with regard to previous doubtful cases, at the same time stating that the faculty was to be granted to seculars as well as religious *through the Superior General of the Servites* (Cf. Rescript. authent. 80. ad x, pag. 652). The Holy See has, however, dispensed of its own accord from the condition of meditating the seven mysteries as essential to the gaining of the Indulgences. The same dispensation applies to the Brigetine Rosary, the privilege of blessing which is included in the Apostolic Faculties.

ANALECTA.

PEREGRINI ADMISSIO AD MISSAE CELEBRATIONEM.

DECRETA.

Quoad admissionem Sacerdotum, praesertim Regularium, peregrinorum ad Missae celebrationem.

“Singuli Episcopi in suis diœcesibus interdican, ne cui vago et ignoto Sacerdoti Missam celebrare liceat.” (Trid. xxii, Decr. de observ. in Missae celebr.,

I.—S. C. U. Inquis. 17 Nov., 1594, declaravit, Regularibus privilegium nullum suffragari, quin prohiberi possint ab Episcopo, ne sacerdotes *saeculares* exteros ad sacrum peragendum in suis Ecclesiis admittant, nisi prius horum literae commendatitiae recognitae et approbatae fuerint per Ordinarium.—Ita ap. Giraldi : de Off. et pot. Parochi. Pars i. cap. 11, n. 53. et Bened. xiv. Inst. 34 § 1.

II.—S. Cong. Conc. ad dub. xiii. “An Religiosi possint admittere ad celebrandum in suis Ecclesiis presbyteros extraneos non habentes licentiam a sua illustrissima Dominatione (*i. e.* ab Archiepiscopo qua Episcopo loci) vel ejus Vicario, si hoc sit prohibitum ab eodem Illustrissimo? Resp. 2 Julii, 1620 : Non licere Regularibus in suis ecclesiis ad celebrandum admittere presbyteros *saeculares* contra prohibitionem Illustrissimi Archiepiscopi.”—Ita ap. Nouv. Rev. Théol. tom. xi. p. 370.

III.—Episcopus insulae Zacynthi apud S. Congr. de Prop. Fide querelas exposuit de Religiosis presbyteros peregrinos ad celebrationem Missae admittentibus. S. Cong. de Prop. Fide censuit instantiam Episcopi Zacynthi remittendam esse Illmis Patribus Sac. Conc. Trid. Interpretibus, ut ab eis infrascriptum dubium discutiat et definiatur, videlicet : “*An Ordinarii locorum vigore Concilii Trid. de observandis et vitandis in celebratione Missae, possint, tanquam Sedis Apostolicae delegati, sub pœnis et censuris prohibere ne regulares peregrini in ecclesiis suorum Ordinum in ipsorum Ordinariorum dioecesibus constitutis Missas celebrent sine eorum licentiâ?*”

Et si fortasse hujusmodi dubium negative definiatur, S.C. censebat ob rationes ab Episcopo praedicto allegatas posse eosdem Illmos Patres, cum SSmi beneplacito, eidem Episcopo facultatem faciendi praedictam prohibitionem concedere.

Ad dubia proposita ab Episcopo Zacynthi *S.C.C. respondit die 27 Julii 1626*: Ad 1. Ordinarios locorum ex dispositione S. Concil. Trid. prohibere non posse ne Regulares peregrini in ecclesiis *suorum* Ordinum Missas celebrent absque eorum licentia. Ad 2. Non esse concedendam Episcopo Zacynthi facultatem faciendi hujusmodi prohibitionem, nisi concurrat frequentia casuum cum negligentia non corrigibili Superiorum Regularium.

Declaratio haec S. Cong. Conc. relata fuit in Cong. Gen. S.C. de Prop. Fide die 28 Julii, 1626.

“Patres tamen, SSmo D.N. approbante, dixerunt, declarationem praedictam intelligendam esse quoad Regulares peregrinos, qui in ea insula ecclesias suorum Ordinum habent. Caeterum quoad Regulares non habentes ecclesias suarum Religionum *concedendam* (prout concessa fuit) Episcopo praedicto *facultatem* eos prohibendi ne sine sua licentia sacrum ibi celebrent.”

Ita *Acta S. Sedis*. Vol. xxiv, p. 705, ex Actis Cong. Generalis de Prop. Fide.

IV.—S. Cong. U. Inq. declaravit suis literis encyclicis sub 20 Febr. 1649 et 26 Ian. 1692, sacerdotes advenas tam regulares quam saeculares admittendos non esse ad celebrationem Missae, nisi literas Episcopi ac Praelati regularis prius ostendant, quibus sacerdotes ita probentur, ut nulla falsitas, umbra vel suspicio relinquatur.

Giraldi et Bened. xiv. ll. cc.

V.—Ad dubium III. “An Superiores regulares Conventuum admittere possint ad celebrationem sanctae Missae in propriis ecclesiis aliquem sacerdotem extraneum absque praevia licentia Superioris ecclesiastici localis? S. Cong. Ep. et Reg. sub die 14. Mart. 1879 censuit respondere: “Detur Decretum S. Inquisitionis.”

Decretum, ad quod refertur, hujus tenoris est:

Die 11 Aug 1649 in Congr. S. Off., Emi et Rdmi Cardinales Inquisitores mandarunt intimari Superioribus Religionum, quod mandent suis subditis monasteriorum et conventuum superioribus, ne admittant ad celebrandum in eorum ecclesiis, eorum vel alterius Religionis exteros vagos seu peregrinos, nisi examinatis diligenter literis obedientiae seu assignationis eorum Superiorum, et testimo-

nialibus promotionis ad sacerdotium; quo vero asacerdotes saeculares, nisi visis litteris testimonialibus subscriptis a Vicario generali seu foraneo Episcopi loci. (Ita ap. Nouv. Rev. Theol. tom. xi. p. 367, 368; et Act. S. Sed. Vol. xi, 602, 603 et Vol. xxiv, pag. 701.)

VI.—*Corollarium.* Ex decretis allegatis quoad Regulares recta cum Konings Comp. Theol. Mor n. 1199, ita summari potest: “Non obstante statuto Episcopi. ne cui vago et ignoto sacerdoti Missam sine ejus licentia celebrari liceat, id tamen Regulares, examinatis litteris eorum Superiorum et promotionis ad sacerdotium in suis ecclesiis concedere poterunt *religiosis*, etiam ignotis, sui vel alterius Instituti, nulla ab Ordinario petita licentia,” subintellige: nisi Episcopus vi facultatis Apostolicae prohibitionem fecerit.

CEREUS PASCHALIS.

Ex. Decretis S. R. C. 15 Sept., 1753, in Casalen., 23 Apr., 1875, in Venezuelen., 19 Junii, 1875, in Mexicana permittitur praxis adhibendi ad benedictionem aquae in Sabb. Sancto alium cereum majoris molis, dummodo fuerit alias (scil. in ceremonia ejus dei) benedictus. Eph. lit. ii. 676.

“*E Dioecesi Chicagiensi.*” *De novo cereo paschali in singulis annis.* Estne vere obligatio novi adhibendi cerei paschalis in unoquoque anno, uti aliqui auctores docent, ratione benedictionis?

Resp. Negative. Cl. Quarti docet (De Benediction. Tit. ii. Dub. ii). Cereum paschalem posse iterum atque iterum benedici, si pars praeterito anno absumpta major fuerit, quia tunc ea de causa benedictionem amisit: secus si minor tantum pars absumpta fuerit; quia tunc, ait auctor frustra adhiberetur secunda benedictio, perdurante prima. Eandem sententiam accepit a Quarti. Cl. De Herdt, et docuit Pars V. n. 53. Ratio, quam affert, est, quia benedictiones invocativae possunt quidem repeti, haud vero constitutivae, per quas res efficiuntur sacrae, et, ad has pertinet benedictio cerei paschalis. At cum bona utriusque pace, nos respondemus, nihil ob stare, quominus cereus paschalis jam benedictus, iterum et pluries benedicatur. *Primo*, quia benedictio cerei non potest dici simpliciter constitutiva, sed intermedia inter invocativam et constitutivam, ut optime docet *Sacra Liturgia ad usum alumnorum Seminarii Mechlinensis* (Pars altera de Sacramental. Tit. viii. n. 283). Quatenus autem constitutiva hac benedictione benedictus cereus, semper benedictus manet seu cultui divino consecratus. Quatenus vero invocative benedictus, aliquid boni pluries potest super illum a Deo implorari. *Secundo*, stricte loquendo, benedictio cerei paschalis non est vera benedictio, licet ita communiter appelletur (Cfr. Suffr. Gardellini in Ephem. lit. iv. pag. 473 seq.); hinc haud ita liturgice proprie dicitur, sed ea quo canit Diaconus, praeconium

paschale nuncupatur. *Tertio*, benedictio afficit peculiariter quinque granathuris, quae cereo infigi debent, per quae ipse Cereus merito dici potest benedictus, et quae in unoquoque anno renovantur. *Quarto*, denique, praxis omnium Ecclesiarum fert, ut cereus idem pluribus annis inserviat, nemine reclamante, et tamen semper benedicitur, si ita loqui fas sit. Ergo nihil vetat, quominus cereus paschalis pluries benedicatur, quin semper in annos renovetur. Ita. Eph. lit. v. pag. 453. vi. J. P.

DISPENSATIONES MATRIMONIALES.

Declarationes S. Officii quoad Decretum ejusdem S. Congreg. super dispensationibus matrimonialibus in articulo mortis 20 Febr. 1888 emanatum.¹

I. *Ad Archiepiscopum Compostellanum.*

Illme et Rme Domine.

Litteris datis non multis abhinc diebus quaerebat Amplitudo Tua, utrum vi decretorum diei 20 Februarii, 1888, et 1 Martii, 1889, valeant Ordinarii per se vel per parochos dispensare super impedimentis publicis juris ecclesiastici, exceptis presbyteratu et affinitate in linea recta, omnes in articulo mortis constitutos, licet matrimonium civile, quod vocant, non celebraverint nec vivant in concubinato.

Res delata est ad Emos DD. Cardinales una mecum Inquisitores Generales, qui in Congregatione habita feria iv. die 17 currentis mensis respondendum mandarunt: *Negative.*

Quod dum significo, fausto quaeque Ampt. Tuae precor a Domino.

Addictissimus in Domino

R. Card. MONACO.

Datum Romae die 22 Septembris 1890.

BOOK REVIEW.

HIERURGIA, OR THE HOLY SACRIFICE OF THE MASS. With notes and dissertations elucidating its doctrines and ceremonies, and numerous illustrations. By Daniel Rock, D.D. Third edition, revised by W. H. James Weale. Two Volumes.—John Hodges, Charing Cross, London. 1892. Benziger Bros.

Among the excellent works comprised in the Catholic Standard Library issued by Mr. John Hodges of London, a unique place is to be assigned to these two volumes, in fine typographical style and with their choice of engraved illustrations. Dr. Rock first published the work in 1833. His original purpose was to afford his Protestant fellow-countrymen a manual which not only contained the prayers, but explained the ceremonies and elucidated the doctrine of the Mass. Under the encouragement which he received in the perfecting of the work at Rome from the Earl of Shrewsbury, the scope and size of the book grew considerably, so that it contains not only an extensive explanation of the ceremonies and the Ritual of the Liturgy, but likewise a number of dissertations on the Eucharist, the invocation of Saints, Purgatory, and Images. It gives a detailed account of the origin and gradual development, to their present form, of the priestly vestments, and discusses points of disciplinary observance in the Western and Oriental Churches.

Much interesting information is collected about the early Church services in the Catacombs and these are illustrated from original drawings made partly on the spot and partly from authentic copies.

Throughout the work bears evidence of much erudition and patient research and the author has undoubtedly been greatly successful in tracing Catholic doctrine through the Catholic liturgy back to the very days of the Apostles and their disciples. The two chapters on the Creed and the Dypstichs are especially interesting as furnishing early evidence of the faith held in the Catholic Church to this day. The appendix exhibiting extracts from the ancient liturgies in proof that the Real Presence must have been taught in all the churches which the Apostles or their immediate disciples founded, is of much value in present polemics with members of the

Anglican communion. The chapter on the Catholic Canon of Scripture is equally to the point, and has been inserted to show reason why the author drew for his arguments justly upon certain portions of Holy Writ accounted among the Apocrypha by non-Catholics.

The labor of the present editor, Mr. James Weale, whose researches in the field of mediæval liturgy and hymnology are known to be of a high order of merit, has been confined to a careful revision of the original edition, verifying the references and quotations and occasionally amplifying the latter.

The book truly ranks as a "standard" work on the subject of the Mass and its form is wholly in keeping with the dignified theme which it discusses.

THE MAKING OF ITALY. By the O'Cleary (of the Middle Temple), Barrister-at-Law.—London: Kegan Paul, Trench, Trübner & Co. 1892.

Those liberal Catholics and well-meaning but ill-informed Protestants who have been asking the question : Why does not the Catholic Church reconcile herself with the new Kingdom of Italy, since the latter is an accomplished fact? will find the completest answer that has yet appeared in our language in this book. It points out with unmistakable authority whence all the demoralization among the people of Italy, which we are so fond of complaining of, arises, and it lays open the secret mechanism employed by the political factions of central and southern Europe to accomplish the downfall of the temporal power of the Pope, partly through hatred of the Church, and even more so for the purpose of furthering their own ambitious projects. The vaunted unity of Italy, such as it is, without the balancing power of a free Papacy, has become a political difficulty, and, we may add, a national curse to the people who were falsely led, or supposed to applaud it for a time. The author, in giving us a complete narrative of the formation of the Italian kingdom, proves himself fully competent to deal with the subject from a wholly impartial point of view. His sources of information, for the most part, are official documents, dispatches and reports from Piedmontese and Italian archives. In relating the affairs of France touching the campaign in Italy in 1859, he has used the official report of the French Staff, supplemented by the accounts of General Hamley. For the Garibaldian campaigns he gives us almost exclusively the narratives of the Garibaldian and Italianist officers. The inner history of the revolution in Sicily and Naples

becomes clear from the copious extracts taken from Admiral Persano's diary and correspondence with Cavour. The parliamentary documents of Turin and Westminster furnish impartial light for the understanding of the conduct of Italian officials in regard to the brigands. For the campaign of Mentana," says Mr. O'Cleary, "I have had at my disposal numerous narratives of both Papal and Garibaldian eye-witnesses, and this, moreover, is a period of which I can claim personal knowledge. In the account of the invasion of the Roman States, 1870, I have closely followed De Beaufort, whose work on the subject, with the mass of official documents it contains, is the best available authority on it."

To the veracity and justice of the writer's account no one, who reads it without settled prejudice, will be inclined to take exception, and yet it is almost incredible to what length the so-called champions of freedom have gone in wronging the people whom they pretended to benefit. But in the light of these facts we are enabled in a large degree to understand those other facts which mark the present results of the Unità. The temporal power of the Papacy in Italy has, for the time being, been destroyed. It was handicapped long before the Piedmontese actually forced their entrance into Rome. The destruction of that power means the limitation of the influence of the Catholic religion upon the Italian people; and the effects of this limitation are evident in broadest facts. Lawlessness and crime have increased at an enormous rate. Take the official statistics as they were laid before the Parliament at Rome in 1875 to induce it to pass a new law against brigandage:

<i>Years.</i>	<i>Offences against the person.</i>	<i>Offences against property.</i>
1863-64	29,637	43,586
1865-66	43,610	60,785
1867-68	47,536	90,259
1869-70	55,825	98,526
1871-72	66,000	108,000

This is a sample of the moral aspect which the boasted regime of reform has brought about in Italy. From an economical point of view an equally striking answer comes as a result of the promised industrial and financial prosperity, which the new ministry promised under the administration of La Marmora; because it was to be expected that the wholesale spoliation of Church property inaugurated by degrees wherever the Italian Government had gained ground, would lessen the burden of taxation imposed upon the

people during the early elections. In one year alone—1867—one hundred and twenty million dollars were levied upon Church-property, which the generosity of generations of faithful Catholics who loved the glory of God's house had made valuable. Withal, every form of taxation that existed under the old Government was preserved, "new taxes were added, till at length the free citizen of United Italy had the satisfaction of knowing that the State drew something from his food, his clothing, his furniture, his windows, his pay or pension—everything in fact, except the air he breathed."—The Papal Government had been acknowledged by the European powers to be the most economical Government on the continent; it had replaced the paper currency of the last revolutionary Government by good gold coin and assumed moreover the debts contracted by that Republic in 1849. The people have since felt and acknowledged the difference.

In 1862, the year when the first budget of the new kingdom of Italy was submitted to Parliament, the national debt was six hundred million dollars of our money; at the beginning of the year 1891, the funded debt alone amounted to no less than two thousand six hundred million. Signor Luzzati, Minister of Finance in his report on the budget of 1888-89, wrote: "While the State debt of Italy ranks fourth in amount, coming after the debts of France, Russia and England, yet when compared with the economical condition of the country it stands the highest."

We have only given a very fragmentary glimpse at the "accomplished facts" the history of which our author relates on the evidence of undoubted authority. He shows, too, how the Italian people as a whole are not responsible for these facts in which they were forced to play a part. The unity of Italy as presented to-day was not brought about by a national movement but by a party who found itself favored by foreign arms. There must and will be a reaction sooner or later which will end in the independence of the Holy See, and that independence, if anything, will assure the welfare and peace of Italy.

SOCIALE FRAGE UND SOCIALE ORDNUNG, Oder Institutionen der Gesellschaftslehre. Von Fr. Alb. Maria Weiss, O. Pr. (Two Volumes). Freiburg im Br.—B. Herder: St. Louis, Mo., 1892.

De Tocqueville, in his *L'ancien régime et la révolution* has admirably illustrated the principle that all radical reforms, no matter how

laudable they be in their aim or in the abstract, are essentially a means of destruction whenever they ignore the dependence of parts in an organism; that is to say, whenever they fail to recognize elements which, whilst not directly the object of reform, are nevertheless connected with it. It is in the regardless tendency toward change, which labors to cut off or root out, that the true danger of the struggle for freedom and amelioration, which offers the motive for every revolutionary movement, must be looked for. Applied to politics this principle accounts for the disastrous failures of the new order of things in some of the States of Europe, and this, quite independently of any want of honesty in the leaders of the various national movements. Where State autonomy has been the rule for centuries there the cry of republican freedom is apt to create suspicion in those who have managed to be loyal; and with those who are discontented it is equally apt to be misunderstood as anarchy which allows full rein to their popular instincts.

When the social or political organism has been thus deranged by imprudent application of force-remedies, nothing else will save the body public from ruin but a reorganization of the entire system on consistent principles of moral hygiene. The principles themselves are to be found in the Christian religion which was indeed intended by God for the regeneration of man and the effects of which from the first proved that its maxims and laws were the constructive canons of civilization and peace on which in turn rests the prosperity of nations and the security of governments.

It is the difficulty of bringing into due recognition the elements of this order which confronts those who seek to aid in the social reform of the day, about the necessity of which there seems to be no question if we may take as an index of it the numerous solutions of the so-called social problem which are offered us on every side by moralists and statesmen. In the United States the good fortune of a gradual growth of republican freedom, in keeping with the resources of the country, has saved us from the violent disruptions which we have seen in France and other continental States. Still there are social problems with us which threaten trouble and which the rapid powers of local organization may bring to a swift climax in the shape of party resistance, the coping with which means destruction to a thrifty commonwealth.

Newspaper education has made public opinion a changeable quantity, yet withal a quantity of gigantic proportions which is to be feared by all classes. The men who have managed to control

the press in the interests successively of different factions have brought about that most serious of all public states of mind—a confusion of principles of right. It may have been the cleverest thing for these leaders to gain their own ends, knowing that when men lose sight of fundamental truth they are quite prepared to hearken to any voice which can make itself heard, or follow any lead that can make itself felt by pressing upon them. Under such circumstances we want not only the principles but their forcible application to existing conditions.

Our author takes up the old, old wisdom, the approved maxims of Christian ethics and uses them as a test for the proposed and actuated reforms in the social order. In doing so he reconstructs. Having pointed out the evils which gnaw at the vitals of public life under the guise of socialism and that even worse enemy, modern liberalism, he analyses the functions of right in the light of its origin. Next he examines one after another the foundations of society, the individual, the family, the State. At every step he dissipates the fallacies which the speculations of doctrinaires and enthusiasts have raised on these foundations, showing their inadequacy and the danger of their falling and raising the dust, if not destroying what is healthy, around them. Finally he brings us to the Church, constructed by supernatural hands and on foundations of eternal wisdom. There the student of social and political economy may see the work of construction perfected, may learn to build in permanent fashion, and find at the same time a guarantee of safety by placing himself under the patronage of the Master-builder from whom all things that are proceed, and Who has ordained all for a common end, and that end man's eternal welfare.

P. Weiss has, in all this, utilized the material which is ever at hand ; his method, too, differs in no important way from that generally pursued by writers on social ethics of our day ; but there are still many original thoughts in his book, and much in the way in which he states things, which will attract the Christian student of philosophy. Nor does he pretend to offer anything novel in the way of solving the social problem. He is earnest in his desire that Catholics and especially the clergy should take hold of the right side of the movement, and counteract by united effort the sad ravages which socialism and, even more so, liberalism are making in their attacks upon the ancient and immutable truth. He has but a scant hope of averting or crushing the destructive power of the enemy and yet he would not omit to do what might save many

from ruin, at a time, when it would almost appear as if "all flesh should perish" by the multiplicity of false doctrines. The work demands attentive study, both by reason of the crisis which impends over modern civilization as a necessary result of our present tendency, and also because its merits are of an order which recommend it to the lovers of right and truth, a well-informed defense of which is more than ever in keeping with our Christians and priestly vocation.

What has impressed us most in the reading of the book is the ruthless manner in which the author stigmatizes that liberalism in religion which, founded on superficial knowledge of facts and reasons, dogmatizes against whatever, having the merit of age, is opposed to its modern notions.

LITERARY, SCIENTIFIC AND POLITICAL VIEWS OF ORESTES A. BROWNSON. Selected from his works by Henry F. Brownson.—New York, Cincinnati, Chicago: Benziger Bros. 1893.

It must be supposed that disjointed selections from an author like Brownson, remarkable for the impetuous vigor with which he carried analysis to the extreme limit of his observations, would fail to give the reader a fair estimate of his power as a thinker. But the resistless longing to uncover truth which prompted this remarkable flow and continuity of thought, and which made him despise the use of words unless for the purpose of explaining principles, was not the only trait of Brownson's remarkable genius. He was a man naturally self-reliant. At the same time the keenness of his intellectual vision and his ingrained honesty taught him that his self-reliance could be permanently sustained only by resting on a basis of absolute truth. For that basis he looked. He spent years in sounding, examining, digging deep. Many times he thought he had found the rock—until he felt his ground again to yield. Finally he came upon a solid foundation, and once he had taken his stand upon that basis he felt there was no more reason to doubt or cause to fear. It is this consciousness of the fixity of his foundation which rings forth from every stroke of his weapon and which the reader cannot but recognize in every fragment of his voluminous writings. Never was the recognition of this principle more needed than in these days and in our own midst. Mr. Henry Brownson, the editor, bears witness to the fact in his manly preface when he says: "The

error of those who aim to be christians in religion and gentiles in literature, education, science and politics, can only be accounted for on the supposition that they regard religion as something additional to nature, but yet separate from it, and not as the leaven that is mixed with the measures of meal 'till it leavens the whole mass. Now, if christianity is to be anything, it must be everything. . . . In the attempt to emancipate science and politics from religion we have lost God and deified ignorance and passion, so that the very existence of order is threatened with ruin. The only hope of safety is in bringing men back to sound christian principles, to the eternal principles of truth which are always and everywhere the same and are a law for all other actions."

It is precisely this which gives value to the judgment of Brownson on all questions connected with our social and political life, that he viewed them not only as a native American and as a loyal member of our Commonwealth, but from the high altitude of the divine purpose from which all social life derives its being and faculty. He did not believe it a prudent policy at any time to ignore facts because they were visible only in the spiritual order and uncomfortable to the sensitive society whose members agree to shut their eyes and accept as non-existent what they do not care to see. Brownson hated shams in any order. He gloried in tearing the mask from those suave enthusiasts who with fine words of disinterested patriotism make for their own ends; and if he seemed to rejoice in chastising with some degree of bitterness the cant of a servile press and pulpit we can excuse it as readily in him as we do similar sallies in the case of St. Jerome, that is to say, on the score of his honesty and love for truth.

There are few questions of a practical nature concerning Church or State, morals or science, which Brownson did not treat exhaustively. We say exhaustively, because as an essayist for many years he often returned to the same subject and viewed it from many different aspects. An extremist, at times, in pressing forward against an error even though it were of little consequence apart from the boastfulness or condescension with which it had been urged by some unsound teacher, it will be found that Brownson was on the whole moderate, when he is judged, not by his manner but in the sum total of his views upon any given question of importance. Even where there seems to be some contradiction in his expressed opinions we shall find on examination that it is merely a difference of emphasis, the manner of insisting for the time on one point to

the apparent and entire exclusion of another. This fact must be remembered in reading Brownson's essays and estimating the value of his views.

He is constantly combatting some enemy ; and whilst principle and method remain ever the same, his quick and energetic motion toward the weak spot of his foe gives the impression of changeable impulse rather than consistent polemics.

This does not imply that he had not also certain peculiar opinions of his own not endorsed by other accredited thinkers of the Catholic Church. Thus he believed that the scholastic method was defective in this that it tended to make the student lose sight of the faith objectively considered as an organic whole. But we can easily understand why a man who had been so long in search of internal unity of faith, could, when he had at length found it, cling thereto with a certain partiality and covet the idea of it especially as an objective organic whole.

In many cases Brownson forecast the difficulties with which the religious, the social and political air is at present densely filled. He solved them too, only there was then no immediate need for applying the solution. Men in the present generation have to some extent lost sight of it, because they cannot or will not agree on the principles and the noisy champions of progress do not admit that the old truth can still serve to combat the hydra of error.

Brownson's exposition of the school question may serve as an example leaving hardly anything to criticise. He believed in the right and expediency of the Public school, though he absolutely denied the right of the State to teach. Let the State insist on education for its citizens and see that each receives such education as is essential for the exercise of good citizenship. But further than this the State may not go. It might establish Public schools and in equity allow the levied taxes to be distributed for the purpose of education so that every citizen may avail himself of such means as are offered if he wish, but it is not just to erect schools for one class of the people, making it practically impossible for others to use them. That our present Public school system, whilst it may suit a large number of citizens who care little about religious influence in education, is unconstitutional in so far as it excludes Catholics who believe that it is impossible to divorce religion from education, Brownson shows very conclusively. "We hold" he says, "that education, either of the intellect or of the heart, or of both combined, divorced from faith and religious discipline is dangerous

alike to individual and society. All education should be religious and intended to train the child for a religious end, not for this life only but for eternal life ; for this life is nothing if severed from that which is to come . . . Of course we do not and cannot expect, in a State where Protestants have equal rights with Catholics before the State, to carry our religion into Public schools designed equally for all, we have no right to do it. But Protestants have no more right to carry their religion into them than we have to carry ours ; and carry theirs they do, when ours is excluded." Elsewhere he shows, how, what has been called "our common Christianity" which is to offer the neutral ground of teaching in the Common schools, is distinctly opposed to the Catholic faith. "The difference between Catholics and Protestants is not a difference in details or particulars only, but a difference in principle. Catholicity must be taught as a whole, in its unity and integrity, or it is not taught at all . . . To exclude from the schools all that is distinctive or peculiar in Catholicity is simply to exclude Catholicity itself, and to make the schools either purely Protestant or purely secular and therefore hostile to our religion." But he does not advocate the destruction of the Public school system. He argues for "its modification so far as necessary to protect the conscience of both Catholics and Protestants in its rightful freedom." A fair division of the school fund is after all only the restitution of the taxes levied from Catholics as well as Protestants with the purpose that they might thus facilitate the common distribution of means by which to educate all the children of our Republic for the common advantage.

But we are exceeding our limits in calling attention to this useful selection from Brownson's works, which covers nearly every theme of importance in religious or secular polemics and many interesting topics of a purely ethical character. Some of the selections may not to the desultory reader, be intelligible in their fragmentary form, but one need not read many pages before beginning to feel a sharpening of the intellectual appetite and a genuine satisfaction with the direct reasoning and bold statement of the writer, which helps to a general interpretation of his views. A study of Brownson's volumes is one of the effective ways to obtain that practical culture and that correctness of judgment concerning subjects of popular interest which every priest needs in these times. A mere cursory perusal of the present volume is likely to lead to that study which offers both originality and, apart from philosophical speculations, thorough safety in the exposition of Catholic principles.

BOOKS RECEIVED.

THE CREED EXPLAINED; or An exposition of Catholic Doctrine according to the Creeds of Faith and the Constitutions and Definitions of the Church. By the Rev. Arthur Divine, Passionist.—New York, Chicago and Cincinnati, 1892: Benziger Bros.

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AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—APRIL, 1893.—NO. 4.

RECENT DISCOVERIES IN PALESTINE.

ONE of the most characteristic traits of our age is its taste for archeological research. Thanks to the zeal of a host of indefatigable explorers the past has revealed to our generation a multitude of secrets. To say nothing of the discoveries made in Italy, Greece, Asia Minor, Tunis, etc., the history of Egypt has risen, so to speak, from its tombs, and that of Assyria has come forth from amidst the heaps of ruins beneath which it slumbered unknown for ages.

As regards the Holy Land, it has, up to the present time, yielded but few specimens of ancient monuments to the explorer. The reason of this scarcity of monuments in Palestine is due not merely to the relatively small territory which that country occupies but probably more so to the character of the people which inhabited the same.¹

¹ It must be remembered that the Jews were not a race of builders in the same sense as their Assyrian or Egyptian neighbors, whose despots sought their chief glory in the perpetuation of their names by the construction of gigantic monuments, palaces and tombs. The very traditions of the Hebrew race, leading them back to the pastoral and nomadic life of their venerated forefathers, such as Abraham, Jacob, Moses, were contrary to the pagan custom of self glorification, and, if we except Jerusalem with its magnificent temple which turned the energies of the entire race to glorifying Jehovah, there is hardly a city in Palestine which does not derive its secular importance solely from the fact that it had become some kind of a trade-centre of the nations which successively dominated the Jewish people.—ED.

Nevertheless we may believe that intelligent and patient research will not remain without fruit ; for if less than might be expected has been discovered, thus far, it is due in great measure to the fact that but little effort has been made to discover anything. Within the last twenty years, however, some very important finds have been brought to light, the first of which are due, not to the explorers, but to the natives or to a sort of chance. The existence of the famous *stela* of Mésa, King of Moab, which is at present preserved in the museum of the Louvre, was discovered in 1870, by the Arabs. The inscription of Siloe, at present in the museum of Constantinople, and the most important, after that of King Mesa, which we possess in the Hebrew, was found by an Arab child whilst bathing in the pond. These accidental discoveries are a proof that systematic and well-directed researches would, without doubt, lead to abundant and valuable results. Recent finds confirm this supposition. Several discoveries have been made at Tell-el-Hésy¹ by English explorers, and an African missionary, P. Cré, has found at Jerusalem a small monument full of interest to biblical students.

We propose here to give some details in reference to these two discoveries.

I.

It will be remembered that already in 1890 Mr. Flinders Petrie had made considerable discoveries at Tell-el-Hésy, the ancient Lachish. Mr. F. J. Bliss continued the researches during the period from 28th of March to 26th of May, 1892, meeting with unexpected success. Among other things he brought to light a cuneiform tablet which justifies the hope that the history of Palestine before the time of Moses will eventually reveal to us some of its secrets.

Mr. Bliss himself relates the manner of the discovery of this treasure in his *Report of the Excavations at Tell-el-*

¹ Situated toward the South-west of Jerusalem, near the road which leads to Gaza, about three-fourths of the way. On most recent maps it is marked distinct from Lachish.—ED.

Hésy, published in the January number, 1893, of the *Quarterly Statement*. "The reward," says he "for the season's toil came when we were at work on the stratum under the ashes. On Monday, May 16, ten days before we closed the work, I was in my tent with Ibrahim-Effendi, when my foreman, Yusif, came in with a coffee-colored stone in his hand. It seemed to be curiously notched on both sides and three edges, but was so filled in with earth that it was not till I carefully brushed it clean, that the precious cuneiform letters were apparent. Then I thought of a day, more than a year before, when I sat in Petrie's tent at the Pyramid of Meydum, with Professor Sayce. He told me that I was to find cuneiform tablets in the Tell-el-Hésy, which as yet I had never seen; and gazing across the green valley of the slow, brown Nile, and across the desert beyond, he seemed to pierce to the core, with the eye of faith, the far away Amorite mound. As for me, I saw no tablets, but I seemed to be seeing one who saw them."

This precious cuneiform monument, about 3 by 2½ inches, is the first epigraphic antemosaic monument which had been discovered on the soil of Palestine. We reproduce here its translation as given by Mr. Sayce in the *Quarterly Statement* and which is more exact than the one made by the same eminent scholar in *The Academy* of 9th July, 1892.

1.—To the officer (governer) say : Bal (?)

2.— *abi*

3.—at thy feet I prostrate myself.

4.—Verily thou knowest that

5.—have brought (?) Badu (?)

6.—and Zimrida

7.—the spoil (?) of the city, and

8.—says

9.—Dan—Hadad to Zimrida

10.—my father : The city of Yarami

11.—has sent to me ;

12.—it has given me

13.—3 (?) pieces of green wood (?) and 3 slings

14.—and 3 falchions,

15.—since I

16.—am prefect (?) over the country

- 17.—of the king, and against me
 18.—it has acted ;
 19.—and until my death is there fighting.
 20.—As regards thy
 21.—which I brought (?) from the enemy
 22.— and I have sent
 23.—Bel (?) – bain – la (?) ; and
 24.—rabi – ilu – yu – ma – [Khir]
 25.—has despatched his brother
 26.—to this country
 27.—to [strengthen it].

It is supposed that this letter dates from about the year 1400 or 1500 before our present era. The Zimrida of whom it speaks was already known through the cuneiform letters found at Tell-el-Amarna in 1887.¹ He was governor of Lachish under the reign of the Pharaoh Khu-n-aten, and a letter from the king of Jerusalem addressed to the king of Egypt informs us that he was killed at Lachish “by the servants of the king.” The correspondence of Tell-el-Amarna contains a letter of Zimrida (or Zimridi) himself, addressed to the Pharaoh; and from the different facts taken together we come to the conclusion that Tell-el-Hésy is the very site upon which the ancient Lachish stood.²

1 Among the cuneiform tablets found at Tell-el-Amarna are dispatches from the Governor of Lachish to the Egyptian Monarch. The dispatches imply that there was an archive-chamber in which their duplicates and the answers to them were preserved.

The remaining letters found at Tell-el-Amarna, since then, number several hundreds. The deciphering of these, after having occupied the careful study of such scholars as Dr. Winckler, Prof. Sayce, Major Conder, has led to important conclusions, not only regarding the historic antecedents of Palestine, but likewise in regard to the Hittite language, of which we now possess a full vocabulary of four hundred words. It is shown to be a Mongol language, resembling the Turkic of Central Asia, consequently, having no connection with the Hebrew or Aryan.—ED.

2 Regarding the discovery of the true site of Lachish, Professor Sayce wrote from Oxford in 1890: In the immediate vicinity of Khurbet el Ajlân rise two *tels* or artificial mounds, the smaller Tel en Nejileh to the larger Tel-el-Hésy. About three miles from the latter is Umm-el-Laquis, in which modern writers have seen the site of Lachish. It certainly was the site of the Lachish of Jerome's *Onomasticon*, but excavations have now put beyond question the fact that this Lachish was never anything more than a mere village, which had no existence before the Roman age. The name of the

The city of Lachish plays a conspicuous part in the history of the chosen people of God. Its king was one of the confederates whom Josue defeated by a miracle in the battle of Bethoron. (Josue, x, 3, 5, 23, 31-35.) Roboam fortified it. (II Chron. xi, 9.) Amazias perished here, the victim of a conspiracy. (IV Reg. xiv, 19; II Chron. xxv, 27.) In the war of Sennacherib against Ezechias, king of Juda, it is repeatedly mentioned. (IV Reg. xxviii, 14, 17; Is. xxxvi, 2; II Chron. xxxii, 9.) The King of Assyria took possession of it (Cf. II Reg. xix, 8; Is. xxxvii, 8), and on his return from Ninive he caused it to be represented upon the walls of the palace in those beautiful bas-reliefs preserved in the British Museum, of London. Nabuchodonosor besieged it. (Jer. xxxiv, 7.) The Jews dwelt there after the Babylonian captivity. (II Esd. xi, 30.) Idolatry was held in high honor by its inhabitants, and this example proved a sad misfortune to the children of Juda, whom the prophet Michaeas (i, 13) bitterly reproaches on this account. However, the site of the city has remained unknown until our day. But now the discoveries of Mr. Flinders Petrie and of Mr. Bliss leave not the least doubt of the fact that the city of Lachish once occupied the actual site of Tell-el-Hésy.

The other monuments which have been found in this locality, Babylonian cylinders, or such as suggest imitation of the Babylonian cylinders, some of them dating back 1500 or 2000 years before our era, amber chaplets and various other objects, attest that from a very remote period it was the centre of quite an advanced civilization.

older Lachish must have been transferred to it after the abandonment of the ancient city, which took place, at all events on the part of the Jews, before the Babylonian Exile. The older Lachish is represented by the Tel-el-Hésy. This is one of the most imposing objects in the plain of Judea, above which it rises to a height of nearly 120 feet. Sixty feet of this consists of an artificial mound, formed by the decay of the successive cities that stood upon the spot. . . . The discoveries by Mr. Petrie prove that in Palestine, as in Egypt and Assyria, there are monuments of the past hidden beneath the soil, which go back not only to the age of the Kings, but even to that older Canaanitish period which preceded the invasion of the Israelites.—ED.

There is reason to hope for further discoveries in this locality as well as on the ancient sites in southern Palestine and along the coast of the Mediterranean. If a lucky explorer were to ascertain some day the position of Cariath-sepher, the "City of Books," who can tell what treasures he might unearth there? The find of the cuneiform tablet of Tell-el-Hésy, which corresponds to that of Tell-el-Amarna, justifies every hope in this respect. By it we are put in possession of incontestable evidence regarding the state of intellectual culture to which Palestine had attained before the age of Moses, and of the fact that the inhabitants in that country were familiar with the art of writing. It is not so long ago that it was maintained that Moses could not have written the Pentateuch because the art of writing had not been popularized in his time. This difficulty can no longer be alleged. In proportion as discoveries are multiplied in the East the objections against the Sacred Books made with so much assurance, will vanish like smoke.

II.

The discovery made by P. Cré at Jerusalem is of a very different kind from that of Tell-el-Hésy, but it is not less interesting. The African missionaries known under the name of Pères Blancs (White Fathers) are a congregation founded by the late Cardinal Lavigerie, which renders important service not only to the cause of civilization and the propagation of the faith, but likewise to the science of archeology. They are established in the monastery connected with the Church of St. Anne, in Jerusalem, and there have opened a small Biblical Museum, which will, under the blessing of God, grow and is likely to aid much in the defense and proper understanding of the Sacred Books. Here may be seen, among other objects of interest to biblical students, a large stone, which is, as far as we are aware, the only specimen discovered up to our own day of the *Kikkar* or Hebrew "talent." We have drawn the details of its history from a conference given by P. Léon Cré in the school of biblical studies at the

convent of the Dominican Fathers in Jerusalem and from information which we received from the lips of the fortunate discoverer himself. One day, in November 1889, P. Cré, whilst engaged on the grounds attached to St. Anne's, saw half buried in the soil, a large round stone somewhat like a gigantic apple or watermelon, with its upper side hollowed out like a cup and filled with water. Somehow the thought occurred to him that this might be an ancient weight, the "talent," in Hebrew *Kikkar*, that is to say "round" or "a round thing," so called from its form. He rested his conjecture simply upon the shape of the stone which had the appearance of being wrought, and upon the fact that the primitive weights of the Hebrews were stones. In washing it carefully the missionary gradually noticed a certain number of written characters at each extremity. The weight of this stone is forty-two kilogrammes less one hundred grammes, which is about the weight of three thousand Hebrew sicles, or the supposed value of a *Kikkar* or "talent." The Hebrew sicle weighed ordinarily about fourteen grammes. The stone discovered by P. Cré would therefore correspond to the Hebrew "talent," supposing that in course of time it has sustained a slight decrease in weight, or else that it was from the beginning somewhat below the regular and normal weight, owing to the difficulty which must have been experienced at that age to obtain a weight of rigorous exactness.

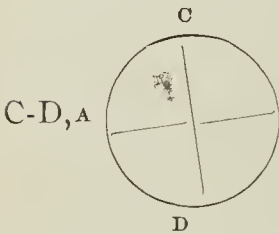
The missionary of St. Anne supposes that the hollow cup at the one extremity may have been intended to facilitate the handling of the stone; as it allowed a person to take hold of one end with one hand, whilst with the other the body of the stone could be more easily lifted. Moreover the inside of the cavity had made it possible to diminish any excess of weight by means of a few strokes of the chisel, so as to reduce the bulk of the stone, as nearly as could be done, to the normal weight.

The stone belongs to the species of white limestone which grows harder with age. It abounds in the neighborhood of Jerusalem, but is much rarer in the rest of Palestine. The natives call it *malaki* "royal"; and there is good reason to

believe that it was this stone which Solomon made use of in the construction of the Temple.

The piece, being of oval shape, is 367 millimeters ($14\frac{9}{10}$ inches) in length; its largest circumference is 96 centimeters ($37\frac{4}{5}$ inches); its greatest width A-B, is 30 centimeters ($12\frac{3}{5}$ inches), and the least, C-D, 28 centimeters ($11\frac{3}{5}$ inches).


The oval form of the stone ends somewhat abruptly both at the side where the cavity is and at the opposite extremity, so that its greatest width is almost equal to its length, which gives it the appearance of a small barrel. We mention two diameters to represent the width, by figures A-B, and



because the stone is flattened, on the

the lower side, somewhat in the manner of a large water-melon which has lost its perfect roundness on the side on which it lies during its growth.

The stone of St. Anne's bears two lines of inscriptions forming two curves which turn from each other something

like this) (or  . Upon the engraving on the

preceding page they are represented above the stone in the form of two crescents facing each other, or in the manner of a parenthesis (□). At the end of the stone

which is opposite to the one where the hollow is, there appears a character which is like the letter *shin*. This is indicated by the small square between the two strips of the above figure.

One of the two inscriptions consists of six letters, the other of eight. They are so disposed as to occupy only about three-quarters of the surface on the strips pictured above;



Poids du Sanctuaire

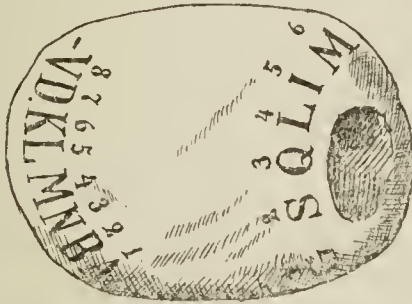
Hoikkar ou Talent hébreu
avec inscription antique.

Traduction proposée.

←—————→
Poids du Roi David. 3000 sicles.

Pères Blancs. Sainte-Anne. - Jérusalem.

the fourth quarter occupies the base of the stone in its normal position, that is the side which, as has been remarked above, is flattened. This portion does not bear any written mark. If you turn toward you the extremity of the stone which has in it the cup-shaped cavity, you see upon that portion of its surface which is nearest to you, starting from the left hand, six large characters which P. Cré likens to the Hebrew letters *ghimel, shin, qoph, lamed, yod, mem*, and which he reads גשקלרם, "three sicles."



Retaining your position opposite the stone and looking at the farther portion of its surface, you see another inscription of eight letters, likewise beginning at your left hand. But as all the letters are engraved with their heads toward the middle surface of the stone and their base toward the extremities, it follows that if you turn the stone so as to have the last-mentioned inscription towards you, you must begin to read from the right hand, continuing until you come to the hyphen which indicates the end of the phrase. In the adjoining sketch Roman characters have been substituted for the archaic Hebrew forms of the original, and for the purpose of presenting the inscription in its completeness we have brought all the letters upon the visible surface of the engraving as though it occupied only about one-half of the stone's circumference; in reality, however, the inscriptions cover, as has been already observed, three-fourths of the circular surface. P. Cré reads the second inscription as follows:

ABeN MeLeK DaV[iD],

"stone of King David." This reading and translation are conjectural, the more so as the *D* final of the name of David

is not found upon the stone. The name of "stone of the king" or "royal weight," meaning "legal weight" or "common weight" (Vulgate) is a biblical expression (II Reg. xiv, 26, in Hebrew *aben hammelek*).

Within recent years several Assyrian and also Egyptian weights have been found which may be seen in the great European museums. The stone of St. Anne's is, however, as far as we know, the first Hebrew monument of this kind hitherto discovered. The inscription requires careful study and the interpretation of P. Cré can only be accepted provisionally and with the allowance of possible future corrections; but, whatever may be held on this point, we are at least enabled by the discovery to give some account of the form of the Hebrew "talent," and as such it offers us a means of verifying the standard of weight. Our Lord spoke on several occasions in His parables of the "talent" as a money value. Some scholars have denied the existence of a "talent" weight and held that the word expressed merely a fictitious value. The stone of St. Anne's demonstrates that it was a material and not a merely nominal weight and, whatever may be its date, the archaic form of the characters of the inscription proves that it is very ancient.

F. VIGOUROUX.

Hyeres Villa Henri Joseph, 4 Février, 1893.

FREEMASONRY IN THE UNITED STATES.

“**E**RROR, which is not withstood, is approved; and the truth, which is not defended is crushed If any one ceases to oppose an evident crime, he does not go free from the responsibility of secret partaking with evil-doers.” These words of Felix II, for the guidance of pastors in the Church of God are quoted by Pope Leo XIII, in his recent epistle to the Italian Bishops on the subject of Freemasonry. Of the people, who are beguiled by the seductions of Masonry, he says in the same letter: “They either do not see at all the magnitude of the danger, or they do not estimate it at its proper value.” Referring to the efforts of the

Masonic sect to inveigle "the inferior clergy," the Pope says, that "it desires to win them over gently to its side, and to withdraw them from a due regard for legitimate authority by involving them in the spirit of the revolution."¹

Addressing the people of Italy in an Apostolic letter, under the same date, the Holy Father, in a vein of lofty eloquence, sketches the workings of the Masonic sect. The information which he uses, he says, it is not necessary "to derive any longer from mere conjectures, based on some sparse and fugitive indications, or to reason out by arguments founded on the series of events, which have been evolving for thirty years; the sect itself, intoxicated by its successes, has spoken out with a loud voice, and has told us what it did in the past, and what it proposes to do in the future." He refers to the documents, which he has already issued on the subject: "We discoursed at length upon it in the Encyclical *Humanum genus*, of April 20, 1884, and in one of more recent date, that of October 15, 1890, addressed to the Bishops, Clergy and People of Italy."²

Lest any one imagine that the Holy Father is not alive to the importance of associations in these our days, we may quote the following grave words of his, toward the end of the same epistle: "An excellent enterprise is this of forming associations most varied, which spring up in these times with a prodigious fecundity on every side, and in every order of social relationship; societies of working people, societies of mutual benevolence, of insurance, of science, letters, arts, and the like; and, when they are animated by a good spirit, both moral and religious, they are certainly profitable and opportune. But, since it is just at this point, and here by special preference, that the venom of Masonry has insinuated itself, and is doing so at present, those associations should in general be held in suspicion and avoided, which, keeping aloof from all religious influence, can easily be directed and dominated by Masons; as well as those others which, over and above the aid which

1 Encyclical to the Bishops of Italy, Dec. 8, 1892.

2 Encyclical to the Italian People, Dec. 8, 1892

they lend to the sect, are simply its seed-plot, so to speak, and its novitiate."¹

I.

In the United States, we do not hear this high and loud talk, to tell us of what Masonry has done, and what it proposes to do. Several reasons could easily be assigned for this taciturnity. But what present occasion has not induced it to do, a former occasion did for it with a concentrated vengeance. We refer to the commotion which arose over the abduction and murder of William Morgan, a recanting Freemason. Such a chorus of testimonies as then arose is not likely to be heard again; if for no other reason than that a deep religious sentiment animated, in those times, the populations of Massachusetts, New York and Vermont. It was this religious feeling, no doubt, which prompted, in great part, the revelations of some five hundred seceding Masons of different degrees, and stimulated the consciences of some one thousand five hundred more to withdraw from the vicious institution.² Now we all know that such a religious sentiment is a thing of the remote past, with the live Puritanism which engendered it. But that need not prevent us from going back with profit to the revelations then made; and we may readily infer what kind of a fresh and yet immature youth this Masonic organism was mewing in the country. The deeds of its immaturity it will probably never do again with the rawness and crudeness of those years, except perhaps when it is the Catholic Church that is the term of its operations. But we are not so sanguine that it will ever have a mind to change the spots of its skin, even when in its maturity it goes out of its way to put on the fleece of the lamb.

At the date we refer to, 1826, the Speculative Freemasonry, which we know, was decidedly young. Practical masonry, or the builder's art, which was the scope of many a guild in the Middle Ages, is possibly as old as modern Freemasons pretend their craft to be; Solomon's Temple is a

¹ Ibid.

² Cf. the address of Rev. Moses Thacher, in Faneuil Hall, Sept. 8, 1829.

convenient date, or, farther back, the building of the Tower of Babel, or even the date of Noe himself, from whom not a few persons and things can rightly claim descent. But Speculative or modern Freemasonry was first recognized by the Church, when Clement XII, in 1738, banned the sect, by issuing his Bull *In Eminenti*. The first American Grand Lodge seems to have been formed in Boston, July, 1733, receiving its charter from England. But we must look to France, to the "Illuminism" or infidelity of Voltaire and the Encyclopedistes, for the great impetus which the progress of the association received at the end of last century, the epoch of the French Revolution and the Principles of '89. It became the great object of "illuminated" activity to destroy superstition, ignorance, fanaticism, by which terms are denoted Christianity and particularly Catholicity, or, as it is otherwise called, "the assassin," "assassination," "the assassinated." "Lie, lie, something will remain" was Voltaire's very exact statement of the policy to be pursued, to which consequent developments added the familiar use of the dagger and poison. It is curious to note, in this connection, that in all the Protestant and infidel literature on the subject of Freemasonry the Jesuits are unfailingly mixed up with the growth of the craft; the secrecy of the "Monita Secreta" is inevitably assumed as its type; and the morality of Pascal's "Lettres Provinciales" is, in the minds of anti-Masons, the succulent stem on which, at the suppression of the Society of Jesus, Masonic morality was grafted.

We propose to show now, by the testimony of an eye-witness, how the ascendancy of the French infidels, or "Illuminati," rapidly unfolded the latent powers of the condemned society. And, considering the new facilities of international communication, which have characterized this century, we can understand the energetic and responsible unity which supervened to render the most widely separated lodges a strictly bound organism of anti-Christian propagandism. Enlarge the following resolution of the Massachusetts anti-

1 Cf. C. Cantu. *Gli Eretici d' Italia* disc. LII, p. 393; cf. M. Giordano, *La Massoneria senza Maschera*, Salerno, 1892, §8.

Masonic Convention, so that it apply to twelve countries, and not merely to the one, which the Convention is directly regarding, and the conception of this international unity is accurately conveyed: "*Resolved*, that the system is one and indivisible, whether consisting of three degrees or fifty; that it is erected on the same foundation, constructed in the same form, inhabited by the same spirit, and governed by the same laws; that the acts of exalted Freemasons, and of lodges and chapters in one State, are the responsible acts of the whole system in the United States, and that it is proper to make Freemasonry answer for the conduct of its constituted authorities wherever they are situated."¹

The eye-witness in question is John Robison, LL.D., who was professor of natural philosophy in the University of Glasgow, at the end of last century and the beginning of the present. After long personal acquaintance with Freemasonry, he wrote a notable work, which was quickly republished; and the New York edition in our hands is dated 1798. It is entitled, "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati and Reading Societies." We quote some of his personal narrative:

"In my early life, I had taken some part in the occupations (shall I call them) of Freemasonry; and, having frequented the lodges on the Continent, I had learned many doctrines, and seen many ceremonials, which had no place in the simple Freemasonry which obtains in this country" (England); where, as he goes on to tell us, "I had seen a Mason Lodge considered merely as a pretext for passing an hour or two in a sort of conviviality, not altogether void of some rational occupation." "I was frequently led into France and Italy. There, and more remarkably in France, I found that the lodges had been the haunts of many projectors and fanatics, both in science, in religion and in politics, who had availed themselves of the secrecy and freedom of speech maintained in these meetings, to broach their particular

¹ Opinions on Speculative Freemasonry, relative to its origin, nature and tendency, etc.; by James C. Odiorne, Boston, 1830, p. 243.

whims, or suspicious doctrines, which, if published to the world in the usual manner, would have exposed the authors to ridicule or to censure." "It has accordingly happened, that the homely Freemasonry imported from England has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found everywhere, ready to instruct the world ; or by the importation of doctrines and ceremonies, and ornaments of the Parisian Lodges. Even England, the birthplace of Masonry, has experienced the French innovations; and all the repeated injunctions, admonitions, and reproofs of the old lodges, cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel and glitter and high-sounding titles." The reader will remember that this was the age for inaugurating revolutions, and the same eye-witness proceeds : "I have been able to trace these attempts made, during a course of fifty years, under the specious pretext of enlightening the world by the touch of philosophy, and of dispelling the clouds of civil and religious superstition, which keep the nations of Europe in darkness and slavery. I have observed these doctrines gradually diffusing and mixing with all the different systems of Freemasonry; till at last an association has been formed for the express purpose of rooting out all the religious establishments, and overturning all the existing governments of Europe."¹

To supplement this, let us add a word from Cesare Cantù : "Adam Weishaupt, Professor in the University of Ingolstadt, at the time when the power of the Jesuits inspired the sect with dread, conceived the idea, having himself known the Jesuits, of substituting for them another hierarchical society, just as vigorous, but severed from religion, and assuming for its principles the very tenets which they mendaciously attributed to the Jesuits." (*Gli Eretici d' Italia*, Disc. Lvi, page 610; quoted by Signor M. S. Giordano, *La Massoneria senza Maschera*, §10, p. 71; Salerno, 1892.) Weishaupt was a Jew; and the sect which he founded was that of the Illuminati, soon fused into Freemasonry.

¹ Introduction to Proofs of Conspiracy, pp. 7-11; cf. Opinions on Freemasonry, p. 45, seq.

II.

The scientific and philosophic aspect which Masonry cultivated gave some currency to the idea of its utility among several classes of men, who did good service subsequently, in the cause of honesty and probity, during the anti-Masonic agitation of 1826 and later years. A number of estimable persons were enrolled in its ranks, from Washington down; and many Protestant ministers were Freemasons. As Professor Robison was not an American, it is to these witnesses we must turn for information on the nature of the craft in this country. Washington, at the close of his public career, had reason to complain bitterly of "self-created societies".

The Hon. C. D. Colden, who had been Mayor of New York, and also member of Congress, made a lengthy statement regarding Masonry, wherein he had held "very high offices and honors;" and he remarks incidentally how it is not possible "he should ever forget that he had seen many venerated clergymen sanctifying, by their presence and their prayers, the labors as well as the refreshments of a lodge." But speaking of the pretention that the lodges are schools of moral and physical science, he says: "I have never heard of any attempt to impart any other moral instruction than that which could be conveyed by precepts like these: That Masons must live within the compass; walk upright as the plumb; must deal on the square, and other such mystical advice. As to the sciences, the whole scope of instruction goes no further than frequently to remind the brethren that the sun rises in the east and sets in the west and rules the day, and that the moon rules the night." (Opinions on Freemasonry, p. 108.) The disappointment felt by men of upright intentions is well expressed by General Henry Sewall, who, in 1830, reviewed his Masonic career, and gave the reasons why he disowned all connection with the sect.

At the very date, when Robison's book was published in this country, President Dwight, of Yale College, wrote to Dr. Smith, author of Commentaries on the Prophecies: "Illuminism exists in this country; and the impious mockery of the sacrament, described by Robison, has been acted

here."—The reader may need to be informed that the whole series of higher degrees in Masonry, with their limitless tissue of oaths, binding the member to the conditions of secrecy, and to new obligations of service, is embroidered with parodies and blasphemies, which in their complete circuit bear on the whole economy of the Church's Sacraments, and on all the chief mysteries of our Lord's life and passion.—After touching on the circumstances, in which this deistic infidelity was organized among Americans, Dr. Dwight says, that the societies of Illuminism "spread with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers through Germany, Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland and America (twelve countries). In all these places was taught the grand principle of corruption, that the goodness of the end sanctifies the means." This principle, naturally enough, Dr. Dwight, in a Fast Discourse delivered at Yale College, fathers on the Jesuits, whose place, he says, was taken by Weishaupt's system with special atheistic improvements.

Dr. Smith himself reports various testimonies from Masons, regarding the identity of the new form recently established in America with the French Masonic Illuminism or Deism. The lodge Wisdom, in Portsmouth, Va., was the 2260th descendant from the Grand Orient of Paris. This great number was scattered in twelve different nations, of which America was one. Girtonner, in his Memoirs of the French Revolution, says: "The active members of the Propagandists (propagators of French Masonry) were, in 1791, fifty thousand, with funds then of six millions of dollars. These men were sent over the civilized world. And it was a maxim in their code, that 'It was better to defer attempts fifty years, than to fail of success by too great precipitancy.'" (Opinions on Freemasonry, pp. 50-2.)

We are particular in adducing this evidence, however briefly, showing the fundamental identity of Freemasonry in this country with the European system, because we have before our mind the well known fallacies which some Catho-

lics ventilate rather freely, and which it would suit the Masonic interest perfectly well to have adopted by Catholics generally as truths, that there is no connection, there is no identity, between the fraternities on the two sides of the Ocean. It will be proper, therefore, to add a point or two of the deep policy, which the European lodges pursue, and, in keeping with our present purpose, to throw a little more light upon the fungus-like propagation of secret association in the dark.

Signor Giordano well remarks, that the Masonic lodges in Italy and the Carbonari are but "two deep recesses of the same cave; and Young Italy, which issued from the Carbonari and was founded by Mazzini, was the party of the radicals and the most advanced among the Carbonari. In fact, all these secretaries of Italy, having attained their end, have turned back into the bosom of the sect which gave them birth; and at present we hear no more of Carbonari or of affiliations to Young Italy, but only of Masons." (*La Massoneria senza Maschera* §7.) Compare this with what a very energetic seceding Mason, the Rev. Moses Thatcher, affirmed of the method adopted in the United States, and we shall have an occasion to understand the evolution of associations and appellations, such as "Know-nothings," "American Protective Association," "Patriotic Sons of America," which have afflicted the Catholic Church during fifty years with something more pungent than merely their arrogant or barbarous names. He says: "It is convenient for Illuminism to have its own societies, whose avowed object, every one knows, is to propagate its own doctrines. But it is still more convenient to employ societies professedly devoted to other objects, because in these it can more easily conceal 'the hand that gives the blow.' That societies of the first kind, which I have mentioned, exist in this country, there can be no reasonable doubt. The society of 'United Irishmen' was formed in the United States, years ago. Besides this there have existed lodges, in several sections of the country, which originated from the 'Grand Orient of Paris.' We may doubtless add 'The Society of Odd Fellows'."

As to the Knights Templar, let it suffice to record what Professor Robison says of a certain lodge situated at Lyons in France: "We know that this lodge stood, as it were, at the head of French Freemasonry, and that the fictitious order of Masonic Knights Templar was formed in this lodge, and was considered as the model of all the rest of this mimic chivalry." (Ibid. p. 118.) It is in the obligation administered to an "Illustrious Knight" that the oath covers an interesting issue of practical business life, when the new Knight of the Red Cross swears to bring a faithless companion to condign punishment, "by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interest, by deranging his business, etc."

III

We may throw a few more side lights on American Freemasonry from the European lodges. It is said in the Report made to the New York Senate, February 14, 1829, that when the opponents of Masonry, on occasion of the murder of Wm. Morgan, "undertook the great work of reform, three-fourths of all the offices in the country were filled with members of that institution" (the Masonic). The select committee is speaking of New York State, and it calculates that the Masons are only one-ninth of the voting population, that is to say, about 30,000. In the same year, October 27, 1829, an important meeting held at Waterbury, Vermont, adopted an Address, in which the following significant words occur: "The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?" An address delivered at Lyons, New York, September 11, 1829, by Myron Holley, contains the statement, that "in forty counties of this State, being all from which authentic information could be obtained, it was ascertained by the anti-Masonic Convention assembled last winter in Albany, that in the year when Morgan was martyred, there were in office thirty-three Masonic sheriffs. More than half of the important public

offices in the union are filled by Freemasons, though they do not count one in four of the whole number of persons equally qualified and eligible to fill them."

Compare with this, the condition of things in France, which is carrying out to last conclusions the principles of '89, whereof the *Bulletin du Grand Orient* said, last September: "Let us not forget one thing, MM.:FF.:; it is that Freemasonry brought about the Revolution of 1789." Now to-day "25,000 French Freemasons—there are no more—have invaded the public offices and administrations, in a proportion as if they were at least 25,000,000; while we Catholics, who are 38,000,000, have, out of our own number, in the high administrative offices, scarcely more in proportion, than if we were only 38,000 French Catholics. An original manner, to be sure, of putting in practice the great modern principle of government for the country by the country."¹ This is the more noteworthy as the Masons are largely Jews.

Again, a little before the outburst of anti-Masonic indignation which has served to intensify the secrecy and silence of the craft in this country, a prominent Mason, Mr. Brainard, described in an oration delivered at New London, Conn., the influence of Masonry, as "comprising men of rank, wealth, office and talent, in power and out of power, and that in every place where power is of any importance," etc. As to this piece of policy, we can but refer to M. Giordano's excellent analysis of the Masonic method of procedure with different types of persons belonging to the influential classes—how far they are admitted to "The Light of the Orient," "The Grand Light" (compare *Oriens ex alto illuminare*, etc.; Canticle of Zachary); and how it is that, if they fall short of the hopes entertained, they can subsequently be left in comparative immunity, for they carry away with them but little of the essential knowledge of the system, while they served in their day to be its honorary figure-heads.² Nor

¹ Père E. Abt, S.J., "La Franc-Maçonnerie et le gouvernement de la France depuis quinze ans," in the *Etudes*, janvier 1863, p. 12.

² Ibid. 26, *Intento Politico della Massoneria*.

do they always succeed in obtaining the adhesion of men, whom, however, it suits their purposes excellently to elevate and keep in power, for reasons special in each case. Thus neither M. Freycinet nor M. Loubet, nor M. Ribot is a Freemason; yet none could have been more subservient to their ends. (Père Abt, *ibid.* p. 21.) For the rest, their appropriation of all representative, legislative, judicial and of course, financial posts, offers a unique and striking spectacle in several countries of Europe to-day, where it is made no secret of, and reaches to the most flagrant miscarriage of justice. Similar results in America have been testified to by seceding American Masons.¹

But the prime interests of the sect are in the order of morality and religion. Weishaupt, realizing the fundamental importance of education, recommended his adepts to obtain an absolute control of instruction, at any price. What the Jew recommended, the adepts are executing, at least with a degree of systematic persistence, and universal success, which may well astonish the political observer. In this way, are sapped the very foundations of Christianity, and especially of Catholicity, and with them all the bulwarks of law and morality, of social self-restraint and civilization. One French Cabinet Minister has recently said: "Religion, then, is it folly? Exactly, neither more or less. The profession of the priest is to systematize, to foster and to intensify this folly. While we build hospitals to cure fools, pay physicians to tend to them, ought we to keep churches to keep up the folly, pay priests whose sole function is to excite it and exploit it?"²

Masonry is itself a substitute for religion; its rites a travesty of Christianity; its manuals a collection of sacred lessons, which one might casually take to be a collection of "Epistles and Gospels." But the meaning of all this is not very remote. In the degree of "Knight Adept of the Sun," the words are used: "Behold, my dear Brother, what you must fight against and destroy, before you can come to the

1 Cf. Renunciation of John R. Mulford, *Opinions on Freemasonry*, Appendix, p. 255.

2 F. Yves Guyot, *Ministre des Travaux Publics*; *Etudes*, *ibid.*

knowledge of the true good and sovereign happiness. Behold this monster you must conquer—a serpent which we detest as an idol, that is adored by the idiot and the vulgar, under the name of RELIGION.” Hence the Massachusetts anti-Masonic Convention, in its address to the citizens of the commonwealth, affirms: “In short, all the ceremonies and appendages of the Masonic institution, from the first to the thirty-third degree, we consider directly calculated, and most artfully contrived, to lead on, step by step, to blank atheism.”¹

IV.

Is the system here the same or not as the Masonic organism in Europe? We have heard the answer returned in the negative: “The Freemasons are not in America what they are in Europe,” and it is not surprising that, if this confident assurance is entertained with regard to the genuine system itself, but slight misgivings will be harbored with respect to an imitation or aping, of its pomps, its secrecy, or even its profane use of oaths.

Now, to hear any one say, that “the Freemasons are not here what they are in Europe,” is so far reassuring, inasmuch as it indicates that the speaker would not undertake to defend the action, policy and lives of foreign Freemasons. So far so good. They do not endorse “Masonry in the gross.” But the question is, whether the particular form of this foreign importation, which is retailed in the United States, is identical or not with Masonry in the gross. Of course, we all know that America is not Europe; so we do not expect any such flat truism as that to be urged, in proof of the thesis that “Freemasons here are not what they are in Europe.” What positive proofs are adduced? We know of none, that will not fit into category of *kind acts* done by Freemasons. We recall to mind, as an instance, how a Jesuit who was building a college in a city of the far West, received a present of \$100.00 from a Masonic Grand Master. We doubt, though, whether the Jesuit thought his notions of Freemasonry likely to undergo a change under the softening dew of such

¹ Opinions on Freemasonry, p. 236.

benevolence ; especially as the gentleman said, when tendering the gift : " I expect this back, you know, in the way of business." Perhaps he was a Jew.

Still it is urged, that "Freemasons are not doing here what they do in Europe." That again is comforting ; provided it does not imply that we are to wait, with the simplicity of the dove, till they have accomplished here all that they have accomplished in Europe. Indeed, we have every reason to be thankful to a benign Providence, which has made human nature so, that in its worst forms it can find diversion either in money-making, or pleasure-seeking, or other occupations ; and the most profligate of men, as he sinks deeper and deeper into the slough, can still say with truth, *Non totus moriar*, while he still retains here below any part of the original good gift which the God of nature gave him. But this is all a very negative basis of demonstration. And the fact, that all attempts at disproving the identity of the craft on both sides of the ocean, are notoriously negative, indicates clearly enough, that, in the matter of an absolutely secret society, no positive proof is forthcoming, which is competent to prove anything. On the contrary, the essential act of membership is clear and definite, in its rites, its meaning, its purposes, its drift. And, as we say in other things, *standum est pro valore actus*. This signifies, that the act stands for what it is intrinsically worth, even if its worth be sometimes taken out of it by simplicity, stupidity, or other accident of frail human nature, which oftentimes fails to mean all that it does, or fails to do all that it means. For instance, how often do Protestants, when approaching the Catholic faith, fall short of what they intended in their innermost heart, and die on the threshold ! Similarly, it may happen that persons getting more and more entangled in the meshes of Freemasonry, restrict the field of their vision to some narrow view, as, for instance, of temporal profit and advancement, which blinds them to the responsibility incurred in the indecency, profanity and blasphemous impieties of their rapid decline ! The evil spirit himself bears witness to this inconsequence of

the human heart and will. In the process of initiating the Knight Kadosch, which is the 30th degree of Masonry, the neophyte has a dagger put into his hands, at the foot of a Crucifix, and he receives the intimation to strike it. *If he will not do so, he is commended*, but the more secret degrees are shut against him.¹

We need not go to the reality of actual Freemasonry, or other condemned associations, to witness this process of human decline. The mere aping of methods, exercises a powerful influence on minds. Witness the solemn farce of Ritualism, which produces effects analogous to those of aping a secret society's ritual, though in a somewhat inverse sense. The spurious reproduction of our Catholic ceremonies exalts the imagination, dulls the inquiring religious sense; there is a pause; and the carnal instincts find time to escape, dragging the man backward. In the same way, the imitation of an occult ritual, with its emblems, its tokens, its titles, excite the imagination of the young and foolish into a glow; curiosity and levity spring forward with a frisky activity; an ill-regulated conscience is too sleepy and heavy to call a halt: add hereunto the circumstances of a young man, who, in daily intercourse with Freemasons or Oddfellows, perceives that they can assist him in the path of ambition—upward for his worldly interests, downward for the life of his rapidly expiring morality—and the result is one, which was never intended by the originators of these mummeries in Catholic associations, but is, alas! altogether too frequent, as they can testify who have to mourn the degradation and loss of promising characters. The mystic rite acquires the stronger hold on the imagination of an unballasted mind, because, while secrecy is made so much of, even perhaps to the taking of extra judicial oaths, the most garrulous have full play for the looseness of their tongues, within the precincts of the lodge; and that most exaggerated form of levity is uncommonly developed, which consists in a partial assumption of secrecy and gravity. And, when once the young man has gone the full lengths, and has graduated from the aping

1 Cf. Giordano, § 9.

of secret societies to the sober reality of membership in them, then, as Pope Leo tells us, "it is a work of much labor and doubtful issue, judging by the spirit of the sect, for any one to extricate himself, who has once been caught in the toils of Masonry."¹

Un-American and un-democratic in its highest degree is the whole spirit and form of the secret system. The Republican Anti-Masonic members of the New York legislature, explained this at length to their constituents (May 5, 1829): "Democracy abhors and forbids all artificial distinctions, ranks and orders, 'stars and garters and titles of nobility,' those 'gewgaws that amuse so many children in the shape of men' Freemasonry is wholly of foreign invention. The institution in this country receives with passive obedience, whatever is transmitted from the foreign seat of its empire. . . . What has been attempted in other countries may be expected in our own, etc."

And, as to the use of extra-judicial oaths, imposed by the wantonness of men who have no authority to assume such rights either over their fellow-men, or over the things appertaining so directly to the honor of God, we do not know that anything more ample, or more exhaustive could be urged upon the subject, than was laid down at length, in various documents, argumentations and manifestoes, issued by many Protestant writers, whether lay or clerical, sometimes in conventions or in governmental committees, at the date to which we have referred so often. On this point Catholics should not have to receive instructions from such a source. But we will quote one word, on the morbid cultivation of secrecy: "If a man is obliged to act openly, he is strongly induced to act honestly. . . . Thieves, robbers and counterfeiters do not mature their plans in open assemblies, 'neither come they to the light, because their deeds are evil.'"²

When, therefore, by way of conclusion, we repeat the words of Pope Leo the Thirteenth's Encyclical, *Humanum Genus*,

1 (Encyclical to the Italian Bishops).

2 Reply of the Genesee Consociation of Ministers; opinions on Freemasonry, p. 130.

addressed to all Catholics, *Boni omnes amplissimam quamdam coeant opus est agendi societatem et precandi*, "All good people should enter into a vast organized plan of action and of prayer," we need add nothing to what we have said, on behalf of religion or morality. But, as to the interests of charity, union and benevolence, involved in the policy which His Holiness recommends, it is sufficient to observe what Satan teaches us, in the most God-forsaken institution which he has so far established upon earth. He actually clothes it in the fleece of charity and brotherly love. There is a lesson even from the devil! It is the strongest plea of defence, that the Masonic fraternity has ever put forward, and it is about the only one, they ever have to put forward, until, as is now the case in Italy and France, it is no longer necessary to use pretexts at all. But the plea has been torn to shreds over and over again. Says one who knew them well: "It may be doubted, whether all that has ever been applied to the charitable funds of the institution would equal a hundredth part, perhaps I may say a thousandth part, of what has been expended by Masons for their temples and their decorations, for personal trappings, for jewelry, for funerals, for processions, for festivals, and in the conviviality so inseparable from the meetings of the fraternity."¹ We may indeed well imagine that the Jewish members, at least, are seldom, if ever, objects of charity to their brethren of the craft. We are assured that there is practically little exercise of apparent, as there is certainly no exercise of real benevolence. But, what a splendid testimony is herein rendered to the work of God's Church in the elevation of Christendom thus far, by the unintermittent display of her divine charity; when such an institution as this finds it advisable to put on the air of benevolence, to pay some respect thereby to the Christian sentiments of its candidates, and so beguile the latent Christianity, which still murmurs its inarticulate remonstrance in the hearts of the worst of men!

THOS. HUGHES, S.J.

¹ Hon. C. D. Colden; *Ibid.*, p. 104.

CLERICAL STUDIES.

(TWELFTH ARTICLE.)

DOGMATIC THEOLOGY.

THEOLOGY in general is the scientific and systematic exposition of revealed truth.

At no time has God left man to the unaided resources of his natural faculties. From the very beginning He revealed Himself to our first parents and made known to them His will; and since then, "at sundry times and in divers manners, He spoke to the Fathers by the prophets and last of all to us by His Son." (Hebr. I. 1.)

The object of this revelation was mainly, at all times, to enlighten man as to the things connected with his destiny and to show him the methods and means by which he may reach it. The divine teaching consequently, at all times, contained two elements: truths to be reverently and thankfully accepted and believed in; precepts to be submitted to as laws of action and life.

On this difference in the divine manifestations is based, as all know, the distinction between Dogmatic and Moral Theology, the former being concerned with the truths which come from God, the latter with the duties which He imposes upon man. The distinction though real, and in many ways convenient, was for a long time practically unheeded in the exposition of Christian doctrine, questions of theory and practice being taken up indifferently by the Fathers and by the great scholastic theologians, just as they presented themselves in the subject under consideration. But inasmuch as it is now, and has been for a considerable period, commonly followed in the schools, we shall conform to it here, dealing separately with dogmatic and with moral studies, but always on the understanding that, whilst separate in conception and as an object of special investigation, they are in themselves indissolubly bound together, each one finding its reason, logical or final, in the other.

In both its branches, the subject is one of grave and solemn interest. Theology deals with the most vital concerns of

man. Its purpose is to teach him what he most needs and most wishes to know : his real position in this world and the true law of his action ; the first origin and the ultimate issues of his being. To the great problems of human life and destiny, which philosophy may originate and discuss, but has never been able satisfactorily to settle, revealed science undertakes to give an answer, and, to those who accept the answer as final, its importance is such that beside it all the discoveries of modern science and all the speculations of modern thought dwindle into insignificance.¹

To be acquainted with the principal data of this science is the business of all. To follow it out in its manifold developments and to see into its depths is the special calling of the priest. Theology is pre-eminently his form of knowledge. It is at the very centre of his intellectual life ; he is its divinely appointed interpreter and guardian. This being so it might seem superfluous to dwell at any length on the necessity, for all those aspiring to or engaged in the priesthood, to make it a chief object of study ; yet we feel that it will not be amiss to do so, especially as regards speculative or dogmatic theology.

The interest which individuals take in any subject is,

1. "Theology," says F. Faber (*All for Jesus* VIII, 1,) "is the counterpart of physical science. It can tell us quite as wonderful things of the angels whom we have never seen as astronomy can of the stars we can never reach. It can send light further into the invisible world of spirit, than the microscope can into the invisible world of animal existence. The science of the laws of grace is a parallel to the science of the laws of life. The history and constitution of the Church is as startling in its wonders as are the records of geology. With the help of revelation, the Church, reason and the light of the Holy Ghost, Catholic theologians have explored spirit with at least as much certainty and success as modern science has explored matter. The immense intellect of man was once directed upon the life of God, His perfections, His Incarnation and His communications of Himself. Revelation gave it countless infallible axioms, and that greatest glory of the human mind, Catholic Theology, was the result. The same immense power is now brought to bear upon the currents of the ocean, and the circle of the winds, upon electrical phenomena, and the chemistry of the stars, and the result is wonderful enough in the system of modern science ; yet it is hardly so wonderful, even as an exhibition of mental power, as are the summus of scholastic Theology."

generally speaking, dependent on the public feeling in its regard ; and even those whose business it is to know all about it are urged on to fresh work or become negligent and disheartened, according as they find their knowledge appreciated or made light of. Thus, in a society of earnest believers, religious truth is always an object of intense and universal interest. But in proportion as the faith weakens, the interest declines ; new subjects arise and carry away men's thoughts in other directions, and what was the engrossing topic of one period is forgotten in another by all but a few.

Now this is just the condition of things in which we find ourselves today. The world has become largely indifferent to purely religious doctrine. In its eager investigation of the material universe, it has well nigh lost its hold on the unseen. It distrusts speculation, and is disposed to look upon as uncertain whatever cannot be experimentally verified. Religion, in its judgment, is merely a matter of feeling, varying in form from one to another, but substantially the same in all. It is helpful, though not indispensable to goodness ; but only as an inspiration, which, itself is independent of all special belief. In a word, to them religion is valuable and praiseworthy, but special doctrines are of little account.

This doctrinal indifferentism is unhappily not confined to avowed unbelievers. It is rapidly gaining ground among people claiming to be Christians. Indeed positive, definite faith is fast disappearing from most, not to say all, of the religious organizations outside the Catholic Church. This movement, long expected, yet slow to come, has rapidly developed in the present century, and especially within the last generation. The principle of private judgment, stayed in its logical development by various causes, is now bearing fruit in the gradual abandonment of all special professions of faith. In the various denominations, the "creeds" are openly modified, or silently dropped, or maintained only as a historical record of what was held by a certain section of Christians at some time in the past, but without any binding force on their successors of the present day. Hence we see

many Protestants hold on by the slenderest thread to the "persuasions" to which they belong, and change their forms and places of worship as a mere matter of taste or convenience, whilst others, though still professing to be Christians, decline to connect themselves with any special form of Christianity. Religion such as they conceive it, is only a higher sort of life, gathering inspiration from Christ and the Gospel, but independent of all definite belief; a heavenly impulse, at most, but not a doctrine.

Protestant studies, as presently pursued, seem to be moving in the same direction, and leading to the same kind of "undogmatic Christianity." And this again follows logically from the rejection of authority as a guide to belief. Certain courses of thought, certain methods and solutions may still be directly suggested, but there is logically an end of all dogmatic teaching. Each individual mind being the ultimate judge of what constitutes revealed truth, the only rational course is to supply the student with what can best help him to form his own judgment; the Bible and what facilitates its intelligence, such as Hebrew, Greek, biblical archeology, history, etc. And this is just what things are coming to. Biblical exegesis, with its critical, historical and philological apparatus, is fast superseding the older doctrinal studies, with the natural result that, while some settle down passively into the traditional views of the school to which they belong, or of the professors under whom they sit, others, of a more thoughtful, or of a more independent turn of mind, are lost in perplexities and doubts regarding some of the gravest and most fundamental questions, and in their inability to extricate themselves therefrom they are led on to the conclusion that certitude being unattainable, religion must be made independent of it; and in this way they too are landed in "undogmatic Christianity."

The notion is seductive to all those who love broadness and liberality. It permits them to extend the hand of religious fellowship to all men of good will. It disposes of all intellectual difficulties in the matter of belief and calms the conscience of the doubter. It has worked its way into the

minds of some of the most gifted and cultured of the Protestant clergy and laity. There is even a positive danger of its affecting the minds of Catholics. It is conveyed to them in the current literature of the period. They meet it in their daily intercourse with men of cultivated intellect, broad views and genial disposition, and unconsciously they learn from them to make light of what divides, and to look principally to the common ground on which all may meet and live in harmony. No longer do we find in many, even of those whose faith is still intact, that strong, healthy hatred of heresy and fear of contamination from it which was universal in former times, but too often, in its stead, a disposition to minimize, to compromise, to extend, in a word, to doctrinal error that charity which is due only to those who are misled by it.

Is there not reason to fear that the same disposition of unworthy compromise with fashionable indifferentism or popular errors may even invade the sanctuary; that the general upheaval of doctrines and confusion of thoughts which are characteristic of our times may disturb the clerical mind also, blurring in it the lines which divide orthodoxy from error, and vaporizing into impalpable spirit the solid truths of the Christian faith? May not the questioning, sceptical spirit which is in the air ascend and settle as a cloud on the heights where priestly thoughts habitually dwell?

If such things are possible it is well to be alive to them. It is well to remember that if allowed to develop freely, they would simply be destructive of all Christianity and in formal opposition to its whole past.

For Christianity means and has always meant primarily and principally a doctrine. Christianity is the teaching of Christ and of His Apostles commissioned by Him to convey it in its integrity to all mankind "Teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you . . . He that believeth shall be saved; but he that believeth not shall be condemned . . . One Lord, one faith, one baptism . . . that henceforth we be no more children tossed to

and fro and carried about with every wind of doctrine." ¹

It is the acceptance of the doctrine of Christ in its purity and fullness that makes the Christian ; any departure from it fills St. Paul with horror. "But though we or an angel from Heaven preach a Gospel to you besides that which we have preached to you let him be anathema." (Gal. i, 8.) The same feeling runs through all his inspired writings. In his admonition to the elders of Ephesus, to Timothy, to Titus, he denounces in the severest terms those who corrupt the integrity of the faith, calling them wolves, false prophets, proud and reprobate, to be admonished and if they do not amend to be shunned. ²

Nor is St. Peter less vehement in his denunciations, and it is the Apostle of Love himself who writes "If any man come to you and bring not this doctrine, receive him not into the house, nor say to him God speed you."

This intense earnestness in regard to doctrine, from the Apostles passes on to the early Fathers. We find it from the beginning in the great Bishop of Antioch, St. Ignatius, as he writes to the Churches on his way to martyrdom, inculcating unity and purity of faith as the very root of the divine life. ³ "The faith of the Church," says St. Irenaens, "is everywhere the same. Like the sun in the firmament, it sheds the same light all over the world. They who go not to the Church for it, defraud themselves of life. For where the Church is, there is the Spirit of God, and where the Spirit is, there is the truth." (L. iii c. 24.) And so Tertullian, Clement, Cyprian, Origen, and the others. For them any departure from the body of the divine truth held and proclaimed by the Church, is an inexcusable fault, the most grievous of sins, a corrupting and a soul-destroying evil. This is the inspiring thought of the great Doctors, Greek and Latin, of the IVth and Vth centuries, indeed it is that of the great ecclesiastical writers of all times. Most of their works have no other

¹ Matt. .xxviii 19 ; Mark xvi, 16 ; Eph. iv, 5, 15.

² Act. xx, 29 ; I Tim. vi, 4 ; II Tim. ii, 17 ; Tit. ii, 11.

³ Ignat. Ep. ad Ephes. v, vi, ix, xiii ; ad Trall. x ; ad Philad. ii, iii, viii ad Smyrn. vii, etc.

object than to preserve in its purity, to exhibit in all its fullness and beauty, to defend against all attacks the truth, the whole divine truth, as revealed by God to man.

The Church herself has ever felt that this was the primary object of her mission. At every period of her history we find her still more solicitous to preserve the faith in its purity than to propagate it among men. In the course of ages she may have passed through phases of darkness, intellectual and moral ; her champions may have at times lacked earnestness and vigor in their fight against evil ; but never do we detect in her the slightest trace of indifference or neglect when the purity or integrity of her faith is assailed. The discordant note of doctrinal error is the one thing to arouse her from momentary torpor, and to intensify all her energies. Like the enemy's trumpet or battle cry to the sleeping warrior, it brings her at once to her feet, makes her summon hastily her forces, nor will she know peace until the foe has been irrecoverably defeated and crushed. The battle may go on for years or for ages ; she may reckon among her opponents those whom the world most readily follows, or she may find herself one day forsaken by her most trusted friends ; she may lose in the protracted contest the treasures of earth and the favor of kings ; she may have to weep over the noblest and dearest of her children, slain for her cause ; it matters not. To her one particle of divine truth is more than all human favors and worldly goods ; more than the brightest prospects held out to a diminished creed. This is the one thing in which she knows no compromise. For this her anchorites, dead to all else, momentarily forsook their desert solitudes ; for this her Bishops have come repeatedly from the ends of the earth and sat in council ; for this mainly have her universities been founded ; to this her most gifted sons have devoted their lifelong labors, and for this she expects that even the humblest of her children should be ready to die.

Christianity, then, is, and always has been, supremely, intensely dogmatic. "Undogmatic Christianity," or any other form of Christianity in which a clear, definite doctrine

holds not a central, essential position is absolutely unhistorical, foreign to the past, and, whatever else it may be, utterly unlike what the world has so far known and believed in.

Now, since dogma has been at all times the gravest concern of the Church, is it not fitting that at all times it should be an object of special interest and special study for her priests? For they, as we have already remarked, are its representatives, its guardians, and its teachers; and none of these can they be, with credit to her or to themselves, unless on the condition of an habitual study of her doctrines as close and as consecutive as they can make it. A summary knowledge of it may suffice in a layman, and the more scientific, yet still elementary work of a Seminary course may serve the young priest as a beginning, but it needs to be steadily recalled and supplemented. A teacher has always to possess much more knowledge than he imparts. He has to accommodate himself to the ever-varying requirements of individual minds and, as a consequence, almost at every step, to go below the surface and beyond the traditional forms. With a thorough knowledge of his subject and of its various aspects, he will find no difficulty in doing so, but rather a positive enjoyment. But if his knowledge is confined to formulas imperfectly realized, or is only one-sided and superficial, the manner of conveying it will be stiff, or obscure, or inaccurate. He will dread to expand the words of his text, and if he ventures beyond, it will be only to talk at random, or to wander about in a hesitating, helpless way.

Again the teacher has not only to set forth a doctrine; he may at all hours be questioned on it. There is scarcely a single point of Christian doctrine which does not give rise, in a thoughtful mind, to numberless queries. Even children want to know about the things of religion ever so much more than is taught them. Many revealed truths suggest difficulties—philosophical, historical or moral. To meet them satisfactorily may require a knowledge—sometimes a very thorough knowledge—of the grounds upon which the doctrine

rests, of the limits to which it extends, of the portions which may be abandoned, and of those which must be held at any cost. Only a thorough, all-round study, made at the outset, can supply such knowledge; and to be in keeping with the growing requirements of the age, even that has to be steadily carried forward into a still deeper and more complete view of divine truth as it stands in Sacred Writ and in the mind of the Church, or as it comes back to each one in the daily experiences of life and in the progressive thoughts of men.

Even the preacher needs at every moment to rest his foot on solid dogmatic ground. For, though frequently appealing to the conscience and to the heart, yet most of his exhortations have a doctrinal basis. It is to the faith of his hearers that he principally appeals, that is to motives purely dogmatic, such as heaven, hell, the evil of sin, the love of God manifested in Christ, etc. The Christian law, which it is his duty to teach and to enforce, flows from a dogmatic source and ever leads back to it. In short, speculative theology, properly understood, proves to be for the priest the most practical form of knowledge.

Who, having any experience of the sacred ministry will be tempted to question the fact? Who in presence of objections or simple inquiry, has not had more than once to acknowledge to himself that his acquaintance with the subject fell considerably short of what would be required for a complete elucidation? Who in preaching on any favorite subject has not felt all that a deeper study of it gave of freedom and freshness to his thoughts, of accuracy and clearness to his language? With what ease, once thus equipped, he catches the passing inspiration as it suddenly comes up before him, discerns at a glance what place it can find in his discourse, and at once welcomes or dismisses it. Even the intelligent hearer is not slow to perceive the tact with which he skims lightly or dwells with emphasis on the various aspects of his subject, in proportion with their real importance or the need of those to whom he appeals, whilst the less cultivated carry away with them a grateful sense of seeing more distinctly and realizing more fully than ever before some important truth of religion.

From an entirely different point of view, the habitual study of dogmatic subjects is not less desirable in those members of the clergy whose life is principally devoted to intellectual pursuits of a different kind. The study of the sciences for the most part weakens the appreciation of the supernatural. The world of sense shuts out the world of faith. History in its effort to account for everything by natural influences, accustoms the mind not to look beyond. The physical sciences causing it to dwell perpetually amid primitive forces, unvarying laws and facts which they give birth to and serve to explain, give a look of unreality to facts of a different kind. And then in the course of their personal investigations, or in the wake of their leaders, they are placed not infrequently in presence of facts and conclusions out of harmony with commonly received opinions, or even with what seems to be the teaching of Scripture or of the Church.

We know what happens the Protestant investigator in such cases. Either he loses completely his hold on Christian belief, or he is led on to modify it indefinitely with the varying results of his inquiries, giving up one point after another, until there remains of his original faith but a shadow and a name. The Catholic priest is not beyond the reach of similar temptations. Many have emerged from the study of philosophical, historical, biblical problems with convictions weakened and sometimes shattered in matters of belief. To preserve them entire, nothing serves, humanly speaking, like a strong, solid grasp, such as careful study gives, of the grounds of Christian and Catholic faith, and of dogmatic theology with its immovable basis, its close organic structure, its degrees of certitude and its subtile distinctions between which room is found for so much more than is commonly imagined. For all those who venture on certain dangerous tracks of modern investigation, in it is to be found the guiding light, the safeguard, the ever open refuge in the hour of darkness and doubt.

It would remain for us to consider the more immediate causes which lead so many to turn aside from dogmatic

studies, such as their abstract character, their dryness, the lack of time and of a proper apparatus for their pursuit, etc.

The following articles will dispose, we hope, in a great measure, of these and similar pretexts. For the present a few remarks will suffice.

First, we readily grant that comparatively few minds are fitted to dive into the depths of dogma. But a solid and truly available knowledge of the science is accessible to the ordinary intelligence prepared for it by the usual preliminary culture. Next, even though there may be more of subtile argument and abstract speculation in our theology than is suited to the average modern mind, yet it has to be remembered that this element is neither universal nor necessary. Large sections of dogmatic theology may be made independent of any but the most general principles of metaphysics, and there are, as we shall see, other aspects and methods of the science which draw but very sparingly on them.

It is perfectly true that a deep study of theology demands an amount of time such as very few can bestow upon it. In this country, in particular, with no canonries, no university-fellowships, no positions combining competency with leisure for intellectual pursuits, there is comparatively little room for study of any kind, and what may be found is disputed by many other subjects of undoubted usefulness. Yet at the same time it may be observed that the amount of leisure available in the life of each one is as much dependent on his habits as on his duties; that even those who have much to do, occasionally waste time, and that order, method, a close limitation, if not a complete excision, of what is comparatively useless in daily life would make room for more of what is valuable than would seem possible at first sight. Besides, dogmatic studies, as we have seen, far from interfering with the other duties of a priest, are the greatest possible help in them. Even the other subjects which impose themselves on his attention almost invariably fit the mind for a better understanding and a more conclusive defence of the doctrines of christianity.

We may, therefore, safely conclude that no subject of mental pursuit is more adapted to the sacerdotal life than that of Dogmatic Theology. The priest is not only mentally but spiritually benefited by it. Like meditation and prayer, the habitual contact of the mind with revealed truth gives him a deeper sense of its reality, and keeps alive the conviction of its supreme importance.¹ Finally, it gives the priest a stronger hold on the mind of others. Religious truth is losing its power over our age, and to some extent over our people. The younger generations, growing or already grown up into manhood and womanhood, have no longer that boundless trust of their forefathers for whatever comes from the lips of a priest. They need more freedom of thought, more reasonableness, more proof in regard to what is proposed to their belief. They think more actively and less reverently than people did of old. Their teachers are useful to them in proportion to the fullness and firmness with which they have grasped the truths of Christianity, and to the tact with which they know how to present and to sustain them.

A boundless field is here opened to priestly activity. How it may be best cultivated we shall endeavor to show in the following papers.

J. HOGAN.

PROTESTANT MISSIONARY EFFORTS—AND WE!

THE Missionary Review of the World is a monthly magazine published by the Funk & Wagnalls Company, New York, in the interests of Protestant Missions. In its January issue, it gives the statistics of the Protestant Mis-

¹ Even as a help to the spiritual life of the priest himself, dogmatic theology well deserves to be an object of constant study. "All doctrine is practical," says F. Faber (Conf. iii), "The first use of dogmatic theology is to be the basis of sanctity, while controversy is its fiftieth or its hundredth use." And again (Precious Blood, C. iii), "Theology would be a science to be specially impatient with, if it rested only in speculation. To my mind it is the best fuel of devotion, the best fuel of divine love. It catches fire quickest; it makes least smoke; it burns longest; and it throws out most heat while it is burning. If a science tells of God yet does not make the listener's heart burn within him, it must follow either that the science is no true theology, or that the heart which listens is stupid and depraved. In a simple and loving heart, theology burns like a sacred fire."

sionary Societies of the United States and Canada for 1891-92. The compiler informs his readers that he has omitted "the work of the Methodists, the Baptists, and others to Protestant Europe, as well as their efforts for the evangelization of the Jews, the Freedmen, and even the Indians and Chinese." In regard to the last named, however, there are eleven different Protestant societies whose labors in China are given in the statistics. Perhaps, these organizations, while laboring in China, do nothing for the Chinese or have not sent in reports of their efforts for the Celestials, confining their figures to their labors among Europeans and other people in that land.

The labors of forty-two Protestant societies of whom four are Canadian are epitomized for us under various heads, their home constituency, their missionary incomes, their missionaries, European and native, their churches, members, yearly increase, and finally their schools with pupils. The Congregationalist Society was the first in the field, beginning its work as far back as 1810. It has missions in Africa, Turkey, India, China, Japan, Micronesia, Hawaiian Islands, besides Mexico, Spain and Austria. Its missionary force numbers 3,034, of whom 200 are ordained natives, and 183 American preachers, who are assisted by 18 laymen. We must add 174 wives of preachers and laymen, together with 159 unmarried women, besides 2,400 unordained native aids. Their membership is 40,333, who use 434 churches; 47,330 children attend their 1,123 schools. Finally they claim an increase in membership, during the last year, of 3,516. Most of our impressions of Protestant missionary efforts are derived from Marshall's *Christian Missions*, a work regarded as somewhat misleading.

A hue and cry, not too seldom heard of the efforts of the sects, is that their labors amount to nothing. How we Americans can say that is surprising, as we see on all sides the offsprings of Catholic parents and races staunch Protestants. In the thirties Bishop England in his report to Propaganda put down the losses to the Church in this country as between three and four millions; many thoughtful men in

our day do not hesitate in saying that we have lost upwards of twenty millions. And it is only throwing dust in our own eyes to say that these renegades and their children do not become Protestants: Read of the Murphys, the Laffertys, the Kavanaghs, the McCabes, etc., etc., who are leaders in the various sects. Now it seems to us, if these denominations can make perverts at home, there is no reason why they should not gain converts abroad. Frequently do we see complaints from Eastern missionaries of the inroads of Protestants, and they would not complain, let us believe, unreasonably.

To return to the Congregationalist Society: although the membership of their home constituency is but 525,097, yet they raised for the year included in their report \$841,569, at home, and \$92,723, on the missions. In other words they collected about half as much more on their missions, that is, from a lot of poor heathen converts and their neighbors, than the 8,000,000 Catholics of these United States gave last year for the Negro and Indian missions. At home, they average one dollar and a half a piece, and abroad two dollars and a quarter. The average of our Negro and Indian collection for every Catholic is less than one cent, about seven mills, or seven cents from ten Catholics.

We have spun out to considerable length the report of the Congregationalists: let us now turn to the Baptist Missionary Union which was organized in 1814. They employ less force and spend less money than the Congregationalists, although they claim nearly double the latter's membership, viz., 89,014. Their missions moreover, are entirely among the heathen, namely, in India, Burmah, Assam, China, Japan, Africa (Congo). They have 251 American preachers as against 248 ordained natives. Protestants evidently believe in native clergy. Apropos of this, let us here remark that throughout the South, laboring among the Negroes are none but Negro ministers, excepting four or five Episcopalians. The white clergymen whom the sects have on Negro work are confined to colleges, academies, or school work of some sort. The Baptist Mission Union had 12,185

additional members during the year or nearly one-half of the whole number of converts claimed by them all. There are three other Baptist societies engaged in the foreign missions, the Southern Baptist, Free Baptist, Seventh-day Baptist. It is a little curious to note that the Southern Baptists, although numbering 1,235,765, give to their missions but \$114,326, while the Baptist Missionary Union, presumably Northern, gives \$575,773.

830,179 form the home constituency of the Presbyterian Society who gave \$931,292 last year, raising at the same time \$49,423 on their various missions in India, China, Japan, Korea, Siam, Syria, Persia, and Africa. Besides these they labor, we may say fruitlessly, in South America, Guatemala and Mexico. They claim 30,479 members who attend 384 churches; 29,011 pupils for 771 schools. Again they have 210 American missionaries and 165 native. Besides this great society, there are five other Presbyterian organizations who all give large figures considering their numbers.

The Methodist Episcopal organization, North and South combined, number at home over three and one-half millions who contributed last year more than a million dollars, while their missionaries raised abroad \$170,000 less one cent, notwithstanding their figures are less than either the Baptist, Congregationalist or Presbyterian Society. Does not this seem an argument that the "shouting religion" is not so favorably received by the yellow and black skinned of the human race? The Episcopalians cut a sorry figure alongside of the other great missionary organizations of American Protestantism. Only 24 American Episcopal clergymen are in Greece, Africa, China, Japan, Hayti, assisted by 56 native clergymen. These exercise their spiritual care over 3,203 members or wield the birch in 106 schools which number 3,387 scholars. They give their increase as 300 during the year.

We may pass over the various other missionary enterprises merely noting that the four Canadian societies came later into the field and have meagre reports. They, however, confine themselves to heathen lands, viz.: India (Telugus), Africa, Japan, China, India, New Hebrides. Not so our

American societies, which altogether have eight Missions in Mexico—which seems a favorite spot for them—three in Italy, two in Brazil, one in Guatemala, while two more are set down as in South America. Spain and Austria have each one, both under Congregational auspices.

Surprising as are the figures in detail (and we have not given a fourth of them) their total results are still more astonishing. Since 1810, forty-two organizations have sprung up among our Protestant country-men for the spread of the Gospel among the heathen, and unhappily in some instances in Catholic lands. All these represent a home constituency of 10,797,079. Now there is not one Catholic-American organization for the heathen work. The most we do is to help the Association for the "Propagation of the Faith" at Lyons, which, if we are rightly informed, gives us back by allotments to the Indian Missions and poor dioceses, more than we annually send to Lyons. It is noteworthy that the Association of Lyons gives no allotment to Negro Missions. These ten millions Protestants last year gave five millions dollars from their own pockets while their agents raised on the missions \$469,419. Their total missionary force numbers 14,524 of whom 1,239 are ordained Americans, 222 American laymen, 1,116 married and 775 unmarried women. Of the natives 1,216 are ordained, and 9,822 help in other ways. They have 2,525 churches with a membership of 256,649; 5882 schools and 182,205 scholars. The additions to church membership foot up 30,600 during the year, for which the statistics stand.

Besides these official labors of Protestantism there is at this moment one of the Astor family, Mr. William Astor Chanler, penetrating the untrodden forests of Africa in the interests of science. But twenty-five years old, he has already made one expedition with a corps of 180 men through the land of the Masai, where Stanley declared it was unsafe to go with even a thousand rifles and which no white man had ever before trod. Chanler's present trip includes a march of 3,000 miles, which will require two years. His caravan numbers 250 armed men under an Austrian officer. All this it seems is

being done at his own expense and as a holiday, although for the good of humanity. Grit this, worthy of emulation! Of course, we know of the efforts made by European Catholics for heathen lands. Werner's "Orbis Terrarum Catholicus" gives glowing figures. There are Catholic Bishops, Priests and Sisters everywhere in those parts, but American Catholics are not there.

It seems as if the missionary spirit has fled from Catholics, dwelling in lands partly Protestant to their non-Catholic countrymen. We know of three or four American priests laboring in the East and Africa. It might be imprudent to pronounce ourselves provincial and narrow, living for our day and hour, our kith and kin, but it looks very much as if it were so. In conclusion let us add that these Protestant societies are doing very much for the Negroes, who would, indeed, be the most ungrateful of peoples if they ever forgot what non-Catholic Americans have done and are doing for them.

May our Lord awaken American Catholics to the spiritual needs of the heathen abroad, and to the Macedonian cry of our Indians and Negroes at home.

"There is no distinction of the Jew and the Greeks: for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How shall they call upon Him in whom they have not believed? Or how shall they believe in Him whom they have not heard. Or how shall they hear without a Preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things? (Romans x, 14.)

J. R. SLATTERY.

THE EASTER NOCTURN.

THE office of Matins during the Easter octave differs from that of other feasts¹ throughout the year, in having but one nocturn which consists of three psalms

1. Except Pentecost.

and three lessons. The customary hymn is likewise omitted. There are two reasons for this, one historical, the other liturgical.

From the beginning of the Christian Church the eve of Easter was a time of unusual preoccupation for the clergy. At an early hour the catechumens gathered in the church for instruction preparatory to the solemn act of their baptism. Then followed the procession of the Holy Sacrament, the blessing of the Easter-fire, of the Paschal candle and the baptismal font. The reading of the prophecies consumed considerable time. It was the day also for the annual ordinations. Later the various blessings of the houses, first fruits, etc., took place. The evening and greater part of the night was spent in shriving the faithful who flocked to the church, there to keep vigil in preparation for the reception of the Paschal Lamb on the morrow.¹

Thus little time was left for the customary recitation from the Psalter, and the sacred functions of the common service had to supply the debt of special devotion on the part of the priests.

The second reason for the shortness of the Easter Office is to be found, as stated above, in its liturgical character.

The solemn functions of the day are an expression, above all else, of joy; and the movements of joy are quick. Like its messenger, hope, gladness

. is swift and flies with swallow's wings,
Kings it makes gods, and meaner creatures kings.

The sad wail of the *Miserere* prolonged throughout passion-tide gives way to the sudden bursts of the exultant *Alleluja*.

Aether resultat laudibus,
Mundus triumphans jubit.

This is the one thought, the one prayer of the heart, which issues forth from all Christendom: *Haec est dies quam fecit Dominus, exultemus et laetemur in ea!* The order of the liturgy as indicated by St. Paul (Epist. I Corinth. xiv,

1. Notandum, quod apud Hieronymum legimus, quod in orientalibus ecclesiis mos sit in hac nocte ante mediam noctem fideles ab ecclesia non recedere. Rhab. Maur. cit. ex Amberg. Past. Theol. ii, 817.

5) is reversed and we are to "speak with tongues" rather than "to prophesy" or "interpret, that the Church may receive edification."¹

If at other times the Apostle would rather have us "prophesy" than "speak with tongues," not so to-day, for we have but one lesson to learn and to impress, and that is the lesson of joyous gratitude.

There are no hymns in the Office, because the entire liturgy of the day is nothing else than a song of exultant thanksgiving. There are no verses, no responses, no chapters, because pontiff and minister, priest and people unite in the triumphant tones of the *Alleluja*, which occurs at every turn throughout the Office of this day, to express the eager impatience of overflowing hearts.

And is the *Alleluja* simply a burst of holy joy without any special meaning?

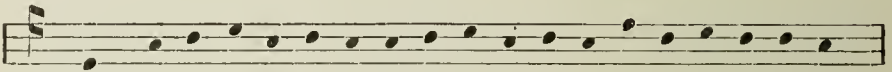
The literal translation of the Hebrew word from which it is derived is *Praise ye the Lord!* In the Old Testament the word is inscribed at the beginning or end of certain psalms (Ps. 103; 104-106; 110-118; 134-135; 145-150) and there are six psalms (112-117) called the great *Hallel* to indicate their use in the Hebrew liturgy on the three principal feasts of the Jewish Church. Tobias in his beautiful prophecy to Israel, regarding the restoration of Jerusalem, sums up the manifestation of joy and thanksgiving which is to be on that day by saying: "And *Alleluja* shall be sung in its streets." (Tob. xiii, 22.) St. John describes the saints giving expression to their gratitude in heaven by the harmonious chanting of the *Alleluja* (Apoc. xix, 1, 3, 4, 6). Reverence akin to that which forbade the Jew to pronounce the name of God (Jehovah) caused the early Christians to retain this word untranslated. It meant so much more to their hearts in the light of the traditions which recorded the debt of gratitude due from the heirs of Abraham, who were made co-heirs of Christ in His glorious resurrection.

1. The meaning of the words "to speak with tongues" as here used by St. Paul, is: to give expression to the feelings of the heart in singing the praises of the Lord, as distinguished from the "prophesying" which here has the force of *praedicare* (πρὸς ἡγήθειν) "to explain the divine oracles," that is, to preach the word of God or explain the Christian doctrine.

It appears that, until Gregory the Great caused a revision of the Canonical Office, at the beginning of the seventh century, the use of the *Alleluja* was exclusively reserved for the liturgy of the Paschal season. Thenceforth we find it frequently wherever special reasons call for an expression of joy. Only during the penitential season, that is to say, from Septuagesima until the end of Holy Week it is rigorously excluded from the public service of the Church.

Alleluja non meremur
In perenne psallere ;
Alleluja vox reatus
Cogit intermittere ;
Tempus instat quo peracta
Lugeamus crimina !

But on Holy Saturday at noon, immediately after the Epistle, the celebrant of the Mass takes up once more the glorious note



Al - le - - - lu - - - - ja,
and the "Ite Missa est" ends with the exalting tones of



Alle - lu - ia, al - le - - - - lu - ja.

the melody being caught up by the responding choir in the jubilant echo of the "Deo gratias",—the sweet and simple notes of the Gregorian air float on the air, rising with accented impulse like the morning song of a lark ascending to heaven, and the soul is involuntarily drawn aloft. Thenceforth the *Alleluja* is repeated in every part of the liturgy, the Introit of the Mass, Gradual, Offertory, Communion.

And thus we find it in the Office of Matins added to the invitatory, the doxologies, the antiphons, the versicles and responses.

The single nocturn consists of three psalms : The first, second and third, of the Psalter. Together they form a lyric record tracing Christ's struggle and victory over sin and death, an act in the *divina commedia* of our redemption. We

have on a former occasion pointed out how the entire Psalter is a synopsis of every phase of the soul-life undergoing its reformation according to the pattern laid down by the divine model which David recognized in the Scion of his race whom he called his, as we call Him, our Lord. This lesson of life is incorporated in the annual cycle of the Breviary readings.¹ Whilst the first psalm itself may be termed an introduction to the body of the Psalter, the first three psalms are an outline of the main division of that body. But they have a further distinct significance.

Psalm first pictures the perfect man; *Beatus vir*. His will is in absolute harmony with the divine law: *In lege Domini voluntas ejus*. The fruits of his works shall prove it: *Fructum suum dabit in tempore suo*. With this blessed man the prophet contrasts the host of the unjust: *Non sic impii, non sic*. Such are the contents of this psalm.

The Commentators, early and recent, agree that the Psalmist here draws an image of Christ, "the Just One" by excellence. He contrasts him as *one* (*beatus*) with the multitude of the fallen race (*impii*), those who have forfeited the right of a glorious resurrection: *Ideo non resurgent impii in judicio*.

The antiphon which is placed before and after the psalm gives point to this application. The "Just One" is God, yet subject to the will of God: *Ego sum qui sum—sed in lege Domini voluntas mea est*. (Antiph.) Nothing could be more direct than this allusion to the character of the Messiah as the Son of God, whose design is to wean men from iniquity: *consilium meum non est cum impiis*. (Antiph.)

As the first psalm places before us the image of the Man-God, the second points out the object and purpose which were to be accomplished by the divine Incarnation. These were: to regain fallen man by battling with and conquering the hordes of Lucifer whose rebellion against God had had the secondary effect of enslaving the human race and making it partake in the opposition to its Maker under the plea of a false liberty. The misled champions of Anti-christ speaking under

the inspiration of a false independence are introduced in this psalm as confronted by the Prince of Juda, Christ, who asserts His claim to the promised inheritance of the people of God.

Quare fremuerunt gentes—
 Adstiterunt reges terrae adversus Dominum
 Et adversus Christum ejus ? (ps. II)

Christ Himself answers :

Ego constitutus sum rex ab eo
 Super Sion montem sanctum ejus.

And He further makes good His mission :

Dominus dixit ad me :
 Filius meus es tu, ego hodie genui te.
 Postula a me,
 Et dabo tibi gentes haereditatem tuam,
 Et possessionem tuam.

He proposes two alternatives of conquest: persuasion to accept the sweet yoke of His law, or the bitter vengeance of His anger.

Reges, intelligite, erudimini !
 Servite Domino in timore et exultate—
 Nequando irascatur Dominus et pereatis,
 Cum exarsersit in brevi ira ejus.

This mission, this purpose in the Second Person of the Most Holy Trinity becoming man is emphasized by the antiphon which precedes and follows this psalm. The Saviour declares His desire (and in it His love for man) to redeem the entire fallen race of Adam : *Postulavi Patrem meum, alleluja ; dedit mihi gentes, alleluja, in haereditatem alleluja !*

In the third psalm the victory over the foe is announced in the resurrection from the dead. Man's liberty is restored and with it every blessing. Yet we are reminded in the very beginning that all this has been accomplished in suffering and contradiction :

Quid multiplicati sunt qui tribulant me ?
 Multi insurgunt adversum me.

Then the Saviour appeals to the eternal Father as on Mount Olivet and on Golgotha in the prayer whose echoes are daily repeated at the foot of the Eucharistic altar. That prayer is heard :

Voce mea ad Dominum clamavi ;
Et exaudivit me de monte sancto suo.

Death and sleep of the grave follow, to end in glorious resurrection :

Ego dormivi et soporatus sum ;
Et exsurrexi !

Thenceforth strength and salvation and blessings unnumbered are to flow to the children of men from the atoning act, and each may say in the confident hope of his own resurrection :

Non timebo millia populi.
Exsurge Domine, salvum me fac ;
Quoniam tu percussisti omnes adversantes mihi !
Domini est salus
Et super populum tuum benedictio tua.

And the antiphon reads us this same interpretation : *Ego dormivi, et somnum cepi, et exsurrexi quoniam Dominus suscepit me alleluja, alleluja !*

Now we are certain of our faith, because, as the versicle which immediately follows the above triplet of psalms, has it :

V. Surrexit Dominus de sepulchro, Alleluja.
R. Qui pro nobis pependit in ligno, Alleluja.

The readings of the three lessons are taken from a homily of S. Gregory, in which he briefly voices the obvious lesson to be learned from the resurrection of our Lord, and which has already been indicated at the conclusion of the last psalm. "Res gesta," says the Saint, "aliquid in sancta ecclesia significat gerendum." And what is this lesson to be learned? Confidence, if you are a follower and lover of Christ, as were the holy women who came to the tomb at early morn. "Nolite timere, scio enim quia Crucifixum quaeritis. Jam surrexit !"

And the responses, at the end of the first two lessons, appeal to the Christian priest : Arise, buy spices to anoint thy Lord, and haste thee to seek Him at dawn of day at the altar ; unfold the linen cloth of the corporal, and, though He be hidden to thee under the garb of the white host, trust, it is but for a little while, and He will make thee feel His

presence by the sweetness of that voice which encouraged the heart-broken Magdalen of old. Such are the thoughts suggested by the responses at the conclusion of the first and second lessons ; the third ends with the festive *Te Deum*.

Apollinaris Sidonius, in the fifth century, beautifully describes the Christian boatmen in the South of France singing in concert certain passages from the Psalter, which illustrate man's journey along the river of life, and the echoes of their Allelujas resounded from the shore.

Curvorum hinc chorus helciariorum,
 Responsantibus Alleluja ripis,
 Ad Christum levat amnicum celeuma.
Sic, sic psallite nauta et viator !
 Namque iste est locus omnibus petendus
 Omnes quo via ducit ad salutem.

How like to this our daily chant in reciting the divine Office during the Easter-season !

H. J. HEUSER.

THE OLD TESTAMENT SAINTS.

(*Conclusion.*)

THE influence of the Old Testament saints on the various sects outside the Catholic Church, on some of them especially, has been deeper still, but in many cases positively detrimental. Declining to honor the Christian saints ; fearing almost to speak or to think of them with reverence, yet needing the inspiration of example, they naturally fall back on those of the Old Law with whose lives the constant reading of the Bible makes them familiar. By degrees they imbibe their spirit, with its excellencies, but also with its deficiencies, and thus they often come to show in their lives far more the impress of the Old Testament than of the Gospel.

The very dread of idolatry they exhibit in avoiding to pay homage to the saints is an instance of this. It proceeds directly from the Old Testament, and, though meaningless at the present day, they cannot shake it off. The Puritan

conception of the Sabbath observance, as they call it, is of the same kind, stern, unyielding, like the original Jewish precept, but entirely foreign to the spirit of Our Lord, as exhibited on various occasions in that same connection. The extremes to which some of them carry the principles of temperance are of a similar kind and flow unmistakably from the same source.

Again, in their conception of the chief virtues they stop short, like the religious heroes of the Old Testament. Their "saints" are upright, conscientious, God-fearing men, heartily and generously devoted to some noble purpose, but they reach not the heights of the Catholic saints. In regard to the things of this world, their rule is moderation, not detachment. Like the pious Jews of old, they still love to sit under their own fig tree, and taste the sweets of domestic life, to bless God for His gifts—and to enjoy them. They see not the beauty of sacrifice for its own sake, the voluntary casting at the feet of our Lord of what is pleasurable to the senses and dear to the heart, as a ready homage of generous love. Their ideal is nearer to the valiant woman of Proverbs, wisely governing her household and increasing its wealth, than to Magdalen breaking her vessel of alabaster and pouring its whole contents on the head of our Lord. It responds better to Tobias, devout, kind, charitable, but not unmindful of his pecuniary claims on others, than to St. Anthony taking to the letter the divine counsel, selling all he had and giving it to the poor, in order that, unencumbered with the things of earth, he might follow Christ with freer step and lighter heart.

We might follow out the same course of thought and apply it to almost all the other evangelical counsels. In the matter of chastity the ordinary Protestant sees no farther than the Jew, fidelity to the matrimonial bond: the higher privilege of "those who follow the Lamb wherever he goeth" seems to be beyond his reach of vision. The humility taught by Pagan wisdom—modesty—he admires and practices; he is prostrate like the devout Israelite, before the majesty of God; but that voluntary, total self-abasement before all

men, taught by the Apostle and pointed to in our Lord as its most wonderful exemplar (Phil. ii, 7); that ready, joyful acceptance of humiliation from whencever it comes; that positive craving for contempt which filled the hearts of so many Christian saints, as the only thing they deserved and as another trait of resemblance to their Divine Master, such things have no place or share in the aspirations of the best and purest outside the Catholic Church. So, again, active beneficence abounds among them; but for that higher life of contemplation and prayer which placed Mary above Martha in the judgment of our Lord, we have once more to turn from the Law to the Gospel, and from our separated brethren to the true assembly of the saints.

Without any departure from historical truth we may go a step farther, and trace back to inspirations injudiciously gathered from the examples of the Old Testament some of the worst features of the Protestant Reformation. We refer especially to its fierce intolerance.

That this has been one of the characteristic traits of Protestantism wherever it held sway, Catholics have always had reason to know, and enlightened Protestants are generally disposed to acknowledge nowadays. Many are ready to confess its logical inconsistency in any body of men who do not claim to be infallible, whilst others strive to find extenuating circumstances in order to palliate a feature so repulsive to the modern mind. Perhaps the best excuse of all may be found in the Bible itself, such as it was understood by them, and erected into a supreme and exclusive law of life.

In the eyes of Protestants, up to a recent period, the Bible was not what it is for us, an imperfect record of God's dealings with mankind, a progressive revelation of His being and of His will, extending over many ages and reflecting many stages of moral and spiritual advancement toward the final, that is, the Christian ideal. It was a law dropped down from Heaven to give in all its parts guidance and inspiration to all ages. Between Old and New Testament there was to them little difference, and of the two, the Old Testament was the more familiar and the more congenial. The early

reformers of Scotland, the Puritans and independents of England, the Huguenots of France, and the thousands that followed in the wake of the Mayflower to the New World were generally men gifted with a vivid, religious imagination and a strong character ; but the tenderness of the Gospel had never touched them, or had only touched them and fled. Their spirit was unyielding, obstinate, without pity, Jewish in a word. In the fierce denunciations of the prophets in the maledictory utterances of the psalms, they found the most fitting expression of their feelings. Josue exterminating the Canaanites, Samson slaying the Philistines, Elias putting to death the Priests of Baal, and bringing down fire from Heaven on the soldiers sent to capture him, were the ideal heroes of these first founders of Protestantism. John Knox, that "most intolerant of an intolerant creed and an intolerant country," as Johnson described him, was ever quoting the Old Testament to justify his relentless violence. The Catholic worship was "idolatry," to be put down with a high hand, as had been done by the order of God in the Promised Land ; Catholic priests were no better than the priests of Baal, the Catholic queen, Mary, was Jezabel, and "one Mass said in her chapel was more fearful to him than if ten thousand armed enemies were landed in any part of the realm." It would be curious to follow up this line of thought and to show how, in France, in Germany, in New England, wherever the new religion was propagated, the worst means were freely resorted to and justified by similar deeds related in the Old Testament.

Such excesses have almost entirely disappeared before the growing enlightenment of the age and a more reasonable interpretation of the Bible. Even in Scotland mothers may now kiss their babies with impunity on the Sabbath, and ministers may appear clean shaven in their pulpits without giving disedification to their flock. One feature still remains as a memorial of the ancient sway of the Old Testament over the Protestant mind, and even that is visibly declining—we refer to the habit of assuming Old Testament names, in preference to those consecrated by the Christian traditions

—in fact as a protest against them. Catholic usage had always been very broad in that matter ; names were freely chosen from the history of the people of God as well as from various other sources, the names mentioned in the New Testament and those of the most popular saints being naturally more in demand. But because this was meant as a religious homage, in the eyes of the early Protestant it was downright idolatry ; so the better to avoid even a suspicion of it, they threw themselves into the extreme opposite, assuming all manner of strange appellations, many of which had nothing to recommend them beyond the fact of their being mentioned in the Bible.

We smile to-day at such singularities, and the descendants of those who devoutly practised them now feel ashamed of them. Yet how much better the earnestness in which they took rise, even though misguided, than the contemptuous indifference with which they are now viewed by most of our Protestant contemporaries ! The Old Testament heroes have ceased to awaken their enthusiasm ; for many they have lost their historical reality. To the Catholic Church alone, ever guided from above, it belongs, now as at all times, to honor with due proportion the great servants of God in whatever dispensation they may be found ; the earlier with a limited reverence, because they belonged only to the initial and imperfect period of the divine plan, the later in fuller measure because they exhibited to the world the fullness of the higher Christian life.

J. HOGAN.

CONFERENCES.

THE ARCH-CONFRATERNITY OF ST. JOSEPH AT SANTA FÉ.

It may not be generally known that there exists at Rome a central confraternity in honor of St. Joseph, the special purpose of which is to promote (principally by prayer) the cause of *Christian education of youth*.

The venerable Archbishop Salpointe, desirous to arouse amongst the faithful under his care a generous zeal for the establishment of Catholic schools, instituted a sodality of St. Joseph with this object in view. Last May the Holy Father, in appreciation of these efforts, issued a letter through the Secretary of the S. Congregation of the Propaganda by which the sodality of St. Joseph in the city of Santa Fé, was raised to the rank of an Arch-confraternity, with the primary right of affiliating sodalities in the United States and Canada and communicating to them all the rights and privileges attached to the Arch-confraternity of St. Joseph (at the Church of St. Roch) in Rome.

In view of the useful and noble object of the Confraternity and the facility with which it can be put in operation in any parish, college, school, religious community, or seminary, we gladly draw attention to it. The feast of the *Patronage of St. Joseph* which occurs during this month is a suitable occasion for the institution of so needful a work.

For greater convenience of those who may wish to interest themselves in the matter, we give an outline of the statutes which govern the sodality.

1. The special end of this sodality is to implore the powerful *protection of St. Joseph in behalf of the Christian education of youth*; hence, besides honoring St. Joseph, in order to be particularly favored by him during their life and at the hour

of their death, the members will take him for their special advocate, *to obtain through his intercession an augmentation of Catholic schools, the cessation of public hostility toward them, an increase of vocations both to the priesthood and to the religious state, especially for religious teachers.*

2. The means to obtain the end for which this sodality has been established are : To pray every day to St. Joseph, to imitate his virtues, and to promote devotion to him.

3. The only obligation of the members is to recite daily one Ave Maria, with three times the invocation : "Sancte Joseph ora pro nobis ;" or "St. Joseph, pray for us." As the members pledge themselves to honor St. Joseph in a special manner, they are expected to observe with appropriate devotion the month of March, dedicated to him, especially the 19th, his feast ; also the third Sunday after Easter, feast of the Patronage of St. Joseph, and Wednesday of every week.

4. Conditions of Membership : to be enrolled on the register of the sodality.

5. The sodality will be governed by a Father Director, a Prefect, a Treasurer and a Secretary.

6. It is understood that the members will contribute toward defraying incidental expenses for badges, certificates, banners, and affiliation to the Arch-confraternity.

7. A meeting of the sodality will be held on a fixed day of each month.

8. The Reverend Parish Priest (Chaplain or Superior) having given his consent, the following petition, signed by him, has to be sent to the *Bishop of the Diocese*, together with such rules and regulations as may have been agreed upon for the better local management of the sodality. These rules need not be many and should be arranged and drawn up after consultation with a spiritual director.

REVME. ET ILLUSTRISIME DNE..

N. N. motus desiderio promovendi devotionem erga S. Joseph, humiliter petit a Te, Revme. et Illme. Dne. a. Ut Confraternitatem (juvenum, virorum aut utriusque sexus fidelium) sub titulo S. Josephi in erigiet ad Archicon-

fraternitatem ejusdem nominis Sanctae Fidei aggregari concedas; *b.* Statuta hisce litteris inclusa approbes; *c.* Ut Rev. Dom. N. N. Confraternitatis Directorem constituas.¹

This petition, together with the Bishop's approbation, should be sent, for affiliation, to the Director of the Arch-confraternity, who will return them, together with a diplom aggregation. (Address : The Rev. Chaplain of St. Michael's, Santa Fé, N. M.)

The diploma should receive the "visa" (or official endorsement) of the Bishop of the Diocese, and then be kept or rather framed and hung in some conspicuous place in the hall where the Confraternity meets.

"STIPENDS" AGAIN.

Qu. I cannot reconcile your answer to the query about Stipends and Parochial Expenses in the March number of the REVIEW with what Rome has said on the subject. The late Bishop Hendricken of Providence sent the very same case to the Propaganda asking for a solution, and in reply Cardinal Simeoni stated positively that after deducting the expenses of the organist and choir the rest of the stipend is to go to the priest who says the Mass whether Rector or Curate (See "The Pastor," Vol. V, p 262). Will you please explain, if I am wrong?

Resp. There are two things to be said about the letter of Cardinal Simeoni referred to.

It decides the question of the disposition of Mass stipends upon the merits of a supposed local custom, and its application is made conditional upon the existence of such custom.

1. To the above request the following answer, taken from an authorized Roman formulary, might be suggested :

Visis precibus Nobis oblatis, auctoritate Nostra erigimus Confraternitatem, de qua in precibus, ejusque statuta a Nobis revisa approbamus, eandem Nobis ac successoribus Nostris subjicientes ac subjectam declarantes secundum Constitutionem fel. rec. Clementis PP. VIII, "Quaecumque." d. d. 7 Decembris, 1604. Rectorem autem ejusdem Confraternitatis nominamus R. D. N. tribuendo ei facultates necessarias et opportunas, et praesertim, ut possit, si opus sit, alium sibi sacerdotem substituere ad recipiendos fideles. Datum N.

In this respect the decision is therefore an exception to general law.

The supposed custom however rests upon *incomplete* or *incorrect* information, and hence the answer is of no practical value whatever, although it may have local force—accidentally, a feature which the nature of the query proposed to us did not warrant our discussing.

We do not know whether, as the commentator on Cardinal Simeoni's letter in the "The Pastor" assumes, the American Bishop failed to state the case correctly, or whether the error arose from some other source. But it is quite plain from the Cardinal's own letter that, before answering the proposed question of how the stipends for a "Missa cantata" were to be distributed, he sought to inform himself what the actual custom in the United States was at the time. *Upon the strength of this information* he makes up his judgment, and expressly says so. "Antequam meum proferrem judicium, opportunas informationes exquirere curavi circa consuetudinem, quae in Ecclesia Statuum Foederatorum Americae hac super re vigeat. Ex notitiis habitis sequentia deprehendi."

He then states that he ascertained that in the United States the choir is usually paid for its services on such occasions and that "*in ista regione nihil solvi sacerdotibus ratione juris stolae, sed duntaxat ratione missae quae juxta vota familiae, aut privata aut cantata est.*"

This latter is hardly true, either of Canada (whence the query came) or of the United States. The "jura stolae" are simply the "perquisites." Of these we made express mention in our former answer.

It is, moreover, erroneous to assume that the faithful offer the stipend on occasion of funeral Masses as if it were a donation; it is a *taxa* ordinarily fixed by Diocesan Statute, so much so that it may not be lowered or remitted at discretion even by a pastor in his own parish.

When there is question of devoting part of the received stipend for the necessary uses of a church or the sustenance of the missionary clergy the Holy See has never applied the law which applies, as we said, to the *stipendium manuale*.

Benedict XIV himself, who issued the brief *Quanta cura*, which forbids clerics and priests to retain any part of the stipend in committing the celebration of the Mass to another, declared in a subsequent letter to the pastors of Holland and other missionary countries that the practice of giving a smaller stipend than they received for Masses (to resident chaplains to whom they committed the celebration of such Masses) because their destitute condition obliged them thus to pay the expenses of their living, was not to be considered as included in the prohibition of the Brief. (Cf. Br. Bened. XIV 30 Jun. 1741 and the Letter 6 Apr., 1742.)

The following decree issued three years after the above-mentioned Brief furnishes an illustration of how, under certain circumstances, stipends may be applied to the uses of church-fabric. "An eleemosyna Missarum tam adventitiarum quam fundatarum integra dari debeat celebrantibus, vel potius an et quae pars detrahi possit et in quem usum applicanda? S. C. C. *resp.* Servetur solitum, dummodo pars detracta integre applicetur in beneficium Sacrarii ecclesiae. (Die 21 Aug., 1734.)

But we have already said more than is necessary to justify our previous answer, which is in no wise contrary to the tenor of Cardinal Simeoni's decision.

HOLY WEEK SERVICE IN A PUBLIC HALL.

Qu. We are building a Church and meanwhile I have to say Mass on Sundays and Holidays in a town-hall. The Blessed Sacrament is kept in a small private chapel in the Parish-house.

In two liturgical books (De Herdt & Wapelhorst) which I have consulted about the ceremonies of Holy Week I find it stated that Mass cannot be celebrated on Holy Thursday, Good Friday and Holy Saturday in places where the Blessed Sacrament is not kept. "In ecclesiis in quibus SS. Sacramentum non asservatur, non licet hac feria Missam celebrare, nec functiones sequentibus feriis peragere," for which a Decree of the S. Congregation is cited by both authors.

What am I to do? Can we have no service and blessing of the font, etc., this year?

Resp. The decree referred to is dated June 14, 1659, and whilst of general application, and destined to guard the parochial rights in countries where canonical parishes exist, has been somewhat modified by subsequent legislation.

In 1725 Benedict XIII caused the ceremonial, called *Memoriata Rituum for the use of small churches*, to be published. It permits the functions to be carried out without the peculiar solemnities prescribed by the rubrics of the missal. The S. Congregation has since then allowed even a simple low Mass in private chapels at an early hour "ob populi commoditatem," or even "propter infirmos" in certain cases, and with the leave of the Ordinary (required for each year). This might be considered an indication that the ancient requirements among which is to be reckoned the habitual preservation of the Blessed Sacrament, as the peculiar privilege of parochial churches, is not absolutely essential for admitting the celebration of the Holy Week functions.

But in any case we do not think that the above-mentioned decree applies to a parish where accidentally the priest is prevented from celebrating in the very locality in which the Blessed Sacrament is kept. It may be truly said that there is here a parish-church, in which the Blessed Sacrament is kept, although, for legitimate reasons and for a time the performance of the ecclesiastical functions has to be transferred to a temporary structure in which it is unsafe to keep the Blessed Sacrament habitually. No doubt there are many missionaries obliged to make use of this or similar privileges, having no permanent church building, although they enjoy a regular jurisdiction equivalent to what we call a parish.

ENGLISH HYMNS BEFORE THE "ABSOLUTION."

Qu. Is it permissible, between the conclusion of a Requiem Mass and the bestowal of the "Absolution" which follows immediately after the Mass, to have the choir sing an English hymn? It seems

to me there has been some decision recently on the point, and I should like to have it quoted.

Resp. We are not aware that there is any recent decree either expressly allowing or prohibiting the singing of hymns in the vernacular during the interval that elapses between Mass and the "Absolution."

According to the general rubrics hymns in the vernacular are altogether out of place during the liturgical service for the dead. Should there be a notable delay after Mass, ere the celebrant, who may vest in the sacristy, returns to the altar for the "Absolution," the singing of a devotional hymn (rather in Latin than English) might not be a violation of the spirit of the liturgy, but from the time when the celebrant reappears at the altar, the prayers and chants are prescribed.

EX-RELIGIOUS PRIESTS AND CLERICS.¹

The attention of the Holy See has recently been called to the difficulties frequently experienced by Bishops in regard to assigning places to priests who have left a religious community, either voluntarily or because they were dismissed from the Order for some irregularity. These naturally claim allegiance to the diocese of their origin, yet the Bishop is often, for conscientious reasons, unable to assign them a charge in his diocese.

The S. Congregation "Episcoporum et Regularium" has issued a general decree which, having received the approval of the Sovereign Pontiff, is henceforth to be observed as universal Canon law.

We give here an outline of the regulations contained in the said Decree, the full text of which will be found in the *Analecta* of this number.²

1 The substance of the above remarks is taken from the last number of the *Pastoral Blatt*, St. Louis.

2 These regulations have been in force generally with regard to religious making solemn vows; they are now extended to all institutes in which simple vows are made.

1. The Superiors of religious Orders are prohibited from giving *dimissorial* letters for promotion to Sacred Orders to novices or professed members of simple *triennial* vows ; but only to such as have made perpetual—although, perchance, only simple—vows, and are permanently aggregated to their respective Order.

This rule applies to Institutes whose members make only simple, as well as to those who make solemn vows.

Religious who are in Sacred Orders may not be dismissed from their community except

- a. For grave and public faults ;
- b. under the supposition that they are incorrigible—and to establish this fact
- c. they must have received at least three admonitions at different times.
- d. These proving fruitless, a formal process of accusation is to be entered, in which the delinquent has the right of seeking defence against the charge preferred.
- e. After this the sentence of expulsion may be pronounced, which sentence, however, remains without force if the accused appeals at once to the S. Congregation “*Episcoporum et Regularium*,” which gives final decision in the case.

3. A religious who is *dismissed* from his Order or Institute *remains under suspension* reserved to the Holy See. Before the suspension can be removed he must find a Bishop who will receive him into his diocese and give him an ecclesiastical patrimony.

4. A religious who, *of his own accord*, wishes to leave his Order or Institute, must, after having been legitimately dispensed from his vows, remain in the convent of the Order or Institute until he has found a Bishop who will give him ecclesiastical patrimony in his diocese. If he leave the community without such provision, he is to be considered as suspended from the exercise of his orders.

5. A professed religious (both such as make solemn and such as make simple vows) may not be admitted to sub-deaconship unless he have studied at least one year’s theology ;

to deaconship only after two, and to the priesthood only after three years' study of theology, supposing that he have absolved the usual branches which precede in the theological curriculum.

MATRIMONIUM CORAM MAGISTRATU CIVILI.

Qu. John (a Catholic) is married to Jane (a baptized non-Catholic) by Jacob, a Justice of the Peace.

Does John incur excommunication?

The Statute of the Diocese reads:—XV. *Matrimonia fidelium coram proprio eorum pastore, vel alio ejus vice fungente, celebranda sunt; quod si qui, in iis missionibus ubi sacerdos invenitur, coram ministello protestantico, vel etiam magistratu civili matrimonium inire audeant, poenae excommunicationis se subjiciunt: et in nullo casu ad sacramenta permittantur appropinquare, nisi prius facta poenitentia aliqua publica, vel saltem post culpae confessionem in scriptis obtentam, et coram populo ab ipsis, vel a sacerdote ipso- rum nomine, lectam, quod etiam in matrimoniis mixtis servandum districte volumus.*

Resp. The text of the Statute, as given, leaves no doubt as to the fact that John incurred excommunication, provided he could have had access to a priest for the requisite dispensation "ab impedimento mixtae religionis;" for the censure is limited to this case and thus indicates that it supposes a species of contempt on the part of the Catholic, who by marrying outside of the Catholic Church, voluntarily subjects himself to separation from her fold.

But it must be noticed that this censure (of excommunication) is *not a reserved case* as the one in which a Catholic marries before a non-Catholic minister and thereby becomes guilty of "communicatio in sacris cum hæretico," which is a species of apostacy.

John can therefore be absolved by his pastor under the condition that he makes due reparation of the scandal which he gave by openly ignoring the sacramental character of marriage. The statute wisely puts it in the power of the pastor to temper the rigor of this public reparation by allowing him

to make it in the name of the delinquents, which leaves the terms of the same within his discretion. Had John married before a "minister," he would in addition to this have to apply for absolution to his Bishop, according to the general law of the Council of Baltimore.

THE "COMMEMORATIO DE CRUCE" IN THE VOTIVE OFFICE OF EASTER-TIDE.

The "Commemoratio de Cruce" prescribed by the rubrics for *semiduplicia* and days of lesser rite during the Paschal season, is not to be made on Thursdays and Fridays when the votive Office of the Blessed Sacrament or that of the Passion is said.

Dubium. Commemoratio de Cruce, quae dicitur tempore Paschali loco suffragiorum de Sanctis, iuxta Decretum S. R. C. 29 April 1887 in Emeriten. omittenda est in offic. votiv. de Passione, an eadem omittenda est, ratione indentitatis mysterii etiam in officio de SS. Euch. Sacramento?

Resp. Affirmative.

(Ex. S. R. C. 30 Aug. 1892 Strigon. ad IX.)

BENEDICTIO CANDEL. ET CINER. SINE CANTU ET MISSA.

Qu. In one of the last numbers of the AMERICAN ECCLESIASTICAL REVIEW I see it stated that the rite of funerals can be gone through "sine cantu" for want of chanters.

Now I would ask the following question:—

"Deficiente choro et ministris, quod communiter accidit, potestne Sacerdos benedicere candelas in festo Purificationis, et cineres in Fer. IV Cinerum, sine ullo cantu, et quin fiat processio in die 2 Februarii, et quin, post benedictionem cantetur Missa?"

I am personally of the opinion that it can be done "sine cantu" when there are no chanters; I have no authority for it but common sense—custom {more or less general—and the belief that blessed candles and blessed ashes should not be the exclusive privilege of "choired" churches.

Anyhow, as I am contradicted every year on these points, I wish you had the kindness to answer the above question in the REVIEW.

Resp. According to the *Memoriale Rituum*, published by order of Benedict XIII for the use of small parish churches the functions of Candlemas and Ash-wednesday may be performed without chant wherever the requisites for the more solemn celebration are wanting. Three clerics (or altar boys) to attend the celebrant and to make the responses are sufficient.

But the function of blessing the candles or ashes may never be separated from the celebration of the Mass, since both form an integral part of the liturgy of these days; so much so, that the same celebrant must perform the blessing and say the Mass.

This has been repeatedly declared by the S. Congregation. "Missa sol. *ab eodem* qui benedicit candelas, etc., semper celebrari debet." (Decr. Auth. n. 3416 ad II, die 30 Mart. 1697.) "Non licere praeposito facere benedictionem candelarum, etc., nisi cantet etiam missam talibus functionibus adjunctam." (Decr. n. 1696 ad II, die 7 Mart. 1654.)

THE PASCHAL CANDLE IN THE MISSA "PRO PACE."

Qu. Is the Paschal Candle to be lighted during the Forty Hours' Devotion in Solemn Mass?

Resp. No, unless there be a time-honored custom to the contrary. Even in this case the Paschal Candle is not lighted during the Missa *Pro Pace* nor at any time when the color of the mass is violet "quia illuminatio hujus cerei est signum laetitiae, quod non congruit missae lugubri, qualis est omnis celebrata cum colore violaceo."

DECRETUM.

Cereus Pasch. regulariter accenditur ad Missas et Vesperas solemnes in tribus diebus Paschae, Sabatho in Albis et in Diebus Dominicis usque ad festum Assensionis D. N. J. Chr., quo die, cantato Evangelio, extinguitur ad Matutinum: et in aliis diebus et solemnitatibus etiam solemniter celebratis non accenditur nisi adsit consuetudo quod durante tempore Paschali accenditur, quae servanda esset. *S. R. C. die 19 Mai. 1607.*

ANALECTA.

DOCUMENTS REGARDING THE ANNUAL COLLECTION FOR THE HOLY LAND.

I.

Brief prescribing an annual Collection for the Holy Land.

LEO PP. XIII. *Ad perpetuam rei memoriam.*

Salvatoris ac Domini Nostri Jesu Christi, qui pro humani generis redemptione se ipsum exinanivit factus obediens usque ad mortem, mortem autem Crucis, vices in terris immeriti licet gerentes, inter multiplices gravissimasque tam excelsi Apostolatus curas, quibus in dies retinemur, in id tamen peculiari ac praecipua Pastoralis sollicitudinis vigilantia incumbimus, ut tanti ac tam salutaris Mysterii, quae in Urbe Hyerusalem, et viciniis illius monumenta supersunt, qua majori sanctiorique fieri poterit custodia asserventur, utque salubria monita ac mandata Romanorum Potificum Praedecessorum Nostrorum suos hac super re effectus sortiantur. Ipsi enim Pontifices jamdiu a vetustissimis temporibus ea ad loca pretiosa Humanati Verbi Sanguine purpurata oculos convertentes, Catholici nominis gentes ad Christi Sepulchrum recuperandum excitarunt, et postquam illud denuo in infidelium ditionem cecidit, et Fratribus Minoribus Ordinis S. Francisci Assisienis tantummodo licuit ea loca asservare, numquam destitere, quin quacumque ope possent, custodiae saltem ipsorum consulerent, et Fratrum eorundem, quos neque persequutionum neque vexationum, neque saeva cruciatuum discrimina tanto unquam ab incoepto deterruerunt, praesentibus necessitatibus pro re ac tempore providerunt. Quare et vivae vocis oraculo et Apostolicis etiam litteris Patriarchis, Antistitibus et aliis totius terrarum orbis locorum Ordinariis instanter atque iteratis vicibus mandarunt, ut respectivae eorum curae commissos Christifideles ad eleemosynas pro Locis Sanctis tuendis afferendas colligendasque impellerent, et certas etiam regulas hac super re statuere pluribus Apostolicis litteris, modo sub plumbo, modo sub Annulo Piscatoris datis, per quas unanimi consensu asseruerunt universis in terrarum Orbis

Dioecesisibus singulis annis quosdam per unumquemque Ordinarium sub sanctae obedientiae obligatione dies statuendos esse pro eleemosynis in Sanctorum Locorum emolumentum colligendis. Denique Pius PP. VI. fel. rec. Praedecessor Noster litteris, quorum initium "*Inter caetera divinorum judiciorum abdita arcana,*" die 31 mensis Julii anno 1778 sub plumbo datis, quattuor per annum vicibus ab omnibus Sacrorum Antistitibus Terrae Sanctae necessitates piae Christifidelium charitati commendandas esse decrevit. Nunc autem dilectus filius Bernadinus de Portu Romatino, Ordinis Fratrum Minorum S. Francisci Assisiensis de Observantia nuncupatorum, generalis Administer, Nobis exponendum curavit, adauctis in dies praesertim vertentibus annis necessitatibus hujusmodi, Sanctorum Locorum custodiae haud amplius provenientes e fidelium eleemosynis redditus sufficere, eaque potissimum de causa quod elapso jam saeculi intervallo a postrema, quam memoravimus fel. rec. Pii PP. VI Constitutione, nonnulli ex Ordinariis illam veluti fere obsoletam negligunt, neque eleemosynas pro Sanctis Locis commendare, ea qua par est sollicitudine, student; ideoque enixas Nobis preces humiliter adhibuit, ut quaedam hac super re providere de Apostolicae Nostrae potestatis plenitudine velimus.

Nos igitur, quibus tanti momenti custodia maximo est cordi, votis hujusmodi annuere cupientes, de Apostolica Nostra auctoritate, vi praesentium, perpetuum in modum decernimus, ut Venerabiles Fratres Patriarchae, Archiepiscopi, Episcopi, et alii totius terrarum orbis locorum Ordinarii sub sanctae obedientiae vinculo curare teneantur, ut respective in cujuscumque Dioecesis *Parochiali Ecclesia*, una saltem singulis annis vice, nempe, Feria Sexta Majoris Hebdomadae, vel alio ad uniuscujusque Ordinarii lubitum similiter semel tantum quotannis eligendo die, fidelium charitati Sanctorum Locorum necessitates proponantur. Pari autem auctoritate expresse interdicimus atque prohibemus ne quis audeat vel praesumat eleemosynas pro Terra Sancta quomodolibet collectas in alios usus convertere atque immutare. Propterea jubemus collectas, ut superius dictum est, eleemosynas Parochum Episcopo, Episcopum tradere proximiori Ordinis S. Francisci pro Terra Sancta Commissario; hunc autem curare volumus, ut eadem quam citius Hyerusalem ad Sanctorum Locorum Custodem, ut moris est, transmittantur.

Decernentes praesentes Nostras litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat, ac spectare poterit, in omnibus

plenissime suffragari, sicque in praemissis, per quoscumque iudices Ordinarios et delegatos iudicari et defini debere, atque irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari.

Non obstantibus Constitutionibus et Ordinationibus Apostolicis, nec non speciali licet atque individua mentione et derogatione dignis in contrarium facientibus quibuscumque.

Denique volumus, ut praesentium litterarum transumptis seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus adhibeatur fides, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub Annulo Piscatoris die 26 Decembris 1887, Pontificatus Nostri anno decimo.

M. Card. LEDOCHOWSKI.

II.

LETTER OF HIS EMINENCE THE CARD. PREFECT OF PROPAGANDA,

ON THE ANNUAL COLLECTION FOR THE PROTECTION OF
THE SANCTUARIES OF THE HOLY LAND.

DIE 20 FEBRUARII, 1891.

ILLME ET REVME DOMINE :

Haud ita pridem hoc Sacrum Consilium Christiano Nomini propagando praepositum diligenter ad examen revocavit ea omnia quae ad necessitates Missionum Palæstinæ, quaeque ad regimen et moderationem arcæ a Fratribus Minoribus Franciscalibus in Locorum Sanctorum curam custodiamque administratæ referuntur. Hac opportunitate petitiones Apostolicæ Sedi porrectæ circa eadem argumenta exhibitæ sunt. Enimvero exploratum est, inspectis temporum nostrorum circumstantiis, auctaque itinerum facilitate, desiderium inter fideles quotidie magis exardescere ea loca visendi, quae Salvator Noster Christus Dominus præsentia sua, ac prædicatione, potissimum vero morte ac sepulcro suo nobilissima imprimis reddidit, eaque de causa ingentes sane expensas ad peregrinos hospitio recipiendos exigi : insuper Sanctuariis conservandis, restaurandis, scholis erigendis, missionibus provehendis haud exiguam pecuniæ vim requiri.

Ad administrationem vero collectæ stipis oculos convertens, eam reperit esse tanto ponderi plane imparem. Decennio quippe mox

elapso diligenter inspecto, vim reddituum custodiae Terrae Sanctae vix ad decies centena millia libellarum pervenire intellexit. Qui quidem ex triplici fonte derivantur. Pars siquidem illius summae ex oblationibus ad sanctuarium, ex juribus stolae, et eleemosynis missarum, quae a Franciscalibus celebrantur, proveniunt : pars ex collectis, quas in universo orbe Fratres ipsi industria sua perficiunt : pars denique ex eleemosynis, quae Feria VI in Parasceve in omnium gentium ecclesiis colliguntur. Haec porro postrema pars non nisi exiguam portionem totius redditus, quae nimirum tertiam partem illius certe non excedit, complectitur. In ea vero conferenda stipe Americae et Europae gentes aequae concurrunt. Ad quam pecuniam diligenter ac studiose administrandam jam a pluribus saeculis benemerens Ordo Minorum magna cum laude incubuit ; dum fidem Catholicam duris exantlatis laboribus, fusoque sanguine, praeclari sui Fundatoris vestigiis inhaerens, per totam Palaestinam, Syriam, atque Aegyptum amplificavit. Quapropter Apostolica Sedes nedum religioso hujusmodi viros benevolentia ac beneficiis suis nullo non tempore cumulavit, verum ipsum Terrae Sanctae Pium Opus non unius nationis proprium sed internationale constituit, quo ea, quae illius intersunt, vigilantiae religiosorum virorum ex diversis nationibus credita communi veluti praecipuarum Europae gentium studio procurantur : tantumque administrationis negotium sibi obnoxium declaravit. Ea itaque omnia considerans S. Congregatio, et curam prorsus singularum rerum ad Terram Sanctam pertinentium sibi a Summo Pontifice commissam esse sciens, eodem adprobante declarandum censuit, uti per praesentes declarat, administrationem arcae Custodiae Terrae Sanctae sub sua speciali tutela esse constitutam, sibi quoque negotiorum quoad eam gestorum uti antea ita in posterum esse quotannis reddendam rationem, ut a se examinetur et a summo Pontifice adprobetur. Hoc scilicet modo debita oblationum ratio habebitur, quaeque ad nova aedificia extruenda, vetera amplificanda, caeteraque gravia in quoscumque usus dispendia pertinent, S. Consilium accuratae disceptationi subjiciet ipsisque religionis viris, SSmo D. N. sanciente, perficienda committet.

Ut vero commodius oblationum collectae fiant, mandatur ut apostolicae litterae die 26 Decembris 1888, datae, quae incipiunt *Salvatoris* ab universis ad quos pertinent omnino ad executionem mittantur, collectaeque eleemosynarum una vice singulis annis Feria VI in Parasceve, vel alio quolibet intra annum die pro Terra Sancta per Commissarios Ordini SS. Francisci ex omnibus orbis region-

ibus diligenter transmitti, quacumque dispensatione exinde revocata.

Quoniam vero studiosissime satagendum est ne in Palestinae regione praeterea, quae ab antiquo recognita sunt, nova Sanctuaria aut recenter inventa, aut in posterum detegenda inconsiderate adstruantur, absolute vetat hoc S. Consilium ne quis uti authentica prodat ejusmodi Sanctuaria vel eorum cultum permittat, quin idem Consilium ea super re iudicium edat, ac sententia sua ut talia recognoscat ac probet.

Haec A. T. gravissima hac super re significanda erant: interea vero D. O. M. vehementer adprecor ut omnia fausta felicia tibi fidelibusque curae tuae creditis concedat.

Addictissimus uti frater

J. Card. SIMEONI, *Prefectus.*

D. ARCHIEP. TYRENSIS, *a Secretis.*

DECRETUM DE DIMISSIONE REGULARIUM OLERICORUM.

Auctis admodum ex singulari Dei beneficio votorum simplicium Institutis, uti multa inde bona oriuntur, ita aliqua parit incommoda facilis alumnorum huiusmodi societatum egressus et consequens, ex iure constituto, regressus in dioecessim originis. Haec autem graviora efficit temporalium bonorum inopia, qua nunc Ecclesia premitur, unde Episcopi saepe providere nequeunt ut illi vitam honeste traducant. Haec, aliaque id genus, etiam de alumnis Ordinum votorum solemnium, perpendentes nonnulli Sacri locorum Antistites, pro Ecclesiastici ordinis decore et fidelium aedificatione, ab Apostolica Sede enixus precibus postularunt, remedium aliquod adhiberi. Cum ergo totum negotium SSmus. D. N. Leo PP. XIII. detulisset Sacrae huic Congregationi Episcoporum et Regularium Negotiis et Consultationibus praepositae, Emi. patres in Convento Plenario habito in Vaticanis aedibus die 29 mens. Augusti anni 1892, praevio maturo examine ac discussione, perpensaque universa rei ratione, opportunas edere censuerunt dispositiones per generale decretum ubique locorum perpetuis futuris temporibus servandas. Quas cum SSm. D. N. in Audientia d. 23 Sept. huius anni 1892 infrascripto Secretario benigne impertita probare et confirmare dignatus fuerit, ea quae sequuntur per praesens decretum apostolica auctoritate statuuntur et decernuntur.

I.—Firmis remanentibus Constitutione S. Pii V diei 14 Oct. anni 1568 incipient. *Romanus Pontifex*, et declaratione sa. me. Pii PP. IX edita die 12 mens. Iunii anni 1858, quibus Superioribus Ordinum Regularium prohibetur, ne litteras dimissoriales concedant Novitiis aut Professis votorum simplicium triennialium, ad hoc ut titulo Paupertatis ad SS. Ordines promoveri valeant, eadem dispositiones extenduntur etiam ad Instituta votorum simplicium, ita ut horum Institutorum Superiores non possint in posterum litteras dimissoriales concedere pro SS. Ordinibus, vel quomodocumque ad sacros Ordines alumnos promoveri titulo Mensae communis, vel Missionis, nisi illis tantum alumnos, qui vota quidem simplicia, sed perpetua iam emiserint, et proprio Instituto stabiliter aggregati fuerint; vel qui saltem per triennium permanserint in votis simplicibus temporaneis quoad ea Instituta quae ultra triennium perpetuam differunt professionem. Revocatis ad hunc effectum omnibus indulgiis ac privilegiis iam obtentis a S. Sede, necnon dispositionibus contrariis in respectivis Constitutionibus contentis, etsi tales Constitutiones fuerint a S. Sede Apostolica approbatae.

II.—Hinc notum sit oportet generali regula haud in posterum dispensatum iri, ut ad Maiores Ordines alumnus Congregationis votorum solemnum promoveatur, quin prius solemnem professionem emiserit, vel per integrum triennium in votis simplicibus perseveraverit, si alumnus Instituto votorum simplicium sit addictus.—Quod si interdum causa legitima occurrat, cur quispiam Sacros Ordines suscipiat, triennio nondum expleto, peti poterit ab Apostolica Sede dispensatio, ut Clericus vota solemnia nuncupare possit, quamvis non expleverit triennium; quoad Instituta vero votorum simplicium, ut vota simplicia perpetua emittere possit, quamvis non expleto tempore a respectivi Instituti Constitutionibus praescripto pro professione votorum simplicium perpetuorum.

III.—Dispositiones contentae in decreto S. C. Concilii iussu sa. me. Urbani VIII edito die 21 Septembris 1624 incipient. *Sacra Congregatio*, ac in decreto eiusdem S. C. iussu sa. me. Innocenti XII edito de 24 mens. Iulii anni 1694, incipient. *Instantibus*, ac in aliis decretis generalibus, quibus methodus ordinatur a Superioribus Ordinum Regularium servanda in expellendis propriis alumnos, nedum in suo robore manent, sed servandae imponantur etiam Superioribus Institutorum votorum simplicium, quoties agatur de aliquo alumno vota simplicia quidem sed perpetua professo, vel votis simplicibus temporaneis adstricto ac in sacris insuper Ordinibus constituto dimittendo: ita ut horum neminem et ipsi dimittere

valeant, ut nunc dictum est nisi ob culpam gravem, externam, et publicam, et nisi culpabilis sit etiam incorrigibilis. Ut autem quis incorrigibilis revera habeatur Superiores praemittere debent, distinctis temporibus, trinam admonitionem et correctionem; qua nihil proficiente, Superiores debent processum contra delinquentem instruere, processus resultantia accusato contestari, eidem tempus congruum concedere, quo suas defensiones sive per se, sive per alium eiusdem Instituti religiosum, exhibere valeat; quod si accusatus ipse proprias defensiones non praesentaverit, Superior, seu Tribunal, defensorem, ut supra, alumnum respectivi Instituti ex officio constitutere debet. Post haec Superior cum suo Concilio sententiam expulsionis aut dimissionis pronuntiare poterit, quae tamen nullum effectum habebit si condemnatus a sententia prolata rite ad S. C. EE et RR. appellaverit, donec per eandem S. C. definitivum iudicium prolatum non fuerit. Quoties autem gravibus ex causis procedenti methodus supradicta servari nequeat, tunc recursus haberi debeat ad hanc S. C. ad effectum obtinendi dispensationem a solemnitatibus praescriptis, et facultatem procedendi summario modo iuxta praxim vigentem apud hanc S. C.

IV.—Alumni votorum solemnium, vel simplicium perpetuorum, vel temporalium in Sacris Ordinibus constituti, qui expulsi vel dimissi fuerint, perpetuo suspensi maneant, donec a S. Sede alio modo eis consulatur; ac praeterea Episcopum benevolum receptorem invenerint, et de ecclesiastico patrimonio sibi providerint.

V.—Qui in Sacris Ordinibus constituti et votis simplicibus obstricti sive perpetuis, sive temporalibus, sponte dimissionem ab Apostolica Sede petierint et obtinuerint, vel aliter ex Apostolico privilegio a votis simplicibus vel perpetuis vel temporaneis dispensati fuerint ex claustris non exeant donec Episcopum benevolum receptorem invenerint et de ecclesiastico patrimonio sibi provideant, secus suspensi maneant ab exercitio susceptorum Ordinum. Quod porrigitur quoque ad alumnos votorum simplicium temporalium, qui quovis professionis vinculo iam forent soluti, ob elapsam tempus quo voto ab ipsis fuerunt nuncupata.

VI.—Professi tum votorum solemnium, tum simplicium ab Ordinariis locorum ad Sacros Ordines non admittantur, nisi, praeter alia a iure statuta, testimoniales litteras exhibeant, quod saltem per annum sacrae theologiae operam dederint, si agatur de subdiaconatu, ad minus per biennium si de diaconatu, et quoad presbyteratum, saltem per triennium, praemisso tamen regulari aliorum studiorum curriculo.

Haec de expresso Sanctitatis Suae mandato praefata Sacra Congregatio constituit atque decernit, contrariis quibuscumque, etiam speciali et individua mentione dignis, minime obstantibus.

Datum Romae, ex Sacra Congregatione Episcoporum et Regularium, die 4 Novembris 1892.

I. Card VERGA, *Praef.*

✠ IOS. M. Arch. CAESARIEN. *Secretarius.*

BOOK REVIEW.

THE CATHOLIC PRIESTHOOD.—By Rev. Michael Müller, C.S.S.R.—New York, Cincinnati and Chicago: Benzinger Bros.

P. Müller published his two excellent volumes on the Catholic Priesthood in 1885. His training, his constant associations as a missionary with the secular clergy of the United States, and above all the habits of his mind engendered by a wide reading of the Fathers and Catholic theologians, gives us the assurance of his ripeness and orthodoxy in his dealing with a subject which requires both to make its treatment practically useful. We have a translation of Dubois' *Le Saint Prêtre*, and that charming picture of the priestly life by Cardinal Manning, beside a number of other books like the English version of the *Directorium sacerdotale* which are helps to the cleric and priest in following out his sacred calling; but Father Müller's work is more comprehensive than any of these. It is a book for constant spiritual reading, leading us from the contemplation of the priestly dignity through all the details of the private, public and, what the author calls, mixed life of the priest. The latter is in truth the inner life of every cleric as distinguished from his various domestic and professional duties.

Priests sometimes object to the tone of correctness or correction which characterizes works like this, but surely an experienced and venerable missionary may assume that his brethren in the ministry need not be flattered in order to make their conscientious duty of sanctification palatable to their understanding.

For the rest the work is methodical and definite in its outline, and herein it differs favorably from many writers on the same subject, especially in French and German, whose diffusive style makes the reader at times lose sight of the points which should become aids to memory, if we may say so, of his conscience. Thus, to take an example at random, the chapter treating of "what we should do in transacting affairs of importance," begins by a statement of points which are to be developed in the course of the dissertation:

- 1.—Take counsel of God and men.
- 2.—Avoid precipitancy.

- 3.—Be resolute in your undertakings.
- 4.—Proceed with circumspection.
- 5—Avoid duplicity in dealing with others.

Each of these counsels is illustrated in the course of the chapter to which they form the introduction. Throughout the author proceeds in the same lucid way. We recommend anew this work, already favorably known to many of the clergy in the United States for whose interest it has principally been written.

THE CREEDS EXPLAINED; or an Exposition of Catholic Doctrine According to the Creeds of Faith and the Constitution and the Definitions of the Church. By the Rev. Arthur Devine, Passionist.—New York: Benziger Bros., 1892, pp. xxvi, 434.

There are in our language a number of books kindred to the one before us in matter, scope and general method, but we know of none that has precisely the same special feature and merit. Its peculiar excellence is perhaps its theological character, in the strict technical sense of this term. Indeed we might style the work a manual of Dogmatic Theology of its own subject matter.

The elaborate Introduction treats of the general nature of Faith, its object and motive, certitude, necessity, liberty, integrity, credibility, its articles and creeds. In the body of the work, each article of the creed is taken up, the texts of the Apostolic and Nicene symbols are given side by side. The article is then succinctly explained, and the proof set forth from the theological sources, Holy Writ, Tradition, the Church's definitions, the authority of the Fathers and theologians, and from reason.

The author intends his work "as a help to Catholic students and teachers; as a safe and secure guide to the laity in matters of Catholic belief; and as a convenient hand-book for priests on the mission for the preparation of their sermons and instructions. Non-Catholics may learn from it a correct knowledge of the Christian doctrine as held and taught in the Catholic Church (vii)."

To one of these purposes the book is particularly adapted. Its clear-cut divisions, its suggestive pithy paragraphs make it a help to the "hard-worked priest in preparing his pastoral sermons and instructions." The other classes of readers, too, will find the work of genuine value, provided they have time and ability to weigh and assimilate its contents. Owing probably to the fact that "it contains

the summary and substance of lectures and instructions which for several years the author had been accustomed to give to students and pupils (v)," its brevity and conciseness involve its arguments occasionally in obscurity. An instance of this is found in the proof from intelligence for the existence of God. (p. 67). Perhaps however this is only saying in other words that the book may not be skimmed over, but must be carefully studied. On the whole it forms a useful addition to catechetical literature.

SHORT SERMONS ON THE EPISTLES for every Sunday in the Year. By the V. Rev. N. M. Redmond, V.F.—Fr. Pustet & Co. : New York and Cincinnati, 1893.

Two years ago Fr. Redmond gave to the public a neat volume of "Short Sermons on the Gospels." That they were well received is proved by this second volume "On the Epistles." The purpose of these sermons originally was, to use the words of the writer, "to furnish weekly instruction of a religious nature to the people of the out-missions, who, owing to the large territory and scattered Catholic population of the diocese (Sioux Falls), could not, without grave inconvenience, hear a sermon or instruction, save at monthly or even greater intervals." The sermons are, accordingly, "replete with matter suggested by experience as best adapted to the wants of the people." Healthy in doctrine, practical, good in style, and, above all, short, these instructions hardly need any recommendation from the reviewer to make them acceptable to a large class of our clergy.

DIE APOKALYPSE des hl. Johannes, erklärt für Theologiestudierende und Theologen. Von P. F. Sales Tiefenthal, O. S. B., Kapit. und Prof. im Colleg St. Anselm, Rome.—Paderborn : Ferd. Schöningh, 1892. (Pustet & Co.)

As the only prophetic book in the Canon of the New Testament the Apocalypse presents naturally more difficulties to the interpreter than any other of the Sacred Writings. The Old Testament prophecies have on the whole been cleared up by the facts of their fulfillment, and when we speak of Daniel and Zachary as Apocalyptic Books it can hardly be in the stricter sense of the word. Attempts to unravel the secrets of St. John's vision at Patmos have led to much discussion of a merely speculative character, but the more temperate Catholic writers, beginning with Marius Victorinus, up

to our own days, have sought to justify their interpretation on historical grounds. This has been done in various ways. Some have seen in the prophecy an allegory which covers the historic antecedents of the Church, marking the various epochs which have characterized God's immediate manifestation to man; others have confined themselves to interpreting the vision of St. John as referring exclusively to the future developments of the Christian Church; and, again, others have gone beyond and delved into the secrets of the Church's triumphs at the end of ages.

Regarding the work before us, it is at the outset promising to find that the author is a Benedictine and professor at the college of St. Anselm in Rome. There has been a marked revival in the Benedictine Order within the last thirty years or more, not only of studies but of the ancient contemplative spirit, and that spirit was fanned into flame first, we believe, in Rome, whence it went northward with increasing vigor. Like P. Wolter's "*Psallite Sapienter*," which may be traced to a similar source, the works of these revivers of exegetical studies are, for the most part, written in German and accessible, we regret to think, only to scholars familiar with that language. For the interpretation of the Apocalypse the contemplative genius must be considered a distinctive qualification, and our author has given proof of his ability to use it with discretion in his former work on the *Canticle of Canticles* which calls for similar talent, apart from the erudition which, of course, is an absolute requisite in these days of exact biblical criticism.

The history of the canonicity of the Apocalypse which the author gives us in the first part of his work is unusually exhaustive, especially regarding the earlier testimony derived from Christian apologists in Egypt and West Africa, Phœnicia, Illyria and Italy. Against the overwhelming array of Catholic witnesses belonging to the first two centuries of its existence, that is to say from the beginning of the second to the end of the third century, we have only two authoritative names brought forth by the adversaries of the inspiration of the book, namely that of Cajus, who is cited by Eusebius and that of Dionysius of Alexandria. The first-mentioned source is shown to be fictitious inasmuch as the objection is founded on a misinterpretation of the historian's text who speaks of several apocryphal books which went under the name of *apocalyptic writings* and were used by Cerinthus the Sectarian to give plausibility to his heretical doctrines. The other source, that of Dionysius, has indeed some foundation, but it is not such as to

shake the arguments of a much more positive character on the other side. The fact that the Apocalypse is not contained in the *Peschito* may, the author thinks, help to throw some light on the still doubtful date of the origin of the Syriac version, rather than disprove the canonicity of the book in question. As Dionysius was the first to dispute this canonicity he may have influenced the Syriac translators so far as to make them await a settlement of the doubt which in Dionysius had certainly a strong and representative advocate. But then S. Ephrem does not hesitate to acknowledge the inspiration and authorship of the Apocalypse, and the Egyptian versions made at this time likewise contain it.

The exact time of the writing of the Apocalypse is, contrary to the opinion of some modern exegetists who assign an earlier date, placed under the reign of Domitian. The author supports his thesis both by intrinsic and extrinsic argument. The date is evidently of great importance, not only to the correct interpretation of the prophecy itself but to the establishing of its very character, at least in part, as a revelation; for if we assume that the book was written after the destruction of Jerusalem there is no room to suppose that St. John intended his words as a revelation, to be applied to that event.

In the interpretation of the text, which graphically outlines the vicissitudes and the hopes of the Church, the author selects the old Greek text which seemed to him as the most reliable of the many *variantes*; but he takes account, throughout, of the different readings and of the Latin Vulgate. It is not within our province here to follow the writer into the details of his exposition. Suffice it to say that it has satisfied our desire for light upon this beautiful vision of the Beloved Disciple so far as it is permitted to anticipate the future developments of the Catholic Church. After all only the perfect lover of Christ can fully understand the secrets of His divine Spouse. The learned Benedictine who here converses upon these secrets does so with the rare power of a meditative mind. For the rest the work is a remarkable monument of scriptural erudition.

MAGISTER CHORALIS. A Theoretical and Practical Manual of Gregorian chant. For the use of the Clergy, Seminarists, Organists, Choirmasters, Choristers, &c. By Rev. Dr. F. X. Haberl.—Second Engl. edition (from the ninth German.) By the Right Rev. Dr. Donnelly, Bishop of Canea, V. G. Dublin.—Ratisbon, New York and Cincinnati. Fred. Pustet, 1892.

This new edition of a well-known manual may be called a new work. The first English edition was made by Bishop Donnelly, from the fourth of the original. Since then six other issues have gone forth from the German press and the ninth presented already so many changes and additions that, as the Right Rev. translator says, a completely new work was placed before him rather than a revision of the old. Dr. Donnelly has, however, retained some useful remarks, here and there, of the former text of the work, although the author himself had thought them of less importance and accordingly eliminated them from his later editions. These portions are printed in brackets.

It may seem strange at first sight that an eminent and learned prelate of the Irish Church should undertake in this case the work of translation, which, with Guidetti, he calls an “opus multarum vigiliarum;” yet it is only an evidence that the “desire for a dignified and devotional rendering of the genuine music of the Church” is not the ephemeral sentiment of a certain class but backed by the disinterested efforts of men whose experience proves that they appreciate definite system, apart from zeal, as a means to carry out the wished for reform.

In answer to a good deal of of opposition against the introduction of the liturgical chant books published at an enormous outlay of money by Chevalier Pustet of Ratisbon it must be remembered that the Holy See made ineffectual attempts to induce the French publishers to undertake so expensive work on their own responsibility. Fr. Pustet alone seconded the wishes of the Sovereign Pontiff, at much risk, considering that numerous works which complete the entire liturgical library can have but a very limited sale, whilst they all are of perfect workmanship, in some cases indeed superb specimens of the book-maker’s craft. As typical editions they are not only approved by the Sacred Congregation but made and corrected by members of that Congregation and in some cases, as that of the Gradual, they bear the imprint *Romae* instead of *Ratis-*

bonae on their title page, to indicate their direct source and authority. The various reports from Canada and elsewhere regarding mistakes, etc., in the Pustet editions are the simple outcome of national and book-trade jealousy and would, if justifiable, reflect on the S. Congregation of Rites and the Sovereign Pontiff.

We mention this matter because it is connected with the practical usefulness of the *Magister Choralis*, a study of which manual is almost essential to the right use in the Church of the liturgical books which are prescribed by unmistakable authority. The carrying out of such reforms as are needed, and much to be desired nearly everywhere, depends largely on the training of the choirmasters and those who are responsible for the proper performance of the ecclesiastical function. These will find the *Magister Choralis* in its latest edition of decided advantage.

BOOKS RECEIVED.

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- JOHN LOCKE UND D. SCHULE VON CAMBRIDGE.** Von Dr. Georg. Freiherrn v. Hertling.—Freiburg im. Br. 1892. B. Herder. St. Louis, Mo.
- DIE LEHRE V. D. HH. SACRAMENTEN** d. kath. Kirche. Von Dr. Paul Schanz, Prof. Theol. Tübing.—B. Herder. 1893.
- DIE HAUPTPROBLEME D. SPRACHWISSENSCHAFT** in ihren Beziehungen zur Theologie, Philosophie u. Anthropologie. Von Dr. Alexander Giesswein.—B. Herder. 1892.
- DIE BERGPREDIGT CHRISTI** in ihrem organischen Zusammenhange erklärt Von Dr. Hugo Weiss.—B. Herder. 1892.
- SHORT SERMONS ON THE EPISTLES** for every Sunday in the year. By V. Rev. N. M. Redmond, V. F.—Fr. Pustet & Co. New York and Cincinnati. 1893.
- FLOWERS OF THE PASSION.** Thoughts of St. Paul of the Cross. By Rev. Louis Th. de Jésus Agonisant. Transl. by Ella A. Mulligan.—New York, Cincinnati and Chicago: Benziger Bros. 1893.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—MAY, 1893.—No. 15.

THE SWEETEST SONG OF EARTH.

A VENERABLE tradition, founded on the Proto-evangel of St. James, pictures our Blessed Lady as spinning when the Angel addressed her in the words of the "Ave Maria." The Sanhedrin of Jerusalem, we are told, had decided that a new veil was to be made for the Temple, and seven undefiled virgins of the tribe of David had been selected for the task. They cast lots before the high priest, who of them should spin the golden thread, who the blue, who the scarlet, who the fine linen, and who "the true purple." The modesty of Mary who had just finished her novitiate of eleven years in the Temple school at Jerusalem, might have prevented her from taking part in the task, but Zachary, the high priest of that year, who knew her well, had called her, and when "the true purple" fell to her lot to spin she went away to her own house. When she had wrought her portion, she carried it to the high priest, "and the high priest blessed her saying *Mary the Lord has magnified thy name, and thou shalt be blessed in all the ages of the world. Then Mary, filled with joy, went away to her cousin Elizabeth.*"¹

The story, so far as it agrees with the Gospel of St. Luke, gives us a key to the conduct and state of mind of our Blessed Lady while on that journey of which we read after the annunciation. "Mary rising up in those days went into the mountainous country with haste, into a city of Juda,

¹ Proto-Evangelion St. Jacob. min. chap. ix.

and,"¹ says St. Luke, "she entered into the house of Zachary, and saluted Elizabeth." Then follow the words which millions of devout Catholic hearts and lips repeat day by day, thus verifying the prophecy that is contained in the most charming of Messianic canticles the "Magnificat," in which Mary announced to Elizabeth, "henceforth all generations shall call me blessed."

There is so little said, in the Gospels, about our blessed Lady, and her own words are so few, that we may well treasure up and repeat to ourselves the sweet sounds of her voice and above all others that lovely burst of song which echoed from the portals of Zachary's house at Hebron to be caught up by all the blessed mountain-sides of earth in never-equalled harmony unto the end of time.

The Angel spoke to Mary at Nazareth. The home of Zachary, whither she hastened, lay more than a hundred miles to the south. Her journey could hardly be accomplished in less than a week, although we need not suppose that it was made entirely, or even in greater part, on foot. The modest maiden, who had barely completed her fourteenth year, might join one of the caravans which must have been frequent at this time of the year, for it was near to the Passover, when travel was timely and the roads were favorable, not only those which lead from Galilee along the Jordan to Jerusalem, but those midway through the mountain chains that barred Samaria on either side, and which were rarely trodden by the righteous Pharisee. Khans for the wayfarer, which a religious custom long ere David had founded, were abundant through the entire range of Palestine, and the sacred laws of hospitality among the Jews shielded every stranger or even beggar in such a way as to accord him right of entrance for shelter and food. Thus the retiring virgin might travel unmolested, nay sure of that exceptional religious respect which was due to her maidenhood and character as stranger.

It was the season of the "latter rains" corresponding to our spring, for we may safely assume that Zachary's week in

the Temple when the Angel appeared to him, six months before, fell in the time of the autumn service. Whether Mary followed the road that passes down the ravines between Samaria and Galilee, through the fertile meadows of Bethsan, and along the Jordan valley to Jericho, or whether she followed the route through the plain of Esdraelon, passing over the hills of Samaria and Sichem to the Holy City, and thence by Bethlehem to the home of her cousin, we are sure that the scenes which greeted her were equally cheerful and inspiring. South of Jerusalem, especially, the country was most beautiful. The Jewish fancy had located Paradise in the very town of Hebron, from whose red soil the first man is said to have been created. These valleys would, at such a time be, to use the words of a modern traveler,¹ "ablaze with bright colors; shrubs, grass, gay weeds, and wild flowers, over all the uplands and thickets, of varied blossom, sprinkled with sheets of white briar roses, in the hollows; beautiful cyclamen peeping from under the gnarled roots of great trees and from amidst the roadside stones." Here "in a cradle of hills, three thousand feet above the neighboring Mediterranean, lay the home of Zacharias."

Can we surmise what thoughts and feelings were uppermost in the mind and heart of Mary on her journey hither? "Out of the abundance of the heart the mouth speaketh"² and the exultant tones of her speech issuing forth in the sublime chant of the "Magnificat" reveal to us the thoughts which seem like a crystalized gem of ecstatic prophecy wrought within the Immaculate Heart of Mary during the days and nights which she spent on the way.

The four metrical strophes of the "Magnificat" contain two leading thoughts and two prophecies. The first is, if we may so call it, personal. Mary contemplates herself; but the result as well as the cause of that contemplation is the recognition of her humility, hence her exaltation is in reality a merging of herself into the wondrous magnificence of Jehovah. The prophecy bound up with this thought is that

¹ Geikie, *Life of Christ*, chap. vii.

² St. Luke vi, 45.

of her future title as being called "blessed" by all generations. In the second part Mary dilates upon the graces that are to flow down upon the human race to the end of ages in the announcement of the Messiah; and in this she predicts the accomplishment of the blessing foretold "to our fathers, to Abraham and his seed." How natural this reference to the patriarchs of the Jewish race, for she stood at that moment upon the very ground which sheltered their ashes. She, the fairest daughter of the royal Prophet, was repeating before Elizabeth snatches of the same sweet strains which David loved to sing a thousand years before, for Hebron had been the home of King David for more than seven years, nay here he had been anointed by Samuel—Samuel? Yes. What sweet associations the very name called forth! Had Mary been thinking of him on the journey? of him and of that model of Christian mothers, Anne, who long ago had journeyed the same way from Ephraim as far as Silo the city where Heli dwelt by the side of the Temple. The year before she had wept there and prayed, because of her barrenness, which excluded her from the blessing coveted by every devout Hebrew woman, that is to say the hope of being the mother of the Messiah. And the high priest had said to her: "Go in peace and the God of Israel grant thee thy petition which thou hast asked of him."¹ But now she came with the sweet child which "was yet very young" and she offered the same to Heli saying: "For this child did I pray, and the Lord has granted me my petition which I asked of him." And with the words she surrendered to the service of the Temple the future guardian of the Ark of the Covenant. And then turning in gratitude to the Holy of Holies she poured forth a prayer called the canticle of Anna, so wondrously like, in sentiment and melody to the "Magnificat," that we cannot withhold from ourselves the conclusion that Mary must have had the words in her mind and fashioned her own grateful joy in the mould of the Hebrew song which every young mother had reason to treasure as a sacred bequest. Let us place side by side the outpourings of

¹ 1 Kings i, 17.

two hearts steeped, so to speak, in an atmosphere of grace, and familiar with the devotional expression of the Hebrew ritual, so that the sacred words would leap with equal ease to the lips of the young Virgin-mother, trained heretofore in the Temple-school, and to the matron who had year after year prayed at the mercy seat for a fruit of her womb.

Canticle of Mary.

(S. Luke, i, 46-55.)

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid : for, behold from henceforth all generations shall call me blessed.

For he that is mighty hath done great things to me : and holy is his name. And his mercy is from generation to generation, to them that fear him.

He hath showed might in his arm : he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat and hath exalted the humble.

He hath fitted the hungry with good things, and the rich he hath sent away empty.

Canticle of Anna.

(I Kings, ii, 1-10.)

My heart has rejoiced in the Lord, and my horn (spirit of strength) is exalted in my God : my mouth is enlarged over my enemies, because I have joyed in thy salvation.

There is none holy as the Lord is, for there is no other beside thee, and there is none strong like our God.

Do not multiply to speak lofty things, boasting ; let old matters depart from your mouth : for the Lord is a God of all knowledge, and to him are thoughts prepared.

The bow of the mighty is overcome, and the weak are girt with strength.

They that were full before have hired out themselves for bread, and the hungry are filled so that the barren hath borne many, and she that had many children is weakened.

The Lord killeth and maketh alive ; he bringeth down to hell, and bringeth back again.

The Lord maketh poor and maketh rich ; he humbleth and he exalteth.

He raiseth up the needy from the dust, and lifteth up the poor from the dunghill, that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

He hath received Israel his servant, being mindful of his mercy. As he spoke to our fathers, to Abraham and to his seed forever.

He will keep the feet of his saints, and the wicked shall be silent in darkness, because no man shall prevail by his own strength.

The adversaries of the Lord shall fear him, and upon them shall he thunder in the heavens. The Lord judges the ends of the earth; and he shall give empire to his King, and shall exalt the horn of his Christ.

Surely the parallelism of thought and feeling as expressed in these two canticles is striking, although the words in either case are but the expressions of the Hebrew psalter. Hence we may fairly suppose that our blessed Lady actually sang the Magnificat in the Hebrew tongue even though this was not the ordinary language of her home and surroundings. Nor is there anything repugnant in the idea of its having been actually uttered in song. Song is the spontaneous expression of joy or any kindred emotion among the Oriental nations, and the familiarity with the hymns of the Jewish Temple service and the sentiments of the sacred Law may readily have given to the prophetic impulse that holy manifestation which was its most fitting because sacred form. It is easy for us to realize this when we recall how the melodies of the *Exultet*, the *Te Deum*, the *Pater Noster*, or the *Gratias agamus Domino Deo Nostro* impress us more when chanted in the Latin tongue than in the language which we habitually use, perhaps because the occasions on which we ordinarily hear these prayers give to them a certain solemnity of character which the vernacular could not do. *Symphonicalis est anima*, says the learned Thomassin, and in its highest flights the soul seeks rhythmic expression and the accompaniment of chords which speak of harmony and peace. Such is the melodious charm of the "Magnificat" in its very sentiment and apart from all musical translation. It expresses neither altogether joy nor altogether gratitude, but a union of all that love utters in its sublimest exaltation. Hence "the Virgin's Song" is never omitted in the Office

throughout the liturgical year ; even at the saddest seasons when nothing but the sounds of mourning and penance are heard in the temple of God, we chant the solemn cadences of the "Magnificat"; and at Vespers the priest ascends the altar to accompany the singing of Mary's canticle by the swingings of the burning thurible, as though the sweetest of hymns were to be wafted heavenward amid the fragrant clouds of frankincense. Fair melody of the "Magnificat," what consolation has it not brought to the Catholic heart ever since it was first sung in the City where Sarah and Rebecca and Lia lie beside the patriarchs and where Samuel placed the "Stone of Help" saying "Thus far the Lord hath helped us!" So will it ever be to the end of all time whilst the mercy of the Lord endureth who "hath regarded the humility of his handmaid."

P. ARMINIO.

A PRETENDED VICIOUS CIRCLE.

THE vicious circle is a sophistical argument in which the truth of one proposition is made to depend exclusively from the truth of a second proposition, which is itself made to turn on the first proposition and depend exclusively from it. Catholics are accused of using this sophistical argument in proving the authority of the Church from the Scripture as an inspired document which is proved to be inspired by the authority of the Church. We are charged with saying : The Church has authority because the Gospels and Epistles, which are inspired, say so : the Gospels and Epistles are inspired because the Church says so.

Let us first take some examples from elsewhere, which will prepare the way for exposing the fallacy concealed in this objection to the Catholic argument.

A man comes to Washington and reports himself to the Government as the English ambassador, presenting his credentials. Some one might say : the man may be an impostor, who has forged or stolen his papers. What is the proof that he is the ambassador ? The credentials. What

is the proof that the credentials are genuine, and that he is the person named in them? He says so.

Now, it is plain that the present ambassador was at once received by the President, on presenting his credentials. Did he move in a vicious circle? Evidently not. The ambassador was received when he presented himself, as being the person he proposed himself to be, without any previous court of inquiry. His credentials were at once accepted without any formal investigation of their genuineness. He said he was the English minister, and his word was believed. He said: 'These papers are my credentials; and they were received, and their attestation of his official character was accepted as authentic. Why was this reasonable, and the mutual testimony of this gentleman and his credentials to each other credible?

Evidently, because of many circumstances and reasons making it certain that no impostor could succeed in palming himself off as an English minister, or palming off forged or stolen papers. Therefore when the minister presents himself, saying that he has been sent by the Queen of England, his word is credible. If he be really the minister, he must say so. His saying so is a necessary point of the evidence that he is so. Moreover, his credentials must accredit him. In a word, the circumstances of the case make the mutual testimony of the minister and his credentials credible and trustworthy. Whenever he brings a letter, or makes a verbal statement of instructions from the English Cabinet to the Secretary of State, it will be received as authentic on his sole authority.

To take another instance. Suppose an infidel objects to a believer in divine Revelation. You say that such and such doctrines are true because God has revealed them, who is truth itself. You say that God is truth, because He has declared it in His revelation. That is, you affirm the veracity of God on the ground of a supposed revelation of His veracity, whereas the credibility of this very revelation of His veracity depends on His veracity. Moreover, you say that God has revealed these doctrines because He says in the

revelation itself that He reveals them, and you assert that He says this, because the declaration to that effect is a true revelation from God.

Here is a patent instance of the fallacy of *idem per idem*, a perfect circle which is perfectly vicious. Of course, no advocate of divine Revelation would be guilty of such manifest sophistry, and I would not impute to any respectable infidel such a gross misrepresentation of the Christian argument. But it is a good illustration of the similar, though more concealed artifice which I am intending to expose.

Of course, every tyro knows, that the existence of God is first known by reason, and that it is contained in the very idea of God, that He is the Truth itself, in being, in knowing, and in manifesting Himself. It is therefore metaphysically certain, that if He reveals certain doctrines, they must be true, and have a claim on our absolute assent. If He makes a revelation to man He must give him evidence of the fact. What St. Ambrose says is applicable to God, as well as to man. "*Morale est omnibus, ut qui fidem exigunt, fidem astruant.*" The Christian Revelation is received as divine on account of the motives of credibility. We have, therefore, a perfect, logical syllogism. Whatever God reveals is true; He has revealed certain doctrines; therefore, these doctrines are true.

When God speaks to man, He must, explicitly or implicitly, declare that it is He who is speaking, that He is the living God, Creator and Lord of the world, that He is true, that He is good, that He is faithful to His promises. He is already known to be veracious, and when He affirms His own being, truth, goodness, reason demands that His word should be believed. Moreover, divine Grace illuminates the intellect and inspires the will, so that the mind is elevated and strengthened in such a way that it can elicit acts of supernatural faith, and by a spiritual intuition recognize the voice of God, speaking His divine words. I believe in God as He is revealed in the Bible, because it is the word of God. This is rational because there is an underlying certainty of the existence and veracity of God, and that He is the author

of the Bible ; and it is from this firm and reasonable ground that faith can safely take its flight to a higher contemplation of God and His divine truths.

The same instance may be presented and considered under another form.

Suppose one were to say : Jesus Christ is the Son of God, and therefore what He says is true and to be believed. He says that He is the Son of God, and therefore one must believe, on His word that He is so. Plainly, this is a vicious circle, if the second proposition is exclusively dependent from the first, which itself is exclusively dependent from the second. Not if the first proposition is proved *aliunde*.

Jesus Christ declared Himself to be the Son of God, and gave conclusive evidence that He was so. The prophecies, the register of His birth, the testimony of John the Baptist, the adoration of the Magi, His moral sanctity, the sublimity of His doctrine, His miracles, His raising of the dead, His own resurrection and ascension, proved that God was in Him ; and that therefore His testimony to His own divine sonship and true divinity was credible. His own word is a sufficient guarantee of the truth of whatever revelation He makes concerning Himself, the Father, the Holy Spirit, or any topic whatever. It is perfectly rational to say : Jesus Christ says that He is the Son of God, therefore, He is ; when this proposition is placed in its due relations. It is the highest act of reason to believe His word, and the most supreme folly to disbelieve or even to doubt it.

We come now to the case in hand, the pretended vicious circle in the argument by which the Scripture and the Church are made to give mutual testimony to each other. The way in which it is put in the form of a vicious circle is this. Certain writings are inspired Scripture, because the Church by her infallible authority has decreed that they are. The Church has infallible authority, because the inspired Scripture says that she has. In this statement it is implied that the authority of the Church is affirmed, solely on account of certain texts of inspired Scripture, and the inspiration of Scripture solely on account of the decision of the

Church. The whole is a miserable sophism, so often exposed, that it is a shame for any one to repeat it.

The authority of the Church, when proved from texts of the New Testament, is proved from these texts as contained in documents which are genuine, authentic writings of the apostolic age, and have historical authority. The authority of inspiration does not enter into the argument. That Christ and the Apostles established the Church as the authoritative teacher of Christianity is a historical fact, attested by these apostolic writings. In the exercise of this authority, the Church defines the inspiration of the Scriptures and determines the canon. The inspiration of the books of the New Testament being thus made certain, has a reduplicative effect upon the argument for the authority of the Church derived from their historical trustworthiness. Their human testimony becomes divine testimony. The Bible and the Church being both from God must bear testimony to each other. The fact that they do so, is a mark and an evidence of their common divine origin and authority. It is the same case as the instance of the ambassador and his credentials. The argument from the New Testament, as a genuine, authentic record of the acts and doctrine of Christ and the Apostles, for the authority of the Church, and from the authority of the Church to the inspiration of the New Testament is perfectly logical. It is also conclusive and sufficient. Nevertheless, it is not, by any means, the complete and comprehensive sum of the evidence, either for the divine authority of the Church, or the divine authority of the Scriptures, as the inspired word of God.

The Catholic Church does not depend solely on a few texts of the New Testament, as the credentials of her divine mission. She proves herself, by existing and standing in the world through the ages, one, holy, Catholic and apostolic; like a great ancient nation, a city, or a pyramid. She is historical Christianity, apostolic doctrine and order, embodied in organic life, vivified by the Spirit sent by her Founder and Ruler. She is a continuous witness to her origin in the apostolic college, to Pentecost and the Coenaculum, to the

resurrection, crucifixion and life of Jesus Christ. Her ancient records and the facts of her history in the fourth, third, second and first centuries attest the tradition of the Christian Faith and Law in its genuine purity to her episcopate from the Apostles who received them immediately from the divine Teacher and Lawgiver. She is His greatest and most miraculous work, after the Incarnation and Resurrection. As the world bears witness to its Creator, the Church bears witness to its Founder. As Christ's assertion of His divinity is credible, because He showed Himself to be one with the Father, and filled with the Spirit, by His character and works; the Catholic Church is credible when she declares her divine mission and infallible authority. The Gospels and Epistles are not isolated documents, coming down to us from an unknown past without a commentary; but they come surrounded by an environment and accompanied by records graven in monuments as well as written on parchment, which present irrefragable evidence to the nature of the religion which the Lord commissioned His Apostles to promulgate. We know what He meant by the Rock and the Church built upon it, because we see both plainly before our eyes, from the year 30 to the year 1893, and the gates of hell vainly warring against them.

In respect to the inspiration of the Scriptures, it is true that we receive the canonical books of both Testaments as inspired, on the authority of the Church. But if this proposition is taken in the restricted sense that our only motive of faith in them is the formal definition of the Councils of Trent and the Vatican, it is erroneous. The precise act of dogmatic authority which the Church exercised in the Tridentine Council, was to define inspiration, and to determine the canon, especially in respect to a few books, in regard to which some doubts had been entertained in the early centuries, and were not entirely dissipated. The Council of the Vatican repeated the definition of the canon, and made the definition of inspiration more explicit. In these definitions the Church has concentrated and formulated the doctrine which had been held always, everywhere, and by all, respecting the inspi-

ration of the Holy Scriptures. This doctrine was received as an heir-loom from the Jewish Church. All the proto-canonical books of the Old Testament were in the Hebrew canon, since the time of Esdras, and the deuterocanonical books, also, were in the Alexandrian canon, were included in the Septuagint version, and all alike were generally received in the Christian Church. There were local, individual and temporary doubts about a few books in the Old Testament, and also about a few of the New. There was, however, very early an universal agreement in respect to all books of the New Testament, and in the course of time, the same agreement in respect to all books included in the Tridentine Canon. The mind of the Church was manifested by her ordinary teaching, and this was made more explicitly and certainly evident by the formal conciliar decrees.

Notwithstanding doubts about a few books, the inspiration and divine authority of all parts of the duly attested Sacred Scripture was never questioned by Jews or Christians. The authority of the Church is that of a witness as well as that of a judge. The authority which gives us assurance of the inspiration of the Bible keeps and guards an ancient and universal tradition and belief, descending from Moses and the prophets to Christ and the Apostles and through all the following ages to the present time. Scripture, traditions, and ecclesiastical authority are inseparable constituents of one divine Revelation, having the same source, and conspiring together into unity. This triple cord cannot be broken and therefore sophists try to untwist its strands. The futility of their efforts show how weak and indefensible is every cause that is in opposition to Catholic truth, which is a perfect sphere having in it no flaw.

AUGUSTINE F. HEWIT.

THE PRIEST AS BOOK CENSOR.

A great novel is a gift of God; but the average novel is generally a gift of the devil.—*Dr. Maurice F. Egan.*

You cannot detect its [the pessimistic novel's] subtle influence until it has left the iron in your soul, and the sweet prayers of your childhood have grown insipid, and the ritual and ceremonies of the church have lost their attraction, and you no longer think of God and your future with the same concern. It is in steering clear of such novels that direction is especially necessary.—*Brother Azarias.*

IS it a sin to read novels, Father? Few priests among those who have had even a limited experience in the confessional need be reminded that the foregoing question is one frequently propounded; and still fewer, it is to be hoped, are content to give to it so summary a solution as that comprised in the off-hand answer: yes, or no. In fact, to the question thus badly put, the response cannot well be monosyllabic without being at the same time vastly imprudent.

To tell the young woman or girl (from whom the query usually comes) merely that the reading of novels is not wrong, is constructively to sanction her perusal of many books whose tendency, though skilfully disguised or veiled, is in reality not less vile and pernicious than that of the worst volumes to be found on the Church's prohibitory *index*: while to answer summarily that novel-reading *is* sinful, is to go to the other extreme and to display a rigorism as indefensible as would be the condemnation of basking in the sunlight or inhaling the spring-time odors. In the meanwhile, the mere fact that the question is not an infrequent one, indicates with sufficient clearness that one of the multifarious aspects under which the priest is regarded by those entrusted to his charge, is that of book censor. And as book censor, capable or incompetent, safe or unreliable, according to the measure of his attainments and the depths of his conscientiousness, every priest engaged in the active ministry must in one way or other certainly act.

To acquit himself of the duties of this office with even comparative credit and success, it seems essential that the

priest of our day should acquire an extensive, though not necessarily a first-hand, acquaintance with fiction. True, the domain of knowledge is become so widened that even the most gifted minds must perforce admit their ignorance in many a field of thought, and possibly there is no department of literature of which, from a personal standpoint, a priest can better afford to be ignorant than contemporary fiction; yet for others' sake, if not his own, it behoves him to attain such information on the subject as will enable him to guide with prudence, to condemn or approve with intelligence and discrimination. The world of to-day is a reading world; but for one hour devoted to the perusal of historical, scientific, biographical, or devotional works, at least five are given up to the devouring of newspapers and novels. The statistics of public and private libraries, the testimony of booksellers and publishers, observation of the volumes one sees in the hands of fellow-travelers on railway or steamship, a casual examination of the literature prevalent in the ordinary home circle—all emphasize the fact that, of three-fourths of those who read at all, the *vade mecum* is the fictitious narrative, the omnipresent novel.

Pre-eminently the literary expression of this closing quarter of the nineteenth century, the novel is stamped with the characteristics of the times; and just as, with not a little that is noble, the age presents much that is common-place and a great deal that is base, so among novels there are to be found the positively good, the comparatively harmless, and the superlatively vicious. To be able to discriminate among these various classes and the multiplied divisions of which each is susceptible, to be so skilled in literary botany as to distinguish not only the healthful plant from the deadly herb, but the innocent odor of one beauteous flower from the poisonous perfume of a blossom which, to unschooled gatherers, is equally fair and sweet, is to possess a knowledge of no little value to him who as father-confessor, director of the parish library, or friendly counsellor and guide, must often be consulted as to the selection of books.

How is this knowledge to be acquired? Assuredly not by

the priest's personally examining the monthly or weekly output of the various factories of fiction. Such a course would be condemnable, even in the hypothetical case of its being practicable; and practicable it is not, save in a very limited degree. So mighty is the flood of light literature with which American and English publishing houses are deluging the country that even were one to devote his time to nothing else, he could not give the most cursory examination, the merest skimming, to one-tenth of the volumes that bid for public favor. Shall the pronouncements of the critical reviews be accepted as a standard sufficiently safe? As to the artistic merits or defects of the novel discussed, the judgments of such reviews may be entitled to some consideration; but as to the practical question whether the novel may be read by a Catholic, and especially a young Catholic, with some profit or at least without fear of injury, they are generally worthless, if not misleading. The briefer notices given in the ordinary secular magazines and in the more important among the secular papers are equally unsatisfactory. Some of the most dangerous books in recent fiction, books which sap the very foundations of the theological virtues, have been lauded by such censors as genuine additions to the literature of all time, priceless gifts of genius-dowered mortals to a world which in justice should hold their names in perpetual benediction. Lists, like Sir John Lubbock's, of the best hundred books, however valuable as helps in determining a course of general reading, will manifestly prove of very meagre usefulness in aiding us to separate the scanty wheat from the superabundant chaff in the perennial harvest of novels.

Where, then, or from whom shall we acquire that second-hand knowledge which, as regards the great bulk of English fiction, is the only kind of information that we may reasonably hope to attain? Who shall tell us whether this or that novel is good or bad, elevating or enervating, Christian or agnostic, pure or prurient, nobly suggestive or utterly silly, a wholesome refreshment or a poisonous drug? Surely none other than Catholic critics who, with ability to discuss in-

telligently literary worth and worthlessness, have moreover, the Catholic instinct that discerns the immoral under specious appearances, and who fearlessly denounce even the most fashionable work or popular author when the interests of religion, truth, and decency demand the denunciation. Such prudent guides through the territory of fiction are the book reviewers of our Catholic magazines—notably *The Month*, the *Ave Maria* and *The Catholic World*—and those of the better edited among our Catholic papers. And here it seems fitting to add that one function of the literary censor, of which no pastor who is not inexcusably negligent of the spiritual interests of his flock will fail to acquit himself, is the propagation among his parishioners of the religious family magazines and the Catholic journal. As an antidote to the noxious vapors exhaling from the daily and weekly secular press, such a magazine or paper is little short of a necessity in every Catholic household; while its importance as an agent co-operating with the priest in the inculcation of religious truth and the promotion of genuine morality cannot easily be overestimated.

Of the Catholic handbooks treating of the healthy and unwholesome in modern fiction, we have all too few; but much that is helpful will be found in Brother Azarias' lecture on "Books and Reading" and Maurice Francis Egan's "Novels and Novelists." The extensive reading, broad culture, accurate taste, and philosophical grasp of mind which distinguish the scholarly Christian Brother make him an especially efficient mentor; and one's only regret in perusing his admirable booklet is that he has not given us more copious outpouring of his intellectual wealth. In the meantime, since people will read fiction, it is reassuring to have his authority for the statement that "there is no dearth of novels that have passed the ordeal of time and are pronounced classic."

Dr. Egan's volume, as its title indicates, is more directly in line with the subject of this paper, and can be unreservedly commended to those for whom we write, priests who would acquire, at second-hand, some notion of what is

good and othérwise among the novels in our language. It will increase, rather than diminish, the gratification of those who consult this interesting book of criticism to learn that the hundred and odd reviews and notices which it contains were not written "for very young people;" that Dr. Egan was actuated by the belief "that the time has arrived when Catholic American literature should begin to look beyond a narrow space walled by premium-books filled with goody-goody stories which no clever young person dreams of reading;" and that "he desires to do something toward supplying a standard of judgment, moral and literary, which may be of use to those who run and read, and consequently suffer from that mental dyspepsia following the attempted assimilation of unwholesome and undigested food."

Concerning this moral standard which, from the priestly censor's point of view, is of course the paramount one, it may be said that very few, if any, of even the greatest non-Catholic novelists are unobjectionable. The Wizard of the North, whom Wilkie Collins—he of the involuted and convoluted, the complicated and entangled and seemingly unravelable plots—enthusiastically styles "the glorious Walter Scott, King, Emperor, and President of novelists," has occasional pages sullied with misrepresentations of monks and nuns, and with travesties of Catholic ceremonies; Thackeray, whose transparent mask of cynicism cannot hide the genuine love of his fellows that swelled his manly heart, is sometimes too outspoken to suit a cultured taste; and Dickens is not always free from coarseness and vulgarity: yet in the worst of any of these morality is never descried, virtue never sneered at, nor vice palliated if not insidiously taught. To their books is not applicable, as it assuredly is applicable to nine-tenths of the novels of to-day, Carlisle's criticism of the works of one of their confraternity: "They are not profitable for doctrine, for reproof, for edification, for building up or elevating in any shape; the sick heart will find no beating in them, the heroic that is in all men no divine awakening voice." Catholics old enough to be trusted with even the cleanest of our great

daily newspapers need fear no contamination from the pages of "Ivanhoe," "Waverly," "Kenilworth," and "The Heart of Midlothian;" or of "The Newcomes," "Pendennis," "Henry Esmond," and "Vanity Fair;" or of "Nicholas Nickleby," "David Copperfield," "Bleak House," and "Barnaby Rudge."

George Eliot's later works and Bulwer-Lytton's earlier ones cannot be recommended, but "Adam Bede," "The Mill on the Floss," and "Silas Marner" may be read with safety, as may "My Novel," "The Caxtons," "The last days of Pompeii," and "Rienzi." To mention only a few of the *dii minores*: Anthony Trollope's score and a half of volumes possess the negative merit of humdrum innoxiousness, a merit not always shared by that other prolific English writer G. P. R. James. William Black's "A Daughter of Heth" and "A Princess of Thule" are charming tales; and Blackmore's "Lorna Doone," like Wallace's "Ben Hur," is one of the few really great fictitious works in the language. Wilkie Collins' "Little Novels" is better than most of his bigger ones. George Ebers and Walter Besant are humanitarians whose books may very properly be treated with the neglect which they show to God. George Meredith, the Browning of the novelists, is a strong writer whose style will delight the scholar more than his matter will benefit the ordinary reader. Rider Haggard's seriousness, degenerating occasionally into sensuality, makes his romances unhealthy food for

1 Scott's claim on the gratitude of Catholics was in 1891 discussed thus favorably by the *Dublin Review*: "He changed the *animus* against all things Catholic into a romantic interest in our faith, and threw a halo around our doctrines, devotions, and customs . . . If the disposition to admire the days of chivalry and state of society in which the Church was paramount misted, then Scott's writings shed a bright and engaging coloring over those centuries; if he created a love and veneration for the religious aspect of mediævalism, then to him we owe the happy results which have followed the exaltation of the Catholic Church as the ideal of so many of our countrymen. In either case, Catholics may well be grateful to Sir Walter Scott."

Thackeray's opinion of Catholicism may be conjectured from his remark on a Catholic Cathedral: "After all, that is the only thing that can be called a church."

any mind, and especially for the young one. Howell is not really the realist he claims to be, or at least such realism as characterizes "The Minister's Charge," "A Modern Instance," "The Rise of Silas Lapham" and "A World of Chance," is a variety of the quality altogether different from the unrelieved dirt-painting of Emile Zola and his imitators. The delightful humor of Frank Stockton, the author of "Rudder Grange" is free from taint of grossness or irreverence; and much of the work of Bret Harte, Thos. Hardy, Robert Louis Stevenson and Thos. A. Janvier, is wholesomely pleasant reading.

Of novelists whose books may be condemned without much scruple, we may mention Mrs. Humphrey Ward, Mrs. Vernon Lee, George Sand, Ouida, Rhoda Broughton, Bertha M. Clay, Amelia Rives and the Duchess. These do not all belong to the same category; their literary product ranges from anti-Christian philosophy, through pessimistic cynicism and sensationalism run wild, to utter insipidity dashed with more or less lewdness; but the best of that product possesses no merit that compensates for its faults.

Although "novels by Catholic authors" and "Catholic novels" are unfortunately not always synonymous phrases, there is a certain sense of security engendered by even the less assertive designation; one feels that at least the chances are in favor of such books being free from agnostic vaporings, correct in moral tendency, and reverent in tone. And such, we are happy to believe, are, with rare exceptions, the contributions of Catholics to the store of English fiction. To enumerate them all is not our purpose here; but a partial list may possibly be a help to some whose reading has run in other lines.

Of Catholic novels, then, or novels of Catholics, we have Wiseman's "Fabiola;" Newman's "Calista," and "Loss and Gain;" Keon's "Dion and the Sybils;" Marion Crawford's "Saracinesca," "Sant' Ilario," "Don Orsino," "Marcio's Crucifix," "A Cigarette-maker's Romance," "Paul Patoff," and "A Roman Singer;" Maurice F. Egan's "The disappearance of John Longworthy" and "The Success

of Patrick Desmond ; " Miss Tinker's " The House of York " and " Grapes and Thorns ; " Lady Georgiana Fullerton's " Constance Sherwood, " " A Will and a Way, " " Too Strange not to be True " and " Mrs. Gerald's Niece ; " Christian Reid's " A Heart of Steel, " " Armine, " " A Child of Mary, " " Morton House, " " Carmela, " " Philip's Restitution, " and " A Little Maid of Arcady ; " Boyle O'Reilly's " Moondyne ; " Kathleen O'Meara's " Narka ; " Mrs. Craven's " A Sister's Story, " " Eliane, " " Fleurange, " and " Lucie ; " J. C. Heywood's " Lady Merton ; " Rose Mulholland's " The Wicked Woods of Tobevelil, " " The Birds of Killeevy, " and " Marcella Grace ; " F. S. D. Ames' ; " Marion Howard, " and " Wishes on Wings ; " Dr. Barry's " The New Antigone ; " and not to be tedious, many other worthy volumes by Catholics as fervent as Mrs. Dorsey and Mrs. Sadlier, and as artistic in touch as Richard Malcolm Johnston and Justin McCarthy.

With such works as these from which to chose it is surely pitiable that there should be found in Catholic households novels whose utter trashiness can serve no other purpose than to give distorted views of life and human nature, becloud the spiritual sight, and lethargize the moral sense : and hence to steer the novel-reader into the channels of legitimate fiction may easily be a real duty as well as a genuine kindness. It is superfluous to add that even in these channels one may sail too constantly. Fiction should be the condiment of mental food : to use it as a principal article of diet is to produce mental anæmia ; and to partake of it alone, to the exclusion of more substantial aliment, is to court intellectual starvation. A mind fed solely with novels—even the best novels—can no more preserve its vigor and robustness than can a body fed solely with ice cream and bon-bons. As an occasional relaxation from mental work, the reading of a good novel may have its rightful place in the best-ordered life ; as a constant occupation during every hour of leisure

1 A book worth any dozen in this list is Miss O'Meara's *Frederic Ozanam*, a model biography of a model Catholic.

that can be earned or stolen, such reading is a real injury to the intellectual and spiritual faculties, and moreover an inexcusable waste of time.

ARTHUR BARRY O'NEILL, C. S. C.

CLERICAL STUDIES.

(THIRTEENTH ARTICLE.)

DOGMATIC THEOLOGY II.

How conservative and progressive.

CONSIDERED in its object, Dogmatic Theology is the highest and noblest of studies. It deals with the most important of all problems; it has engaged the greatest intellects of Christian ages; its conclusions concern the whole human race, and stretch out from time into eternity. Yet the general absorbing interest which it excited in former times has in a great measure disappeared. It is still studied as necessary preparation for the priesthood; but of those who are thus initiated into it, comparatively few make it an object of special study in after-life.

This practical disregard arises from diverse causes. Besides the abstract character of its truths and the dryness of its forms, theology, such as it is taught in the schools or found in books, proves to some minds unsatisfactory and disappointing. It strikes them as being full of arbitrary assumptions; often weak or conventional in proof; busy with speculations arising from conditions of mind which have become foreign to the present age, and silent on the questions to which the men of to-day seek an answer. Again there are those who never go back to dogmatic studies, not because they question their solidity or their usefulness, but because they find nothing in them of the attractiveness which new facts, fresh thought, expansiveness and life give to most modern forms of knowledge. Theology, as understood by them, is a

science fixed long since in all its points and bearings, to be learned, like elementary mathematics, once for all, and after that to be reverted to as little as one thinks of revising his geometry or his algebra.

Candor forbids us to say that there is nothing in the past or in the present of theology to lend color to such impressions. But we believe that they arise from what is accidental in the science, not from its essence; and this, we hope, will become sufficiently apparent as we endeavor briefly to recall something of the true nature, of the laws, the limitations and the methods of theology, as a science and as a study.

The objection of unprogressiveness, to begin with, arises and can arise only from an imperfect conception of what theology really is. For, of its very nature, theology is equally subject to two distinct laws or tendencies: the law of conservation and the law of development and consequent progress. As directed by human hands either of the two tendencies may be developed at the cost, even to the destruction of the other; but always with detriment to the science itself. The progressive tendency, if unchecked, would soon emancipate it from authority and do away with all definitive settled beliefs, while pure conservatism would lead only to stagnation. The true course of theology, therefore, like that of the heavenly bodies through space, is found in due obedience to two distinct and in some sense, antagonistic forces. But the question is in what manner and measure each of these forces should come into play. A fundamental question indeed, covering the entire field of Dogmatic Theology, and this is why we purpose devoting to it the whole of the present paper.

I.

First of all, then, Catholic Theology is bound to be, and has always been, strongly conservative. It is conservative like all that rests on authority. It is conservative because its primary law is to cling indissolubly to whatever it recognizes as an undoubted element of divine truth or as an evident consequence of it. It clings instinctively, though with

weaker hold, to what bears even the semblance of divine truth. The literal meaning of Scripture, if otherwise admissible; views commonly held by the Fathers; conclusions which have commended themselves to theologians of every school; time honored traditions; toward all these Catholic theology leans ostensibly and resents any irreverent or arbitrary action in their regard.

Again it shows a decided preference for certain methods of exposition or defence long in use, for certain forms of language and for the special vocabulary in which divine truths have become enshrined in the course of ages; even for the proofs originally introduced with effect by the Fathers in support of any Christian doctrine and reverently repeated by subsequent generations. In short Catholic Theology turns ever lovingly to the past and parts reluctantly with whatever has stood the test of time or has come down under the sanction of authority in any degree.

Confined within these limits, the tendency is above reproach, for it only applies the universal rules of intellectual prudence and common sense. But there is such a thing as blind conservatism, and theologians are not necessarily exempt from it. They may cling obstinately to antiquated notions, and go on repeating confidently weak, or even exploded arguments. They may, by unconscious exaggerations, extend the immutability and sacredness of divine truth to solutions and speculations which are but human, and, in their eagerness to preserve in its integrity the deposit of the faith, they may allow it to be overladen with worthless accretions which destroy, instead of enhancing, its purity and beauty.

Another feature of the conservative spirit is this: As it clings to what is old, so it dreads and dislikes what is new; and in this respect again Catholic Theology is true to its origin. *Quod audistis ab initio in vobis permaneat*, writes S. John (I. v, 24) and S. Paul: *Depositum custodi, devitans profanas vocum novitates* (I Tim. vi, 19). Heretics are always spoken of by the Fathers as innovators, and all new

doctrines they look upon as a departure from or, at the least, an addition to the purely divine deposit of the faith. The objections most strongly urged against the nascent heretics was the fact of their being new. Divine truth being first in possession, error could come only as a novelty. Hence the maxim of Tertullian: *Illud verius quod prius*, and the statement of S. Augustine: *Sola evangelica doctrina per excellentiam antiqua dicitur, ad invidiam falsæ quæ nova appellatur . . . Semper viris sanctis suspecta fuit novitas.* (Adv. Cresconium III, 59.) Yet here again there was room for exaggeration. For although divine revelation closed with the apostolic age, so that all doctrines of later date, and having no root in the past, could at best be looked upon only as human speculations, still an advance in various directions remained possible, as we shall see, which theologians have too often been slow to recognize, and have admitted, when driven to it, in too limited a measure. How often do we find them proceeding unconsciously on the principle that theology has long since said all it had to say, and can henceforth only repeat itself! Such of them as are of this disposition cease to think for themselves, or even to listen to those who think around them. They grow impatient with the vivid side-lights which break in upon them from new discoveries and altered judgments in the biblical or historical sciences, and carefully shut them out. They know already what to think on every important subject. At most, they may go back to one of the Fathers or to some favorite theologian, and their sole aim, if they teach, is to transmit what they have thus learned, and as they learned it, following the same unvarying round of statements, proofs, corollaries, questions, and answers, all definitive and, as a consequence, stereotyped and unchangeable.

If theology meant this and nothing more, we should hardly wonder to see it forsaken for more living and hopeful forms of knowledge. Happily when brought back to its true condition, it appears entirely different. We are no longer in presence of a torpid, lethargic system of ideas, but of a science overflowing with vigor and life and ever inciting

to new thought; as admirably progressive as it is truly conservative; as youthful in its eager curiosity and active researches as it is staid in its demeanor and venerable in its years.

II.

For progressiveness, as we have said, is a quality no less inherent to theology than its characteristic conservatism. "Shall we say," exclaims Vincent of Lerins," that religion (*i. e.* religious doctrine) is unprogressive in the Church of God? Far from it, the opposite is the fact. Faith is ever progressive, but ever unchanging, for progress means development without loss of identity." "It grows," he goes on to explain, "as childhood and youth grow into manhood, as the seed sown in the ground grows into the full ripeness of the harvest." (Commonit. Cap. xxiii.) The whole chapter should be read. It is the most remarkable in this connection that antiquity has left us. Vincent exhibits in it a keen intuition of the general law, and of the lines on which it works itself out. Let us endeavor to mark them more distinctly.

Considered simply as an object of human thought, theology is progressive, for all thought is of itself indefinitely expansive. Principles are inexhaustible in their consequences, and facts, properly interrogated, are suggestive of endless conclusions. All geometry is evolved out of a few simple axioms, and the highest laws of the universe were revealed to Newton by the falling of an apple. The mind of a man is a soil in which all new truth germinates and fructifies. No principle, no fact can enter into it without coming into contact with its antecedent elements and combining with them in an endless variety of shapes, each combination resulting in some new truth or some new aspect of truth which, in turn, may become the principle of other combinations more or less numerous or valuable in proportion as the mind is more active or the truth more pregnant. A single view may permeate, transform and expand indefinitely a whole science, as the theory of gravitation has done in astronomy, that of the conservation of energy in physics, or the principle of evolution in biology.

Can we imagine divine truth entering the mind of man without giving rise to a similar action and reaction, and with results in proportion with the interest which it awakened and with the breadth of the field over which it ranged? Indeed it is in this way that theology came into existence. For theology is but revelation submitted to the normal processes of human intellect, and we may picture to ourselves beforehand the way in which the operation was carried out.

God vouchsafed to speak to men, not to satisfy their curiosity, but to lead them to a higher life of which He himself was to be the end. The knowledge thus imparted was not given all together, nor in logical order, nor always explicitly and distinctly. Great truths were often but vaguely and, as it were, incidentally enunciated; facts and laws of the unseen world were but dimly shown; there were suggestions about God and His purposes, man and his destinies; enough to reveal to him the solemn seriousness of life, too little to satisfy his awakened curiosity. Even after Christ had come and His Apostles had echoed the divine message, there remained an unordered collection of doctrines, facts, intimations, some distinct and definite, others only implicit or uncertain; and even when put together, still incomplete and fragmentary.

Now we see at once what will be the action of the mind in presence of knowledge reaching it in conditions so little in keeping with its natural requirements. Its first impulse will be to look to what is most vital in the divine message, to dispel, so far as may be, what is obscure in its nature or in its expression, to realize its full meaning and to follow it out in its speculative and in its practical consequences.

The next effort will be to find a reply to the many questions which revelation gives rise to, but fails to answer; to complete, in other words, a system of knowledge which God chose to leave imperfect. For in what interests the mind, imperfect knowledge always seeks to complete itself. Where direct information is unattainable, the usual methods of discovery are appealed to: induction and deduction, or the less satisfactory processes, leading only to imperfect knowledge, such as analogical argument, hypothesis, conjecture and the like.

Where there is question of divine truth it will be chiefly sought for in the speculations of the Fathers, or in the intimations, however vague, of Sacred Writ.

Lastly, in minds fashioned by the logical methods of Greece and Rome, there will be a need to establish order and consecutiveness among the unconnected elements thus brought together and to fashion them into a complex, yet real organic unity.

Now this, we need hardly say, is exactly the course of development which divine Revelation has followed in the lapse of ages. Its fundamental teachings were the first to be determined in all their purity and fulness, and this was the great dogmatic work of the five or six first centuries of the Christian era. The deduction of their ultimate consequences and the evolution of that vast body of current doctrines which never rose to the dignity of dogmatic faith, though early begun, belong mainly to a subsequent period. Organization came last, being almost entirely the work of the twelfth and thirteenth centuries.

From these facts we may already appreciate the value of the current notion, that the light of divine truth was at its brightest in the early days of the Church. From the nature of the case as well as from the history of doctrine, we see that this can be true only in a very qualified sense. The Apostles themselves, during the life-time of our Lord, had understood His doctrines but very imperfectly, and on the eve of His death He told them expressly (Joan. xvi, 12) that many things remained to be taught them which they were still unfit to receive, and that this was to be the work of the Spirit about to come upon them. The measure of enlightenment imparted to them on His coming was undoubtedly great; it was surely equal to the purpose for which they had been chosen. More than that we cannot know. There is no sufficient reason to believe that they were all equally enlightened. St. Peter, referring to St. Paul, seems to imply that his gifts were of a higher order, and the writings of the great Apostle convey a similar conclusion. Neither do they appear to have received

together all the lights which their subsequent ministry might require, nor to have understood at once its full scope and purpose, else the visions of St. Peter (Act. x, xi.) would have been needless. At no time can they be supposed to have perceived the numberless consequences which it took ages to deduce from the great truths which it was their privilege to convey to mankind. The main doctrines of the faith they doubtless saw with a distinctness and a vividness scarce ever to be equaled; but unless we suppose their minds to have been totally withdrawn from the ordinary laws of the human intelligence, much must have remained in them to the end imperfect and undeveloped.

This was clearly the case with those who came after them. Side by side with doctrines already distinctly conceived and as accurately formulated as at any subsequent period, we find darkness, hesitation, sometimes positive error, in regard to truths proclaimed later on as an undoubted portion of the divine heritage. Hundreds of African and Eastern bishops, with St. Cyprian as their leader, denied or doubted that baptism could be conferred validly by any but the orthodox. The doctrine of the Trinity was explicitly believed in from the beginning, yet from the time it became the object of active, searching thought, it took the Church more than a century to train her children to think and speak of it with accuracy. Christ was known from the first to all Christians as the very centre of their religion; yet the full intelligence of His two-fold nature and of the true relations in which His divinity and His humanity stood to one another came only after much ardent controversy and the holding of many councils.

The same may be said of the doctrines of grace, of the sacraments, of original sin, and of many others. The starting point is a sort of general conception of the divine truth, substantially correct, but obscure, or vague, or involved in some other truth in which it is seen but dimly. To make it distinct, reflection is necessary, and reflection arises from the natural working of the mind or still more from contradiction. For just as the loss of what is dear to us serves most to reveal its value, so opposition to our implicit convic-

tions serves but to bring them out with distinctness and vigor. It is in this way that heresy has done more than aught else to give precision and emphasis to orthodox doctrine.

Yet it must be admitted that most of what is called Catholic Theology came into existence in answer, not to heresy but to the craving of the Christian mind to know more of the divine economy and of things unseen than God had chosen directly to reveal. How much, for instance, one longs to know, yet how little we are told in Holy Writ, of the original condition of our first parents and of the abiding consequences of their fall! Again can anything be of more interest to the believer than what concerns heaven, purgatory or hell? What more calculated to arouse his curiosity than that invisible world of angelic spirits, amidst which he is taught that he lives and moves as really as amid his earthly surroundings?

To these and to hundreds of similar questions theology undertook to give a reply, and it must be acknowledged that in the performance of the task, a wonderful amount of sagacity has been displayed. To pierce the darkness and compensate for the lack of positive information, the faintest rays of light were brought together; expressions of the sacred writers, suggestions of the Fathers, principles of philosophy, facts of history, the laws of human nature and the experiences of life, every known source of knowledge was appealed to and made to help in solving the countless questions which arose. The results thus reached are often marvelous when compared with the original information from which they have been evolved. We admire the ingenuity of the archæologist reconstructing a whole inscription from a few broken and incoherent words. We follow with keen interest the historian, as he gathers information from all sides and of all degrees of trustworthiness, tests them with his intuitive critical gift, expands and supplements them by means of his broader knowledge and his constructive historic

imagination, and thus on the groundwork of hopelessly imperfect annals, builds up a consecutive history, which we feel to be substantially true. The work of the theologian, pursued by similar methods, is not less deserving of admiration nor less fruitful in its results. These results may vary in their intrinsic value from what is morally certain to what is merely conjectural; but as a whole they meet one of the most imperative demands of the Christian mind and add much to the invaluable treasure of religious doctrine.

This accounts for the readiness and even real delight with which the Fathers, and later on, the great theologians devote themselves to that manner of inquiry, revealing the incessant working of their own minds and the endless questioning of others on the great problems of the supernatural order. To confine ourselves to single instances, it is easy to see that many of the more valuable contributions of St. Augustine to Christian thought were elicited by the questions which came to him from all parts of the Church, and that most of the problems dealt with by St. Thomas were originated before him and around him.

III.

Theology, then, is progressive, essentially progressive, not after the fashion of the physical sciences, but like history and philosophy, upon which it is mainly built. It has grown, like all living things, by gradual expansion of what first appeared but in embryo. The work of Christian ages has been to emphasize what was clear from the beginning, to draw out what was involved, to elucidate what was obscure, to give accuracy, precision, logical coherence to what was but vague and unconnected, to convey to the mass of Christians truths which in the origin were confined to a few churches or to a few minds. It was pursued very unequally. There were periods of extreme activity, such as the third, fourth and fifth centuries in the early Church, and the twelfth and thirteenth in the Middle Ages, followed in each case by periods of seeming exhaustion. The Greek mind, so active and so fertile in the beginning, becomes utterly stagnant and barren after the sixth century. The Latin

Church overrun by the barbarians, loses the traditions as well as the practical requirements of progressive thought. A sense of their inferiority as compared with the brilliant past of the preceding ages seems to forbid men to think for themselves in anything bearing on religion, or to attempt seeing beyond what had been seen before them. Their reverence for the Fathers is unbounded. To gather in as much as possible of their knowledge and wisdom for the benefit of present and future generations is their only object, and theology in their hands becomes like the hieratic arts of ancient Egypt or of mediæval Greece, where the sole aim of the artist was to reproduce conventional types of gods or of saints, without any freedom to modify the traditional forms or to display his own individual conceptions or tastes.

This passive, quiescent state of mind disappeared, as we know, before the great scholastic movement, characterized, especially in its beginnings, by extraordinary intellectual power and originality of thought. Curiously enough, it reappeared, at least as a theory, with the greatest innovation of Christian ages, the so-called Protestant Reformation; its originators claiming to gather their whole faith ready made from the Bible, and refusing to take heed of all else. We find it often since giving a special tone to certain Catholic schools, less however as an avowed principle, than as the instinct of a conservative and sometimes narrow orthodoxy. But the whole trend of modern thought, even in theological schools, is against it, and the historical study of Christian doctrines has already dealt it a blow from which it cannot recover.

Of itself the progressive movement is destined to go on indefinitely, and can be stayed only by accidental and transient circumstances. However much has been done, much more remains to do. The eternal problems of the divine nature and of the human soul are ever before us, beckoning to us, as it were, and tempting us to try our strength upon them. The greatest intellects it is true, have grappled with them unsuccessfully. Yet, although they failed to wrest their secret, still they have lifted something of the dark cloud

which hung around them and left a hope that more may be done. Anyhow it is contrary to the nature of man having a sense of intellectual power to settle down contentedly in unsolved mystery.

Again there are problems, long since solved after a fashion, but never in a way to give full satisfaction to the mind. Such are those that gather around divine Providence, prayer, grace, predestination, etc. It is the delight of the vigorous and original thinker to try his strength on them and prepare, even if he cannot reach, a complete solution. But still more inviting and more pressing are the questions which arise from the general progress of human thought in its bearing on revealed truth. The mind of man is steadily advancing in certain directions and shifting its ground in others. History, philosophy, biblical criticism, social science, every new departure or new development of mind has something new to say or to ask regarding religion. It is the mission of theology to answer, and the task is simply endless. The whole field of historical theology opened up by the French theologians of the seventeenth and eighteenth centuries, Petau, Thomassin, Morin, Vitasse, etc., and renovated in our day by Newman, Oxenham, Klee, Kuhn, etc., still remains rich in promise and, in many of its departments, comparatively untouched.

There are many other aspects in the sacred science which call no less for renovation. We shall touch upon them later on; but enough has been already said to show that theology is something entirely different from these cold, lifeless forms under which it has been so often worshiped by some and avoided or forsaken by others; and that, besides being the noblest and most important, it becomes, when properly understood, one of the most attractive forms of study, still retaining after its evolution through so many ages, all the suppleness and buoyancy as well as the progressive spirit of youthful life.

DE MATRIMONIORUM MIXTORUM CELEBRATIONE.¹

I. Tria in celebratione mixtorum matrimoniorum respicienda sunt: I. *Proclamationes* eorum infra missarum solemniam. II. *Assistentia passiva* Parochi, in eo consistens, ut haec conjugia extra Ecclesiam, in loco tamen honesto, v. gr. in sacristia, in capella privata,² in domo parochiali etc.; absque benedictione ulloque alio ritu ecclesiastico contrahantur. Unde apud eam omittendae sunt ceremoniae *Ritualis*, scil. verba: *Ego vos conjungo etc.*,³ benedictio annuli caeteraque orationes, benedictio nuptialis in Missali unacum Missa de sponso et sponsa, item alia Missa, si "ea habeatur tanquam complementum caeremoniae matrimonii;"⁴ et parochus absque usu alicujus vestis sacrae, ut superpellicei et stolae,⁵ tanquam *testis qualificatus* vel *authorizabilis* simul cum reliquis testibus mere praesens audit mutuum partium consensum et in libro matrimoniorum inscribit. Non tamen repugnat huic assistentiae passivae, ut, pro more nostro,⁶ Parochus partes *interroget* de consensu eumque recipiat aut monitionem vel concionem faciat de vinculo matrimonii etc., arbitrio tamen Ordinarii.⁷ III. *Assistentia activa* Parochi, in eo consistens, ut adhibeatur ritus pro matrimoniis contrahendis in Dioecesano Rituali legitime praescriptus,⁸ exclusa tamen semper Missae celebratione.

2. Antequam procedam ad singula, generalia quaedam praemitto:

a. Nemo ignorat, primitus etiam in illis mixtis matrimoniis in quibus solitae *cautiones* ex parte tum acatholica tum catholica quoad religionem praestitae fuerunt, assistentiam mere passivam sine proclamationibus praecedentibus permissam vel potius toleratam fuisse, nullam omnino vero in iis, quae absque his cautionibus attentata sunt.

1 Remissio ad pag. 172 et 213 hujus libri periodici.

2 S. Off. 17 Jan. 1887 ap. Gasparri; *Tract. de Matr.* Paris 1891. n. 463.

3 S. Off. 26. Nov. 1835 ib. n. 463.

4 S. Off. 17. Jan. 1872 ib. n. 463.

5 Gasparri n. 463.

6 Excerpta Rit. Rom. ed. 8^o p. 242.

7 Gasparri ib.

8 Excerpta p. 204.

b. Hoc jus *generatim* adhuc valet in Gallia, Hispania, Italia, Belgio, etc. At cum sit rubricalis praescriptio, ab Ecclesia urgentibus rerum circumstantiis mutari et mitigari potest.

c. Mitigatio hujus juris expresse a S. Sede, ut ex pluribus instructionibus elucet, pro Germania, Austria, Hungaria, etc., concessa est. Declaravit scil. Sedes Apostolica tolerari posse, ut parochus etiam iis matrimoniis mixtis assistentiam passivam praestaret, in quibus nihil cautum fuerit de prolis educatione neque in catholica neque in acatholica religione. Imo quandoque toleratum est, ut etiam proclamationes his matrimoniis praemitterentur. Causae hujus tolerantiae duae sunt: lex civilis, quae parochum sub gravibus poenis cogit ad assistendum—et impossibilitas matrimonium impediendi quin oriantur gravia damna, “si insuper Ecclesiae utilitati communique bono expedire videatur, ut illud quantumvis illicitum coram catholico parochi potius quam coram ministro acatholico, ad quem partes facile confugerent, contrahatur.”—Huc spectant Breve Pii VIII ad Episcopos provinciae Coloniensis de 25 Mart. 1830, una cum instructione Card. Albani de 27 Mart. 1830;—instructio Card. Bernetti ad Archiepiscopos et Episcopos Bavariae de 12, Sept. 1834;—Breve Gregorii XVI, cum instructione Card. Lambruschini de 30 Apr. 1831, ad Primate, Archiepiscopos et Episcopos Hungariae;—instructio Card. Lambruschini ad Archiepiscopos et Episcopos Austriacae Ditionis in foederatis Germanie partibus de 22 Maji 1841, et plura alia ex antiquiori tempore.¹

d. Mitigatio praedicta respexit solum casus, in quibus causae supra expositae adfuerunt. Attamen iisdem in regionibus simul invaluit opinio, juxta quam licitum esset, in matrimoniis mixtis, si contraherentur cum cautionibus et dispensatione Apostolica, adhibere proclamationes et assistentiam *activam*. Eam defendit etiam Binterim, quem refutat Feije.² Indirecte ad praxin huic opinioni consentaneam

¹ Praecedentes epistolas et instructiones collectas habes in egregio opere: Weber: *Die Kanon. Ehehindernisse*. Freiburg, 1886, p. 444-472.

² *De mixtis matr.* Lovaniae 1847 p. 244.

introducendam forsân aliquid contulit lex illa civilis Borussiae de 17 Aug. 1825, qua cautum fuit etiam pro provinciis Rhenenis Westphalicis, ut in matrimoniis mixtis liberi utriusque sexus in religione patris aut ad ejus arbitrium educarentur, simulque sacerdotibus interdictum, ne a personis matrimonia hujusmodi contracturis ullam exigent super religiosa nasciturae prolis institutione sponsionem. Legem hanc Archiepiscopus Coloniensis, Comes de Spiegel, circumventus a ministro Bunsen, posthabitis instructionibus S. Sedis, necnon ejus suffraganei tanquam normam agendi in matrimoniis mixtis promulgaverunt suo Clero Dioecetano. Quo factum est, ut Archiepiscopus successor s. m. Clemens Augustus de Droste-Vischering, necnon Martinus de Lubin Archiepiscopus Posoniae et Gnesniae in vincula conjicerentur. At exinde res circa hoc punctum disciplinae ecclesiasticae in melius mutatae sunt. Haec omnia jam in historiam transierunt.¹

e. Praxis quoad matrimoniorum mixtorum celebrationem ex illo tempore in Germania, Austria, Hungaria, etc., vicens, est haec :

(*a.*) Matrimonia praevis cautionibus dispensationeque Apostolica ineuntur cum proclamationibus, in quibus verò mentio diversitatis religionis non fit, et cum assistentia activa Parochi Catholici.²

Excipiuntur soli *veteres catholici* de quibus in instructione S. Officii de 17 Sept., 1871, a Pio IX, confirmata et ad Episcopos Bavariae transmissa dicitur : “ Quodsi contingat, ut una pars catholica cum altera neohaeretica nuptias contrahere velit, Episcopi praevis parochorum recursu, se gerant ad formam instructionis diei 12 Septembris, 1834 (*i. e.*, passivam assistentiam tantum tolerando), adimpletis omnibus conditionibus et cautionibus in eadem instructione expressis.”

¹ Rohrbacher: *Hist. univ. de l'église cath.* Liege 1849. Tom. 28. p. 318. seq. Alzog (Pabisch and Byrne) *Man. of Ch. Hist.* Cincinnati, 1878. vol.iii. p. 762.

² Weber l. c. p. 416, Matth. Joseph Binder's (nunc Episcopi S. Hippoliti) *Handbuch des Kath. Eherechtes* von Scheicher. Freiburg 1887, p. 188. 242 —Schüch: *Pastoral-Theol.* Innsbruck 1885, p. 328.

In aliis regionibus Germaniae hoc in casu nec praestitis cautionibus datur dispensatio. Nam cum Henricus Episcopus Wratislaviensis (v. Breslau) petens prolongationem sui indulti super impedimento mixtae religionis, quaesivisset num praedicto indulto etiam ad modum Episcoporum Bavariae uti posset in casibus, ubi asseclae novae sectae, quae se *vetero-catholicam* nuncupat, matrimonium inire cupiunt cum Romano-catholicis datis cautionibus . . . requisitis? S. Congr. Inquis. respondit: *Negative*¹ et P. Card. Patrizi in litteris die 31 Jan., 1874, ad eum datis pro ratione attulit, “remedium adsistentiae mere passivae . . . ideo Episcopis Bavariae fuisse permissum, ut ipsi ac Parochi ad incitationes redacti a lege civili, quae praevidebatur coactionem ad adsistentiam inducturam fore, a gravibus incommodis ac poenis subtraherentur. Ast haudquaquam innotescit num istinc (scil. Wratislaviae) eo res perducta usque fuerit, ut insuetum illud temperamentum invocare opus sit: praesertim quia adhibendum esset cum neoschismaticis a quibus in praesenti motuum aestu fidelis cautionum observantia incassum speranda foret: quin potius ad proselytismum augendum nil intentatum reliquerent, ut partem catholicam et dein prolem ad apostasiam impellerent.”²

Hic modus assistentiae activae, de quo vixdum supra, Sanctae Sedi probe cognitus numquam revocatus aut vituperatus est. Imo Gregorius XVI, in Brevi ad Episcopum Friburgensem³ de die 23 Maji, 1846 dicit: “Quod *Benedictionem* attinet, eam, veluti optime noscis, haec Apostolica Sedes prohibere consuevit in illis quoque matrimoniis, quae inter catholicos et acatholicos ineuntur, impetrata ejusdem Sedis venia atque adhibitis cautionibus in illa praescriptis. Atque etsi deinde *tolerari* potuerit, ut mos in nonnullis regionibus inductus *servaretur benedicendi matrimoniis mixtis initis cum Ecclesiae venia et praedictis cautionibus*, nun-

1 Num Episcopi nostri vi Articuli 4. Formulae D. catholicum cum vetero-catholica praestitis cautionibus matrimonium inire cupientem dispensare possint?

2 Weber p. 427, 428.

3 In REVIEW, p. 214 erronee dicitur: “of Freising.”

quam tamen toleranda est eadem benedictio in iis casibus, in quibus nulla accedente Ecclesiae venia nec praevis necessariis cautionibus," etc.¹

Adverto hic, duplicem distingui matrimonii benedictionem, unam *ordinariam*, quae in omni matrimonio, quod inter catholicos celebratur, occurrit et continetur verbis: *Ego vos conjungo, etc.*, alteram quae est *benedictio sollemnis* et juxta Rit. Rom. et Bened. XIV. continetur in Missa *pro sponso et sponsa* vel si haec dici nequit, in Missa diei, addita oratione pro sponso et sponsa ex Missa praedicta, inque aliis orationibus, quae post *Pater Noster* et *Ite Missa est* proferuntur. Si de benedictione matrimoniorum mixtorum sermo est, ordinaria semper intelligitur, numquam sollemnis²

(b.) Ea matrimonia mixta, quae ineuntur absque venia S. Sedis sive quia cautiones solitae non praestantur sive quia deficit causa canonica, in regionibus praedictis generatim proclamantur infra Missarum Solemnia, et nisi obstet aliud impedimentum aut partes expresse coram ministro acatholico contrahere intendant, cum Parochi catholici assistentia, passive tamen, celebrantur.³ Hac de re plura, si lubet, relegi possunt in Decretis *Concilii Provincialis Strigoniensis* (Gran) de anno, 1858, et *Conc. Prov. Pragensis* de anno, 1860, quorum, utrumque a S. C. Conc. recognitum fuit.⁴

3. Ea quae in praecedentibus exposita sunt, si solertius conferuntur cum duplici institutione in *Conc. Plen. Balt. II*, p. 311 et 344 inserta, ut puto, non parum luminis effundunt in intentionem, quam Summus Legislator in dictis instructionibus prosequi, voluit. Videntur enim hae instructiones quasi extremos limites ponere, quos S. Sedes praetergredi amplius non vult in suis concessionibus quoad celebrationem matrimoniorum mixtorum.

4. Sed jam transeundum est ad ea, quae celebrationi matrimoniorum mixtorum peculiariter sunt praesertim quoad regiones nostras.

I.—*Proclamationes* in matrimoniis mixtis ex jure communi vetitas esse etiam quando cum dispensatione Apostolica ineuntur, supra dictum est; at negari nequit, S. Sedem

1 Weber p. 416.

2 Feije *de matr. mixt.* p. 230.

3 Weber, p. 418, Binder—Scheicher, p. 244.

4 Cfr. *Coll. Lacens.* vol. v, col. 27, 28 et 521.

hodie a priori rigore multum recessisse. Hoc constat ex variis ejus responsis, quae collecta inveniuntur apud Feije *de imped. matr.* ed. 3. n. 571, pag. 451 (3) et Konings *Comp. Theol. mor.* Vol. ii, pag. 395, ubi quidem id, quod ex litteris Card. Frañsoni de 3. Jul. 1847, occasione Decreti tertii *Concilii Provinc. Balt. IV.* rescriptum est, tum ex Heiss *de matr.* p. 414 et 424, tum ex ed. 2. *Excerptorum Rit. Rom.* tum ex Rescripto Cardinalis Franchi ad Archiep. Oregouen. de 28. Sept. 1874 mendo ex incuria amanuensis commisso tribuitur, at plura proferuntur, ex quibus clare eruitur, proclamationes in matrimoniis mixtis utique fieri posse, quoties iudicio Ordinarii necessariae et opportunae videantur ad detegenda impedimenta, mentione tamen religionis omissa. Idem decisum fuit in S. Off. 11. Maji. 1871, uti refert Zitelli *de dispensationibus matrimonialibus* Romae 1887 p. 60.

Ex quibus omnibus cum Feije l. c. concludere licet, hodie proclamationes in mixtis matrimoniis ubique permitti, sed *non absolute, verum si ad detegenda impedimenta necessarium et opportunum iudicet Ordinarius*, prout hoc expresse additum est ed. 8. *Excerpt. Rit. Rom.* p. 242.

His suppositis Episcopus Nesqualiensis dubium proposuit: Utrum sicut in mixtis matrimoniis, ita et in conjugiiis inter catholicos et infideles permessa sint banna seu proclamationes? C. S. Officii 4 Julii, 1874 reposuit: ¹ "Posse fieri proclamationes in matrimoniis, de quibus agitur, quatenus Apostolica dispensatione contrahantur, suppressa tamen religione contrahentium." S. C. ulterius mentem suam ita declaravit: "Mens tamen est Em. PP. ut huic responsioni adjungatur epistola ad. Dom. Episcopum, in qua ei significentur quod, quum possit sive a curia (episcopali) aut ab aliquo vices ejus agente libertas status contrahentium certior fieri, observatis normis a Clem. X. s. m. praescriptis in instructione diei 11 Aug., 1670,² saltem in aliquibus casibus et cir-

1 Gasparri n. 621. In REVIEW p. 174, ad idem dubium Responsum de 14 Julii, 1874, Episcopo Blanchet datum allegatur. Optandum est, ut publicetur integrum Responsum.

2. Eam habes apud Lucidi: *De visitatione liminium.* ed. 3. Romae 1883. Vol. iii, p. 603. Adde ea, quae sunt p. 604, usque 613.—Plura ap. Feije *de imp.* n. 254 seq.—Apud nos haec instructio observari non potest.

cumstantiis magis expediret a praedictis bannis *dispensare*¹ ad evitandum admirationis vel scandali periculum: quod tamen ejus prudent arbitrio relinquitur." Id quod ex praefato Responso sequitur, cuilibet lectori attento liquet; an autem id ex eo deduci possit, quod in REVIEW, p. 175, cl. scriptor ex suo deducit, attentus item lector judicet.

II.—*Assistentia* Parochi in celebratione matrimoniorum mixtorum apud nos mere passiva semper fuit nec activa ullo modo permittebatur, prout cuique constat ex usu universali et ex praescriptionibus Conciliorum ac Synodorum.—De activa in Decretis et Statutis Conciliorum ac Synodorum, ni fallor, nihil habetur; habetur tamen aliquid in Instructionibus de annis 1858 et 1868 *Concilio Plen. Balt. II.* additis, scil. ea *toleratur* "ad *majora damna ac mala vitanda*" tantum "diligentissime perpensis omnibus rerum, locorum, ac *personarum* adjunctis atque onerata Antistitum conscientia super omnium circumstantiarum veritate et gravitate." Insuper optat Sanctitas Sua, ut Antistite hujusmodi tolerantiam "majori, quo fieri potest, silentio ac secreto servent." Instr. de a. 1858 §. Quod si. (*Conc. Plen. Balt. II.* p. 313.).—Episcopi ergo, ut clare patet ex his verbis, etiam apud nos possunt assistentiam activam concedere in casibus singularibus. Requiritur enim non tantum rerum et locorum, sed etiam *personarum* adjunctarum perpensio diligentissima, nec non secretum. Hisce praemissis sponte sua quaestio exurgit: *a.* An apud nos unquam illa mala et damna majora occurrant, ad quae vitanda assistentia activa permitti possit? et *b.* In quo consistunt ista mala et damna majora? Quod respicit quaesitum sub *a.* parum apud Auctores invenitur. Solus P. Konings mentem suam aperit in *Commentario in facultates Apostolicas*. Benziger 1884 n. 160: "Quod nostras Provincias ecclesiasticas attinet," ait, 'graviora' haec 'damna et mala,' ob quae Instructio tolerantiam illam admittit, nullibi, ut omnino existimamus, timenda sunt." Idem fere tenet *folium periodicum Pastorale*.²—Plane contrarium habes in hoc nostro libello periodico pag. 179:

1. S. Officium ergo supponit usum proclamandi omnia matrimonia mixta.

2 *Pastoralblatt fur Nordamerika*. St. Louis 1875. p. 101.

“*Conclusion.* If the Church allows the contracting of such marriages in church, let us not deny this privilege to those who desire it.”—De hoc infra—*b.* Quoad secundum habemus authenticam interpretationem in Responso S. Officii de 4. Dec. 1862 ad dubia Vicarii Apostolici Maysurii et a S. Congr. de Prop. Fide omnibus Vicariis Apostolicis Indiae transmissio.¹ “Primo quid intelligendum sit sciscitaris per verba, quibus in laudata instructione” (de 1858) “innititur et quasi ligatur facultas seu tolerantia benedicendi mixta matrimonia, scilicet ad evitanda *graviora mala et damna*. Procul dubio graviora inde oriuntur mala et damna: 1. quotiescumque ob denegatam matrimoniis mixtis benedictionem facile excitarentur haereticorum quaerimoniae et odia adversus fideles legesque ecclesiasticas: 2. quotiescumque denegata a parochio catholico benedictione sponsi, ante vel post coram illo celebratum matrimonium, ministellum adeant, vel etiam in heterodoxorum templum convenient ad sacrilegam benedictionem obtinendam, parochio catholico omnino posthabito: 3. quotiescumque insuper timendum esset quod, recusata ab ipsis expetita benedictione aut non servarentur necessariae cautiones de amovendo a catholico conjuge perversionis periculo et de universa prole in catholica religione educanda, aut, quod detestabilius foret, ne pars catholica ad haereticorum castra in sui et futurae prolis aeternam perniciem transiret. Evidenter haec *et similia* sunt gravia illa damna ac mala.” Additur dein, Praesules ob locorum distantiam etiam per Missionarios zelo secundum scientiam praeditos et a se bene circa hanc rem instructos hanc facultatem de matrimoniis mixtis benedicendis exercere posse: et quoad secretum in instructione praescriptum prosequitur, illud non esse presse intelligendum, ut nemini innotescat. “Etenim . . . Sanctitas Sua monitos esse voluit Praesules ut *non passim* et *absque delectu* matrimoniis mixtis benedictio impertiatur, *nec per publicas instructiones*, veluti etiam *per modum regulae*, tali utantur facultate, sed prudenter admodum et caute, ut oblivioni non tradantur saluberri-

¹ *Collectanea* Paris, 1880 n. 908.—*Nouv. Revue Theol.* XV. p. 586.—*Gasparri* n. 165.—*Feije* n. 572. et pag. 827.

mae Ecclesiae conditiones, quae semper implicite talibus dispensationibus adjunctae intelliguntur.”

Jam vero si Reverendissimus Antistes, cujus nomen—et fateor optime—reticitum est, in sua expositione, quam certe ceu problema potius quam serio publicavit, nihil aliud intendit, nisi id, quod huic authenticae interpretationi consonum est quis erit, qui ei aliquid opponat?—At si recte intelligo, quae ab eo exposita sunt, Dominus Illustrissimus ulterius progredi intendit eaque omnia matrimonia benedicere, quorum benedictionem partes quoquo modo exoptant—alii verbis: id fere vult introducere, quod in Germania et Austria communiter in usu est quoad assistentiam activam. Quomodo hoc perficietur? Non ex facultatibus Instructionum supra allegatarum, quorum limites multo strictiores sunt, prout ex dictis liquet. Non ex novis facultatibus S. Sedis, utpote quas nec Episcopis Germaniae et Austriae quidem umquam concessit. Porro si assistentia activa omnibus eam desiderantibus concedenda esset, utique passiva reservanda esset iis matrimoniis in quibus dispensatio Apostolica sive ob defectum causae sive ob non praestitas aut non sufficienter praestitas cautiones denegatur, modo contractus de prole in haeresi educanda aut propositum de matrimonio coram haeretico praecone ineundo non exprimatur. Eam suadent eadem rationes, quae a Rdmō Praesule pro assistentia activa allegantur. Ea insuper expresse toleratur in Germania et Austria.

“At offenditur pars acatholica, si, postquam omnia ab ecclesia catholica postulata praestitit, ei nec conceditur, ut die nuptiarum Ecclesiam intret!” Ita sane! Quasi acatholicus per cautiones catholicae Ecclesiae magnum servitium praestitisset, quod tale praemium mereretur! Verum procedamus practice.

A. Catholicus cum B. acatholica comparet coram paroco catholico manifestans suam intentionem quoad matrimonium simulque aperiens cautiones solitas causasque graves pro dispensatione obtinenda ad esse. Parochus ex officio suo catholico coram sponsa acatholica difficultates quoad liberos, qui sperantur educandos dilucide exponit addens, hac de

causa praesertim *aegre tantum* dispensationem dari, nec *de regula* concedi, ut matrimonium celebretur cum benedictione Sacerdotis in Ecclesia. Pars acatholica ea quae audit, vix non probabit; imo parochus poterit eam saepe, ni semper admonere, ut sedulo inquireret in veritatem suae religionis et ut veritatem religionis catholicae cognitam amplectatur, quo facto matrimonium nunc quidem valide ineundum postea *solemni* benedictione condecorandum sit ex concessione et jussu S. Pontificis Leouis XIII, per Decr. S. Off. de 31 Aug., 1881,¹ ubi dicitur: “hortandos esse conjuges catholicos, qui benedictionem sui matrimonii non obtinuerunt, ut eam primo quoque tempore petant.” Jam audeo rogare omnes, qui vel parum in praxi versati sunt, ut dicant, ex mille casibus unum accidisse, in quo nupturientes tales, ita fere tractati, offensi abiissent. Si vero eo quod parochus dixit *de regula* non dari benedictionem, exceptionem interdum, causis pro hac investigatis et existentibus, utique recurri potest ad Episcopum aut ejus delegatum pro facultate assistentiae activae. Putat demum Rmus Antistes, scandalum inter catholicos oriturum non esse, si omnia matrimonia mixta pro quibus ineundis conceditur dispensatio, benedicantur. At pace Rdmi Domini equidem hoc nego et pernego. Matrimonia mixta sunt seminaria indifferentissimi,² et quo faciliora, eo frequentiora evadunt. Si juvenes utriusque sexus videant, matrimonia mixta eo modo fere tractari, quo tractantur matrimonia omnino catholica, vix ullum retinebunt adversus illa horrorem, et parochi perniciem matrimoniorum mixtorum docentes vix fidem invenient. Experientia nimium clamat contra haec matrimonia, et ea, quae S. Officium ante aliquot annos per Circulare ad Episcopos quoad haec matrimonia inquisivit, sat manifeste loquuntur de strage inter animas fideles ab iisdem edita.³ Sed satis de hoc. Reliqua., quae in favorem illius sententiae afferuntur, minoris momenti sunt, quam ut specialem considerationem mereantur.

1 *Conc. Plen. Balt.* III, pag. 248.

2 Cfr. Litteras Clem. XIII, de 16 Nov., 1763, ad Card. de Rohan, Ep. Argentoraten, ap. Kutschker: *Eherecht*, Wien 1857, vol. iv, p. 713, et Ioder: *Formulaire matr.*, Paris, 1888, p. 46.

3 Cfr. Gasparri, n. 443, in fine.

Caeterum ne offendatur, quaeso, Rmus ac Illmus Antistes per ea, quae simplex sacerdos ex simplicitate cordis ei opponere ausus est, et reverenter annulum Episcopalem deosculanti benedictionem suam concedere dignetur.

J. P.

WITH THE IRISH PILGRIMAGE TO ROME.

MOST readers will have read something, before this, of the Irish Pilgrimage to Rome, on the occasion of the Episcopal jubilee of the Holy Father. But that splendid demonstration of faith and of loyalty to the Church suggests matter, worthy of more than passing reference; and a few extracts from the notebook of one of the pilgrims may be found not wholly devoid of interest. The record of the incidents of our journey and of the sight-seeing at Rome, and elsewhere, belongs to the province of the "Special Correspondent;" that useful servant of the public has done his duty for the readers of the daily press, at both sides of the Atlantic; and it is not my purpose in this paper to repeat what he has already told.

The idea of an Irish pilgrimage originated with his Eminence Cardinal Logue. When other nations would be sending their representatives to Rome, to rejoice in the joy of the common Father of the faithful, it was fitting, he thought, that Ireland would not be missing—Ireland which, during all its chequered history, had been conspicuous for devotion to the Church and to its supreme head. It was an undertaking of much difficulty and even of danger; but, in spite of the hardships inseparable from such a journey, it seemed to have been blessed from the beginning; and its organizers look, not without reason, for happy and lasting results. There were features, about it which, we have been informed, gave special joy to the Holy Father, and which must go far to make our pilgrimage from Ireland a precedent for similar occasions in the future. From beginning to end its distinctive character of a religious undertaking

was maintained ; and the pilgrim was never allowed to forget, that he had nothing in common with the mere tourist, or sight-seer. From the moment the project was announced, the heart of Catholic Ireland went out to it ; and the required number of pilgrims quickly sent in their names. But, as many more could hope to go only in spirit, there was formed a holy league of prayer, and a million of associates promised to pray, during the whole jubilee month, for the Pope, and for the objects of the Irish pilgrimage ; while the pilgrims, on their part, were not to forget their associates at the feet of the Holy Father and at the various shrines which they were to visit. Thus we had well-nigh a third of the total Catholic population of the entire nation leagued together in a holy union of prayer, and that for the country they loved, and for the Church to which that country had ever been so devotedly attached.

The departure of the pilgrimage, consisting of clergy and laity from every part of Ireland, having at their head an Irish Cardinal and several Irish Bishops, and carrying their beautiful banner of St. Patrick, was a scene which one could hardly contemplate without reverting, as if instinctively, to the sad and chequered history of our country. Whatever is glorious in our history is inseparably bound up with the Church—our devotion to it, and our sufferings for it ; and this splendid manifestation of faith and of loyalty goes to prove that, in spite of some recent indications, the Ireland of to-day is not likely, at the bidding of discredited politicians, to cast off forever the grand and holy traditions of its past.

There were two epochs in our history, of which in particular we were reminded more than once, during our journey. The period from the sixth to the tenth or twelfth century may be styled the glorious epoch of the Church in Ireland. The country became the “*Insula sanctorum et doctorum*” ; scholars flocked to it from every land in Europe in search of wisdom. But it was not this only. The holy and learned men of this Western island went out to distant lands to preach and teach ; “*peregrinari pro Christo*” became their motto ; and everywhere along our route, in Belgium and

Germany, in Switzerland, Italy and France, high up in the Alps and on the slopes of the Apennines, we could find records and memorials without number of the pilgrim saints and zealous missionaries from Ireland, who had traversed the same countries, and followed the same route fully a thousand years ago. This is one of the most interesting and beautiful facts in connection with the ecclesiastical history of Ireland, or indeed of any other country ; but it is as certain and undeniable as it may seem astounding. It is no dream of Irishmen ; for strangers bear willing testimony to it, and in many instances, in the absence of old records at home, it is on their testimony that we rely chiefly, or entirely. We are informed that there were no less than "one hundred and fifty Irish saints honored as patrons of places in Germany, of whom thirty-six were martyrs ; forty-five in Gaul, of whom six were martyrs ; thirty in Belgium ; forty-four in England ; thirteen in Italy ; and in Iceland and Norway, eight martyrs besides many others." ¹

They preached to, and converted barbarous tribes ; they built monasteries, and, in many instances, became bishops, where we find them to-day honored as patrons. There was one goal, however, to which their hearts turned more lovingly than to all else, a centre which seemed to have had an irresistible attraction for them, and that was Rome. The number of our great Irish saints who found their way to Rome, in those early times, had often been a puzzle to me, and I confess I never found it so hard to solve, as when for the first time I undertook the journey myself ; even in these days of fast and easy travel. But devotion to Rome was one of the lessons St. Patrick had taught ; and it is a lesson that, in Ireland, never has been—and may it never be—forgotten. Moore, our national poet, has a beautiful fancy about the "sunflower turning towards its god, when he sets, the same look which it turned when he rose." Naturalists I believe do not support the poet ; but if there were more of fact, and less of fancy in the thought, it would be a fitting emblem of the

¹ Cogan's Meath, quoting White's *Apologia*.

unerring certainty with which the heart of Catholic Ireland ever turned in weal and woe to Rome. It would be easy to illustrate this here by various beautiful and pathetic stories; but I take only one or two examples which I find nearest to hand. St. Flannan, the son of King Theodoric, patron and first Bishop of Killaloe, went thither in pilgrimage early in the seventh century; and was consecrated by Pope John VI. About the same time we find that St. Cummian, who took a leading part in the Paschal Controversy, and who resided only a few miles from Roscrea in Tipperary, went to Rome and came back with various holy relics for his beautiful church at *Cisert-Cuimin*. One saying of his is worth quoting as showing the spirit of the man and of his age: "‘An old authority’ says Jerome ‘rises up against me.’ In the meantime I shout out: Whosoever is joined to the chair of St. Peter with him I shall be."¹

In the Cathedral of Fiesole situate among the beautiful hills overlooking Florence, some of us were delighted to find the shrine of St. Donatus, who had been Bishop of Fiesole in the eighth century. He had gone, like so many of his countrymen, to visit the famous shrines and churches of other countries, and particularly those of Rome, the centre of unity. Having come to Fiesole, the people were just then without a bishop; and they were deliberating about the choice of a suitable person when, by a manifestly divine interposition, the pilgrim Saint from Scotia was selected.²

When the day of Ireland's martyrdom came, the union with Rome was rendered, if possible, closer than ever. The Niobe of the nations, there is nothing more certain than that all, or nearly all her sorrows were because of her devotion to the faith. Did she but abandon that, her history would have been a far different story. "I know not," wrote Lord Deputy Chichester, "how this attachment to the Catholic faith is so deeply rooted in the hearts of the Irish, unless it be that the very soil is infected, and the air tainted with Popery! for they obstinately prefer it to all things

¹ Moran's Irish Saints.

² See Miss Stokes "Six months in the Apennines."

else, to allegiance to their king, to respect for his ministers, to the care of their own posterity, and to all their hopes and prospects.”¹

Verily a noble eulogium, and from a source so far above suspicion ! During all the dark days of her sufferings Ireland looked to Rome, and never in vain; the word of encouragement and wise counsel of the Mother of Churches was never wanting; and material aid was given as well as spiritual. When her chiefs had to become exiles they went to Rome; and the Irish pilgrims found in one of the churches which they visited there a flag stone before the high altar, which told, that beneath lay the bones of the exiled earl of Tyrconnell. On the way too, they saw the house in which O’Connell, on his journey to Rome, breathed his last; and in which he bequeathed “his soul to God, his body to Ireland, and his heart to Rome.” This will show that the pilgrimage that left Dublin on the 7th of last February, if the first of modern pilgrimages, of the kind, was the first of modern ones only; and that in undertaking such a journey we were but following the precedent given by, and treading the footsteps of, the holiest and best of the children of St. Patrick, during the most glorious periods of our history.

Of Rome itself, with its countless objects to attract the Christian, the scholar and the sight-seer, I cannot, now at least, essay any description. The nine days of our sojourn allowed us but little to see of all that the Eternal City contains; but it was time enough, to make us understand the secret of the *attract* which that city of the soul can never cease to exercise. As long as the Vatican and St. Peter’s stand, the Catholic will ever turn to it with veneration, as being the centre and seat of Catholic unity. While the Colosseum and the Catacombs remain, every Christian without distinction of sect, will linger with emotion, on the ground where the early martyrs for Christ suffered and died; while even the scholar will ever think it worthy of a visit as long as it contains the ruins of Pagan Rome—the *quondam* mis-

¹ Episc. Succession in Ireland in the reign of Elizabeth.—*Moran*.

tress of the world. But I must not omit to speak briefly of our audience and of the Pope's Mass at St. Peter's.

No one who was present at the latter on Sunday, 19th February, 1893, is likely ever to forget the scene. For hours before the time fixed, the streets leading to the grand piazza di S. Pietro were crowded by long lines of carriages and all manner of vehicles; and when one remembered that all their occupants came for the one object, to see and be blessed by one venerable old man, a prisoner too in his own palace; that many of them had come from far distant lands, over seas and continents, and come to represent millions whom they had left behind; that many of them were men of influence and eminence in their respective countries; and when, in fine, one observed the hurry and rush on all sides, and the evident anxiety that all seemed to feel, you could not help feeling—I felt it as never before—that the Church of God on earth is a mighty and a mysterious power. In spite of all that the world can do, of its persecutions in the past and of its spoliation of the present—it is unquestionably the greatest power on earth, and a power the like of which has never been seen. Men have recently insisted that the question of the Pope and of his position is a purely Italian question, with which other nations have no right to interfere, but the sight of those seventy thousand men, speaking all languages, and coming from every land, should convince any one that he who said: “*la cause du Pape ne connait pas de frontière*” was right and wise. The scene within was still more impressive and suggestive of sublime thoughts regarding the unity and catholicity of Holy Church. It is the custom to receive the Pope with a shout of welcome, and I heard it stated by a Bishop, who had witnessed several similar demonstrations previously, that the enthusiasm on this occasion exceeded anything in his long experience of Rome. Indeed I doubt if ever the great dome of the world's greatest church, could have rung back so wild and so enthusiastic a shout of joy.

Two days after the papal Mass followed the audience with the Holy Father. An audience with the Pope must

needs be an event in one's life : for it means to stand before, and touch the hand of the spiritual ruler of more than two hundred millions of men, and to be blessed by the successor of St. Peter and the Vicar of Jesus Christ on earth. And in our case it meant, if possible, more, for it was to see a Pope who is destined to be illustrious even in the long line of the successors of St. Peter ; whose virtue and learning have shed lustre on his throne, and whose character and life have won praise from all men. The great Napoleon is reported to have said after a visit to Pius VII, then his prisoner : " I have encountered a greater man than myself. He rules over mind, I over matter. He keeps the soul and flings me the body." And when, a few years ago, another emperor visited another prisoner Pope, the abashed manner of the Kaiser as he stood before Leo XIII, indicated that he too felt that " he had encountered a greater man than himself." A first look makes it evident that Leo XIII is very feeble in body ; but it did not require the couple of hours during which we had the pleasure of seeing him closely, to satisfy one's self that his clear eye and close attention to everything that happened, indicated that his mind is as active as ever ; and that the world may expect other utterances from Leo XIII as profound and as learned as his Encyclicals on Christian Liberty and Labor. His manner toward us was not kind only, but fatherly in the extreme ; and the Irish pilgrims have reason to be convinced that in him we shall always find a friend in all our legitimate struggles and aspirations for freedom. True, indeed, he has warned us, and chided when occasion demanded ; but he would be less a father if he had failed to do so. He is intimately acquainted with our past record of devotion to the faith, and of sufferings in the cause ; and just because of that glorious record, he expects all the more from us, and is jealous lest anything should occur in the present, or in the future, that would be unworthy of such a past. It will please the friends of Ireland at home and abroad to hear that the Irish pilgrims made themselves conspicuous among the world's pilgrims for " order, piety and respectability." Morning after morning

they met in some of the principal churches, and after hearing Mass went in procession, reciting the Rosary and singing "God bless the Pope ;" and it was easy to observe that the large crowds of respectful on-lookers were edified by the piety of the pilgrim children of St. Patrick.

In the coming time, pilgrimages to Rome, many think, will become of more frequent occurrence. The rapidity of travel is constantly increasing without rendering the journey less economical and safe ; and the attractions of the Eternal City will remain. These pious excursions must do much good. They emphasize the unity of the Church and render it, if possible, still more close. They tend to educate pilgrims themselves in many things, and to edify those with whom they must needs come in contact. In fine they are sure to bring joy to the heart of our great prisoner Pontiff. He has been abandoned by kings and governments ; let the people take the place of the rulers, for no Pope that ever reigned has greater claim on the loyal allegiance and loving sympathy of the sovereign people.

J. HALPIN, C.C.

Roscrea, Ireland.

CONFERENCES.

COMMENTS AND DOCUMENTS REGARDING MIXED MARRIAGES.

The article on "Mixed Marriages" in the March number of the REVIEW has, as we anticipated, called forth not only expressions of opinion as to the advisability of sustaining the writer's plea, but also some facts not generally known regarding the publication of Banns in the United States. As to the former we publish a paper by a learned Redemptorist, Professor of Moral Theology at Ilchester, which may be considered as on the whole representative of such views as have been communicated to us on the subject, by competent critics.

Regarding the publication of Banns the following comment from the Rev. Dr. P. F. Dissey, Professor of Theology at St. Mary's Seminary, Baltimore, to which he adds the authentic documents taken from the Archives of the Archdiocese, speaks for itself.

ED.

PUBLICATION OF BANNS IN MIXED MARRIAGES.

REVEREND AND DEAR FATHER :

In the article on Mixed Marriages (March, p. 174) the writer remarked that it is difficult to say why the prescription of the VI Prov. Council of Baltimore (that Banns should be published before mixed marriages) was never complied with. I may, I think, explain why neither the footnote, p. 244, nor the directions given about this point of discipline by the then Prefect of the S. C. of the Propag., Card. Fransoni, had any effect.

But let me first observe that the footnote is at fault when stating : " Ex responso S. Cong. quod. infra pag. 253, reperietur, Banna

etiam matrimoniorum mixtorum *sunt proclamanda*," for Card. Frasoni simply says that in mixed marriages the Banns *may be* published, and does not impose an absolute prescription; this observation is not mine, but that of Card. Franchi in the first of the two letters of which I am going to speak: ". . . neque in ea (Epistola Card. Frasoni) legitur ut fiant proclamationes etiam quando agitur de matrimoniis mixtis, quae verba absolutum praeceptum continerent, sed duntaxat quod: 'cum cautelae loco et veluti prudentiale remedium haec bannorum publicatio haberi debeat, *nulla ratio satis firma obesse videtur* quominus proclamationes etiam quando agitur de matrimoniis mixtis fiant.'" But even this simply permissive rule of Card. Frasoni had no effect. Why? Arch. P. F. Kenrick, in a diocesan Synod held in Baltimore, in June 1857, offers us an explanation of this fact. In the 5th Constitution of this Synod we read the following enactment: ". . . Mixtis matrimoniis Banna non sunt permittenda juxta constantem Ecclesiae Romanae disciplinam: *quod enim in quadam S. Cong. responsione ad Concilii Baltimorensis VI decreta insinuatum est, errore scribae contigit*, prout certiores nos fecit, dum Romae versaremur anno 1854 Illmus Secretarius S. Congr. qui nunc Praefecti munere fungitur."

The Prefect of the Propaganda on whose testimony Archbishop Kenrick bases his statement is Card. Alex. Barnabo. This accounts for the statement in Archbishop Kenrick's Moral Theology: ". . . mixtorum matrimoniorum proclamationes in ecclesia faciendae non sunt, ne videantur probari." (Tract xxi, n. 127, in fin.)

So the matter stood till Sept. 24th, 1874, when Archbishop Bayley received from Card. Franchi, then Prefect of the Propaganda, the first of the two letters of which I send you a copy taken from the originals preserved in the diocesan Archives. This letter implies that Card. Franchi did not know that Card. Barnabo, his predecessor, considered the passage referring to the proclamation of mixed marriages, in Card. Frasoni's letter, as spurious and due to the blunder of an *amanuensis*. Archbishop Bayley must have informed him of it in his answer; hence Card. Franchi's subdued tone in his second letter, Jan. 30th, 1875.

Since the statements of Cardinal Franchi and Archbishop F. P. Kenrick conflict with those of Card. Barnabo, it remains doubtful if the permission contained in Card. Frasoni's letter, of proclaiming the Banns of mixed marriages, be authentic or spurious. This is the conclusion which Card. Franchi himself draws in his second

letter: "Quidquid autem," says he, "de his omnibus sit" Anyhow if the genuine instructions of Card. Fransoni remain doubtful, those of Card. Franchi which are actually the rule in force on this point, are not doubtful, since he declares emphatically: "*Certum est Sanctam Sedem hisce postremis temporibus declarasse posse fieri proclamationes in mixtis nuptiis quae apostolica dispensatione contrahuntur, quemadmodum patet ex iis quae Amplit. Tuae meis literis diei 23 Septembris superioris anni (1874) communicanda curavi. Quod igitur superest, oportet ut Amplitudo Tua, quando nova praefati libelli ('Excerpta ex Rituali Rom.')* editio vulganda erit, curet ut illa juxta resolutiones praefatis meis literis relatas corrigatur."

The correction has been made, as every one may see in the recent edition of the "Excerpta," by a note p. 212, at the beginning of the article: "modus assistendi matrimoniis mixtis."

Excuse my long letter which may afford some light on the question of Banns in mixed marriages and precisely in the sense which you patronized.

Respectfully yours, etc.

P. F. DISSEY, S.S.

LITTERAE S. C. DE PROP. FIDE ARCHIEPISCOPO BAYLEY.—
24 SEPT. 1874.

"Innotuit huic S. Congr. in Libello cui titulus—*Excerpta ex Rituali Romano* etc., et cujus v^{ta} editio isthuc anno 1886 prodiit art^o. *Modus assistendi matrimoniis mixtis*, pag. 189, affixam fuisse notam ubi praescribitur proclamationes in iis nuptiis esse omittendas et quod in epistola S. Congr. anno 1847 ex occasione Decreti III Conc. Prov. Baltim. VI ad praedecessorem tuum data, hac super re legitur amanuensium incuria mendose irrepsisse, prout ejusdem S. Consilii Secretarius declaravit. Qui hanc notam apposuit eam hausisse videtur ex quodam opere *De Matrim.* hic Romae edito, pag. 201, ubi idipsum asseritur. Eadem autem nota prostat et in alio opusculo *Enchiridion Sacerdotum* etc. Romae 1870.

Sed illa assertio sive quod ad factum, sive quod ad doctrinam attinet, spectetur, est falsitatis arguenda. Enimvero quod ad factum, praefata Epistola tauquam undequaque authentica retineri debet, uti ex Tabularii regestis constat, nullaque fuit interpolatione unquam vitiata. Neque in ea legitur, quemadmodum nota supponit, "ut fiant proclamationes etiam quando agitur de matrimoniis mixtis" quae verba absolutum praeceptum continerent, sed duntaxat, quod "cum cautelae loco et veluti prudentiale remedium haec bannorum publicatio haberi debeat, *nulla ratio satis firma obesse videtur*, quominus proclamationes etiam quando agitur de matrimoniis mixtis fiant."

Si vero de doctrina sit sermo, quod in memoratis literis exprimitur, iterum, iterumque S. Sedes pronuntiavit, atque ut alias anteriores declarationes silentio praeteream, meminisse sat erit S. Congr. Supremae Inquisitionis sub Feria IV, die 11 Maii, 1864, Episcopo Natchetensi rescripsisse "posse fieri proclamationes in mixtis nuptiis quae apostolica dispensatione contrahuntur, suppressa tamen mentione religionis contrahentium" Et hoc S. Consilium Christiano nomini propagando praepositum, dum mense Maio, an. 1871, ad examen revocavit Acta et Decreta Synodi Smyrnis habitae decrevit: "Proclamationes, quae in matrimoniis praemittuntur non fiant in mixtis connubiis nisi quando necessariae et opportunae videantur, iudicio ordinarii, pro detegendis impedimentis et omissa mentione religionis eorum qui nuptias sunt contracturi."

Quae cum ita se habeant Amplitudinem Tuam rogo ut, quando nova praefati Ritualis seu libelli editio vulgabitur curet illum juxta hactenus exposita corrigendum. Interim Deum precor ut Te diu incolumem servet.

Ampl. Tuae

Uti Frater addictissimus,

ALEX. Card. FRANCHI, *Praef.*

JOANNES SIMEONI, *Secretarius.*

LITERAE S. C. DE P. FIDE ARCHIEPISCOPO BAYLEY.

30 JANUARY, 1875.

Ex literis Amplitudinis Tuæ proxime elapso mense Decembri ad me datis intellexi ob quasnam rationes in libello cui titulus "*Excerpta ex Rituali Romano*" affixa fuerit Nota ubi praescribitur proclamationes in matrimoniis mixtis esse omittendas et quod in epistola S. Congr. an. 1847 occasione Decreti III Concilii Provincialis Baltimorensis VI ad praedecessorem tuum data, hac super re legitur, amanuensium incuria mendose irrepsisse.

Quidquid autem de his omnibus sit, certum est Sanctam Sedem hisce postremis temporibus declarasse *posse fieri proclamationes in mixtis nuptiis quae apostolica dispensatione contrahuntur*, quemadmodum patet ex iis quae Amplitudini Tuæ meis literis diei 24 Septembris superioris anni communicanda curavi. Quod igitur superest, oportet ut Amplitudo Tua, quando nova praefati libelli editio vulganda erit, curet ut ille juxta resolutiones praefatis meis literis relatas corrigatur.

Interea Deum precor . . .

Amplit. Tuæ

Uti frater addictissimus

ALEX. CARD. FRANCHI, *Praej.*

IOANNES SIMEONI, *Secretarius.*

Romae ex Aedib. S. C. de Prop. Fide die 30 Ianuarii, 1875.

JURISDICTION REGARDING MARRIAGE CELEBRATION.

Qu. You will favor a subscriber by answering the following: Two parties are to be married. They belong to two different parishes (not included in the restrictions of the Council of Trent). Where and by whom should they be married?

What is the law; what is the custom in the United States?

Resp. "If the parties belong to different parishes, they may be married by the parish priest of either parish." (Smith, *Elements of Eccl. Law*, p. iii, c. ix, n. 658.) The

common ecclesiastical law leaves the choice of either of the two respective domiciles *to the parties who are to be married*. Custom gives the preference to the parish of the *sponsa* unless the parties themselves desire a different arrangement: and in some dioceses this is a statute-law according to which the apportionment of perquisites or *jura stola* is determined. "Ex jure communi nihil statuitur, cui (parochus) ex illis prae aliis competat matrimonio assistere, sed partim hoc relinquitur libero arbitrio contrahentium, partim statutis particularibus dioecesanis; in multis locis quoad *liceitatem* parochus *sponsae* proprius habetur." (Heiss, De Matrim. Tract. iii, §45, iv).

I.—THE OFFICE "AD LIBITUM" ON FRIDAYS IN LENT.

II.—TRANSFER OF A "DIES FIXA."

Qu. Is the Monitum 3 of the Baltimore Ordo correct when it says that the Offices of the Passion on Fridays are *ad libitum* and that therefore on the 17th of March the Mass of St. Patrick can be read instead of the Mass of the Precious Blood; if so, how is it that the Pustet Ordo omitted to make mention of it? Also how have both Ordos made a mistake of transferring St. Joseph to the 22d instead of the 20th, and since it is evidently a mistake, must we follow the Calendar or can we say the Mass of St. Joseph on the 20th?

I trust you will oblige me with a personal answer as I need it for a particular purpose.

I.

Resp. In 1840 the Holy See granted to the clergy of the United States, among other special offices proposed by the Fourth Provincial Council of Baltimore, those of the Instruments of the Passion, which were to be recited on the Fridays during Lent *sub ritu dupl. maj. ad libitum*.

Shortly afterwards the question was raised, whether, if a fixed feast of higher rite occurred on any of these Fridays, the aforesaid Offices of the Passion could be transferred to the next vacant day. The Indult did not mention anything about this and the general rule regarding feasts *ad libitum* is that they can not be transferred, unless the terms of their conces-

sion say so. Accordingly the S. Congregation was asked whether these Friday Offices *ad libitum* could be transferred, and the answer was in the affirmative, provided the translation of these feasts of the Passion could take place within the Lenten season. The following is the decree :

QUÆSITUM.

Sanctitas Sua benigne concessit sequentia officia singulis Feriis sextis Quadragesimæ *ad libitum* recitanda sub ritu duplicis majoris, nempe Commemorationis Passionis D. N. J. C. . . . et Pretiosissimi Sanguinis. *Si autem in dictis diebus occurrat festum altioris ritus, quaeritur an supra memorata Officia transferri possint ad primam diem non impeditam intra Quadragesimam.*

Resp. S. C. C. Die 22 Maii 1841.

Affirmative et intra Quadragesimam tantum.

(Ex. Conc. Prov. Baltimor. IV anno 1840.)

This year the feast of St. Patrick fell on Friday and the Ordo assigned the Office of the Most Precious Blood for that day, making simply a commemoration of St. Patrick in the Office and Mass.

Was this correct? and if so, on what ground does an Office *ad libitum* displace a double feast in such a way as to leave us no choice between reciting either one or the other?

The answer to this is :

That an office *ad libitum* becomes obligatory after it has been adopted into the diocesan Kalendar with the sanction of the Ordinary, and in such case ranks above any feast which may fall on the same day.

A Carpo (Compend. Biblioth. Liturg., Pars ii, c. xiii, n. 179), speaking of votive Offices *ad libitum* says : " *Quamvis porro sunt ad libitum, Clerici tamen (sive saeculares sive regulares) qui ad horas canonicas obligantur, tenentur recitare Officia votiva ex indulto Apostolico concessa, si jussu Ordinarii (vel superioris regularis) apponantur in Kalendario diebus non impeditis.*" He refers for confirmation of his statement to a decree of the S. R. C., 23 Maii, 1835, in Namurcen. ad 10. The " *dies non impediti* " are, according to Falise (Liturg. Pract. Compend. Pars ii, sect. iv, c. iii, 3) :

1. Octave days (and days within an octave). 2. Holidays of obligation, although they be of lesser rite. 3. Sundays. 4, Saturdays on which the Sunday Office is to be anticipated.

For the rest, the sole rule which serves as a guide for the recital of the offices *ad libitum* is to be looked for in the terms of the concession and the evident intention of the source whence it emanates. "De officiis ad libitum non est judicandum juxta Rubricarum mandata, de quibus lata non sunt, sed juxta mentem et leges concedentis, a quibus in suo esse unice pendent." (Cavalieri.)

The error, therefore, seems to be with the Baltimore Ordo.

Another difficulty here suggests itself. Suppose that a festum *duplex maius* occurred with one of these votive offices *ad libitum*, as might easily happen, for instance, in the case of the feast of St. Benedict (21 March), coming on a Friday. Both are of the same rite. Which of them has to yield?

The S. Congregation some years ago decided a similar case to the effect that the votive offices *ad libitum* would yield their place in the Kalendar only to feasts of higher rite. The *Dubium* which came from Spain read as follows :

"Huic dioecesi concessa sunt Officia Mysteriorum et Instrumentorum Passionis Domini per Decretum diei 1 Julii 1883, quo approbatum fuit novum Kalendarium dioecesanum, absque tamen indulto haec officia transferendi, quum in feriis quibus sunt affixa, alia officia potioris ritus occurrunt; quod idultum necessarium esse videtur, ex decreto diei 11 Septembris 1847. Ad foverdam igitur devotionem ergo Passionem Domini Nostri Jesu Christi hoc idultum humiliter supplicatur, et praeterea quaeritur: An transferri debeant non solum in occursu cum officiis duplicibus primae et secundae classis, sed etiam cum officiis duplicibus majoribus, dummodo sint primaria, licet minoris dignitalis?

Et. S. C. respondit :

Transferenda sunt in occursu tantum Festorum potioris ritus, sed infra Quadragesimam, juxta Decretum concessionis horum Officiorum pro clero Urbis.

Atque ita rescripsit, declaravit ac servari mandavit die 28 Maii 1886.

D. Card. BARTOLINIUS, *Praefectus.*
LAURENTIUS SALVATI, *Secretarius.*

FESTUM S. JOSEPHI IN OCCURSU CUM TRANSLATO IN "DIEM FIXAM."

The second question is whether the feast of St. Joseph, which occurred this year on Passion Sunday, was to be transferred to the 20th of March taking the place of St. Cyril, or whether it was to go to the 22nd of March as both the Baltimore and Pustet Ordos stated. The feast of St. Cyril properly occurs on the 18th of March but since that day was in the Kalendar of the United States previously occupied by St. Gabriel, the feast of St. Cyril was transferred to the 20th as the first vacant day, which became its permanent place or *dies fixa* in our Office. The doubt in the present case is whether a feast permanently transferred to a certain day must yield its place in precedence to a higher feast likewise transferred, as in this case the feast of St. Joseph.

The S. Congregation has on various occasions given different decisions applicable to special cases (such as Titulars, Patrons of Religions communities and territories), but the general legislation points to the conclusion that a transfer in *sedem fixam* only holds its place against feasts of equal or inferior rite, not of higher rank.

This conclusion rests apparently upon the distinction between a *festum translatum* and an *officium translatum*. The *sedes fixa* does not necessarily imply the transfer of the feast as in cases of holidays of obligation or solemn celebration on the Sunday following a feast. Feasts transferred in the Office, even permanently, from the *dies natalis* are subject to the general rules of transfer "si plura festa duplicia ex iis quae transferri possunt, transferenda sint, quod est magis solemne semper prius transferatur et prius celebretur."

From a number of decrees which lead us to this conclusion we give the following as presenting the various phases of the question, since we do not know of any decision which directly bears on the case in question.

FIXATIO.

1.—*Ad dubium*: An in fixatione attendenda sit anterioritas temporis et non superioritas ritus? S. C. resp.: In fixatione festorum

attendi debet, quod praecipit rubrica 16. Breviar. rom. sub. n. 7 *de transl. festor.*, ut scilicet prius agatur de dupl., postea de semid., et inter plura duplicia, quod est magis solemne, prius semper celebretur, sive ex ritu sive ex dignitate majoritas ista solemnitatis proveniat; alioquin si sint omnino aequalia, unum ante aliud reponatur eo ordine quo erant celebranda in propriis diebus; *eadem etiam militat ratio in fixatione, quae probaret in translatione.* Die 7 Decbr. 1743 ad 3. *In Mediolan.*

2.—*Ad dubium*: In Rubricis particularibus Breviarii Franciscani pro Fratibus minoribus de Observantia, editi anno 1696, extat specialis Constitutio num. 15 dictarum Rubricarum his verbis expressa: Quando autem plura officia de praecepto eadem die in aliquibus locis ita fixe occurrunt, ut translatio alicujus seu aliquorum sit perpetua, tunc prima dies proxime non impedita assignata censeatur in perpetuum pro die propria Festi translati respective. An haec Rubrica possit in usum deduci ab aliis alterius Congregationis Regularibus, *ita ut censeari possit ab illis Festa perpetuo transferenda, fixa esse in perpetuum ad primam diem non impeditam?*

Et S. R. C. referente Emo. et Rmo. D. Card. S. Clementis respondit: "Negative."

Et ita decrevit et declaravit. n. 3749 ad 5, die 28 Augusti, 1706.

3.—*Translatio festorum (diversi ritus)*. Si novum aliquod officium a S. Sede recitandum praescribatur aut permittatur die aliqua determinata, etsi dies illa sit perpetuo impedita in aliqua dioecesi vel Ecclesia propter aliquod festum translationis, cui dies illa assignata ibidem fuit tanquam dies seu sedes propria, utrumque autem officium, tam novum scilicet quam translatum, sit off. Ecclesiae universalis:

1. Utrum hoc novum officium sit recitandum ipsa die a S. Sede assignata, altero officio ulterius translato in illa Dioecesi vel Ecclesia juxta responsum S. R. C. in Mechl. ad dub. 1. Et 2? Et quatenus affirmative:

2. An idem sit servandum sive novum illud off. sit dupl. aut altioris ritus sive semid. tantum, quum quodlibet festum sive dupl. sive semid. sit dies impedita pro officio translato?

S. C. resp. ad 1: In paritate ritus noviter concessum off. ulterius transferatur juxta rubricas.

Ad 2: Assignandum off. potioris ritus et inferioris ritus alterius transferendum juxta rubricas.

N. 4985 die 7 Decembris, 1844, ad dub. IV. qu. 1. 2. *In Mechlin.*

4.—Ex responsis S. R. C. die 12 Sept. 1840 in una Ordinis Excalceatorum ss. Trinitatis officium semiduplex incidens in Dominicam infra octavam privilegiatam reponi debet in diem immediate sequentem non impeditam quamvis officium duplex prius translatum reponendum habéatur. Unde quaeritur—An festum duplex per annum concurrens cum festo solemni dioecesis octava gaudente¹ transferri possit et debeat in proxime sequentem diem non impeditam, ita ut duplex illud per annum celebrari debeat, ante festa jam alias translata, eo quod praedictum officium sedem habeat ut ajunt?

Sacra Congregatio respondit : *Negative.*

Die 9 Maii, 1857.

From the above we conclude that both Ordos were at fault in assigning the Feast of St. Joseph to the 22d instead of the 20th of March.

SWEET WINES FOR THE ALTAR.

Quite a number of queries have been sent us within the last two years in reference to the safe use of wines for the altar. For the time we thought it sufficient answer to have referred to the different and especially the more recent decrees of the S. Congregation which bear on the subject; but after making inquiry from competent sources we are warned how well founded are the serious doubts of many priests regarding certain brands of wines (especially sweet wines) which are much in favor among the clergy.

The error which leads a wine-dealer to recommend his brands as pure fermented grape juice and therefore as the genuine material for sacramental use may arise from a misconception of what is demanded for the holy Sacrifice of our altars. It is well known that the ordinary wine-grower finds it convenient, and to an extent necessary, to add to certain brands of grape-wine so called conservative ingredients. These may indeed be the product of the vine, but they are not grape-juice and they lessen the integrity (though they

1. The Feast of St. Joseph would, as the Pontif. Rescript raising it to a duplex *I cl.* states, have an octave if it did not occur in Lent.

increase the consistency) of the pure juice of grape, which is the prescribed matter for the holy Sacrament, often to a degree which is not allowable. Such wines are nevertheless sold, and vouched for, as pure grape juice because there is little or nothing in them which can not in some way or other be traced to the grape in the shape of sugar, brandy, etc. We expect to treat of this subject more fully in an early number of the REVIEW. In the meantime we would suggest to those who have inquired of us that in purchasing wine for the altar there is but one way really safe, and that is to apply directly to a *wine-grower who is known to be a conscientious and practical Catholic*. We say *wine-grower*, because there are any number of good Catholic *agents* for wine-houses, whose sincerity is nevertheless no voucher for the genuineness of an article which *they themselves receive only on trust*. Happily there are quite a number of vineyards in this country, as well as in the French and other European wine districts, which are superintended by ecclesiastics who understand, of course, the necessity of having absolutely pure wine for the altar. There are likewise a number of prominent wine-growers in California and elsewhere, not only skilled in the culture of the grape but known to be conscientious and well educated Catholics who appreciate the importance of an unmixed altar-wine and the immense risk to which a priest is exposed by celebrating in any other.

BETWEEN THE MASS AND ABSOLUTION.

Qu. Kindly allow me space in the May number of the REVIEW or as early as possible to make a few comments on your answer to a question which appeared in the April issue about the lawfulness of having the choir sing an English hymn between the conclusion of a Requiem Mass and Absolution. You say: Should there be a notable delay after Mass, ere the Celebrant, who may vest in the sacristy, returns to the altar for the Absolution, the singing of a devotional hymn might not be a violation of the "liturgy."

I take exception to this ruling, and maintain that (1) there should be no "notable delay" between the Mass and the Absolution for the

dead ; and (2) that the Celebrant is not allowed under any circumstances to go to the sacristy after Mass, but should go directly from the predella to the bench at the Epistle side of the Altar, and there vest for the Absolution, the black cope having been previously brought from the sacristy and placed on the credence table near the bench for that purpose.

Now to the proof of my proposition.

We will begin with the Roman Ritual—The Rubric runs : “ Finita missa, sacerdos deposita casula et manipulo, accipit pluviale nigri coloris ; et subdiaconus accipit crucem et accedit ad feretrum ; tum sequitur sacerdos cum diacono et sistet se contra crucem ad pedes defuncti, et absolute dicit sequentem Orationem : ‘ Non intres ’ etc.”

Ex ritu Celebrandi missam, tit. xiii, n. 4. I quote the following : “ Finita missa, si facienda est Absolutio, Celebrans *retrahit se ad cornu Epistolae, ubi exuitur casulo, et deposito manipulo, accipit pluviale nigrum*, et, facta prius altari reverentia, vadit cum ministris ad feretrum.”—Wapelhorst, the celebrated American rubricist, on page 474 of his *Compendium Sacrae Liturgiae*, says : “ Finita missa, Celebrans descendit ad cornu Epistolae, *ibique* deposita planeta et manipulo accipit pluviale; et procedit ad feretrum.”—Martinucci, Lib. iv. C. ix, says : “ Post missam fiet Absolutio super cadaver ordine sequenti. Postquam Celebrans ultimum evangelium recitaverit, Diaconus ascendit in suppedaneum et se addit Celebranti a dextris, et Celebrans, Diaconus ac Subdiaconus, facta simul ad crucem reverentia decendent a latere de altari et *directe procedent ad scamnum in latus Epistolae*, ubi Celebrans cum ministris ad scamnum devenerit, Ceremoniarius Celebranti detrahet planetam et manipulum eique imponet pluviale.”

Falise is equally clear. He says : “ Finita missa, Celebrans et ministri, debita altari reverentia facta, decendent in planum ad cornu Epistolae, et Celebrans insuper deponit casulam et induat pluviale nigrum.”

De Herdt, Tom. iii, page 286, says : “ Finita missa, Celebrans, diaconus et subdiaconus, post lectum evangelium S. Joannis, debita ante medium altaris facta reverentia, decendent per gradus laterales in planum ad cornu Epistolae, *ubi* omnes deponunt manipulum, et celebrans etiam casulam, et celebrans accipit pluviale nigrum.”

Le Vavasseur, in his *Ceremonial selon Le Rite Romain*, page 527, says : “ Lorsqu’on doit faire l’Absoute après la Messe solennelle des morts, le Celebrant, après le dernier évangile, vient au milieu de

l'autel, fait la révérence convenable et se rend a la banquette, où il quitte le manipule et la chasuble et reçoit une chape. Le Diacre lui donne ensuite sa barrette." You will excuse the number and length of the above quotations, but they are necessary as going to show that it is the unanimous teaching of the best interpreters of the Rubrics that, in the case under consideration, the celebrant of a Requiem Mass is not permitted to go and vest in the sacristy for the Absolution, but should do so at the bench whence he proceeds ad feretrum, when the choir begins to sing the *Libra*, thus precluding the singing of hymns whether in Latin or the vernacular, which are always out of place on such occasions, and should not be tolerated.

Resp. The reverend writer, who takes exception to our solution, maintains that (1) there should be no "notable delay between the Mass and the Absolution of the dead." We quite agree with him: *There should not be.* But, as we said, *should there be* (and who can always prevent it), then there is no reason why some devotional Latin antiphon may not be sung. Such was our expression, and there is hardly room for any exception to it, because delays are possible and, on occasions of funeral celebrations, quite common.

As to the second exception, we would suggest that it is equally futile, since the celebrant of the Mass is not always the celebrant of the Absolution. A prelate (Bishop) may perform the latter, and though he would be expected to assist in the sanctuary during the Mass he is not obliged to do so, in which case he would vest probably in the sacristy. The citations given above are all right if the celebrant of the Mass perform the Absolution as he ordinarily does, but in giving our answer in the case referred to we had to keep the several likely circumstances in mind.

We might, moreover, add that the authorities quoted would by no means endorse the apodictic ruling of our severe correspondent about what "should not be tolerated," even in regard to the special case which he had in mind. There is, a few pages beyond the passage cited above from De Herdt, a chapter—an entire chapter—about *what should be tolerated.* In that chapter, *De Consuetudine in Exequiis*, he will find enough to warrant the practice, whenever it serves

the greater convenience of the celebrant of the Mass, of going to the sacristy in order to vest there for the Absolution. *Haec igitur*, says Cavalieri, referring to such cases in general, *erit regula* ut omnia quidem servanda sint quae et *prout servari solent*, non autem *rigorose*, prout jacent in rituali descripta.

ECCLESIASTICAL IMPOSTORS IN ROME AND ELSEWHERE.

For a considerable time past letters and notices have been privately circulated among ecclesiastics in the United States calling their attention to the existence in Rome of an *Agency for despatching ecclesiastical affairs*. Clerical "sore-heads," persons in quest of privileges, titles, relics, and the like would be given satisfaction in the shortest possible time, on payment of certain modest sums, which were specified for each particular category of requests. To a person of sense the proffered method must have of itself caused suspicion, but the agency seems to have duped a sufficient number of persons to make it worth its while to have continued the false pretence for several years despite the fact that attention was called to its bogus character on several occasions. Recently a notice has been published at the instance of the Roman authorities to warn Bishops in Italy and elsewhere of the fraud transacted under the title of the above-named agency which is located at No. 73 Viale Principessa Margherita and under the direction of a Mgr. Ferdinando De Deo, who styles himself Chaplain of the Sacred Palace.*

* We take the following from the *Osservatore Romano*.

DIFFIDA :

Dalla competente Autorita Ecclesiastica siamo incaricati di render noto a chiunque vi possa avere interesse, e specialmente ai Rmi Ordinari delle Diocesi d'Italia e dell'Estero, che una cosi detta "*Agenzia per disbrigo di affari Ecclesiastici in Roma*," esistente (secondo che indica certa circolare a stampa) sul Viale Principessa Margherita n. 73 istituita e diretta da un tal Ferdinando De Deo, che abusivamente prende il titolo di Cappellano de'sacri Palazzi, non gode nessuna ricognizione dalle Congregazioni Romane o altri uffici ecclesiastici di questa città.—Ogni giornale farà bene a ripetere sulle proprie colonne questa diffida.

The worst feature of these impostures is that they bring discredit on the Roman authorities and thus incidentally on the Catholic Church by being accepted as being genuine by those who are not familiar with the true state of affairs.

In some cases these schemes appear to be the result of positive malice against the Church and to receive their support from enemies of our holy faith.

We take occasion here to advert to another phase of this traffic carried on under false pretense of Catholic patronage and with the direct effect, if not intent, of injuring the Catholic cause.

It is well known that in Europe efforts are frequently made through non-Catholic agencies to obtain control of certain official positions and organs which affect the trend of Catholic opinion and the management of Catholic Church interests. Thus Masonic and Jewish trusts own and control "Catholic Newspapers," "Ecclesiastical publishing" houses, "Catholic" dispensaries, "Altar-Wine" and other "Clerical trade" concerns. These sometimes mislead Catholics into transactions whence arise those discreditable connections for which the entire Catholic community or in unreflecting minds "the Church" is made responsible. Our own country is not wholly free from such impostors in various shapes.

THE INDULGENCE OF THE SEVEN DOLOR BEADS.

In a recent number of the REVIEW we mentioned the fact that the condition of meditating on the mysteries of the Seven Dolors is not essential for the gaining of the Indulgences of the beads. To avoid misunderstanding we should have added however, that not all the indulgences hitherto attached to the meditated recitation of the "Seven Dolor Beads" may be obtained when for some reason the meditation is omitted. There are still three important indulgences (one of 150 years, one of 200 years and a Plenary) for the gaining of which meditation on the mysteries is a condition *sine qua non*. We are indebted to a Reverend member of the Servite Order for directing our attention to this exception.

SEDES CAMERALES.

Qu. Rev. Wapelhorst n. 9 ad 16 says "Non tolerandus est abusus adhibendi loco scamni sedes camerales." S. R. C. 17 Sept. 1822.

1. Are by this decree forbidden all kinds of chairs or a particular kind?

2. What must be understood by sedes *camerales*?

3. If it is allowed to use chairs, what form must they have in order to be in conformity with the rubrics?

By answering the above questions in the next issue of the AMERICAN ECCLESIASTICAL REVIEW you will oblige very much, Yours in Xr.—

Resp. The decree referred to prohibits so called box-seats which, as the word *camerales* implies, are made with a covering overhead like a canopy, such as the ordinary Episcopal thrones. In former times wealthy and prominent lay-persons had such seats constructed for their exclusive use. This sometimes gave rise to odious distinctions and rivalries, an evil which the S. Congregation desires to prevent by forbidding their use.

Any kind of chair may be used to serve as a seat in the church, provided it be in keeping with the decorum of the holy place and does not give rise to the above-mentioned distinctions or similar disedifying abuses.

 COMMEMORATION OF THE PATRON IN CHAPELS.

Qu. I have a Convent (mother-house) besides my congregation to attend to. Which patron, that of the Church or that of the Convent, must I commemorate in the Breviary; or are both to be commemorated.

Resp. According to the general Rubrics no commemoration of the Patron of private Chapels within a parish is to be made in the Office.

ANALECTA.

DUBIA DE MATERIA PARAMENTORUM, CONSERVATIONE OLEI
INFIRMORUM, ETC.*(Ex. S. Rit. Congregat.)*

IN LAUDEN.

Rms. Dom. Joannes Baptista Rota Episcopus Laudensis animadvertens in Pastoralis Visitatione, quod in pluribus Dioeceseos sibi commissae ecclesiis sacra paramenta et suppellectilia adhibeantur haud liturgicis legibus conformia, quae quidem ob res angustas haud facile est passim renovari ; Sacrae R. Congregationi sequentia Dubia pro opportuna resolutione humillime subjicit, nimirum :

Dub. I.—Utrum adhiberi possint, sacra paramenta ex lana confecta, prohibendo tamen ne in posterum emanent ?

Dub. II.—Albae veteres ex gossypio acu pictae permitti possint donec consummentur ?

Dub. III.—In oratoriis ruralibus atque ecclesiis, quae parvum habent censum, planetae sericae flavi coloris, ut antea, adhiberi ne queant ?

Dub. IV.—In hac Dioecesi extant multa altaria portatilia, vulgo “*pietre sacre*,” quorum operculum ex metallo confectum est. Quaeritur, utrum ejusmodi altaria consecrationem amiserint ?

Dub. V.—Thecae vetustae cum Reliquiis, quae authentico documento carent, olim ad suppressa Monasteria spectantes, possuntne exponi in altari, uti fit ab immemorabili tempore ?

Dub. VI.—Altaria Ecclesiarum olim ad Monasticos ordines pertinentium quae habentur passim consecrata, etsi carent sepulcro Reliquiarum (procul dubio sub tabulis marmoreis reconditarum, uti cognitum fuit in duabus ecclesiis, quarum altaria rursus consecrata sunt), debentne rursus consecrari ?

Dub. VII.—Causa sufficiens haberi potest ad permittendum Parochis Oleum Infirmorum apud se domi retinere, quia haec ab Ecclesia parochiali sejuncta est, ita ut hujus fores noctu per accitos famulos aperiendae essent ?

Dub. VIII.—Fasne est Parochis stolam induere super rochetum aut superpelliceum, sed mantelleta contactum, quoties Sacramenta administrant?

Dub. IX.—Canonici ecclesiae Cathedralis induti cappa magna et stola possuntne sacram synaxin distribuere, vel patenam deferre, seu porrigere quoties episcopus solemniter sanctissimam Eucharistiam fidelibus distribuit?

Et Sacra eadem Congr., ad relationem subscripti Secretarii, expositoque voto alterius ex Apostolicarum Caeremoniarum Magistris, re mature perpensa, ita propositis dubiis rescribendum censuit, videlicet :

Ad. I.—*Negative*, Juxta Decr. in una Senen. diei 18 Dec. 1877 ad V.¹

Ad. II.—*Pro gratia, donec consummantur.*

Ad. III.—*Negative* juxta Decr. in una Mutinen. diei 22 Sept. 1837 ad VIII.²

Ad. IV. et V.—*Negative.*

Ad. VI.—Datur potestas, vigore facultatum S. R. Congregationi a S. D. N. Leone Papa XIII, tributarum, consecrandi per breviorum formulam ea tantum altaria, quae certo constat numquam consecrata fuisse.

Ad. VII.—Standum Decreto in una *Toletana* diei 31 Aug. 1872 ad. V.³

1 An planetae ex lana confectae permittantur? S. R. C. resp. : “*Usus Ecclesiarum laneas casulas non permittit.*” (Gard. n. 5715.)

2 An paramenta coloris flavi adhiberi possint pro quocumque colore nigro excepto? S. R. C. resp. : “*Negative.*” (Gard. n. 4815.) Cfr. *etiam* Decr. in una Veronen. diei 16 Mart. 1883., ubi ad 4. Utrum liceat uti colore flavo vel caeruleo in sacrificio Missae et expositione Sanctissimi Sacramenti? S. R. C. resp. “*Negative.*” (Gard. n. 4707.)

3 Possunt Parochi retinere Sanctum Oleum Infirmorum in domo sua, eo quod extra Ecclesiam habitent, non obstantibus S. R. C. Decretis? S. R. C. resp. : “*Negative et servetur Decretum diei 16 Dec. 1826 in Gandaven. ad III.*” (Gard. n. 5517.)

In citato Decr. habetur ad III Facti species : Sacerdotes curam animarum exercentes pro sua commoditate apud se in domibus suis retinent Sanctum Oleum Infirmorum. An, attenda consuetudine, hanc praxin licite retinere valeant? S. R. C. resp. : “*Negative, et servetur Rituale Romanum, excepto tamen casu magnae distantiae ab Ecclesia; quo in casu omnino servetur etiam domi Rubrica quoad honestam et decentem tutamque custodiam.*” (Gard. n. 4623. cum adnotatione.)

Ad eadem Decreta remisit S. R. C. in una Compostellana de 15 Nov. 1890 in Responso ad idem dubium. (Act. S. Sed. XXIII. p. 636. et Ephem. lit. 1891 p. 222.)

Ad. VIII. et IX. Negative.—Atque ita rescripsit, declaravit, et indulsit. Die 23 Junii 1892.

✠ CAI. CARD. ALOISI MASELLA, S. R. C. *Praefectus*.
VINCENTIUS NUSSI, *Secretarius*.

EX S. CONGR. INDICIS.

FERIA VI, DIE 10 MARTII 1893.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Leone Papa XIII sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorundemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, mandavit et mandat in Indicem librorum prohibitorum referri quod sequitur Opus a Sacra Romanae et Universalis Inquisitionis Congregatione damnatum atque proscriptum Decr. fer. IV, Die I Martii 1893.

C. Maggio.—*Pio IX accusato dai nemici di Rosmini.*—Piacenza, Tipografia F. Solari, di Gregorio Tononi, 1892, sub hoc etiam alio titulo: C. Maggio.—*Leone XIII si può accordare con Pio IX nella causa Rosminiana?*—Alla venerata memoria di Antonio Stoppani.—Lecco, Tipografia del Commercio dei Fili Grassi, Via Cavour N. 15, 1893.

Itaque nemo cuiuscumque gradus et conditionis praedictum opus damnatum atque proscriptum, quocumque loco et quocumque idiomate, aut in posterum edere, aut editum legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus illud tradere teneatur, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Leoni Papae XIII per me infrascriptum S. I. C. a Secretis relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

CAMILLUS CARD. MAZZELLA, *Praef.*FR. HYACINTHUS FRATI, O. P. a *Secretis*.

Loco ✠ Sigilli.

Die 13 Martii 1892, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Cours.*

Datum Romae, die 10 Martii, 1883.

BOOK REVIEW.

ENCYCLOPAEDIE UND METHODOLOGIE DER THEOLOGIE. Von Dr. Heinrich Kihn, Prof. Theol. Univers. Wurzburg.—Freiburg im Br. B. Herder, 1892. St. Louis, Mo.

As early as 1841 the late Benjamin Herder, the Maecenas of Catholic theological writers in Germany, conceived the idea of creating a complete theological library in which the best elements of that queen of sciences should be represented. The project was not realized until after the adjournment of the late Vatican Council. It was Herder's purpose not so much to reproduce the classical works of Catholic theology, as rather to cast into new forms the solid material contained in the standard works of the old theologians; to subject their pronouncements to a scrupulous critique, and to add to them the results of later research and modern true science. As a result Germany possesses to-day a series of works in dogmatic, biblical, moral, pastoral, apologetic, ascetical, and liturgical science which has hardly a peer in point of practical thoroughness and scientific accuracy.

To the scholar these volumes are a reliable medium for the completion of his theological knowledge, and to the student they are safe guides as text-books. But in the perusal of them it becomes evident, in proportion as we advance into the field of any particular branch of theological study, that there is an inter-relation and a dependence, one on the other, between the different branches of the great science, the full comprehension of which not only facilitates the better intelligence of each part, but is almost essential in order that the student may realize the practical importance of the studies to which he gives his attention in detail.

There are students, who, as is well known, devote themselves with a certain exclusive energy to the study of dogma, because they have been convinced, that it is the groundwork of all practical theology; others take with the same partiality to the field of liturgy, because it is a most perfect outward expression of Catholic dogma. In both cases the principle claimed as underlying each of the two sciences

is correct, yet exclusive devotion to either would produce on the one hand the unpractical hairsplitter of theological opinions, on the other hand the so called "rubric-fiend" who in his anxiety to carry out the exact ceremonial of a baptism will cause delays which deprive a child on the point of death altogether of the salutary ablution.

A survey, therefore, of the entire field of theology, in which each particular science receives its just place, in the order of its importance and in its relative influence on the other sciences, must be of great value to the student. Owing to the extent and the multiform relations of the theological disciplines which touch, and interlace with every branch of the speculative and practical sciences, this survey is not a matter of limited divisions but becomes a study of its own, with a science which groups the parts, gives reasons for the grouping, and points out methods of acquiring each branch in its immediate coherence with kindred branches or kindred portions of different branches.

Such is the work before us. It is the science of the theological disciplines in their entirety, showing their forms, their relation, the means which aid in their mastery, and the methods by which they are assimilated into a synthetic whole, familiarizing the student with the complete organism, so as to teach him to distribute and broaden the efficiency of his faculties in their exercise. In this sense the author calls his work an encyclopædia; not as a collection of theological material which will prove useful to the desultory inquirer, but in a formal sense, which defines, orders and reasons upon the different disciplines of theology as members of one complete and perfect organism.

The erudition and research displayed in the work is far above the ordinary, for its composition naturally required not only a complete knowledge of theology in all its departments, but of the literature that bears on each part, and an altogether extraordinary sense of discrimination as to the value of each element of the vast material which the author must first have accumulated before it could be assorted. The subject matter hardly admits of a detailed analysis. It is itself all analysis and rule for synthetic arrangement after the parts have been understood. The theological student is placed before the grand mechanism of Catholic theology; is taught to consider the function of each separate group of wheels and levers; then the pieces are taken apart and marked in order that he might find their proper position again for the building up of the system after

all the parts have been placed before him, and when he has realized the purpose of the structure which he is to raise up. Thus it becomes evident of what value the book of Dr. Kihn is to the student of theology; and, considering the mechanical habits of study into which our youth have grown by traditional methods, and the vast importance of a more rational system of study when the foundations of right reasoning have once been laid in a sound system of philosophy, there are few works which deserve more attention from teacher and pupil in our Seminaries than the one before us. Unfortunately, English literature of this kind is wanting where it is most needed; however, it may be presumed that at least those who lead in theological study in our Seminaries do not lack the facility of perusing the writings of the great German scholars of the present day.

**L'EXTASE DE MARIE, OU LE MAGNIFICAT PAR
LE R. P. DEIDIER, MISS DU S. COEUR. PARIS:
TEQUI: 1892.**

Père Deidier is a favorite among ascetical writers in France. He knows how to catch the scents of Paradisial flowers and perfume with them the air in this valley of tears. In the present volume (of about a hundred pages) he explains, with a charming attractiveness of style, the sense of the "Magnificat." We learn to gauge the motives which place the thoughts and words of that matchless canticle in their connection, and are drawn into a grateful meditative mood by the chaste suggestiveness of the portrait which the author paints of the Virgin Mother of Christ. It is difficult, indeed, to draw an image of Mary, without detracting from even that limited beauty which our imagination allows us to fancy, under the influence of a love which longs for eternal charms to satisfy its legitimate cravings. The S. Scriptures trace for us, in a few words, an outline so fine and chaste, that in the very simplicity of expression we recognize, not only the inspired hand of the writer, but also the implied confession of an artistic mind like St. Luke's that mere human efforts to describe such beauty were beyond him. Those who have attempted to fill out, in a measure, the simple lines of the evangelist have never succeeded by any other means than that delicate shading obtained in the school of devotion, and which is a reflection of the "Virtue" which "overshadowed" Mary at Nazareth and first enriched human thought with the conception of an "Immaculate

Mother." The brush of père Deidier is steeped in devotion, deep and true, like the tones of the "Magnificat" itself. He styles this "idylle precieuse devant laquelle pâlassent celles de Th  ocrite" justly "une extase" for there is hardly any other expression that would convey the sublime devotion by which the Holy Ghost filled a human heart and exalted it to a height that touched the divine in unbroken contact.

MARY THE MOTHER OF CHRIST IN PROPHECY AND ITS FULFILMENT. Controversial Letters. By Richard F. Quigley, LL.B., Phil. D., Lit. D. Second edition, revised and enlarged.—Fr. Pustet & Co., New York and Cincinnati, 1892.

"This volume is intended for intelligent lay readers, Protestant and Catholic, who are not content that their intellectual relations with their religious creed should, in these days, be simply mediocre . . . and who aspire to have such intellectual conceptions of their religion as befit self-respecting persons in duty bound at all times to be ready to give a reason for the faith that is in them."

Such is the author's plea for republishing in the main a series of controversial letters vindicating the Catholic teaching regarding the Blessed Mother of Christ, which had been wantonly attacked by the Anglican Bishop of Fredricton, New Brunswick, and supported by the Rev. John M. Davenport, former Vicar of the Bishop. We have already, in reviewing the first edition, shown the masterly manner in which Dr. Quigley lays threadbare the thin fibre of pretentious bombast which the two clergymen passed off as strong bands of reliable knowledge in their arguments against a doctrine, the meaning of which they did not seem to have grasped any more than they were accurate in their statement of facts in reference to the doctrine which they maligned. The book was applauded on all sides.

The Rev. J. M. Davenport found a temporary way out of the difficulty in which he was put before the public of his district by boldly (!) requesting Dr. Quigley to furnish an *official* copy in English of the Bull of Pius IX, in which the dogma of the "Immaculate Conception" was set forth, since this would be a crucial test of the "facts." To this request the Vicar added the chivalrous challenge (which must have convinced the public of his assurance that he was in the right) that he would have it "printed and circulated throughout this city and province." Dr. Quigley responded

by obtaining the desired official translation, which he sent to the *Globe* newspaper, together with Rev. Davenport's previous challenge. The translation bore the sign-manual of the Archbishop of Tuam, under whose supervision Canon Bourke had been appointed to make the official English and Irish translations, which are contained in the polyglot edition (of 300 languages and dialects) presented to Pius IX and preserved in the Vatican library. The copy sent the *Globe* by Mr. Quigley was forwarded to Rev. Mr. Davenport, who in the meantime had accepted "a call" to Philadelphia. He replied by a lengthy letter to the *Globe*, which elicited the following editorial remarks: "Mr. Davenport offered, if furnished with an official translation of the papal bull in question, to have it printed at his own expense and circulated throughout the city and province. Mr. Quigley responded by sending the *Globe* a copy of an original translation which bore the sign-manual of a distinguished Roman Catholic prelate, the Archbishop of Tuam. . . . The translation issued by the Archbishop of Tuam is an official translation. . . . The copy sent the *Globe* by Mr. Quigley was forwarded to Rev. Mr. Davenport. About 60,000 copies of it ought to be circulated, if Mr. Davenport intends to keep his first promise. At a rough estimate the enterprising and energetic firm—Messrs. J. and A. McMillan—who do Mr. Davenport's printing, ought to print these in a cheap form at 3 cents a copy, say \$1,800; postage, say \$500; wrapping and directing, say \$250; making roughly \$2,500. As Mr. Davenport does not appear to contemplate anything of this kind, the matter had better drop. Further discussion of it might be injurious to public morality."

There is in this edition much more of similar new and spicy matter which does not detract from the thoroughly reverent tone in which the author treats his main subject in the body of the work.

THE MARRIAGE PROCESS IN THE UNITED STATES. By Rev. S. B. Smith, DD., author of "Elements of Ecclesiastical Law," etc., etc.—New York, Cincinnati, Chicago: Benziger Bros., 1893.

Before the Instruction *Causae Matrimoniales* was published by the Propaganda in 1884, matrimonial cases in this country were regarded for the most part as "cases of conscience," that is to say, they were decided *in foro conscientiae* by the confessor or the

Ordinary of the diocese, and settled in virtue of certain extraordinary faculties, without formal process. This was so far satisfactory as it was a necessity, considering the often absolute impossibility and the delays of convening an ecclesiastical court in a missionary country with a shifting population, where priests were scattered and absorbed in active work altogether unfavorable to those stable and studious conditions of life which allow the formalities of juridical procedure. But, of course, serious evil sometimes resulted from this patriarchial method of adjusting matrimonial rights and wrongs, so as to revive occasionally the question of validity, where ecclesiastical legislation subsequently proved adverse to a former decision by a local superior.

The growth of the Church, and the fact that its centralization in different parts of the country has given to its administrative element a more stable and consistent character than was possible under previous conditions, has also caused the general introduction of canonical methods in ecclesiastical affairs. The above-mentioned Instruction of the S. Congregation is one of the evidences of this development. According to its prescription, there has been in existence for some years an organized system, with specially appointed officers in each diocese, to judge cases relating to the marriage contract. This system is simply the old Canon Law of Catholic countries, modified to suit the conditions of the United States.

That the methods, by which a decision regarding the validity of a marriage contract is arrived at, are not always a very simple affair, but, on the contrary, often complicated and exacting in the requisition of proofs, must be evident when we consider the severe code established in moral theology regarding impediments and other precautionary means by which the sacred character of the matrimonial bond is guaranteed and preserved.

It was with a view of making clear the essential points which come into consideration, and the duties of the officials as well as others casually concerned in the settlement of such cases, that Dr. Smith has written this new volume of his very useful series of books on the subject of Canon Law for the United States.

In the first and second parts the author reviews the nature of the marriage bond and the relative rights of Church and State to take cognizance of certain conditions preventive of or arising from the matrimonial contract and its violation. The "impediments" which render such contracts null and void are separately consid-

ered. The third part explains the offices of those who are engaged in the judicial marriage-procedure. This includes not only the duties of the judge, moderator, defender and secretary, but likewise the position and rights of plaintiffs, defendants (that is the party who opposes the annulment), as well as the duties and privileges of advocates representing these parties. Here also we find clear definitions of what are considered canonical proofs, of their value as evidence, of the requisite qualifications and authority of witnesses, of the weight of various legal instruments and pertinent documents.

The last part of the volume gives, first a general, and then a detailed outline of the manner in which a trial of matrimonial causes (of nullity) is conducted.

The logical division and popular mode of exposition of the work place it in line with other volumes of the canonical library which we owe to the erudition and zeal of Dr. Smith.

ENCHIRIDION AD SACRARUM DISCIPLINARUM CULTURUS Accommodatum opera et studio Zephyrini Zitelli-Natali. Edit. IV auctior et emandatio cura A. J. Maas, S. J., Prof. in Coll. Woodstochiens.—Baltimore: John Murphy & Co. 1892.

Zitelli's Enchiridion is a helpful reference book for the student of theology and writers on ecclesiastical subjects, particularly those which relate to Church-history. As an accurate digest of facts, it serves the purpose of verifying dates in reference to the lives and principal acts of the Sovereign Pontiffs, the holding of important Councils, general and particular, the leading characteristics of heresies and schisms. Further it contains the dates and names of the various editions of the Bible, of single and polyglot versions; the names and works of the notable ecclesiastical writers down to our own day; also the principal collections of Canon Law old and new. All this is matter which the student is often required to look up and for the collection of which in one handy volume he will gratefully acknowledge his debt to the author. Father Maas' edition of this work, beside being brought up to date, contains a "conspectus generalis" of the Catholic Church in the United States grouped under thirteen provincial heads and an Apostolic Delegate. The book recommends itself as a practical and useful instrument of study to the theologian.

A GENTLEMAN. By Maurice Francis Egan, LL.D.—
New York, Cincinnati, Chicago : Benziger Bros., 1893.

A healthy contribution to literature which will aid in raising the moral and social tone of young men's society. This class of books should be distributed with a ready hand by priests on the mission, in city and town, for it will do the work of half their preaching in a shorter and perhaps more lasting fashion. We may justly look upon the propagation of such reading as a principal part of the pastoral work in our day. Father O'Neill's excellent article in the present number on "The Priest as Book-Censor" will make the lines of this duty, in certain respects, more clear.

BOOKS RECEIVED.

PRIMARY HISTORY OF THE UNITED STATES. 1893.—New York, Cincinnati Chicago : Benziger Bros.

NEW MONTH OF ST. JOSEPH—St. Francis de Sales. From the French by a Sister of the Visitation.—Baltimore : Benziger Bros.

THE EPISTLES AND GOSPELS FOR PULPIT USE. Prepared by order of the Third Plenary Council of Baltimore.—Fr. Pustet & Co. New York and Cincinnati.

MARY THE MOTHER OF CHRIST in Prophecy and Fulfillment.—Controversial Letters. By Richard F. Quigley, LL.B. Phil. D. Lit. D.—Second edition revised and enlarged.—Fr. Pustet & Co.

THE MARRIAGE PROCESS IN THE UNITED STATES. By Rev. S. B. Smith, D.D. author of Elements of Ecclesiastical law etc.—Benziger Bros.

ORGANUM COMITANS AD ORDINARIUM MISSAE. Continens : Asperges, Vidi Aquam, Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei, Missam pro Defunctis cum Resp. Libera necnon Responsoria ad Missam. Ex Editione typica Gradualis Romani collegit et numeris harmonicis ornavit Joseph Hanisch olim Organoedus Cathedr. Ratisbon. Editio II, 1893. Ratisbonae, Neo Eboraci et Cincinnati. Sumptib. Frid. Pustet & Co.

HERMIGILD: or the Two Crowns. A tragedy in five acts. (For male characters.) By the Rev. John Oechtering.—Notre Dame, Indiana, Office of the "Ave Maria."

"TOLERARI POTEST." De Juridico Valore Decreti Tolerantiae Commentarius, auctore Nicolao Nilles, S.J.—Ex Actis theologicis Oenipontanis "Zeitschrift f. Kath. Theologie" in usus academicos exscriptus. Oeniponte.—Fel. Rauch (C. Pustet). 1893.

ENCHIRIDION AD SACRARUM DISCLIPINARUM CULTORES ACCOMODATUM opera et studio Zephyrini Zittelli—Natali, S., Th. D. et S. Congr. de Pr. Fide officialis.—Editio IV auctior et emendatior cura A. J. Maas, S.J. Profess. in Colleg. Woodstochiensis.—Sumpt. et typ. Joan. Murphy & Co., Baltimore: 1892.

A GENTLEMAN. By Maurice Francis Egan, LL.D.—New York, Cincinnati and Chicago. Benziger Bros. 1892.

LA GERARCHIA CATTOLICA, la famiglia e la Capella pontificie per l'anno 1893. Con. Appendice.—Roma, Tipografia Vaticana. 1893.

S. FIDELIS A SIGMARINGA EXERCITIA SERAPHICAE DEVOTIONIS. Cum appendice Orationum ac Benedictionum denuo ad usum sacerdotum edidit P. Michael Hetzenauer a Zell. St utgardiae: Joseph Roth. 1893. (Fr. Pustet & Co.)

DIE NATIONALISIRUNG DER KIRCHE IN AMERICA.—Americanism. John MacHale, Archbishop of Tuam, Ireland, the forerunner of Cahensly. Separate—Abdruck aus dem "Buffalo Volksfreund." Marz 1893.

THE FIRST SEVEN YEARS OF ST. JOSEPH'S CHURCH, READING, PA., in two chapters. By a member. Reading: Coleman Printing House. 1893.

THE NEW MONTH OF MARY. St. Francis de Sales. From the French. By a Sister of the Visitation, Baltimore.—Benziger Bros. 1893.

SHORT PRACTICAL SERMONS FOR EARLY MASSES, containing one sermon for every Sunday in the year. From the German of Rev. G. Wolfgarten by a priest of the Archdiocese of St. Louis, Mo. Vol. I.—St. Louis, Mo. B. Herder. 1893.

MASS-BOOK FOR NON-CATHOLICS. New York. The Catholic-Book Exchange. 1893.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—JUNE, 1893.—No. 6.

CARDINAL ZIGLIARA AND THE WAGE QUESTION.

THE distribution of wealth, and with it the wage question, have always perplexed both the political economist and the student of moral philosophy. The former will tell you readily enough that the share of the workman is determined by economic laws, which will not permanently change from their usual norm, even at the bidding of governments. If this be so, we ask: What part of the product is, by these laws, allotted to the workman? The moralist will blandly answer that the workman is entitled to a fair compensation for his labor. Very well, but what constitutes a fair compensation? It is evident that at the bottom there is but one question, which, putting on a varied shape, appeals to two different sciences, and from both alike demands a solution. That question is: What is the true standard of wages? The encyclical *Rerum Novarum* supplies us with an answer, which, at first sight, seems extremely simple and obvious, but which, upon reflection, is found to be very far-reaching in its consequences. The apparent clearness of the thought has caused many to forget that its depth requires sounding; and the meaning of the Holy Father might have been misapprehended were it not for an explanatory document which we owe to the eminent sociologist, the late Cardinal Zigliara, and which supplies us with the substantial argument contained in this paper.

For the sake of perspicuity, let us state the problem, first in the terms of the political economist, and next in those of the student of moral philosophy. If the representatives of both sciences start from sound premises, and reason correctly, their conclusions must be harmonious, for nature does not contradict itself.

Economically, the problem may be stated as follows :

Provided economic laws be not interfered with by unwise legislation, the passions of men, or accidental circumstances, what will be the average share of a workman, in the joint product of capital and labor?—in other words, what will be the rule or canon of wages?

Ethically, it may stand thus :

According to commutative justice and natural equity, what amount is due to the workman as a compensation for his labor? That is to say, what is the ethical rule or standard of wages?

A reference to the answers usually given by economists will show that, on their side, the problem is yet unsolved, and will make us appreciate better the ethical standard set up by Leo XIII.

The representatives of the school of Ricardo assert that the tendency of wages is toward a minimum, which will barely support the workman, and enable him to reproduce himself. It is true that Ricardo considers it as a limit rather than a standard; for he states that an opposite tendency is a sign of public prosperity. Yet this minimum theory opens before the workman a dreary prospect; and, in connection with the theory of Malthus, it has earned for political economy the name of *the dismal science*.

According to the advocates of the wage-fund system, the average wages shall be found if you divide the amount of capital available for the payment of wages, by the number of workmen who seek employment. This is the iron law of wages; and it is fortunate in one sense that Mr. Thornton has been able to prove to the satisfaction of Mr. Mill, the originator of the theory, that it is entirely at variance with the facts.

Many text books assert that labor is a commodity, subject,

like any other, to the law of demand and supply. A writer in the *Journal of Economics* (October, 1888,) puts it in the following form: "The price of a given amount of labor is equal to the price which is paid for such an amount of auxiliary capital, as can replace it in those operations where the two things may be indifferently employed with equal pecuniary advantage." This sounds rather deep, but when you reach the bottom, it means in plain language, that labor is worth what the capitalist is willing to pay for it rather than buy the manufactured article. This can hardly be called "A new view of the theory of wages."

General Francis A. Walker tells us: "I hold that wages equal the whole product, minus rent, interest and profits." Very well, but what remains when rent, interest and profits have been deducted? That's the question.

Mr. George Gunton (*Progress and Wealth*, Appleton,) avers that the standard of living required by the workman, fixes the standard of his wages; and that the most costly workmen, that is to say, those who live up to the limits of their income are also those who determine the amount of wages. This theory is more satisfactory to the workman, and if we are not mistaken, comes closer to the true medium of equity. Yet it seems to leave out of view an important factor, the willingness or unwillingness of the capitalist, to risk his own capital, or to contract obligations, in the hope of future profits, which are more or less aleatory.

None of these answers appear quite satisfactory, and many economists, when they are not afraid to be overheard, will candidly avow their conviction that there is no such thing as a law of wages, or that, if it exists, it has never been, and will probably never be discovered.

The Sovereign Pontiff approaches the question on its ethical side. Since labor is both *personal* and *necessary*, since God has made it the means and the only means to satisfy man's wants, there must be an equation between these wants and the resources supplied by labor to meet them; hence the wages, which for the workingman embody the result of his labor, must, according to natural equity, be capable of meet-

ing these wants. Let us quote the very words of the Holy Father. "To labor is to exert oneself for the sake of procuring what is necessary for the purpose of life, and most of all for selfpreservation—"in the sweat of thy brow thou shalt eat thy bread." Therefore a man's labor has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal benefit for which it was given. Secondly, it is *necessary*; for without the results of labor a man cannot live; and selfconservation is a law of nature, which it is wrong to disobey. If we were to consider labor merely so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatever, for in the same way as he is free to work or not, so he is free to accept a small remuneration, or even none at all . . . but the labor of the workingman is not only his personal attribute, but it is *necessary*, and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

"Let it be granted then, that as a rule workman and employer should make free agreements, and in particular should freely agree as to wages. Nevertheless there is a dictate of nature more imperious and more ancient than any bargain between man and man, namely this that *the remuneration must be enough to support the wage-earner in reasonable and frugal comfort.*"

It may be observed that the rule which is emphasized in italics, bears a strong analogy with the one adopted on economic grounds by Mr. Gunton. The main differences are these: Whilst Mr. Gunton takes the objective standard of the workman as a basis, ignoring the resistance of the capitalist, and moreover accepts the valuation of the most costly and least saving workman, the ethical rule is based on the consumption of an average but thrifty workman, which can be determined by direct observation or by statistics.

The rule proposed by General Walker might be expressed as follows :

$$\text{Net product} - (\text{rent} + \text{interest} + \text{profits}) = \text{wages.}$$

By net product we understand the wealth produced, less all expenses, excepting wages. In this equation the quantities within the parenthesis are not determined, hence the second member of the equality remains unknown. The ethical rule adds a third member which can be easily determined with sufficient accuracy ; it is the consumption + the savings of an average thrifty workman. Let us call these two quantities his wants, and we have the following formula :

$$\text{Net product} - (\text{rent} + \text{interest} + \text{profits}) = \text{wages} = \text{wants.}$$

But wants being known, wages cease to be an unknown quantity ; and, as in order of time, they are first deducted from the product, nay, paid in anticipation of the product, we may invert the order, and say :

$$\text{Net product} - \text{wages} = \text{rent} + \text{interest} + \text{profits,}$$

which is equivalent to the law as stated by Gen. Walker with these two additional features, that the value of the term "wages" is defined, and that the arrangement of the members indicates the fact that wages constitute the first substrahend. The ethical formula agrees also substantially with the theory of Mr. Gunton ; for the consumption in the case of a thrifty man + his savings equals the consumption in the case of the costly workman who saves nothing. We are therefore justified in saying that the rule which we take leave to call *the law of frugal comfort*, with its margin of necessary savings, is a decided improvement on the rule of wages as stated by economists.

But it was possible to misunderstand or to misapply this law of wages as originally stated, however clear it appeared at first sight.

Justice and natural equity, though commonly used as synonyms, differ somewhat in their comprehension. Natural equity has a wider range ; it meets all reasonable claims,

even those that are not founded simply on strict equality, but it takes into account such elements as *fitness*, *propriety* or *relationship*. On the other hand, justice, that is strict or commutative justice, supposes perfect equality between the thing given and the thing received as a compensation ; be that equality based on the intrinsic value of the two terms or on their contractual value. Hence, the violation of commutative justice always involves the duty of restitution, otherwise equality could not be restored ; but natural equity, being sometimes founded on mere fitness, does not always impose upon those who violate it the duty of restitution. Hence, if we are to establish a relation between wants and wages, it is of practical importance to know whether the relation shall be one of strict equality or one of fitness only.

Again, if we assert that wages must equal wants, we are at once met by the query : Which wants must we take as standards ? Those of the individual workman or the average wants of the workmen of the same class ? Should we take individual and personal wants as our starting point, some unexpected conclusions would be the result. For instance, supposing the personal wants to be equal, then the labor of a street sweeper would be as valuable as that of a watchmaker. Or again, the labor of a man having a family of six children would be more valuable than that of a man having only two, despite the fact that both produce exactly the same thing. Perhaps these conclusions would be welcomed by some extreme socialists, but they would be entirely at variance with common good sense, which tells us that a man is not bound to pay for what he does not get ; and with the general principle of catallactics, that *things exchanged must be equal, either in real or in contractual value*. In order to prevent such mistakes, the Archbishop of Mechlin wrote directly to the Holy Father to consult him on the following three points : 1. Is the proportion of wages to wants one of commutative justice ? 2. Does an employer commit a wrong when he pays a salary, which, as a rule, would be sufficient, but which in a given case is insufficient to meet the personal wants of

the workman? 3. What sin is committed by an employer, who without resorting to fraud or compulsion, but availing himself of the competition of workmen, obtains labor at a price below the minimum standard? The solution was intrusted to the illustrious sociologist Cardinal Zigliara; and, indeed, no better selection could have been made. The able document penned by the eminent writer was transmitted to his Grace of Mechlin by Cardinal Rampolla, in a letter dated September 25, 1891. The paper *l'Univers* published it in French, April 22, 1892, but without mentioning its origin. We shall translate the questions or *dubia*, verbatim; and only summarize the answers, feeling convinced that every one is already acquainted with the text.¹

I. QUESTION (DUBIUM).

When natural justice is mentioned must we understand it to mean commutative justice or natural equity?

Answer: *The force of the word (per se intelligitur) has the meaning of commutative justice.*

In explaining his answer, the Cardinal forestalls a very material objection; as labor is a free and personal work it cannot have a common unit of value with the material good which is given as a compensation; but where there is no common unit of value there can be no *real* equality of value, and, consequently, the foundation of *commutative justice* is wanting. We shall give an almost literal translation of this part of the explanation, lest the instruction which it contains should be lost.

The Cardinal explains: "True, the labor of the workman differs from a commodity (*mercimonio*), as *remuneration* differs from *price*. For the labor of man, being the result of his free activity, assumes, on that account, the character of a *merit*, and of a *right*, to a *reward* or *prize*; hence it is far nobler than a commodity and its cost, whilst in the case of material goods, a mere exchange satisfies the demands of

¹ For the full text of this Document see AM. ECCL. REVIEW, July 1892, pag. 67.

justice. Nevertheless, in order to be understood, we are obliged for the nonce to consider labor as merchandise, and reward or compensation as a price. "We are justified in doing so: for although it be true that the labor of the workman is nobler than a piece of merchandise, it fully retains the nature of such merchandise in so far as the latter requires a price. For as St. Thomas most justly observes, (I-II q. cxiv, a. 1.) 'They call wages the compensation given to a man in return for his work and labor, making it, as it were, the *price* of his exertions. Therefore, as it is an act of *justice* to pay a fair price for goods received; so also, to give wages as compensation for work and labor is an act of justice.' The justice here mentioned is no other than *commutative justice*. For as in sales and purchases so also in labor and wages, there is a contract for the mutual benefit of both parties, for the one stands in need of labor, and the other stands in need of wages. But in a joint action for mutual benefit, the burthens must be equalized, hence, on account of that equality of things (*aequalitatem rei*) which is the peculiar endowment of commutative justice, it is possible to have a commutative contract between employers and employees."

With regard to the standard of wages, his Eminence refers to the passage of the Encyclical which has already been quoted; but he adds some very useful observations. 1. The price of commodities and the compensation for labor not being strictly determined by natural law, depend in a great measure on human appreciation, for we cannot measure exactly the *intrinsic* value of things. Indeed certain German economists have tried to reach this determination by deducting it from the theory of final and comparative utility, but the results are too fanciful to be of much practical use. If then values depend in part on the general appreciation of men, it is evident that a certain oscillation in prices and wages is unavoidable, and the variations are not contrary to justice as long as wages do not fall short of the limit of frugal comfort. 2. With regard to the value of labor, we must not consider common appreciation only; but take into account

the duration and the hardship of the work, and the price of the supplies which workmen must purchase, and which are subject to the fluctuations of the market. 3. If the employer derives from the labor of the workman an extra profit, not anticipated when the contract was made, and especially, if this surplus value be due to extraordinary diligence on the part of the workman, it will be the part of an honorable man to give the laborer a share of the increment; yet this is a matter of equity, not of commutative justice.

II. QUESTION.

Is an employer guilty of sin, if the wages paid by him be sufficient to support the workman himself, but insufficient to support the family of the employee, whether that family consists of a wife and a numerous progeny, or be limited to a smaller number? And, if he is guilty, against what virtue does he sin?

Answer: "*He does not sin against justice, but he may sometimes sin against charity or natural equity.*"

Before giving the explanation of the Cardinal, we take leave to introduce a remark. When determining the average wages, we must certainly remember that some workmen will be single, others will have a small but helpless family, others again a larger family but whose members may contribute to the support of the household. It is perfectly true that the employer does not contract with the household, but with the workman; yet, as the labor supply must be kept up, the economist as well as the moralist, must remember the household when calculating the expenses of the workman. But the family which must be considered as a factor in this calculation, is an average one placed in average conditions. It is easy to ascertain either by personal observation or by referring to accurate statistics what is the average consumption in such families. If the amount required from the employer were to increase with the workman's family, the father of twelve children could find no employment at all; for who would undertake to support twelve children, not his

own, in order to obtain an amount of labor which an unmarried man could supply just as well at a much lower cost?

We shall quote only a part of the explanation and summarize the rest. The Cardinal says:

“In accordance with our answer to the first question, if the equality between work and wages has been observed, the employer has completely satisfied the requirements of commutative justice. The labor which is the subject-matter of the contract, is the personal work of the employee, not that of his family; the household is not to be considered primarily and as a party to the contract (*per se*), but in a secondary and accidental manner, inasmuch as the workman must divide with his wife and children the product of his labor. Therefore, since the family does not under the circumstances increase the amount of work done, justice does not require that the amount paid as a compensation should be increased.

“*But he may sin against charity, not in a universal sense and from the nature of things, but accidentally and in particular cases. For this reason we have qualified our answer by the word sometimes.*”

The illustrious author goes on to say that charity, in such cases, has a more than ordinary claim, because workmen are more closely connected with the person for whom they labor than strangers. “Hence, an employer who can exercise charity, in dealing out bounties that strict justice does not require, ought to prefer his own laborers; so that the wages increased by his charity may cease to become inadequate for the support of the family”

“When we speak of *sin against equality*, a virtue which gives spontaneously and not under the pressure of strict justice, we do not mean *gratitude* for favor received; for the labor of the employee is not a *favor*, since he receives for it a fair compensation, but we refer to a great increase of value not contemplated in the contract, and due to the exertions of the workman. When the master perceives such an increase, he is to some extent bound, by a sort of natural equity, to increase also the compensation.”

III QUESTION.

Is a sin committed, or what kind of sin is committed by employers who, without resorting to force or fraud, give wages inferior in value to the work required, or too small to afford a decent support; on the ground that there is an abundance of competing labor, and there are many who are glad to get these reduced wages?

Answer:—*As a rule, such employers sin against commutative justice.*

In the subsequent explanation the illustrious writer shows conclusively, that in the case proposed, commutative justice is violated, for there can be no commutative justice where that equality is wanting, which commutative justice essentially requires. Clearly, such is the case, according to the principles previously set forth, whenever there is no equality of value between wages and labor, and when the compensation for labor is insufficient to meet the requirements of frugal comfort. But the question proposed implied another one. Should the employer find himself unable to come up to the standard; and should the workmen be willing to accept what he can give, would he commit a wrong by paying only what he can? Must he resort to a *lock-out*? This very practical question is met directly in the following explanation which we shall quote in the exact words of His Eminence: "We have said 'as a rule,' for, accidentally, circumstances may occur in which it may become lawful to engage workmen who are willing to take wages which are inadequate. For instance, if an employer could not realize profits enough for his own support, and give the standard wages; and *a fortiori*, if, by keeping up to the standard he would incur a loss. In this and similar cases, it seems at first sight, that the question is one of justice; but in point of fact it is a question of charity, and charity requires the employer to provide for his own wants; as well as for the wants of others."

Such is the tenor of the important document which the questions of the Belgian prelate have caused to be issued at the instance of the Pope. Every one interested in this far-

reaching subject must acknowledge himself indebted to both his Grace of Mechlin and Cardinal Zigliara for having brought about the solution of the problem. At the present time it is essential that the wage question should be thoroughly understood by our pastors as well as by the people. Political economy does not shed a sufficient light on this difficult problem; moral science had to contribute its solution. Surely it is a great blessing for the Christian world that a master-mind like that of Leo XIII should have devoted his attention to this important subject, and that the utterance of the Pontiff should have found so able an interpreter in Cardinal Zigliara.

R. J. HOLAIND, S.J.

THE FOUNDER OF ALL HALLOWS.

WHEN a great work is to be done, a great man is always raised up by Providence to do it. As soon as the appointed hour strikes, the needed man appears. Previously he may be unknown or unappreciated, but when the call for his services comes from on high, he is sure to step to the front.

Half a century ago, a great work had to be done in Ireland, for at that time almost all English-speaking countries were dependent upon it for priests. Millions of its own children had fled from it in hunger to seek homes for themselves in the wilds of America and Australia, and it possessed no seminary for the training of missionaries for foreign fields. Then came into view a poor, obscure and humble priest in one of the most squalid parishes in Dublin—the Rev. John Hand, the founder of All Hallows. To him, as to St. Paul when the Apostle saw in a vision in the night “a certain man of Macedonia, standing and beseeching him and saying: Pass over into Macedonia and help us,” and as to St. Patrick when he dreamt of the Irish children, in their mothers’ wombs stretching out their hands to him imploring him to come to baptize them, came the wail of the exiles of his people because they were living without the

Sacrifice and dying without the Sacraments, and he knew no rest until he had established a college for the preparation of priests for the ministry among them.

The path of John Haud to the priesthood had been hard and full of obstacles. Born to parents in very moderate circumstances, the eldest son in a large flock of children, he was hardly able to be of use at all before his services were called for on the farm that his father cultivated, and the poverty of the family seemed to block the road to a college education for every member of it. But God is good, as Fr. Hand often said himself in after years, and the difficulties that lay between him and the altar were one by one moved aside in unexpected ways; then circumstances strangely shaped his course until it reached its final consummation.

He was born near Oldcastle, in the County Meath, in the year 1807. At the age of nine he made his first Communion. At twelve he was sent to school. Four years later, as he was one day in church at prayer, he believed that he heard the voice of an angel tell him that God wanted him to be a priest. He went home to confide the call to his mother. She kissed him for joy, yet, while encouraging him to follow his vocation, she told him regretfully that his father meant to take him from school to put him to work in order that he might earn some money to help defray the family expenditures. He begged her to intercede for him with his father, and she went and did so, but without avail, and it was only when the parish priest, the Rev. George Leonard, added his entreaties to hers, that old Mr. Hand yielded.

“When John Haud was about sixteen years old,” writes Father George, “his father consented with reluctance to allow him to go to Mr. Molloy’s classical school, on condition, however, that he would not lose a moment from his work. To this John readily agreed; and before school-hour and after his return home, he did more than any lad of his age would do in a day.”

The stint was made larger and larger, but John’s brothers

and sisters helped him out with it thus enabling him to keep up with his studies and be at the head of his class.

For three years, young Hand studied the classics under Mr. Molloy, having the priesthood always in view and patiently enduring the fretful opposition of his father, who was strict in exacting from the boy a full share of work on the farm; at length that opposition gave way and the father said to him:

“My son, Father George tells me you are the making of a good priest, that you’re great at the learning with Mr. Molloy, and that you must now go to the Navan Seminary. The mother says so, too. Your aunt offers you a corner with her. If you’re willing to walk the four miles from her house to Navan in the morning and the same four miles back in the evening, go, in the name of God, and my blessing go with you.”

Willing! The poor boy was only too glad of the chance to enter the seminary to mind the daily eight miles’ walk.

Four years were spent by young Hand at the Navan school. Rain, snow or shine, he was always in his place. He laughed at the long jaunt that lay before him every day and said that it gave him exercise and an appetite. Even when he had to sit all day in wet clothes, drenched by the storms through which he had to trudge, never a word of complaint did he utter. At the end of his course, he came out first on the list in the competition.

Yet, because he was a day-boy, his right to be sent to Maynooth was made to give way to the traditional preference accorded to the intern students who successfully passed the examination—a favoritism granted because the institution was dependent for its very existence on the fees they paid. Accordingly he was sent home to try his chances another year. Here was a new impediment in the way to his eventual ordination.

It happened, however, that Dr. Cantwell, Bishop of Meath, who was present at the examination, was delighted at young Hand’s prompt answers, and was shocked to learn that merit, perforce, had to give way to money. He there and

then amended the rule by deciding that thenceforward the boarders should have first chance only when there was a tie between the candidates.

Shortly afterwards, being on a visit to Maynooth, the Bishop was told by the President quite casually, it seems, that the Burser, who had to keep the accounts of the college and weigh out the supplies for the refectory, had too much to do and needed an assistant.

“My dear Dr. Montague,” exclaimed the Bishop, “you have created the hour and I have the man !”

He then recommended young Hand so enthusiastically that the appointment was made on the spot.

Gladly did the poor scholar accept the offer of a chance to work his way through college. In August, 1831, he entered Maynooth. Attentive to his commissary duties and diligent in his studies, he passed four happy years at that splendid seat of learning, and was a favorite with the professors and the students. But although he was apt at theology, he would not contest for the prizes. “These premiums,” said he to Father George, “do often, I fear, a great deal of harm.” He thought they were a temptation to pride and ambition in after life. But at his old pastor’s importunity, he consented to try for a premium during his final term and he won the second prize.

In June, 1835, he left Maynooth abruptly to live with the Fathers of the Congregation of the Mission at Castleknock, for whom he had conceived a great esteem, and on December 13, 1835, he was ordained priest. The mountain had been ascended at last—the goal of his boyhood’s dream had been reached !

He did not join the community by vow, but no one in it worked harder than did he. He taught in the day-school at Usher Quay for two years ; then he did pastoral duty in the sordid district of Phibsboro’, up early and down late, visiting the indigent and the sick, hearing confessions, preaching, catechising, and spending himself in a hundred other ways for the poor people of the parish.

Then came his call to the great work of his life.

In the year 1838, an Irish priest who had been educated

on the continent, arrived in Dublin from France to organize throughout Ireland branches of the Association for the Propagation of the Faith. Archbishop Murray gave him a cordial reception. The Association began to take root and spread. Among the first to recommend it to their parishioners were the Fathers at Phibsboro', and, as it would seem, by a design of Providence, to young Father Hand was entrusted the charge of the branch established in their church. He took hold of his new charge with his accustomed energy. He requested the members of the congregation to join the organization; he carefully collected the penny-a-week which they each contributed to its funds; and he read the "Annals" in order to foster his own devotion to its cause and to find material for his addresses in its behalf. Through that most edifying publication, he learned of the needs of the foreign missions. He read with a stricken heart the stories of missionary privations and of the spiritual destitution of whole nations. By day he brooded over the miseries of the millions in heathen countries and at night in his dreams they called to him to save them; the priests who were evangelizing them turned their eyes wistfully toward Europe in hope of aid, and the martyrs whom they had slain passed before his vision arrayed in their crimson robes and wearing their crowns of light. The reports that came to him also concerning the exiles of his own race, affected him with grief. He followed those poor emigrants in spirit to England, to Scotland, to the Indies, to Canada, to the United States, to South America, and to Australia—to the mines, to the woods, to the mountains, and to the bush. He heard of them settling far away from church and priest; of how they were obliged to live for years without Mass or Communion; of how they were dying unshriven and unanointed, shrieking to Heaven for mercy and for a chance to confess their sins; of their children growing up uninstructed and falling away from the Faith. He realized to the full that this spiritual famine was infinitely worse than the hunger that had driven them from their native land. So harrowing were some of the accounts related by the

missionaries that they pierced the heart of Father Hand, leaving him no rest at night because his thoughts or dreams of Erin's emigrants were before him startlingly distinct, so that one night he fancied that he actually heard their cries of distress. So vivid was the impression on his mind that he could no longer sleep, but arose from his bed, in order to consider what could be done to send them Irish priests, and that he might pray for light and guidance. Their lamentations rang in his ears and he could not rid himself of the notion that he had really heard them.

The next morning at Mass he besought the Lord to have pity on the forlorn souls of his race in distant lands. The thought of their spiritual misery began to haunt him. It obtruded itself on his attention at every turn. It made him consider that there were many young men in Ireland fit and willing to be priests, but kept from the sanctuary by the one obstacle that they were unable to pay for an education. It reminded him, too, of the proverbial charity of the Irish people, the latest manifestation of which was known to him in the generous sum annually contributed by them to the Association for the Propagation of the Faith.

"Why cannot a college be founded here, in the name of God," he asked himself, "to train missionaries bound to follow the emigrants to their places of exile across the seas?"

The question was an inspiration from Heaven. He greeted it as a suggestion coming from the Holy Ghost. Here was a work to do and to do it he would give himself up, persuaded that to it he had received a call.

He set about at once to prepare a plan for the proposed institution. He believed that 200 students could be obtained and that they could be supported in community for £25 a year, each. The superiors and professors would require all told only £600 annually, "for," said he, "I have no difficulty in saying that persons capable of filling these situations could be found who would be satisfied with food and raiment and without fixed salaries." And with £400 for contingent expenses he was certain that the enterprise

could be hopefully launched out. Next he put on paper his views of the government and discipline which ought to control it.

He broached his project to several persons in whose judgment he had confidence. But they all pool-pooled it as visionary. "Where," they objected to him, "will you find the \$30,000 that you say you will need every year for running expenses, not to refer to the first cost of the foundation?" He could only reply: "God is good." Then he would add: "I cannot resist the call that urges me to attempt the work."

He went to see the Archbishop of Dublin to lay the matter before that prudent prelate, and after fully stating his case, was told that it was beautiful, but that it was a dream.

"If it be a dream, your Grace," he replied, "it is like the dream St. Patrick had that led him back to Ireland to bring baptism to our forefathers. It is a dream that cries to Heaven to be realized, and I do believe that I have been called to try to make it true. I shall not lose the hope that your Grace will yet approve the work!"

The intense conviction with which these words were spoken touched the Archbishop. He changed his tone. He no longer looked only at the difficulties in the way, but allowed his mind to dwell also on the inestimable possibilities of good that the projected college might effect, and before bidding Father Hand goodbye, he gave him encouragement to go on. From that time forth the Archbishop was in favor of the project.

By the advice of his Grace of Dublin, Father Hand, on December 30, 1840, addressed to every Bishop in Ireland a letter outlining his plan for the establishment of a seminary for the foreign missions, in order that they might be prepared to consider it at their next general meeting in the following February. When they did come together, he was invited to come before them, and he made an elaborate exposition of his whole design. He was pressed with questions. He answered them all as best he could. Where did he expect to get \$30,000 a year to defray the expenses of the college? He would beg for it himself, he replied, if necessary, from

door to door. Had he no funds and no guarantee of funds? "No," he replied, "none yet; but I offer you the inexhaustible charity of the Irish people as my security that the money will not fail." Only Archbishop Murray and Bishop Cantwell were for him. "I am convinced," said the latter, a few days later, "that every Bishop there, except Dr. Murray, and your humble servant, had the strange notion that the balance of Father Hand's reason was disturbed by his excessive zeal, and that consequently his judgment could not be trusted in an affair involving the gravest consequences to religion; they looked on him as mad."

Indeed, so long as he lived, Father Hand had not the consolation of receiving the support of the Bishops of Ireland. They expected that the institution would not be started, and even after a beginning had been made, they were certain, all but a few of them, that the enterprise would inevitably collapse. Therefore they were reluctant to be identified with it. Therefore they gave no aid to Father Hand. He tried to lean on them at times, but they shook him off. He regularly sent them reports of the institution, but they took no notice of them. Not until after he was cold in his grave, did they grant official and united recognition to his work, in a resolution passed at one of their meetings held November 10, 1846, and reading as follows: "Resolved, that the assembled prelates feel much gratified at the progress of the missionary college of All Hallows, and that they wish the establishment continued success."

The distrust in which he was held by most of the Bishops afflicted Father Hand to the core of his priestly heart, but stimulated by the support of Archbishop Murray and Bishop Cantwell, he pressed on with his work. Having matured his plan as well as he knew how to do himself, he resolved to profit by the experience of the founders of similar institutions on the continent, and he was advised to study their system of management on the spot. When the preparations for the journey had been made, he was still literally without a shilling; but, on paying a farewell visit to his dear friends, the O'Reillys of Ratoath in the County Meath, who hap-

pened to be in town at the time, he received, without asking for it, a purse of gold that was ample for his needs.

He proceeded to France and there he visited every institution in which the vocation to the priesthood, especially for the foreign missions, was successfully nourished. He copied their rules, he examined their workings, he studied their methods, he tried to imbibe their spirit. Later, he sought at Issy the *Solitude* that is attached to the Grande Seminaire and for six months he withdrew from the world to pray and to work over the task of drawing up a constitution for the proposed institute.

Next he went to Rome to solicit the approval of St. Peter's successor. He arrived in January, 1842, secured lodgings in a poor quarter of the Holy City, and at once set about the task which had taken him to the seat of the Sovereign Pontiff. He went from high ecclesiastic to high ecclesiastic explaining his project and soliciting for it their support. So absorbed was he in his business that on his return to Dublin, when he was asked by a friend: "What pleased you most among the sights of Rome?" he could give no answer for, truth to tell, he had had no eye for either decorated church or ancient catacomb, or art gallery or the thousand natural wonders of the Eternal City, during all the four months of his stay in it. "There was so much to be done," was his embarrassed excuse, "that I could not spare the time to go sight-seeing."

Finally a formal statement of his scheme was submitted to the Propaganda. He said that a few Irish clergymen had resolved to make some provision for the spiritual distress then existing among the millions of their Catholic brethren in the British Colonies, in America, and in other countries abroad; that they proposed to establish in Dublin a college for the foreign missions, and give to its workings their services gratuitously; that they saw no difficulty before them as to getting suitable subjects; that they expected to be supported by the voluntary contributions of the Catholics of Ireland, and that already a sum of £6,750 had been promised to their project; that the Most Rev. Archbishop of Dublin

sanctioned their object; and that they entreated the Cardinal Prefect to have their institute approved and placed under the protection of the Congregation of the Propaganda. Three days later came the answer of Cardinal Fransoni announcing that the Pope, Gregory XVI, had most cordially given his approbation to the new foundation.

Then a special audience was granted by the Holy Father to the humble Irish priest. At the feet of the Vicar of Christ he poured forth all his hopes and cares, and there he received all the sympathy that his overburdened heart was craving. He went away with the Apostolic Benediction for himself, for his associate priests, and for all who might help along his enterprise.

Cardinal Fransoni showed him extraordinary attention, gave him a personal donation of \$200, and presented to him a collection of valuable books as the nucleus of a library.

Father Hand left Rome on April 18, 1842, and reached Dublin early in the following June, stopping in France, on his way home in order to beg a contribution—unsuccessfully, as it turned out—from the Association for the Propagation of the Faith.

Immediately on his return he began to make collections for the college. He begged for it from door to door. He interested in it the Irish branch of the Association for the Propagation of the Faith. He organized among the straggling portion of the Dublin population a society, the members of which agreed to give him a penny a week; he divided the city into districts and appointed collectors. He himself visited the well-to-do. One day he called for a subscription at the residence of a rich gentleman who, suspecting the object of his visit, sent word to the door that he could not possibly see him just then. He supposed that the petitioner had gone away, but an hour or so later, as he was about to pass out, he saw the poor priest sitting in the hall, pale, scantily clothed, patiently waiting. Touched by his appearance he accosted him cordially, begged his pardon for keeping him waiting, and gave him a generous donation. Every market day Fr. Hand went questing among the graziers who

gathered at Smithfield, and for four years he made almost daily begging tours in and around Dublin. Finally he proceeded to his native county of Meath to ask alms from its priests and people. In three years and seven months he collected the handsome sum of \$37,500 and left the institution with all its current expenses paid and a fund of \$12,000 in its treasury. He made no mistake, therefore, when he offered to the Bishops the unfailing charity of the poor people of Ireland as a security for the support of the proposed institution.

A location for the college was one of the zealous priest's earliest perplexities. While searching for a site, he came across the old manor-house of the Coghills in the northern suburb of Dublin. It was situated in the centre of extensive and well-wooded grounds. The position was sufficiently secluded to be suitable for a house of studies yet near enough to town to allow access to the conveniences of the Capital. Besides—and this circumstance fixed his mind on it—before the suppression of religious houses in Ireland, it had belonged to the monastery of All Hallows. It had become a corporation property, and when Father Hand began to cast his eyes upon it, Daniel O'Connell was Lord Mayor. That good Catholic and great patriot had already subscribed £100 to the enterprise of founding a foreign college; surely, he would not refuse to exert his influence in order that the vacant dwelling be rented to the college. But when could he be seen? All day he was busy with public affairs, at night he retired early. The early morning he had reserved for himself, and it was well known that before office hours he had given orders that he was not to be disturbed by any body. But charity is bold. It makes a good exception to prove a rule. It nerved Father Hand to seek an interview with the Liberator during the forbidden time. Accordingly, in good season one morning in August, 1842, he knocked at O'Connell's door in Merrion Square, and would not take "No" for answer to his desire for admittance. The servant, moved more by pity than persuasion, consented to go so far against orders as to tell his master that a stranger in distress asked for the favor of a

short audience. The door that led to the study was left ajar a few moments while the request was made and this dialogue was overheard :

“ Did I not bid you to let no one in at this hour ? ”

“ Yes, your Honor, but sure he is a priest. ”

“ O, he’s a priest, is he ? ”

“ Yes, your Honor, and he has the look of a poor priest. ”

“ Well, then, show him in. ”

Once admitted, Father Hand told his story in a few words, winding up with a request for O’Connell’s influence to secure the use of the Coghill House for the college.

“ Be of good heart, ” was the answer, “ your cause is the cause of God, and since it has for its object the good of Irish exiles, it ought to have the help of anything in reason that belongs to Ireland. I will do all I can for you. ”

Acting under advice, Father Hand petitioned the Dublin Corporation to lease to him the old manor and the twenty-four acres around it, for thirty-one years, at an annual rent of £226, 16 shillings. The petition, with O’Connell’s help, was granted.

Then, with the blessing of Archbishop Murray, the college was named All Hallows, after its original dedication, and on October 18, 1842, Father Hand, with one student, went into residence there. On the evening of the 31st, Dr. Woodlock and the Rev. Father Clarke joined him, and the three priests formally inaugurated the institution on its titular feast, All Saints’ Day, November 1, 1842.

The opening of the college was announced by means of a circular in which Father Hand said : “ The commencement of such a work is always the most difficult ; but now that the plan of this college, so much wanted and so long desired, has been sufficiently matured and fully approved of, it is confidently hoped that all Catholics will be prompt and generous in contributing towards its immediate establishment. They cannot subscribe to a work better calculated to promote the glory of God, to extend the kingdom of Christ, and to secure the salvation of souls. ”

In a short time urgent calls for missionaries began to pour

in to the college from Great Britain,¹America and Australia.

Archbishop Polding, of Sydney, New South Wales, wrote: "In every part of this immense territory, there are hundreds and hundreds belonging to our holy religion who can never hear Mass, who must live and die without the Sacraments. My heart bleeds when I think of their miserable state—the famine of their souls."

"I have an extensive diocese," were the words of Bishop Byrne, of Little Rock, Arkansas, "and have found in many parts of it Catholic families, who have had no opportunity of seeing a priest *for twenty-five or thirty years*. I spent last Easter Sunday on the banks of the Red River, opposite Texas, instructing children for Baptism from the age of five to seventeen. In one county alone of this large State, I have lately met sixty families whose parents or grandparents were Irish and had fallen away from the faith for the want of a ministry and they are now attached to anything or everything the most fashionable."

"I am now one hundred and twenty miles from any priest," said the Bishop of Natchez, in an appeal for missionaries made a few years later, "the nearest one, who was to have accompanied me, I was obliged to leave at his residence because there was some sickness in the neighborhood. It will be ten days yet before I get to where there is a priest. Last week I said the *De Profundis* on the graves of some ten or twelve Catholics in a place, not one of whom had a priest at his dying bed. Some of them had not seen a priest for three or four years."

A little later, the same Bishop sent in another petition for priests and said: "After I wrote to you from Houston last October, I heard of some Irish Catholics living far out of my intended line of travel. I went to look for them and reached some. The others I could not get to, without failing in my appointments. I baptized children four years old, who had never been seen by a priest, and I blessed marriages that had been made three years ago, before a magistrate for want of a priest. There were other cases of the same kind among those whom I could not reach."

A Catholic officer in the British army, quartered with his regiment in the Island of St. Helena, wrote: "Had you but seen, as I have, the awful and mysterious struggle of the dying Catholic soldier—if you were but to hear his wild cry of anguish for the priest of his loved and cherished religion, and could you but witness his last look of agonized despair, as his troubled spirit was about to take its departure from the frail tenement of clay, unsolaced by those sacred rites of Holy Church which bring such comfort and consolation to the dying sinner, you would, I am sure, agree with me that no sacrifice would be too great to prevent the recurrence of so heart-rending a scene as I have feebly attempted to sketch of the death-bed, not of one only, but unfortunately of many of my poor fellow-Catholic soldiers."

The Bishop of Edinburgh said: "We have thousands of your fellow-countrymen at this moment in the most hopeless state of spiritual destitution. . . . For God's sake, if you know of any such priests as above described, send me one or two."

"Our flocks are made up almost entirely of poor Irish," wrote the Bishop of Glasgow, "who from various causes were forced to expatriate themselves in a state of abject poverty."

Bishop Fennelly, of Madras, Bishop Haynes, of Demarara, the Bishop of North Wales, the Bishop of Dubuque and many others, all clamored for missionaries.

Father Hand was overwhelmed with grief at the pathetic accounts of the sad state of thousands of Irish emigrants that reached him from so many parts of the world, and at his inability to grant the requests for priests that came to him almost with every mail. He redoubled his exertions, if that were possible, and, in spite of rebuffs and of taunts on his rashness, he kept on begging for the bare necessities of life for the students and the professors of the college. Often he was caught in violent storms, and found it impossible to get back home until late at night; but cold and wet and hungry and weary as he was, he would not eat a bit of supper until he had first gone to the chapel to recount the events of the day in the presence of the Blessed Sacrament.

At the end of two years, Father Hand could report to the Cardinal Prefect of the Propaganda that he had 38 students who were destined for these missions: 4 for Vincennes; 1 for New York (America); 3 for British Guiana; 3 for Trinidad; 1 for Agra; 7 for Madras (India); 1 for Cape of Good Hope (Africa); 2 for New South Wales (Australia); 6 for Scotland, (Europe); etc.

In the following year he wrote to Rome: "When I had last year the honor of reporting to your Eminence, this college had 38 students, taught and superintended by four priests. Since then the 38 students have increased to 54 and I have the happiness of being surrounded at present by 8 zealous priests, associated with me in this undertaking."

Twelve months later he could report that although 20 students had been sent to their respective Bishops to finish their studies near the scene of their future labors, the college still had 65 aspirants for the priesthood. He could announce, too, that £7,500 had been received and only £5,000 had been expended, and that he had made provision for a refectory, additional dormitories, and study hall.

But all this was not accomplished without gigantic labor, labor which killed the man who did the biggest share of it. Broken down by anxieties and work, Father Hand's system gave way and his health began to fail rapidly. An abscess, moreover, was forming on one of his lungs. Still he took no respite. On the contrary he went off on a questing tour through Meath, and no one heard from him that he was sick—sick unto death. He went about, all through the bitter month of March, and when he had finished his round of collecting, he returned to his home to die. He reached the college on April 2, 1846, and at once took to his bed. He said Mass in his room on the Sunday and Monday following. The effort brought on a hemorrhage which prostrated him completely. No longer able to rise, and conscious that his end was near, he spent his time in praying for the object of his ardent zeal, the college, for which he could no longer work. It would have touched a heart of stone to hear his

pleading with God for the perishing souls of the foreign missions.

A few moments before he breathed his last, he sent for the eight priests, who had supported him in his holy task, and for more than ten minutes he spoke to them on the great work which was now theirs alone. When his voice gradually began to fail him he repeated in a faint and fainter whisper: "Love one another!" Then his hand was raised by those beside him and he gave his last blessing to them. Summoning all his strength once more he bade them farewell, adding: "You have done for me all that was possible; I am very happy. I have had all I could desire, and I am now going before my God with well-grounded confidence." Then he asked for the last absolution. There was no other word after that, although his lips could be seen moving in response to the prayers for the dying, which were recited for him. At last his head sank upon the pillow, he kissed the crucifix which his hand grasped until it was made rigid in death. Peacefully he fell asleep in the Lord, on Ascension eve, May 20, 1846, in the 39th year of his age and the 11th of his priesthood, having laid down his life, through overwork that others might live forever.

His remains were followed to the grave by a large concourse of mourners and were interred in the college grounds. May he rest in the peace of the Lord!

The first associates of Father Haud in the great undertaking were Rev. James Clarke, Dr. Woodlock, Dr. Moriarty, Father O'Ryan, Dr. Bennett, Rev. Patrick Kavanagh, Rev. James O'Brien, Rev. Michael Flannery, and Rev. Dr. Richard O'Brien.

He himself selected Dr. Moriarty to be his successor as President of the college.

All Hallows has had more than 2000 students in its halls since its foundation fifty years ago. Of these more than 1500 have become priests. Think of it, an institution, established on confidence in the inexhaustible charity of poor Ireland, and started by Father Haud with one student, has in half a century sent into the sanctuary 1500 priests! And

if one missionary can accomplish an incalculable amount of good, what inestimable services must this army of missionaries, moved with charity for their exiled brethren, have rendered. Their harvests have been reaped in England, Scotland, Canada, the East and West Indies, the Cape of Good Hope, Tasmania, New Zealand, the United States, and South America.

And still the good work goes on. The founder is dead, but the college continues to be busy with the training of priests for the foreign missions. To it the Church in America owes an everlasting debt of gratitude, for from it have come hither hundreds of pious and zealous priests. Father Hand is no more, but All Hallows remains. It is his best earthly monument.

L. W. REILLY.

AMERICAN SWEET WINES FOR SACRAMENTAL USE.

THE Rubrics of the Missal prescribe the use of pure wine, that is, fermented juice of the ripe grape, for the celebration of the holy Sacrifice.¹

It is well known that wine growers find it convenient and at times necessary to add a certain quantity of extraneous matter, such as sugar, alcohol, etc., to the pure juice of the grape, either before fermentation sets in or during it, for the purpose of rendering the wine proof against atmospheric or other corrupting influences.

The question has been raised from time to time, whether and to what extent, such additions interfere with the requirements of a pure grape wine for the altar; requirements which bind *sub gravi*.²

The answers given by the S. Congregation on various occasions to doubts proposed regarding this subject, make it clear that a slight addition of foreign matter, especially when necessary to the conservation of the wine, does not render the use of the same illicit for sacramental purposes, since

¹ Cf. De Defect. in Celebr. Missae ii and iv, 1.

² De Defect. iv, 2.

the addition cannot be said materially to affect the purity of the wine.

Regarding the addition of *alcoholic* spirits however, the limits have been fixed in a more definite manner by a decision of the S. Congregation which in general excludes wines having more than 12 per cent. (*when part of this is added*) alcohol, from use in the celebration of Mass.

Among the various brands sold as sacramental wines in the United States there are what are known as sweet or "fruity" wines. These not only contain in most cases a greater degree of alcohol than the ordinary dry wines, but their peculiar characteristic as sweet wines is due to a method of preparation in which the addition of 10 or more per cent. brandy is a necessary feature. We may assume that the quantity of alcohol in grape brandy varies between 48 and 54 per cent., constituting therefore about one-half of the admixture.

As the question with us turns upon the licit use of these wines for the altar, we shall have to say a few words regarding their nature and manufacture.

It is understood that the juices of the different grapes contain a variable amount of sugar and of ferment. In the process of fermentation the sugar is converted and lessens with the duration of the fermenting process. If the ferment be exhausted before the sugar of the grape is entirely reduced the wine will have a sweet taste, otherwise it will be more or less tart. Now *in order to obtain a sweet wine* from grapes, whose proportion of sugar and ferment is such as to exhaust each other simultaneously, a method has been invented by which the process of fermentation is interrupted before the sugar is entirely converted. This is done in three ways; first, by chemical interference; secondly, by the application of heat; thirdly by the *addition of grape (or other) brandy*, all of which methods check the continuance of the fermentation and thus preserve the sweet element of the grape in the wine.

The last-mentioned process, called the cold method, is commonly used in the United States, as we learn from a prominent viticulturist in California. It produces our

Angelica, Port, Sherry, Malaga, Madeira, Sweet Muscat, Sweet Catawba, Vino dolce, Tokay, etc., and is especially protected by the United States Law under the McKinley act.¹

As a matter of fact the grapes used for the manufacture of these wines usually contain from between 20—30 per cent. natural sugar, partly or entirely converted into alcohol, which constitutes about one-half of the percentage. The addition of grape brandy varies from 5 to 14 per cent. as the maximum limitation.

It follows therefore, that our American “sweet wines” contain as a rule from 12—22 per cent. alcohol, of which from 10—15 are *added grape brandy*, or half that quantity of alcohol. This is a good deal when we remember that the ordinary Rhine wines contain only from 7—13 $\frac{1}{3}$ of alcohol.

Can we with a safe conscience use these “sweet wines” for the celebration of Mass?

The answer is, that, if the alcohol added to the new wine together with that already contained in the natural grape juice, does not exceed 12 per cent.—yes. Otherwise—no. This is plain from a decision given by the S. Congregation July 30, 1890²

¹ Sec. 42-49 of the McKinley act.—This law requires that the wines, to which such addition of brandy is made contain a natural amount of at least 4 per cent. sugar and that the addition itself be true grape brandy, not exceeding in quantity 14 per cent.

² Beatissime Pater :—Joannes Ludovicus Robert, Episcopus Massiliensis, ad pedes S. V. humillime provolutus, dubium infra expositum S Sedis examini et iudicio ad Religionis bonum committendum existimans, quaerit :

In pluribus Galliae partibus, maxime si eae ad meridiem sitae reperiantur, vinum album, quod incruento missae sacrificio servit, tam debile est ac impotens, ut diu conservari non valeat, nisi eidem quaedam spiritus vini (*spirito-alcool*) quantitas admisceatur.

1. An istius modi commixtio licita sit?

2. Et, si affirmative, quaenam quantitas hujusmodi materiae extraneae vino adjungi permittatur?

3. In casu affirmativo, requiritur ne spiritus vini ex vino puro seu ex vitis fructu extractus?

Feria iv die 30 Julii, 1890.

In Congregatione generali habita per Emos ac Rmos DD. Cardinales in rebus fidei et morum Generales Inquisitores, proposita suprascripta instan-

There are sweet wines not prepared by this so called *cold* method, in which the natural amount of alcohol is much less. Thus the genuine Tokay grown on the Hegyallyas keeps its sweetness with a body of 10.46 per cent. (Brande's table). These are of course imported, and more expensive than our sweet wines. Among the various methods for rectifying the natural acidity of the wine the S. Congregation suggests that of boiling as preferable to that of adding brandy. This appears from a decision given May 8, 1887, in answer to a question proposed by the Bishop of Carcassonne.¹

As to the chemical process, the S. Congregation disapproves of the use for the holy Sacrifice of wines subjected to this method. Last year the S. Poenitentiary was asked whether the salt known as tartarate of Potassium which is extracted from the wine lees by a chemical process could be

tia, praehabitoque Rmorum DD. Consultorum voto, iidem Emi ac Rmi Patres rescribi mandarunt :

Dummodo spiritus (alcohol) extractus fuerit ex genimine vitis, et quantitas alcoholica addita una cum ea quam vinum de quo agitur, naturaliter continet, non excedat proportionem duodecim pro centum, et admixtio fiat quando vinum est valde recens, nihil obstare quominus idem vinum in missae sacrificium adhibeatur.

Sequenti feria v, die 31 d. iii. facta de his SSmo D N. Leoni PP. XIII relatione, Sanctitas Sua resolutionem Emorum Cardinalium adprobavit et confirmavit.

J. MANCINI S. R. et U. I. *Not.*

I Illustrissime ac Reverendissime Domine :—Litteris datis die 8 Februarii currentis anni exponebas : Ad vini corruptionis periculum praecavendum duo remedia proponuntur :

1. Vino naturali addatur parva quantitas *d'eau-de-vie*.

2. Ebulliat vinum usque ad sexaginta et quinque altitudinis gradus.

Atque inde quaerebas utrum haec remedia licita in vino pro sacrificio Missae, et quodnam praefrendum.

Feria IV die 4 currentis mensis, Emi DD. Cardinales Inquisitores generales respondendum mandarunt :

Praefrendum vinum prout secundo loco exponitur.

Et fausta quaeque Tibi precor a Domino.

Amplitudinis Tuae

Devotissimus et addictissimus,

Romae, die 8 Maii, 1887.

J. D'ANNIBALE.

used to neutralize the natural acidity of the white wines produced in certain districts of Europe. It was especially urged that the extract completely assimilates with the wine and precipitates so as not to increase or diminish its quantity, but merely improve its taste. The answer given by the S. Congregation of the Inquisition was : *Non expedire*.¹

The reason of this decision is evident ; for, considering the amount of adulteration which chemical manipulation suggests to the promoters of the wine industry, the admission of it to any extent would certainly open the way to endless abuses and consequent doubts regarding a subject with which it would be sacrilege to tamper.

The practical conclusion, therefore, in regard to the use of wines for the holy Sacrifice is that those which are simply the pure juice of the matured grape² are to be obtained if possible.

Where an artificial interference is necessary for the conservation, etc., of the wine, the method of heating is to be preferred to that of adding alcohol.

If alcohol is to be added it must be in the shape of wine spirit *made from the grape* such as grape brandy.

This addition joined to the natural alcohol contained in the grape juice may not exceed 12 per cent. *altogether*.

1 Illustrissime et Reverendissime Domine :—In Congregatione fre. IV, 27 elapsi mensis Aprilis, expensis litteris a Te missis Domini N . . . querentis utrum uti queat quodam chimico processu ad vini pro Missa naturalem acredinem corrigendam, Eminentissimi Domini Cardinales una mecum generales Inquisitores respondum mandarunt :

Non expedire.

Deus Te sospitem servet.

Domini Tuac,

Addictissimus in Domino,

Romae, die 9 Maii, 1892.

R. Card. MONACO

2 We say *matured* grape because there is a wine made from grapes which are cut before their full ripeness either because the season is unfavorable for a sufficiently early growth, or because there is danger of disease attacking the fruit, etc. The fruit extracted from these grapes is afterwards corrected by the addition of different ingredients which make the wine in every respect like that extracted from the ripe grapes. To use such wine would render consecration invalid.

About the latter requisite as a condition for the licit use of Mass wines, there can be no doubt, when we compare the decisions of the S. Congregation at different times. In 1891 the S. Inquisition was asked whether the Spanish wines, which are known to contain naturally 12 per cent. alcohol, can be used as Mass wine, in case 10 per cent. of wine spirit had been added to them for the purpose of keeping them from corruption. The S. Congregation simply replied: *Negative in ordine ad Missae sacrificium.*¹ This agrees with both later and earlier decrees.

It is true that the sweet wines offer many advantages over the dry wines. They are more palatable and they can be handled with greater safety, requiring much less care in shipping or preserving from noxious atmospheric influences. But taste and convenience are not the best nor the proper criterion when there is question of the reverence due to the Blessed Sacrament.

The S. Congregation refuses, as we have seen above, to admit for the altar service wines subjected to chemical manipulation for the purpose of rectifying their acid taste. As to the greater safety of conservation and transportation, it cannot be disputed in the case of sweet wines, but we can not leave out of view the principal element of this wine question which obliges us to consult above all other necessities that of the care which we owe to the sacramental act. It may indeed be fairly argued that wine containing 20 or even more per

1 Illustrissime ac Reverendissime Domine: Precibus ab Amplitudine Tua commendatis, N . . . N . . . , exposito quod vinum dulce, quod pro Missae sacrificio adhiberi solet in Hispania, spiritum ultra proportionem duodecim pro centum naturaliter continet, sequentia dubia solvenda proponebat :

1. Utrum decem partium spiritus pro centum commixtio, ut ex experientia constat, omnino ad vini dulcis conservationem necessaria, continuari possit ?
2. Utrum vinum ita confectum adhiberi possit in Missae sacrificio ?

Re ad examen vocata in Congregatione habita feria iv die 15 curr. mensis Eminentissimi Domini Cardinales Inquisitores una mecum generales decreverunt :

Negative in ordine ad Missae sacrificium.

Quod dum significo, Deum precor ut Te diu sospitet.

Amplitudini Tuae,

Addictissimus in Domino. R. Card. MONACO.

Romae, die 19 Aprilis, 1891.

Domino Archiep. Tarraconen.

cent. of grape brandy, which combines with the natural substance of the wine, is still in every sense pure wine and that consecration in such is unquestionably valid. But the *validity* of consecration is not what the disciplinary laws of the Church exclusively aim at. These are devised, in the present case, to guard the dignity of the Blessed Sacrament and to enforce care in the exercise of what directly concerns the Real Presence. They prescribe not merely what is valid, but also what is licit; and their violation assumes the nature of a *peccatum grave*, not from the absence of matter capable of being consecrated, but from the indifference with which consecration is performed upon more or less doubtful matter.

American sweet wines, therefore, as appears from the statement of viticulturists in the States whom we have consulted, contain for the most part more than 12 per cent. alcohol. According to the "cold" method commonly in use, a large proportion of the excess is due to the admixture of grape brandy. This process of producing sweet wines is protected by our law and hence naturally resorted to as less costly than importation. Practically it is advisable to avoid such wines. In conclusion we may here repeat the words of an able theologian who, referring to the Decree of April 19, 1891, cited above, points out the propriety of observing the caution contained in the Second Plenary Council of Baltimore against the use of wines which may be classed under the name of Spanish wines. He says: "In Decreto hoc supponitur vinum continens ultra 12 pro 100 spiritus naturaliter, cui admiscendae sunt 10 pro 100 spiritus ad ejus conservationem: ergo vinum, *cujus quarta pars est spiritus*. Quid mirandum, si S. Officium hoc vinum prohibuit pro Missa? Nonne hoc illud vinum est, de quo jam locuti sunt Patres Conc. Plen. Balt. II. n. 373: 'experientia compertum est, vini genera, quae in hisce regionibus sub nomine vulgari Port, Madeira, Sherry, Malaga, etc., vaenire solent, maximam partem et plerumque substantialiter adulterari, etc.' Nihilominus vinum dubie Hispanicum in pluribus locis Statuum Foederatorum et ultra hos status pro Missae sacrificio adhibetur."

CLERICAL STUDIES.

(FOURTEENTH ARTICLE.)

DOGMATIC THEOLOGY III.

How affected by modern criticism.

THEOLOGY in its elements is as old as the human race ; in its organized form it reckons many centuries ; it has been the object of more powerful, concentrated thought than any other science, and yet it is ever growing. It grows, not as inorganic bodies increase, by the mere fortuitous addition of similar elements, but rather by the more subtle process of assimilation, after the fashion of living things, that is, by steadily taking into its substance new, vitalizing matter, and silently dropping what proves worthless or has exhausted its vivifying power. Hence a constant renovation which is destined to go on as long as the vital functions continue, that is, as long as enlightened minds are busy with divine truths, and which can cease only when theologians have ceased to think.

The process is ordinarily slow and almost imperceptible, like all living growth ; yet it has its periods of special and visible activity. Such was the golden age of the Fathers ; or that of the early Schoolmen ; or again the sixteenth and seventeenth centuries which witnessed the efflorescence of positive theology, and such undoubtedly is the period to which we belong. For this is a time of universal criticism, that is, of a thorough, independent investigation and discussion of origins, documents, proofs, etc. ; and criticism, constructive and destructive, leads directly to altered views of things. Its effects are already deep and widespread in the various departments of biblical, historical and philosophical science ; and these being the very sources from which theology flows, it is only natural that in the latter we should notice corresponding signs of change and anticipate greater still in the future.

It is to the nature and results of this change that we propose to devote the present paper.

I.

In order to allay the fears which the very name of change in connection with theology is calculated to awaken in certain minds, it is only necessary to recall the fact that theology comprises a great variety of elements of very unequal value—dogmas of faith, current doctrines, opinions freely debated, theories, inferences, conjectures, proofs of all degrees of cogency, from scientific demonstration down to intimations of the feeblest kind—and that, as a consequence, the Catholic mind may assume, in theological matters, according to the object it considers, every conceivable attitude, from the most unhesitating acceptance to the most radical negation. This is always a surprise to Protestants who come to know of it for the first time. They are utterly unprepared to find so many questions of a religious character on which Catholics feel at liberty to disagree and are, as a fact, often at variance. To those among them who enter the Catholic Church with the hope of finding there a definite answer to all their questionings, it is sometimes a source of considerable disappointment. Even those of the faith experience occasionally something of a similar feeling. Diversity of opinion among their teachers disturbs them and makes them feel as if all were questioned and unsettled.

Not so the more enlightened among them. They know that much liberty of opinion always prevailed in the Catholic schools; that around the solid centre of revealed truth fully ascertained, there has been from the beginning, and in increasing measure, a floating mass of doctrinal elements, some of which in the course of time have clung to the centre, others have disappeared, while many more of doubtful character still remain, equally liable to vanish, or to be incorporated, or to continue floating and unsettled to the end.

They know furthermore that, whilst defined doctrines admit of no questioning, the proofs which are alleged in support of them are far from being all beyond question, and that it is not only the right but the duty of theology to discuss them critically and ascertain their real value.

They know finally that even when a doctrine has been de-

fined, the full sense of the definition may still be far from determined. The Pope, for example, has been declared infallible; yet how many questions are still agitated as to the sphere and to the conditions of his infallibility! The inspiration of Scripture is a dogma of faith; but it would seem as if we were farther than ever from agreeing as to just what is implied in that fact. Indeed in this particular instance as in many others, the Church by her definition scarcely more than echoes the language of Scripture itself, or of Tradition, without attempting to develop its meaning or to remove the ambiguity that may attach to it. This remains for theologians to accomplish, and we can well understand how its performance gives rise to deep disagreement and lively controversy.

May we not add that, although the higher truths of faith transcend the powers of the human mind, the Church in formulating them can use only human language, always inadequate, inaccurate often, if accepted too literally or pressed too closely, and that the development of the Christian mind may lead after-ages to a closer approximation, in expression as well as in thought, to these truths as they are in the mind of God? After all, the language of the Bible, as well as that of the Church, is only a human garb of divine thought — forms wrought out of a certain conception or philosophy of human things, and applied in due time to things divine, as we see in the visible impress of the Jewish, the Greek or the Scholastic mind on the various dogmatic definitions of the past. May we not imagine a further progress which would enable theologians, while faithful to the substantial meaning of such definitions, from which it can never be allowable to depart, (Conc. Vat. Const. I, c. 4) to retranslate them into something still more in harmony with a new and advanced state of the human mind, as well as with the unchanging, eternal truth? However it may be with this latter point which concerns only future and probably distant contingencies, enough margin surely remains in the rest for considerable changes in theology which the most orthodox cannot object to, and it behooves us to see on what lines and

in what measure they are happening and will continue to be made.

II.

As regards the ascertained doctrines of the Catholic faith, modern criticism fairly conducted cannot weaken them. They rest ultimately on the authority of the Church, and no progress of thought, no discovery can shake them on that immovable basis. Far from shunning inquiry in their regard, the true believer invites it. A critical discussion of proofs may indeed and often will do away with spurious authorities and weak reasons by which honest ignorance or mistaken zeal have endeavored to strengthen positions sufficiently safe by themselves; but sacred truth gains more than it loses by their elimination. In the same way, texts of Scripture which were triumphantly brought forward in former times in support of fundamental doctrines may, under the close scrutiny of our own day, prove of very questionable authenticity or of very dubious meaning, yet the doctrines will lose nothing thereby of their indubitable character. What if the ablest modern critics reject the *Tres sunt . . .* of St. John? Is the Trinity less clear in Scripture or in the mind of the Church from the beginning? Or again, if we admit, as is claimed, that the famous text of Job: *Scio quod Redemptor meus vivit*, etc., has no definite meaning as it stands in the Hebrew, and that anyhow the whole argument of the book forbids it to be understood of the resurrection of the body, does not the dogma itself shine forth as brightly as ever in the words of our Lord, in the teachings of S. Paul, in the creeds of all Christian ages? Theologians have clung too long and too closely to many such arguments, and the sooner they are dropped or referred to only in a secondary way, the better for the present and the future of theology.

Not only does modern criticism thus place sacred doctrine on its true basis, but in place of the decayed supports which it removes, it substitutes props of enduring strength. For, side by side with the negative, and too often unsparing and destructive criticism of our contemporaries, there is a

positive and constructive form of criticism which has already done valuable service to the cause of Christian and Catholic belief. To it we owe that broader and truer conception of the sacred writings which will dispose once for all of their so called discrepancies and inconsistencies. The intimate knowledge of the Egyptian and Assyrian civilizations in the light of which Old Testament history has been so closely scrutinized has only led to the most striking corroboration of its main features and of many of its more minute details.¹ The history of the early Church in the hands of the ablest and most independent critics is doing a similar service to the Catholic faith. Archæology is every day bringing to light fresh proofs of its Apostolic origin. In his excavations of the Roman catacombs, de Rossi has unearthed, as it were, the whole Catholic creed; while strangers to the faith, such as Harnack (*Dogmengeschichte*), Sohm (*Kirchenrecht*) and many others have traced back to the very origin of the Church several of our beliefs, in particular that of the supremacy of the Bishop of Rome.

III

But while thus strengthening the main lines of the Catholic faith, and occasionally certain secondary truths, modern criticism is on the other hand, gradually weakening many doctrinal positions long looked upon as entirely safe from assault, and still sustained in some of our theological text books, whilst others held only as opinions are fast disappearing. This result, dreaded by some, welcomed by others, is interesting to all, for although the movement may be momentarily stayed in its course, it is sure in the end to work itself out and shape the future.

In order to understand its action, we have to consider theology, not in its diminished form, as we find it in modern writers, but in its full expansion, as it stood three hundred years ago.

¹ See Vigouroux: *La Bible et les découvertes modernes*. Geikie: *Hours with the Bible*. Rawlinson: *Historical Illustrations of the O. T.* Ladd: *What is the Bible*, etc.

To those unacquainted with their methods, one of the most surprising things in the theologians of that and the preceding ages is the extraordinary amount of knowledge which they claimed to have upon all sorts of subjects appertaining to or touching upon religion. They knew, for instance, everything about the angelic world. Whole folios were filled with accounts of the origin of the celestial spirits, their probation, organization, action, powers, functions, relations between themselves, with mankind and with all creation. Theologians told the story of creation itself in its principal stages and in all its particulars with a detail such as nobody would venture upon at the present day. They described the state of innocence as if they themselves had lived through it, explaining what Adam knew and what he was ignorant of, how long he lived in paradise and what sort of existence he would have led if he had never fallen, etc.

And as they knew the beginning so they knew the end of the human race. They could tell about Antichrist and his doings, the resurrection with all the detail of its circumstances, the dread judgment, the closing of ages and the fate of the earth after it had seen the last of man. With the same imperturbable confidence, they looked out on the world of nature and on the world of grace, solving to their satisfaction the endless problems of each. They seemed to know the purposes of God in all His works and the necessary laws and limitations of His divine action. They saw into heaven and told of what sort was the life of the glorified saints. They described in terrible detail the sufferings of the reprobate, located hell, and calculated mathematically its form and dimensions.¹ In short, of the countless questions which arose through ages in the mind of man in regard to God, the world or himself, there are comparatively few which theologians have not discussed and attempted to solve with an assurance beside which that of modern scientists is modesty itself.

¹ See Suarez. Joan. a S. Thoma, Salmant., etc., etc., *De creatione, De Angelis, De novissimis*; Lessius, *De perfectionibus et moribus divinis*, etc., etc.

This unhesitating confidence was in nowise the fruit of self-conceit; the greatest theologians of the Church were the humblest of men. But they fully believed in three things: authority, in every degree and of every kind; general principles, and logical deduction; and it was their unlimited trust in these three means of reaching knowledge that led them to affront with touching candor the most arduous problems and to boldly "rush in where angels fear to tread."

1. First of all, they accepted without questioning and interpreted literally, unless compelled to do otherwise, every statement they found in the Bible, thus gathering, as they thought, the most reliable information from all its parts on all manner of subjects. To ascertain the true structure of the universe or the laws of divine grace, the utterances of poetry or prophecy were as welcome to them as the most didactic forms of divine teaching. Their conceptions of the formation and order of the visible world were gathered not only from Genesis, but from every part of the Bible, while their eschatology in all its parts was deduced literally from the Visions of the Apocalypse and the prophetic pictures of the Gospel.

2. The Fathers in turn came in for a considerable share of their religious trust. They were the lights of the Church set up by God for the guidance of men and what had been stated by any of them was looked upon as sufficiently proven. St. Thomas himself builds distinct arguments on their individual sayings. The authority of St. Augustine especially was supreme, and for many centuries it was a standing rule that he at least should not be contradicted: *Cui contradicere fas non est.*

3. Far beneath divine authority as found in the Bible, or as reflected in the Fathers, yet high above individual thought, stood philosophy, as taught by Aristotle, and developed by the schools. Aristotle, with his acute analysis, his far-reaching principles and his logical methods, was like a new revelation to the Mediæval mind. One must look into the writings of the period to realize his almost absolute sway over men's thoughts and judgments. Besides the principles of

the greatest philosopher, quickly assimilated and broad enough to bear anything, his habits of generalization were also promptly learned and led to the elaboration of a new series of convenient axiomatic formulæ, ingenious and plausible, even when not universally true, and seeming to bring within reach whole regions of knowledge hitherto inaccessible, just as the perfected instruments of the present day allow the astronomer to see further into space and solve many questions which up to this had remained unanswered.

Thus equipped, the theologian felt himself able to face almost any problem bearing on religion: for it was sure to come under some saying of Scripture or of the Fathers, or under one of those broad principles in whose virtue he so thoroughly believed. All he had to do was to extract the truth which lay hidden in them, and he proceeded to accomplish it by the process of deduction.

4. For deduction was to the scholastic mind, not only a method of demonstration, but the principal means of discovery in every sphere of knowledge. True knowledge, it was claimed, always proceeds from principles and can always be reached through them. Whenever, therefore, positive information was missing, the Schoolmen fell back on the general principles of analogy, congruity, fitness or some other great law which they considered all things subject to, and from thence evolved a reply which nothing came to contradict and which fully satisfied themselves and their contemporaries¹

One can easily imagine what a vast amount of new material, more or less substantial, came in this manner to be evolved, systematized, and finally to be connected with the more ancient and less questionable elements of Christian

1 In the preface of a large work on geography, published in France about two hundred years ago, the question is examined, whether islands existed before the deluge? The writer, after giving various opinions, finally decides in the affirmative, principally on a reason given by Camdenus, an English geographer, "that islands, like lakes, being part of the beauty of nature, both must have existed when the earth came forth perfect from the hands of its Maker." Mediæval theology is full of such questions and arguments.

doctrine, so as to present to the eye a vast and venerable structure of noble proportions and harmonious parts.

Such was Mediæval theology, and it is on this fabric that modern criticism came to accomplish its mission, not unlike that of the prophet Jeremiah "to root up and to pull down—to built and to plant." Of the "building and planting" we have already spoken. The foundation and the main lines of the edifice, criticism, when fair, can touch only to strengthen. And besides their divine element, there are others in the works of our great theologians which are scarce less safe from destructive criticism, for they may be reckoned among the noblest productions of the human mind. To say nothing of St. Thomas, such men as Suarez, Lugo, Vasquez, Ripalda, have seen, almost as far as the human intelligence can reach, into the depths of the divine nature and the mysteries of the faith, and their treatment of them, from the standpoint of the scholastic philosophy, is so searching and so thorough as scarce ever to be surpassed.

But mingled with them are the weaker elements to which we have referred, and it is on these that the disintegrating effect of criticism is principally felt.

IV.

The process may be said to have begun with the advent of what is called positive, in contradistinction to scholastic, theology. It developed slowly, because of the conservative spirit of the schools and of the reverence in which the sacred science was held in all its parts. Yet in every subject upon which the growing knowledge of Christian antiquity was brought to bear, the change was noticeable, and left its trace even in the text-books which succeeded each other in the schools. It is more deeply felt in our generation, not because of the introduction of any new criterion of theological truth, but because those generally recognized already have been made more effective and are applied with more sincerity and thoroughness.

1. First of all, Scriptural arguments rest on literal interpretation, yet it becomes more and more difficult, as we

advance in the intelligence of the Bible, to say just when and where its statements should be taken literally. Besides the looseness or lack of grammatical accuracy which is common to all languages, it is felt that the productions of each country and of each period have to be interpreted in accordance with the literary habits of the time and of the people. At all times and every where poetry and prophecy have had a freer scope and were less tied down to the more exact vocabulary of philosophy or narrative. History itself, with some races, shared the privilege, besides being freely imitated by allegory and fiction. Hence a cloud has arisen which overshadows many things in Scripture which in former times suggested no difficulty. Very few, for instance, consider any longer the first chapter of Genesis as strictly historical, and the freedom permitted in regard to it is gradually being extended to the following chapters and to other parts of the Bible. As for the prophetic description of the resurrection and the last judgment referred to above, it is equivalently admitted that they present only a poetic picture, from which no solid fact can be extracted with certainty, beyond the reality and the solemn character of these great events.

2. In return the Fathers are better understood in this age than in any other, but the closer and more critical study to which they have been subjected during the last two centuries has long since put an end to the indiscriminate trust given them in older times. They still remain the unhesitating, unquestioned witnesses of the Church's faith in many particulars; but in how many more do they simply give expression to their personal views, or follow the prevailing notions of their time, or work out conclusions from Scripture by canons of interpretation which nobody thinks of following to-day? St. Augustine, to take the most notable example, with his extraordinarily active and fertile genius, alive to the manifold aspects of things, ever originating new problems and stimulated by incessant questioning from all parts of the Church, St. Augustine reflects, divines, draws inferences from the Bible, from the familiar data of faith,

from his personal experience of soul and of life, and sets them forth now confidently, now in a modest, tentative way. But his hesitations are soon forgotten and his words remain, recommended by the great authority of the man, by the attractiveness of his views, by the fact that nothing more satisfactory suggests itself for the time in answer to the questions he undertakes to solve. And so they are reverently and joyfully gathered up, repeated, transmitted, and at length become a sort of tradition from which men feel no longer entirely free to depart.

It is by such individual opinions of one or other of the Fathers that the modern critic finds many doctrines to have been originated. No wonder if he hesitates to place the same reliance on them as those who accepted them through preceding ages as the venerable voice of Catholic tradition itself.

4. Finally, misgivings of a similar kind have developed into the modern mind in regard to those deductive elements of theology evolved from the principles of reason or of faith, by the elaborate logical process in which the mediæval mind so delighted. All experience seems to lead to the conclusion that, outside the sphere of pure abstraction (mathematics, metaphysics, logic), the *a priori* method is never entirely reliable, and can do solid service only on condition of its results being verified by direct observation. Hence the general disregard among our contemporaries for abstract argument. Especially in the sciences based on facts, no conclusion is considered certain until it has been verified, and what cannot approve itself in this way, must remain a mere conjecture.¹

¹ It is true the reaction against the indiscriminate use of *a priori* methods in former days has been carried entirely too far, and the censors need in their turn to be corrected. It is one of the objects of Catholic philosophy to lead back to a rational belief in metaphysics. But a lesson has been given which should be remembered. Metaphysical argument has little to do with facts, and even in the sphere of speculation, abstract principles require very delicate handling. Entirely true in one sphere of thought, they may be imperfectly so, or be positively inapplicable, in another. Yet their simplicity, their perspicuity, the happy manner in which they light up and bring together so many objects of thought easily win for them unqualified assent. Or

The critical student of theology finds the rule equally applicable in his own sphere. He sees, for example, that the argument of St. Cyprian, that the gift of faith could be imparted in baptism only by those who possessed it themselves, was very plausible, but the general practice of the Church was against it. He sees that when St. Thomas argued against the validity of a deprecatory form of absolution because absolution was a judicial sentence, and not a prayer, it was hard to answer him until it came to be known that Greeks and Latins alike had used that form for centuries. If we knew nothing of the Bible beyond the fact of its being divinely inspired and having God for its Author, we should be led directly to conclude its verbal inspiration, its grammatical accuracy, its perspicuity, the perfection of its language and many more qualities, all contradicted by the simple inspection of the book. It is the book itself reverently yet critically examined, not *a priori* argument, that will best tell us with what measure of perfection or imperfection God has vouchsafed to use the medium of writing to convey to mankind His truth and His will.

Such in brief are the principles by which Catholic theology is being renovated. When judiciously applied, they lead but to a more accurate and more thorough knowledge of divine truth, and disturb only what needs to be reconsidered. If abused, they may lead to all manner of evil consequences; but the responsibility rests with those who abuse them. The

again the formula which embodies them may be imperfect; generally but not universally true, yet so plausible that only the fact of its leading to inadmissible conclusions reveals its defect. How many even then will manage to escape such conclusions in some illogical way, or actually accept them, sooner than forsake or qualify their so-called principles. Hence the axiom of warning familiar to the Schoolmen themselves: *Dolus latet in generalibus*. The caution applies to creeds, definitions of faith and dogmatic declarations, as well as to philosophical formulas. For as we have already remarked, in many cases they are only an approximative expression of truths beyond the range of human intelligence; and even when the object is accessible, the expression may not be perfectly adapted to it, or be made to cover, by logical deduction, much more than was ever intended by its authors.

principles themselves lose nothing of their usefulness nor of their truth.

Our next article will show these principles at work in the study and teaching of theology.

J. HOGAN.

THE ELECTION OF MINISTERS IN THE PRIMITIVE CHURCH.

JESUS CHRIST gave to His Apostles the power of appointing Bishops to succeed them in the different churches. Priests and other ministers in the Church, although they receive the Sacrament of Orders instituted by our Lord, cannot properly be called the successors of the Apostles.

This difference naturally suggests an inquiry into the usage and discipline of the Church regarding the election of Bishops. What was this usage, this discipline?

To answer the question we must return to certain canons to be found in the *Decretum Gratiani*, which reads as follows: "Sacerdotum est electio, et fidelis populi consensus adhibendus est quia docendus est populus, non sequendus. Eorum te voluntates oportet, convocatis clericis, in communi perscrutari . . . Episcopi per electionem cleri et populi . . . de propria Dioecesi eligantur . . . Hoc nomen (electio) proprie et improprie sumitur hic cum illis genetivis, cleri et populi . . . Nullus laicorum Principum, vel Potentum semet inserat electioni, aut promotioni Patriarchae, Metropolitanæ, aut cujuslibet Episcopi, ne videlicet inordinata et incongrua fiat electio . . . Universalis Synodus definiit . . . neminem et laicorum Principum, vel Potentum semet inserere electioni, vel promotioni Patriarchae, vel Metropolitanæ, vel cujuslibet Episcopi . . . Non est permittendum turbis electionem eorum facere, qui sunt ad sacerdotium promovendi . . . Omnis electio Episcopi, vel Presbyteri, vel Diaconi a Principibus facta irrita maneat . . . Non licet populo electionem facere eorum, qui ad

sacerdotium promoventur, sed in iudicio Episcoporum sit, ut Episcopi eum probent, si in sermone, fide, spirituali vita edoctus sit.”

Petrus de Marca gives us a similar account regarding the discipline of the Church during the first centuries: “Caeterum si negotium istud referatur ad primam originem, moremque vetustae Ecclesiae, antiquorum Canonum ratio habeatur; constans est illa sententia, quae solum testimonium et consensum designandi Episcopi clero et populo tribuit; ipsam vero designationem, sive electionem et iudicium Metropolitanum, una cum Synodo Provincialium Episcoporum. In quo testimonio dando non reperio descripien aliquod constitutum a veteribus inter Clerum civitatis et populum: aequo enim jure in hac parte utebantur, utriusque consensus ad suscipiendum Episcopum expectandus erat. Tota quippe, ut jam dixi, auctoritas erat penes Episcopos, praecipue penes Metropolitanum, qui rebus gestis *tokuros* adhibebat.”

To say that the Bishops who were the electors took into account the desires of the people expressed by public acclamation; is a very different thing, however, from saying that the cries and clamors of the people had determined the election. We sometimes hear of a Bishop having been chosen by the voice of the people, but this simply signifies that the electors were willing to give their votes in accord with the wishes of the people.

In these cases we must distinguish between the right and the fact of the matter.

As to the right, we maintain that the right of electing the ministers of the Church does not belong to the laity. They cannot claim it by any divine law or ordinance. By divine right this power is conferred exclusively upon ecclesiastics, although the laity may concur in such election by a special concession or privilege which they receive at the hands of the prelates of the Church.

As to the fact, several things are to be taken into consideration:

1. Since apostolic times it has been the practice of the

Church to allow the Christian laity to give testimony regarding the life and morals of those who were to be chosen and promoted to sacred Orders especially to the priesthood.

2. Although, during the first ages of the Church, the consent and wish of the faithful had been frequently asked, such consent or wish has never been considered as necessary, and the custom of asking it was never at any time of universal observance.

3. It cannot be asserted with certainty that the faithful had actually a definitive voice in the election of ministers of the Church during the first ages, although the election took place in their presence.

4. The custom of the Christian laity taking part in the election and promotion of clerics, had its origin in reasonable motives, and in a concession on the part of the ecclesiastical superiors.

5. In consequence of the disorders arising from this participation of the laity in the election of the ministers of Christ, the Church found it necessary to forbid such participation.

6. If at times some prince enjoyed the right of electing bishops, it was in virtue of an apostolic privilege.

7. In this case the election had rather the character of a nomination or proposal, because it derived its whole power from the approbation of the Sovereign Pontiff.

Illustrious theologians have amply demonstrated that, contrary to the teaching of Luther and of Calvin, the election of the sacred ministers belongs no more by a divine disposition to the body of the faithful, than to any one Christian lay person. It is a fact absolutely certain, and sustained by the Acts of the Apostles and the monuments of ecclesiastical history, that the Apostles themselves constituted priests and bishops according to the needs of the churches, without requiring the election of these sacred ministers by the people of the cities for whom they were destined. St. Peter and the disciples which he chose and consecrated, founded the most celebrated churches of Italy and the West.

To ecclesiastics alone belongs the divine right of electing

the sacred ministers, and this election is necessary for the perpetuation of the priesthood.¹

The priestly office of Aaron chosen by Moses alone, according to the command of God, without the consent or advice of the Hebrew people, is, so far, a figure of the Christian priesthood. The word of Christ, addressed to the Apostles alone: "As the Father has sent me, so I send you," indicates likewise the divine will.

However, it is true that the laity may take part in the election of the clergy, and this in virtue of a concession by ecclesiastical authority. In other words he, who in the order of the ecclesiastical hierarchy, possesses by right divine the inviolable powers of the Church, may, if he judge it opportune, grant to the laity this faculty, this privilege of taking part in the election of the clergy. We have an instance of this concession at the very threshold of Christianity, in the apostolic election of the seven deacons, for it was the body of the faithful who presented those whom they deemed suitable for this holy ministry.

From the Epistles of St. Paul we learn that he himself established several bishops. He reminds Titus that he has instituted him first Bishop of Crete, and that he has communicated to him his own authority to establish other bishops in the different cities and regions of the island, according as the development of Christianity and the growing needs of the faithful might demand it. "*Hujus rei gratia reliqui te Cretae, ut ea quae desunt corrigas, et constituas per civitates presbyteros, sicut et ego disposui tibi.*"²

We frequently read in the history of the ancient Roman Pontiffs that they were accustomed to ordain several bishops destined for distant regions. "Pontifices Romani," says Thomassin, "consecraverunt Episcoporum partem longe maximam, quos deinde inmitterent ad debellandas, fideique jugo

¹ The learned author has demonstrated this at greater length in a dissertation on the "Organization of the Church and its Hierarchy," published in successive numbers in the *Journal du Droit Canon*, Nov. 10, 1892, et seq.

² Ep. ad Titum I, 5.

subjiciendas provincias.”¹ Pope Innocent I plainly attests this fact in his Decretal Letter to Decentius. For the rest, it is beyond all doubt that the large number of bishops who, during the first two centuries received their mission to conquer the universe for Christ, were ordained by the Roman Pontiffs, and in nowise elected by the people of the churches which they were sent to found. The testimony or consent of the laity was not required, in any form or shape, for their election.

It is an established fact, therefore, that in the primitive Church it was commonly admitted that the election of the sacred ministers of every degree, belonged by divine right to ecclesiastics ; for they are the ones to whom belongs the duty not only of governing the faithful but also of maintaining and perpetuating the Church by perpetuating its priesthood. If, on the other hand, it is plain that the faithful at that time, took part in the elections, we cannot thence conclude that they did so by their own right ; it was simply a disciplinary disposition, which granted to the people a privilege which was not theirs by divine right but merely a concession, a permission on the part of the Church.

It may be well to remark here, that, according to the opinion of Origen,² the first Fathers and pastors of the Church learned from St. Paul the lesson of taking into account the testimony of lay Christians, in the election of the sacred ministers. St. Paul says to Timothy : “Oportet autem illum et testimonium habere bonum ab iis qui foris sunt.”³

St. Clement of Rome, in his unquestionably authentic Epistle to the Christians of Corinth, declares that the Apostles, in order to obviate the difficulties which they foresaw must arise in the election of the episcopate, chose themselves the bishops and thus established for all time the form of election to be used. In this way their successors were chosen, either directly by the Apostles or by those to whom

1 Thomassin De Vet. et Nov. Eccl. Discipl. P. L., l. I, c. LIV.

2 Homil. in vi Levit.

3 I Tim. iii, 7.

the Apostles had confided the authority of the Church, and sometimes the assent of the faithful, approving the election and rendering testimony to the qualities of the candidates, was received.¹

St. Cyprian furnishes a striking proof of this disciplinary usage, although his opinion to be correctly understood must be explained. He declares that the discipline observed in his day as a divine institution and apostolic tradition, not only in the Churches of Africa but everywhere else, was the following: The bishops of the entire province came together for the election of a candidate for the bishopric and they ordained him in presence of the people. He then cites the example of Eleazar, as chosen by Moses according to the command of God and then promoted to the priesthood in presence of all the multitude.²

It must be observed that St. Cyprian here gives the name of "divine institution" to the usage of electing and consecrating bishops in presence of the people, as if this presence were an obligation of conscience. But he does not intend to convey the idea that this mode of election is a divine and apostolic precept. He simply means that it has its origin in the example of Christ and the Apostles, for in another letter³ he attests that a bishop could be elected and consecrated if his virtue be well known, without awaiting the testimony and consent of the people. "Expectanda non sunt" says he "testimonia humana, cum præcedunt divina suffragia."

We are therefore authorized to conclude that, if the consent of the people for the election of the sacred ministers was asked, during the first ages of the Church, this assent was never considered necessary and was never universally required. Frequently, indeed, the elections were made by the bishops alone without asking the opinion of the people, especially when there was reason to apprehend some disorder or some incident which might prejudice the Church. Hence the position of the clergy and the intervention of the people in this matter were two very distinct and different things.

¹ Ep. i, n. 44.

² Epist. lxxviii.

³ Epist. xxxiii.

The clergy assisted in virtue of a divine right ; the people took part by reason of a custom, a disciplinary regulation of the time. To the clergy belongs the right of judging in and of the election ; to the people was granted the privilege of indicating the candidate and to give him the testimony of their approval. Accordingly the clergy were free to proceed to the election without the people, whilst every election made by the people, without the decision of the clergy, was considered as invalid and in fact hurtful to the interests of the Church.

It is easy therefore to form an idea of how the election of sacred ministers in the early ages was carried on. At the death of a bishop, the bishops of the province assembled under the presidency of the Metropolitan in the city of the defunct bishop. They took care to obtain from the clergy and the people information regarding the different ecclesiastics who seemed worthy of being promoted to the Episcopacy. Then they deliberated. They proposed publicly those whom they considered worthy of the honor, and they listened to the advice, the judgment formed by the people upon this subject. Finally they gave their verdict. The opinion of the Metropolitan had always superior weight. After the election the new bishop was immediately consecrated. In the election of priests and clerics of inferior rank, the same form was observed. The clergy and people were consulted, but the final decision was reserved to the bishop.

As to this usage in the primitive Church, it is moreover to be observed that the clergy and people did not have the same part in the election. Priests alone had the right of *proposing* the candidates for the sacred ministry. The intervention of the people was reduced to formulating a judgment regarding the proposed candidates. In the same way the bishops, before assembling in council, proposed in writing the person whom they wished to promote. It serves our purpose to recall here what Lampridius relates in his life of the Emperor Alexander Severus, namely that, having been informed how the Christians elected their priests and bishops, he decreed that the same method should be observed for the nomination of

governors of the province, presidents and procurators. The truth, therefore, is that the position of first importance in this matter belonged to the bishops, next came the clergy, and then the people.

We have already remarked that the bishops of a province united for the purpose of an election under the presidency of their Metropolitan. In the so-called Apostolic Constitutions of the early Church, which were in use long before the Council of Nice, it is stated that "the bishops of any country whatever must recognize the pre-eminence of one among them whom they consider their chief, and without whose counsel and authority they should do nothing of importance."¹

In consequence of this disposition the Council of Nice, after having explained in its sixth Canon, the rights and privileges of the three principle Sees, namely, those of Rome, Alexandria and Antioch, dwells upon the rights and privileges of the other metropolitan Sees and concludes with these words: "It is quite plain that if any one is made bishop without the judgment of the Metropolitan, such nomination is, according to the definition of the great synod, null and void." The fourth Canon, ordaining that all the bishops of a province must concur in the Episcopal nominations, or that three at least must take part in it, and that the others, if they cannot do so, must give their consent in writing, adds that the entire validity of the election depends upon the authority and judgment of the metropolitan Bishop. "*Firmitas autem eorum quae geruntur per unamquamque provinciam metropolitanis tribuatur Episcopo.*" Similar decrees were formulated in the Council of Antioch (Can. xix) and in that of Laodicea (Can. xii), both of which were held in the fourth century.

A like usage was observed in the Latin Church. Although the Roman Pontiff, by reason of his dignity as Primate and head of the universal Church and of all the churches in particular, did not personally take part in the election of bish-

¹ Const. Apost. Can. 34.

ops to vacant Sees, leaving this duty to the neighboring bishops in conformity with the desires of clergy and people, nevertheless it was reserved to the Sovereign Pontiff to confirm the result of this election which was submitted to him, or else to provide otherwise if he judged it expedient.

The Arians were the first in their impious audacity to attempt a violation of the ancient form of discipline. Backed by the favor of the Emperor Constantine and thus emboldened in their efforts, they drove with impunity the lawful bishops from their Sees and instituted others in their place, despite the protests of the faithful. Thus they acted at Alexandria in expelling the lawful patriarch St. Athanasius, in whose See they placed a bishop of their own sect by name of Gregory. The invincible hero of the Nicene faith complained personally of this injustice to the Emperor. St. Julius I made lively remonstrances against these proceedings, and the troubles which agitated the Church of that time continued until St. Athanasius was restored to his See. "In this way," complains the holy Bishop, "the Emperor Constantius attempts to change our law, treading under foot the divine constitution established by our Lord Jesus Christ, and which the Apostles have transmitted to us; he thinks of changing the usage of Holy Church and of establishing a new form of electing bishops. This is the reason why he sends the people bishops from a distance accompanied by soldiers who are charged to force these bishops upon the opposing faithful. Such bishops bring only threats instead of the justice which they should administer. They send their credentials to the judges, that is to the civil magistrates of the city, which they enter for the purpose of usurping the Episcopal See (coming like wolves into the sacred sheepfold) without having been called (such is the example of this Gregory who has been sent to Alexandria) by either the bishops, or priests, or people.¹

Gradually however changes were introduced in the method of election. At first bishops were occasionally chosen in

1 Epist. ad Orthod. et Apol. 2.

synod by the Metropolitan, without either the request or consent of the magistrates of the city and of the people. St. Basil furnishes us with an example. Toward the year 370, after having selected, in plenary synod, Eufronius for the Episcopal See of Nicopolis, he exhorts by letter the Senate of that city to receive him whom he sends them as bishop and pastor. "It certainly belongs to those," he says, "to whom the superintendence of the Church has been confided, to dispense the ecclesiastical dignities. Now the bishop has been appointed. The rest belongs to you who are to receive him, who is sent to you, in good part and to repel with energy all intruders."¹ In the same letter and in another to the inhabitants of Neocaesarea, he declares that it belongs to the people to ask for a bishop and to give testimony of his being worthy; but that they must leave the care of pointing him out to the Lord, and to the bishops the duty of making known the selection.

Next we find that the bishops assembled in council did not deem it necessary to meet with the Metropolitan in the city of the vacant See, but that the synod assembled in the city and under the presidency of the Metropolitan. Occasionally the clergy and people of the vacant See were exhorted, after the election of the bishop, to express their approbation and to welcome the prelate destined for them; at other times the requests and wishes of the clergy and people who were in a manner representative were ascertained before the election took place, as we know from the above-mentioned letter of St. Basil.

In third place, it not unfrequently happened that, owing to the difficulties of bringing together the Bishops of the province, either to the city whose See was vacant, or to that of the Metropolitan, the clergy and people proceeded to an election without awaiting the action of the Bishops of the province. Such election was afterward submitted for confirmation to the Metropolitan who was to consecrate the chosen candidate.

Throughout it was a recognized canon that the right of instituting the bishops of his province belonged to the Metropolitan, always with the understanding that the authority of the Holy See might intervene whenever it deemed it expedient, either in the interest of peace, the spiritual advantage of the faithful, the integrity of the Catholic faith, the sanctity of morals and the independence of the ecclesiastical hierarchy.

It was, therefore, a just right which Atticus of Nicopolis (in ancient Epirus) maintained in the Council of Chalcedon, when the question regarding the election of bishops was agitated between Eunomius, Metropolitan of Nicomedia, in Bithynia, and Anastasius, Bishop of Nicea. He declared that it had been the constant rule that "in every province the Metropolitan had the right of instituting all the Bishops of his province."

When there was question of providing for the vacancy of the Metropolitan See the most ancient usage required that the election should be held by the Provincial Synod assembled in the city, taking into consideration the wishes of the people. This explains why it was decided at the Council of Chalcedon (Act xvi) that the bishops of the province, together with the clergy and people of the metropolitan city should first personally determine whom they considered most worthy to occupy the metropolitan See; that then they should transmit the acts to the Bishop of Constantinople, and that he could, according to his good judgment, call the candidate in order to consecrate him, or also confide the consecration to other bishops. All the suffragan bishops of the province were invariably consecrated by the Metropolitan. This suggests the manner in which the discipline regarding the election of the Metropolitan was introduced. These were eventually chosen by the Patriarch, who had jurisdiction over them, in a synod over which he presided for this purpose, so that neither the request nor the consent of clergy and citizens of the metropolitan See was required.

We have stated above that, for the purpose of putting a stop to the disorders provoked by occasional violent efforts to

impose upon the faithful people bishops who were but wolves in the guise of shepherds, it became necessary that those who owed obedience to the bishop should concur in his election. But the privilege, granted to the people, of manifesting their good pleasure regarding those who were to be promoted to sacred orders, became likewise the occasion of troubles and violent dissension, which caused St. Jerome to say: "Nonnunquam errat plebis vulgique iudicium, et in sacerdotibus comprobandis unusquisque suis moribus favet, ut non tam bonum, quam sui similem quaerat praepositum."¹

Sometimes, indeed, the impetuous ardor of the people went so far as to force its favorite to enter the sacred ranks, as Possidius shows in his *Life of St. Augustine*,² and St. Augustine himself speaks of this in reference to St. Paulinus.³ Thus it became necessary to exclude from these elections the common people, the multitude, and to consult only the lay magistrates and principal citizens who were, so to speak, the representatives of the people. In the Council of Laodicea, toward the middle of the fourth century, it was ordained that the people should not be allowed to take part in the election of those who were to be promoted to the sacred priesthood⁴; and Theodoret tells that, in conformity with this law, Peter was elected as successor to Athanasius for the patriarchal See of Alexandria in the year 372, "by the vote of the sacred ministers and those who were invested with some office or dignity, whilst the entire populace shouted their acclamation and gave signs of joy."⁵

This discipline remained in force in the Western Church during the first centuries, and until a regular hierarchy could be established in the various provinces, up to the fifth century, when usage was turned into a fixed rule. In all cases, however, where any doubt arose as to the validity of an election, it was referred to the Sovereign Pontiff. His decision in this, as in every other instance, was authoritative. To this judgment all the individual churches, especially those of the West, have deferred. To the Pope belonged the right

¹ Lib. i, advers. Jovin.

³ Ep. 35 et Paulin in Ep. 6.

² Bap. 32.

⁴ Can. xiii.

⁵ Hist. Eccl. iv, 31.

of interpreting, of prescribing rules to be followed, and of determining whether in any given case the election had been carried on properly and in conformity with the canons. This is incontestably proved by the letters of Pope Siricius to Immerius (385); by those of Innocent I to Victricius and to the Synod of Toledo, toward the beginning of the fifth century; by those of Zosimus to Patroclus, Bishop of Arles, and to the clergy and people of Marseilles. It is still more plainly expressed in the letters of Celestin I to the bishops of the province of Vienne and of Narbonne, and in those of Leo the Great, although the latter insisted that no bishop should be given to the people whom they disliked or might refuse to accept, "ne plebs invita Episcopum non optatum aut contemnat aut oderit, et fiat minus religiosa quam convenit, cui non licuerit habere quod volnerit."¹ He distinguishes, moreover, between the duties of the clergy, the lay element of distinction and the common people, regarding the election. To the clergy he attributes the right of *electing*, to the people *the request* of a candidate, to the Metropolitan the *approving* or *confirmative decision*, to a Bishop of the province the *consecration*.² In another letter to the Bishop of Vienne (455) he distinguishes between the request of the citizens, the *testimony* of the people, the *consent* of persons of distinction, and the *election proper* which he reserves to the assembled clergy.

How long, it will be asked, was this discipline maintained in the Church? It appears that the laity were gradually altogether excluded from these elections, first in the Eastern Church, before the time of Justinian. That emperor strove to maintain what he considered an ancient privilege and right of the laity, according to which they could select three persons of whom the Metropolitan would have to choose one,³ but he did not succeed in establishing this as law. In the second Council of Nice (787) the laity were definitely

1 Ep. ad Anast. Thess. C. V. sub. an. 445.

2 Ep. ad Rustic. Narb. an. 452.

3 Cod. Just. lex 42, Novel. 123 et 137.

excluded and it was decreed that thenceforth the choice of priests was to be made alone by the bishops. To support this action the Fathers referred to the fourth Canon of the previous accumenical Council of Nice and to the doctrine that it had never been taught in the Church that the laity enjoyed an actual right in this matter. The eighth general Council of Constantinople, held in 870 to condemn Phocius, insists upon this teaching according to which the laity, even princes, were to be forbidden, under pain of excommunication, to attempt any interference in the elections.

In the Western Church the ancient custom was maintained up to the eleventh century, when the election of bishops was transferred to so-called Cathedral chapters. In the thirteenth century this discipline which had been approved in the IV Lateran Council under Innocent III became so to speak universal.

It is needless here to dwell on the numerous variations in the method of election introduced in latter times, but from what has been said already, it must be evident that these variations are merely accidental and due to the different circumstances of time and place, especially as regards the election of Bishops. One thing is certain, namely, that any voice in the elections on the part of the laity or of princes, whether by reason of an ancient usage or by special concession from the ecclesiastical authorities, never had the same importance or weight as that of the clergy. They could never confer upon the persons whom they desired, and whom they nominated or whom they presented, any right of exercising the sacred ministry. For that right could only be conferred by the representatives of the Church, who alone properly speaking exercise the right of selecting the sacred ministers. On this point the Church has ever been unvarying and unchangeable.

FRANCISCO SATOLLI.

CONFERENCES.

THE CELEBRATION OF MIXED MARRIAGES IN THE CHURCH.

The result of the discussion proposed in the March number of the REVIEW, regarding the advisability of advocating the proclamation of Banns and celebration in churches of Mixed Marriages, has so far simply confirmed the traditional discipline of the Church in the matter. This was sufficiently expressed in the lucidly written paper from one of our leading theologians, which embodied the arguments opposing the plea of the writer in the March number. It would have been useless to publish any communications which expressed simply the sentiments or *individual opinions* of different parties without adding to the *arguments* already given in the two articles representing the opposing views.

In only one respect might it have served to take into account the sentiments of experienced priests who confirm one or the other of these two sides, and that would be to establish the preponderant impression which prevails among our American Catholics, as to the effect of the discrimination sanctioned by our present Church discipline. The main argument of the eminent writer, at whose request the discussion had been opened, was, we take it, that the discipline of discrimination, though wisely pursued by the Church in Catholic countries, *had practically lost its corrective effect amongst us*, and was in many instances looked upon as rather a privilege to be sought, than a censure to be avoided.

The question, therefore, was, if this fact were established, would it not be better to advocate a change of discipline which might effect greater good in practice, without prejudicing in any way the sanctity of the matrimonial contract as a sacrament.

On the other hand, the *fact is denied* that our young people look rather with favor upon the non-proclamation of Banns and celebration of marriage ceremony in the parlors of the parish.

Moreover, it is argued that, even granting the fact, it is only an evidence of insufficient education among our young Catholics regarding their religious duties and sacred obligations of the marriage-state, and it would be *wrong to countenance such a state of things by making concessions to it*. This is the position of the learned Redemptorist theologian who wrote in our last number advocating the established discipline. But his assurance is met by the opposite assurance of a prelate whose large experience and eminent position in the American Church gave us from the outset the guarantee that it would not be fair to meet his proposal—however new it seemed in view of the existing practice—by a refusal to present it in the pages of the REVIEW for discussion. We owe it to ourselves to be explicit on this point, because the charge has been made by an estimable contemporary,¹ as if we were fostering that reptile “Liberalism,” which has found its way into the ever ancient and unchangeable Church of Christ, and openly flaunts its colors in the name of some of its highest dignitaries. Our pages will, we trust, never be soiled with anything that removes an iota from the law of God as represented in the doctrine of the Church, or casts a slur upon her ancient discipline. But the Most Reverend writer of the article in question is not in any way identified with the party which claims as its war-song “the fatherhood of God and the brotherhood of man,” and which having gotten its drag of the “foreign” lining affects to despise the loyalty that attaches to its colors.

If we commented on the article at once in a way which was calculated to show that we were not ready to throw our own bias, whatever that might be, in the scale and predetermine the bent of the discussion by our very way of advertising it, the reason must have been plain to any one

1 *Pastoralblatt*, St. Louis, April, '93, pag. 46.

who himself took an unprejudiced view of our position under the circumstances. It is, therefore, placing us on a narrower guage than our wheels were made for when the words "competent ecclesiastical judges" are construed as necessarily meaning "Bishops" rather than ecclesiastics whose judgment is based on reasons proving their competency. In the same way the statement that we deprecated in advance any "insistence upon narrow lines of individual views" was by no means intended to mean, as is taken for granted by our worthy cofrere, that "no one had a right to draw *his* conclusions from the different disciplinary laws of the Church in the past." That would be altogether too absurd in face of the fact that we invited discussion and gave the keynote to it by laying stress upon the merit of *both* sides of the question from different points of view in our Conference remarks. No, the emphasis was—rather natural under the circumstances—upon the word *narrow*, which in its connection with "individual views" meant *very narrow*. We print in this number a communication from a reader of the *Pastoral Blatt*, who is also a subscriber to THE REVIEW, as echoing our own thought whilst at the same time endorsing the experience of the article written by the Archbishop.

As for the second objection against change of discipline, advocated by the writer in the March number, it must be admitted that if our young people were deeply impressed with the sanctity of the marriage contract and its consequent obligations, the law which excludes those who contract mixed marriages from participating in the blessings of the Church, would probably act only beneficially. Yet, allowing that the evil of lax views on the subject exists as a consequence of deficient Catholic education in the past, it is still a subject of opinion whether the evil can be better remedied by insisting upon the old discipline, or by adopting a new one, even though it means an implicit acknowledgment of the existence of the evil. The mitigation of discipline in the Church is nothing uncommon, and the acts of the present Pontificate are replete with decisions regarding practices not admitted in former days under less dominant circumstances.

No doubt there are many parishes and entire dioceses where, owing to the zeal of our priests, the old horror for mixed marriages is felt, and where the severity of the Church discipline, as it exists now, is a gracious benefit to Catholics. But it is not so everywhere nor, perhaps, in the larger portion of Catholic parishes in the United States.

As a result of the proposal, we may claim that our readers have heard good argument on both sides. If it does not furnish sufficient reason for any change in our legislation we can only congratulate ourselves that the old way is still the best, and that the signs pointing to certain relaxations of disciplinary laws in the Church as a necessary result of the general social and political relaxation, are not so threatening as appears at first sight. In any case the Church retains the law-giving power and the right of interpretation as her exclusive domain, and we are with the Church in all things, vowing to her, as God's living voice, our reverent obedience.

A further advantage of discussions like this and similar questions of discipline, may be found in the fact that they make those who "abound in their own sense" aware that there are diverging views, which command at least respectful hearing and dispassionate examination.

NOT QUITE FAIR.

REVEREND AND DEAR SIR.—There appeared in the last number of the *Pastoral Blatt*, of St. Louis, an editorial article insinuating that the REVIEW was favoring "Liberalism," because it published a paper by a member of the American Hierarchy advocating the proclamation of "Mixed Marriages" and their celebration in the Church. No doubt you have seen it, but I send you the following communication, fearing that you might let it pass unnoticed on your part as editor.

There could certainly be no wrong in the proposal of the REVIEW to have the subject discussed since the action of the Church in certain countries and at different times showed that she admits a change of discipline when the circumstances call for it.

It cannot be denied that what the prelate says is true of many places in the United States, and the conditions under which the Church admits "Mixed Marriages" are considered by many as favorable rather than prejudicial to such marriages. This is also my own conviction based upon a missionary experience of more than twenty-five years, both among English and German-speaking Catholics.

I consider the remarks of the *Pastoral Blatt* as unfair, not only to the dignitary of the Church, who wrote the article, but even more so to the ECCLESIASTICAL REVIEW, whose elevated standpoint in the Parochial School Question, and the defence of the Independence of the Holy See at a time when the prejudice of the "Liberal party" was running high and bitter, should not be forgotten by any of us who are advocates of the ancient Church discipline. In the present case, the REVIEW was fully entitled to solicit the opinions of "competent judges" for the sake of discussing a point of discipline not finally determined or limited by doctrinal decision.

Yours very truly,

W. H.

SICK-CALLS ON THE BOUNDARY LINE.

DEAR FATHER.—I respectfully submit the following case for your solution:

Qu. My church is situated near the boundary line of two States. The rector of the parish adjoining mine lives ten miles distant, and belongs to another diocese. There is no interchange of faculties between our respective Bishops. About ten or fifteen families belonging to my neighbor's State and parish come to my church, because it is only a few minutes' walk, they living in some cases *ten miles nearer*, in other cases, five and six miles. These people naturally come for me to attend them. For instance, this last week, I received a call to attend an old man who lives in the neighboring State, six miles from the nearest priest in that State, and less than three miles from me (his children and grandchildren always attended the church over which I now am placed, and some of them who are unmarried live and work right here in this village). I wrote to the nearest priest, who has jurisdiction over them, and

notified him of the call. He said he had no objection to my attending to it. I felt reluctant to do so, because I did not consider his permission sufficient to grant faculties. This sick man's friends wrote to the priest; he did not answer. They again came to me to-day. I told them to go and see the priest personally. They drove there to-day, and returned to tell me that the priest said he would have nothing to do with them, seeing they did not come to his church. Now, naturally, I feel as though that gives me faculties to attend their call; but what am I to do in other similar cases? It appears to me a great hardship and inconvenience to compel people who work hard all the week and very often have neither time, money, nor conveyance, to wait upon a priest who lives so great a distance from them? I can hardly think that the Church authorities contemplate putting such obstacles in the way of poor people receiving attention when they sadly need it. In one broad question I would ask: Where Bishops refuse to interchange faculties, and people living in one diocese go to a church in the other, it being much more convenient for them to do so, can not the priest of that church administer all the sacraments, in the same cases that he would administer them if they territorially lived under his jurisdiction?

Your advice in the matter will be considered a great favor, and an article from your pen on this important subject in the REVIEW would be a God-send.

Resp. If it is true, that the Bishops positively refuse to interchange faculties, you cannot assume their exercise outside of your own diocese, unless in urgent cases where the immediate danger of death removes all restrictions as to jurisdiction.

Nevertheless the fact of the neighboring priest saying that he had no objection to your attending them is sufficient reason for visiting the sick person and ascertaining whether there is such immediate danger as to warrant the administration of the sacraments by reason of the jurisdiction which the Church supplies in such cases. The immediateness of the danger would in this instance be justly determined by the chances there are of procuring the last rites for the sick person from his own pastor or with express jurisdiction from

his Bishop, owing to the delays etc., incident upon notifying the proper parties.

If it be found that the sick person is not in immediate danger the visit of the priest need not be useless. He can dispose the invalid for the reception of the sacraments and afford him those blessings which the Ritual points out in the priestly visitation of the sick. In short, the safest course for a priest called to a sick person whom his own pastor can not or will not attend, is to go, lest the trustful and needy souls be defrauded of the one gift which can aid them and which God has placed in our keeping for their sakes.

The next step (supposing that there was no immediate need of the administration of the last sacraments) would be to come to a plain understanding with the neighboring parish priest, then state the facts to one's own Bishop, and if need be to communicate with the neighboring Bishop mentioning the willingness of the adjoining parish priest to leave the care of these people to their nearest priest.

All this entails some trouble of writing or otherwise, and probably some delay. But these inconveniences are nothing to the prize involved and to the torture of a conscience guilty of letting Catholics die without those consolations of our holy religion, which are the only reason why they are requested to support our ministry.

Whatever the determination to which the parties concerned may come, it must be to fix definitely the responsibility of attending sick calls, which charity and good sense would make convenient to the people especially the humbler classes. This result should be well understood by the people so that they may know where they have to go in case of need.

It is the custom in nearly every diocese to grant faculties to priests on the boundary lines for people who habitually come to one or the other church from either diocese. We can hardly believe that punctiliousness and personal views could go so far as to make the remonstrance of our reverend correspondent rest upon anything but a mere misunderstanding.

A WILL CASE.

Qu. REVEREND AND DEAR SIR.—An old woman died in this parish recently having in her possession at her death about \$700. She made a will directing that after her funeral expenses were paid, the remainder of the money was to be offered for Masses for the repose of her soul. The money intended for stipends amounts to about \$500, which has been given to me. The woman leaves one married daughter, with a good but poor husband and two children, from whom she was estranged and to whom she left nothing. Can I, without any violation of justice, give the money or any portion of it to the daughter? Would I be justified in doing so, if I knew the latter was in absolute want; or in either case am I obliged to say all the Masses according to the intention of the deceased?

This woman repeatedly told me she would not leave anything to her daughter, as she earned and saved this money in her old age.

Resp. There appears no just title under which the will of the woman, plainly and emphatically expressed, could be changed. The needs of the daughter appeal on the ordinary grounds of Christian charity to the person who was benefitted by the bequest, which, however, entails the obligation of saying the Masses according to the intention of the deceased.

“CONCOMITANTIA” IN THE BLESSED SACRAMENT.

Qu. Recently a priest, in his sermon on the Blessed Eucharist, stated that by *Concomitantia* the Father and the Holy Ghost were equally present with our Divine Lord. After Mass I spoke to him regarding his statement, which he claims is taught by theologians. I asked him to show me such a statement made by any theologian. In reply, he answered that it was certainly correct and that it must be so. In order to solve the difficulty I appeal to you.

Resp. To say that the three Divine Persons are present in the Blessed Sacrament by concomitance seems to us perfectly correct. The expression, *concomitantia (realis)* is usually applied by the scho'astics to the union of the two elements in consecration, as well as to the union of the Soul of Christ with the consecrated elements. But when we ask: How does

the divinity unite with the living body of our Lord in the Holy Eucharist, most theologians answer that what the Council of Trent styles hypostatic union is likewise effected by concomitance.

As the divinity of the Son is inseparable from that of the Father and the Holy Ghost, we see no objection to applying the same term to their union with the Blessed Eucharist. Regarding the fact of that union, there can of course be no question.

DOES BAPTISMAL SALT BREAK THE FAST?

Qu Please inform me through the REVIEW, if the salt taken by an adult in his baptism breaks the fast required for the reception of Holy Communion?

O'Kane in his explanation of the Rubrics, cites the following : "Si adsit Episcopus qui id legitime praestare possit, ab eo Neophyti . . . Sacramento confirmationis initiantur. Deinde, si hora congruens fuerit, celebratur Missa, cui Neophyti intersunt, et Sanctissiman Eucharistiam devote suscipiunt." After translating this rubric he continues : We have seen that according to the ancient usage even infants, immediately after baptism, were confirmed and received the Holy Eucharist ; and though this usage has been abolished with regard to infants, the rubrics here show that the Church wishes it to be continued when adults are baptized.

This seems to contradict the teachings of our moral theology regarding the strictness of the fast required for Holy Communion ; and following such teaching on one occasion when baptizing an adult before Mass, at which she was to have made her first Communion, I postponed the reception of Holy Communion on account of what I considered the violation of the strict fast in swallowing the salt given in the administration of baptism.

Resp. That moral theology was not quite straight. The salt given in baptism is not intended as food, even though salt is used as food at other times. It is to be a mere taste conveying a symbol of divine wisdom. If it is swallowed with the saliva it does not break the fast (which means to abstain from eating and drinking). Even if it could be

called a breaking of the fast, it would be simply a question of conforming to one law which is an exception of another law. We give the Blessed Sacrament to the sick who receive Extreme Unction although they do not fast. In both cases we follow a rubric prescribed by the Roman Ritual.

TRANSLATION OF THE FEAST OF ST. JOSEPH.

In the May issue of the REVIEW, speaking of the translation of the feast of St. Joseph as superseding that of St. Cyril, we gave our reasons for the solution of the doubt, and added that the S. Congregation has on various occasions given different decisions applicable to special cases, but that the general legislation pointed to the conclusion that a transfer in *sedem fixam* holds its place against feasts of equal or inferior rite. Since our writing we have been informed that S. Congregation had actually settled the matter in the present case by a decree dated August 15th of last year, which reads: “. . . Sanctitas Sua, ex S. R. C. consulto statuit ut iis annis, quibus præfatum festum (St. Joseph) occurrerit in Dom. Passionis, transferatur inferiam secundam immediate sequentem, et quoties inciderit in Majorem Hebdomadam, reponatur in feria quarta post Dominicam in Albis, tanquam in sede propria: servato rubricarum præscripto quoad translationem festorum iisdem diebus occurrentium.”

OUR DEAF-MUTES.

The incessantly increasing number of deaf-mutes in this country forces me to ask you, Rev. and dear Editor, to call the attention of the Bishops to this abandoned part of their flock.

Many of our children lose their faith, “parvuli petierunt panem, et non erat qui frangeret eis.”

The Protestant denominations have regular ministers who visit periodically the great centres, and there form a club or guild. The deaf-mute isolated in the midst of society, naturally joins these associations where he is sure to meet with his afflicted brethren, and little by little imbibes the poison which sooner or later will ruin and destroy his faith.

What we do for the Indians and Negroes, why should we not do it for the deaf-mute children belonging to Catholic families?

Some go to confession, but how can a priest give proper advice to these penitent, if he is not perfectly acquainted

with their language? Sooner or later they will become lukewarm, confession will become a burden instead of procuring relief and consolation.

For these afflicted children there are no instructions in the churches, and often will they forget the teachings which they previously learned; hence the urgent necessity to promote this good work.

SACERDOS.

A FAVOR.

Decisions of the Sacred Congregation of Rites are, as a rule, given in form of answers to doubts proposed by the Ordinaries of dioceses or in their name by ecclesiastes who are directly interested in the solution. These decisions may or may not be published at the time. They are generally collected and printed after a number of years in what is known as the "Collectio Gardelliniana" containing the authentic decrees issued by the Sacred Congregations, which becomes an authentic standard of interpretation of cases in like circumstances. The last collection of this kind was published in 1889 and contained the decrees of ten years from the 12th of January, 1878, to the 23d of November, 1887. It will probably be some years before the next Appendix appears. In the meantime the *Acta S. Sedis* and other Roman periodicals give such documents as come to their hand, usually several months after date affixed to the answers.

In view of the difficulty of obtaining reliable information regarding *Dubia* proposed by The Most and Right Reverend Ordinaries of our dioceses through the ordinary channels of publication, except after lengthy intervals, we ask as a favor from those in position to grant it that they communicate to the REVIEW documents sent them directly, if they think that the publication of them would benefit our clergy at large.

MENDA TYPOGRAPHICA.

In Articulo "De Mixtorum Matrimoniorum Celebratione" (Fase. V, Vol. VIII) sequentia menda emendanda sunt: p. 354 Nota 1. lege: *Remissive*; p. 355 lin. 24. lege: *de 30. Apr. 1841*; p. 357 lin. 13. lege: *ad incitas*; p. 358 lin. 18. lege: *passiva*; pag. 359 lin. 5. lege: *Balt. VI.*; p. 360 lin. 18. lege: *Antistites*; p. 361 lin. 13. *querimoniam*; pag. 363 lin. 5. lege: *inquirat*; lin. 16. lege: *intendunt* (loco interdum).

ANALECTA.

DOCUMENTA DE DELEGATIONE APOSTOLICA.

LITTERAE S. C. PROP. AD ORDINARIOS STAT. UNIT. DE INSTITUTIONE DELEGATI APOSTOLICI.

Ex Secretaria S. C. Prop. Fidei.

ILLME ET RME DOMINE :—

Dum Summo Pontifici tot doloris causae incidunt obclades, quas improborum hominum ausus et molimina rei Christianae praesertim in Europa inferunt; magno vicissim Eidem sunt solatio incrementa quibus Catholicum nomen, Deo vindice, hac ipsa nostra aetate per alias orbis partes ampliatur. Id vero prae ceteris in ista nobilissima Statuum Foederatorum Republica feliciter contingit. Ibi enim cum uno ante saeculo vix aliqua essent Catholicae religionis vestigia, florentem nunc fidelium numero, institutis, disciplina, novam veluti Ecclesiae sobolem adolevisse conspiciamus, sacrae Hierarchiae ordinibus amplissimoque Episcoporum senatu communitam.

Erectus proinde expectatione Pontifex, non modo summa cura ea prosequitur quae ad religionis bonum in ista regione pertinent, sed singularem hanc animi sui propensionem etiam palam significare pro opportunitate studuit. Porro cum aliquot ante annis Catholicum scientiarum Athenaeum in urbe Washington primo constitui contigerit, placuit Summo Pontifici ut spectatis laudibus Antistitem istuc Roma transmitteret, qui faustissimum eventum Pontificis nomine istis Episcopis gratularetur, animosque ad majora adderet. Nunc vero, quarto revoluto saeculo postquam submotae Oceano Americae orae primum patuere, cum rei auspiciatissimae memoria summa istic celebritate totiusque orbis concursu ac plausu recolatur, studiosissimus istius Republicae Pontifex eundem amplissima dignitate Virum iterum eo legavit, qui praesentia sua proclivem ejus in hunc populum voluntatem testatam faceret.

Verum non hic constitere providissimi Pontificis curae. Sed cum ea quae supra memini incrementa, ad eam maturi-

tatem istic Ecclesiam adduxerint, ut jam iis institutis locus esse videatur, quibus ea cum in firmo statu alicubi constiterit instrui solet; non vult Summus Pontifex per se stare quominus haec praesidia in ista regione rei Christianae suppetant, ut intimiori communicatione cum apostolicae veritatis centro conjuncta, vividior ea efflorescat atque augeatur.

Jubet igitur eadem Sanctitas Sua, ut S. haec Congregatio cunctis Statuum Foederatorum Episcopis significet illud ab eo initum esse consilium, ut R. P. D. Franciscum Satolli, Archiepiscopum Naupacten., duplici jam Summi Pontificis legatione istic fructum, designet Delegatum Apostolicum in Statibus Foederatis Americae Borealis.

Hoc vero, cum recepto in morem Ecclesiae usui et dignitati, quam istic Catholica religio est assequuta, apprime consentaneum, tum etiam ob peculiaria quaedam adjuncta Summo Pontifici visum est summopere opportunum.

Proinde ego quidem nullatenus dubito quin vos, amplissimi Antistites, grato animo id sitis excepturi, quod Summus Pontifex ad majus istius Ecclesiae decus et utilitatem praestandum censuit. Et dum vos de hoc providissimo Summi Pontificis consilio certiores facio, simul firmissimam quae me tenet spem significo, impenso vos studio, in iis quae ad vos pertinebunt, praesto adfuturos laudato Viro, quem supremus totius Ecclesiae Pastor suum Delegatum istic constituit.

Interim Fausta omnia vobis a Deo ex animo precor.

Amplitudinis Tuae
Addictissimus Servus,

M. Card. LEDOCHOWSKI, *Praef.*
AUG. Archiep. LARISSEN.

Pro-Secretarius.

Datum Romae ex Aedibus Sacrae Congregationis Fidei Propagandae die 21 Januarii 1893.

VENERABILI FRATRI FRANCISCO SATOLLI ARCHIEPISCOPO
TITULARI NAUPACTENSI.

LEO PP. XIII.

Venerabilis Frater Salutem et Apostolicam Benedictionem. Apostolicæ servitutis officium, quod humeris Nostris, licet imparibus, inscrutabilis imposuit divini altitudo consilii, Nos sæpe illius admonet sollicitudinis, quam Romanum Pontificem ad Procurandum Ecclesiarum omnium bonum pervigili cura impendere oportet, ut in omnibus vel longo

terrarum marisque tractu dissitis regionibus, quæ ad divini cultus incrementum atque ad animarum Christifidelium salutem spectare dignoscuntur, avulsis dissensionum seminibus, in dulcedine pacis adimpleantur. Hac mente longinquas ad ditones Ecclesiasticos interdum viros mittimus, qui vices Apostolicæ Sedis ibidem agentes, alacri impigroque studio procurare satagant quæ bene, prospere ac feliciter Catholico nomini eveniant. Jamvero cum gravibus de causis Fœderatorum Statum Americæ Septentrionalis Ecclesiæ peculiare Nostras curas provisionesque expostulent, Nos eam in sententiam devenimus, nimirum ut in prædictis Statibus Delegationem Apostolicam constitueremus; omnibusque rei momenti attente ac sedulo perpensis cum Venerabilibus Fratribus Nostris S. R. E. Cardinalibus negotiis Propagandæ Fidei præpositis, Tibi, Venerabilis Frater, quem provehendæ fidei studium ac zelus, doctrinæ copia, rerum usus, prudentia, consilium, aliæque præstantissimæ animi ingeniique laudes commendant, de Fratrum Eorundem consilio, Delegationem hujusmodi committendam existimavimus. Quare peculiari Te, Venerabilis Frater, benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris ac pœnis, quovis modo vel quavis de causa latis, si quas forte incurris, hujus tantum rei gratia absolventes, et absolutum fore censentes, auctoritate Nostra Apostolica, vi præsentium, Delegatum Apostolicum in Fœderatis Statibus Americæ Septentrionalis, ad Nostrum et Sanctæ hujus Sedis beneplacitum, eligimus, facimus atque renuntiamus. Tibi, itaque concedimus omnes et singulares facultates necessarias atque opportunas ad Delegationem hujusmodi gerendam, omnibusque et singulis ad quos pertinet præcipimus ut in Te, Apostolico Delegato, supremam delegantis Pontificis auctoritatem agnoscentes, in omnibus Tibi, Venerabilis Frater, faveant, præsto sint ac pareant, tuaque salubria monita ac mandata reverenter excipiant atque efficaciter adimpleant, secus sententiam sive pœnam, quam rite tuleris seu statueris in rebelles, ratam habebimus, et faciemus, auctorante Domino, usque ad satisfactionem condignam inviolabiliter observari. Non obstantibus Constitutionibus et ordinationibus apostolicis, ceterisque contrariis quibuscumque.

Datum Romæ apud S. Petrum sub annulo Piscatoris, die XXIV Januarii MDCCCXCIII.

Pontificatus Nostri Anno Decimoquinto.

BOOK REVIEW.

COMMENTARIUS IN EVANGELIUM SECUNDUM S. MATTHAEUM.—Vol. I, cap. i-xiii. Auctore Josepho Knabenbauer, S. J. (Cursus Scripturae Sacrae vol. xviii) Parisiis. P. Lethielleux, 1892-3.

The great *Cursus S. Scripturae* conducted by the Jesuit Fathers under the direction of P. Cornely, and published through the enterprise of P. Lethielleux, has reached its 18th volume with this first instalment of the Commentary upon the Gospel of St. Matthew.

From a critical point of view, hardly any difficulties are presented to the Catholic scholar in determining, beyond reasonable doubt, the authenticity and integrity of this portion of the proto-canonical books of the New Testament. There have been, to be sure, those who would deny its genuine origin; or who cavil about its being prior to the Gospel of St. Mark; or who deny its having been written in the Aramaic dialect spoken by the Jews at the time of the Apostles, rather than in the Greek, in which it has been preserved to us; or who following the Ebionite doctors, reject the first two chapters, or with Tatian cast suspicion upon the genealogic narrative of the Evangelist. But all these objections are like feather-weights against the solid mass of evidence which, beginning with Papias of Hierapolis, the disciple of St. John, continues unbroken to the ages when the historical evidence of a remote past accepts no counter-testimony from mere intrinsic evidence, or the learned assumptions of anti-religious partisans. This our author demonstrates, to the exclusion of all justifiable criticism, both in his *prolegomena* to the Commentary as well as in the exegesis of the Gospel itself.

P. K. gives convincing argument to show that the fine flow of the Greek text in the received reading, which has practically become the canonical version, and which has given scholars of the rationalist school a pretence for criticism, is nothing less than a good translation from the so-called "Hebrew dialect" (the Syro-chaldean or Aramaic form of

speech commonly in use after the captivity among the inhabitants of Palestine). Cardinal Cajetan among Catholic exegetists, obviously influenced by his contemporary Erasmus, has given countenance to this assumption; but Cartharinus has shown how slight the foundation on which the Cardinal, his former brother in religion, rests the odd statements, now universally discredited, for which he has become noted among exegetists. As for Erasmus, it is not difficult to understand the peculiar conceit which prompted the excellent Greek scholar to pronounce upon the origin of St. Matthew's evangel without offering any proof that it was not merely a good translation. No doubt the Greek version was made at a very early date, possibly before the last of the canonical books had been written. We may even suppose its existence soon after the destruction of Jerusalem as almost a necessity, since the Christianized Jews, to whom the Gospel was directly addressed, did not long retain the mixed idiom to which they had been accustomed before the Roman rule tightened its yoke upon them, as a dependency whose national individualism was a danger to the empire. But whatever may be said of the antiquity and excellence of the Greek text, we can justly claim that St. Matthew wrote his Gospel in the native dialect of the Palestine Jews. Of this we are assured by the express declaration of Irenaeus (*Adv. Haer.* iii, 1, 1); and his testimony is confirmed by Clement of Alex., Origen, Cyrill of Jerus., Epiphanius—in short, by all the Greek and Latin writers for the first five centuries, without any exception of note. It is, moreover, the earliest of the proto-canonical Gospels, having been written, in all probability, before the year 42, that is, a year before St. Peter laid the foundation of Catholic unity, in establishing the head and centre of his pontifical authority at Rome.

If there were any room for criticism in a work of this kind we should look for it—so far as the commentary reaches in this first volume—in the explanation of the “Sermon on the Mount,” covering the chapters V, VI, and VII. But here P. Knabenbauer is content to cite the explanations of former writers without attempting any new system of construction in order to prove that the magnificent lessons of perfection taught by our Lord on the hill (Kurun Hattin) west of Tiberias conformed to the rules of logic and rhetorical elegance. St. Matthew does not pretend to observe either the chronological or logical order in his narration of our Lord's words and deeds; but he is a faithful recorder withal, or as Tertullian (*De carne Christi*, c. xxii)

calls him *fidelissimum evangelii commentatorem*. We notice in this connection a curious coincidence which refers to the name of the Evangelist. Our author adopts as preferable the interpretation which derives the word "Matthaeus," from the Syrian *Amithai* = "fidelis." The older commentators following St. Jerome (*Lib. interpr. hebr. nominum*) derive it from the Hebrew adjective signifying "donatus" or, as Gesenius has it, from a contracted form מנתה for מתתה "gift of God" = Theodore.

It is to be wished that this solid and uniform work may be completed by the same experienced and conservative hands that direct its separate parts at present. A good scriptural library is an almost essential requisite in our day, not only for the scholar, but for any authoritative defender of Catholic doctrine. Whilst we are not without valuable works both in Latin and English (to mention only the more recent ones on our present subject: Steenkiste, *Evang. S. Matth.* 4 vol.—McCarthy, *Gosp. of S. Matth.*—McEvilly, *Exposition*, etc.) yet they are all fragmentary and there are constantly fresh accessions made to the old stores of erudition which we are better able to command when brought together in one complete library composed under uniform direction, such as this *Cursus S. Scripturae*.

THE PRIMER OF CHURCH LATIN.—By René F. R. Corder, B. A. Oxon.—London: Burns and Oates. 1893.

It must not be supposed that the ecclesiastical Latin differs substantially in its grammar and syntax from the classical language of Cicero and Virgil. There are, of course, expressions adopted in the vernacular of the Church, as used by the Christian Fathers and by the mediæval theologians, which cannot be found in the "Gradus." This is partly due to the necessity which arose, with the introduction of Christianity, of coining new forms for ideas which had hitherto never entered the Roman or Pagan mind. Such are many words drawn from the Hebrew and Greek, as *sabbatum*, *ecclesia*, *baptismus*, *eucharistia*, also the later terminology of the scholastics as we find it in expressions like *forma-substantia*, with their distinctive theological sense, and in compounds like *transubstantiatio*, *concomitantia*, etc., by means of which dogmatic definitions were more accurately crystallized. Not only was the Latin language enriched with a vocabulary altogether new by reason of the peculiar ecclesi-

astical institutions which originated in the Catholic religion, but the form of her devotion and prayers became in time a faithful expression of her creed. Hence the doctrinal value of the Catholic liturgy as interpreted by the liturgical language.

But the teaching conveyed in the liturgical forms of expression is naturally lost to those who are not familiar with the meaning of the terms used in the ceremonial, and in the the blessings and prayers of the Church. This makes it difficult to realize the beauty of the Catholic service, which is not simply external, but, like the charms of the King's daughter, spoken of in the Holy Writ, lies within, and speaks, through the eye and ear, principally to the understanding and the heart. Converts, especially, who remain, often for a long time, strangers to the home-feeling which belongs to the children of a true mother in her own dwelling, are at a loss to interpret the many-colored, and to them bewildering, reflections of the light, which has nevertheless come upon them with the assurance of its own heavenly source.

It is principally to aid such souls that Mr. Conder has gathered together the principles of the Latin tongue which he illustrates by examples from the liturgical language of the Church. In this way we become familiar with the thoughts expressed in the prayers and hymns used in the Catholic service; we learn to follow the reading of the Lessons, Epistles and Gospels in the solemn functions, and the sounds which habitually greet our ear at High Mass or Vespers or in Holy Week, become living and intelligent appeals which touch the soul. To be sure, we have translations of the liturgical service, but it must be conceded that most of us whilst we are absorbed in reading these translations, miss much of the vivid touch by which the sacred action is intended to carry us with it when we follow it with intelligent and unrestrained attention. A book, though often a necessity to some kind of devotion, is always a hinderance to the best kind of devotion.

The little volume which we have here contains besides the rudiments of grammar in popular form, a small vocabulary sufficiently comprehensive to familiarize us with the Latin expressions of the S. Scripture and the liturgical forms of words which occur in the Catholic service. Those who mean to study Latin for the purpose of obtaining a general understanding of the Sacred Liturgy will profit by this modest primer. The author wisely gives us the quantity of the Latin syllables, an advantage which, as a rule, is appre-

ciated only by those who know Latin well and who feel how it would have shocked an educated Roman to hear a Roman Catholic server at Mass say: *Hábĕmus*—instead of *hábĕmus*—*ad Dominum*.

ESSAYS, LECTURES, ADDRESSES, Sermons and Miscellaneous and Descriptive Pieces, Including a Discussion on Education. By Rev. John J. Tighe, of Boonton, N. J., Thomas D. Egan, New York, 1893.

Although a mere collection of desultory pieces there is a considerable amount of really useful information contained in this volume of over 700 pages. The best things are to be found in what might be styled the controversial portions of the book, as in the chapter entitled "Education in New Jersey." Indeed the position of the author on the school question is worthy of study and imitation, as being thoroughly consistent with Catholic principles whilst lessening in no wise the prerogatives of American citizenship.

There is just a touch of carelessness in the style of some of the compositions, especially the addresses; but the author gives some reason for this in his preface. We should welcome the publication of the remaining sermons, as the samples given here speak of power and practical worth.

BOOKS RECEIVED.

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—Second edition—F. Pustet & Co., New York and Cincinnati.

MANUAL OF THE HOLY FAMILY. Prayers and general instructions for Catholic parents, with the rules and prayers of the Association of the Holy Family. Compiled from approved sources by Rev. Bonaventura Hammer, O. S. F.—Benziger Bros., New York, Cincinnati and Chicago, 1893.

THE PRIMER OF CHURCH LATIN. By René F. R. Conder, B.A., Oxon—London: Burns & Oates (Benziger Bros.).

MAY BLOSSOMS, in honor of the Blessed Mother of God. By a Father of the Society of Jesus—Fifth revised edition—Baltimore: John Murphy & Co., 1893.

FIVE O'CLOCK STORIES ; or the old tales told again. By B. S. C. J.—New York, Cincinnati, Chicago: Benziger Bros., 1893.

TOLERARIE POTESt canonisch beleuchtet, und Tolerari nequit: Das Memoriale des Erzb. John Ireland von St. Paul und die Deutschen. Separat-Abdruck aus d. "Buffalo Volksfreund," April, 1893.

A MARRIAGE OF REASON. A society novel. By Maurice Francis Egan—Baltimore: John Murphy & Co., 1893.

FRANCOISE BACON. Par Georges L. Fonsegrive, Prof. agr. de Philosophie—Paris: P. Lethielleux, 1893.

THE MONTH OF THE SACRED HEART. St. Francis de Sales. From the French by a Sister of the Visitation—Benziger Bros., 1893.

ESSAYS, Lectures, Addresses, Sermons, and Miscellaneous descriptive pieces, including a discussion on Education. By Rev. John J. Tighe. Sacred Heart Protect. Print., Arlington, N. J. Thomas F. Egan, New York.

A GUIDE TO THE TRUE FAITH. By Rev. Peter J. Cullen—Baltimore: John Murphy & Co., 1893.

DIE PFARSSCHULE unter dem Damoklesschwert. Ein Beitrag zur Schulfrage in d. Ver. Staaten. By Rev. Willibald Hackner, La Crosse, Wis.

THE DEVOUT YEAR. By Rev. Richard F. Clarke, S. J. Short. Meditations for Advent, Christmas, March, Lent, Easter, May, etc.—Benziger Bros., 1893.

SATURDAY DEDICATED TO MARY. From the Italian of Father Cacrini, S. J., with preface and introduction by Fr. Clarke, S. J.—London: Burns & Oates, 1893.

DIE VEREINIGTEN STAATEN NORD AMERICA'S IN DER GEGENWART. Sitten, Institutionen und Ideen seit dem Secessionskriege. Von Claudio Jannet u. Fr. Walter Kampfe—Freiburg im Br. B. Herder, St. Louis, Mo., 1893.

HISTORY OF THE CHURCH. From its first establishment to our own times. For ecclesiastical seminaries and Colleges. By Rev. J. A. Birkhaeuser—Third edition revised and enlarged—Fr. Pustet & Co., 1893.

CATALOGUS EDITIONUM quæ prodierunt ex *Typographia Polyglotta S. Congregationis Propaganda Fide*—Romæ Mense Martii, 1893.

ALLELUJAH. A Sequence of Thoughts Symposium. By the author of "Thought-echoes. A Lyrical Sequence." Dublin: M. H. Gill & Son, 1893.

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