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AMERICAN ECCLESIASTICAL REVIEW.

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SUSPENSION “EX INFORMATA CONSCIENTIA.”

ARTICLE I.

I. Practical value of the subject—its nature. The Ninth Article of the Instruction “Cum Magnopere,”—institution of the suspension *ex informata* by the Council of Trent,—motives of this innovation,—its wholesome reach,—its precise object,—origin of the name,—effect of its first introduction,—points of contact,—Jansenist and Gallican opposition,—the Bull “Auctorem Fidei,” views of some modern authors,—delicacy required in properly applying the suspension *ex informata*.

II. Some objections,—the measure not popular,—its relative necessity,—its present utility as compared with that of the sixteenth century,—contrary opinion of Dr. Smith,—the right view according to good sense and experience.

III. Object of the *suspensio ex informata* considered specially as a suspension,—can it include the loss of benefice?—the most probable opinion,—its violation implies irregularity,—practical considerations.

IV. What Church authority can impose this suspension?—material conditions required,—notification in writing,—mention of the Council of Trent,—absence of ordinary judiciary forms—express mention of the faculties withdrawn and duration of the suspension,—the Ordinary cannot impose a perpetual suspension *ex informata*,—the suspension *ad beneplacitum nostrum* expires with the jurisdiction,—rules to determine its duration.

Among the many practical and important subjects which concern the clergy, particularly in the United States, and which call for frequent discussion, is that of suspension *ex informata conscientia*. The topic is a delicate one, and although much has been written upon it from different points

of view, yet, owing to the varying conditions under which the law involved in the suspension *ex informata* is to be applied, there arise continually new difficulties, new objections. Thus it happens that one of the most useful means of preserving Church discipline becomes the object alike of unjust suspicion to the clergy and of apprehension to the hierarchy.

Let us examine the true nature of this exceptional proceeding, to understand well its object, to weigh its essential conditions, to describe the causes occasioning it, and we may hope to dispel some popular prejudices whilst placing the reader in position rightly to appreciate the prudence of the Church and the wisdom of her pontiffs.

The Ninth Article of the Instruction "Cum magnopere" notes formally the continuance of the special proceedings "ex informata conscientia"¹ for the repression of hidden crimes. In all other circumstances there is place for a formal judgment;² here the discipline specially introduced by the Council of Trent³ remains in force. What then is this special form of procedure instituted by the Fathers of Trent?

The Council, considering the deplorable conditions in which the bishops were placed for the last two centuries when it was found that violations of discipline could not always be reached or remedied by the ways of ordinary pro-

1 "S. C. de Prof. Fidei. Instr. "Cum Magnopere" § 9. "Quod vero pertinet ad remedia repressiva, seu poenas, animadvertant ordinarii in suo pleno vigore remanere remedium extra-judiciale ex informata conscientia pro occultis reatibus, a S. Conc. Trid. constitutum sess. xxv cap. i. de Reformatione."

2 *Conc. Plen. Baltim.* iii no. 310 tit. x "de judiciis ecclesiasticis." ". . . hoc uno casu excepto, nullam poenam repressivam adhiberi debere, nisi praevio processu judiciali; ita ut, etiam in causis quae dicuntur ex notorio, omnino consultius sit processum summarium de delicti notorietate instruere, antequam poena infligatur" Cf. SMITH. "New Procedure," p. 38, no. 85.

3 *Conc. Trid.* sess. xiv, i. "Ei cui ascensus ad sacros ordines a suo praelato, ex quâcumque causâ, etiam ob occultum crimen, quomodolibet, etiam extrajudicialiter, fuerit interdictus, aut qui a suis ordinibus seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius praelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordines, gradus et dignitates sive honores, restitutio suffragetur."

cedure, desired to act with energy. Previous to this it was deemed necessary, in order to repel an unworthy candidate for Orders or to punish a guilty cleric, to follow strictly the rules of ordinary procedure fixed by the decretals. "Each rejection from Orders had to be founded on canonical reasons, judicially proved. No crime could be punished until after a canonical trial in which the delinquent had been legally convicted, according to the laws of criminal proceedings. Hence, many unworthy persons were promoted to Holy Orders, and many crimes remained unpunished, simply because they could not be proved before the tribunal of the law. Bishops had to witness in silence the blamable conduct of clerics who dishonored the sanctuary, because the nature of the guilt escaped legal and judicial proof. Even when the crimes could be sufficiently proved in ecclesiastical court, the accused, by dilatory measures of all kinds, by appeals, by inhibitions extorted from the judges of the court of appeal, might succeed in escaping the deserved punishment or have it deferred indefinitely, while in the meantime they continued to afflict the faithful by their scandals, and caused the ruin instead of the salvation of souls."¹

While it is but just that private rights be respected, the needs of souls, of religion, the salvation of the faithful must be considered before all. In giving, however, to the bishops the power of acting outside the limits of common law as then existing, for the purpose of securing the fold of Christ from ravishing wolves, the Fathers of Trent were not unmindful of the import of their action. They wanted to secure the honor of the Church, the safe-keeping of faith and morals, the dignity of the clerical family. It is true that in providing new and stringent measures for this purpose, it might happen that some innocent persons would suffer, while cunning or flattering culprits turned aside the bolt that should fall on them. But was there ever a law framed for the purpose of reform which could be said to be free from such accidental defects? The measure in general

¹ STREMLER, "*Des peines et censures ecclésiastiques*," x, p 310, 311.

would operate for good, provided no step of prudence was neglected to prevent abuses and to lessen the dangers of errors or excess. The results have clearly demonstrated this fact.

The first chapter of the Fourteenth Session of the Council of Trent recognizes in bishops a twofold right :

First, to prevent the promotion of candidates for Orders, in such a way that they cannot be ordained without the authorization of the bishop who has raised the objection.

Second (and this concerns us presently), to suspend from the exercise of Orders already received, so that no ecclesiastical superior can overstep this suspension.

This is what is meant by suspension *ex informata conscientia*. The name was not adopted by the Council, as may be noticed in the text of the above-cited note ; but it has come into use as a brief and convenient form, employed by the Sacred Congregation of the Council, and then by Pope Benedict XIV, which has since passed into canonical language.

It must be admitted that this new measure overturned all the legal convictions till then considered the most inviolable. If we look over the *Corpus Juris*, or consult the older documents of whatever variety of form, we meet nowhere with any example of such a power. Ordinarily new institutions of this kind are the result of gradual development. The most important disciplinary reforms are generally characterized by a reference to past customs which, to some extent, explain their origin and connection. Here, traces of an analogous discipline are nowhere to be found. We are in a full innovation. We even go directly counter to the best established principles of ancient law. In 1170, Alexander III formally declared to a bishop that he could not prohibit a cleric from promotion so long as he was chargeable only with a hidden crime. The Pope's letter is really interesting.¹ "Ex tenore tuarum litterarum," says he, "accepimus quod N. clericus adeo deliquit quod, si peccatum ejus esset publi-

1. Cap. "Ex tenore," 4 tit. xi lib. 1 Decretal.

cum, degraderetur ab ordine quem suscipit, et amplius, non posset ad superiores ordines promoveri. Verum, quoniam peccatum ipsius fore occultum dixisti, mandamus, quatenus poenitentiam ei condignam imponas, et suadeas ut, parte poenitentiae peracta, ordine suscepto utatur; quo contentus existens, ad superiores amplius non ascendat. *Veruntamen quia peccatum occultum est, si promoveri voluerit, eum non debes aliqua ratione prohibere.*"

Gregory IX, in 1229, gave a similar decision,¹ forbidding canonical censure to be imposed for hidden crimes: "Quaesitum est de sacerdotibus vel aliis clericis qui per reatum adulterii, perjurii, homicidii vel falsi testimonii, bonum conscientiae perdiderunt. . . . Respondemus, quod si proposita crimina ordine judiciario comprobata vel alias notoria non fuerint, *non debent hi* (praeter reos homicidii), post poenitentiam, *in jam susceptis vel suscipiendis ordinibus impediri*; qui si non poenituerint, monendi sunt et sub interminatione divini iudicis obtestandi, ut in testimonium suae damnationis in susceptis etiam ordinibus non ministrent." Only a few exceptions to this rule occur. Homicide and heresy, although occult, did not come within the terms of this law. Lucius III, had also named a special class of individuals whose position obliged them to a greater perfection, or rather, whose state made them more easily controlled, and in whose case the superintendence of the prelate was not likely to degenerate into injustice: I mean the Regulars. The Pope rules as follows:² ". . . Tutius est subjectis . . . in inferiori ministerio deservire, quam cum praepositorum scandalo graduum appetere dignitatem: . . . *quoniam esse potest quod prelati eorum commissa secreta noverint, ex quibus constat iis quod salva conscientia nequeant sublimari.*" This exception, we see, is not quite affirmative, and, although most writers place it after the two preceding, we find it so vague that only legal interpretation could sufficiently determine it and give it a

1. Cap. ult. tit. xi, lib. 1 Decret.

2. Cap. "ad aures," 5 tit. xi lib. 1 Decret.

binding force. However, it is some index, a former trace, imperfect enough, of the subsequent legislation of the Council of Trent made for a different body of clerics. In this light it is that Pope Lucius' letter is of interest to us. On the whole, however, it must be maintained that the old law was opposed to the disciplinary repression of hidden crimes, and we entirely agree with Dr. Smith, who says: "Prior to the Council of Trent no ecclesiastic could be punished by his bishop, *v. g.*, suspended from the exercise of orders already received, or forbidden to ascend to higher orders, save upon a regular or formal trial, as prescribed by the sacred canons. Hence, no occult crime, in the proper sense of the word—that is, no crime which was not provable—could be, properly speaking, punished, no matter how enormous it was; for the simple reason that the fact of its being occult precluded the possibility of its being proved judicially or by such juridical proofs as are required for conviction in a formal canonical trial."¹

The new discipline introduced by the Council produced no little commotion in the Church. Catholicism is eminently conservative, and the prudent rules to which ecclesiastical courts were accustomed in the examination and punishment of crime seemed incapable of attack.² Canonists wished to limit the force of the words "ob occultum crimen" to the first part of the sentence concerning the prohibition to advance to Orders, and refused to extend it to the second, concerning the suspension of Orders already received. Fagnan, without being able entirely to disguise his annoy-

1 SMITH: *Elements* ii, chap. iv, art. iii, No. 1279, p. 316

2 Cap. "Ad aures" *De tempor. ordinationum*, n. 7: "Nam, etsi verba illa *ex quacumque causâ, etiam ob occultum crimen, etc.*, non sint apposita nisi in priore parte dicti capituli . . . ubi agitur de interdictione; tamen censeri debent repetita etiam in sequenti, ubi agitur de suspensione: tum quia concilium sub unicâ oratione ac verborum structurâ complectitur interdictionem a suscipiendis et dejectionem a susceptis, ideoque censeri debet utrumque casum aequaliter determinare; tum quia alioquin concilium in secundâ parte nullam potestatem Episcopis attribuisset; nemini enim dubium esse poterat, quin ob crimen manifestum et judicialiter, liceret Episcopis sacerdotes suspendere."

ance at the seeming ambiguity of the terms, seeks to maintain them; but we feel that he needs to make an effort to continue true to his opinions of orthodoxy; for he is too much a canonist not to experience some embarrassment in presence of this new departure from the established discipline. Similar surprise was felt throughout the Church at so decided a change, so quietly and so unexpectedly introduced into the current discipline. Despite many responses to the questions proposed to the S. Congregation of the Council in which the character and extent of the new legislation was defined,¹ information was still demanded, and numerous protestations were made against its use. Jansenists and Gallicans retired behind their last entrenchments, quibbled over the text, obstinately continued to separate the two parts of the sentence, and limited the extrajudiciary procedure to the *ascensus ad Ordines*.² This is perhaps one of the most interesting chapters of the legislative history of the Church. Not until Pius VI declared positively in a pontifical document³ that the refusal to recognize the suspension *ex informata* was equivalent to questioning the Church's authority and to criminally contradict the mind of the Council, did

1 *S. C. Conc.* in Bononiens, 14 Nov. 1694: "Bononiensis vicarius supplicat declarari, an ordinarius locorum, vigore facultatis sibi concessae a S. C. Trid. . . . liceat ob legitimas causas suspendere etiam extrajudicialiter clericos et presbyteros saeculares, etiam parochos sibi subditos, sublatâ eis potestate appellandi? . . ."—R. "Licere."—In Aleriens, 24 Nov. 1657: "An verba illa; ob occultum crimen, quomodolibet, etiam extrajudicialiter, expressa dumtaxat in primâ parte periodi, censeantur repetita in secundâ parte; . . ." R. "Non recedendum ab antiquis declarationibus, super hoc eodem dubio pluries datis, ac proinde: Affirmative."—In Serniensi, 20 Dec. 1687.—cf. et *Thesaurus Resolutionum* t. v., p. 81 (16 Dec. 1730); t. vii (20 Aug. 1735); *de Synodo Dioecessana*, lib. xii, c. viii, n. 4, 5.

2 *Bouix*: De Judiciis ii, p. 317.

3 *Bull* "Auctorem Fidei," prop. 49 et 50.—"Item quae damnat ut nullas et invalidas suspensiones ex informatâ conscientia.—Falsa, perniciosa, in Tridentinum injuriosa."

"Item in eo quod insinuat soli episcopo fas non esse uti potestate quam tamen ei defert Tridentinum . . . suspensionis ex informata conscientia legitime infligendae jurisdictionis praelatorum ecclesiae laesiva."

the controversy cease. To-day, it can no longer be doubted that "ex quacumque causa, etc.," refers to both members of the sentence. It must, nevertheless, be understood properly. The most moderate, and, it seems to us, the most justified, is the interpretation accepted by the author of the *Praelectiones Sancti Sulpitii*—a work modest in form, but of great erudition and of rare judiciousness. The writer does not assign to the phrase "ob occultum crimen" the same extent in both parts of the sentence, by reason of a judicial principle which naturally applies here.

He says: "Quoad vero applicationem verborum 'ex quacumque causâ, etc.,' quae reperiuntur in priore parte capituli . . . licet ad utramque partem capituli referantur, non intelligi tamen nisi cum certo moderamine in 2a. parte, ubi, non de ascensu ad ordines agitur, sed de exercitio ordinum jam legitime susceptorum. Et enim, ut vulgo dicitur, *turpius ejicitur quam non admittitur hospes*. In priore casu, jus quaerendum denegatur, dum in posteriori, jus acquisitum auferitur. Proinde praelatus non habere debet parem in utroque casu libertatem. Causa a culpâ immunis potest inducere praelatum ad prohibendum ascensum ad ordines, ut decencia statui clericali debita servetur et melius provideatur utilitati dioecesis; ut vero interdicatur exercitium ordinis, causa intercedere debet quae delictum sapiat." This principle seems to us most sensible,—provided those that adopt it do not err in applying the first part. Experience, unfortunately, shows that an undue severity on the part of those who represent the Bishop may cause the turning away from the sanctuary those who would perhaps become its ornaments by their knowledge and zeal, simply because of some peculiarities of character, or perhaps merely because they were not pleasing to the superior of the seminary. The principle above mentioned, "causa à culpâ immunis potest inducere . . . ad prohibendum ascensum ad ordines . . ." must be applied with great discretion not to injure, but only to further the interests of the Church; for the power *ex informata* is an instrument of precision extremely sensitive. We must take great pains not to dull it by a too frequent or imprudent use.

II.

Since the Bull of Pius VI, the Tridentine suspension has no longer been attacked; but it is far from being popular. As the learned Dr. Pierantonelli justly observes:¹ those that would cry out on finding a scandal among the clergy, bitterly attack the bishops if these employ the remedy placed at their disposal by the Church to cure the infirmities of the clergy. They should be reasonable. One is not less a man for being a priest; circumstances, more violent temptations, a guilty negligence, may lead an ecclesiastic once edifying to forget his most essential duties. He has not yet scandalized the faithful; but he has been weak, and the watchful eye of the bishop, fixed alike on the flock and on the pastors, has noticed his misery. A warning severely given by means of punishment, calling the delinquent to order, will (in any case) prevent him from pursuing with immunity his reckless life. Would you have a public scandal, or would you leave unpunished either the faults that prove the unworthiness of him who commits them, or his want of the spirit of faith and his unwillingness to serve the faithful? . . .

But why do I defend the legality of a measure enacted by the Council of Trent; as if a law passed by the universal Church and supported by the repeated decisions of the Roman pontiffs needed defense? Because I want to show that, in spite of some inconveniences, the decree of the Council is a wise and most useful measure; nay, that without it the government of a diocese would at times become impossible, as Cavagnis clearly points out.² What was so advantageous and necessary at the time of the Council of Trent

¹ *Praxis Fori Ecclesiastici*, tit. VII, no. 2, p. 235.

² *Institutiones Juris Publici*, t. ii, cap. iii, art. ii, n. 63, p. 157: "Cum finis ministerii ecclesiastici sit bonum ecclesiae, patet, non modo quosdam repelli posse extrajudicialiter a ministerio suscipiendo, sed etiam suspendi ab ejus exercitio, si id utile esse possit. Jamvero id aliquando est utilissimum, imo et necessarium. Cum autem Episcopus nequeat hac facultate uti nisi per modum exceptionis, et insuper res sit provisoria . . . apparet pro bono spirituali publico toleranda esse et quaedam incommoda quae aliquando per accidens esse possunt . . . secus aliquandò impossibilis esset recta gubernatio . . ."

still retains its utility in our day. No doubt the ecclesiastical spirit of those times was far below the required standard, but how many means of correction had the bishops then which are wanting to us now! Whatever the condition of discipline, it must be admitted that there existed a deeper spirit of faith than we can boast of to-day; and the consequent encouragement which came to superiors from Christian people added to the energy which promoted Catholic activity. I do not agree with the assertion of Dr. Smith,¹ who in order to combat the suspension *ex informata*, uses the following argument: "That our times are no longer the same as those when the Council of Trent enacted the decree in question seems beyond doubt. The moral depravity among no small number of the clergy in the days of the Council of Trent certainly warranted such an extreme remedy as the power conferred. . . ." Who, I ask, is the best judge of the opportuneness of such a measure? Surely the ecclesiastical authority which legislates for us is capable of testing the value of the measures which it applies, and the Roman Congregations, acting with the powers of the Sovereign Pontiff, have shown their disposition with regard to reforming in this point the judicial and penal code of the Church. The Congregation of the Propaganda in an Instruction of October 20, 1884, plainly endorses the *most wise* measure of the Fathers of Trent: "Cum autem occultorum quoque criminum quaeque proderet non expediret, facilis et prompta, nempe a judiciariis formis libera coercitio *aliquando necessaria sit* ad sacri ministerii libertatem et fidelium utilitatem tuendam, hinc, *sapientissimo consilio*, Tridentini patres . . . decreverunt, etc., etc."

The second argument of Dr. Smith is equally futile. "Moreover," he says, "the unfavorable impression which is created among non-Catholics even by the appearance of an arbitrary procedure on the part of ecclesiastical prelates would certainly make it advisable, especially in non-Catholic countries, for superiors to make use of this power rarely."²

1 *Elements*, t. ii, n. 1284, p. 318.

2 *Ibid.*

We admit that it should be employed only rarely. But the author in this and other passages implies that the law has outgrown its utility and should be eliminated from the code. Now it must be kept in mind that, as we shall see further on, the right of suspension is not at all arbitrary; all its details are regulated, the remedies which it applies are fixed, and the bishop must be well aware of the risk he runs in using it lightly. It is said that Protestants look upon such power as arbitrary. I would answer that if it is a matter with which Protestants are concerned at all, let them impartially study the discipline of the *ex informata*. They will then find a satisfactory answer to the objections currently made in the press against acts of suspension which the Church authorizes. They will recognize that the hierarchical authority aims at nothing else but the observance of discipline and the avoidance of scandal; and that the methods observed for the gaining of this end deserve the approval of every reasonable and rightly disposed person, when the circumstances of the case are duly observed.

To the other objections usually raised, there is also a very simple answer. The Tridentine suspension is not an irreparable punishment; it is essentially transient. Experience has amply demonstrated its practical utility for preserving discipline among the clergy. Dr. Smith himself acknowledges this and admits that the exceptional character of the procedure—the restrictions which surround it, the vigilance of the Holy See to prevent mistakes, all concur to prevent the measure from normally becoming an abuse.

III.

Hitherto we have endeavored to give a general idea of the suspension *ex informata*. We now proceed to determine in a more scientific manner its object.

A suspension may be imposed as a mere censure, or as a penalty. In the former case the judge is bound to observe strictly all the formalities prescribed in the case of censures. In the latter, he may pursue one of two different courses. According to the circumstances of the case, he proceeds either

judicially or extrajudicially. If he opens judicial proceedings he has to follow strictly the canonical requirements laid down for such course, that is to say, he has to summon the guilty party, try him according to the forms of the law, and condemn him only after having judicially convicted him of the crime laid to his charge. But let us suppose for a moment, that taking advantage of the power granted by the Council of Trent, he should choose the extrajudicial process. It then behooves him to be extremely circumspect and to bear in mind that his field of action is limited. His whole power is confined to the two points already spoken of :

a. To forbid admission to Holy Orders.

b. To suspend from the exercise of an Order already received, and, as a natural consequence, to suspend from ecclesiastical offices, dignities and honors, to which we may add the right to deprive the delinquent of his benefice. The last consequence is far from being commonly admitted. Certain canonists look upon it as flowing naturally from the other powers of the bishop. Among them is the learned Professor Santi. He admits, it is true, that we have no authentic decision on this point, but holds that no other view of the matter is admissible if we would maintain the principle, "Beneficium propter officium." By the very fact that the punishment attains its ultimate end, it effects this ; and although we should not lose sight of the great principle that penal laws are to be strictly interpreted, nevertheless, we must not forget that "facultas concessa ad puniendum est res favorabilis, quia est liberalitas quaedam superioris concessa inferiori ut magis expedite possit suo munere fungi."¹ Icard objects to the admission of this principle.² Pierantonelli,³ Mgr. Messmer⁴ and Dr. Smith⁵ also put themselves down as opposed to this assertion. Their authority is of sufficient weight to make us accept their opinion.⁶

1 SANTI, *Praelectioniones*, t. v, ad tit. i, n. 22, p. 12.

2 *Praelectioniones S. Sulp.*, n. 691.

3 *Praxis*, tit. vii, n. 17, p. 299.

4 DROSTE-MESSMER, *Canonical Procedure*, Sect. ii, art. iii, n. 96, p. 101.

5 *Elements* ii, p. 318, 1287-8

6 Accordingly, we would maintain that the benefice is only indirectly affected by the suspension, since it is to furnish the necessary support for the assistant during the time which the suspension lasts.

The dispositions of the Council of Trent being derogative to the common law, are to be interpreted in a strict sense, and we may therefore conclude still further, that the Bishop has no right by an extrajudicial process to pass a sentence of excommunication, to impose the necessity of making a retreat, etc. It is worthy of notice also that only those who are culpable can be brought under the Bishop's sentence, hence an ignorant or incompetent cleric cannot be suspended from his powers by an extrajudicial decision.

It is not unimportant to keep in mind these distinctions, since they are not infrequently neglected in practice. We have thus far given a fair idea of the real character of this punishment. What distinguishes it from the ordinary suspension is the fact that, first it does away with judicial forms (so much so that the record of its infliction is not to be kept in the diocesan archives).¹ And, secondly, that it can be inflicted without first sending the usual canonical warnings.² In all other respects it is precisely similar to the ordinary suspension. Consequently, the ecclesiastic who would violate it by performing the prohibited functions of his ministry would incur an irregularity.³ It has been argued that in case the motives or reasons of the Bishop were groundless, the suspended cleric, after having appealed to Rome, might continue to exercise the functions of his ministry. This is a grave error, for the introduction of an appeal does not suspend the value of an episcopal decree. It is well to give careful attention to this point, and not mistake it for another

1 *S Cong. Conc.* 11 Aug., 1758. *Analecta Juris Pontif.* v. xx.

2 These features should be maintained, if possible, as Mgr. Messmer in the work quoted above, n. 97, p. 163, remarks: "When the Bishop is convinced of the offence charged, and if, after a careful consideration of all the circumstances of the case, he is of the firm opinion that the offence is a secret one . . . he may then pronounce the sentence *ex informata conscientia* which may possibly, coming without any previous admonition or warning, strike the offender like 'fulgur de coelo sereno.'"

3 PIGNATELLI (consult 158, no. 5. tom. 10) is not of this opinion, but he is at variance with the teachings in the chapters "Cum Aeterni" *De sententia et rejudicata* in 6°. and "Cum medicinalis" *De sententia excommunicationis* in 6° cf. *Benedict XIV de Synodo Dioecesano*, lib. xii, chap. viii, No. 5.

case in which such action is permissible. Suppose, for instance, that the Bishop should declare a suspension *ex informata conscientia* for a public crime. He oversteps his authority; he goes beyond his powers; his sentence is null, and hence no attention need be paid to it. The cleric against whom it is directed may continue to exercise his ministry without incurring the least irregularity.¹ It is easy to see how different the two cases are.

IV.

Hitherto we have regarded the Bishop as the proper authority with whom resides the power of suspension *ex informata*. But this does not mean that he alone can make use of it. During the vacancy of the episcopal See, the Vicar Capitular² (unless prevented by particular law or local customs) and, with us, the Diocesan Administrator enjoy the same power. The Vicar General rightly exercises it only by virtue of a special delegation,³ for the Council speaks only of the Bishop, and since it is question here of an extraordinary power, it cannot be attributed to the Vicar, whose authority extends only to ordinary cases. The regular prelate and the prelate "nullius" have the same power over their subjects as the Bishop, and may suspend from the exercise of Orders.

The suspension *ex informata* should be transmitted in writing, affixing the date, etc., in the handwriting of the Bishop or of his secretary acting under special delegation, and who should give notice of the fact. Such is the rule laid down by the Instruction of the Congregation of the Propaganda, Oct. 20, 1884.⁴ Such is the correct form,

1 *S Cong. Conc.* in Causâ S. Agathae Gothorum Suspens. irregul., et privationis beneficii. 1853. Cf. SANTI, *loc. cit.*, n. 19, p. 11.

2 ICARD, *op cit.* iii, p. 106.

3 GIRALDI, *op. cit.*, p. ii, sect. 43, nota 11: "An autem competat etiam vicario generali, merito dubitari posset, cum ex cit. cap. Tridentino videatur attributa esse solis episcopis et praelatis."

4 *Instr. S. Cong.*, cit., n. 3: "Hujusmodi praeceptum semper in scriptis intimandum est, die et mense designato; idque autem fieri debet, vel ab ipso Ordinario, vel ab alia persona, de expresso illius mandato."

contrary to the assertion of Pierantonelli, who considered an oral¹ suspension as valid. It would be useless to bring forward as an objection to this the various decisions of the Congregation of the Council.² We have to be guided by the most recent decrees, and on this special point we have the very explicit declaration that the suspension *ex informata* "semper in scriptis intimandum." The Bishop should state that he inflicts the punishment according to his discretion, allowed by the Council of Trent.³ The formulæ usually employed are the following: "Vi Tridentini decreti sess. xiv, cap. 1 de reform;" or "ex informata conscientia;" or again, "ex causis ipsi Ordinario notis." This obligation about covers the formalities required for such cases.⁴ Indeed, the usual forms generally demanded even in summary judgments are not exacted here. No, "contestatio litis;" no necessity of hearing the accused party in his own defence, no obligation to summon him.⁵ All this is a natural consequence of the following well-known fact; the Bishop is not obliged to lay before the ecclesiastic whom he condemns the motives which led to the infliction of such a punishment. But some judicious thinker will exclaim: That is a crying abuse, and going directly counter to the most cherished principles of natural right, by robbing the accused of a

1 "Suspensio ex informatâ conscientîâ non est quidem suadendum ut infligatur *ore tenus*, sed, si fieret, ob hoc haud vitio nullitatis inficeretur." PIERANTONELLI, *op. cit.* vii, p. 235. n. 1, and *ibid*, p. 239: "hujusmodi sententiæ sustinentur etiamsi scriptis haud fuerint mansatae"

2 *S. C. Conc.* 14 Sept. 1782, "in Savon." *S. C. Conc.* 5 Sept. 1883 cf. *Analecta Juris Pontif* xx, 84.

3 "This mention of the Council of Trent is absolutely necessary, so that the delinquent may be able to judge of the nature of the punishment inflicted upon him and treat his appeal, or rather censure, accordingly." SMITH, *Elements*, n. 1312, p. 330.

4 The Council of Trent leaves the Bishop free to impose the sentence as he pleases, "quomodo libet etiam extrajudicialiter."

5 BOUÏX, *de judiciis*, loc. cit., p. 339: "The Bishop, as STREMLER (*op. cit.*, chap. xiii, p. 324) remarks, may, if he deem it right, make a preliminary inquiry, summon the accused, ask for explanations, examine his conduct tell him why he must punish him, but when inflicting the censure he should not refer to any of these preliminaries.

chance of defending himself. What can he do, since he is not to be confronted with his judges, since he is officially ignorant of the crime charged against him, not even having the opportunity of bringing forward means of defense !

This process may seem unwarranted and even tyrannical. But let us not be carried away by sentiment into forming rash conclusions. If the Bishop's sentence were perpetual, if there existed no means of reversing it, we might be justified in forgetting the prudent reasons proposed at the beginning of this article, even the general good of the members of the Christian community, and we might fitly condemn a procedure which violates the most unalterable right—the right which every man has to justice. But this is not the case. The suspension *ex informata* is not of an irrevocable character, and the effectual control to which it is subjected prevents it from becoming dangerous by placing itself in opposition to the claims of justice. We shall speak, further on, in a more detailed manner about these remedies. Let us go on for the moment with the enumeration of the conditions which go to make its meaning clear. We have said it should be given in writing, drawn up by the Bishop's own hand, or by his express orders, duly signed and witnessed. It would seem, however, that the method followed by certain Bishops of forwarding the sentence by mail, even though they take the precaution of registering the letter, is not always without inconveniences, and is a slight departure from the spirit of the Church. The reason of this is that such a suspension should preserve the character of an *absolutely* secret punishment. Under penalty of becoming positively odious on account of the absence of previous defense, this is very well expressed by our distinguished predecessor, in the Chair of Canon Law, Mgr. Messmer, in his excellent adaptations of Droste's treatise, to which we have several times referred. "The Bishop," says he, "must personally deliver it to the delinquent ; nor may he employ the post-office to deliver the writing, although the messenger may not have the least suspicion of the contents. For this mode affords no absolute certainty of secrecy. Nothing, therefore,

is left to the Bishop but to cite the person to appear personally, and then intimate the sentence and deliver the writing."¹ This, however, supposes that the delinquent is willing to appear, but experience shows that the guilty parties, forewarned by some inquiries that have come to their ears, or even by mere suspicion of guilt, put an obstacle by their contumacy to the realization of this point. It is not the Bishop's place to go himself and take his sentence to the delinquent's dwelling, even to safeguard the reputation of the latter. On the other hand, we have in this country no court bailiffs. Hence, we must admit that in some cases a registered letter may be the only means to insure the safe delivery of the sentence to the party of its destination.

The Bishop is obliged to express clearly to what special functions in the exercise of the sacred ministry the suspension extends. Of course, a substitute must be appointed to supply the place of the suspended cleric. This substitute should be remunerated from the revenues of the parish, and the amount of remuneration depends on the judgment of the Bishop. The suspended ecclesiastic should likewise comply with whatever arrangement the Bishop proposes, but if he find it too severe, he is at liberty to appeal to the Metropolitan court, or to the Sacred Congregation of the Propaganda. Finally—and this is a point too important to be overlooked—the duration of the suspension should be definitely set down in the sentence that inflicts it. The Bishop has no right to impose *ex informata conscientia*, a perpetual suspension.² This principle is so thoroughly admitted in modern ecclesiastical jurisprudence that one wonders why it should be so frequently ignored in practice. Not a year passes by but the Roman Congregations have to examine complaints

¹ *Canonical Procedure*, n. 98, p. 164.

² Several old authors maintained the contrary. (Cf. GIRALDI, *Expositio Juris Pontificis*, p. 11, sec. 43, ad cap. i, sess. xiv, Conc. Trid.) But the resolutions of the Council on which his arguments are grounded have been either interpreted differently, or their very existence has been called in doubt. Recent decisions of the same Congregation are entirely opposed to perpetual expulsions. Since 1777 all the decisions given have been in that sense.

relative to this point and to reverse illegal sentences.¹ In fact, all the legislative documents relative to this matter seem to imply the temporary character of the punishment, and to consider that it should be removed as soon as the delinquent has furnished certain proofs of his desire to amend. The general interpretation of canonists, especially at the present day,² is in accordance with this principle. Besides, the decree of Trent does not seem to admit of any other explanation. The suspension, indeed, even considered as a punishment, does not lose its essential character, which is to be at the same time corrective and medicinal, consequently, inflicted only *ad tempus*, not *in perpetuum*, which would, in fact, be equivalent to an absolute deprivation. Everyone feels how serious a matter it is to impose so severe a penalty unless in cases where all the rules of a public trial have been duly observed.

In certain very special cases, the Bishop may judge proper

1 The suspension "in perpetuum," says PIERANTONELLI (*op. cit.* p. 257) . . . "aequivalet depositioni seu privationi, ac requirit ne spes affulgeat quod delinquens corrigi vel damna aut scandala illata reparare ullimodo velit: quod valdè difficilis probationis est. Quo fit ut, suspensiones perpetuae ex informatâ conscientiâ irrogatae fere semper revocentur a S. Cong. Conc. . . ." The author of the *Praelectiones S. Sulpicii* remarks also that the practical interpretation given by the S. Cong. of the Council has always been against the perpetuity of such censures, and he refers to the celebrated cause of Luçon: "Canonista S. Congregationis, cum in suo discursu super causa Lucionensi anno 1848, memorasset decretum concilii fuisse olim interpretatum de suspensionibus etiam perpetuis, addidit: 'Recentiori aevo ab illâ sententiâ recedere censuerit S. Congregatio, aliamque constanter secuta est, qua id velle videtur ut hujusmodi sententiae, praesertim perpetuae (seu indefinitae, quae idem valent ac perpetuae; et sunt mere privationes) haud unquam sunt ferendae, nisi praemissis monitionibus aliisque solemnitatibus ad praescriptum Concilii Tridentini sess. xxi, cap. vi, latas fuisse repererit.'"

2 STREMBER, *op. cit.* p. 328, gives the reasons of this interpretation: "There is," says he, "question here of an exceptional remedy determined upon for unusual and extraordinary cases, where no other is possible. But, as a general rule, no extraordinary or exceptional punishment is perpetual, unless an imperious necessity calls for it. There does not appear any reason why this suspension should be perpetual to enable it to reach the end intended by the Council."

not to designate the term of the expiration of the sentence, and accordingly he may impose it with the received formula "*ad suum beneplacitum.*" Rigorously speaking, he has this right, but it would seem more in keeping with the principles and the procedure recognized by the Congregations, in such cases, to have recourse to the formal process.¹ This suspension *ad beneplacitum* loses its effect as soon as, for one reason or another, the exercise of the Bishop's jurisdiction ceases.²

As has been said, the suspension *ex informata* is usually limited in point of duration. It rests with the Bishop to determine the length of time; nevertheless, it may be well for him to remember the wise advice which we read in the 13 Sess. of the Council of Trent³ addressed to all the members of the episcopal hierarchy. "*Se pastores, non percussores esse meminerint.*" It is sometimes necessary to chastise, but let it always be with regret and in fulfillment of a plain duty. But should it be necessary to go so far, then "*cum mansuetudine rigor, cum misericordiâ judicium, cum lenitate severitas adhibenda est, ut sine asperitate disciplina populis salutaris ac necessaria conservetur, ut qui correpti fuerint emendantur, aut, si recipiscere noluerint, caeteri, salubri in eos animadvertationis exemplo a vitiis deterreantur; cum sit diligentis et pii simul patris officium, morbis ovium levia primum adhibere fomenta; post, ubi morbi gravitas ita postulet, ad aciora et graviora remedia descendere, sin autem nec ea quidem proficiant, illis submovendis*

1 Cf. litt. *S. C. Episcoporum et Regul.*, Episo. Miletano. 17 Sep 1867. The Congregation blames a bishop who maintained a suspension *ex informata conscientia* for several years against an alleged unworthy pastor, who had not been tried in the usual way.

2 This is absolutely certain in case of the death or removal of the Bishop. It is not so clear when there is question only of the Bishop's translation. The reason why the suspension ceases, is that the sentence being imposed without previous judicial sentence, there is no possibility of justifying it, but when the Bishop is merely transferred to another See, he may give the reasons which prompted him to impose such a punishment. We are rather inclined to think that in all these cases the suspension ceases.

3 *Council of Trent*, Sess. xiii *de ref.* cap. i.

caeteras saltem oves a contagionis periculo liberare." These magnificent words, so full of the true ecclesiastical spirit, where charity and justice meet in an admirable embrace, deserve to be inscribed in golden letters in the memory of all those to whose authority a portion of the flock of Christ has been confided. How, then, is the Bishop to decide with regard to the duration of the sentence *ex informata*. According to what has been said, he should rather lean towards mildness than to the side of severity. Consequently, he will rarely exceed the period of two or three months, which, in the common opinion of canonists, is regarded as a notable length of time. It must be remembered, of course, that all depends on the nature itself of the crime, of the disposition of the one who has had the misfortune of being guilty of it; on considerations regarding public order, the scandal given the people, the disrepute brought upon ecclesiastical dignity and on a thousand other conditions of which the Bishop is the proper judge. Stremmer¹ expresses himself thus on this point: "It is impossible to give a rule concerning the time for which the suspension *ex informata* can be inflicted. We have consulted, on this particular point several persons competent to judge in this matter, and all were not of the same opinion. But, from the general tenor of their answers, we believe that two or three months constitute a considerable length of time, beyond which we should rarely go. To exceed the limit of six months would require circumstances so exceptional, that they are very rare, although the judgment must in all cases be left to the prudence of the Bishop." Smith² adopts this rule. Messmer, founding his opinion on the authority and example of the *Analecta*,³ says positively: "Canonists contend that the Tridentine suspension should not continue longer than six months. If it be longer than a year, the S. Congregation, will, upon petition of the suspended cleric, readily remove it."⁴

1 *Des peines et censures ecclésiastiques*, chap. xv.

2 *Elements* ii, 1317, p. 333.

3 *Analecta Juris Pontificii* xiv, 1975, xix, 1129.

4 *Canonical Procedure* loc. cit. No. 96, p. 161.

In the succeeding chapters we shall review the causes for which the Bishop may inflict censure *ex informata*, and the remedies to which ecclesiastics, who incur this penalty, may have recourse.

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THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

FROM THE COLLECTION IN THE AMERICAN COLLEGE,
LOUVAIN UNIVERSITY.

CARDINAL NEWMAN tells us that he used to experience a special delight in reading the lives of the Saints of the first ages and in dwelling on their character and actions, because "we know so much more about them than about the Saints who came after them." These early Saints have unveiled to us the details of their every-day life; they have given to us what is best of all, the motives of their doings, a glimpse of their hidden, interior, yet withal truly human lives. We possess letters written by them to friends in which they speak of their joys and sorrows and show us how they actually thought and felt under extraordinary trials and in their heroic efforts to serve God and His holy

Church. In their correspondence they give us unconsciously a biography of themselves and a true history of the circumstances in which they lived and acted.

A large and well-written "Life of Mgr. Seghers," by the Abbé de Baets, Secretary of the Bishop of Ghent, and a near relative of the illustrious Archbishop, has just appeared in French. This work reads like a romance from the early days of Christianity, and yet is a solid piece of history of our own times and of the Church in our own land. The learned author evinces the qualities of a conscientious historian, while his glowing style is token of a warm affection for the great son of Catholic Flanders. Dr. de Baets drew from reliable sources; he had at his disposal, among other material, the rich correspondence of Archbishop Seghers with Louvain College; and this he has used with great care and historical acumen, especially in the verification of dates and facts which go to show the steady progress in sanctity which led the heroic Bishop to find the martyr's crown in the snow fields of Alaska. But evidently it was not the purpose of the author to give us the interior life of the Archbishop. He rather aimed at drawing the grand outlines of a great masterpiece, picturing the noble form of a modern missionary and apostle. The letters which I propose to present to the readers of the *ECCLESIASTICAL REVIEW* are known to the biographer of the saintly Archbishop, but as they were all written in English Dr. Baetes did not, as he suggests in one place, attempt to translate them, feeling that they would lose much of their charm in a French translation.

Our present purpose is, therefore, to supplement, to a certain extent, the "Life of Seghers" by a more exhaustive use of the Archbishop's correspondence, and thus to render the reader more intimately acquainted with the sentiments which animated the saintly hero, who is thus allowed to speak in his own words. In perusing his letters, we become conscious of his presence; we realize the lofty thoughts and noble aspirations of his great soul amid its trials and sorrows, its hopes and joys, its disappointments and dejections. We feel that we are holding converse with a truly apostolic man,

a man of marked singleness of purpose and of a deep, abiding love for God. "God and God alone is his whole aim," wrote a fellow priest in 1864 concerning young Father Seghers; "I like him chiefly on account of his zeal and disinterestedness."

For the better understanding of the Bishop's correspondence, I shall put it in form of a connected narrative by filling up the intervals which occur between the letters with intervening incidents of his life, thus enabling the reader to trace the motives which prompted the activity of the great Archbishop. I begin with a brief outline of his life.

Charles John Seghers was born in the quaint old city of Ghent, Belgium, December 26, 1839. He made his classical studies at the Jesuit College of St. Barbe, in his native place. In 1858 he entered the theological seminary of Ghent, whence he went to the American College, Louvain, in order there to finish his course. He was ordained a priest in Malines by Cardinal Sterckse, May 31, 1863. Sailing from Europe on September 14, 1863, he arrived in Victoria, Vancouver's Island, November 19. In 1869 he accompanied Mgr. Demers to the Vatican Council in order to act as the Bishop's special theologian. Four years later, on June 29, 1873, he was consecrated Bishop of Vancouver's Island. During the first year of his episcopate he visited Alaska. A second missionary expedition to that bleak country was undertaken by him in 1877, when Father Mandart accompanied him. They both spent more than a year in untold sufferings and privations among the Indian tribes of Alaska. He was appointed Archbishop of Emesus, i. p. i., and coadjutor of Oregon, December 10, 1878. Before leaving Vancouver's Island he again visited Alaska and established a mission with a stationary priest in Sitka. On the 10th of December, 1880, he became Archbishop of Oregon. With the approval of Leo XIII he resigned his See and was reappointed to Vancouver's, March 7, 1884. In 1886 he undertook his fourth and last apostolic journey to Alaska. It was during this expedition, while on the banks of the Yukon River, near Nulato, that he met with his death at the hands

of a mad assassin, on November 28, 1886. With his own blood he sanctified the soil of Alaska, and justly deserves the title given him by Cardinal Gibbons :

The First Martyr of Alaska.

The date of the first letter at hand carries us back to the earliest period of his priesthood and missionary life in the Bishop's house at Victoria, Vancouvers' Island, B. C. He writes to the Rector of his old Alma Mater, and conforming himself "to the patriarchal custom of the old country," he sends his best wishes to Professors and students of Louvain College for the new year 1864, praying all best blessings for spiritual and temporal happiness upon them. Then he continues :

"I suppose, dear Father Rector, your desire to receive a faithful description of the place and of my work here. But I am afraid of acting rashly by giving my opinion on things with which I am scarcely acquainted ; still you want to hear something. Mgr. Demers is a good-hearted, zealous bishop ; he seems to be very intelligent, though he is not a man of learning. His wandering life did not afford him much opportunity for study. He was working on the mission in Oregon two years before Father De Smet. He shows toward me an affection that few children can find in their own parents. For instance, he does not allow me to fast, although he fasts himself ; he began to buy lots of things which he thought indispensable for my comfort ; I had to stop him from going further."

He fears the Bishop will not send him to the Indians for whom he would love to work ; yet he trusts God will give him "the spirit of submission to his Bishop," with whom he keeps a common purse of all that is received in church, which means of living he finds "less troublesome" than a regular salary. He has "all he can wish for ;" "the only complaint I have to make is that my position here with the Bishop is a great deal too nice." After having given an account of his "temporal position," he mentions his "*ordo diei*:"

"I rise at five o'clock, make my meditation, after which I say Mass. We take breakfast at half-past seven ; after a little chat, I make my spiritual reading and say Little Hours ; then study or visits in town with the Bishop.

After dinner I say Vespers. Later on I say Matins and Lauds. We take supper at half-past seven, after which I study Chinook with the Bishop, who knows it perfectly ; then write letters, etc. Since my arrival at Victoria I have not studied very much. My chief occupations at present are : Preparing my sermons for Sunday, rehearsing with the choir for High Mass and Vespers and playing the harmonium, decorating the altar and keeping the church clean. As soon as I know enough of Chinook, I intend to visit the Indian camps, where I expect to find children to be baptized. Those Indians do not come to the priest unless they want medicine for the dying. Through the Bishop I became acquainted with the people of the town. The population of Victoria is about five thousand ; during winter it increases considerably, the miners coming in from the snowy and icy gold mines of the Frazer River and Williams Creek."

Father Seghers now gives a quaint description of Vancouver's Island, and the discovery of its gold mines by the Hudson Bay Company, with great prospects for Victoria. The diocese is very large in territory, as it comprises "all the islands from Vancouver's Island to the Strait of Behring, Nouvelle Bretagne, that part of British Columbia which lies east of the Rocky and Cascade Mountains and Russian America. If our Bishop had twenty-five priests more, he could give them missions at once. 'Messis multa.'"

"We have a small church for Catholics, who number about 1,500, good and bad. We also have a convent of twenty-three sisters ; at their chapel people can hear Mass. These sisters are the most pious and zealous women ; they teach children of every and no creed. No school in Victoria can compete with the Sister's school for excellence. They soon will open a school among the Indians in Cowatchin." (Here follows a gloomy picture of the moral condition of the inhabitants of Victoria ;) "they think and dream only of gold and talk only about money ; they are so immoral that it makes us tremble for the future of Victoria and fear divine punishments. The Indians are corrupted by the wicked white people ; they often come in canoes to sell and prostitute their wives and daughters for whiskey and money."

Still he entertains great hopes for the conversion of the town, because Bishop and priests are respected and "the Sisters are enjoying a reputation and popularity which promise the brightest success, and the people place a boundless confidence in them." The Indians who live near the town he "considers as a prey of hell, being even in their temporal concerns the most unfortunate beings in the world. Our influence can only be exerted on their children."

Those gentlemen of the American College

“who wish to come to Vancouver’s Island may be sure that they will enter into an arduous life ; the winter season on the mainland is both long and frightfully hard. The Bishop wishes they should know German and French, besides English. But, tell them, dear Fathers, not to read, or, if they have read, not to believe what Father De Smet has written about Oregon and its Indians. . . . My Bishop and all the priests here attest that (I say it with reluctance, yet for the best) nothing is more outside the truth than those letters ; they have been written not by Father De Smet, but according to some of his notes by other Fathers of his Society, who never, in this life, saw a part of the country described or a single one of its inhabitants.”

“All the hopes of Bishop Demers are directed toward our American College at Louvain.” From there he expects men imbued with the apostolic spirit to spread the Gospel in those wild and bleak regions of the Northwest. If the Rector desires more information about Vancouver’s Island, Father Seghers is willing to “use a part of the night to furnish it.” And, indeed, many a promising Levite was won for the American mission by the burning words of Father Seghers’ letters.

Four months later (April, 1864) he confesses to the Rector that he makes “no progress in English,” though in the same letter he betrays a pretty good acquaintance with it, as the reader may judge from the following lines. He is now obliged to speak French all day and scarcely finds time to read an English book. “And yet I have to preach in English every Sunday, and three times in the week during Lent.” He is satisfied with his situation.

“I had the happiness to reap some fruit from what others had sown. I had several men at confession at Christmas, who had neglected for a long time to cleanse their conscience ; but as for the good I have done myself, I assure you it is o. (null). However, I do not lose courage, but trust in God that after some time things will improve. I have succeeded in bringing people to the Church through the charming influence of European music.” . . . “I keep as much as possible in solitude. I visit people only to take up collections or to attend sick calls. I hope prayer will save me from the many temptations to which I am exposed through pride and the flattery of others. I entreat you, dear Father, to help me by your prayers ; for if one of your children needs your assistance and heavenly grace, it is myself. After all, I am happy here, and I did not as yet lose courage for half a day. I feel always as cheerful as I did in the old country.”

At this time the large diocese was divided by making of British Columbia an Apostolic Vicariate, with Mgr. d'Herbomez as its first shepherd. Word also was received of the appointment of Rev. Father Morrison as coadjutor to Bishop Demers. Bishop Morrison was to come with a band of priests to Victoria. The missionary zeal of Father Seghers threw his mind into an unsettled state. Vancouver's, with the arrival of new priests, would be comparatively well provided, while British Columbia, with five times the size of the diocese of Vancouver's, had only a handful of missionaries. There he would also have a chance to realize the dreams of his sacerdotal life to work among the savages. He submits his plan to the Rector and asks for his decision.

“If you advise me to leave, I shall pass the Strait and plunge headlong into the gigantic mountains of the American mainland. As for the dangerous climate, I do not mind it; dangers there are similar to dangers here. But I assure you that the idea of leaving the Island does not come from any dissatisfaction, because other priests are coming. . . . I cannot but rejoice at the increase of apostolic workers; they will improve our missions greatly. The only motive that inclines me to start for the mainland is, as I told you, the want of missionaries in that country.

He promises the Rector that he will blindly follow his advice. He then gives an account of “things in Victoria.”

“We have to deal here not with American people, but with a population that judges and acts in an English way. They are a great deal more critical than the people in America. The authority for pronouncing English here is Walker, not Webster. They often laugh at my ‘American pronunciation’ of English.—Let the gentlemen of the College who are coming to Vancouver bring along a large piece of oilcloth and a strong umbrella, for rain and wind are ‘l’ordre du jour’ here. A priest must be a ‘gentleman’ evidently. The other day I preached, and do you know the effect of my sermon? Well, it was remarked that my hair was not combed nicely. One morning during Mass, the people noticed, in the ardor of their devotion, that my shoes were not well polished. An Irishman lately presented me with a pair of dandy shoes because he could not see his priest walk in boots, and he wanted me to accept a pair of white stockings because he felt indignant in seeing me wear black ones. *O tempora, O mores!* I have a chance to imitate St. Paul: ‘*Omnibus omnia factus sum.*’”

Practical hints for newcomers, especially for John Brondel (now the beloved Bishop of Montana), for travelling and books to be brought along, are contained in this letter. He

is sorry he has not much time for theological studies, yet he succeeds in making his spiritual reading every day in some English ascetical work. The climate is rather severe on a weak chest, yet he has not been sick "for one minute." Father Rector must, however, continue to pray for him and "the abandoned diocese." "We have only three Catholic missions among the Indians. In Queen Charlotte Island there is no priest at all, and in British Columbia there are but three missions. What an immense field for the heart of a zealous priest!"

The difficulties of the Indian missions are great.

"The Indians expect the priest to support them rather than that they support the priest. They are very superstitious and exceedingly lazy. Drunkenness and debauchery, two vices they have learned from the whites, render conversions difficult. Success cannot be expected but after several years spent working for them. Yet those who turn Christians give valiant examples of virtue. The training of Indian children yields such abundant fruit as to fill the heart of a missionary with great consolation."

"Every day I am more convinced of the fact that it is nonsense to make nice plans; for nearly all our projects meet with unconquerable obstacles, whereas very often a circumstance prepared by heaven reminds us of some good to be done which we otherwise would never have thought of: we then find ourselves capable of executing things a thousand times more successfully than if we had obstinately clung to our schemes. '*Homo proponit, sed Deus disponit*'. The chief thing to be taken care of is to avail oneself of the circumstances that present themselves, sometimes in so happy a way that they cannot but be ordered by the powerful finger of God. For the last week we are enjoying the most beautiful weather in the world."

He finishes the letter with the expression of deepest attachment and gratitude to the Rector.

Without awaiting an answer for the solution of his own difficulties, he wrote about a brother priest and former student of Louvain who was in imminent danger of incurring the Bishop's displeasure for his imprudence. Bishop Demers, though a truly zealous and apostolic man and a tried missionary, acted at times "very hasty" and off-handed with his priests, and in his impetuosity found it often hard to bear with the slightest dissatisfaction on the part of the ecclesiastics. He never seemed to have been popular, neither with priests nor people. Father Seghers asked the Rector to send some words of good counsel to the priest in question,

knowing that "his influence will be powerful" on him, and asking a share of it for himself :

"I wish from the bottom of my heart that, if you know anything wrong about me, you would instruct and warn me by your paternal advice and direction. I shall receive your admonitions with respect, gratitude and submission."

As to the difficulty of harmonizing with the Bishop, he consoles himself with the sacred words :

"With men it is impossible, but not with God ; for all things are possible with God. Oh ! Reverend Father, if *I can live and die in these missions, what a crown of glory I may expect in heaven !*"

Rumor just reaches the Island that Father Morrison will not accept the mitre on account of ill health. If the report proves true,

"I will have to stay on the Island and will most likely be sent to the Indian Missions of Nonaimo or Corviehan. Up to the present, those two missions are without priests ; the Bishop was too poor to support priests there. Please give good advice to my uncle to send me all the money he can."

Seghers had lost his parents when a child ; he was reared by his uncle.

And the old uncle of Ghent was never stingy with his nephew, but frequently sent money and books and clothing to his beloved Charles. America, I fear, will never be able to repay the debt of gratitude which it owes to Flanders ; but Catholic Americans will be noble enough to *remember*, at least, how Catholic Belgium has, for a number of years, educated and supported many of the bravest priests that ever preached the Gospel in America. And, to the present hour, she is tireless in sending apostolic men to the hardest missionary posts of the far West, and providing many an altar on American soil with vestments and all that is needed for the celebration of the Holy Mysteries.

Father De Nève answered Father Seghers to stay in Victoria and to follow the advice of his Bishop in all such matters. A beautiful letter came as a reply to the Rector :

"I have received your precious letter, and I thank you heartily for the good advices you have sent me. Be sure that such things are of the greatest value for us, and that they are extremely welcome to us. It is the misfortune of a missionary priest, that while people look up to him and are warned by him, he has nobody whose example can encourage him, and very

seldom he meets with good advice from others : left to himself, he should read spiritual books, but hard and constant work often prevent him from occupying himself with ascetical works. But, after all, we experience every day that Divine Providence watches over the missionaries ; we need not be afraid as long as we keep within the lines of prudence. You tell me in answering my question concerning what I ought to do in the division made between Vancouvers' Island and British Columbia, that I should comply with the wish of my Bishop. Indeed, I do not venture to speak about it to *him* : for if I did, I know I would cause him much pain and sorrow. I am the only active priest in Victoria. The Oblate Fathers have to attend to their College. The French priest who is staying with us cannot render much service as he knows no English. So if I departed the Bishop would be left entirely alone with the work in Victoria. We may be a long time without receiving any missionary help. And as my doubts about staying here arose from the prospects of an increase of our forces, I now have to stay."

Father Seghers at that time was still a subject of his native diocese of Ghent, whose Bishop refused to give him an "exeat" in order to allow him the fullest liberty of returning.

"I do not like to write to the Bishop of Ghent. He has other matters to attend to than to read letters of gratitude. But if you have an opportunity to talk with him, please express to him my gratefulness for his kindness. I certainly will avail myself of what I owe to the generosity of the Bishop of Ghent, to keep at liberty with regard to any engagement in any diocese. However, my inclinations, since my arrival here, are to spend and end my life in Vancouvers' Island."

"Our College, in charge of the Oblate Fathers, is making great progress and is ahead of all the other schools in town. The Fathers have now eighty pupils, mostly Catholics, with some Jews and Protestants. They will probably reach the number of a hundred boys before New Year's. There is one obstacle they have to cope with, the intolerable pride of English people. England thinks she is in every respect the first country in the world, and from her pretended elevation she looks down with pity and disdain upon all other nations. English people keep more or less together in this colony, while all other nationalities, Irish, French, Spanish, American, etc., mingle and sympathize. Hence, some English gentlemen, though aware that no education is equal to that given in our Catholic schools, in their haughtiness and national pride, would consider it a frightful humiliation to commit their children to the care of 'foreigners.'"

"Our convent school is prospering under the efficient care of the Sisters of St. Ann. The building is crowded with girls. The Sisters are full of zeal ; they also keep boarders and support an orphanage, and the other day, when there was question of starting a hospital, they declared themselves willing to take charge of it. May God bless them ! In July they had a public examination, at which the Governor presided and afterwards gave

out the premiums. He bestowed great praise on the educational work and self-denial of the good Sisters. One more such examination, and all the schools for girls in town will break up."

"Next month, Father d'Herbomez will be consecrated bishop of Miletopolis (in partibus infidelium) in our Church in Victoria. We expect the arrival of the Archbishop of Oregon for the second Sunday of October to preside over the ceremonies. On the last Sunday of the same month Mr. Maloney will be ordained. This young clergyman arrived on July 12th from All Hallows; he is full of zeal and good dispositions. I hope he will be a blessing to the diocese. Dear Father, help with your prayers and advice your affectionate son in the Lord, C. S.—"

Bishop Demers appreciated the extraordinary qualities of Father Seghers, whom he called, in a letter to the Rector, "the priest according to the heart of the Lord, the zealous worker who had but one end in view, the glory of God and the honor and triumph of the Church." He placed great confidence in his ability, and entrusted to him the care of his diocese during his temporary absence in California.

(To be continued.)

WILLIAM STANG.

American College, Louvain.

THE CENTENARY OF THE PRODIGIES OF MARY.

THE annual celebration of the Feast of Prodigies of the Blessed Virgin is assigned in the calendar for the clergy of the city of Rome to the 9th of July. This year is the centenary of the occurrence of the miraculous events commemorated, and will be marked in that city, and in others where similar events occurred, by a special service of prayer. A solemn Triduum is to be celebrated in the Church of the Gesù, as well as in the other churches containing one or more of the miraculous pictures which signalized the power and compassion of Our Lady. There are other pictures of the Madonna which, although not hanging originally in the churches, contributed to emphasize, by their own miraculous manifestations, the benign solicitude of the Blessed Virgin. These, now dimmed by age, will be restored as far as possible, and, splendidly shrined, will receive the honoring praise of the faithful. A feature of the celebration will be the publication of a summary of the inquiry instituted a century ago into the authenticity of the miraculous facts. The Primary Confraternity of the Children of Mary has offered the pages of its publication, the *Figlia di Maria*, as a medium for impressing the solemnity and the nature of the occasion on the minds of the people. All this we learn from the *invito sacro* issued by the Cardinal Vicar of Rome. In many ways the approaching celebration appeals not alone to the interest of the localities where it is to be held, but as well to that of all the devout clients of Our Lady, scattered, indeed, throughout the world, but united in the one grand, spiritual kinship of the children of Mary. It may likewise attract the attention and engage the interest of many who not only will not recognize such kinship, but will find in the celebration but another proof of the survival, in this age of the electric light, of the darkness of mediæval superstitions. Others will take a psychological rather than a religious standpoint, and will review, with profound erudition, this latest phase of human credulousness. There will be food for every palate, devotion for the devout, sneers for the

bigoted, "a gentle shock of mild surprise" for the psychologist.

It is not with the desire of becoming a purveyor of marvelous stories that the present writer has thought fit to notice at length either the "Prodigies" or their commemoration. The exploiting of religious marvels must, in our American atmosphere and in this age of electric light, argue imbecility in the exploiter, if he credits his own wares, and an unworthy playing upon the imbecility of others if he does not credit them. Our Catholic press is somewhat of a sinner in this respect. If an argument may be based here on the law of supply and demand, we must suppose that the laity is hungry for such fare. We do not think the laity relishes it, however. It has grown fastidious even with healthful meats—how shall it stomach gross ones? It is a pity that any Catholic paper should have noticed with anything but distrust, or indeed that it should have noticed at all, the "revelations" of Mlle. Couesnon, or the new Lourdes suddenly located in France. The real miracles of the old Lourdes are good fare for all, for they have been well tested. We can afford to wait for a similar authentication of the new wonders before heralding them to the sceptic, who will find in their failure a new thesis; or the scoffer, a fresh sneer.

Our purpose is not the exploiting of new marvels. First of all, the marvels are not new; and, secondly, they have been already largely exploited—a century ago in an Italian work, which concerned itself wholly with them, and in a French and an English translation; and to-day in our Catholic press. It may happen that the secular journals will have something to say about them and their modern commemoration, something which certainly will not be a pleasant word. It is therefore likely that the priest will find himself appealed to for information and perhaps even for a definitive judgment respecting them. We do not envy this court of appeal. The task set before the judge is not elective, and we surmise, not very grateful. A humble part of our present labors is to offer some information, and to indicate where a fuller supply may be found; and a more

ambitious, but less satisfactory part, is to suggest points of view from which to survey the information critically, as well as some considerations that may help to a judgment or an opinion.

Before retailing the Prodigies commemorated in the centenary celebration, the writer feels the propriety of fortifying himself and his readers alike by a remembrance of the many miraculous events narrated with a simplicity which appears almost naive, in the Old and New Testament,—not that the “Prodigies” have at all the same claim on our credence as the scriptural miracles, but because events surrounding both smack of what the Apostle has sublimely termed “the foolishness of God.” One of the scriptural miracles or marvelous facts which have furnished food for every palate is the story of Jonas and the “whale.” Thus is the narrative commonly labeled: without, however, the inverted commas, which have been inserted here for the reason that the whale, rejected by the scepticism of popular science, has again recently, as often before, been rejected by a scientific apology for the literal interpretation of that narrative. We once heard a young lady—not a Catholic—ask in languid cadences, “But do you really believe all about Jonah and the whale?” She voiced the critical unbelief of the sceptic as well as the frequent, though probably unformulated, doubt of the believer. The vindication of the scriptural history has assumed various shapes. Hermeneutics is a bewilderingly elastic and comprehensive science. It is the Hamlet that can confound every theorizing Horatio—comprising, as it does, “more things in heaven and earth than are dreamed of in” his philosophy. There is not a difficult, embarrassing, or baffling question to which it cannot give at least a reply, if not an answer. And so of old it suggested that by “whale” might have been figuratively meant the depths of the sea; or that the “great fish” might have been the denomination of a certain kind of boat (fishing craft?): or that a real fish, whether a cetacean or not, might have been providentially prepared, whether instantly or from long years of growth, for the literal task of housing the prophet,

Would it be irreverent to recall the sympathetic and courtly answers of old Polonius to the speculations of the melancholy Dane as he gazed at the single cloud?—it was like a camel, or a weasel, and very like a whale! And yet, any one of these suggestions is more reasonable than that of Rosenmueller and other commentators, who would make of the story a myth introduced for a good end, but taking its origin from the (Lycophron's) recital of how Hercules, rescuing Hesione, was taken into the sea-monster's jaws, and after three days was thrown out again. This myth probably took its rise from the history of Jonas. It would be rather difficult to treat the whole story as other intractable narratives have been treated by the higher criticism, since our Saviour appealed to it as a type of his own burial and resurrection—gave it as a "sign" to a wicked and adulterous generation, stupendous, indeed, and therefore, if verified in himself, of irresistible authority for compelling belief in His divinity. "The sign of Jonas the prophet" was to be of such unique value that St. Paul could say that he considered our faith as vain if the type contained in it were not verified.

The kind indulgence of the reader is solicited for this digression, and for some slight elaboration of the suggestion contained in it. We fear to open the subject of the Prodigies of Mary without an attempt to remove what we conceive to be the greatest stumbling-block in the way of a patient attention to them, if not an acceptance of their authenticity. The digression is rendered almost necessary for putting the reader in a fit frame of mind for contemplating these wonderful accounts of miracles wrought a century ago in the humblest instruments and in what seems to be a childish manner—for contemplating them, if not with credence, or even respect, at least with patience.

The foundation reason, then, for giving but a feeble assent to the story of Jonas lies, we think, not in its scientific impossibility, or in its natural improbability, but rather in its lack of necessity, and its seeming childishness. Men are willing to accept without questioning the assertion of physical marvels—for these lie in a sphere of knowledge very

remote from the test of an ordinary lay criticism ; but they will immediately view with suspicion the narrative of marvels in the moral order—for these lie within the ken of our own experience, and are subject to the same familiar principles and embarrassments and limitations experienced intimately by everyone. We accept the fundamental marvel of creation, but seek to question the wisdom of the ordinances that govern it. We do not deny that God could have made a fish to swallow a man, but we are inclined to question a well-authenticated narrative of such an occurrence. Why? If we probe deeply enough into our consciousness we shall probably find the reason to be, that *we* should not have accomplished a similar purpose in such a "childish" way. Nevertheless, it would seem that we are taught by our Lord's authentication of that wonderful event to accept the unpleasant conclusion that "God's thoughts are not our thoughts, and His ways are not our ways."

The real objection of non-Catholics to modern miracles lies not in their scientific impossibility—although this is often the reason alleged; not in their religious improbability—although those who will not accept Catholicity will of course distrust its possession of a wonder-working inheritance; but it lies in the inadequateness of the means to the end; in the employment of instruments which would never have recommended themselves to our finer discrimination. It is true that the Old and the New Testament alike are full of precisely such marvels, operated in the same spirit of inadequacy of means, with the same congeries of unmeaning adjuncts. What peculiar virtue inheres in relics? Why should not He who is to be worshipped in spirit and in truth operate wonders through the sole power of that prayer to which He has promised all things? Yet the fourth book of Kings contains a strange story of a corpse which, thrown by accident into the sepulchre of Eliseus, happened to touch the bones of that prophet, and was forthwith made animate once more. This foolishness of God appears again in the Acts of the Apostles, and with still more unmeaning adjuncts. Not the bones of

St. Paul, but even handkerchiefs and aprons brought from his body to the sick, were clothed with such a tremendously miraculous power as to expel diseases and wicked spirits (xix. 11). The incommensurateness of means with the end sought—and attained!—shines out more clearly in the statement contained in the fifth chapter of the same book (v. 15). Our common sense vision of the fitness of things must surely become very hazy by the intervention of the shadow of the Prince of the Apostles—many sick being healed by it! So much for the relics. But what virtue can be conceived to find a favorite habitat in one place more than in another? Could not the Lord have passed by Elias in the “whistling of a gentle air” as well under the juniper tree in the desert, as by the “Mount of God, Horeb?” What special benediction can be conceived to hang over Lourdes or Beaupré? And why did the almighty power of Christ select the waters of Siloe as an instrument of a miracle which at once recalls that of the cleansing from leprosy of Naaman the Syrian? Why, indeed? Unless that be true which St. Paul asserts, that God hath chosen the foolish things of this world that He may confound the wise; the weak things, that He may confound the strong; the base things of the world, and things that are contemptible, and the things that are not, that He may bring to naught things that are—that no flesh should glory in His sight.

In the case of an apparent miracle we should not, therefore, question whether the instruments or adjuncts were suitable or sublime rather than simple and unassuming. The essential question is one of fact. Neither should we stumble on the rock of its seeming lack of a *raison d'être*. There is, of course, a cardinal principle in apologetics and exegetics, that miracles should not be invoked—a sort of *deus ex machina*—to settle difficulties which really do not postulate them. Such a resource is too easy of access, and would ultimately beget a self-complacent slothfulness in the intellect similar to that which prevents the Hindu philosopher from troubling his mind with the query, What supports the tortoise that supports the elephant that supports the earth?

The motive behind a miracle belongs to a discussion which must follow, and not precede, the grand, primary question of the fact. The absence of any intelligible motive, instead of impugning the fact, becomes then only one of the many limitations of our intellect. To how many of the miracles wrought by Elias shall we assign an individualizing motive, indeed, any other than the scriptural one, that "God is wonderful in His saints"? Eliseus prayed for double the spirit of Elias, and wrought just twice as many recorded wonders. To how many of these shall we assign a motive commensurate with the means, or a means commensurate with the end?

It may happen that the motive, hidden from view when the marvellous event took place, will appear in splendid guise at some future time. To the Eternal God, a thousand years are but as a day. The means provided for the safety of Jonas seemed unnecessary and childish. And the motive behind the whole event and the narrative recording it, doubtless eluded the skill of the Doctors of the Law as well as the spiritual insight of the unwitting people of Jewry. The miracle lacked sublimity, point and a *raison d'être*. Did anyone, learned or unlearned, question the fact? Yet eight centuries were to elapse before it should receive its authentic interpretation, and be elevated to its sublime position as typic of the burial and Resurrection of Our Saviour. Verily, the foolish things have confounded the wise. But Science? In our own days (as formerly, too, in the authorities quoted by Cornelius a Lapide, Delitzsch, etc.), the discoveries of science have established not only the possibility, but the verisimilitude of that marvellous story, as far as the swallowing of Jonas by the fish is concerned. A defence of the literal interpretation of the Biblical narrative was made recently by M. Courbet, in *Cosmos* (Paris, Mar. 7), who draws a distinction between "whale" and "sperm-whale," and shows that however impossible it be for a whale to swallow anything so bulky as a man, the sperm-whale, so-called, can do some wonderful things in the matter of deglutition. One of these huge animals, it has been reported,

was captured alive during the scientific expedition made in 1895, by the Prince of Monaco, on the *Princess Alice*. It measured forty-four feet in length. Before dying, it cast up several large cephalopods, three of which measured over a metre in length. On opening the huge animal's stomach there was found amidst the contents the visceral sac of a female so long as to lead to the estimate of over six feet as its original length. These facts, communicated by M. Joubin to the Academy of Sciences, show clearly that the sperm-whale, the cetacean implied in the Ketos of the Septuagint, the piscis grandis of the Vulgate, can swallow masses larger and heavier than a man. But how could Jonas survive in the heat and stench of the stomach? M. Courbet infers its natural possibility. It seems preferable, however, to accept a miracle here.

Like this story of the Great Fish that swallowed Jonas, the recital of the prodigies, operated a century ago in certain pictures of the Madonna, will at first sight seem childish and pointless. Neither faith nor fidelity will suffer if it be regarded with a feeling of distrust. It is not the purpose of this article to attempt to bring conviction to the mind, but merely to discuss the grounds on which the facts were considered well authenticated. But, while the stupendous character of the marvels related calls for very unquestionable evidence to support them, it would seem to be unreasonable to reject them on the ground of childishness—the profoundest thinkers are but as children before the depth of the riches of the wisdom and the knowledge of God, whose judgments are incomprehensible, and whose ways inscrutable; or on the ground of their apparent lack of a *raison d'être*—time usually vindicates all things of Providence. The marvellous, though it may defeat human speculation as to its motive and its instruments, must yield to human reason as to its evidence and authentication. These are positive values, the former are problematical. However much a Fact confounds us, we may not regard it as a Fancy. The sand of the desert may furnish security to the ostrich, but not safety. A preconceived theory with respect to the impossibility of miracles is a wholly

unsatisfactory and wholly unscientific frame of mind in which to estimate the value of evidence. No theory can validly disprove facts—they are too stubborn for that. Philadelphians will recall the discussion started in a certain society of physicians by the fact of an astounding cure wrought at Lourdes in favor of a patient who, declared by all competent medical authority in that city to be hopelessly incurable, was carried to a transatlantic steamer, and returned home after a perfect cure at the well of that shrine. The fact of the incurability of the disease was incontestable; the fact of the cure was incontestable. The witnesses to both were eye-witnesses of scientific training. If evidence could ever lead to inference, this was the occasion. The limitations of human speculation had been reached. Was it in accordance with scientific procedure in reaching a conclusion from evident premises, not, indeed, to deny the facts—these could not be gainsaid without a denial of all evidence, and the removal of all the foundations of physical science; but to deny the possibility of the only possible inference from the facts? If the old proverb means anything, the inference was inevitable, that God's opportunity shone out in man's extremity. But a certain very eminent physician declared his scientific creed in the very unscientific statement, that he, for one, *did not believe in miracles!* Inexplicable on any other grounds, the facts must go unexplained rather than he should admit, with Browning's Pippa :

God's in His heaven :

All's right in the world.

Miracles which are wrought in favor of the body have their sufficient motive clearly set forth in the fact itself. They are an answer to prayer conceived in a utilitarian spirit. Such were the miracles which answered the petition of the blind man—"Lord, that I may see!" and the far cry of the ten lepers, "Jesus, Master, have mercy on us!" and the beseechings of the centurion, "Lord, my servant lieth at home sick of the palsy." Such marvels as these, or the still greater ones of the raising to life of the son of the widow of Naim, and of Lazarus, were invoked to work evidently de-

sirable things. The greater needs lie not in the natural, but in the supernatural order. But, as St. Augustine points out, the greater marvels wrought in behalf of the blinded and palsied and leprous souls of men; the greatest of all marvels wrought in raising them from spiritual death to the life of grace—these pass by less sought and less noticed. We are forever seeking the motive behind the miracle; and if it be not patent, we suspect the authenticity of the fact. What shall we say, then, of the miraculous movement of the eyes of a Madonna painted on canvas or on wood, or sculptured in inflexible stone? Shall we infer instantaneous cures of intractable diseases, or the trophies of discarded crutches adding momentarily new testimonies to the motive of the miracle? Should it not suffice us to know that Faith has been quickened, Hope assured, Charity inflamed?

The Prodiges of Mary were wrought a century ago at Ancona, at Torricella, at Veruli, at Torrice, at Ceprano, at Frascati, at Mercatello, at Calcata, at Todi, and at Rome; in cities and hamlets, in monasteries and private houses, in the church, and in the street; before the astounded eyes of small groups and of immense multitudes; in the presence of the clergy and the laity. Artists were there, who assisted their incredulity with tests furnished by their art—seeking by change of the point of view, by near and far observation, even by the mathematical tests of optical instruments, and by visits to the pictures in different hours of the day, to guard against illusion. Priests were there, of every rank and grade of dignity and learning—a body of men whose scholastic training, especially in the domain of critics, has made them suspicious and conservative, slow to form any judgment on apparent marvels, and slower still to express it when formed; perpetually alert in guarding themselves and the souls committed to their care from illusions of the imagination, as well as deceits of the devil; and, nevertheless, able to demonstrate (in the midst of a carefulness and restraint in opinion which, to uninstructed persons, might appear to be a nascent skepticism), by the supreme test of death itself, their convictions with respect to faith and duty;

realizing intimately and practically the meaning of what the biographer of the Curé of Ars said, that "Credulity is in the inverse ratio of Faith." Lawyers, skilled in the work of sifting and testing and weighing evidence, brought to their investigation into the miraculous facts a skill and a temperament that should be trusted against wanton delusion, hasty inference, uncertain proofs. These men saw with their own eyes as well as heard with their own ears. Professional men, merchants, tradesmen, artisans, masters and servants, men and women—a vast cloud of witnesses amounting, says Marchetti, the first historian of the Prodigies, to three hundred thousand persons, witnessed what he considered as prodigies worthy of the primitive ages of the Church.

Whatever theory may be broached to explain away the apparently miraculous character of such occurrences, it may not reasonably be based on the assumption of either collusion on the one hand, or artifice on the other. The multitudes of beholders will forbid the one; the large number of different pictures in various places—churches and houses and streets, cities and hamlets and solitary monasteries—will forbid the other. Ocular illusion will explain many appearances: the mirage of the desert, the giant of the Brocken, the huge disk of the moon when near the horizon. If men are to trust their eyes, tests must be applied; but when all the tests have been applied, they must trust their eyes. In the case of these miracles, it was thought that every possible test had been invoked, which either the technical skill of the artist or the suspicious knowledge of the scientist could invoke to its aid. Hallucinations will also explain many strange things. If the subject be insane, he will credit them; if he be sane, although he experience them, he will not. Earl Grey could banish at will the gory head which thrust itself into the midst of his waking thoughts. Bernadotte, soldier and king though he was, could dispel, neither by his courage nor his authority, the thick phantom of the red-cloaked woman whom he passed in his rides. He only knew that it was, like the witches in Macbeth, a being which vanished

"Into the air; and what seemed corporal melted
As breath into the wind."

But he could not lay the ghost. De Quincey thought that fear painted before the eye of childhood the very hobgoblins it dreads to encounter. And the ghost of Banquo, like the air-drawn dagger, was, said Lady Macbeth to her lord, the very painting of his fear. Concerned only with the question of vision, we need not refer to the hallucinations of the hearing, more numerous, but less striking. Who has not found his midnight vigils peopled with a world of sound?—when, sitting like another mesmeric Browning, in the atmosphere of a real past renewed into a shadowy present, he suddenly hears

“The house beams groan,
And a foot unknown
Is surmised on the garret stairs,
And the locks slip unawares”—

until he imprints the inconstant shadows

“Fast
On the void at last
As the sun does whom he will
By the calotypist’s skill”—

and, waking still, but “blind with sight,” sees no longer the realities of chair and table and floor and walls, but only the usurping world of an unreal past.

Hallucinations will doubtless explain much. We must therefore have tests to distinguish between facts and fancies. But when the tests have been applied, unless we are to become idealists, we must abide by the results of our tests. “Faith comes by hearing”—shall we never trust our ears? “They shall see the Son of Man coming in the clouds of heaven”—shall we never trust our eyes? When the disciples of John asked our Saviour who He was, He bade them use their eyes and ears: “Go and relate to John what you have heard and seen.” What was it they had seen? The ordinary occurrences of Jewish life? Nay, but a series of stupendous marvels fulfilling the prophecy of Isaias: The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed, saith Christ, is he that shall not be scandalized in me.

Shall we be scandalized in the miracle-working inheritance of a Church whose earliest members Christ comforted with the assurance that they should do greater things than He had done—even as Eliseus wrought more marvels than his master Elias, in whose power and spirit he was to come, of whom the Lord could say that greater was not born of woman?

In the case of the Prodigies it seems extremely difficult to find room for the theory of a natural hallucination. Witnesses of all ages, temperaments, all professions, all the ranks of life, all degrees of incredulousness, testified under the most solemn oath to beholding marvels in different places and at different times. Possible illusions were guarded against by repeated visits, varied tests. Concentration of mind and sight—the most favorable adjuncts to hallucination—failed to cause a repetition of what had been vouchsafed to a single glance; failed also to dispel what they could not evoke.

In the case of human or diabolical illusions or facts—as in the visions of fanatics, the pagan oracles, the aerial ascent of Simon Magus, the wonders wrought before Pharaoh by the magicians of old Egypt, multitudes may have seen the events. Antichrist shall work such wonders in the latter day as to deceive, if possible, even the elect. What then? We must try the spirits, whether they be good or evil. The essential test was indicated by Christ. If then, Satan be divided against himself, how shall his kingdom stand? Shall Satan lend his power to drive out Satan? The marvels that strengthen pride, that render vice more secure, that make us self-sufficient and self-willed, that impugn God's word or His Providence—these are of Satan, for they do his work. The miracles that bring compunction to the heart, floods of penitent tears to the eye, distrust of ourselves, trust in the mercy of God, a sudden and lasting conversion from a life of sin to one of grace—these increase faith, quicken hope, inflame Charity. They cannot be of Satan, for they undo the work of Satan.

The miracles of grace, greater far than those of nature, signalized the good effected by the prodigies. "Rome,"

said Marchetti, "appeared changed; the penitential tears which first began to flow before the miraculous picture of the Virgin"—he is speaking of the painting called Dell' Archetto, where the movements of the eyes were first observed at Rome—"continued to flow in great abundance in private dwellings, and in the different tribunals of confession. A change of manners, both in public and in private, was visible to every eye."

The nature of the testimony offered in the juridical examination makes it difficult to explain the "movements of the eyes" by ocular illusion. This is shown by even a glance at the Decree of Approbation, and at a slight portion of the evidence on which it was based.

Coram Emo. et Rmo. D. Julio Maria tituli S. Sabinae, S. R. E. Presb. Cardinali *della Somaglia*, SSmi. Dni. N. P. in almâ Urbe Vicario generali, Romanæque Curia, ejusque suburbiorum, et Districtûs Judice ordinario, meque Notario infra scripto.

Comparuit Rmus. D. Canonicus *Candidus Maria Frattini*, Promotor fiscalis Tribunalis dicti Emi. et Rmi. Dni. Cardinalis Vicarii, et dixit, se usque, et sub die primâ Octobris anni proximi præteriti 1796, delegatum fuisse ab Eminentia suâ in judicem ad effectum efformandi juridicam inquisitionem pro comprobando prodigioso motu oculorum in quâmpluribus sacris imaginibus, præsertim Bmæ. Virginis *Mariæ*, ut fama ferebat, in hâc almâ Urbe patefacto. Hoc munus alacri lubentique animo à se susceptum, summâ sedulitate fuisse usque nunc continuatum, ac sub interrogatoriis à se datis fuisse examini subjectos sex supra octoginta testes ex omni ordine advocatos, ex quorum dictis, satis superabundèque comprobatum fuisse veritatem antedicti mirabilis prodigiosique eventûs in infra scriptis viginti sex sacris imaginibus, nempè.

SSmi. Crucifixi in Eccl. Paroch. St. Joannis *in Ayno*.

SSmi. Crucifixi in domo privatâ *D. Joannis Baptistæ Pucci*, positâ è conspectu Ven. Regiæ Ecclesiæ B. Mariæ *de animâ*.

Bmæ. Virginis Mariæ sub titulo misericordiæ, vulgò nuncupata, *dell' Archetto*.

Bmæ. Virginis Mariæ, quæ colitur in arâ SSmo Crucifixo dicatâ in Ecclesiâ Archi-confraternit. Nativitatis D. N. Jesu Christi, nuncupat. *delgi Agonizanti*.

Bmæ. Virginis Mariæ in Cœlum assumptæ, in Sacello eidem dicato

in Ecclesiâ Stæ Mariæ de *Vallicella* RR. PP. Congregat. Oratorii.

Bmæ. Virginis Mariæ sub symbolo ejus immaculatæ conceptionis in Sacello eidem dicato in Ecclesiâ Monialium S. Silvestri *de capite*.

Bmæ. Virginis Mariæ expressæ in tabulâ pictâ exhibente adventum Spiritûs Sti. Paraclyti, ac existente in altero sacello dictæ Ecclesiæ.

Bmæ. Virginis Mariæ publicæ venerationi expositæ in arâ principe Ecclesiæ S. Nicolai *Lotharingiorum*.

Bmæ. Virginis Mariæ sub titulo gratiarum, positæ in Ecclesiâ dicto nomini dicatâ, adnexâ Archihospitali S. Mariæ *Consolationis*.

Bmæ. Virginis Mariæ vulgò nuncupat. *della Lampade*, in Sacello eidem dicato in Ecclesiâ S. Joannis Calybitæ RR. PP. ordinis S. Joannis de Deo, vulgò *Fate bene de fratelli*.

Bmæ. Virginis Mariæ denominat. *Guadalupe*, existentis in Sacello S. Joanni Baptistæ dicato in Collegiatâ, et Parochiali Ecclesiâ S. Nicolai *in carcere Tulliano*.

Here follow the names of fifteen other paintings. The above list offers a sufficient illustration of the localities, street, church and chapel, and of the various subjects of the paintings. The second in the above list was a crucifixion, three or four feet high, painted with little art, and suspended in a children's nursery in the house of a Sig. Pucci at Rome, in which the movement of the eyes was first observed by his children, and then by hundreds of visitors after it had been removed from the wall and placed in the middle of the saloon on a level with the spectators. One witness testified that he, in company with many others, had seen the movement a hundred times. Artifice was impossible, since the picture could be seen on all sides, taken into the hands, turned about, and placed in any light and at any distance. The marvel was observed during the space of four months; amongst others, by the Rev. Stephen Felici, rector of the pontifical English College, the Rev. Fran. Vadorini, actual secretary of Card. Caprara, and the Rev. Canon Sala, a doctor of divinity. The third in the list is that of St. Mary, Mother of Mercies, called Dell' Archetto or "of the Arch," from the fact of its resting on a kind of arch connecting the Casali palace with an adjoining house. A good description

of the painting is given in the deposition of Father Goani, which is here reproduced from Marchetti's history. It alone will serve in lieu of the many others which might be quoted. F. Goani was a Franciscan, who being sworn, testified before Canon Frattini as follows :

1. The witness being asked if he perfectly understood the importance of an oath, as well as the enormity and punishment of perjury,

Replied : Perfectly well.

2. Being asked his name, surname, age, country, parents, profession and other circumstances concerning his person,

He answered : My name is F. *Juvenal Goani* ; my native place is Costigliole, in the diocese of Asti, in Piedmont ; I am 46 years of age ; my father's name was James Goani, and my mother's Lucia Lombardi, still living. I am a Priest and Religious of the Conventual Minors of St. Francis. In virtue of obedience I have successively filled various posts in my order. I have been employed in the different functions, both of teaching and governing, and on that account I am a Doctor and perpetual Definitor of the Order. I have, moreover, by my studies, acquired the title of Doctor of Divinity in the University of Florence. For these two last years, ever since my return from my mission in Greece and Egypt, where I was sent as an Apostolical Missionary, I have constantly resided in our Convent of the Twelve Apostles. I now fulfil the charge of Vice-Rector in the Church of St. Francis of Sales, of Torre Nova, in the diocese of Frascati, five miles distant from Rome, the Rector being appointed Arch-Priest *pro tempore* of the cathedral in that city. This charge does not require continual residence, and I go over when wanted, or when duty calls.

3. Being interrogated, If he knew the motive for which he was undergoing the present examen, and if he had been instructed by anyone in what manner he was to answer the interrogatory ?

He replied : I am not ignorant of the motive for which I am here summoned ; it is to give a judicial deposition of what I have seen with my own eyes in the picture of the Virgin called *Dell' Archetto*, in the month of July. I am come here to depose the plain and simple truth ; and I, the more willingly, make this public testimony of the prodigies, which God has been pleased to work in this painting, because I did not content myself with being a simple spectator ; I made, with the greatest exactitude, experiments calculated to bring home perfect conviction. No human, no temporal motive engaged me to make these experiments. The greater glory of God, the honor of his Virgin Mother, and a love for truth were my only motives. —To the other questions he answered in the negative.

4. Being asked if he had any cognizance of miracles that had lately been observed in the holy pictures : if this knowledge was from his own, or other persons' experience ; if the latter, in what manner and from what persons did he acquire this knowledge ?

He replied : All Rome is equally acquainted with the stupendous prodigi-

gies that have been observed during the late months in the different pictures of the Blessed Virgin. I was fully satisfied with obtaining certain conviction in that which is commonly called *Dell' Archetto*. Not having visited the others myself, all that I know is by the public voice, and not by personal experience.

5. Being desired to specify more particularly the picture in which he saw the prodigy ; what it is ; what figure it represents ; where it is placed ; of what composition and of what dimensions ; if painted on canvass, wood, or on the wall ; if in oil or water colors ; if in fresco or relievo ; in what attitude or expression it was painted, and particularly how the eyes were designed by the painter ; if they were open, shut, or half-closed ; if fixed on any object ; if their direction was upwards or downwards ; if towards the spectators ?

He answered : My deposition concerns the miracle which took place in the eyes of the aforesaid picture. Before I begin to speak of it I shall give a description of the picture according to the tenor of the interrogatory. It is kept with veneration in a public street, it is placed in perspective in the last street before you arrive at the Square of the Twelve Apostles, and is contiguous to the Palace of Casali. It takes its name, *Dell' Archetto*, as I suppose, from resting on a species of architrave, which joins the said palace with the adjacent house, belonging to the secular congregation of St. Anthony. The Virgin is not represented under any symbol, but is painted in an humble, modest, and pious attitude, with her hands joined before her breast. The figure is almost a full face, both eyes are open, and the pupils are distinctly seen. They are directed towards the people, or rather downwards. The size of the canvas, on which the effigy is painted in colors, appears to me to be about two feet and a half. The adjoining parts of the wall are richly ornamented with silver and other offerings, and on this account the painting is enclosed, if I remember right, with an iron grate. This picture, even prior to the miracle, was too well known in Rome by the crowds of people who were accustomed to pray before it to be confounded with any other in the vicinity.

6. Being asked when, where, and how he saw the prodigy ; if he was the first to perceive it, or if any other person, to specify the person ; from what distance he observed the picture, whether in front or from one side, whether by day or night, whether he had much or little light, if in the light of the sun or of candles and lamps, or both ; if he observed it with his naked eye, or with a spying-glass, or with spectacles, etc., if his sight was good and perfect ; and also if the picture was covered with crystal or not ?

He answered : Scarce had the miracle begun to be observed in the picture early on the morning of the 9th of July before I was informed of the event. Lay Brother, Peter, came running to my chamber quite out of breath, and overflowing with joy, saying, "The eyes in the picture *Dell' Archetto* are observed to move." I gave no credit to his information. I thought it was the effect of enthusiasm in the people, who, through an excess of piety, have been deceived, wishing to witness miracles similar to what they heard of the picture of the Blessed Virgin at Ancona. Brother

Peter took great pains to convince me of the reality, alleging the perfect unanimity of the spectators, but found me inflexible. Some time after leaving my chamber and going into the balcony, which was over the porter's lodge, I observed crowds of people passing and repassing. Fixed in my first opinion, I could only attribute this tumultuous concourse to the effects of fanaticism. I nevertheless yielded to curiosity, and went to examine with my own eyes the real state of the case. Meeting at the door the Rector, Vice-Rector, and a religious, they all wished to convince me of the reality of the fact, but I made no reply. I joined company by chance in the streets with Monsig. Casali. We passed by a small door which is opposite the tennis-court, and which leads directly under the wall which supports the picture. We took our positions directly in front of the painting, at the distance of about a yard and a half. I at first knelt down to say a short prayer, then rising up, I retired a little to the left, whence I could distinctly see the whole picture. My eyes were fixed on those of the Virgin, because I was told the miraculous movement was there observed. An immense crowd of people filled the street which faces the picture. The faithful continued to pray aloud, and frequently I heard the people exclaim: "Evviva Maria, ecce che muove gli occhi!"—"Oh! see how the Virgin moves her eyes!" Although I kept my eyes attentively fixed on the painting, I could perceive no change, and this strengthened me in the idea I had conceived, that the whole was the effect of a heated imagination, of an excessive devotion on the part of the people towards the Virgin Mary. I remained there about three-quarters of an hour to make my observations with the eye of a critic. In this interval Monsignor Casali grew tired, and wished to withdraw, without having had the consolation of witnessing the miracle, as he told me. For my part, I was not yet fatigued; I remained in the same place, with the determination of not quitting it for the space of three or four hours, that I might be able to declare that during the whole of the time I remained there, I was not once able to see the prodigy, which was in everybody's mouth. I did not change my position, but kept my eyes attentively fixed on those of the Virgin; and on a sudden, when I least expected it, I perceived a visible and manifest motion in both the eyes; I observed that the ball of the eye moved, that the pupils ascended by degrees, and so far concealed themselves under the upper eyelids, that nothing but the white of the eyes could be seen. I saw, moreover, after a very short interval, the same pupils with a slow and uniform motion descend to their prior position. I observed them again, after a very short space, reascend, and remain almost entirely covered under the superior eyelids, so that the cornea was all that remained visible; and afterwards I saw them descend and resume their former position. This perpendicular movement I observed two other times successively. It is far easier to conceive than to express the sensations I experienced at the sight of a miracle so singular and so little expected. I shall only add, that the overflowing sentiments of my heart at that moment could no longer be restrained, and I felt the tears trickling down my cheeks. I must not omit some circumstances that accompanied the prodigy. The first is, that at the same instant the ball began to move, I perceived a very thin shade that

rather darkened the white. But this shade was instantly dissipated ; for at the moment of the elevation of the pupils, I observed again the same white just as before. The second circumstance is, that the said perpendicular movement was attended with so much grace and majesty, that the sentiments of devotion, confidence and affection, which filled each heart, could only be equalled by the sentiments of respect, veneration and compunction. The third and last circumstance is, that at the same precise instant of time I observed the supernatural movement, it was attested by the extraordinary cries, prayers and acclamations of all the eye-witnesses there present. The joy they experienced at so melting a spectacle, they expressed in these words: “Evviva Maria: ecco il miracolo, ecco che muove gli occhi!”—“See the miracle, see how the Virgin moves her eyes ! With me the fact was undeniable ; I was myself an eye-witness, and I had well considered it. I perfectly well remember saying to myself on the occasion, that to raise my certitude to the completest evidence, I had only to take my precautions against artifice, and to see that no possible fraud could occasion the prodigy. The wax, which I saw running down from one of the lights, burning before the painting, gave me a favorable opportunity. I immediately took the steps, and under pretext of rectifying the candle, I ascended till I was on an exact level with the eyes of the *Madonna*. I arranged in effect the candle ; but as that was not the primary object, I observed with all possible care, if there were not, either within or about the eyes of the picture, some line, fissure, or other mark that could lead me to suspect that on the back of the canvas some artifice might have been used to effect this wonderful movement in the eyes, and thus, by a base act of malice, to impose on the credulity of the spectators. I was soon satisfied on this head ; for examining with attention the canvas, particularly the eyes, I perceived the varnish to be perfectly smooth, without the least sign, mark, or vestige of any fraud, artifice, or alteration whatever. Satisfied that my doubts and suspicions were perfectly groundless, and that I had acquired a physical evidence of the miracle, I came down praising the Lord, and glorifying His Virgin Mother. The least I could do was to manifest to all I met my sentiments on the reality of the miracle, and offer to witness the same even at the expense of my life. I did not return any more that day to notice the miracle, which I had so minutely examined ; but it is universally known, that it continued the whole of that day, the next day, Sunday, and many following days. On Monday, the 11th of the said month of July, it occurred to my mind to make a new and bold experiment, which might add to the evidence I had already acquired, and which might enable me to refute every objection that could be advanced against the reality of the miracle. I procured a pair of compasses, and at a different hour, viz, about the 22d hour of that day, I returned to examine the picture. I found the crowd not so numerous as on the morning of the preceding Saturday, because the people were attending the missions in the six different squares, which had then commenced by order of his Holiness Pope Pius the VI, and because the people were more divided, owing to the miracles being by this time observed in many other pictures in different parts of Rome. I therefore chose my station at the most convenient distance for making my

observations. I was not above a few feet removed from the picture, that I might the more conveniently make the experiment. The steps or ladder, that are always kept there, I had in readiness, and I waited with attention for the manifestation of the miracle. I suppose I might have waited about a quarter of an hour, more or less, in reciting the litanies and other devotions. During this interval I kept myself as recollected as possible, keeping my eyes fixed on those of the Virgin. The spectators observed no more than myself any change, if I may judge from their silence. Soon the miracle became evident. I saw a sensible motion, a manifest elevation in the balls of the eyes: this motion was the more apparent, because the pupil continued to ascend gradually and slowly till it was almost entirely concealed under the superior eyelid, so that the white was the only part that remained visible. At this apparition the people began to cry aloud, *Hail Mary! See the miracle, see how the Virgin moves her eyes!* I then ascended the first steps of the ladder, and turning to the assistants, I begged of them to pardon the experiment I was going to make, as it would help to authenticate the truth of the prodigy. I then got to the summit of the ladder, which put me on an exact level, or face to face with the painting, while the pupils were concealed under the eyelids. But I must notice, that, although I lost but little time, the pupils had descended and reascended in the manner I described, and that this was the second miraculous movement of the eyes. Whilst the pupil was almost concealed under the superior eyelid, I applied one point of the compass to its lower extremity, then barely visible, and I fixed the other point to the rim of the lower eyelid. By this operation I was qualified to take the exact dimensions of the white part, or cornea of the eye which appeared, and I found it to be about five lines, or half an inch. The pupil of the eye soon reoccupying its former position, no portion of the white was any longer visible, as the pupil touched the inferior eyelid. After an experiment so very satisfactory, what more could I desire? It gave me a palpable demonstration of the reality of the miracle. I continued some time on the ladder, contemplating the wonders of our Lord, and the mercies of his blessed mother, and again I saw repeated the miraculous movement. I then withdrew, completely satisfied that I had left nothing short in my verification of the prodigy, and fully convinced of its reality. I communicated the result of my experiments to the assistants, who were all more and more convinced that the miracle was not the effect of any delusion, or effervescence of a heated imagination, but the work of the right hand of the Most High, to extol the merits of the ever-blessed Virgin. With regard to the other paintings, I can make no deposition from my own personal and certain knowledge. For although my devotion carried me to observe them, I did not take the trouble to take down any precise minutes necessary to verify the prodigies. To the other part of the interrogatory I answer: that both the first and second time I went, there were a great many wax candles burning, but neither of the times did the sun shine on that little street: its rays were not even reflected on the walls contiguous, much less on the painting: and I believe it is owing to the great elevation of the buildings, and the contractedness of the street, that the rays of the sun are

very generally excluded. The painting is behind a crystal, which is always kept bright by the industry of the person to whose care it is intrusted. I made my observations with the naked eye, for being blessed with excellent sight, I wanted no assistance perfectly to distinguish the objects.

7. Being interrogated if the movements took place in both eyes together, conformable to what we observe in human eyes, or if it were any extraordinary motion in one eye ; by what signs, indexes or comparisons he could judge of the motion ; if it were little or sufficiently apparent ; if it were of long or short duration ; if it disfigured or considerably altered the lineaments of the countenance, specifying moreover what persons were present and observed the same event in the same circumstances.

He answered : The miraculous motion in both eyes was in the manner I have described. The movement was neither irregular nor extraordinary, but regular and conformable to the natural motion in the human eyes. It was neither accelerated nor quick, for in that case, with difficulty could it have been discerned, but slow, solemn and gradual, so that it could not only be seen, but be perfectly distinguished.

It is easy to judge how very slow was the movement, as I had time to measure with my compass the distance between the inferior extremity of the pupil and the rim of the lower eyelid. It excited in my soul not sentiments of admiration only, but sentiments of veneration, devotion and compunction. I observed an air of grace and dignity which I could not help admiring as a second miracle, besides the supernatural movement which I observed with my eyes. The countenance so far from being changed in its lineaments or contour, pierced each heart, and called forth tears from every beholder. I can particularize none that were witnesses of the miracle either of the times with myself. They were all strangers to me, except *Il Signor Commendatore Mariscotti*, who was with me on Saturday morning. But, although he seemed to assure me that he saw the prodigy, notwithstanding the weakness of his sight, as he said, yet he spake of it with less confidence than myself and other witnesses.

8. Being questioned if he saw once or oftener the said motion in the eyes of said picture ; if each time he was equally convinced, or if sometimes he doubted of the fact ; if, when he was certain, there were persons present ; if these persons gave evidence at the same time that they were equally convinced, or by what words or expressions they manifested this their conviction. Being, in fine, called upon to produce some solid reasons which exclude all suspicions that the alterations could have been produced by the imagination, by his own eyes ; by the reflection of the light, or by the glittering of the crystal or glass placed before the said picture, or by any other, either natural or artificial means.

He answered : I have been twice eye-witness of the supernatural movement of the eyes in question, and I have each time found myself persuaded and convinced of the reality of the miracle. The experiments I made completed my conviction. From the tenor of my examination solid reasons may be collected, which can never suffer me to entertain the least doubt of the fact : on the contrary, they have given me the fullest evidence of its truth, which I shall ever be willing to attest, even with the risk of my life.

To avoid repetition, I shall decline bringing forward any more of the reasons I have already stated. As by the assistance of God I have completed a regular course of natural philosophy, I cannot be supposed a stranger to the powers of the imagination, or to the delusions that occasionally occur in our optics. These delusions are generally observed, when the necessary precautions are omitted, and when the representations made by the senses are not clear, constant and uniform. But everyone may see from my depositions that I was not in that predicament, and of course what I saw so clearly and distinctly was not the effect of an effervescent imagination, or of any deception in my senses.

9. The witness being asked what were the sentimental affections which he experienced in himself while he was observing the said movement, and what were those he perceived in others then present, specifying particularly the circumstances?

He replied: In my former depositions I have answered all these questions.

10. Being asked if he knew or heard of any other present who observed the said prodigies, and that maintained any contrary sentiment; if so, what was his name, and what were his reasons for disbelieving the prodigies?

He answered: I know of no one who questioned the miracle; all unanimously believed it.

When this deposition was completed, the whole of it was read to the witness, which he approved and confirmed. He then, according to the desire of the court, signed it, together with the Judge and the Notary Public.

This deposition shows with what thoroughness the examination was carried on. Space will not permit us to give other interesting testimony. But it might be remarked here that possible objections to certain parts of the "proof" are met in the circumstances peculiar to other paintings. For instance, the glass with which this picture is covered might suggest a difficulty. But other paintings were not so covered. Again, its fixed position on a wall, and its height above the ground, might conceivably suggest artifice. But then other paintings were taken down from their testing-places and were visible from behind as well as from the front, and were held in the hand and closely scrutinized. Again, the great devotion of the people to this picture, and their desire to see reproduced in it the marvels of which they had heard as happening at Ancona on the 25th of the preceding month, might conceivably have inflamed their imagination, and have led them to see what they desired to

see. But the marvels occurring in a picture called the "Madonna Addolorata" answer this difficulty. This painting was of moderate workmanship, and hung on the wall of a private oratory, on the altar of which was another painting of the Virgin, of superior execution. A rumor spread abroad that the miracles had been observed here. A number of people came to witness the marvel. They fixed their eyes longingly and expectantly on this central Madonna. In vain they looked. The eyes did not move. The sacristan prayed our Lady humbly but in vain for the favor of witnessing the marvel. Turning his eyes from the central picture to the other, he said a short prayer, and on lifting his eyes towards it, saw the movement he had seemed to expect in the central painting. Many others beside the "learned and pious priest," as Marchetti styled him, witnessed afterwards the same movement of the eyes.

The juridical examination concerned itself with twenty-six pictures. There were others which were passed over, because of the length of time it would have required to report fully of all. Eighty-six witnesses were examined. The Cardinal Vicar read all the testimony, weighed carefully the answers to the questions propounded by the examiner, and, according to the prescription of the Council of Trent, Sess. 25, on the Invocation of Saints, took advice from able theologians and other pious persons, and then issued the Decree of Approbation, affirming the truth of the miracles and granting permission to print an account of them.

What shall we say of them? The testimony seems to exclude the possibility of the usual caveats filed by incredulity. The number of pictures, their different localities, the precaution taken by observers, will not permit the explanation of artifice. The great cloud of witnesses, of every rank and station, will forbid the suggestion of collusion. The critical temper and incredulous prepossessions of some of these, will forbid the idea of hallucination. The various tests of nearness and remoteness of position, of light and shade, of different hours of the day, of lenses and compasses,

will forbid the supposition of ocular illusion. And yet we are free to confess to a reluctance in concluding that the painted eyes of a canvas did really move, so as to display more white in the eyes than the painter put there. It would be much easier to credit the story of a painting marvelously detaching itself from the wall, and slowly descending in its frame to the floor, or rising to the ceiling. Wonderful as this would be, we should have not even a suspension of a law of nature, but only a suspension of the usual effect of such a law. Speaking with strictness, there is no such thing as the eye of a painting. There is only the painted representation of an eye which, in the painting, is represented as looking in a certain direction. Not being a real eye, it cannot move so as to show a surface which had been hidden before. In the upward motion of the eye, the occultation of the upper white surface of the eye-ball would seem to be equivalent to a physical destruction of the white paint; and the gradual addition of white to the under eye-ball, to a physical creation of white paint. Constant movements up and down would be so many destructions and creations—as though an angelic hand were holding an invisible brush, and actually using white paint. The question here is not one of the power of Almighty God to operate what He will. The question is whether we might not more reasonably infer a subjective rather than an objective—an illusory rather than a real—movement of the eyes. Such an illusion, operated against all the safeguarding tests by which we distinguish with certainty between facts and fancies, would not be a natural, but a miraculous illusion. The testimony of the senses, their value as criteria of objective realities, would not be impugned. They are witnesses whose testimony is veracious, and criteria which are within certain defined limits unquestionable. But they are, after all, only the ordinary bridge between the soul and the external world. In ecstasies and visions of the saints the retina of the eye pictures faithfully enough the real world, but the soul is not conscious of it, but only of celestial appearances. In such cases the instrumentalities of the senses are neglected by

their Maker in favor of a more immediate means of reaching the soul.

But to conjecture an illusory (miraculously illusory) movement of the eyes in a picture, while it would not impugn the veracity of ocular evidence, might it not, on the other hand, imply⁶⁷ an unworthy deception of the senses? In ecstasies and visions the subject, however real the appearances may have seemed to him, will afterwards readily conceive their subjectiveness. St. Peter surely did not think that the sheet let down by its four ends, filled with clean and unclean animals, was objectively real. We do not suppose the Heaven of the Apocalypse to be the Heaven we strive for—a city with walls of jasper-stone, with streets of pure gold as it were transparent glass, and the rest of the wondrous vision of “Apocalyptical splendors.” Are we compelled to the conclusion that Raphael appeared to Tobias, and Gabriel to Mary, clad in a raiment of real flesh? even though all the senses should have concurred in a single testimony? Our Lady saw and heard. Tobias saw and heard and touched. The senses are witnesses—not extraordinary, but ordinary—of objective realities. The judge that must decide is the Reason, holding court over all. When in such a court the eye testifies, “I saw!” or the ear, “I heard!” the judge translates, “I seemed to see,” “I seemed to hear.” “Deception” is the usual, but scarcely precise, word defining an illusion of the senses. In truth, the senses are not deceived, unless they go beyond their province, and assume the functions of a judge.

There is, then, strictly no deception, worthy or unworthy, implied in an illusion operated miraculously. In the case of the Prodigies of Mary, the Reason is inclined to infer a miracle, whether painted eyes really moved or only seemed to move. It is not forced, we think, to a definitive selection of either predicate. It is possible that the paint of the pictures really did flow and contract, against the ordinary course of things, so as to give successive real depictions of eyes as they would appear while moving. It is also possible that while the painted eyes remained unaltered, the real eyes of the

spectators were—not *deceived*, nor *misinformed*, but—the subjects of an illusion which, impossible of demonstration as such by any of the usual tests, and operated in hundreds of thousands of men and women of all ranks and conditions of life, of all degrees of learning, of all ages, of all temperaments ; operated not for a moment of time, but for four months ; not in a single light, but in all lights ; not in a single position, but in all positions both of the paintings and of the spectators ; an illusion which, finally, defying all prevision and analysis, should be considered miraculous. Either one of these explanations of the phenomenon is possible. To which will the assent of the ordinary man or woman go out with a distinct preference ?

It seems to us that the latter theory would offer least irritation to the sensitiveness of an incredulous temperament. It does less violence to the inferential experience of individuals and of the whole race. Neither experience has recorded the phenomenon of congealed paint flowing ; all experience has recorded ocular illusions. A miracle of illusion would not necessarily invoke the contravention or the suspension of a natural law, or of the ordinary effects of a natural law, but only such an employment of natural laws as would be, in its mode of action or combination, quite beyond the blind and fortuitous operation of nature.

The subject is a thorny one, and we speak with real diffidence. The incredulous spirit is abroad ; shall we succeed in laying it with momentarily new wonders ? with a sublime credulousness, or an equally sublime distrust ? with the declaration that miracles are still possible in the Church, and a denial of every modern instance of one ? with a demonstration in our sermons, of their antecedent probability, and an evident distrust in our conversations, of their consequent occurrence ? A present-day review of the subject of miracles would be desirable. All Catholics are agreed on their possibility in the Church—but may still ask : Within what limits of probability ? with what frequency ? with what purposes ?

The “*Prodigies of Mary*” might serve as a text for such

a discussion. It would suggest a little world of questions and not a few difficulties. Its marvel is modern, Christian, authenticated. But that marvel seems to lie on the borderland of fact and fancy; of the objective and the subjective; of the real and the phenomenal. It recalls the favorite objections of Protestant tradition—clerical artifice, lay and clerical collusion, illusions of the senses born of an excited imagination, hallucinations confirming a religious enthusiasm to the influence of which they themselves were in the first instance due. It will feed prejudice as well as piety. It will serve, in various hands, as an argument of folly as well as of faith, of delusion as well as of devotion. While the people of Rome and the other places which celebrate the memory of the marvel, will feel an increase of faith and piety, the nearer faithful may be questioning their pastors, and the wide world of the agnostic, the sceptic, and the scoffer, may be arraigning and condemning them. What shall be the tenor of our various answers?

For the convenience of such readers as may find opportunity, as well as sufficient interest in the subject, to consult Marchetti's work, we append here some notice of the Italian original and of its translation into English.

The title of the first is: *De' Prodigj avvenuti in molte sagre Immagini, specialmente di Maria Santissima, secondo gli autentici Processi compilati in Roma Memorie estratte e ragionate da D. Gio. Marchetti, Examinatore Apostolico del Clero e Presidente del Gesù. Con breve ragguaglio di altri simili Prodigj comprovati nelle Curie Vescovili dello Stato Pontificio. Roma: 1797. Dalle Stampe di Zempel presso Vincenzo Poggioli con licenza de' Superiori.*

It is a 12mo of 293 pp. and is beautifully illustrated with twenty-six engravings of the miraculous paintings. Marchetti was a veteran writer on ecclesiastical subjects. His plea for the miracles was the fruit of no unbalanced judgment or uncritical training. He had already published: *Del Concilio di Sardica e de' suoi canoni su la forma de giudizi eccl. in 1783*; *Testimonianze della Chiesa di Francia sopra la cosi detta costituzion civile del clero, etc., in 16 vols.*

1791-1794; Esercitazioni, etc., 1795. He followed with Gli Uffici del Sacerdozio, 1800; Critica della Storia Eccl., 1819-1820.

The English translation is, we believe, a sufficiently rare work. Its title is more descriptive than Marchetti's, on which account it is here given in full: The Miraculous Events which Happened in the Years 1796-7, Including the Decree of Approbation, etc., with an Account of Similar Prodiges which occurred about the Same time at Ancona and other places in Italy. Translated from the French, compared with the original Italian of Sig. Gio. Marchetti, Apostolic Examiner of the Clergy, and President del Gesù. By the Rev. B. Rayment, London: Printed and Published by Keating & Co., Duke street, Grosvenor Square, 1801. The title-page is adorned with the significant text: "Behold ye despisers and wonder, for I work a work in your days which ye will not believe, if any man shall tell it you" (Acts xiii, 41).

The translation is happy, and is amplified with original notes of the English editor. To it acknowledgment is due for the two quotations in this paper.

As it was the purpose of the writer to let the testimony to the miraculous occurrences lead the reader to form a lay judgment unembarrassed by ecclesiastical finger-marks, we have omitted details of that kind of sanction. But in conclusion, that sanction might be stated here. The Prince Don Abundio Rezzonico, Senator of Rome, *nomine etiam populi Romani*, prayed the Holy Father, Pius VI, to grant the clergy of Rome an Office with a Mass in honor of the Blessed Virgin Mary, to be assigned to the 9th of July, in commemoration of the marvelous events commencing on that day in Rome. A similar petition was presented by the Lord Chamberlain in the name of the Parochial Clergy, to the Cardinal Vicar, to whom the Pope had referred the first petition. He granted the desired permission: "Nos utendo facultatibus ab eodem Sanctissimo Domino nostro PAPA nobis tributis, et supradictis petitionibus annuendo, concedimus ut a Clero urbis saeculari, necnon a religiosis utriusque sexus quotannis in die nono

Julii Officium cum Missa in honorem BEATAE MARIAE VIRGINIS ut in festo ejus patrocinii sub ritu duplici majori recitari possit et valeat." In addition, the Pope granted a plenary indulgence to all Christians that should recite the said office, and to all that should perform a novena in honor of the prodigies. The grant of the Office and Mass was confirmed and extended by Pius VII. It is perhaps worthy of notice here, that no lessons were written proper to the feast, to signalize its assignment to any particular day, or the commemoration of any particular prodigies. The following extract from the *Fasti Mariani*, by Holweck, gives the story of the events commemorated, and a list of the places using the office, in a clear and condensed form.

DIE IX JULII.

Prodigiorum B. Mariae V. Exeunte saec. XVIII cum Galliarum perturbationis atra procella Italiam quoque minaretur, mundo sanguine mananti compassa est Misericordiae Mater. Unde ann. 1796 et 1797 multae ejus imagines Romae praesertim eximia monstrabant prodigia. Primo quidem terrae motibus Aretium quantientibus imago B. V. del Conforto se manifestavit die 15 Febr. 1796; deinde die 29 Maji ejusdem anni S. Maria Gratiarum Torricellae in Aprutio lacrimas fudit, die 25 Jun. Regina Sanctorum Omnium Anconae oculos movit; die 9 Jul. icon B. M. V. de Archetto Romae ad palatium Casali, item altera in ecclesia S. M. Gratiarum et multae imagines SS. Deiparae in Urbe idem manifestavere motionis oculorum miraculum, die 9 Jul. et diebus insequentibus usque ad Februarium a. 1797, ut videre est in ceteris hujus diei festis. Simili miraculo fulsere icones S. Deiparae *Verulis, Tusculi, S. Angeli in Vado, Tuderti, Calcatae* et alibi. Inquisitione ecclesiastica instituta die 1. Oct. 1796, et ad finem perducta die 8 Febr. 1796, comprobata est prodigiorum veritas. Quare in multis Urbis et Orbis ecclesiis institutum est festum Prodigiorum B. M. V. ritu dupl. maj. et officio ut in festis B. M. V., die 9 Jul. agendum, qua Romae primum observatum est miraculum. Agitur festum a clero Romano, *Anagnino, Albanensi, Altodunensi*, in omnibus fere *Americae septentrionalis* diocesibus, *Burdigalae, Aureliae, Lugduni, Carnuti, Aquis Sextiis, Niverni, Aginnae* et alibi in Gallia, in Ordine Eremitarum S. Augustini, in Congreg. S. Spiritus et in Societate presb. Miseri-

cordiae, in Congreg. SS. Redemptoris (11 Jul.) Quiti (4 Jul.), etc. In Diario Romano ita annuntiatur: *Patrocinium B. M. V. in memoriam prodigiosi motus oculorum observati in multis ejus imaginibus a. 1796.* In Ordine Altodunensi lege ista h. d.: *Prodigiorum B. M. V. ob aperit. oculorum a. 1796 sub 25. Jun. hora 22.*

H. T. HENRY.

Overbrook Seminary.

THE UNIVERSITY EXTENSION MOVEMENT AMONG AMERICAN CATHOLICS.

A SYMPOSIUM.

I.

THE CATHOLIC IDEA OF POPULAR SUMMER SCHOOLS.

HIGHER education has become one of the fads of the day. I do not mean that higher education in itself has anything of the fad about it, but only that the manner and method of promoting it has taken a popular turn without any adequate basis. The road to learning under the modern spell has become royal, quite other than it was in days of yore when it was supposed to be beset with thorns and painful difficulties of ascent, a steep and narrow path for mountain climbers alone. In the new light it now lies broad and level, a well-beaten road under the countless footsteps of the multitude through flowery meads and rich pastures. The cowherd has become erudite, the mechanic a philosopher who aspires to science, or rather, transpires science in an atmosphere saturated with the bacilli of

knowledge. The propaganda of the higher education grows apace, and the towering edifice topples heavenward on the shifting sands of popular culture.

There is an old saying: Beware, when the pedagogue is abroad in the land. We are now awakening to a realization of his presence. He is on our hands; he is no small problem; what are we to do with him? At the call of popular demand for education he has risen from the earth in a night like an inexhaustible crop of mushrooms. He is very busy with his own propagation. It is he who has made education such an easy road to saunter over. He has devices and methods by the score. He teems with inventions of erudition, and can turn out scholars by recipes. In the matter of higher education his industry penetrates into every nook and cranny of the land. By virtue of the summer school he becomes omnipresent. Higher education, whether there be primary education or not, is now within the reach of the multitude. The butcher, the baker and the candlestick-maker sit down beside Plato and Verulam and solve the problems of the universe off hand. What are we to do about it, and are we better off for it? It is progress, runs the popular verdict. Is it progress? asks the thinker.

Curiously enough an age, which has made education a fad and a fetich, has never seriously or philosophically asked itself: What is education? Or if it has asked the question, it has been too hurried to reflect over an adequate answer, for the true answer to this question is an entire philosophy. It comprises the answers to the questions, who and what is man, and whither does he go? Has the age, and by the age I mean the spirit of the times, ever propounded satisfactory answers to these questions? Has it not rather thrust them into the background, stored them away in the lumber-room of the unknowable, not caring to answer for fear of raising apparitions it has no power to lay? No age has busied itself more over the problem of education and at the same time so completely ignored the fundamental principle and purpose of all education. The end of education is the perfection of man's being. This end is reached by the symmetrical de-

velopment and building up of all his powers and faculties. The knowledge of the highest truth, the possession of the highest good is the objective end of education. Education is therefore a growth toward perfection. It proceeds by way of an organic development, the faculties being led from power to act and from reiterated act to the acquirement of habits. Education is the establishment of the habit of knowledge, of the habit of reasoning, of the habit of virtue with a view to the attainment of the true and the good. It is the vital process of a living principle, and unless it be cultivated as an organic growth, it will never bear flower and fruit.

The misconception of education in our day has its root deeper than the pedagogue's vanity. He is but the fluttering manifestation of causes beyond himself. A hard mechanical philosophy has been the vogue in the past fifty years, a philosophy which has supposed metaphysics to be a mere system of mechanics and reduced man to a mere correlation of forces. Modern pedagogy has drawn its premises from this false notion of man and the universe, and in keeping with the theory of the atomic nature of thought, mechanized education until it has come to be popularly regarded as a method of construction, a mere matter of laying brick upon brick according to rules hard and fast. So fast and so furious has this notion spread, that a vast system of public education has been run up in this country, like our tall buildings, almost in a single night, and we suffer from the delusion that the hugeness of the pile is a compensation for its ungainliness, or rather, we go further and imagine that very ungainliness to be in some way beautiful. Our public school system is a vast machine, making bricks by the wholesale out of human souls. So artificial has the popular notion of education become that most stress is laid upon its accidents and none at all upon its essentials. Reading, writing and arithmetic are supposed to constitute the main factors of education, when they are but its accidents or perhaps better, its lesser instruments. Intelligence is the power of knowing truth and selecting the means to it. To read, to write and to

cipher does not mean to be intelligent. A stupid person may do all three with facility, and, it must be admitted with regret, popular education complacently rests upon just such shallowness. It drills the human subject into the mechanical facility of reading, writing and ciphering, and then turns him adrift stamped "educated." Meantime the fountains of intelligence have never been so much as stirred, and the soul with its great spiritual powers and faculties dries up, while the molecules of the brain go on ceaselessly whirring with reading, writing and ciphering. And then the statistician estimates intelligence by the head, as cowboys count cattle by the brand, and we are told with a flourish of trumpets that we must be the best educated people in the world because so much per cent. of our population have been branded with the three R's.

Such, as a rule, are the primary foundations for our higher education, and with this basis what are we to expect in the superstructure? Even the Sunday newspapers aspire to be university extensions, and voluminate their Sabbath editions to such prodigious bulk as to call forth exclamations of amazement at the quantity! But it is in the summer school that the propagation of higher education finds its most efficient channel. Here, as in the popular notion of primary education, the popular idea is one of construction. The highly educated are manufactured at the summer schools as readily as the educated are at the lower levels of pedagogical enterprise. All the *ologies* imaginable are pumped into them without reserve, and they come forth loaded and primed with erudition, ripe for the printing-press and the magazines. Once started in its New England environment, the summer school idea multiplied throughout the land like ephemera in the springtime. They are now everywhere and anywhere, conducted by everybody and anybody. They are a problem in a land of problems.

Some few years ago the Catholics of this country awakened to the realization of the omnipresence of the summer school among their non-Catholic fellow-citizens. Not a few Catholics caught by the popularity of the thing began to

frequent them and to submit themselves to the usual stuffing process in the notion that they, like the others, were being highly educated. This was natural, under the circumstances, and showed a commendable desire for learning. But education in the Catholic sense, and none the less higher education, is not a construction but a growth, and education, primary and higher, not under Catholic direction is apt to lose vitality and be impregnated with a false philosophy, not taking into account the final perfection of man's nature, which, as we have seen, is the true end of education. Catholic leaders, therefore, saw that something must be done to meet the popular desire for higher education, and divert the energy of the fad into proper channels. The question how to supply our own with some sort of pabulum of higher education which would be as substantial as present conditions admit, and save our aspirants after higher learning from the un-Catholic treacle which was being stuffed down their throats at summer assemblies under non-Catholic auspices. In response to this need the Catholic Summer School of America was established, holding its opening sessions at New London, Conn., and finally locating permanently at Plattsburg, N. Y. But the location of the Catholic Summer School of America on the shores of Lake Champlain, in the northeast corner of these United States, left it for the Catholics of the Mississippi valley and the West high and dry on the shores of inaccessibility. The need of a summer school was as keenly felt among them as among their fellow Catholics in the East, and Plattsburg, in the matter of distance, was beyond their means and their time. It had been hoped that one school, centrally located, would do for all, but events have shown the wisdom of at least two schools; since even within the radius of their non-special influence each school has learned that facility of access counts for much in the results of their efforts. The Columbian Catholic Summer School, under like circumstances and in response to similar needs, was organized to give the Catholics of the Mississippi Valley an opportunity of higher education and bring them on the higher lines of thought under Catholic direction. The

Columbian School has held one session at Madison, Wis., with great success and large promise for the future.

I have been asked to set forth the conditions, needs and prospects of the Columbian School especially. But save in accidentals I see no reason for differentiating it in these respects from its elder sister in the East. Catholics of this region are pretty much as Catholics within the territory from which the Plattsburg School draws. They live among populations substantially the same, with the same character, notions and prejudices. The summer school fad is as ripe along the banks of the Mississippi as on the shores of the Atlantic. The popular notion of education is on the same dead level, and the system in vogue one and the same. What, therefore, I may predicate of the summer school movement in the West seems to me applicable universally.

The conditions in the West are the conditions we have already noted in speaking of higher education as manifested in the popular notion prevalent in America. This is a day of problems; they are in the newspapers and in the air, and everybody discusses them, regardless of his or her fitness to do so. Theology, philosophy, economics, sociology, etc., have become popular topics. Faith has decayed among Americans and religion has more to do with society than with God. Statistics of denominations do not prove the health of religion among us, for many of the sects are mere social assemblies where *religious* belief is the last consideration of eligibility. Religiously the country is at sea, tossed hither and thither by the winds of doubt or stagnating in the calm of indifferentism. Where the spiritual life is unsettled, there will be many problems afloat many *isms* agitating the surface of intellectual life and much absurdity indulged in under the name of thought and culture. Catholics living amid such conditions cannot fail to be affected. Summer schools have sprung up largely in response to the conditions asking, if not for the solution, at least for the discussion of the many problems. The Columbian Catholic Summer School was established to frame solutions of current problems for the Catholics of the Mississippi Valley. A

Catholic summer school is a necessity under the circumstances. Whether fad or not, whether permanent or transient, it corresponds to a present need and answers the purpose of the hour in drawing Catholics from the undesirable influences of un-Catholic summer schools, and stimulating them to an intellectual life in harmony with their faith. In the public schools of the country are numbers of Catholic teachers, whose intellectual bias is anything but Catholic, and who, in spite of themselves, are constantly absorbing false notions of pedagogy—therefore of philosophy—under the incessant pressure of a system of education which has utterly ignored any consideration of the true end of man. They are naturally beset with many difficulties, entangled in the meshes of many problems, and are correspondingly anxious to find some systematic exposition of their solution from the grounds of their faith. Here are a class among whom summer school work will bring forth its best fruit. They are looking, even anxiously, for a substantial Catholic exposition of current questions in the light of Catholic principles. Their want alone is a sufficient reason for the establishment of Catholic summer schools. They are not, however, the only ones to whom the treatment of present questions on Catholic grounds will prove a light and an assistance, though, indeed, I do not believe that there is any large number seriously and substantially interested in the elucidation of the graver questions, or that the contingent capable of appreciating a systematic course of higher study, is legion. But granting that the majority are only superficially interested, merely taken with the fad of the moment, there is always the resulting benefit of creating a moral atmosphere of confidence in the intellectual capacity of Catholics to meet and answer the so-called problems, which so befuddle the vulgar mind in the newspapers and the magazines. And this is a consideration not to be underestimated. Un-Catholic summer schools get the reputation, upon very shallow merits, of being centres of intellectual power; they are, according to public measure, progressive institutions. Now the Catholic majority, by force of association, gather the same notion

from current opinion. They imagine that summer schools are indications of progress and synonyms of culture, and they look to their own intellectual leaders to be abreast of the times. It is well for the leaders to respond to the expectation, and better to use the opportunity to turn the fad to some good account. Catholic leaders have had the wisdom to do both. The greater benefit to be derived from the movement depends upon the prudence of those at the head of it in holding and developing it upon those systematic lines which alone harmonize with the dignity and gravity of Catholic thought. The Columbian Catholic Summer School was organized with full appreciation, on the part of its promoters, of the necessity of making it a system of higher studies under the domination of the Catholic religion. Catholicity has a well-defined system of theology and philosophy; human knowledge in the Catholic theory is illuminated and guided by the Divine Light, and without that light stumbles in darkness. The difficulties of the non-Catholic world in the speculative order arise exactly from its blindness to the truths of revelation. The light of the world is Jesus Christ, and who does not follow Him walks in darkness. The philosophy of the Incarnation is the Catholic explanation of things past, present and future. A Catholic institution of higher studies is bound by the nature of the case to make the philosophy of the Incarnation the sum and substance of its teaching, and by the light of the truth of the Eternal Word made flesh elucidate all the problems that fall within the periphery of its consideration. The need of such an exposition of truth is especially urgent at a time when the philosophy of the Incarnation is being largely forgotten by the non-Catholic world. The evidence of this may be seen in the immense number of problems raised by the mind of the century. Everything has become a problem, even the simplest and plainest duties of life. The public mind is a sea of turmoil agitated and lashed by every wind of doctrine. *Isms* multiply like the spawn of fish, and the increasing confusion is mistaken for progress. The power of Catholic truth alone can calm the waves, and the light of

Catholic truth alone can illuminate the darkness. If Catholic summer schools are to accomplish their purpose they must burn like beacons from an eminence with the steady and unquenchable light of the philosophy of the Incarnation. The light is from them in the intellectual order, not from the outside world. Jesus Christ alone is the sun of truth; the mission of His Church is to give light to the world; it is not the world's to give light to His Church; she is the illuminator and the world is the illuminated. True progress lies in the conservatism of truth. The Catholic Church is the one conservative power in the world, and her conservatism is the stability of eternal truth. Until Jesus Christ established the Church to perpetuate His mission of redemption the world lay in the darkness of heathenism, and without the light of the truth which she alone indefectibly shows forth, the world would fall into the night of paganism again. The office of the Catholic summer school is to spread her light in the intellectual world, in the world of problems raised by the modern mind astray from the truth. When Catholic summer schools become inconsistent with this office let them perish. If they fulfill not this duty they simply add to the darkness and confusion round about them.

The first duty of the summer school is to teach the philosophy of the Incarnation. But philosophy means order and system. The teaching therefore should be systematic and orderly. The tendency to popularize in our day is great, and to popularize means, as a rule, to superficialize. Popular lectures and popular lecturers are the fads of the hour at summer schools. Against this species of intellectual demoralization, Catholic schools, *noblesse oblige*, are bound to make strenuous efforts. True education can never be desultory. It must begin with principles and develop therefrom onward. I do not mean that the matter and manner of the questions treated at Catholic summer schools are to transcend the appreciation of their audiences; this were shooting beyond the mark; but I do mean that the matter should be of principles, and the manner a systematic development of those principles in consistent courses;—and what is more,

that these courses should be integral parts of one plan. The unity of truth should be apparent throughout all its parts, if the teaching is to possess the integrity of Catholic demonstration. No hap-hazard selection of subjects or lecturers will realize the object of Catholic Summer School work. I take it that the Catholic Summer School is unique in its matter and its method. While it is a response to the demand of the moment, it is also a counter irritant to the evils of fadism, and a protest against defects and omissions. It should utilize the infirmity of the hour by converting it into a real intellectual power. To do this it must marshal the opportunities presented into an intellectual discipline. If it cannot do this, it fails, and would better not be. If it is not a school in the true sense of the word, it is simply a fraud. If the Catholic Summer School were purely what other summer schools are, mere bubbles of a popular fad; if it were only a concentration of vanity and shallowness, an idle endeavor to utter truth out of wind, it would be worthy of neither support nor respect. But I believe that it is accomplishing a great good by virtue of Catholic truth which it possesses and is able to dispense; and it is in this that it is totally unlike other institutions of the same kind. As long as it continues faithful to the tradition and integrity of Catholic truth, so long will it subserve a great need among Catholics, and it will endure as long as that need exists. There is no doubt that, under present conditions, it is an important factor in Catholic intellectual life in this country. As long as Catholics are surrounded by adverse intellectual influences that make against the integrity of their faith, so long will institutions like the summer school be needed to instruct and educate them in the stability of Catholic thought. The conservatism of that thought is the intellectual breakwater of the day against the new paganism. There is but one line of progress and that is the way of eternal truth, and the mission of the Church is to lead mankind along that divine path; for Jesus Christ is not only the truth and the life, but the way.

CONDÉ B. PALLEN.

THE CATHOLIC SUMMER SCHOOL AND THE CLERGY.

IT may seem unnecessary labor to present the idea of the summer school movement to the clergy of America, as they, above all others, must be thoroughly familiar with the features in it which commend it to all interested in education. Certainly, no educational idea has, in late years, received more widespread publicity and consideration; yet at no time in the history of the movement does it appear more in need of the generous and well-sustained co-operation of those to whom has been confided the mission of the education of the people. There are few thoughtful Catholics who are unaware of the difficulties that have been encountered and overcome. Every new idea must prove itself deserving of a place in public confidence before it can expect much success. Ideas in education are more likely at first to be considered as fads, or whims of only passing interest, and men wait until they have been shown to be of real benefit in public instruction before they commit themselves to their approval or advocacy. The Catholic summer school movement is not a new idea in education, but rather a new form of a very old idea, and a form of an idea which dates back to the outside schools of the university and monastery of the middle or early ages of the Church. There are many interested in the general work who do not seem to grasp the true aim and purpose of the movement. To some it appears as a school for specialists, while others regard it as giving something of an elementary course of studies for the benefit of those whose early education has been neglected. To others still it has the character of a well-intentioned but foolish fancy, based largely on theory and certain of ultimate failure. It is unnecessary to more than refer to those who have but sneer and ridicule for what they call "the silly fad of the summer school," for to many of that class nothing appeals except that which originates in their own fancy, and nothing is just right but what follows their own narrow ideals. Time is too valuable to be spent in answering ridicule which

easily makes a laughing stock of the most cherished ideals. If there be anything of education in the summer school idea, whether as a specialty or as elementary instruction, or even a passing fancy, if it sew some few seeds of goodness or bring the slightest improvement to mind and heart, it must appeal to all who are interested in the general education of the people. But the summer school is more than all this; it is a part of the scheme for the higher education of the masses. It was born of a desire to meet some of the many-sided wants of American Catholics in their intellectual development, and, as a result, it has become the very embodiment of earnestness and self-sacrifice on the part of those who have labored thus to lay the foundations of what may become a "People's University," in which may be found, in time, ample opportunity for study upon all the lines of religious, scientific and literary thought, under the direction of teachers of recognized ability and piety. The movement, in its present form, originated in a desire to meet the wants of the people, helping those who are seeking out for the means of self-improvement, under such influences as would give them the knowledge they seek for, in an atmosphere of religious belief, and away from the dangers of the intellectual and scientific errors of the age. It is easy to ridicule the intellectual ambitions of the people and belittle their efforts at so-called culture. The fact remains that among all classes there is a well defined effort for more knowledge, and better instruction, a certain aiming after the highest and best, and there is always honor for those who by struggle and sacrifice attain to the heights of knowledge. Our duty is to protect our people in their seekings after those advantages, and, as far as we can, to aid them in their self-improvement, keeping near them always, that religion and self-improvement may go hand in hand. Let all the people taste of all of God's treasures that they may the better know and love Him. There are no royal roads to learning, nor are there any circles of knowledge for the exclusive enjoyment of the favored few. Look at it as we may, we are forced to the conclusion that this is an age

seeking for higher knowledge, an age of so-called intellectualism, a reading and thinking age. School and university rise on every side, training men's intellects for the pursuit of the highest and greatest intellectual good, and bestowing freely and generously the gifts of learning which the scholarship of the world places within reach. The condition is not a new one; for, from the beginning, men have sought after knowledge, and have unlocked the treasures of mind with such keys as human ingenuity, aided or unaided by faith, could devise. It is well known that knowledge along the lines of mental or scientific endeavor was for many years the privilege of the few. Scholastic knowledge came from the gymnasium, school and academic groves, but the scholars were few compared with the masses. Times have changed, Christianity has made the new conditions possible, and the development of material life, the advancement of science, and the advent and development of the art of printing have placed within the reach of the many those advantages which for centuries had been regarded as the exclusive privilege of the few. The world did not seem aware that intellect was not limited to class or race, and that knowledge was God's gift to all men. The Church established by Christ taught that manhood was tested by soul, and not by conditions of life, and that all men were called to enjoy the knowledge of God and nature. To her was given the great commission to go forth to all nations and teach them all truth. Her mission was the diffusion of truth for mind and heart, and her work was not to cease until time shall be no more. To fulfill this command the teacher went forth to instruct men as well as to offer sacrifice for them. Schools arose, and child and man, master and slave, woman as well as man, all were called to education. In the days of Christian kings, the wealth of kings was used to cover the land with schools of all kinds where science and religion united to tell of God. The learning of Paganism was chastened in the crucible of Christian truth, and the philosophy and science of the ancients were Christianized by the scholars of the Church. When new worlds were discovered, with the cross

and the altar, was the school. "Wisdom for sale," "Wisdom for sale," was the cry of every missionary, in every age, as it was when the Celtic monks stood in the squares of Paris to tell men of Christ and education. From the monastery schools sprang the university, and close to them were the schools for the people. America has a similar history. The missionaries, whose voices rang out through the wilderness, not only preached Christ, but from the rude logs of the forest they built the school as well as the chapel.

We have all read the story of the Canadian builders of faith whose monuments of education stand side by side with the chapel and the cathedral. The Jesuit and Franciscan trudged through the woods, learned the rough dialects of the savages, only that they might construct grammars and class work with which afterward to teach the Indian, not merely the religion of salvation, but also the elements of education which would in time lead him from barbarism to civilization. As the country opened its doors to the refugees from the nations of the world, it saw a transplanted civilization making a new home upon its broad prairies. Soon the forests yielded place to the cities, log chapels to the stately churches, and rude schools to colleges and universities. The advantages of education have increased with the people's growth, and knowledge is placed within reach of all. This general diffusion of knowledge, even in a limited degree, creates a taste for more. This is a reading age, and the great engine for the diffusion of knowledge is the newspaper, which freely discusses all questions. From the public platform, in political strife, in the counting-rooms and public libraries, and in the thousand and one ways in which mind meets mind, there has come a certain taste for what is called culture, a certain desire for self-improvement, an earnest disposition to be posted upon the leading matters of interest in science and literature, while in trades and professions, as well as in the leading lines of successful business, men find the necessity of knowledge in special branches. From this well-defined and generally accepted condition, has arisen the demand for

opportunities of special study or general improvement, and hence on all sides schools spring up, catering to those popular demands. People seem willing to follow certain methods of instruction even in the days when body and mind would seem to demand rest, and the summer schools plant themselves by the resorts of the people, in order to give to the busy men and women in their days of vacation, something of the instruction which they feel they need, and which they are willing to accept even at such sacrifice. The country is dotted with summer schools, each one with a special purpose. Error, which so quickly grasps at the popular ways of reaching the minds of the people, has large control of the agencies which present themselves most readily to the people. Our Catholics, in the desire for self-improvement, may be careless about the surroundings in which the instruction is given. They want the knowledge, and if the Church does not meet the demand, error will, and the result will be a weakened faith, if not a loss of faith. Disguise the difficulty as we may, ridicule the fancies and ambitions of the people as we will, the fact remains that our people feel a want for such knowledge, and they look to the Church to supply it. Hence, it is perfectly correct to say that the summer school is the growth of a thought as it is the answer to a demand. Its inspiration is in the motto, "God, my Illumination" (*Deus Illuminatio Mea*); its hope is in the learning of our colleges and universities, whence come the teachers whose reputation gives warrant of sound doctrine and careful research. It is really bringing something of the university into the thoughtful lives of our men and women who can never reach the university. It is the giving of opportunity to those who in the busy cares of life have no time for school, but yet may touch some of the beauties of knowledge in the winter evenings at home, in the literary circle, or amid the attraction of a summer holiday. The feasibility of the summer school has been demonstrated; its possibilities have not yet been sounded. It came as one of many educational agencies, which bear within themselves the germ of great good. The Church welcomes all agencies that will bring men nearer to

God and make the truth which Christ taught, better known and loved. To whom, then, more than to the earnest, zealous clergy of our Church should such a movement appeal with expectation of encouragement and co-operation? On them is placed the charge of demonstrating the truth. They are the truth-sowers, the truth-bearers, the truth-workers. Their one mission is to lead heart and mind to Christ. No matter how insignificant the grain of truth, it bears its fruit; no matter how small the instruction, it tells upon the character. Every means of instruction in the line of the great truth should be welcomed as an agent. The observant priest, better than anyone else, knows the danger of the hour from falsehood to intellect as well as corruption to heart. False theories appeal to the mind; false principles of life threaten the truth; misrepresentations of religion, calumnies against faith, the scoff and sneer of infidelity against simple, honest belief, these are frequently met with, in the circles into which our people have to enter. False teaching on soul and mind, false social economy, false relations between religion and science, these are common errors that parade as truths, while the sanctities of domestic life are desecrated and the pillars of the social fabric are at the mercy of irreligious Samsons, who in their strength would pull down the temple and make anarchy and disorder masters of all. Everything that will tend to show the people the falsehood of prevailing errors, and the ever-enduring brilliancy of the truth, that will save them from the dangers that surround them on all sides, in literature, in science and in the common agencies of their instruction; that will make religion appear more beautiful and the dogmas of religion better understood, all these should be welcomed by the teachers of the people as means from God to help in the work of salvation. Why should we not enter into the fields of popular instruction and lead men to truth? Like St. Peter in Jerusalem, and St. Paul at the Areopagus, the priests are sent to Jew and Gentile, to tell all men the good tidings of truth as manifested in Jesus Christ. Their place is with the people, and in Church and in school, in university, college and summer assembly, wherever men ask

“What is truth?” they should be found ready to give or provide an answer. Again, then, let us emphasize the fact that the summer school, as it appears to those who have labored in it, is the focussing of study upon the questions of the day. It is the crystalizing of thought upon the salient events in history and science; it is the leading of thinking people to the minds of our best scholars, that they may learn what our great Church has to say in answer to the questions which rise on every side. Besides all this, there is an enjoyment in social reunion by which the social forces of the people are welded into one compact mass for good, along all the lines of scientific and social endeavor. From all parts of the country scholars meet and compare notes. Men and women distinguished in their respective spheres become acquainted with one another and discuss the ways and means for the successful battle of truth. In these summer schools people of wealth and high social standing, ecclesiastics of all ranks, business and professional men, those engaged in educational work, people from the middle ranks of life, Catholics in all walks meet on the common ground of their Catholic faith, listeners in a Catholic school to the best scholarship of the Catholic Church in the topics under discussion. The summer school is not so much a school, except in name, as it is an arena where the best minds are battling for truth against error; where falsehood, practically met with in real life, is practically dealt with, and where truth is made to shine in its brightest colors; while error, stripped of its appearance of truth, is made to stand in all the gaudy tinsel of the counterfeit. Our glorious Pontiff has given the word that we should be leaders and not followers, and unless we lead in these movements, intellectual or social, we will be led, and error is fastening itself so strongly upon popular movements, that unless the hand of truth guides them the people will be led astray. Is it not our duty to go out after the people and make them feel that there is no lawful ambition which the Church is not willing to satisfy, no point of instruction which the Church is not willing to give, no effort for education which the Church is not willing to make? As has already

been said, popular assemblies where the people may be instructed upon topics of interest are not the creation of this age. They were found side by side with the monastery schools of the middle ages. In those outside schools the people gathered, the children of the people were taught, and the best minds of the monastery, and later of university, found pleasure in discussing, even with the poor, questions that interested them. Like our Divine Saviour, is it not the duty of the Church not merely to make the deaf to hear and the dumb to speak, but to see that all men speak rightly? Are we not called in these days for a special apostolate of truth, not merely to our own people, but to the vast multitudes who, in the uncertainty of belief, are seeking for the truth? Is it not our duty to open wide the doors, that all men may enter and learn the truths of the Gospel? The age calls itself learned, but we know that much of it is learning without God. It is the little learning without faith that is filling the world with agnostics and unbelievers: Truth is needed; the whole truth of Jesus Christ. The Catholic Church alone has been intrusted with the mission of teaching the truth of Christ, for to her alone has the spirit of truth come, teaching her truth and abiding with her always. The priesthood has been sent under the guidance of the same spirit, to teach the nations, to teach them Christ and Christ's truth; hence, the priesthood should go everywhere, wherever there is mind to be instructed, mind to be corrected, life to be taught its duty, first to the children of the household of faith, not merely to teach them the lessons of faith, but to follow them step by step through life, safe-guarding and directing them, answering their questions, solving their doubts, and building them up into the manhood of Christ.

The history of the summer school movement is well known. Its success seems assured. The school established at New London, and now permanently located at Plattsburg, was the first experiment; others have followed, and others still will follow. The Sovereign Pontiff, Leo XIII, has looked with complacent kindness upon the work, and

has given it his apostolic benediction. Among other things, the Illustrious Pontiff said, in his letter of commendation in 1894 :

“There were many reasons for the founding of a school of this kind ; one affecting the good of religion, so that Catholics, by their union of thoughts and pursuits, may the more effectively defend the Catholic Church, and induce our brethren who are separated from us, with regard to Christian faith, to make their peace with her ; another, that by means of lectures from learned teachers, the pursuit of the highest studies may be encouraged and promoted. We are pleased to give our commendation to the trustees of this summer school.”

The American hierarchy, anxious for the glory of the Church in America, have been from the beginning the fostering father of the enterprise. Cardinal Gibbons at the very beginning of the work said :

“Our clergy and laity have never had any central meeting place where all could gather without awkwardness, and amicably discuss questions of interest to all. The plan of the summer school seems suitable for this purpose. Pupils and teachers can meet at its réunions and learn to know one another outside of school formalities. Educators can compare notes ; specialists can meet and confer. This bringing together of theorists and men of affairs, clergy and laity, religious and secular, cannot but have a good effect if wisely and safely managed.”

Every session of our school has been honored by the attendance of archbishops and bishops of the Church in America. No one has been more unsparing in his devotion than the Most Rev. Archbishop Corrigan, who has visited the school every year. At the last session, among many things, he said :

“Inasmuch as all these works do honor to our Church and are of service to us, we cannot but rejoice in this good work, and wish it greater and greater prosperity.”

To this may be added the words of the Most Rev. Archbishop Ryan of Philadelphia, a warm friend of the movement :

“Its object is admirable, and one that commends itself to the entire country, the beginning of a magnificent institution to which the nineteenth century will be looking up with admiration, and bringing forth great fruit for the future of the American Church.”

No popular gathering ever had more distinguished visitors nor more enthusiastic commendation. Its roll of honorary members who have identified themselves with the movement, is one of which any school might be justly proud.

The many bishops who have attended our sessions, and have otherwise manifested their interest in our work, the large number of distinguished prelates who have associated themselves with us as teachers and as members of the school, all attest more strongly than can be expressed, the strong hold which the Catholic Summer School of America has upon the best spirit of the Catholic Church. What stronger proof of the place which the summer school holds in the educational work of the Church in this country than the words of Cardinal Satolli, the distinguished pro delegate, who has been an honor to our Church in America, to which he came as the well-chosen messenger from our beloved Leo XIII. The school was honored last summer with a visit from this distinguished prelate, who after his return to Washington, wrote to state “that according to his judgment, the summer school now in session at Plattsburg in the highest degree deserves the esteem and the confidence of all. It has not only reached but has even surpassed the most sanguine expectations. The clerical and lay members of the directive and administrative boards, by their intelligence, in instruction and management, are all well known for their devotion to the interests of religion and education. The lecturers have been chosen from the most competent scholars in every branch of learning. The programme, made up as it is of subjects most interesting, discusses very practical questions in the fields of religion, philosophy, literature, history and science, and is all that could be desired. It was with great pleasure that he saw the concourse of people who had come from distant places, as well as from the neighborhood, to

follow the courses of lectures. His most sincere wish is that the number may go on increasing from year to year."

At the last session, 1,600 people, representing the social, professional and business strength of the best cities of our American life, attended the school. It is necessary to attend a session of the school to realize the deep earnestness and the honest pride of those who are interested. No one who has looked in upon that body of simple, earnest representative Catholics, can have failed to be impressed with the power of the school for good among the people. The program of lectures and sermons which have brought to platform and pulpit the distinguished ecclesiastics and laymen with ripe scholarship and deep thought, have received unstinted praise from all interested in the work. We are very proud of this session's schedule, and we commend it to the careful reading of those who value learning and who also desire social enjoyment, for side by side with the lecture work is the social element which tends to make extremely pleasant the hours spent at the summer assembly. This year the session will open July 12th, and will be held at the summer school grounds at Cliff Haven, near Bluff Point, upon the shores of Lake Champlain. Buildings have been erected, costing an aggregate of \$50,000.00, and these will serve as lecture hall, administration building, dining hall and cottages. A Champlain Summer Club has been established and the Administration Building has been leased to these gentlemen, who thus possess upon the summer school grounds a building which will serve them as a summer residence, while, at the same time, its proximity to the school will give its members an opportunity to enjoy the lectures and social advantages which the school offers. Those who have had charge of the summer school movement from the beginning are clergymen and laymen who have been actuated by one motive, and that is a desire to furnish to the Catholic people the opportunities for instruction which seem to be demanded by the age. Their aim is to build a school under the direction of the Church, and as an aid in the instruction of the people. The charter of Church school has added to it

the charter of a school under the University of New York. The historic ground which has come to the trustees by gift, is dear to us both as Catholics and Americans, for upon the waters of the lake were fought decisive battles for American liberty, and on the land and in the forests near may be traced the footsteps of the great missionaries who brought the Cross of Christ and civilization to the Indians ; while the historic name of Champlain has added glory to the Catholic Church of which he was a distinguished child. The Chapel of Our Lady of the Lake, from the midst of a clump of pine trees on the bluff, will give ever to the school the sweet influence of the Blessed Virgin, to whose fostering care the education of the Divine Child was confided. Under her care the school has placed itself, that under her inspiration the work may be done, in however meagre a way, for the benefit of those for whom Christ lived and died. What nobler object for the priesthood of America ? The full success of the Catholic summer school will be a glory to the Church, while its failure must add something of discredit, at least to those who have felt that there was ambition enough on the part of the people to be instructed upon all questions by recognized teachers of the Church. We trusted in the people, and our confidence was not misplaced. The school has now a place among the educational agencies of the Church in popular education. It must succeed, for it has the blessing of God, the earnest prayer of all who love education, and the generous co-operation of the bishops and prelates of our beloved Church in America.

THOMAS J. CONATY.

Worcester, Mass.

THE CATHOLIC WINTER SCHOOL OF AMERICA.

THERE can be no two opinions as to the growing increase and development of intellectual life among the Catholics of America. This heart-hunger for wider and deeper knowledge has grown apace with our spiritual and material advancement, and the multiplication of our Catholic schools, colleges and universities registers to some degree the intellectual progress of our people. Catholic literature is, too, day by day spreading abroad, and the spirit of our holy faith grows stronger, more intelligent and steadfast by each fireside illumined by the pages of a Wiseman, a Newman, a Brownson or Hecker. We are fronting an age of resolute but honest doubt, and the Catholic Church in this country is wisely arming for the contest. To-day the study of every science is seasoned with a certain flavor of scepticism and the Catholic priest and Catholic layman, if they would hope to do effective work for the Church, must be found in the intellectual van of the times, their hearts suffused with the divine essence of faith, and in their hands the torch of eternal truth. It is an intellectual Catholicity which must convert America.

We have touched the threshold of an age when it is not so much a controversy between different schools and systems of philosophy that is being waged, as a combat between doubt and faith for the supremacy and sovereignty of the human mind. For what is belief to-day outside the Catholic Church but a quicksand sinking and shifting beneath the timid step of each benighted wayfarer? What port in sight save for the barque of Peter? What light upon the dark, brooding deep, save from Him who has declared Himself to the world through His Holy Church to be the way, the truth and the light?

In view of the fact, then, that the spirit of the closing years of this nineteenth century is one of doubt and questioning—one of restless dissatisfaction within the realm of spiritual thought, is it not the paramount duty of every

Catholic priest and layman to lend the light of an intelligent Christian faith to the solution of every difficulty born of the age, and to hold up to each honest doubter that torch of divine truth which has made sure the footing of Christianity for nineteen hundred years?

You will ask, How can this best be done? As our Holy Church is the channel of all knowledge and truth, we must ever look to her for a guidance in all things. She it is who perfected every science and fostered every art and literature. She brought intellectual order and splendor out of the darkest chaos, and the gloom of barbarism quit the brow of nations at the first touch of her civilizing and consecrating hand. She justly holds science to be the handmaid of faith, and will not have the twain dissevered.

Here in the New World the intellectual activity of the Catholic Church during the past few years has been most marked. Her divine life is found throbbing in her every institution, from the lowliest parochial school and chapel by the wayside, to the sublimest creation of art as embodied in university tower and cathedral shrine. Assuredly if she be true to her heritage, and reading aright the conditions of the times, will adjust herself to its needs within the intellectual domain of life, the conquest by faith of the New World is assured.

But the thirst for knowledge and truth within the Catholic Church of America is to-day greater than can be satisfied by the educational stream which flows from the curricula of school, college and university. The mind of the Catholic laity is at work and they have asked for a People's University—an institution which shall shape, direct and tone their most matured thought and investigations in every department of knowledge in accordance with Catholic truth and principles. This new factor in the intellectual life of Catholic America is known as the Catholic summer and winter schools.

As is fitting, the Church is the leader in this great movement. The first session of the Catholic winter school, held recently in the quaint and historic city of New Orleans, La.,

amply testifies to this. It was a zealous priest, Father Mullaney, of Syracuse, N. Y., who first planted the seed of this great movement in the South, while the watchful countenance and care of the prudent and progressive Archbishop of the Crescent City, Most Rev. Dr. Janssens, and such enthusiastic laborers as Fathers Nugent, Fallon, Firle and Semple matured the seedling into a strong and benign tree, whose kindly branches promise with years to enwrap the whole South.

No greater mistake could be made than to consider the Catholic winter school of the South as a rival of the Plattsburg and Madison schools. There is a distinct field for each, and nothing but the most sincere spirit of amity and comity should ever exist between them. A great intellectual work is to be accomplished among the Catholic people of the South, which no Catholic summer school in the North could or need ever hope to do. Indeed, the happy and kindly words of greeting uttered by Mr. H. J. Desmond, Vice-president of the Madison Catholic Summer School, when briefly addressing the Catholic winter school of the South, are proof of the goodwill of the Catholic summer schools of the North toward their young sister in the South.

Nor could any other city in the Union be chosen so suitable for the establishment and building up of a Catholic winter school, as the beautiful and pre-eminently Catholic city of New Orleans. Its very traditions and its atmosphere are full of faith and good works, while the generosity, hospitality and courtesy of its people make the sojourn of tourists and winter school visitors within its gates a season of unalloyed pleasure and happiness.

In New Orleans, the current of thought is human-hearted and kind. The magnificent convent schools, colleges and universities, as well as public libraries, witness to the people's intelligent desire for knowledge; the innumerable temples of worship speak eloquently of their piety, while the institutions of charity testify to the practical faith of the people.

Fitting, too, is it that the Catholic Winter School of America should have had a very auspicious and brilliant opening. Two cardinals, two archbishops, four bishops and some fifty priests, with about five thousand worshipers were present at the pontifical Mass that marked the dedicatory exercises of the school in the grand old Cathedral of St. Louis, on Sunday, February the 16th.

It had been fittingly said in one of the opening addresses of the school that the ideas which were to "govern the course of instruction are the development and enrichment of the mind, the education and enlightenment of conscience, and the fostering and strengthening of those feelings of love of country and of steadfast adherence to the principles of constitutional liberty which make every man in this country happy and proud, and thankful to God that he is an American citizen."

How far this idea was carried out may be gleaned from the general character and spirit of the syllabus of lectures, fifty in number, which extended from February the 20th to March the 14th. Naturally, we would demand that they should, both in scope and spirit, be directive, corrective and stimulating.

It is needless to emphasize that in following this aim the lectures should have as their basal elements Catholic truth and principle. This is, indeed, the great purpose and end of a Catholic summer or a Catholic winter school: to learn and fully understand the teaching of the Catholic Church in every branch of human science and knowledge, that through it we may grow into a fullness of God's light and love. If the Catholic summer or winter school aimed at the mere acquisition of purely intellectual culture, there would be but little reason for its existence. It would be much easier and cheaper to obtain such knowledge in one's library by the study and mastery of printed facts.

The lectures delivered at the Catholic winter school included social and economic questions, astronomy, literature, history, rhetoric, biography, physical science, ethics, pedagogy and art.

As it is not within the scope of this paper to draw attention to personalities, we must omit the mention in detail of those who promoted the organization of this movement or aided it as lecturers, and thus planted a new seed of intellectual life in the South under the blessing and guidance of the Catholic Church. This seed offers every hope of growing into a mighty tree, every branch of which will enfold spiritual and intellectual gifts for the Catholic population in the South.

THOMAS O'HAGAN, M.A., PH.D.

ANALECTA.

LITTERÆ APOSTOLICÆ.

Among the various documents issued by the present Sovereign Pontiff for the proper adjustment of the missionary conditions in the East, regulating at the same time the intercourse between the clergy of the Greek and Latin rites, the principal one is that which begins *Orientalium dignitas Ecclesiarum* (30 Nov. 1894).

The present apostolic letter is of the same tenor, and may be considered as a supplement to the former document regarding the discipline of the Oriental Church.

It first calls attention to the relation between the Patriarchal authority and that of the Apostolic Delegate, both of which are to act harmoniously; and for that purpose they are to meet at stated times to consult regarding the welfare of the various dioceses over which they are to exercise vigilance. The points which the Holy Father specifies as the particular subjects of their care are that they look to and agree upon the establishment of seminaries for a properly trained clergy; secondly, that they provide for the foundation of schools wherever possible; thirdly, that they should aim at the creation of a sound periodical literature.

In the next place the Apostolic Delegate is instructed carefully to watch that the regulations given by the Holy See regarding the conduct of the missionaries be rigidly observed, but in such a way as to administer above all things to Christian charity.

The document is of special importance in view of the movement toward union of the Churches Catholic.

**DE RATIONE CONCORDI REI CATHOLICÆ APVD ORIENTALES
PROVEHENDÆ.**

LEO PP. XIII.

MOTU PROPRIO.

Auspicia rerum secunda quæ Nobis, Orientem christianum apostolica providentia respicientibus, divina gratia benignissime obtulit

animum sane confirmant augentque ut incepta Nostra omni contentione et spe persequamur. Editis quidem nonnullis actis, praesertim Constitutione *Orientalium* anno MDCCCLXXXIV, iam quaedam sunt a Nobis opportune declarata et decreta; quae aliis alia modis conducerent simul ad studium decusque pristinum religionis in eis gentibus excitandum, ad earumdem coniunctionem cum Petri Cathedra obstringendam, ad reconciliationem fovendam dissidentium. Quo tamen instituta consilia rectius in dies procedant uberiusque eveniant, optimum factu ducimus aliquot capita praescriptorum hortationumque subiicere, tamquam eiusdem additamentum Constitutionis; quatenus nimirum attinet ad communem sentiendi agendique rationem, quae tantis procurandis rebus maiorem in modum est necessaria.—Nam apud Orientales singularis omnino et hominum et regionum conditio a longinqua antiquitate occurrit Ecclesiae. Scilicet persaepe in uno eodemque loco aequae obtinent dissimiles iique legitimi sacrorum ritus, proptereaque totidem sunt ritu vario antistites pluresque singulis administri; accedunt non pauci numero sacerdotes latini, quos in illorum *adiutorium et levamen*¹ Apostolica Sedes mittere consuevit; sunt praeterea qui, ad firmamentum unitatis catholicae, *delegato* a romano Pontifice funguntur munere, eius mandata faciunt, voluntatem interpretantur. Eos igitur in suis quemque partibus obeundis nisi eadem sancta mens et salutaris, omni privata causa posthabita, moveat, nisi eadem in fratrum morem affectio consociat, non ita quidem laboribus et expectationi responsurus est utilitatum provenus. Intima vero voluntatum coniunctio et consensio propositorum, sicut Dei ministros maxime decet, ita in opinione hominum adeo Ecclesiam catholicam commendare solet, ut filios discordes non semel ad sinum eius suavi quodam incitamento vel ipsa reduxerit.

Huiusce rei aequum est antecedere exemplum pariter in Delegatis Nostris atque in Venerabilibus Fratibus Patriarchis, quum ceteris gradu et potestate antecendant: ad eosque singulariter spectare videtur commonitio Apostoli: *Caritate fraternitatis invicem diligentes, honore invicem praevenientes*². Hinc sane excellentia iidem haurient bona, atque illud, tam optabile in praesentia, ut suam ipsorum dignitatem melius possint ac feliciter tueri. Siquidem initarum rerum cursus in rei catholicae profectum, vehementer exposcit ut eorum personis muniisque sua stet omni ex parte commendatio atque etiam in dies accrescat. Id Nobismetipsis adeo

1 Const. Bened. xiv *Demandatam*.

2 Rom. xii: 10.

cordi est, ut quasdam cogitationes et curas in hoc item genere optime collocatas censuerimus. Nec enim quemquam fugere potest quantum deceat et omnino expediat, apud catholicos nullum dignitati patriarchali deesse ex eis praesidiis ornamentisque quibus illa abunde utitur apud dissidentes. Exploratum est autem, Sedis Apostolicae eo amplius ibidem florere nomen maioremque simul explicari virtutem, quo plus honestamenti legatis eius comitetur. Quapropter induximus animum sic efficere ut in hoc aptius utrisque, Patriarchis et Delegatis, esset consultum, eoque simul piorum emolumenta operum auferentur ecclesiis. Reapse quidem certam illis vim subsidiorum annuam, catholicorum liberalitate pia adiutante, decrevimus, attribuimus.

Iamvero fidenti fraternoque, prout diximus, animo studeant Patriarchae communionem consiliorum in maioribus rebus habere per litteras cum Delegatis Nostris: eo praeterea commodo, ut quae negotia ad Apostolicam Sedem delaturi sint, expeditius procedant et transigantur. Unum autem est quod, pro gravitate sua, singulari Nostro non modo hortatu sed iussu dignum existimemus: videlicet ut Patriarchae congressiones actitent cum Delegatis Apostolicis, binas saltem quotannis, quo tempore et loco inter ipsos convenerit. Ea res, ubi rite sit acta, plus quam dici possit devinciet benevolentia animos, viamque muniet ad persimilem agendi tenorem.—Ita in Domino congressis primum erit provincias sibi creditas generatim prospicere, et considerare quo statu sit atque honore in illis religio, qui progressus inter catholicos facti, quaenam ipsorum maximeque cleri erga dissentientes studia, quaenam in his voluntas requirendae unitatis, aliaque ad cognoscendum peropportuna. Exinde se dabunt res propriae et peculiare, in quibus deliberantium prudentia ususque elaboret. Atque episcoporum provincialium causas, si quae sint, licebit, accurate expensas, ex aequo et bono componere; eis tamen salvis atque integris quae ruris sunt sacri Consilii christiano nomini propagando. Tum vero de recta fidelium administratione, de cleri disciplina, de monachorum vel alii piorum institutis, de missionum necessitatibus, de cultus divini decore, de cognatisque agetur rebus, quae diligentissime cautissimeque sunt reputandae: certis autem et communibus, quoad fieri possit, rationibus providendum est ut religio catholica et partos fructus conservet et multo capiat ampliores. Nobis tria maxime accommodata in medium proferre libet, seu verius revocare, quum fere eadem alias per occasionem attigerimus.—Est primum, oportere curas exquisitas in eo impendi ut alumni sacri ordinis ad doctrinam, ad vitae sanctimo-

niam, ad sacrorum peritiam optime informentur et excolantur. Collatis vero consiliis, facilius certe liquebit quemadmodum singulis Patriarchis sua sint probe constituta seminaria clericorum, sensimque amplificentur et vigeant : ita plane, ut ea demum existat operariorum evangelicorum copia et praestantia, quae messi sufficiat augescenti, quaeque nomini catholico reverentiam adiiciat. Expetito rei eventui bene ii favere poterunt sacerdotes nativi, quos Roma ex propriis gentium collegiis crebro in orientem remittit, non tenui censu ingenii virtutisque animi instructos. De hoc ipso bene admodum Delegati Apostolici merebuntur, si curaverint ut etiam ex latinis idonei viri advocentur qui parati sint adiutricem operam clericis erudiendis conferre. Hic Nos facere quidem non possumus quin merita honestemus laude nonnullas Religiosorum familias, quarum sedulae alacritati multam in eo genere ab orientalibus tribui gratiam iam diu est Nobis compertum.—Alterum est, nec minore profecto diligentia dignum, de puerilis educationis sustinendis multiplicandisque scholis. Per se apparet quanti illud sit ponderis ut primae aetatulae, una cum litterarum primordiis, ne quid imbibant veritati institutisque catholicis adversum ; eo vel magis quod contra *filiis tenebrarum*, prudentia pollentes et opibus, eadem in re enitantur quotidie impensius. Necesse est igitur ipsa sanae doctrinae principia et religionis amor ita in molles animos infundantur, ut eos afficiant innutriantque penitus ad catholicam professionem : neque aliorum certe vel studiosior in hac parte vel fructuosior erit industria, quam eorum qui sese bono pueritiae sacris in sodalitatibus devoverunt. Quin etiam ex huiusmodi disciplina, in qua qui religionem moresque tradunt, suo ipsi facto plus tradunt quam praeceptionibus, id facile est profecturum, ut spei optimae alumni semina sacerdotii religiosaeve perfectionis mature excipiant et colant : plures autem utriusque sexus indigenas ita succrescere, non una de causa omnino laetabile et perutile est.—Tertio videtur loco pariter esse frugiferum, operam dari ut ephemerides similesve ex intervallo paginae, scienter moderateque factae, fusius pervulgentur. Tales quippe scriptiones, uti tempora sunt ac mores, religioni percommode inserviunt, sive ad refellenda quae calumnia vel error in eam confingant, sive ad fidele ipsius studium alendum in animis atque incitandum : id praesertim ubi non ita frequens copia sit sacerdotis, pabulum doctrinae et hortationis sanctae impertientis. Nec praetereundum, quod catholici scriptis iis legendis ea cognoscunt quae variis in locis quoquo modo contingant, cum religionis connexa rationibus : cuiusmodi sunt fratrum egregie facta vel coepta, impen-

dentia a fallaciis adversariorum pericula, pastorum suorum et Apostolicae Sedis laboriosae curae, Ecclesiae succedentes dolores et gaudia ; quae identidem cognita profecto adiumenta bona suppeditant imitationis, caritatis, generosae in fide constantiae.—Istud Nos triplex praesidorum genus particulatim commonstravimus, spe magna ducti, ex iis potissimum satis multa effectum iri secundum vota ; ob eamque causam auxilia ipsorum operum Nos quoque pro facultate submittere cogitamus. Id autem tempore ac loco fiet Nostros per Delegatos : quorum denique erit summam rerum in eisdem congressionibus actarum ad Apostolicam Sedem referre.

Consequitur de ratione officiorum quae Delegatis ipsis intercedant cum eis qui *Missionibus* per easdem regiones praesunt. Minime quidem dubitandum quin alteri atque alteri, probe memores cuius nomine et potestate sint eodem missi, et qua saluberrima causa unâ debeant conspirare, veram quae *secundum Deum* est concordiam, quum in sententiis tum in actione, custodire inviolatam contendant. Attamen ad totius rei meliorem temperationem, visum est immutare nonnulla de iuris ordine adhuc recepto : eaque decreto proprio iam constitui iussimus per sacrum Consilium christiano nomini propagando. Omni igitur prudentia et ope Delegati in id incumbant, ut quaecumque ab Apostolica Sede et illo decreto et subinde pro temporibus similiter edicentur, ea plenum habeant exitum. Rursus in idem congruant *Superiores Missionum* sollertia et obtemperazione sua ; maioris momenti res ad earumdem procurationem pertinentes, nisi rogatis illis et approbantibus, no aggredianter, eosque ipsos velint habere ex officio conscios, negotiis incidentibus quae opus sit ad Apostolicam Sedem transmitti. — Delegati porro suum esse meminerint evigilare, providere, instare ut Constitutionis, *Orientalium* praescriptis integre ab omnibus quos illa attingunt religio-seque pareatur. In quo praecipue fiat ut nihil admodum de se desiderari sinant latinorum Instituta, quae multis locis tantopere student rei catholicae incrementis. Quippe rei catholicae valde nimirum interest eam omnino tolli ac dilui opinionem quae quosdam ex orientalibus antehac tenuit, perinde ac si de ipsorum iure, de privilegiis, de rituali consuetudine vellent latini detractum quidquam aut deminutum. — Iidem Delegati peculiarem vigilantiam cum benevolentia adhibeant presbyteris latinis qui missionali munere in suae ditionis locis versentur. Eis consilio et auctoritate adsint per difficultates in quas vel a rebus vel ab hominibus non raro incur-runt, atque ad ministerii apostolici ubertatem suadere ne desinant summam cum orientali clero consensionem et gratiam ; quam

quidem apte conciliabunt sibi et retinebunt, ipsorum tum linguae moribusque assuescendo, tum tradita a maioribus sacra instituta honore debito prosequentes. Huc autem nihil certe tam valeat quam specimen concordiae benevolentiaeque, quod ipsi praebeant Delegati et ceteri qui sub eis cum auctoritate sunt; it quod graviter supra admonuimus. Neque vere talis animi prodendi ac testificandi defuturæ sunt opportunitates. Praeclara illa, si per solemnem aliquam celebritatem faciles libentesque sacris ritibus orientalium intersit; ac vicissim si eos ad sacra latino ritu sollempnia nonnunquam invitent. Id autem in primis decuerit, valdeque fieri optamus, quotiescumque Ecclesiae vel romani Pontificis causâ insignior quæepiam agatur caeremonia. Ex eo namque feliciter potest mutuae observantiae caritatisque foveri studium, dum eiusdem fidei et communionis vincula in amore communis matris roborantur, dumque augetur obsequium ac pietas erga Successorem beati Petri, eum nempe quem Christus Dominus centrum constituit sanctae salutarisque unitatis.

Quae igitur hisce litteris motu proprio significavimus, declaravimus, statuimus, rata omnia firmaque permanere auctoritate Nostra volumus et iubemus.

Datum Romae apud Santum Petrum die XIX martii anno MDCCCXCVI, Pontificatus Nostri decimo nono.

LEO PP. XIII.

ES. CONGREGATIONE RITUUM.

REGULARES KALENDARIUM ECCLESIAE IN QUA CELEBRANT MISSAM SEQUI DEBENT.

Dubium.

Quamplures Regulares, ratione suae vocationis et praedicationis, quotannis per Quadragesimam totam, per menses maii et octobris et per alia quoque tempora Sacrum peragunt extra suas ecclesias; eaque de causa obtinuerunt ab Apostolica Sede privilegium celebrandi Missam iuxta kalendarium proprii Ordinis, quando color concordat cum colore Officii ecclesiae in qua celebrant. Praeterea iidem Regulares habent privilegium, iuxta quod concessio, illis per Apostolicam Sedem semel facta, iam amplius non debet revocata censi, nisi de praedicta concessione fiat mentio specialis, vel saltem habeatur clausula revocatoria privilegii, etiam speciali mentione

digni. Hinc quaesitum est : *Utrum Regulares, de quibus in casu, comprehendantur sub decreto Sacrorum Rituum Congregationis die 9 Decembris 1895 edito?*

Sacra autem Rituum Congregatio, referente subscripto Secretario, atque audito voto Commissionis Liturgicae, omnibus rite perpensis, respondendum censuit : *Affirmative?*

Atque ita declaravit ac rescripsit. Die 8 Feb.-1896.

† CAL. Card. ALOISI-MASELLA, S.R.C., Praef.

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., Secretarius.

ES. R. UNIVERSALI INQUISITIONE.

DE USU CONDIMENTI EX JUSCULO CARNIS TEMPORE QUADRAGESIMAE.

Dubium.

BEATISSIME, PATER,

In hac Argentinensi dioecesi a longo jam tempore invaluit usus, ut tempore Quadragesimae diebus in indulto comprehensis, ad collationem adhereretur non solum condimentum suinum, sed quodlibet jusculum carnis. Quum autem ex una parte haec praxis ecclesiasticis sanctionibus minime consonet, ex alia vero parte perspectis locorum ac temporum necessitudinibus ac circumstantiis, fideles hujus dioecesis non nisi aegre ab ea avelli possint; ideo Episcopus Caesaropolitanus ad S. V. pedes provolutus, humillime supplicat S. V. pro benigne concedenda facultate, qua et in posterum praefatus usus hac in dioecesi sequi valeat :

S. Offic., die 20 Januarii, 1885 : *Si adest usus, Episcopus sileat.*

ES. CONGREGATIONE INDULGENTIARUM.

DE RELIQUIARUM QUARUM LITTERAE AUTHENTIAE NON AMPLIUS HABENTUR VENERATIONE.

Episcopus Jacensis in relatione status suae Ecclesiae sequens postulatam exhibuit Sacrae Congregationi Concilii die 27 Aprilis, 1894, quod ab eadem Sacra Congregatione ad hanc Indulgentiis

Sacrisque Reliquiis praepositam transmissum fuit, nimirum :—Sunt plures Reliquiae in pretiosis argenteis thecis inclusae, fere in omnibus Ecclesiis Dioecesis, etsi pauperrimis, quarum authenticae non habentur, nec notitia habetur eas olim extitisse, nec tempus cognoscitur a quo illae Reliquiae possidentur. Numerus earum, praesertim in Ecclesia paroch. vulgo Siresa, quae per aliquod tempus residentia fuit Episcoporum Oscensium tempore invasionis mahometanorum, est considerabilis, et quamvis thecae antiquitatem redolectant, in archivis tamen parochiarum, vel in historiis nullum extat certum documentum earumdem authenticitatem comprobans.—Magna tamen pietate a populis coluntur, ita ut nequeat sine scandalo hic cultus prohiberi. Cum igitur antiquissimae sint, ita ut ipsa antiquitas possit constituere argumentum sufficiens ad certitudinem moralem gignendam, et apud omnes in maxima semper fuerint et sint veneratione, opinatur Episcopus orator hujusmodi cultum permitti posse ; ad omnem tamen anxietatem tollendam, implorat quoad hoc iudicium S. V.

Quibus praefata Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, omnibus perpensis, ita respondendum censuit die 20 Januarii, 1896 : “ Reliquias antiquas conservandas esse in ea veneratione in qua hactenus fuerunt, nisi in casu particulari certa adsint argumenta eas falsas vel supposititias esse.”

Datum Romae ex Secretaria ejusdem S. Congregationis die et anno uti supra.

A. Card. STEINHUBER, *Praef.*

V. Archiep. NICOPOLIT., *Secret.*

INDULGENCED PRAYER FOR THE REUNION OF THE CHURCHES.

PRAYER TO THE BLESSED VIRGIN, FOR THE RETURN OF THE SEPARATED CHURCHES TO THE UNITY OF FAITH.

O immaculate Virgin, who by a singular privilege of grace wert preserved from original sin, look down in pity upon our separated brothers, who are thy children as well as we, and bring them back to the centre of unity. Even afar off, they have preserved the most tender devotion, blessed Mother, to thee ; show them how generous thou canst be, and reward them by obtaining their conversion !

From the beginning thou wert victorious over the infernal serpent; renew thine ancient triumphs now when there is all the greater need. If our unhappy brethren are now in a state of division from the common Father, the enemy hath done this. Do thou unmask his artifices and scatter his legions, so that they may see, once for all, how impossible it is to be saved, except in union with the successor of St. Peter.

Thou who, in the fullness of thy gifts, didst from thy earliest moments glorify the power of Him who wrought in thee such marvels, now glorify thy Son. Bring back the lost sheep to His one fold and to the universal Pastor who holds His place on earth; and let it be thy glory, O most Blessed Virgin, that as thou hast in all times destroyed all errors, so now thou mayest extinguish schism and bring peace to the whole world.

Versionem ego feci proboque.

✠ JOANNES CUTHBERTUS, *Episcopus Neoporten.*

Neoporten. die 25 Aprilis, 1896.

Ex audientia SSmi. die 1 Febr. 1896.

SSmus. Dnus Noster Leo Papa XIII omnibus utriusque sexus christifidelibus, qui corde saltem contrito ac devote superius exhibitam orationem recitaverint, Indulgentiam tercentum dierum semel in die lucrandam benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria ejusdem S. Congnis, Indulgentiis, Sacrisque Rel. praeposta, die 21 Februarii, 1896.

ANDREAS *Card. STEINHUBER, Praef.*

A. *Archiep. NICOP. Secretarius.*

CONFERENCES.

SOME SUGGESTIONS IN REGARD TO OUR DEAF-MUTES.

In view of the recent discussion carried on in the pages of the REVIEW regarding the education of Catholic deaf-mutes, I have been requested to make some practical suggestions drawn from the experience of several years and from special study of the work.

Before doing so let me say a few words with reference to the actual number of these children in the United States ; and also to the conditions which make the proposition offered by a correspondent in the last issue of the REVIEW, namely, of providing for the proper education of deaf-mutes in the ordinary parish school, wholly impracticable.

According to the latest United States census, the number of deaf-mutes in the States is 40,562. This does not represent the actual number. It is exceedingly difficult to obtain an accurate census of the deaf and dumb. Parents do not wish to reveal an affliction which they usually consider a humiliation. Those who are conversant with these peculiar circumstances estimate the number at 60,000. In some countries the proportion is one deaf-mute to every 500 ; in other places the proportion is one to 300 and even 200 of population. In our country there is an average of one deaf-mute (from birth or early life) to every 1,500 of the population. This, however, is not an invariable calculation. There are places in which there is one to every 1,000 of population. Again, certain local causes are known to operate in multiplying cases of this infirmity. For instance, in that section of Pennsylvania in and around Scranton there are as many deaf-mutes as there are in any other section of the State having almost twice the population. Another reason, perhaps, why the number of these children has been underestimated is the fact that deafness has rarely any outward

indications which attract special attention. Whatever may be the causes which have contributed to create erroneous impressions in this respect it is quite certain that our deaf-mutes are far more numerous than the few schools which we have at present can accommodate. The number required, however, is not very large. These children are so scattered all over that any combined action is difficult and slow. They must be grouped together in one central point and placed in a boarding-school.

It is fortunate that the number of deaf-mutes is few as compared with other children of school age; for it costs a great deal more to educate a deaf-mute than a hearing child. In the first place a larger number of teachers is required because ten times more labor must be expended on a deaf-mute than is needed in the case of an ordinary pupil. The Board of Charities of the State of New York does not permit any teacher to have more than twelve pupils. This number, it has been wisely judged, is sufficiently large to allow justice to both teacher and pupil. It is quite a mistake also to suppose that any person who may have qualifications for being an ordinary teacher is competent to instruct the deaf and dumb. The fathers of deaf-mute instruction in this country have given their opinion on this subject in no unmistakable language. Dr. Harvey P. Peet, the founder of one of the New York State institutions, says in one of his annual reports: "No person can be conversant with the deaf and dumb for any space of time without being convinced that to teach them even the elements of language requires a greater knowledge of the workings of the human mind, a more philosophical acquaintance with the great medium of communication, and a more thorough intellectual discipline on the part of the instructor, than is required in any other branch of education."

Dr. Gallaudet, the founder of the first school for deaf-mutes in this country, says in his fifth annual report: "No one should undertake the education of the deaf and dumb who has not been trained to it by a long and intimate acquaintance with them. It is necessary for a teacher in

order to become familiar with the singular peculiarities of their minds and characters, to learn all their various modes of expressing their ideas by the natural signs which they themselves have invented, and to gain that simplicity of thought in the communication of knowledge to such uncultivated minds, and that versatility of manner in his intercourse with them which will be accommodated to the different aspects under which their native genius or acquired habits may present themselves."

In his eighth report Dr. Gallaudet says: "It is one of the greatest difficulties which such a school has to encounter to procure individuals of such an education, and more especially of such peculiarity of talents and skill, as to qualify them for the employment of teaching the deaf and dumb. To induce one to engage permanently in such an employment so unlike that of an instructor in a school, academy, or college, which is usually considered as but temporary and introductory to some professional pursuit, a prospect not only of present but of future support must be offered; for nothing would be more embarrassing to the purposes of an institution for the deaf and dumb than to have its instructors frequently changing, inasmuch as each new instructor must himself, for some time, become a learner, while the task of teaching him devolves upon his more experienced colleagues."

Of course, with us the zeal and devotion of the religious Orders can accomplish a great deal more than the labors of secular teachers, who are working merely for a temporary end. Since it may generally be assumed that, for some time after the opening of a school for deaf-mutes its increase in numbers would be slow, it would serve the purpose to have one or two teachers selected from any of the sisterhoods which have at present charge of a deaf-mute school. This would meet the requirements in the beginning. They could prepare others who might be called upon as occasion demands.

Two things are clear from the above remarks. First, that a generous and liberal support should be accorded these schools, especially when it is remembered that the deaf and

dumb, as a rule, belong to the poorer class, and consequently, very few can pay for their education. Secondly, that when once a teacher has successfully engaged in this work, he or she should not be removed except for the most urgent reasons. Considering the difficulties attending the organization of a school for the deaf, some have made the fatal mistake of recommending these children to be sent to the State institutions on the plea that their religious instruction can be attended to afterward. Experience has shown that one or two years' residence in these schools, without any positive Catholic instruction, is sufficient to imbue the deaf-mute children with bitter prejudice against their faith. They must be taken in hand from the start and given a sound, thorough religious education which will fortify them against the seductions held out to them in after life. The adult deaf, as a rule, drift to the large centres of population, where they can often more easily procure employment and the enjoyment of the society of their own class. In most of the large cities may be found some well-organized Protestant mission in charge of one or two clergymen thoroughly conversant with the "sign language." Literary and social advantages are offered, and, what appeals more strongly to the deaf-mute, material aid is given. Like Mahomet and the mountain, when the deaf-mute does not go to the minister, the minister goes to him.

It should also be stated here that the education of the deaf-mute which does not embrace industrial training is defective. He must be enabled to earn the bread he needs. In view of the disadvantages under which he labors, and of his exclusion from most of the ordinary occupations of life, it is imperative that he should be given a good trade. Otherwise he will, in after years, inevitably become a burden to his friends and an affliction to himself.

Finally, the small number of Catholic deaf-mute schools, which we have at present, should be better known and more generously supported. Parents should be recommended to send their children to one or other of them. In the meantime, the large number of Catholic pupils in the various State institutions should not be neglected. In all cases where

possible some arrangement should be made by which they would be permitted to attend Mass on Sundays, and a competent person allowed to give them religious instruction once or twice a week. On the half-loaf principle such an arrangement would be better than to neglect them altogether. But every large centre at least should have its Catholic Institution for the Deaf and Dumb.

PATRICK WHELAN.

WHAT MASS IS TO BE SAID FOR THE SILVER NUPTIALS.

Qu. What Mass is to be said when at the *Silver-wedding* the *Benedictio nuptialis* is to be given, as the woman had not received it when first married?

Is the same rule to be followed as if the parties were actually getting married?

Qu. The *Benedictio nuptialis* may be supplied, as is well known, any time after the actual marriage ceremony has taken place. As it is not permitted to separate the *Benedictio nuptialis* from the Mass, it follows that the *missa pro sponso et sponsa* may be used on this occasion.

According to an Instruction of the S. Office (31 Aug. 1881), this Mass is to be governed by the same rubrics as if it were celebrated at the actual marriage.

Since the matrimonial compact is only renewed on this occasion, the marriage rite which ordinarily precedes the nuptial Mass, and which is taken from the Roman ritual, has to be omitted. In its place a short formula of blessing found in approved authors (*Wapelhorst's Compendium*, pag. 460; *Manuale Sacerdotum* and others), *pro nuptiis jubilaeis* may be substituted, or else added after the Mass.

It seems to us that in regard to the *Orationes* of the nuptial Mass which follow the *Pater noster* the expressions "*jungitur*" and "*jungenda*," might be altered for such occasions to "*junctum fuerit*" and "*juncta*;" however, since it may be doubted whether there is any authority for introducing this change, we suggest that it can easily be made mentally.

In ordinary cases where the *Benedictio nuptialis* is not being supplied, persons who celebrate their silver or golden jubilee in the Church do so with the *missa de die* or the *votiva B. V. M.* if the rubrics allow, adding the blessings *pro nuptiis jubilaeis* mentioned above.

VIOLET IN REQUIEM MASSES.

Qu. Is there any rule or law prescribing that the *antependium* and the coverings of the candlesticks on the main altar be of purple color instead of black at Requiem service?

Resp. The Veil which covers the Tabernacle, and the Antependium of the altar on which the Blessed Sacrament is preserved, should not be black, but violet. This is to indicate the presence of the Blessed Eucharist which tempers the sorrow of the mourner. All the other decorations may be black. A decree (S. R. C. die, 1 Dec. 1882) states: *Tum sacri Tabernaculi conopaeum, tum Pallium Altaris esse debent violacei coloris.*

This is to be understood as referring to the public or solemn service, such as a *missa cantata* or *solemnis*. In case the Blessed Sacrament is *exposed*, the masses of Requiem celebrated in the Church (as ex. gr. when the Forty Hours include "All Souls' Day"), require that the vestments of the celebrant also be violet.

CAN DEAF-MUTES GAIN INDULGENCES ATTACHED TO PUBLIC PRAYERS?

Qu. Do persons who are deaf and dumb gain Indulgences attached to public prayers if they are present in the Church, although they cannot hear the recital?

Resp. Deaf-mutes gain the Indulgences if they internally unite with the Priest and congregation, lifting their hearts to God during the recitation of the prayers.

During the season of Jubilee, Indulgence confessors have the faculty of commuting the prescribed prayers into other good works performed with the like intention.

“Surdi qui et muti sunt satisfaciunt pro praescriptis precibus *publicis* si aliis fidelibus in ecclesiis conjuncti interne mentem ad Deum elevare conantur; preces vero *privatim praescriptae* a confessariis eorundem in aliqua pia opera commutari possunt.”

(S. C. I. die 15 Maii, 1852.)

USUS MATRIMONII IN CASU IMPOTENTIAE SUBSEQUENTIS.

Qu. Utrum impotentia (certo cognita) subsequens reddat usum matrimonii illicitum ex utrâque parte scil. ex parte impotentis et ex altera?

Resp. Minime. (Cf. Lehmkühl *Theol. Moral.* Vol. II, n. 835.)

THE ENCYCLICAL TO THE HUNGARIAN BISHOPS.

Under date of May 1st of this year the Holy Father addresses an Encyclical to the Hungarian Bishops in which he congratulates them and their people on the occasion of the millennial celebration of their national existence. Independent of its character as a pontifical document appealing to the Hungarian nation, the letter contains some salutary lessons which, not only our Magyar brethren, but Americans, too, might safely lay to heart. Speaking of the grand achievements of the Hungarian people in the past, and recalling the memory of the noble leaders who, by instilling and maintaining sound principles of legislation, prolonged the vigorous life of the nation beyond the ordinary, he recalls the words of one of their greatest heroes, John Hunyades, who left them this legacy: “Be mindful that if our country has remained strong, it is so by reason of our faith; without it our wealth could not make it enduring. “*Haec patria nisi stetisset fide, opibus, reor non fuisset statura.*” The material resources of a land, however abundant and valuable, are incapable of supplying lasting vitality to national existence. All the grand victories of Hungary were victories of the

cross, and they were due to her unswerving fidelity to the true faith of Christ, which kept them united and strong. And so he addresses them in the words of the Apostle exhorting to unity in faith and action: *Stare in fide, viriliter agite et confortamini*, to be mindful, with the Machabee, of the duty that they must preserve their ancestral glory without stain,—*non inferamus crimen gloriæ nostræ*.

HAVE OUR CLERGY THE RIGHT TO INVEST IN THE BROWN SCAPULAR?

EDITOR AMERICAN ECCLESIASTICAL REVIEW :

Permit me to call your attention to a statement in the June number of your excellent magazine by the Very Rev. Pius R. Mayer, O.C.C., regarding the power to enroll in the Brown Scapular and the erection of the Confraternity of Our Lady of Mt. Carmel. In view of the recent legislation of the Church on this subject, I consider the contention of P. Mayer—to put it mildly—very misleading. He says (p. 558, n. 1): “The power of the Bishop to erect the Confraternity of the Scapular is essentially *only* the *assent* given by the Bishop to such erection, since the decree of the erection issued by the Ordinary does not affiliate the confraternity to the Order of Mount Carmel, and, consequently, does not admit the members to the spiritual benefits of such affiliation.” And again (p. 558, n. 4): “The aggregation of a confraternity to the Order can only be effected by the general, and he cannot issue the diploma but after a written application to the clergyman approved of by the Ordinary.”

This teaching may be allowed as correct if there is question of countries immediately subject to the Holy See; but it does not hold good when applied to English speaking countries or those under the care of the Propaganda, in which category the United States are included. To the bishops of all missionary countries *extraordinary* faculties are always given; and among these is the power to erect all Sodalities and Confraternities approved of by the Holy See, and to receive into them the faithful of both sexes, to bless the beads and scapulars proper to them, and to apply to them all indulgences granted by the Sovereign Pontiffs to all such Sodalities, Confraternities, etc., without being obliged to have recourse to

the superiors of the different religious orders. This is clear from the instruction of the Propaganda given to the bishops of all missionary countries in June, 1889, from which I extract the following :

“Sacrae huic Fidei Propagandae congregationi dudum jam anteactis temporibus auctoritas per Summos Pontifices facta fuerat tribuendi Archiepiscopis, Episcopis, Vicariis, et Praefectis Apostolicis aliisque Missionum Moderatoribus ab eadem S. Congregatione dependentibus, facultatem erigendi in locis sibi subjectis quascumque pias Sodalitates a S. Sede adprobatas, iisque adscribendi utriusque sexus christifideles, ac benedicendi coronas et scapularia earundem sodalitatum propria, cum applicatione omnium Indulgentiarum, quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt. Verum postquam per Decretum Sacrae Congregationis Indulgentiarum et SS. Reliquiarum editum die 16 Julii, 1887, constitutum est quod Confraternitates SSmae. Trinitatis, B. V. M. a Monte Carmelo, et septem Dolorum, ne eadem erigerentur nisi requisitis antea et obtentis a respectivorum Ordinum Superioribus pro tempore existentibus literis facultativis pro earundem erectione, a nonnullis dubitatum est num praedictum decretum loca etiam Missionum respiceret, in quibus plura rerum adjuncta prohibent quominus quae per illud praecipuntur commode possint executioni mandari. Quapropter ad omnem ambiguitatem e medio tollendam SSmus. D. N. Leo Pp. XIII in audientia diei 15 superioris mensis Dec. a R. P. D. Secretario praedictae S. Congregationis Indulgentiarum et SS. Reliquiarum habita, declarare benigne dignatus est Sacrum hoc consilium Propagandae Fidei eisdem facultatibus quoad erectionem Confraternitatum a S. Sede adprobatarum uti prosequi posse, quas ante promulgationem praedicti Decreti diei 16 Julii, 1887, habebat. Moderatores igitur Missionum huic Sacrae Congregationi Fidei propagandae subjecti facultates ab eadem sibi faciendas quoad *omnium Confraternitatum* erectionem, fidelium in eadem adgregationem, *scapularium benedictionem et indulgentiarum applicationem, valide et licite exercere se posse* sciant *quin a quopiam cujusvis Regularis Ordinis Moderatore veniam aut assensum expetere aut obtinere antea teneantur.*”

Our bishops, then, have the power to erect, not merely to give assent to the erection of the Confraternity of Our Lady of Mount Carmel in their respective dioceses ; and to enrich it with all the indulgences and blessings granted it by the Holy See, and can communicate this power to their priests. This is expressly stated in Formula C, Art. 9, of our extraordinary Faculties, as may be seen in Fr. Koning's Compendium of Moral Theology, or Fr. Putzer's "Commentarium in Facultates Apostolicas." The faculty or power to erect the Confraternity does not, it is true, include the faculty to bless and impose the scapular ; but for this we have a distinct privilege under the Formula.

Fr. Mayer says that priests who have no canonically established Confraternity in their parishes must send the names of those enrolled in the scapular to a Carmelite Monastery for registration. This, I venture to say, is not absolutely required. Priests who have no canonically erected Confraternity in their parishes may send the names of their parishioners who have been enrolled by them to the nearest parish in which there is a canonically established Confraternity and have them written in its Register. This is sufficient.

I do not state these things in a spirit of criticism or fault-finding, but simply to throw light on a subject which is somewhat perplexing and obscure to many of our priests. If there be any decree or law of recent date sustaining the position taken by Father Mayer, and invalidating the Instruction of June, 1889, as set forth above, it would be well to have it published in the next number of the REVIEW for the benefit of your many clerical readers.

Chicago, June 3, 1896.

E. M. GRIFFIN.

The above letter was sent to the Very Rev. Provincial of the Carmelites and elicited the following answer :

EDITOR AMERICAN ECCLESIASTICAL REVIEW :

Allow me to say a few words in answer to the foregoing article.

Rome invariably distinguished between favors granted by the Apostolic See and favors resulting from affiliation with a religious Order. There can be no doubt that by the Faculties received through the Propaganda, Bishops and priests can communicate the former to the wearers of the Scapular. But the communication of merit and the suffrages of the Order for the departed are the exclusive property of the Order, and have always been recognized as such by the Church. Hence, only the aggregation by the General of the Order grants these privileges to the wearers of the Scapular, and in this communion of merits the value of the Confraternity consists, because by it the faithful become fellow-brothers of the Order of Carmel. The letter I received from our General in Rome upheld this view.

What is said regarding the registration is true. The names can be registered wherever a canonically established Confraternity exists. But the only Confraternity I would acknowledge is the one erected by the General of either branch of the Order.

PIUS R. MAYER, *Prov. O. C. C.*

Pittsburg, Pa., June 8, 1896.

BOOK REVIEW.

CODEX S. CATHOLICAE ROMANAE ECCLESIAE quem, adnotationibus illustratum, exponit in Pontificio Seminario Vaticano D.D. **HENRICUS MARIA PEZZANI**, S. Th. et Jur. Can. Doct. etc. Pars Altera,—Romae. 1896. Henrico Feliziani, Bibliop. et Edit. Ephem. "La Vera Roma." Pozzo delle Cornacchie, 7 e 8. Pp. 1070. (Pr. pro utraque parte., 4 volumina, 18 francs, post free.)

The second part of Mgr. Pezzani's work in which he brings together and suitably comments upon the canons of the Pontifical Constitutions is completed in the present volume, which proves to be much larger than the first. The author consistently follows the course outlined in his first volume, reviewed in these pages, by adhering to the authentic text of that legislation which has received the definite sanction of the one permanent ecclesiastical tribunal to which all church discipline must in the last instance defer.

The matter comprises *De Fidelibus in Communi*, *De Conjugatis*, *De Cericis*, *De Regularibus*, *De Fidelibus Defunctis*, *De Sanctis*. A complete collection of the *Canons*, without commentary, but correspondingly numbered, makes a separate appendix. A full index at the end of the volume facilitates its use as a reference book.

We trust that our author may be enabled soon to complete the excellent work, which considerably simplifies the study of Canon Law, and offers a good handbook for a practical survey of the genuine teaching in matters of ecclesiastical discipline. There are two volumes wanted to complete the work, namely, *De Rebus*, which, we understand, is in press, and the *Codex Poenalis*, forming a complete library of fundamentals in Canon Law.

EVANGELIUM SECUNDUM LUCAM. Commentar, in Nov. Testam. Auctore Jos. Knabenbauer, S.J. *Cursus Scripturae Sacrae*. Vol. XXII.—Parisiis: P. Lethiel-leux. 1896. Pp. 653.

The study of the Gospel of St. Luke is on many accounts one of the most interesting, both from the theological and from the historical standpoint. The author of the third evangel was not a Jew; we do not know that he ever conversed with our Lord; he was a man

of culture, good judgment, great virtue and wide experience, according to the testimony of that most level-headed friend of his, St. Paul, who probably knew him better than did any of the Apostles. These facts greatly weaken the current objections brought against the divine origin of Christianity by the rationalistic and other superficial schools of Scripture study in our day, namely, the credulity of the Apostles arising from the personal influence of Christ, from their prejudices expecting the Messiah, from their common provincial and race partiality, from ignorance, want of judgment and limited experience. As for the authenticity of the Gospel of St. Luke, we have historical testimony which goes back close to his own day, such as St. Clement of Rome, S. Polycarp, S. Justin, and even the dissenters like Tatian, Valentine and Marcian.

The internal evidence is, with perhaps the exception of the first two chapters, equally cogent in behalf of the true authorship of St. Luke; and even if there were no explanation to be had of the frequent recurrence of Hebraisms, except that they suited the author or were accidental, we should still deem the testimony of St. Justin, S. Irenaeus, S. Hippolitus, not to speak of Tatian, sufficient evidence as to the true source of the narrative.

P. Knabenbauer availed himself, of course, of the lately discovered Syriac Palimpsest transcribed by Bensly, Harris and Burkitt. He does not consider it to be free from interpolation, nor allow that any definite date can be affixed to it prior to the fifth century. The authority of The Peschitto, which agrees so much more with the Greek text, is not lessened by the new discovery. The present commentary is a worthy addition to the previously issued volumes of the *Cursus Scripturae Sacrae*, and, like most of them, excels rather in the amount of erudition brought together for the purpose of illustrating and interpreting the text, than in critical decisions or any pronounced preferences in the exegesis of disputed points.

FATHER FURNISS and his **Work for Children**. By the Rev. T. Livius, C.S.S.R. — London and Leamington: Art and Book Company. (New York, Cincinnati, Chicago: Benziger Bros.) 1896. Pp. 193.

Father Furniss, who died in 1863 at the Redemptorist Convent, in Clapham, was remarkable for the success of his Children's Missions. "They had made," says Mgr. Kershaw, "a complete revolution in priests' methods of dealing with children, as regards their

admission to the Sacraments, their assistance at Mass, and the general care and attention bestowed on their spiritual condition in English-speaking countries." Hence, a pastor who has to deal with children may find it to his advantage to read this little life and to acquaint himself with the books written by Fr. Furniss as the result of his experience in training the children to the service of God. We mention particularly his *Handbook for the Sunday-school Teacher*, *What Every Christian Must Know*, and *God and His Creatures*.

CONSCIENCE AND LAW, or Principles of Human Conduct. By William Humphrey, S.J.—London: Thomas Baker. 1896. (Benziger Bros.) Pp. 226. Pr. \$1.60.

A book from Father Humphrey's pen is sure to be not only well written but of practical utility. He keenly appreciates the needs of modern intellectual and social life, and the remedies he offers for the correction of its ills are radical in the truest sense of the word. Let the forward reformers and the lawgivers study these chapters on *Human Responsibility, Conscience, Law, Dispensations and Privileges, Justice, Right and Restitution*; they will find no vague verbiage, no merely plausible argumentation, but only simple, direct logic, with every term well defined in advance, and every conclusion reached through legitimate forcing of common reason. To the theologian, especially the priest who is to act as judge, whether in the confessional or in public administration, we could recommend no better work enabling him to prepare or reform his mind and divest himself of all those prejudices which human weakness and affections fasten upon it, and from which nearly every good cause suffers frustrating the best conceived legislation.

ATLAS SCRIPTURAE SACRAE. Decem Tabulae Geographicae cum Indice Locorum Scripturae Sacrae, Vulg. Edit., Scriptorum Ecclesiast. et Ethnicorum. Auctore Dr. Ric. v. Riess, Can. Cath. Rottenb.—Friburgi Br. 1896. B. Herder (St. Louis, Mo).

Students of the Bible will be glad to have this new edition of a standard geography of the Scriptural countries. The charts are admirably drawn and correct according to the measurements of the Oriental Geographical Society. The index gives the names of the Vulgate Latin text and also the modern equivalents;

but not the so-called Hebrew for which Protestant Bible translators and Oriental scholars plead. This is entirely correct, for the Hebrew version has no more authority than any other, and in view of the Septuagint usage maintained for more than two thousand years is a mere novelty, brought into vogue to emphasize Protestant opposition to Catholic tradition.

Περὶ ΕΝΩΣΕΩΣ ΤΩΝ ΕΚΚΛΗΣΙΩΝ. Απάντησις τοῦ Αἰδ. Πατρὸς Σωτῆρος BRANDI, T. E. T. I. πρὸς τῆν Ἐγκύκλιον Ἐπιστολὴν τῆς Α. Μ. τοῦ Πατριάρχου Κωνσταντινοπόλεως. Μετάφρασις ἐκ τῆς Ἰταλικῆς. — Ἐν Σύρῳ τῶποις Ρενίερη Πρίντεση. 1896. 4to. pp. 80.

The above work is the full text, in Greek, of P. Brandi's now famous reply to the schismatic Patriarch of Constantinople, on the subject of the Union of Churches. It was simultaneously issued in Italian, French and English, of which latter version the authorized form was made and published in the ECCLESIASTICAL REVIEW, and has since been widely copied by the English and foreign press. The present issue in Greek is intended for the benefit of the Oriental Catholics. It is a magnificent piece of typography which fitly presents the strong and erudite arguments of the eminent Jesuit who is one of the cleverest champions of orthodoxy in these days. The publication in Greek is not a matter of mere literary curiosity, but of a decidedly practical character, and we have no doubt will bring about weighty and lasting results by opening the eyes of the misguided Catholics of the East.

JEWELS OF "THE IMITATION." A selection of Passages, with a little Commentary. By Percy Fitzgerald, M.A., F.S.A.—London: Burns & Oates. (Benziger Bros., New York.)

It is hard to imagine that a modern layman should attempt to improve upon such a book as the "Imitation of Christ," and what is more, that he should actually succeed. We venture to say that, the original being given, Mr. Fitzgerald has enhanced its worth by his selections as well as by his comments. We all read "The Imitation," and we all relish it from the start, not only because it makes us conscious that the conventional exactions of worldliness are a mere mock tyranny which we may cast off without much consequence, but also because it gives us a balm for our own misery by

showing that all the world suffers from the same malady. Still, the frequent reading of "The Imitation" is not of itself a means of sure improvement. It is like the divine wisdom of the Sacred Scriptures of which the holy monk Thomas writes: "It happens that many from the frequent hearing of the Gospel feel little emotion." What we need, in order to profit by the constant reading of "The Imitation," is the habit of reflection on what the author says; then reflection begets action, for it is essentially true that "he who would fully and with relish understand the words of Christ must study to *conform his whole life to Him.*" In the exquisite little volume before us we find a decided help to this end. The book is dedicated to Father Daniel Hudson, C.S.C., the editor of the "Ave Maria," and this is in itself a commendation of the work done by the author.

BOOKS RECEIVED.

HISTORY OF THE GERMAN PEOPLE at the close of the Middle Ages. By Johannes Janssen. Translated from the German by M. A. Mitchell and A. M. Christie. In 2 vols. Pp. 354 and 302. Pr. \$6 25.

OUTLINES OF CHURCH HISTORY. For Schools, Colleges and Seminaries. By Rev. H. Wedewer, D.D. Translated and supplemented by Rev. John Klute.—Cath. University Publishing Co., Cleveland, Ohio. Pp. 247.

GUIDE FOR CONFESSION AND COMMUNION. By St. Francis de Sales. Translated by Anne R. Bennett.—Gladstone.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pp. 399. Pr. 60 cents.

DE SPONSALIBUS ET MATRIMONIO. Praellectiones Canonicae quas habebat Julius de Becker, SS. CC., et Juris Civil. Doct., Juris Canon. in Universitat. Cath. Lovani ensi Professor ordin.—Bruxellis Soci t  Belge de Libraire. 1896. 8vo. Pp. 548.

ST. FRANCOIS' MANUAL. A Prayer-book for Members of the Third Order. Arranged by Clementinus Deymann, O.S.F.—Fr. Pustet & Co. New York and Cincinnati. Pp. 331.

THE SUBLIMITY OF THE MOST BLESSED SACRAMENT. A course of Sermons for the Forty Hours' Adoration.—Fr. Pustet & Co. Pr., paper, 25 cents.

A COMPLETE MANUAL OF CANON LAW. By Oswald J. Reichel, M.A., B.C.L., F.S.A. Vol. I. The Sacraments.—London: John Hodges. (Benziger Bros.) 1896. Pp. 416. Pr. \$3.00.

OUR SEMINARIES. An Essay on Clerical Training. By Rev. John Talbot Smith, LL. D.—New York : William H. Young & Co., 31 Barclay street. 1896. Pp. 327. Pr. bd. \$1.00.

LITTLE MANUAL OF ST. ANTHONY.—New York, Cincinnati, Chicago : Benziger Bros. Pr. 60 cts.

THE GREAT COMMENTARY OF CORNELIUS à LAPIDE.
VOL. VII. I CORINTHIANS. Translated and edited by W. F. Cobb, D.D.—London : John Hodges. (Benziger Bros.) 1896. Pp. 408. Pr. \$3.00.

SAINTS OF THE ORDER OF ST. BENEDICT. January, February, March. From the Latin of F. Aegidius Ranbeck, O.S.B. (Transl. by J. P. Molohan, M.A.) Edited by Very Rev. J. Alphonsus Morrall, O.S.B.—London : John Hodges. (Benziger Bros.) 1896. Pp. 445. Pr. 3s. 6d.

HAMPSHIRE RECUSANTS. A story of their troubles in the time of Queen Elizabeth. By Francis Aidan Gasquet, D.D., O.S.B.—London : John Hodges. (Benziger Bros.) 1896. Pp. 58. Pr. 1s.

PROSPECTUS of the Catholic Summer School of America.—Fifth Session. Assembly Grounds on Lake Champlain, N. Y. July–August. 1896. Pp. 32.

MOMENTS WITH MARY. Selections from St. Francis de Sales, for the mornings and evenings of May. Transl. and arranged by the Rev. John Fitzpatrick, O.M.J.—London : Burns and Oates. (Benziger Bros.) 1896. Pp. 75. 32mo.

MANY INCENTIVES TO LOVE JESUS and His Sacred Heart. By the Very J. A. Maltus, O.P.—London : Burns and Oates. (Benziger Bros.) Pp. 128. 32mo.

THE BOYS' AND GIRLS' MISSION BOOK. A Manual of Instruction and Prayers. By the Redemptorist Fathers of St. Louis.—New York, Cincinnati, Chicago : Benziger Bros. 1896. Pp. 402. Pr. 35 cts. to \$1.30.

BIBLISCHE STUDIEN : D. Selbstvertheidigung d. h. Paulus (Galat. I, 11—II, 21). Von Dr. J. Besler.—Freiburg Br. B. Herder (St. Louis, Mo.) 1896. Pp. 150. Pr. 80 cts.

THE NATURE OF BIBLICAL INSPIRATION. By Rev. E. Levesque, SS. Transl. from the French.—New York : The Cathedral Library Association. 1896.

INSTITUTIONES THEOLOGICAE in usum scholarum. Auctore B. Tepe, S.J. Vol. III. De Gratia, De Virtutibus theologicis, De Verbo Incarnato.—Parisiis : P. Lethielleux. 1896. Pp. 780.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. V.—(XV.)—AUGUST, 1896.—No. 2.

ENCYCLICAL LETTER OF POPE LEO XIII, ON THE UNITY OF THE CHURCH.

To Our Venerable Brethren

*The Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in
Peace and Communion with the Apostolic See.*

LEO XIII.

Venerable Brethren, Health and Benediction.

I.

IT is sufficiently well known unto you that no small share of our thoughts and of our care is devoted to the endeavor of bringing back to the *fold*, placed under the guardianship of Jesus Christ, Chief Pastor of souls, sheep that have strayed. Bent upon this, we have thought it most conducive to this salutary end and purpose to outline the model and, as it were, the lineaments of the Church. Amongst these the most worthy of our chief consideration is *Unity*. This the Divine Author impressed on it as a lasting sign of truth and unconquerable strength. The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs, and that even a love for the Church may be stirred

up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that Spouse redeemed by His precious blood. "Christ loved the Church, and delivered Himself up for it." (Eph. v, 25).

If those prepared to return to their most loving Mother (not yet fully known, or culpably abandoned) should perceive that this return involves, not, indeed, the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ), but some lesser trouble and labor, let them clearly understand that this burden has been laid on them not by the will of man but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the divine saying, "My yoke is sweet and my burden light." (Matt. xi, 30).

Wherefore, having put all our hope in the "Father of lights," from whom "cometh every best gift and every perfect gift," (Ep. James i, 17)—from Him, namely, who alone "gives the increase," (1 Cor. iii, 6)—we earnestly pray that He will grant us the power of bringing conviction home to the minds of men.

II.

Although God can do by His own power all that is effected by created natures, nevertheless in the counsels of His loving Providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's work and action, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated to others by men through the aid of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who being in the form of God . . . emptied himself, taking the form of a servant, being made in the likeness of a man," (Philipp. ii, 6-7)—and thus living on earth He taught His doctrine and gave His laws, conversing with men.

III.

And, since it was necessary that His divine mission should be perpetuated to the end of time, He took to Himself Disciples, trained by Himself, and made them partakers of His own authority. And, when He had invoked upon them from Heaven the *Spirit of Truth*, He bade them go through the whole world and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of His doctrine, and the observance of His laws, the human race might attain to holiness on earth and never-ending happiness in Heaven. In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church, and the approximate efficient causes of salvation, it is undoubtedly *spiritual*; but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is *external* and necessarily visible. The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls—"Faith cometh by hearing, and hearing by the word of Christ." (Rom. x, 17). And faith itself—that is assent given to the first and supreme truth—though residing essentially in the intellect, must be manifested by outward profession—"For with the heart we believe unto justice, but with the mouth confession is made unto salvation." (Rom. x, 10). In the same way in man, nothing is more internal than heavenly grace which begets sanctity, but the ordinary and chief means of obtaining grace are external; that is to say, the sacraments which are administered by men specially chosen for that purpose, through certain ordination.

Jesus Christ commanded His Apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated except through

the senses, which are of all things the messengers and interpreters.

For this reason the Church is so often called in Holy Writ a *body*, and even *the body of Christ*—"Now you are the body of Christ,"—(1 Cor. xii, 27)—and precisely because it is a body is the Church visible; and because it is the body of Christ is it living and energizing, because the infusion of His power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in its activity.

From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error; as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of a vital principle drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other, as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead; it is the body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in His visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible divine nature, as the Monophysites hold, but as one, from and in both natures, visible and invisible; so the mystical body of Christ is the true Church, only because its visible parts draw life and power from the supernatural gifts and sources whence spring their very nature and essence. But since the Church is *such* by divine will and constitution, *such* it must uniformly

remain to the end of time. If it did not, then it would not have been founded as perpetual, and the end set before it would have been limited to some certain place and to some certain period of time ; both of which are contrary to the truth. The union consequently of visible and invisible elements because it harmonizes with the natural order, and by God's will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure. Wherefore Chrysostom writes : "Secede not from the Church : for nothing is stronger than the Church. Thy hope is the Church ; thy salvation is the Church ; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore Holy Writ pointing to its strength and stability calls it a mountain." (Hom. *De capto Eutropio*, n. 6).

Augustine, too, says : "Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun—as long as the sun rises and sets ; that is, as long as the ages of time shall roll, the Church of God—the true body of Christ on earth—will not disappear." (In Psalm. lxx, n. 8). And in another place : "The Church will totter if its foundation shakes ; but how can Christ be moved ? . . . Christ remaining immovable, it (the Church) shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken ?" (*Enarratio* in Psalm. ciii, sermo ii, n. 5).

He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and formed the Church ; wherefore when we are asked what its nature is, the main thing is to see what Christ wished and what in fact He did. Judged by such a criterion it is the unity of the Church which must be principally considered ; and of this, for the general good, we have deemed it useful to speak in this Encyclical.

IV.

It was so evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is *one* that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He, who founded it, willed that it should be one.

But when we consider what was actually done we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church one and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church."

"The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts. . . . We say, therefore, that the Catholic Church is one in its essence, in its doctrine, in its origin, and in its excellence. . . . Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it." (S. Clemens Alexandrinus, *Stromatum* lib. viii, c. 17). For this reason Christ, speaking of this mystical edifice, mentions only one Church, which he calls *His own*—"I will build my Church;" any other Church except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered. For what did Christ, the Lord, ask? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This he clearly

resolved to do; this He actually did. "As the Father hath sent me, I also send you," (John xx, 21). "As thou hast sent Me into the world I also have sent them into the world." (John xvii, 18).

But the mission of Christ is to save *that which had perished*; that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him." (John iii, 17). "For there is no other name under Heaven given to men whereby we must be saved." (Acts iv, 12). The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages the salvation effected by Jesus Christ, and the blessing flowing therefrom. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside this world, and to create a new and unheard-of race of men.

That the one Church should embrace all men everywhere and at all times was seen and foretold by Isaias, when looking into the future he saw the appearance of a mountain conspicuous by its all-surpassing altitude, which set forth the image of "The House of the Lord"—that is, of the Church. "And in the last days the mountain of the House of the Lord shall be prepared on the top of the mountains." (Isa. ii, 2).

But this mountain which towers over all other mountains is *one*; and the House of the Lord to which *all nations* shall come to seek the rule of living is also *one*. "And all nations shall flow into it. And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob, and He will teach us His ways, and we will walk in His paths" (*Ibid.*, ii, 2, 3).

Explaining this passage, Optatus of Milevis says: "It is written in the prophet Isaias: 'from Sion the law shall go forth and the word of the Lord from Jerusalem.' For it is not on Mount Sion that Isaias sees the valley, but on the holy mountain, that is, the Church, which has raised itself

conspicuously throughout the entire Roman world under the whole heavens. . . . The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church" (*De Schism. Donatist.*, lib. iii, n. 2). And Augustine says: "What can be so manifest as a mountain, or so well known? There are, it is true, mountains which are unknown because they are situated in some remote part of the earth. . . . But this mountain is not unknown; for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains." (*In Ep. Joan.*, tract i, n. 12).

V.

Furthermore, the Son of God decreed that the Church should be His mystical body, with which He would be united as the Head, after the manner of the human body which He assumed, to which the natural head is physically united. As He took to Himself a mortal body, which He gave to suffering and death in order to pay the price of man's redemption, so also He has one mystical body in which and through which He renders men partakers of holiness and of eternal salvation. God "hath made Him (Christ) head over all the Church, which is His body" (Eph. i, 22, 23). Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ." (1 Cor. xii, 12). Wherefore this mystical body, he declares, is "compacted and fitly jointed together. The head, Christ: from whom the whole body, being compacted and fitly jointed together, by what every joint supplieth according to the operation in the measure of every part." (Eph. iv, 15, 16). And so dispersed members, separated one from the other, cannot be united with one and the same head. "There is one God, and one Christ; and His Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the bond of

concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts." (S. Cyprianus, *De Cath. Eccl. Unitate*, n. 23). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. Separated from the head they must of necessity die. "The Church," he says, "cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother cannot live or breathe apart." (*Ibid*). What similarity is there between a dead and a living body? "For no man ever hated his own flesh, but nourisheth and cherisheth, as also Christ doth the Church: because we are members of His body, of His flesh, and of His bones." (Eph. v, 29, 30).

Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is His body, men wish to set up another. "See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeits its life. So the Christian is a Catholic as long as he lives in the body; cut off from it he becomes a heretic—the life of the spirit follows not the amputated member." (S. Augustinus, *Sermo cclxvii.*, n. 4).

The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ, the Lord—leaving the path of salvation they enter on that of perdition. "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ. . . . He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." (S. Cyprianus, *De Cath. Eccl. Unitate*, n. 6).

VI.

But He, indeed, Who made this one Church, also gave it *unity*, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body—"one body and one spirit, as you are called in one hope of your calling," (Eph. iv., 4). Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: "Not for them only do I pray, but for them also who through their word shall believe in Me . . . that they also may be one in Us. . . . that they may be made perfect in one." (John xvii, 20, 21, 23). Yea, He commanded that this unity should be so closely knit and so perfect amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father: "I pray that they all may be one as Thou Father in Me and I in Thee." (*Ibid.* 21).

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which follow concurrence of wills and likeness of action as the natural results. Wherefore, in His divine wisdom, He ordained in His Church *unity of faith*; a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the *faithful*—"one Lord, one faith, one baptism" (Eph. iv., 5). That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. And so the Apostle, St. Paul, not merely asks, but entreats and implores Christians to be all of the same mind, and to avoid difference of opinions: "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment" (I Cor. i, 10). Such passages certainly need no interpreter; they speak clearly enough for themselves. Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance and indeed of absolute necessity, as to which many are deceived, that the nature and character of this unity should be recognized. And,

as we have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done ; that is by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

VII.

The heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. It would, for this very reason, be subject to various and contradictory interpretations. This is so, not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten ; hence come controversies, dissensions and wranglings such as have arisen in the past, even in the first ages of the Church. Irenæus writes of heretics as follows : “ Admitting the sacred Scriptures they distort the interpretations ” (Lib. iii, cap. 12, n. 12). And Augustine : “ Heresies have arisen, and certain perverse views ensnaring souls and precipitating them into the abyss only when the Scriptures, good in themselves, are not properly understood.” (*In Evang. Joan*, tract xviii, cap. 5, n. 1). Besides Holy Writ it was absolutely necessary to insure this union of men’s minds—to effect and preserve unity of ideas—that there should be another *principle*. This, the wisdom of God requires ; for He could not have willed that the faith should be *one* if He did not provide means sufficient for the preservation of this unity ; and this Holy Writ clearly sets forth as we shall presently point out. Assuredly the infinite power of God is not bound by anything, all things obey it as so many passive instruments. In regard to this external principle, therefore, we must inquire which one of all the means in His power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity.

VIII.

We are mindful only of what is witnessed to by Holy Writ and what is otherwise well known. Christ proves His own divinity and the divine origin of His mission by miracles ; He teaches the multitudes heavenly doctrine by word of mouth ; and He absolutely commands that the assent of faith should be given to His teaching, promising eternal rewards to those who believe and eternal punishment to those who do not. "If I do not the works of my Father, believe Me not." (John x, 37). "If I had not done among them the works than no other man had done, they would not have sin." (*Ibid.* xv, 24). "But if I do (the works) though you will not believe Me, believe the works." (*Ibid.* x, 38). Whatsoever He commands, He commands by the same authority. He requires the assent of the mind to all truths without exception. It was thus the duty of all who heard Jesus Christ, if they wished for eternal salvation, not merely to accept His doctrine as a whole, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.

When about to ascend into heaven He sends His Apostles in virtue of the same power by which He had been sent from the Father ; and he charges them to spread abroad and propagate His teaching : "All power is given to Me in heaven and on earth. Going therefore teach all nations . . . teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 18, 19, 20). So that those obeying the Apostles might be saved, and those disobeying should perish. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned," (Mark xvi, 16). But since it is obviously most in harmony with God's providence that He should not have confided to anyone a great and important mission unless He furnished him with the means of properly carrying it out, for this reason Christ promised that He would send the Spirit of Truth to His Disciples to remain with them forever. "But if I go I will send Him (the Paraclete) to you. . . . But when He, the Spirit of Truth is come, He will teach you all truth." (John

xvi, 7-13). "And I will ask the Father, and He shall give you another Paraclete, that he may abide with you forever, the Spirit of Truth." (*Ibid.* xiv, 16, 17). "He shall give testimony of Me, and you shall give testimony" (*Ibid.* xv, 26, 27). Hence He commands that the teaching of the Apostles should be religiously accepted and piously kept as if it were His own—"He who hears you hears Me, he who despises you despises me" (Luke x, 16). Wherefore the Apostles are ambassadors of Christ as He is the ambassador of the Father. "As the Father sent Me so also I send you," (John xx, 21). Hence as the Apostles and Disciples were bound to obey Christ, so also those whom the Apostles taught were, by God's command, bound to obey them. And, therefore, it was no more allowable to repudiate one iota of the Apostles' teaching than it was to reject any point of the doctrine of Christ Himself.

Truly the voice of the Apostles, when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself. "By whom (Jesus Christ) we have received grace and Apostleship for obedience to the faith in all nations for His name" (Rom. i, 5). And God makes known their divine mission by numerous miracles. "But they going forth preached everywhere; the Lord working withal, and confirming the word with signs that followed," (Mark xvi, 20). But what is this word? That which comprehends all things, that which they had learnt from their Master; because they openly and publicly declare that they cannot help speaking of what they had seen and heard.

But, as we have already said, the Apostolic mission was not destined to die with the Apostles themselves, or to come to an end in the course of time, since it was intended for the people at large and instituted for the salvation of the human race. For Christ commanded His Apostles to preach the "Gospel to every creature, to carry His name to nations and kings, and to be witnesses to Him to the ends of the earth." He further promised to assist them in the fulfilment of their high mission, and that, not for a few years or centuries only,

but for all time—"even to the consummation of the world." Upon which St. Jerome says: "He who promises to remain with His Disciples to the end of the world declares that they will be forever victorious, and that He will never depart from those who believe in Him" (In Matt., lib. iv, cap. 28, v. 20). But how could all this be realized in the Apostles alone, placed as they were under the universal law of dissolution by death? It was consequently provided by God that the *Magisterium* instituted by Jesus Christ should not end with the life of the Apostles, but that it should be perpetuated. We see it in truth propagated, and, as it were, delivered from hand to hand. For the Apostles consecrated Bishops, and each one appointed those who were to succeed them immediately "in the ministry of the word."

Nay more: They likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. "Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and the things which thou hast heard of me by many witnesses, the same command to faithful men, who shall be fit to teach others also" (2 Tim. ii, 1-2). Wherefore, as Christ was sent by God and the Apostles by Christ, so the Bishops and those who succeeded them were sent by the Apostles. "The Apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the Apostles from Christ, and both according to the will of God. . . . Preaching therefore the word through the countries and cities, when they had proved in the Spirit the first fruits of their teaching they appointed Bishops and deacons for the faithful. . . . They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry." (S. Clemens Rom. *Epist. I ad Corinth.* capp. 42, 44). On the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immut-

able. "Our Lord Jesus Christ, when in His Gospel He testifies that those who are not with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter His flock and are His adversaries; he that is not with Me is against Me, and he that gathereth not with Me scattereth." (S. Cyprianus, Ep. lxxix, ad Magnum, n. 1).

IX.

The Church, founded on these principles and mindful of her office, has in nothing shown greater zeal and endeavor than in her efforts to guard the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine; they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the true and simple faith taught by our Lord and handed down by Apostolic tradition" (Auctor *Tract. de Fide Orthodoxa contra Arianos*).

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, him who would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Cath-

olic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and, if any one holds to one single one of these he is not a Catholic." (S. Augustinus, *De Haeresibus*, n. 88).

The need of this divinely instituted means for the preservation of unity, about which we speak, is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace." (Eph. iv, 3 *et seq.*). And as souls cannot be perfectly united in charity unless minds agree in faith, He wishes all to hold the same faith: "One Lord, one faith," and this so perfectly *one* as to prevent all danger of error: "That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive," (Eph. iv, 14); and this he teaches is to be observed, not for a time only—"but until we all meet in the unity of faith . . . unto the measure of the age of the fulness of Christ." (13). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that—"He gave some Apostles—and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (11, 12).

Wherefore, from the very earliest times the Fathers and Doctors of the Church have been accustomed to follow and, with one accord to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is in the houses.' But we should believe them not and abandon not the primary and ecclesiastical tradition. We should not believe otherwise than has been handed down by the tradition of the Church of God," (*Vetus Interpretatio Commentariorum in Matt.* n. 46). Irenæus too says: "The doctrine of the Apostles is the true faith . . . which is known to us through the Episcopal succession . . . which has reached even unto our age by the very fact that the Scriptures have

been zealously guarded and fully interpreted," (*Contra Hæreses*, lib. iv, cap. 33, n. 8). And Tertullian: "It is therefore clear that all doctrine which agrees with that of the Apostolic churches—the parent-stock and original centres of the faith, must be regarded as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ and Christ from God. . . . We are in communion with the Apostolic churches, and by the very fact that they agree amongst themselves we have testimony of the truth," (*De Præscrip.*, cap. xxxi). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend." (*Comment. in Matt.* xiii, n. 1). Rufinus praises Gregory of Nazianzum and Basil because "they studied the text of Holy Scripture, but they took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as is clear, took their rule for understanding its meaning from the Apostolic succession." (*Hist. Eccl.* lib. ii, cap. 9).

Wherefore, as appears from what has been said, Christ instituted in the Church a *living, authoritative and permanent Magisterium*, which He strengthened by His own power taught, by the Spirit of truth, and confirmed by miracles. He willed and ordered, under the gravest penalties, that its teachings should be received as if it were His own. As often, therefore, as it is declared on the authority of His teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man. "Lord, if we be in error, we are being deceived by Thee" (Richardus de S. Victore, *De Trin.*, lib. i., cap. 2). In this wise, all cause for doubting being removed, can it be lawful for anyone to reject even one of those truths without by the very fact falling into heresy?—without

separating himself from the Church?—without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is “that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived,” (Conc. Vat., Sess. iii, cap. 3). If then it be certain that anything is revealed by God, and this is not believed, then nothing whatever is believed by divine faith: for what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith. “Whosoever shall offend in one point, is become guilty of all” (Ep. James ii, 10). Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only indirectly despises the majesty of God the Legislator. But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and *formal motive of credibility*. “In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them.” (S. Augustinus *in Psal.* liv, n. 19). And this indeed most deservedly; for they, who take from Christian doctrine what they please, lean on their own judgments, not on faith; and not “bringing into captivity every understanding unto the obedience of Christ” (2 Cor. x, 5), they more truly obey themselves than God. “You, who believe what you like of the gospels and disbelieve what you like, believe yourselves rather than the gospel” (S. Augustinus, lib. xvii, *Contra Faustum Manichaeum* cap 3).

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the

acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (Sess. iii, cap 3). Hence, since God absolutely and evidently willed that there should be unity in His Church, and as it is clear what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see the great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of the Church, which, as is evident to all, possesses the supreme authority of the Apostolic See through the Episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them without knowledge?" (*De Unitate Credendi*; cap. xvii, n. 35).

It is then undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all: the object for which the Church has been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all His teaching and commands, so He ordered the Church to strive, by the truth of His doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excel-

lent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Saviour forever. The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be *incorporated* in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

X.

But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but, in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the *Magisterium* already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the Apostles and their legitimate successors alone these words have reference: "Going into the whole world preach the Gospel." "Baptizing them." "Do this in commemoration of Me." "Whose sins you shall forgive they are forgiven them." And in like manner He ordered the Apostles only and those who should lawfully succeed them to *feed*—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the duty of Christians to be subject and to obey. And these duties of the Apostolic office are, in general all included in the words of St. Paul: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (1 Cor. iv, 1).

Wherefore Jesus Christ bade all men, present and future, follow Him as their leader and Saviour; and this, not merely as individuals, but as forming a society, organized and united in mind. In this way a duly-constituted society should exist, formed out of the divided multitude of peoples, one in faith, one in aim, one in the participation of the

means adapted to the attainment of the aim, and one as subject to one and the same authority. To this end He established in the Church all those principles which necessarily tend to create organized human societies, and through which they attain the perfection proper to each. Thus in and through the Church all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man's guide to whatever pertains to Heaven. This is the office appointed unto it by God : that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment, its charge over christianity. Those who on this account pretend that the Church has any wish to interfere in civil matters, or to infringe upon the rights of the state, know it not, or wrongly calumniate it.

God indeed has made the Church a society far more perfect than any other. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things of the earth. Therefore the Church is a society *divine* in its origin, *supernatural* in its end and in the means proximately adapted to the attainment of that end ; but it is a *human* community inasmuch as it is composed of men. For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as *the House of God, the city placed upon the mountain* to which all nations must come. But it is also the *fold* presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called *the kingdom which God has raised up* and which *will stand forever*. Finally it is the *body of Christ*—that is, of course, His *mystical* body, but a body living and duly organized and composed of many members ; members indeed which have not all the same functions, but which, united one to the other, are kept bound together by the guidance and authority of the head.

Indeed no true and perfect human society can be con-

ceived which is not governed by some supreme authority. Christ therefore must have given to His Church a supreme authority to which all Christians are to render obedience. For this reason, as the unity of the faith is of necessity required for the unity of the Church, inasmuch as it is the *body of the faithful*, so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves *unity of communion*, is necessary *jure divino*. "The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head," (St. Thomas, 2a 2æ, 9, xxxix, a. 1).

From this it is easy to see that men can fall away from the unity of the Church by schism, as well as by heresy. "We think that this difference exists between heresy and schism" (writes St. Jerome): "heresy has no perfect dogmatic teaching, whereas schism, through some Episcopal dissent, also separates from the Church," (S. Hieronymus, *Comment. in Epist. ad Titum*, cap. iii, v. 10, 11). In which judgment St. John Chrysostom concurs: "I say and protest (he writes) that it is as wrong to separate from the Church as to fall into heresy," (Hom. xi, *in Epist. ad Ephes.*, n. 5). Wherefore as no heresy can ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the sacrilege of schism . . . there can be no just necessity for destroying the unity of the Church," (S. Augustinus, *Contra Epistolam Parmeniani*, lib. ii, cap. ii, n. 25).

XI.

The nature of this supreme authority, which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King forever; and though invisible, He continues unto the end of time to govern and guard His Church from Heaven. But since He willed that His kingdom should be visible, He was obliged, when He ascended into Heaven, to designate a vice-gerent on earth. "Should anyone say that

Christ is the one head and the one shepherd, the one spouse of the one Church, he does not give an adequate reply. It is clear, indeed, that Christ is the author of grace in the Sacraments of the Church ; it is Christ Himself who baptizes ; it is He who forgives sins ; it is He who is the true priest who hath offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar ; and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid Sacraments should be dispensed to the faithful as said above " (cap. 74.). " For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint someone in His place, to have the charge of the Universal Church. Hence, before His Ascension, He said to Peter : ' Feed my sheep.' " (St. Thomas, *Contra Gentiles*, lib. iv, cap. 76).

Jesus Christ, therefore, appointed Peter as head of the Church ; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by His successors, in whom the same permanent authority of Peter himself should continue. And therefore He made that remarkable promise to Peter and to no one else : " Thou art Peter, and upon this rock I will build my church." (Matt. xvi, 18). " To Peter the Lord spoke : to *one*, therefore, that He might establish unity upon one." (S. Pacianus ad Sempronium, Ep. iii, n. 11). " Without any prelude he mentions St. Peter's name and that of his father (Blessed art thou Simon, son of John) and He does not wish Him to be called Simon any longer ; claiming him for Himself, according to His divine authority, He aptly names him Peter, from *petra* the rock, since upon him He was about to found His Church." (S. Cyrillus Alexandrinus, *In Evang. Joan.*, lib. ii, in cap. i, v. 42).

XII.

From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is

to be a principle of cohesion for the various parts of the building. It must be the necessary condition of stability and strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfil this office without the power of commanding, forbidding, and judging, which is properly called *jurisdiction*? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called *direction*, could never secure to any society of men unity or strength. The words—*and the gates of Hell shall not prevail against it*—proclaim and establish the authority of which we speak. “What is the *it*?” (writes Origen). “Is it the rock upon which Christ builds the Church or the Church? The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds His Church nor against the Church shall the gates of Hell prevail,” (Origenes, *Comment. in Matt.*, tom. xii, n. ii). The meaning of this divine utterance is, that, notwithstanding the wiles and intrigues which they bring to bear against the Church, it can never be that the Church committed to the care of Peter shall succumb or in any wise fail. “For the Church, as the edifice of Christ who has wisely built ‘His house upon a rock,’ cannot be conquered by the gates of Hell, which may prevail over any man who shall be off the rock and outside the Church, but shall be powerless against it.” (*Ibid.*). Therefore God confided His Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively. This promise, also, Christ made: “To thee will I give the keys of the Kingdom of Heaven.” And He is clearly still speaking of the Church, which a short time before He had called *His own*, and which He declared He wished to build on Peter as on a foundation. The

Church is typified not only as an *edifice* but as a *kingdom*, and everyone knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the Kingdom of Heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church on all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all power in heaven when He handed him the keys," (S. Johannes Chrysostomus, Hom. liv., in Matt. v. 2). In this same sense He says: "Whatsoever thou shall bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

The promise is carried out when Christ the Lord after His resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction: "Feed my lambs—feed my sheep." That is He confides to him, without exception, all those who were to belong to His fold. "The Lord does not hesitate. He interrogates, not to learn but to teach. When He was about to ascend into Heaven He left us, as it were, a vice-regent of His love. . . . and so because Peter alone of all others professes his love he is preferred to all—that being the most perfect he should govern the more perfect," (S. Ambrosius, *Exposit. in Evang. secundum Lucam*, lib. x, nn. 175, 176).

These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence; in a word to rule and govern it. Since, therefore, Peter has been placed as shepherd of the

Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed His blood. "Why has He shed His blood? To buy the sheep which He handed over to Peter and his successors," (S. Joannes Chrysostomus, *De Sacerdotio*, lib. ii.).

And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, by virtue of His prayers, obtained for Peter that in the fulfilment of his office he should never fall away from the faith. "But I have asked for thee that thy faith fail not," (Luke xxii, 32), and He furthermore commanded him to impart light and strength to his brethren as often as the need should arise: "Confirm thy brethren," (*Ibid.*). He willed then that he whom He had designated as the foundation of the Church should be the defence of its faith. "Could not Christ who confided to him the Kingdom by His own authority have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (S. Ambrosius, *De Fide*, lib. iv, n. 56). For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself alone: in order that identity of titles should show identity of power. So He who is Himself "the chief corner-stone in whom all the building being framed together, groweth up in a holy temple in the Lord," (Eph. ii, 21) placed Peter as it were a *stone* to support the Church. "When he heard 'thou art a rock,' he was ennobled by the announcement. Although he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by His very being an immovable rock; Peter only through this rock. Christ imparts His gifts, and is not exhausted. . . . He is a priest, and makes priests. He is a rock, and constitutes a rock," (Hom. *de Poenitentia*, n. 4, in Appendice opp. S. Basilii). He who is the King of His Church, "Who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth, (Apoc. iii, 7) having delivered *the keys* to Peter declared him Prince of the Christian commonwealth. So, too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted

Peter the pastor "of His lambs and sheep. Feed My lambs, feed My sheep." Wherefore Chrysostom says: "He was pre-eminent among the Apostles: He was the mouthpiece of the Apostles and the head of the Apostolic College at the same time showing him that henceforth he ought to have confidence, and as it were blotting out his denial, He commits to him the government of his brethren. . . . He saith to him: 'If thou lovest Me, be over my brethren.' Finally He who confirms in "every good work and word," (2 Thess. ii, 16) commands Peter "to confirm his brethren."

Rightly, therefore, does St. Leo the Great say: "From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of all the Apostles and of all the Fathers of the Church. So that, although among the people of God there are many priests and many pastors Peter should by right rule all of those over whom Christ Himself is the chief ruler," (Sermo iv, cap. 2). And so St. Gregory the Great, writing to the Emperor Maurice Augustus, says: "It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles, by the word of the Lord. . . . Behold! he hath received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him: the care of the whole Government of the Church is confided to him," (Epist. lib. v, Epist. xx).

XIII.

It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element—that is as the principle of unity and the foundation of lasting stability—should in no wise come to an end with St. Peter, but should pass to his successors from one to another. "There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him," (S. Leo M. sermo iii, cap. 3). For this reason the Pontiffs who succeed Peter in the Roman Episcopate receive the

supreme power in the Church, *jure divino*." "We define" (declare the Fathers of the Council of Florence) "that the Holy and Apostolic See and the Roman Pontiff holds the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in Blessed Peter, by our Lord Jesus Christ to feed, to rule, and to govern the universal Church, as is also contained in the acts of œcumenical councils and in the sacred canons," (*Conc. Florentinum*). Similarly the Fourth Council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches." These declarations were preceded by the consent of antiquity which ever acknowledged, without the slightest doubt or hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the holy Fathers which exist to this effect? Most remarkable is that of St. Irenæus who, referring to the Roman Church, says: "With this Church, on account of its pre-eminent authority, it is necessary that every Church should be in concord," (*Contra Hæreses*, lib. iii, cap. 3, n. 2); and St. Cyprian also says of the Roman Church, that "it is the root and mother of the Catholic Church, the chair of Peter, and the principal Church whence sacerdotal unity has its source," (Ep. xlviij, ad Cornelium, n. 3, and Ep. lix, ad eundem, n. 14). He calls it *the chair of Peter* because it is occupied by the successor of Peter: he calls it the *principal Church*, on account of the primacy conferred on Peter himself and his legitimate successors; and *the source of unity*, because the Roman Church is the efficient cause of unity in the Christian commonwealth. For this reason Jerome addresses Damasus thus: "My words are spoken to the successor of the Fisherman, to the disciple of the Cross. . . : I communicate with none save your Blessedness, that is with

the chair of Peter. For this I know is the rock on which the Church is built," (Ep. xv, ad Damasum, n. 2). Union with the Roman See of Peter is to him always the public criterion of Catholicity. "I acknowledge every one who is united with the See of Peter," (Ep. xvi, ad Damasum, n. 2). And for a like reason St. Augustine publicly attests that, "the primacy of the Apostolic chair always existed in the Roman Church," (Ep. xliii, n. 7); and he denies that any one who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held," (Sermo cxx, n. 13). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church," (Ep. lv, n. 1). In the same way Maximus, the Abbot, teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man . . . but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain, who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome: that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority and power of binding and loosing from the Incarnate Word Himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in Heaven who rules the heavenly powers binds and loosens there," (*Defloratio ex Epistola ad Petrum illustrem*).

Wherefore what was acknowledged and observed as Christian faith, not by one nation only nor in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt,

yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ. That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors," (Actio iii). The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: "Peter has spoken through Leo," (Actio ii), to which the voice of the Third Council of Constantinople responds as an echo: "The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho," (Actio xviii).

In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, the same fact is declared with great weight and solemnity. "For the pronouncement of Our Lord Jesus Christ saying: '*Thou art Peter, and upon this rock I will build my Church,*' etc., cannot be passed over. What is said is proved by the result, because Catholic faith has always been preserved without stain in the Apostolic See," (Post Epistolam xxvi, ad omnes Episc. Hispan., n. 4). We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus professed in the Second Council of Lyons: "The same holy Roman Church possesses the sovereign and plenary primacy and authority over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plentitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment," (Actio iv).

XIV.

But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also "chose twelve, whom He called apostles," (Luke vi, 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the Apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked on as *vicars* of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the *ordinary* pastors of the people over whom they rule.

But since the successor of Peter is one, and those of the Apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the chief priest, to whom if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests," (S. Hieronymus, *Dialog. contra Luciferianos*, n. 9). It is necessary, therefore, to bear this in mind, viz., that nothing was conferred on the apostles apart from Peter, but that several things were conferred upon Peter apart from the Apostles. St. John Chrysostom in explaining the words of Christ asks: "Why, passing over the others, does He speak to Peter about these things?" And he replies unhesitatingly and at once, "Because he was pre-eminent among the Apostles, the mouthpiece of the Disciples, and the head of the college," (Hom. lxxxviii, in *Joan.*, n. 1). He alone was designated as the foundation of the Church. To him He gave the power of *binding* and *loosing*; to him alone was

given the power of *feeding*. On the other hand, whatever authority and office the Apostles received, they received in conjunction with Peter. "If the diviue benignity willed anything to be in common between him and the other princes, whatever He did not deny to the others He gave only through him. So that whereas Peter alone received many things, He conferred nothing on any of the rest without Peter participating in it," (S. Leo M. sermo iv, cap. 2).

XV.

From this it must be clearly understood that Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the *edifice* itself; and for this very reason they are separated from the *fold*, whose leader is the Chief Pastor; they are exiled from the *Kingdom*, the keys of which were given by Christ to Peter alone.

These things enable us to see the heavenly ideal, and the divine exemplar, of the constitution of the christian commonwealth, namely: When the Divine Founder decreed that the Church should be one in faith, in government and in communion, He chose Peter and his successors as the principle and centre, as it were, of this unity. Wherefore St. Cyprian says: "The following is a short and easy proof of the faith. The Lord saith to Peter: 'I say to thee thou art Peter;' on him alone He buildeth His Church; and although after His Resurrection He gives a similar power to all the Apostles and says: 'As the Father hath sent me,' etc., still in order to make the necessary unity clear, by His own authority He laid down the source of that unity as beginning from one," (*De Unit. Eccl.*, n. 4). And Optatus of Milevis says: "You cannot deny that you know that in the city of Rome the Episcopal chair was first conferred on Peter. In this chair Peter, head of all the Apostles (whence his name Cephas), has sat; in which chair alone unity was to be preserved for all, lest any of the other apostles should

claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner," (*De Schism. Donat.*, lib. ii). Hence the teaching of Cyprian, that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world," (Epist. xii, ad Cornelium, n. 5). No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates (of hell) we read that Peter that is to say, our prince, received the saving keys, to whom it was said by Christ: 'To thee will I give the keys of the Kingdom of Heaven, and the gates of Hell shall not conquer them.' Whence is it therefore that you strive to obtain for yourselves the keys of the Kingdom of Heaven—you who fight against the chair of Peter?" (Lib. ii, n. 4, 5).

But the Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly sect. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in view when he promised the keys of the Kingdom of Heaven to Peter *alone*? *Biblical usage* and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word *keys*. Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other Apostles conjointly with him. If the power of binding, loosening and feeding confers upon each and every one of the Bishops, the successors

of the Apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. "Christ constituted [Peter] not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church," (S. Brunonis Episcopi Signiensis *Comment. in Joan.*, part iii, cap. 21, n. 55). Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the Prince of the College of the Disciples; the Prince of the holy Apostles; the leader of that choir; the mouthpiece of all the Apostles; the head of that family; the ruler of the whole world; the first of the Apostles; the safeguard of the Church." In this sense St. Bernard writes as follows to Pope Eugenius: "Who art thou? The great priest—the high priest. Thou art the Prince of Bishops and the heir of the Apostles. . . . Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and other pastors of flocks, but thou art so much the more eminent as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each; to thee all the flocks are confided as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. To which—I do not say—of the Bishops, but even of the Apostles have all the sheep been so absolutely and unreservedly committed? If thou lovest me, Peter, feed my sheep. Which sheep? Of this or that people, of this city, or country, or kingdom? *My* sheep, He says: to whom therefore is it not evident that he does not designate some, but all? We can make no exception where no distinction is made," (*De Consideratione*, lib. ii, cap. 8).

But it is opposed to the truth, and in evident contradiction with the divine constitution of the Church to hold that

while each Bishop is *individually* bound to obey the authority of the Roman Pontiffs, taken *collectively* the Bishops are not so bound. For it is the nature and object of a foundation to support the unity of the whole edifice and to give stability to it, rather than to *each component part*; and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can, indeed, be overcome by the assaults of the powers of hell, as, in point of fact, has befallen some of them. Moreover, he who is set over the whole flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do the sheep when they are all assembled together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability? Surely jurisdiction and authority belong to him in whose power have been placed the keys to the Kingdom of Heaven, not only in all provinces taken singly, but in all taken collectively. And as the Bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman Pontiffs, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts, even taken collectively, subject and obedient to their authority. Christ the Lord, as we have quite sufficiently shown, made Peter and his successors His *vicars*, to exercise for ever in the Church the power which He exercised during His mortal life. Can the Apostolic College be said to have been above its master in authority?

This power over the Episcopal College to which we refer, and which is clearly set forth in Holy Writ, has ever been acknowledged and attested by the Church, as is clear from the teachings of General Councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the

churches ; we do not read that anybody has pronounced sentence on him," (Hadrianus ii, in Allocutione iii, ad Synodum Romanam an. 869, Cf. Actionem vii, Conc. Constantinopolitani iv). The reason for which is stated thus: "there is no authority greater than that of the Apostolic See," (Nicolaus in Epis. lxxxvi, ad Michael. Imperat.).¹ Wherefore Galasius on the decrees of Councils says: "That which the First See has not approved of cannot stand ; but what it has thought well to decree has been received by the whole Church," (Epist. xxvi, ad Episcopos Dardaniæ, n. 5). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian I. those of Constantinople. The 28th Canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X. laid down in the 5th Council of Lateran "that the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear not only from the testimony of Holy Writ, from the teaching of the Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teachings of the very Councils themselves." Indeed, Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter alone, and that the power of binding and loosening was granted to the Apostles and Peter ; but there is nothing to show that the Apostles received supreme power *without Peter*, and *against Peter*. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age, (Sess. iv, cap. 3).

1 "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for anyone to pass judgment on its decision."

Nor does it beget any confusion in the administration that Christians are bound to obey a two-fold authority. We are prohibited in the first place by Divine Wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself. In the second place we must note that the due order of things and their mutual relations are disturbed if there be a two-fold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited and dependent. "It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope, are placed immediately over the same people," (St. Thomas in iv Sent. dist. xvii, a. 4, ad q. 4, ad 3). So the Roman Pontiffs, mindful of their duty, wish, above all things, that the Divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored, and will continue to labor, that the authority of the bishops may be upheld. Yea, they look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the Universal Church. My honor is the strength and stability of my brethren. Then am I honored when due honor is given to everyone." (S. Gregorius M. *Epistolarum*, lib viii, ep. xxx, ad Eulogium.)

XVI.

In what has been said we have faithfully described the exemplar of Christ, the Church as divinely constituted. We have treated at length of its unity; we have explained sufficiently its nature and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have

been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to our Apostolic Voice: "My sheep hear my voice, (John x, 27), and they will derive from our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit. But we, who, notwithstanding our unfitness for this great dignity and office, govern by virtue of the authority conferred on us by Jesus Christ, as we "look on Jesus the author and finisher of our faith" (Heb. ii, 2) feel our heart inflamed by His charity. What Christ has said of Himself we may truly repeat of ourselves: "Other sheep I have that are not of this fold; them also I must bring and they shall hear my voice," (John x, 16). Let all those, therefore, who detest the widespread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away from the Spouse, listen to our voice. Let them not refuse to obey our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The head and the body are Christ wholly and entirely. The head is the only begotten Son of God, the body is His Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and, again, all those who agree with the Scriptures concerning the head, and do not communicate in the unity of the Church, are not in the Church," (S. Augustinus *Contra Donatistas Epistola, sive De Unit. Eccl.*, cap. iv, n. 7).

And with the same yearning our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of Heaven and earth, as their Father. Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time

the Church as their Mother. We lovingly address to all the words of St. Augustine: "Let us love the Lord, our God; let us love His Church; the Lord as our Father, the Church as our Mother. Let no one say, I go, indeed, to idols, I consult fortune-tellers and soothsayers; but I leave not the Church of God; I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: 'Far be it from me; I do not consult fortune-telling, I seek not soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones; but I am on the side of Donatus.' What doth it profit thee not to offend the Father, who avenges an offence against the Mother? What doth it profit to confess the Lord, to honor God, to preach Him, to acknowledge His Son, and to confess that He sits on the right hand of the Father, If you blaspheme His Church? . . . If you had a beneficent friend, whom you honored daily—and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast altogether God as your Father, and the Church as your Mother," (Enarratio in Psal. lxxxviii., sermo ii., n. 13).

Above all things, trusting in the mercy of God who is able to move the hearts of men and to incline them as and when He pleases, we must earnestly commend to His loving kindness all those of whom we have spoken. As a pledge of Divine grace, and as a token of our affection, we lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people, our Apostolic Blessing.

Given at St. Peter's, Rome, the 29th day of June, in the year 1896, and the nineteenth of our Pontificate.

LEO XIII., POPE.

THE SEPTUAGINT.

THE Sacred Writings of the Old Testament have been transmitted to us not only in the Original Hebrew, but also in other languages into which they were at several times translated. Foremost among these various translations, ranks the old Greek Version of the Hebrew Bible, known as "*the Septuagint.*"

It was the first translation of Holy Scripture to come into existence, and long before the Christian era, it was substituted in the place of the Original Hebrew in the public services of the Greek-speaking Jews dispersed throughout the world. It contributed powerfully to spread among the Gentiles the expectation of the coming Messiah, and to introduce into the Greek language such theological words and ideas as would make of it a more fitting instrument for the diffusion of the Gospel. Even in Palestine at the time of Our Lord, the Jewish Rabbis recognized as legitimate the use of this Greek translation, and the Jewish priest and historian Josephus used it freely in his writings.

All this, however, was but the prelude of the wide influence and great authority which were to be acquired by the Septuagint in the Christian Church. To it, and not to the Hebrew Text, must be directly referred almost all the citations of the Old Testament which we notice in the Inspired Writings of the New. All the Fathers of the primitive Church depended entirely on it for the knowledge they obtained and for the use they made of the Scriptures of the Old Covenant. Even when Latin translations appear, they are made *directly* and *literally* from the Septuagint Version. Indeed, it may be said that up to the middle of the sixth century of our era, when the Latin translation which St. Jerome had made directly from the Original Hebrew was everywhere adopted in the Western Churches, the Septuagint remained *practically*—either *immediately* or *mediately* through the old Latin Versions,—the translation of the Old

Testament universally received in the Christian Church. So widespread in fact was its authority and so great the reverence shown it during that lengthy period, that many Fathers, among whom are reckoned St. Justin, St. Irenaeus, St. Cyril of Jerusalem, St. Augustine, did not hesitate to ascribe to the Greek translators the positive help of *Divine Inspiration*.

These are most important facts, and they enable us to understand why this Greek Version has remained down to the present day in the Christian Church, the Standard Text of the Old Testament entirely substituted in place of the Original Hebrew; why, when selecting the Latin Vulgate as the Official Text of the Latin Church, the Council of Trent explicitly recognized the full authority of the Septuagint; and why, in compliance with the wishes of many of the Fathers of Trent, Pope Sixtus V published an Authentic edition of this same Greek Version.

It must, therefore, be admitted that of all the ancient translations of Holy Writ, none ranks higher than the Septuagint, not only as regards its antiquity, but also as to its influence and authority. And yet, strange to say, none exhibits such striking differences from the Original Text in the form in which it has come down to us. These differences are both very numerous and very extensive, as was remarked long centuries ago by several Fathers of the Church, notably by Origen and St. Jerome. Nor has their importance been less keenly felt by contemporary Biblical scholars, if we may judge by the amount of time and labor which they have devoted to determine the exact nature of these differences and to account for their origin. In view of this twofold problem, the history of the Septuagint and its distinct features have been scrutinized in our day with a thoroughness unequalled since the days of Origen; and it is of the main results of this close and patient investigation, that we wish to give a brief account in the following pages.

I.

The earliest document connected with the history of the Septuagint Version is the legend which recounts the manner

in which the translation of the Pentateuch originated. The King of Egypt, Ptolemy Philadelphus (B. C. 285-247), we are told, had recently established a library in Alexandria, his capital, and at the suggestion of his head librarian, Demetrius Phalereus, he determined to enrich it with a copy in Greek of the Sacred Writings of the Jews. Thereupon, he was advised by one of his distinguished officers, Aristeas by name, to set free the thousands of Jewish slaves who were in the various parts of the kingdom, in order that he might thereby secure the good will and help of the Jewish authorities at Jerusalem to carry out his design. This he did with royal liberality; and a long procession of these freed men started for the Holy City, bearing with them most costly presents for the Temple, together with a letter from the King, requesting Eleazar, the high priest, to send a copy of the Law, and Jewish scholars capable of translating it.

In compliance with the request, Eleazar sends down to Egypt fine parchment manuscripts of the Pentateuch written in golden letters, and six learned men out of each tribe, seventy-two in all,¹ to carry out the great work of the translation. During seven days, the interpreters have audiences of the King and excite the admiration of all by the wisdom with which they answer seventy-two questions, after which lodgings are assigned to them in the island of Pharos, away from the bustle of the capital. There, they complete their work in seventy-two days, and it obtains the formal approval of the Jews of Alexandria. Finally King Ptolemy receives the translation of the Law with great reverence, and sends the interpreters home, laden with rich gifts for themselves and for the high priest.

Such is the substance of a legend which has come down to us under the cover of a letter addressed by the above named Aristeas to his brother Philocrates. Many of its particulars are evidently fantastic, and the glowing tribute of admiration which it pays to the Temple of Jerusalem, to the Country of

¹ It is most likely from this number, *seventy-two*, that the Version received the name of *the Septuagint*, which is a round figure for seventy two, and is usually denoted by the Latin numerals lxx.

the Jews, to their wise and holy Laws, in a word to everything Jewish, points to a pious Jew, not to the pagan officer Aristeas, as its author. Nevertheless, the Letter of Aristeas was accepted without misgivings by Josephus, by the famous Alexandrian Jew, Philo, by many early Fathers of the Church, notably by St. Justin, St. Irenaeus, Clement of Alexandria, and indeed by all ecclesiastical writers down to the beginning of the sixteenth century when its authority was first questioned by Louis Vives, a distinguished professor of Louvain. Nay more, as time went on, the marvellous details of the legend were improved upon; the seventy-two interpreters were transformed into inspired writers who worked independently of each other, and yet produced translations which upon examination proved to be word for word identical; they were moreover made to render into Greek not only the Pentateuch, but also all the other books of the Hebrew Bible.

At the present day, all Biblical scholars reject these fabulous additions to the primitive legend, and consider the very letter of Aristeas as spurious. Many among them go even much farther. They look upon the whole story as a pure romance invented to add to the authority of the oldest Greek Version of the Jewish Law. They refuse to believe that the translation which abounds in expressions unintelligible to Greeks could have been made for them as represented in the legend. They point out how unlikely it is that the Jews of Alexandria should have adopted for their public services, a translation of their Holy Law made at the request of a pagan prince. Again, they tell us that the appearance of this Greek Version in Egypt, about the middle of the third century before Christ, can easily be accounted for otherwise than by appealing to the desire of a pagan king to enrich his library with a Greek translation of the Sacred Writings of the Jews. We have only to suppose that the Jews, so numerous in Egypt, having gradually ceased to be familiar with the Hebrew Language, had first the law interpreted orally in Greek in their synagogues, and that this interpretation was after a while, for practical purposes, committed to

writing. Finally, they appeal to the features of the work itself. On the one hand, it betrays an imperfect knowledge of Hebrew and contains mistakes about names of places in Palestine; and on the other hand, it is filled with Egyptian words and expressions, with Greek forms which prevailed at Alexandria, and with free renderings in striking contrast with the superstitious literalism of the Jewish schools. All these characteristics of the Greek Version of the Pentateuch make it indeed evident that it originated in Alexandria, as is affirmed by the legend; but, they point to Greek speaking Jews of that same city as the translators, rather than to Jewish scholars of Jerusalem sent by the high priest, as the letter of Aristeas would have us believe.

In view of these weighty arguments against the historical character of the very core of the legend, it is easy to understand how a recent writer in the *Dublin Review* (July, 1895, p. 44) could speak as follows: "The legend on the whole appears to deserve no credit, except in so far as it assigns the translation¹ to the reign of Ptolemy Philadelphus who perhaps might have shown some interest in the work."

Indeed, even this much could hardly be inferred with certainty from the sole letter of Aristeas which is not only spurious, but was manifestly written, as we perceive by its contents, for the purpose of increasing the authority of the Greek Version of the Jewish Law. However this may be, it must be said that from other considerations—especially from the study of the features of the translation,—contemporary scholars conclude that the translation of the Pentateuch was made in Alexandria by Egyptian Jews about the middle of the third century before Christ, and that it formed the first instalment of the Greek Version of the Old Testament known as the Septuagint.

The other books of the Hebrew Bible were subsequently translated; some probably—the Psalms for instance,—for liturgical purposes; others, as may be inferred from the Prologue to Ecclesiasticus, with a view to spread their doctrinal and ethical teachings. Whether they were rendered

¹ Of the Law.

into Greek soon after the translation of the Pentateuch had appeared, cannot be determined with certainty. In fact, all that we really know about this point is that, at the time when the Prologue to Ecclesiasticus was written (about B. C. 130), almost all these Books had been already translated for some time. Nor have we more definite information about the place where the translation was made, for the only historical aid concerning it, is furnished by the conclusion of the Book of Esther (chap. xi, 1), in which we are told that this Book "was interpreted in *Jerusalem*." History is likewise silent in regard to the *number* and *qualifications* of the translators. It is universally admitted, however, that the variations noticeable in the renderings of identical expressions and of parallel passages repeated in several of these Books, point to several translators, and that the difference in merit of the various portions of the translation proves that the interpreters were men of very different attainments in literary skill and in Hebrew scholarship.

The same lack of positive information extends to another point of greater importance in the history of the translation of the Inspired Books distinct from the Pentateuch. We refer to the numerous differences existing between our present Hebrew Text and the Hebrew copies used by the Greek translators. According to many writers of the last centuries, and even according to a few contemporary scholars, these variations are to be accounted for by the Egyptian origin of the manuscripts rendered into Greek. Whilst our Hebrew Text would go back to official transcripts made in Palestine, the Septuagint Version should be traced back to Hebrew copies transmitted and multiplied far away from the control of the Jewish authorities at Jerusalem, and by scholars who were less learned and less careful than the scribes of Palestine. In consequence, we are told, we should look upon the Septuagint simply as representing a corrupted form of the Original Hebrew, the various readings of which practically deserve no attention.

At the present day, this theory is generally regarded as an *a priori* assumption intended to uphold the supreme

authority of the Hebrew Bible, and it is certainly disproved by many conclusive arguments.

It is clear, first of all, that despite this theory, all the departures from the Original Hebrew which are noticed in the Septuagint Version, are not corruptions of primitive readings preserved to us in our Hebrew Bible; for it is beyond doubt that many of these variations point to readings preferable to the corresponding ones in our present Hebrew Text. Again, the Books of the Hebrew Bible distinct from the Pentateuch were rendered into Greek under the Ptolemies (about 270—110 B. C.), that is at a time when the Jews were very numerous in Egypt and were so wealthy that they could make frequent pilgrimages to Jerusalem and offer rich gifts to its Temple. It is then highly improbable that they would have accepted for their public services a translation very inferior to a Palestinian Standard of the Sacred Text, or that they would have found it impossible to procure manuscripts of an approved and official character if such were in existence. Besides, it is not likely that such an objectionable Version as that which is supposed by the theory under consideration, would have been tolerated, still less positively approved—as Jewish tradition affirms,—by the Rabbis of Jerusalem for the use of the Greek-speaking Jews who were habitual residents in the Holy City. Nor can we readily believe that a Version of that description would have been freely used by the Jewish priest and Pharisee Josephus, and by the Inspired Writers of the New Testament. Finally, a convincing proof that when the Septuagint Version was made, there was really no official Text current in Palestine, is found in the fact that when such a Text was promulgated, viz. : towards the end of the first century of our era, the old Greek Version soon lost its credit with the Jewish Rabbis.¹

¹ In the present essay we do not intend to examine the origin of the additional Books or parts of Books which are called *Deutero-Canonical*, and which though found only in the Septuagint Version are not properly deviations from the Original Hebrew. The developments which would be entailed by an examination of this topic must be postponed to some future time.

It must be said, however, that what contributed most to induce the Jews to reject the authority of the Septuagint, is the difficulty they found in meeting the arguments which the early Christians drew from this old Greek Version. At the beginning of the second century, the Christians, mostly converts from paganism, naturally appealed to the Septuagint in their controversies with the Jews, and pointed out in it remarkable prophecies fulfilled in Our Lord. Worsted by arguments derived from a Version hitherto accepted by them, the Jews began to dislike it and to deny that it agreed with the Original Hebrew. The controversy thus started about the relation existing between the Septuagint and the Hebrew Text, led to a twofold result. On the one hand, the Jews welcomed heartily a new Greek translation made most literally from the Hebrew by the Jewish proselyte Aquila who flourished about 130 A. D. On the other hand, the Christians, feeling keenly the need of bringing their Greek copies into greater harmony with the Hebrew Text, began to make in them additions, suppressions, etc., which of course varied in extent and character with almost each transcriber.

If we join to these intentional alterations of the copies of the Septuagint, the accidental variations necessarily entailed by repeated transcription, we shall easily understand the loud complaints of Origen about the numerous differences he noticed in the Greek manuscripts of his time, and also his great efforts to establish a more reliable recension by making a thorough revision of the Septuagint translation. Accordingly, he compared the Greek manuscripts with the Hebrew text, supplying from the original Hebrew what seemed to be omissions, and noting what seemed to him mistakes or additions. These additions, omissions, etc., he denoted by asterisks, crosses and other literary marks. But, as might naturally be expected, these marks soon got misplaced and often came to be omitted altogether, so that, in course of time, the cure became really worse than the disease.

Later on, two other important revisions of the Septuagint were made, the one by a priest of Antioch, Lucian ; and the

other, by the Egyptian bishop and martyr Hesychius; but as they have been but imperfectly recovered, it is impossible at the present day, to define what relation they bore to each other and to the primitive text of the Septuagint Version.

Notwithstanding these fruitful causes of corruption so long at work upon the Septuagint, contemporary scholars think that in the *Vatican* manuscript—so-called from the place where it is preserved—we have a copy dating from the fourth century, which very fairly represents the Septuagint translation in its primitive form. For, upon comparison with another manuscript a little later in date, the *Alexandrine* now found in the British Museum, the *Vatican Codex* proves to be free from the additions which were made by the early Christians to the Greek copies, and which abound in the *Alexandrine* manuscript.

From this rapid sketch of the history of the Septuagint Version and of the critical examination to which it has been subjected of late, it follows, that this Greek translation of the Original Hebrew has a real right to be made use of for the improvement of our present Hebrew Text. Not only is it older than any extant Hebrew copies, but we have every reason to think that it was made from transcripts of the Original Documents of at least equal value with those from which our Hebrew Text was formed, and that it has come down to us in a fair state of preservation.

We now proceed to point out the principal literary and textual features of this venerable Version, and to state the main conclusions which they have suggested to modern Biblical scholars.

II.

One of the most remarkable features exhibited by the Septuagint Version, is connected with the Greek language in which it is written. In vain would we look for the pure Attic dialect of such prose writers as Xenophon, Demosthenes, Plato and Aristotle; for, long before the Septuagint translation was even begun, this Attic dialect had gradually undergone important changes. As a result of the extensive

conquests of the Macedonians who had adopted it as the language of their court, it had ceased to be the particular language of Attica, and had become the universal or "common" language used by prose writers and by educated classes in all the Greek-speaking States. But, as a necessary consequence of this wider diffusion, it had soon lost much of its primitive purity and elegance.

To this first cause of change was added another which brought about a still greater decadence in the Attic dialect. When Alexandria, Antioch and other great cities were founded in the East by Alexander the Great and his successors, Greeks of divers tribes and dialects flocked to these new centres of commerce, and from their free intercourse soon resulted a popular form of language which was, to some extent, peculiar to each of these cities, and, which in all cases, deviated much more from Attic purity than did the language used by men of culture. The Jewish interpreters in particular—as, indeed, those for whom they wrote—had learned Greek much less from books than from oral intercourse with the mixed population of Egypt and Syria; so that, even in writing, they naturally retained almost all the peculiarities of the popular idiom. This is why, throughout the various portions of this Version, Biblical scholars have been able to point out many departures not only from Attic purity and elegance, but even from the literary style of the good authors of the same period, to notice forms which were current chiefly in Alexandria, and to trace back to the primitive Greek dialects a large number of words and expressions.

But the Septuagint translators had not only an imperfect knowledge of Greek, they also lacked a real command of Hebrew. The sacred Tongue was either dead or dying, and all their knowledge of it was acquired by oral teaching, by habitual reading of the Original Text, and by speaking, though in a corrupt form, Hebrew among themselves. In the complete absence of grammars and dictionaries, they had to fall back upon tradition in regard to the interpretation of difficult passages, when, indeed, such interpre-

tation had been handed down by tradition. Thus were they greatly hampered in their work, being obliged to deal with two languages, neither of which they had really mastered, and whose grammar, syntax and genius are so different from each other. No wonder, then, that their Greek, already far from classical, should furthermore be marred—as it is in reality—by Hebrew idioms, translated word for word, and that we should even at times notice Hebrew words simply transcribed in Greek letters ;¹ for they were unable to give their exact meaning. Of course, in all such cases, the manner in which the Jewish interpreters dealt with the Text, is objectionable from a literary standpoint. But, as recent scholars have justly remarked, it has the great advantage of proving the general faithfulness of the translators, and of enabling us to determine with certainty the exact reading which was found in their Hebrew manuscripts.

It is plain, moreover, that they resorted to such methods of literal translation only in places where they were not able to furnish the reader with something more satisfactory ; for their constant aim was to convey with great distinctness what they considered to be the exact meaning of the Original. For this laudable purpose, they repeatedly changed the pronoun which represented the subject or object of a sentence into the name of the person or thing alluded to ; thus, instead of “*he*” or “*him*” in the Original, we find “*David*” or “*Solomon*,” etc., in the Greek translation. Again, they did not scruple to add a word or two to render clearer the meaning of an obscure sentence, or to supply what appeared to be an ellipsis in the Hebrew Text. Changes of the kind were manifestly calculated to enhance the literary merit of the translation, and they do not offer much difficulty to modern Biblical scholars, who, in their efforts to improve our present Hebrew Text, can easily take them into account when they compare the Septuagint Version with the Original Hebrew.

¹ Here are a few instances : Gen. xxviii, 19 וְאֵלֶּם לֹא וְאֵלֶּם לֹא καὶ Οὐλαμμυς ; Jos. vii, 24 עֲפִסְעֵבֶר Ἐμπαχωρ ; Judges iv, 26 כָּעֵן Μαουεκ ; IV Kings (heb. II Kings) iii, 4 נֶס Νωκηθ ; etc., etc.

At other times, exegetical considerations have had great weight with the Greek interpreters, and have led them to handle the Text with a freedom which we would hardly consider allowable now-a-days to translators of the Sacred Text. Not only did they suppress the ancient proper name of the God of Israel which we are accustomed to write as *Jehovah*, and substitute in its place the word (the Lord),¹ but they sedulously changed expressions which they thought could be misunderstood or used to establish some false doctrine. Thus in the Hebrew Text of Exodus xxiv, 10, we read that the ancients of Israel who went up towards Mount Sinai with Moses "*saw the God of Israel.*" This expression, it was thought, could not be rendered literally without suggesting that the Spiritual God can be seen by the bodily eyes of men, and without offering an apparent contradiction to Exodus xxxiii, 20: "*NO man shall SEE ME and LIVE.*" In consequence the translators changed it, and said: "*THEY SAW the PLACE WHERE THE GOD OF ISRAEL HAD STOOD.*" In like manner, the Hebrew phrase, "*to see the FORM of Jehovah,*" becomes in the same Version: "*to see the glory of God*" (Numb. xii, 8; Ps. xvii, in Greek, Ps. xvi, 15). Other similar anthropomorphisms were so modified as to remove much of their objectionable character; as for instance, when the Hebrew expressions in Genesis xvi, 6: "*It repented Jehovah that He had made man on the earth, and it grieved Him at His heart, and said . . .*" are changed into: "*God thought that He had made man on the earth, and He reflected, and said . . .*" Obviously, in these and other such cases, the primitive reading is that of the Hebrew Text.

Such then are the principal literary features exhibited by the Septuagint Version. They appear in all its books, although, as might naturally be expected, their character varies considerably in its several parts. Thus, for instance,

¹ This change was effected under the influence of the superstitious reverence of the Hebrew-speaking Jews who, in reading or even transcribing the Sacred Text, substituted *Adonai* (the Lord) or in certain cases *Elohim* (God) in place of the most sacred Name, the true pronunciation of which is not *Jehovah* but *Jahwè*.

the Pentateuch is by far the best rendered in respect of closeness, care and elegance; on the contrary, the translation of Isaias is poor and paraphrastic; the translation of Job and Proverbs bespeaks a fair knowledge of Hebrew, together with a comparatively free handling of the Text, whilst that of Ezechiel, Paralipomenon, Canticle of Canticles and Ecclesiastes is very literal.

It is plain, therefore, that the oldest Greek Version of the Hebrew Bible bears in its style the impress of the various circumstances of time and place in the midst of which it was made, and of the exegetical views of the translators. Nor is it less certain that these literary features must not be lost sight of, whenever we wish to utilize the Septuagint for the improvement of our present Hebrew Text, although they cannot in any way compare in importance with the Textual features which we have now to point out.

III.

Of all the Textual features connected with the Septuagint Version, the most important and the best known, is that the the Greek translation contains no less than *seven* books which are not found in the Hebrew Bible, and yet are recognized by the Church as Canonical and Inspired. If, indeed, like *two* of them, viz: *Wisdom* and *II Machabees*, they had *all* been originally written in Greek, we might perhaps appeal to a difference of language to explain their absence from a collection of Inspired Books written in Hebrew. But as a matter of fact, *five* of these books, viz: *Tobias*, *Judith*, *Ecclesiasticus*, *Baruch* and *I Machabees* were originally written in Hebrew. Furthermore, these seven books were found in the Septuagint Version before the Christian era, and were all so placed among the other books of Holy Writ in this same Version, as to imply no difference of authority between them and the other Books. As a consequence, Biblical scholars are confronted with the following dilemma: If the Hebrew Bible never contained these seven books, how can their presence be accounted for in the Septuagint? If, on the other hand, the Hebrew Bible contained them at any

time, why are they no longer there? An answer to this riddle appears still more difficult, when we bear in mind that the book known in the Septuagint Version as the *first Book of Esdras*, and to all appearances enjoying in it the same authority as any other Book of Holy Writ, was ultimately excluded by the Church from the number of the Inspired Books, after having been long considered as Divine Scripture by several fathers and ecclesiastical writers. But this most important question would manifestly require a separate treatment. We, therefore, confine ourselves in the present paper to point it out and to recommend it to the reflection of the reader.

As to the Books which are found both in the Septuagint and in the Hebrew Bible, they present Textual differences which, although far less important than the one just described, yet have no small significance because either of their number or of their character.

I.—The Pentateuch is certainly the portion of Holy Writ in which these Textual differences are least considerable. And yet, even in the Pentateuch, especially in the Book of Exodus, Biblical scholars have pointed out several important variations from the Hebrew Text, in the form of additions, omissions, inversions, etc. (cfr. Numb. iv, 14 ; x, 6 ; Exod. xii, 10 ; xxviii, 23–28 ; xxxv, 13–18, etc.). They have moreover noticed that throughout the Pentateuch the Septuagint presents numberless differences of detail, the significance of which has appeared the greater in their eyes, because in more than a thousand of these passages the Greek Version agrees with the Samaritan Pentateuch, a form of the Hebrew Text, which goes back at least to the fifth century before our era. And as they have no ground for affirming that either the Septuagint or the Samaritan Pentateuch were influenced by each other, they are led to suppose that in such passages both represent the primitive Hebrew reading, whilst the Massoretic Text has been corrupted.

II.—Many of the variations noticeable in the Books of Kings are far more extensive. Thus, in III Kings, we remark after the first verse of chap. iii an addition of 19 lines ; verse

46 in the same chapter has been increased by an addition of 19 lines also; and in chap. xii so much has been added to verse 24 that in the Septuagint it has no less than 68 lines, instead of the two or three it should naturally have if it were a simple translation of the present Hebrew Text. And let the reader bear in mind that these are not short lines, for they are found in the folio edition of Sixtus V, published in 1587.

Several omissions are on the same extensive scale as the additions just spoken of. Thus, in the narrative of David and Goliath, in chap. xvii of the first Book of Kings, the Septuagint omits the verses 12-31, 41, 50, 55-58; again, in III Kings, chap. ix, verses 15-25, recording Solomon's dealings with Pharaoh, with the remnant of the Chanaanite population and with his own subjects, are entirely omitted; in chap. xiv of the same book, the first twenty verses containing the prediction of the fate of the family of Jeroboam are likewise omitted, etc.

Transpositions of long passages are also to be found in the Septuagint Version; as, for instance, in III Kings, where the first twelve verses of chap. vii are placed after verse 51 of the same chapter, and where chap. xxi occurs before chap. xx.

In view of differences so extensive, and of numerous minor variations of a similar kind noticeable throughout the Books of Kings, it is easy to understand how recent Biblical scholars have been led to admit that the translators made use of a Hebrew Text very different from the one which we have at present. This opinion is all the more probable, because a careful study of these variations proves that the Septuagint is very often the better of the two.

III.—The Prophetical writings abound likewise in important textual differences. This is especially true of Ezechiel, and more particularly still of Jeremias.¹ In the last named

¹ We do not intend to dwell here on the textual features of the Book of *Daniel*, the Septuagint translation of which differs very much from the Hebrew Text, and was supplanted in the Church by that of Theodotion, as early as the second part of the second century.

prophet, the oracles "AGAINST THE NATIONS" contained in chap. xlvi-li in the Hebrew, are inserted—and in different order,—immediately after chapt. xxiv, 13 in the Septuagint. Which of the two arrangements is preferable is a debated question among Biblical Scholars. But, according to most of them, this very difference clearly proves that, in the Hebrew manuscripts of the Greek translators, these long chapters were already in a place different from that which they now hold in the Hebrew Bible.

Besides these transpositions, we find important omissions (chapt. xvii, 1-4; xxvii, a great part of verses 5-22; xxix, 16-20; xxxiii, 14-26; xxxix, 4-13); and in connection with many of them, it is impossible not to recognize the superiority of the Septuagint over the present Hebrew Text. Indeed a detailed examination of them has led most scholars to admit that, what circulated under the name of Jeremias must have been, at the time, a book very different from ours.

IV.—The textual differences exhibited by the Book of Jeremias have more than their counterpart, in at least one of the poetical works of the Bible, viz. : the Book of Proverbs. In the Septuagint, we find notable transpositions, numerous additions throughout the Book, and also important omissions;¹ and it is beyond doubt, that in a great many cases, the Greek Version happily completes or corrects the Hebrew Text. Nor is it less certain that, as Fr. Vigouroux says: "most of the variations are derived from a different Hebrew Original" (cfr. Manuel Biblique, ii, No. 822, 2°).

In the Book of *Job*, we find most important omissions. Unfortunately, even in the Vatican manuscript, the Septuagint translation of this Book has been much tampered with, so that it has long been difficult to realize their number and character. Within the last few years, however, copies of the Book of Job in an Egyptian translation, called the *Sahidic*, have been discovered, and have allowed some Biblical scholars to reach conclusions which they consider definite about these omissions; for, both intrinsic and

¹ All these variations are carefully pointed out by Fr. Vigouroux, Manuel Biblique, ii, No. 822, *foot-note*.

extrinsic reasons tend to prove that the Egyptian translation was made directly from the Septuagint, when this Greek Version was still in its primitive form. Now, in these copies, the omissions amount to about 376 verses; so that the whole Book, as it probably stood originally in the Septuagint, was about one sixth shorter than our Hebrew Bible.

It is not necessary that we should pursue further the description of the features exhibited by the oldest Greek Version of the Hebrew Bible. The facts to which we have called attention are more than sufficient to vindicate the general position assumed by most recent Biblical scholars, Catholic and Protestant alike. Even admitting that a large number of minor variations are due to mistakes on the part of the Septuagint interpreters, to a freedom of translation which amounts to paraphrase, etc., it is evident that the numerous and larger variations we have pointed out, lead to the conclusion that the Hebrew Text which lay before the Greek translators, differed very considerably from the Hebrew Text in the form in which it has come down to us. They clearly point also to the second century before Christ, as to a time when the Hebrew Text existed in a variety of forms, one of which is represented by the Septuagint, and another, by the manuscripts from which the Massoretic Text is derived. Nay more, even our rapid summary of the conclusions reached by scholars who have examined closely these variations, brings out the fact that, in a large number of cases, the Greek Version is superior to the Hebrew Bible.

It is clear, therefore, that the position of most of the early Reformers who believed in the perfect integrity of the Hebrew Text and rejected all that was not in accordance with it, was not only gratuitous, but positively contrary to facts. We see likewise, how much wiser and more conformable to true science, was the position assumed by the Fathers of Trent who, guided by the tradition of Christian ages, were not so carried away by their love for the Latin

Vulgate, as not to recognize most explicitly the authority of the Septuagint translation. We see, finally, how truly wonderful was the clear sightedness of Pope Sixtus V, who, before publishing an official edition of the Vulgate, caused an Authentic edition of the Greek Version to be made, in order that it might be used as a basis and guide in preparing the contemplated Authentic edition of the Latin Vulgate.

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THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

*Continued.*¹

AT the age of twenty-five, Father Seghers found himself administrator of the missionary diocese and at this early date gave ample proof of the capacities that made him so useful for the Church in the far West. During his first administration he sent the following letter to the Rector :

“ I read with the greatest pleasure, I should say with a heart overflowing with joy, your kind letter to me and also the one directed to the Bishop. His Lordship, who is at present in California for the sake of his health, ordered me to open, read and answer all his letters during his absence.

“ My first duty is to thank you for the fatherly admonitions you have sent me. You scarcely realize how welcome and beneficial such advices are to me. I wish you would never let any opportunity pass without addressing some of those encouraging words to me. They show that I have still a place in your heart. If you knew what deep and lasting impression they make upon me, you would never neglect to favor me with seasonable directions.

“ The Irish subdeacon who arrived last July from All Hallows, has been successively ordained deacon and priest by our Bishop, and he is now my

¹ See AMERICAN ECCLESIASTICAL REVIEW, July, 1896, p. 21.

assistant at the church in Victoria. We do the work together as equals. He will likely make occasional missionary trips to Nanaimo and Sooke. I have the charge of the convent: a new chain binding me to Victoria, leaving me no prospects of missionary excursions among the Indians. The will of the Lord be done! I obeyed my Bishop with reluctance, but I obeyed, after all, because I am satisfied that his will and God's will are but one will.

"I have to direct the spiritual and temporal affairs of the Sisters, also their pupils in their studies and watch over the discipline. What an amount of work!—My new position, viewed in a spiritual light, is not without dangers, and I hope it will move you to pray for me and to get other good souls to pray for me. I felt much afraid at first, but now I rely on God, and after a few months I hope to feel at ease in my new charge.

"You are anxious, no doubt, to know what is the matter with the Bishop. Some time ago he made up his mind to go to South America to collect for the building of a cathedral. The only thing which prevented him from starting sooner was the required permission from Rome. A few weeks ago leave of absence came and his journey was determined upon. But on a Saturday morning as the Bishop was at the altar we suddenly felt a severe shock of earthquake. The Bishop was so frightened that he got a slight stroke of paralysis which benumbed the left side of his body. A milder climate could not but benefit his health. He consequently resolved to spend a few weeks in southern California with the intention of setting out for his collecting-tour as soon as he would feel better. His sickness, then, has hastened his departure and directed him first to California where, in the hands of an experienced physician, he expects a prompt recovery in the warm valleys of Santa Clara and Santa Barbara.

"Our Rev. Maloney, whom I love as my brother, shows the best dispositions. Thanks be to God! God bless him, says the Irishman."

The Rector had written to the Bishop; offering the services of two priests from the diocese of Liège. Father Seghers says that the matter concerns the Bishop, and continues:

"However, I take the liberty to tell you that it is regular nonsense for those men to come out to these countries, even to work among the Indians, without being duly posted up in English. We have a good French priest here whose knowledge of English enables him to say: 'no good,' 'I no know.' And he is really 'no good' for our work, except to sing Mass on Sunday. Even at our convent where most of the Sisters are Canadians, English is necessary for Sisters and pupils and therefore the old Oblate Father had to give up the direction and the Bishop was obliged to appoint me, surely a director two hundred times less learned and less experienced.

"As for other qualities, if priests can control their own selves, and if they can be submissive and obey, they will get along here.

“Your next letter, dear Rev. Father, will, I hope, contain some directions for me in my new position. I want light. *‘Si caecus caeco ducatum praestet . . .*

“Several weeks ago Dr. d’Herbomez, Vicar Apostolic of British Columbia, was consecrated Bishop of Miletopolis i. p. i. The ceremony took place in our church and attracted a large crowd of Catholics, Protestants, Jews and Indians. It will certainly be remembered and spoken of for years. It was a well conducted ceremony. The Archbishop of Oregon was the consecrator. His brother, Bishop Blanchet, was prevented from attending by a sad affair which must cause him a great deal of sorrow. One of the Sisters left the convent and returned to her native city, New York. The only reason why she quitted the religious habit was that she had no vocation, as she thought. And, indeed, she may be right; for she turned Catholic when but sixteen years of age and then entered the convent in the first fervor of conversion. She first got acquainted with the roses of convent life and afterwards may have felt the pricking of its thorns. However simple and even natural this affair may be, Protestants will have another chance to talk about ‘nuns imprisoned in convents,’ ‘kept inside against their will by unmerciful priests’ . . . ”

He then tells about the failure of some mines, especially the Carriboo mines; and predicts poverty and misery for the winter. People are leaving the country and the prosperity of the Island seems to be on the decline, but “Victoria will always remain a frequented seaport of the Northern Pacific, since the mouths of the Columbia and the Frazer are utterly treacherous. Last year the ‘Tribune,’ an English man-of-war, sailed up the Frazer River and got stuck in the sand banks. The shifting sands damaged her a great deal and she had difficulty to move out of it. One of our papers in Victoria proposed a scheme to dam the channel of the Frazer. A sailor on board the ‘Tribune’ remarked: ‘What is the use? We have been damming the river for several days, and things did not get a bit better for it.’ ”

“Yesterday was the festival of Christmas. Our midnight Mass was a regular triumph. The church was beautifully decorated and illuminated. Father Malone preached an excellent sermon, and our choir sang Mozart’s Twelfth Mass. The music was really fine. In spite of the heavy storm the church was so crowded that a good many persons had to return home, as they could not remain standing outside of the church on account of the rain. Among the thirteen singers was a lady who sang the soprano part and whose supple and powerful voice has been the object of admiration in all the principal churches and concert halls of the States. Our singing was

acknowledged to be the very best in the whole town. Nevertheless, all this is not what we call 'doing good.' I feel sorry when I see people come to church to listen to the music and to remain as cold as the icicles that are hanging from our roofs. The prayers of good souls in the old country are necessary for the improvement of our wicked Victoria. Music and all the rest is not a bit better than a mere *humbug*.

"The school of the Oblate Fathers has about one hundred boys. These Fathers have just completed a church for the French population. I may be allowed to say with St. Augustin that if they can convert these Frenchmen without miracles, it surely will be the greatest of all miracles! I am afraid, however, the Oblates will soon leave us, and their college will be thrown on our shoulders. Oh! if we had only more priests!"

On Ascension Day, 1865, he finds a few minutes spare time to write to the Rector and to thank him for sending him the "Mystery" of the Living Rosary, established in the College for students and priests on the mission, and to assure him that he "never forgets his fellow-members of the Living Rosary, neither at Mass nor in his Office."

"The work pressing now on my shoulders is sufficient to keep me busy for three months; and yet it increases every day. Our Bishop is still in California, but he will return to Victoria within four weeks. He had made up his mind to go to South America to collect money, but as his presence is badly needed here to settle important matters (difficulties with the Oblate Fathers), I begged of him to come to Victoria as soon as possible, which he promised to do. I hope to be able to send you good news about this affair in my next letter. But in the meanwhile, I entreat you to secure the prayers of good people for our Diocese. Although much good has been done, yet a great deal remains to be done, and great, exceedingly great, obstacles have to be cleared away before we can lay any solid foundations.

"We have no hospital. Last year I submitted to the Bishop and a few prominent members of the congregation a plan, and stated the reasons why we should have a hospital in Victoria in charge of Sisters of Mercy. My plan was adopted with great enthusiasm. The whole population grew in favor of it, and all, Jews and Protestants, as well as Catholics, contributed generously towards the proposed institution. But the money crisis came and stopped the execution of our propositions. Now times are so dull and money is so scarce that we must wait for better days. Resignation and prayer are all which we have to resort to at present. I am still at Victoria, Pastor of the church (Cathedral), director of the convent and school, and for the last six months I am doing the Bishop's business. If I am not mistaken, after a few months I shall have more work than ever. Healthy and strong, I shall always feel contented with what happens."

The venerable Rector sends wise counsels and practical directions for the young spiritual director of nuns and administrator of the diocese, and Father Seghers gratefully acknowledges them and confesses that he often felt uneasy when he considered his youth and the charges laid on him. "Confidence in God has been the only thing that could enable me to obey my Bishop." He praises the "good spirit with which the American College is fostered."

"I shall feel grateful to God all my life for having brought me to America through the American College of Louvain. The Bishop arrived last Saturday from California, greatly improved in health. He will probably leave for South America in the fall to collect money.

"My health is very good, though sometimes I feel weary and tired. But I am going backwards in the path of virtue. Good heavens! I never thought that preaching to others does more harm than good to the preacher. Now, I am sure that it is so. It is now two years since I made a retreat; I feel an awful need of spiritual exercises. I hardly dare ask the Bishop to grant me a few days of rest to think of my soul. You must notice in my letter something like levity. Well, it is a faithful picture of my spiritual condition, and it shows you how much I need the help of your prayers."

He is delighted to learn of improvements made at the college, and requests the Rector to induce his Flemish uncle to send him "money, music, and nice pictures."

More words of comfort and encouragement from his "Alma Mater" reach the zealous missionary in the midst of heavy work, and he promises to "keep them forever in his heart."

"To tell you how pleased I was, dear Father, in reading your letter is impossible. The pious language you have used has made a deep impression on me. It is strange, we work for the salvation of others; we prepare sermons for the salvation of others, we preach and apply to them the truths of our holy religion, and we forget and neglect our own selves. This is the way things go on, and I cannot account for it; and yet it is so. I do not mean that I am turning bad, but I must acknowledge that those resolutions of improving myself every day, of becoming more perfect, are liable to be forgotten altogether; but, language such as you have used electrifies more than the motions of the voltapile.

"What are we doing now? Well, the frame of a school-house for white and Indian children is up, in Cowiclan Valley (thirty-five miles from Victoria). Three or four Sisters will soon start the school; a great boon for the abandoned people of that valley. The Bishop is there at present to cast a glance on the work done and to settle difficulties and to calm the feelings of the Indians, much roused in consequence of several murders committed on the white people. Three bloody deeds have been perpetrated by them

quite lately. In their last attempt at revenge, thirty-nine white people fell victims of their savage fury. Poor people! Unhappy people in this world, with little hope for the next. They are generally excited by white men, and when they show any inclination to avenge the wrong done them, they are threatened with the severest punishments, and there is no priest to teach them the doctrine of peace and to preserve them from the evil that they are bringing on themselves. The Bishop thinks that a war of extermination is about to take place between the Indian and the white man, just as it is carried on in the States. The death of the last Indian will be the end of that murderous struggle.

“I hope that, if the priest we are expecting arrives in the fall, the Bishop will send me to Cowichan to attend both that place and the Nanaimo Mission.”

Very little has been done for the Indians thus far, but God evidently blesses the work, “thanks to the prayers of the people of Belgium.” They should “gather a large harvest for the missions of poor Vancouver’s Island.”

“Our wooden Cathedral which, after all, is a very pretty church, is now too small for our congregation and too distant from the centre part of Victoria; we have to build a larger one. We have bought a fine lot for a church, and we have been collecting last week to pay for it. Work will soon commence to lay the foundations. I have too much work, as you see, to feel lonesome. Besides, I have all the comforts of life I can wish for. Instead of difficulties with my Bishop, as some predicted, I meet with nothing but the greatest esteem and consideration on his part, so great indeed that I declare I am really unworthy of it. I find here everything but crosses and sorrows. Still, I try to prepare myself for the time of trial; the crosses will come afterwards; I trust in God they will *find Charles Seghers ready to bear them.*

“In my church choir I have a Jew and a Protestant. The attractive power of music is wonderful. Just think, the Jew sings every Sunday: ‘Et in unum Dominum, Jesum Christum.’ The country is charmingly beautiful, but the climate is rather severe. But I do not mind the climate. As soon as I am really settled here or where God wishes me to be, I intend to make the necessary preparations to die as a soldier of Christ, on the scene of war, with the weapons in hand; if this be His holy will.”

A young priest arrives from Louvain and brings a welcome letter from the Rector. He is happy to meet an old friend.

“I spent a few delightful hours with my old fellow-student. What an amount of news he had to tell me! But, strange to say, I have come to the conviction that I care no longer for Belgium; not a bit!”

The new priest is sent to the Indians, but does not relish them. Few priests “like the Indian descendants of our grandfather Adam.”

“ Their language is an abominable jargon. And their bodies ! What a smell ! How dirty ! Everybody is not called to be a missionary among the Indians. *Pauci vocati et non multi*. And yet we sorely need Indian missionaries. If, however, they knew what I know about the white folks, etc., of our poor, forlorn Vancouver’s Island, they would be glad to live among savages.

“ I asked the Bishop recently to be sent to the Indians ; a dry ‘no’ was all the answer I got. And yet something tells me that *if I live*, I shall be one day on an Indian mission. I think I would not find more troubles and crosses among the savages than I have here. And if I did find more, I would expect to find more consolations. My mystery of the living Rosary is the second sorrowful one.”

In April, 1866, he writes to the Rector in Flemish, asking him to “ send good, English-speaking priests.”

“ The Oblate Fathers will probably leave the diocese next August. Their departure will throw the care of the College and two Indian missions on our shoulders. Two new Indian missions have to be started on the western coast of the island where the savages have never seen a Catholic priest. I should like very much to go there, but the Bishop does not allow me to do so, because : (1.) You, yes you, Reverend Father—oh, I am still angry with you—said that my health was very weak. (2.) Because the Bishop wants me to live with him. (3.) Because the convent needs a priest who speaks French. I always thought as soon as another priest would come, I could go on an Indian Mission. Nothing of the kind. A few days ago I asked Monseigneur (it was the first time I asked him a favor): Why do you not write to Canada for a good priest to take charge of the convent and send me to the Indians on the western shore? On the following day the Bishop said to me : ‘ I have written to Canada for a priest.’ I was full of joy, but he added, ‘ a priest for the savages and not to take your place here.’ This destroyed all my hopes. As long as the Bishop lives, I fear, I will be nailed to Victoria.—‘ Non sicut ego volo, sed sicut tu.’

“ Everything goes on well in convent and school. I do not think that there are anywhere better and holier Sisters than those under my direction. But, I am sorry to say, they are the cause that I am detained here instead of working among the Indians. The Bishop cannot refuse them anything.

“ I am still living with the Bishop together with an Irish and a French priest. I am healthy and happy. The Bishop loves me as a son, and I love him as a true father. Oh! I cannot sufficiently thank God for this ; the tears are now in my eyes. Pray and have others pray for our good Bishop; he will soon leave us for South America where he intends to collect.”

WILLIAM STANG.

American College, Louvain.

(*To be continued.*)

THE HYMN "UT QUEANT LAXIS."

THE hymns for Vespers, Matins, and Lauds in the Office of the Nativity of S. John the Baptist, offer more than a slight difficulty to the casual reader. There is in their phraseology, as well as in the Sapphic stanzas in which they are written, a strong flavor of the classicism not found so strongly marked in the *Ambrosiani*. The poetic words recall the early melodiousness of the *Gradus ad Parnassum*—that indispensable guide and helpmate to the sublime heights! To the cleric who retains of his earlier studies only the recollection of their difficulties, and not of an enjoyable familiarity with their inner sweetness, these hymns will present rather unattractive features. In addition to the classicism of phraseology, he will meet exegetical difficulties. But in this last perplexity he will not be alone: for those who have taken the trouble to study the hymns of this Office with editorial care, have not been in complete harmony with respect to the interpretation.

The hymns are full of meat. In their closely knit rhythms they tell a great story, they paint a grand picture, of the Baptist. But in their very lack of diffuseness lie both the difficulty of a hasty translation, and the danger either of a vague, or of an erroneous interpretation. Another interest attaches to them on account of the use made of the first stanza by Guido of Arezzo, in his efforts to establish firmly his hexachord solmisation, and in the continued use of his syllables for the solmisation of the modern octave. It is the purpose of this paper to present an original and versified translation of the hymns into English, together with some account of their author, Paul the Deacon, and some exegetical comment on difficult passages.

Paul, sometimes called Warnefridus, after the name of his father, and surnamed the Deacon, was famous both as a *littérateur* and as a historian. Indeed, he has been styled the best historian of the middle ages. He was born in Friuli, the old Forum Julii, in the year 740. It is likely that he

studied at a famous school in his native city, and afterwards at Pavia. At about the age of twenty-three he was ordained deacon, and shortly after became Chancellor to Desiderius, the last king of the Lombards. When Charlemagne had defeated Desiderius and destroyed the Lombard kingdom, Paul retired into a Benedictine monastery, the famous Monte Cassino. At the request of Charlemagne he left the sweet solitude of the cloister for literary work in the royal court: but after a few years sought and obtained permission to return to his loved monastery. The date of his death is uncertain—probably about the year 798. His life was filled with historical labors which gave him a great reputation. Of his three historical works, perhaps the one most frequently referred to is his *De Gestis Longobardorum*, which, despite an unpleasing style and occasional inaccuracies, is esteemed very highly because of its collection of facts to be found recorded nowhere else. His Life of St. Gregory the Great is given by Mabillon in the first volume of his *Acta sanctorum ord. S. Benedicti*, and the Benedictine edition of St. Gregory's works places the Life as an Introduction.

What interests us most in the present connection is, however, his poetry. This, if we may credit the eulogy passed on it by one of his contemporaries, deserved to be ranked with the poetry of the classic ancients—the gigantesque Homer and the gentle-souled Virgil. Alas! we can judge of the correctness of this superlative praise only by the merits of one poem—and that one the *Ut queant laxis resonare fibris*. Shall we say, *Peperit semel sed leonem?* This is true of St. Thomas in his Eucharistic hymns, who in that sole theme demonstrated his poetic gifts indubitably and for all time. But it is very likely that Paul wrote many verses and on many various themes. *Tempus edax rerum* has left us only one hymn of his, and that one preserved from the fate of the others by its secure resting-place in the indestructible prayer of the indestructible Church.

The plain-chant melody of the hymn is a musical curiosity in the fact that at the commencement of each hemistich the melody rises a diatonic step above the degree on which the

previous hemistich had begun. Guido of Arrezzo, the Benedictine monk whose labors in the cause of sacred music have placed him in the forefront of the great names illustrating the history of music, was trying, early in the eleventh century, to introduce his hexachord system in the place of the old Greek tetrachords. Casting around for a set of syllables which, associated indubitably with certain tonal intervals, should fix these for the ear in whatever hexachord they might occur, he happened to notice the peculiarity of the melody of the *Ut queant*. Here was the very thing he sought, already associating certain sounds with certain syllables—a melody which had not to be taught to his pupils, as they knew it by heart. And so we have the solmisation lasting, with an added syllable to accommodate it to the octave system, down even into our own day. The word solmisation displays the history of its origin in the musical syllables—*Sol* and *Mi*.

*Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum,
Solve polluti
Labbii reatum,
Sancte Joannes!*

The return to the heptachord system necessitated a new syllable for the seventh or leading note of our octave. In the year 1599 a musical theorist, Erich van der Putten, suggested the syllable *Bi* of *labii*. This would have continued the close fellowship of solmisation with our hymn. But a vast majority of theorists conceived and supported a happier syllable still than *Bi*, and out of the two initial letters of the last line of the stanza, Sancte Joannes, formed a syllable *Si*, which we now use. The flatted seventh receives in plainchant the name *Sa*, probably taken from the first word of the seventh and last line of the stanza as arranged above. On account of its open sound *Do* has been used instead of *Ut* in all countries but France. Various other syllables than

these traditional ones have been suggested by many theorists, but not one of their proposed substitutions has survived its author. The hymn has therefore acquired a musical renown far above the merits of its Gregorian setting, which, although quite rhythmic, has no great merit as a melody.

As has been already said, the hymn causes some little hesitation, if not difficulty, in its interpretation. The fourth stanza of the Vesper hymn has been translated variously. One critic thinks that the praise *uterque parens* refers to Our Lady and Elizabeth. While the whole stanza would lead naturally to this inference, obstacles are met in the masculine *uterque* and the single *nati meritis*.

Ventris obstruso recubans cubili
 Senses Regem thalamo manentem :
 Hinc parens nati meritis uterque
 Abdita pandit.

The scene painted is plainly that of the Visitation. When Elizabeth heard the salutation of Mary, the infant Baptist leaped in her womb; and, filled with the Holy Ghost, she answered: "Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me, that the *mother of my Lord* should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because *those things shall be accomplished that were spoken to thee by the Lord.*"

Elizabeth here, because of the Baptist's joy at the near presence of Christ, publishes mysteries she had not as yet heard—*abdita pandit*. And our Lady forthwith replies in the prophecy that all generations should call her blessed.

Again, *abdita pandit*. It was as though Elizabeth, through the merits of her son, was enabled to prophesy of Mary, and Mary, through the merits of her son, was enabled to foretell her own endless glory. But in this interpretation, so strongly intimated throughout the stanza, the verse should have *utraque* rather than *uterque* parens, and the *nati* would expect emendation. The consensus of opinion seems to

indicate Zachary and Elizabeth as the *uterque parens*. But in this case, what are the *abdita*? Pauly suggests the "Benedictus Dominus Deus Israel" for Zachary, and the "Benedicta tu in mulieribus" for Elizabeth. But this would seem to make the stanza lack continuity of sense,—as though the leaping of the infant Baptist caused one prophecy to be uttered at the same instant, and another three months afterwards. It seems to us that a more congruous meaning for *abdita* would be the name of John, which Elizabeth desired him to be called when the kinsfolk had suggested the name of his father. Their surprise at her desires was very reasonable, since, as they said, "There is none of thy kindred that is called by this name." Here was a *res abdita*, which assumed prophetic proportions when the father wrote the same mysteriously chosen name of John. And just as the child leaping in its mother's womb caused her to prophesy concerning Mary, so the very name of the Baptist was able to unloose the tongue of Zachary that he might prophesy of the coming Lord. The *hinc* of the third line would then be descriptive of time (afterwards), rather than of causality. That is, the stanza contains two illustrations of the power of the Baptist: the first, in the fact that he recognized and testified to the presence of the hidden Saviour; and the second, that after his birth he was the cause of the wonderful naming that surprised all the kinsfolk and neighbors, and that served to unloose the tongue of Zachary. Pauly places a semicolon after the second line, and the Breviary a colon. The sense of the interpretation we have just given would be better indicated by a period, although the colon would also permit readily that interpretation.

The translation used in the Marquis of Bute's Breviary makes the *uterque parens* refer to Our Lady and Elizabeth :

Pent in the closet of the womb, thy Saviour
 Thou didst adore within His chamber shrined ;
 Thus did each parent in their unborn offspring
 Mysteries find.

Apart from the question of the interpretation of the original, it is a weak version. "Mysteries *find*" for *abditā pandit* paints but half the picture, whose whole value is in the twofold *utterance* of the parents.

As usual, Caswall gives a flowing version. He takes the same meaning out of the *uterque* :

No marvel ; since yet cloistered in the womb,
The presence of thy King had thee inspired :
What time Elizabeth and Mary sang,
With joy prophetic fired.

The crux of translators is the second stanza of the Hymn for Lauds :

Serta ter denis alios coronant
Aucta cresentis, duplicata quosdam ;
Trina te fructu cumulata centum
Nexibus ornant.

The reference is, of course, to the parable of the Sower. The seeds which fell upon good ground brought forth fruit, "some an hundredfold, some sixtyfold, and some thirtyfold" (Matt. xiii, 8). And so, in Our Saviour's own explanation of the parable, they who hear the word, and understand, and bear fruit, yield, the one an hundredfold, and another sixtyfold, and another thirtyfold, (v, 23). But how shall these three divisions be clearly expressed in a translation? Caswall is not so happy here :

Of all the diadems that on the brows
Of Saints in glory shine,
Not one with brighter, purer halo glows,
In Heaven's high Court, than thine.

Better is the version of the Marquis of Bute's Breviary :

Saints with their crowns shall glitter, some with increase
 Thirtyfold, some with double wreaths shall shine,
 Yet shall no other diadem of glory
 Glitter like thine.

But what does "double wreaths"—a literal translation of *duplicata*—mean? The idea in the mind of the author of the original seems to be rather "double wreaths" than a simple "sixtyfold." If that be so, the translator should similarly have given some parallel rendering to *trina*. St. Jerome and St. Athanasius assign the lowest of the three crowns to chaste nuptials; the next higher, to continent widows; the highest, to virgins. St. Augustine assigns the thirtyfold to marriage, the sixtyfold to virginity, the hundredfold to martyrdom. But neither of these interpretations would apply to a trinal crown for the Baptist. Had the author a unique application in mind? expecting that his readers would easily understand the threefold crown on the Baptist's brow to be, first, that of the Prophet; secondly, that of the Virgin; and thirdly, that of the Martyr? It may be: and in that case the *trina* would have a parallel meaning with *duplicata*—*i. e.*, *duplicata* would not then mean strictly sixtyfold, but simply a double crown: just as *trina* does not mean ninetyfold, but a triple crown.

The other scriptural allusions need no indications here, as they are obvious, and do not present any special difficulty to the translator. In the following translation we have tried to preserve a hint of the Sapphic rhythms, and with the same object in view have embarrassed ourselves—perhaps needlessly—with three double rhymes to the stanza. English verse yields itself but tardily and not gracefully at best, to such restrictions of rhyme and metre. Nevertheless, such a charm lingers about the cadences of the original Sapphic stanza of the Hymn, that a translator who presents his version to the eyes of those who are familiar with the pleasant rhythms of the original, may well pause ere he relinquish the task of a close imitation.

IN I. VESPERIS.

Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Joannes.

Nuntius celso veniens olympto,
Te patri magnum fore nasciturum,
Nomen et vitæ seriem gerendæ,
Ordine promit.

Ille promissi dubius superni,
Perdidit promptæ modulus loquelæ;
Sed reformasti genitus peremptæ
Organa vocis.

Ventris obstruso recubans cubili,
Senserat Regem thalamo manentem :
Hinc parens, nati meritis, uterque
Abdita pandit.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo. Amen.

AT VESPERS.

That we thy servants may with freest blessing
 Worthily praise thee, all thy works confessing,
 Wash from our lips the stains of our transgressing,
 Holy Precursor !

Lo ! the Archangel from his heavenly dwelling,
 Came to thy Father, thy great birth foretelling ;
 Breathèd thy Name, and told the worth excelling
 Of thy high Mission.

Doubtful thy father hears the word from Heaven :
 And lo ! a sign to Zachary is given :—
 Silence shall bind his lips, till it be riven
 That he may name thee.

Though in thy mother's womb, with joyful leaping
 Knew'st thou the King in bridal-chamber sleeping.
 Each parent's lips, no longer silence keeping,
 Tell hidden wonders.

Praise to the Father and the Son addressing, •
 And to the Spirit equal power possessing,
 Let our lips offer, Triune God, a blessing
 Through endless ages !

AD MATUTINUM.

Antra deserti teneris sub annis,
Civium turmas fugiens, petisti,
Ne levi posses maculare vitam
 Crimine linguæ.

Præbuit durum tegumen camelus
Artubus sacris, strophium bidentes,
Cui latex haustum, sociata pastum
 Mella locustis.

Cæteri tantum cecinere Vatum
Corde præsago jubar affuturum :
Tu quidem mundi scelus auferentem
 Indice prodis.

Non fuit vasti spatium per orbis
Sanctior quisquam genitus Joanne,
Qui nefas sæcli meruit lavantem
 Tingere lymphis.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus
Spiritus semper, Deus unus, omni
 Temporis ævo. Amen.

AT MATINS.

Caves of the desert hid thy youthful being
When, from the city's sin and tumult fleeing,
Thou wouldst find shelter where should be no dreeing
Of the tongue's errors.

Gave thee the camel, when thou wentest thither,
Garments of hair ; a sheep, the leathern girdle ;
Streams gave thee drink ; and locusts food, together
With the wild honey.

Lips of the prophets did but ope declaring
Orient Splendor unto men appearing :
Thy finger pointest out the Saviour, bearing
All the world's evil !

Never, ah ! never through the earth's wide spaces
Man born of woman shone with richer graces ;
Pouring on Him who the world-guilt effaces,
Jordan's clear waters.

Praise to the Father and the Son addressing,
And to the Spirit equal power possessing,
Let our lips offer, Triune God, a blessing
Through endless ages.

AD LAUDES.

O nimis felix, meritique celsi,
 Nesciens labem nivei pudoris,
 Præpotens martyr, nemorumque cultor,
 Maxime Vatum.

Serta ter denis alios coronant
 Aucta clementis, duplicata quosdam ;
 Trina te fructu cumulata centum
 Nexibus ornant.

Nunc potens nostri meritis opimis
 Pectoris duros lapides revelle,
 Asperum planans iter, et reflexos
 Dirige calles.

Ut pius mundi Sator et Redemptor,
 Mentibus culpæ sine labe puris,
 Rite dignetur veniens beatos
 Ponere gressus.

Laudibus cives celebrent superni,
 Te, Deus simplex pariterque Trine,
 Supplices et nos veniam precamur,
 Parce redemptis. Amen.

AT LAUDS.

Blessed exceeding thou with highest merit :
Stainless the snowy whiteness of thy spirit :
Mightiest Martyr, thou who didst inherit
Wisdom of Prophets.

Some crowns with glory thirtyfold are shining :
Others, a double flower and fruit combining :
Thy trinal chaplet bears an intertwining
Hundredfold fruitage.

O thou, whose glory all our souls dilate in,
Soften our hard hearts : save from ills that threaten :
Make smooth the rough ways, and the crooked straighten,
Unto the Saviour !

That He, our Maker and our Reconcilement,
Finding our bosoms free from sin's defilement,
Towards us may bend, amid our sad exilement,
His blessed footsteps.

Let hosts supernal praise Thee, brightly pressing,
Round the Great Throne, the Three in One confessing :
Lowly we pray Thee, pardon grant and blessing :
Spare the redeemèd.

H. T. HENRY.

SOME NOTES ON THE PROJECTED REFORM OF THE ROMAN BREVIARY UNDER BENEDICT XIV.¹

PART II.

In a former essay we told the story of the reform of the Roman office projected by the consultors of Benedict XIV. We showed how, in spite of a multiplicity of obstacles and the determined opposition of the reactionaries of the day, who did not scruple even to bespatter the fair name of the Sovereign Pontiff in support of the old service-books, the revision, after a delay of nearly six years, was at length accomplished, and a specimen of the new choir-manual laid in the hands of Benedict XIV.

In the present paper, after giving some account of the changes effected in the Breviary text, we shall show the Pontiff's appreciation of the work in question, the lines on which he himself would have carried out the reform, and how it came to pass that his brilliant scheme miscarried.

The modifications introduced into the *Proprium de tempore* were few, and only concerned the lessons.

For the passage in the third nocturn of the first Sunday of Advent, where St. Gregory sees in the calamities of his day the signs which should precede the end of the world, was substituted another passage from the same homily, where the Saint simply expresses the joy which Christ's advent will give to His people; the abbreviated and not very pleasing passage from St. Jerome, which forms the second nocturn lessons on the second Sunday of Advent, was replaced by a very beautiful and very theological quotation from St. Fulgentius, and for Christmas Eve was inserted a homily by St. Chrysostom treating in a more refined manner the subject which, in the Tridentine breviary, St. Jerome handles somewhat coarsely; St. Augustine's rather obscure homily for the Thursday after Ash-Wednesday, was replaced by another homily of the saint, but written in a clearer style

¹ *Histoire du Breviaire Romain* par Pierre Batiffol.—Paris: Alphonse Picard et Fils.

and on a less abstruse subject; for the homily of St. Ambrose on the Wednesday of the Lenten Ember Week, was substituted a more explicit and appropriate passage by St. Chrysostom, and, in place of St. Augustine's treatise on the symbolism of the number forty, on the following Friday, another passage by the same author. In deference to the opinion, at that time general in France, as to the non-identity of Mary of Bethany with St. Mary Magdalen, several homilies which affirmed the contrary view, were cut out and replaced by others which did not touch the debated question—viz., on the Wednesday after the fourth Sunday of Lent, St. Augustine's homily on Lazarus,—this was replaced by a very touching passage from St. Fulgentius,—“ . . . *Jesus lacrymas fudit . . . Plorabat, sed non utique plorabat ut Iudaei putabant, quia Lazarum satis amabat. Sed ideo plorabat, quia iterum eum ad hujus vitae misérias revocabat,* etc.”;—on Passion Thursday, St. Gregory's *Cogitanti mihi, etc.*, and on Easter Thursday the same Saint's *Maria Magdalene quae, etc.* Finally St. Augustine's homily for Passion Wednesday was curtailed, the preface concerning the *Encaenia* being cut out, and, for no very ostensible reasons, the second nocturn lessons for Thursday within the octave of the Ascension, and the third nocturn lessons of the Twelfth Sunday after Pentecost were suppressed in favor of passages drawn respectively from St. Bernard and St. Ambrose.

Thus much for the *Proprium de tempore*. The amendments in the *Proprium Sanctorum* were more considerable.

First as to antiphons and responsories. Those proper to the festival of St. Andrew, drawn from his apocryphal life, were replaced by others taken from Scripture. So too the antiphons and responsories proper to St. Lucy, St. Agnes, St. Agatha, St. Lawrence, St. Caecilia and St. Clement, these fragments being all borrowed from *Acta* which the Congregation regarded with suspicion. The new antiphons and responsories were all taken from the *Commune Sanctorum*.

The first Antiphon at Lauds on the Feast of St. John the Evangelist—“*Valde honorandus,*” etc., was replaced by

another more in accordance, it was said, with the text of the Gospel.

The passage *Senex puerum etc.* which forms the *Magnificat* antiphon at First Vespers, and the eighth response at Matins, on the feast of the Purification, and which has been falsely attributed to St. Augustine, was on this account replaced in each case by a response borrowed from the Antiphonary of St. Peter published by Tomasi (t. iv, p. 64)—*Nunc dimittis, etc.*, and which still, we believe, forms the sixth response of the Benedictine Purification Office.

The office of the Annunciation, too, was shorn of its third and eighth responsories, the Congregation being shocked at expressions—*Efficieris gravida, etc.* and *Cunctas haereses sola interemisti.*

On the other hand the festival of St. Thomas the Apostle—*ad majorem sancti apostoli celebritatem*—was enriched with proper antiphons, culled from the Gospel of St. John. So, too, the office of the Holy Innocents, Isaias and the Apocalypse being the sources whence they were taken.

Finally, the antiphon at the *Magnificat* of the second Vespers of St. Peter's Chair was replaced by the repetition of the *Magnificat* antiphon of first Vespers—*Tu es pastor ovium, etc.*, and the proper antiphons and responsories of St. Elizabeth, of Portugal, whose feast was debased to simple rank, were on this account necessarily suppressed.

The changes introduced into the sanctoral lectionary were much greater. First as to the *Historiæ Sanctorum.*

For the legend of St. Andrew, "since modern critics hold it to be false and supposititious, as Tillemont has clearly shown," was substituted an extract from a sermon by St. Chrysologus,—a simple panegyric of the Apostle with no historical allusion.

For the *acta* of St. Thomas—"of doubtful authenticity and contested by many critics," we have a sermon by St. Chrysostom, on the Saint's incredulity.

For the *acta* of St. Barnabas—"ininituntur actis spuris"—a simple commentary on the canonical acts, by St. Chrysostom.

For the *acta* of St. Barnabas—"seeing that nothing is known of the Apostle save what is recounted in Scripture," a sermon by the Venerable Bede on the Twelve Apostles.

For the fourth and fifth lessons of St. Matthew—"on account of the uncertainty of the things there related concerning the Apostle," a sermon by St. Chrysostom, and an extract from St. Epiphanius.

Moreover, the fourth, fifth and six lessons for the feast of St. Peter's Chair (August 1st) were suppressed "for almost all critics contest the accuracy of the narrative there related," and, in their place, for lessons four and five, a sermon by St. Chrysostom, for lesson six, a precise exposition of the titles of authenticity of the Chairs which are preserved in the Basilica of San Pietro in Vincoli on the Esquiline Hill.

The Second Nocturn lessons, too, were cut out from the Office of Our Lady of Snow, and replaced by a sermon by St. Bernard which makes no allusion to the legendary founding of the Liberian Basilica, the accuracy of which seemed to the consultors very questionable,—*Lectiones secundi nocturni, quae hac die usque modo recitatae sunt, immutandas sane esse existimatur. De ea solemnitate, quae hac die celebratur, ejusque institutionis causa, habentur, ait Baronius in Martyrologio Romano, vetera monumenta et Mss. Hujusmodi autem monumenta et Mss. nec unquam vidimus, nec fortasse unquam videbimus. Mirandum profectum est, ait Baillet. non adhuc tanti miraculi et tam mirabilis historiae auctorem innotuisse; insuper quod tam novum tamque stupendum prodigium spatio annorum fere mille et amplius profundo sepultum silentio jacuerit, nec usquam inveniri potuerit, praeterquam in breviario et in Catalogo Petri de Natalibus, lib. 7, cap. 21. (Analecta Juris pontificii t. xxiv, p. 915.)*

Moreover, the *acta* of the following saints were likewise suppressed on the ground that they were either false or doubtful, or contained false or doubtful matter, or were otherwise inappropriate:—St. Nicholas, (December 6th); St. Lucy, (December 13th); St. Blaise, (February 3rd); SS. Marius, Martha and Audifax, (February 5th); SS. Tiburtius, Vale-

rian and Maximus, (April 14th); St. Caius, April 22d); St. Cletus, (April 26th); St. Alexander, Eventius, Theodulus and Juvenal, (May 3rd); SS. Gordianus and Epimachus, (May 10th); SS. Nereus and Achilleus, (May 12th); St. Pudentiana, (May 19th); St. Urban, (May 25th); SS. Basilides, Cyrinus, Nabor and Nazarius, (June 12th); SS. Vitus and Modestus, (June 15th); SS. Processus and Martinian, (July 2d); St. Praxedes, (July 21st); SS. Abdon and Sennen, (July 30th); SS. Cyriacus, Largus and Smaragdus, (August 8th); St. Hippolytus, (August 13th); St. Timotheus, (August 23rd); St. Adrian, (September 8th); St. Gorgonius, (September 9th); SS. Protus and Hyacinth, (September 11th); St. Nicomedes, (September 15th); St. Callistus, (October 14th), and St. Mennus, (November 11th).

So too, and on similar grounds, we have the excerption of the historical lessons of the following saints, in whose case, however, the old legends were replaced by new ones, or rather, they were corrected and re-written:—St. Damasus, (December 11th); St. Silvester, (December 31st); St. Hilary, (January 14th); St. Felix, (January 14th); St. Paul the Hermit, (January 15th); St. Marcellus, (January 16); St. Anthony, (January 17th); St. Fabian, (January 20th); St. Polycarpe, (January 26th); St. Chrysostom, (January 27th); St. John of Matha, (February 8th); SS. Perpetua and Felicitas, (March 7th); Forty Martyrs, (March 10th); St. Pius V, (May 5th); St. Peter Celestine, (May 19); St. Felix (Pope), (May 30th); SS. Peter and Marcellinus, (June 2d); SS. Primus and Felician, (June 9th); St. Margaret of Scotland, (June 10th); SS. Mark and Marcellian, (June 18th); SS. Gervasius and Protasius, (June 19th); St. Paul of Nola, (June 22d); St. Elizabeth, (July 8th); St. John Gaubertus, (July 12th); St. Apollinaris, (July 23rd); SS. Nazarius, Celsus, Victor and Innocent, (July 28th); St. Martha, (July 29th); Pope Stephen, (August 2d), St. Xystus, (August 6th); SS. Tiburtus and Susanna, (August 11th); St. Clara, (August 12th); St. Philip Benitius, (August 23rd); St. Stephen of Hungary, (September 2d); SS. Cornelius and Cyprian, (September 16th); St. Januarius, (September 19th);

St. Maurice, (September 22d); St. Gregory Thaumaturgus, (November 17th); St. Caecilia, (November 22d); St. Clement, (November 23), and St. Chrysogonus, (November 24th).

New second nocturn lessons were also given to the Dedication of St. John Lateran and to the Feast of the Exaltation of the Cross.

We next come to homilies and sermons, a certain number of which were suppressed on the ground that they were apocryphal. Thus the sermon attributed to St. Augustine, in the second nocturn of Innocents' Day, was replaced by a fragment from St. Bernard, "that everything uncertain or suspect may be banished from our breviary." So, too, the alleged sermons of St. Augustine at the second nocturn of the Purification, and at the second nocturn of the festival of St. Peter's Chair at Rome, were replaced respectively by passages from St. Bernard and St. Cyprian. Likewise, the apocryphal sermons of St. Chrysostom at the second nocturn of the Visitation, were replaced by a passage from St. Bernard.

Similarly on the feast of St. John Gaulbert. For the three homilies attributed to St. Jerome, "since the first only is authentic, the others being taken from an apocryphal sermon of St. Augustine," were substituted homilies by St. Chrysostom.

Finally, on the feast of St. Joachim, we have the suppression of the three last lessons, a fragment by St. John Damascene "seeing that learned men generally hold that the matter which they contain is drawn from apocryphal sources."

This part of the consultors' revision is far from complete. Dom Morin, O. S. B., of Maredsous (Belgium), has recently shown that in the actual Roman Breviary there are no less than fifty apocryphal sermons, though it is only fair to add that the greater number of these are of comparatively recent introduction.

In the *Commune Sanctorum*, only two corrections of importance were made.

In the *Commune Evangelistarum* and in the *Commune plurimorum Martyrum* (2d place) the consultors substituted

for the actual passages from St. Gregory and St. Ambrose, others by the same authors, better adapted, it was said, to the evangelical texts and more pious.

Such were the alterations introduced into the official text. We shall now see what the Pope thought of them.

To say, as some have said, that the Sovereign Pontiff would have in reality no reform of that Breviary which he had set his consultors to revise, would be altogether untrue. Benedict was open as the day. As his old friend Cardinal de Tencin pointed out, he was a man incapable not only of falsehood, but even of the least concealment. At the same time he was far too prudent and circumspect not to foresee what a storm of opposition so radical a reform as that proposed by his consultors would undoubtedly raise up.

On February 8, 1743, when the Congregation had been at work about eighteen months, we find him writing to Cardinal de Tencin:—"The project of a new Roman Breviary is beautiful and good, nor is the execution of the plan impossible, but it must be thought well over first. The world has come to such a pass nowadays, that if the Pope attempts anything, those whom it pleases are for him, those whom it displeases against him, and since it is impossible that the same thing should please every one, annoyance and contradiction, from one side or the other must needs be his lot." And on the 26th of April: "As to a new Roman Breviary, I recognize not only its utility, but even its necessity, and I am ready to take it in hand, for I have been accustomed to work hard all my life and am prepared if need be, to die in harness. But, my dear Cardinal, men have nowadays so little regard for the authority of the Holy See, that the opposition of a single monk is sufficient to balk the execution of any project however pious, or however useful. This I experience at every turn, to say nothing of the murmurs of some who wear the same habit as your Eminence. To see them shudder when the new Breviary is mentioned, you would think we were going to make a new creed."

"But, notwithstanding all this, and *non obstantibus quibuscunque*, in concert with your Eminence, I will see what

can be done in the matter." And a few days later, on May the third: "I have not given up the idea of a new Roman Breviary, but, I frankly acknowledge to your Eminence that I cannot help fearing the opposition which this grand project will meet with, not only here, but also on the other side of the Alps."

Thus wrote Benedict in 1743. At length, when his consultors had finished their labors, he was bitterly disappointed with the result. "Would to God," he wrote to Cardinal Tencin on the seventh of August, 1740, five months after Valenti had placed the new Breviary in his hands, "would to God I had worked at it alone myself. Had I done so, the revision would have been completed long ago. I appointed a commission, however, instead, and at length they have communicated to me their ideas—ideas so confused, so involved, so contradictory, that it will be more trouble to correct their correction, than to correct the Breviary itself. But if God only gives me life and health, we shall yet have our revised Breviary." If we may judge from the following very curious letter, he might have added with perfect truth, that his consultors' ideas of revision were not sufficiently advanced to meet his own opportunist views: "I have to acknowledge the receipt of your Eminence's letter of May 20th," wrote Benedict XIV to Cardinal Tencin, on June 7, 1743. "As to the project of a new Roman Breviary to which you there allude, I note with the greatest pleasure the good hope which your Eminence gives that if we provide a new Roman Breviary, it may perhaps be received in France, at least in those dioceses in which the Roman Breviary is now in use." "The following is the general scheme which I propose to follow in the redaction of this breviary."

"Critics have become so punctilious, and the facts which our good forefathers regarded as indubitable being nowadays called in question, I see no means of sheltering ourselves from censure except by compiling a Breviary in which all shall be taken from Holy Scripture, which, as your Eminence knows, contains many things concerning the mysteries celebrated in the Church's feasts, the Apostles and the Holy

Virgin ; and what Holy Scripture does not furnish we shall supply from the uncontested writings of the early Fathers.” . . . “As to the other Saints now honored in the Breviary, we shall content ourselves by simply commemorating them. All that can be said is, that this is a novelty which will diminish the cultus hitherto paid to the saints in question, and I am very sure that the excerpition of their legends will create no little outcry amongst those who hold the facts there recounted as so true that they are ready to become martyrs in support of them.”

“The criticism, however, of such persons seems to me or much less importance than that to which we lay ourselves open by making people read in the name of the Church accounts, either apocryphal or uncertain. But, be the care and ability bestowed on the redaction of the new Breviary never so great, I am quite sure criticism will not be wanting.”

Benedict, moreover, could ill brook the interference of others in matters which he felt he could manage better alone. “It is difficult,” he was fond of saying, “for the man who thinks he knows how to do a thing, to let others do it for him,” and the revision of the Breviary was one of those things which the Pontiff thought he knew how to accomplish. Nor are we prepared to say that in this he was mistaken. One of the most brilliant scholars who ever sat in St. Peter’s chair, the throes of authorship were to him a veritable delight, he always felt at home in his study, and was never so happy as when he was writing a book. “The Pope,” Cardinal de Tencin, once said of him to Cardinal Fleury, “the Pope fairly itches to make books and decrees,” and as a matter of fact he found in study his only recreation. Benedict then set himself bravely to work, but somehow or other the revision still hung fire.

The truth was, he could never find sufficient time to devote to it. On the twenty-fifth of September, 1743, we find him writing to Cardinal de Tencin : “As to the Roman Breviary, I have again taken the matter in hand, but to complete the revision needs more time than I can give it, for I am not only besieged, but literally overwhelmed with busi-

ness." Seven years later, the work was not yet done, but the Pope was still thinking of it. "Two tasks remain for me to accomplish," he writes, on August 15th, 1755, "one relative to the Sacraments of the Eastern Church, the other an honest correction of our Breviary—*è onesta correzione del nostro Breviario.*" "I have no fear of work, nor lack of materials,"—he was alluding perhaps to the research of his commission, perhaps to his own labors in the same field,—“but,” he adds, with a touch of sadness, “what I want is a little more time, and that is just what I have not got, and if perchance I do find a few spare moments, then I feel the weight of my infirmities and of my years.” And, on the 18th of February, 1756: “If God give me life and health I shall complete a little work on the matter and form of the Sacraments in the Eastern Church.” “Why am I so old, and held prisoner by the gout, and withal so pre-occupied with the affairs of the West?” The question of the Greek ritual then was almost settled, and the turn of the Breviary was coming at last. “But the task is so hard,” he wrote on April 16th, 1758, in what must have been a last letter to his old friend at Paris, “and the age is so difficult to please.” Less than three weeks later, on May 4th, 1758, Benedict XIV died, and we are still waiting for an honest correction of our Breviary.

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SUSPENSION "EX INFORMATA CONSCIENTIA."

ARTICLE II.

Conditions authorizing the Bishop to have recourse to Suspension *ex informata*. The case must be lawful—serious—supported by convincing proof—to be tested, if necessary, by the Roman tribunals. Two fold advantage of such a course. Proofs need not be collated in the same manner as for ordinary trials—judicial reasons for this. Critical examination of the evidence required. Private knowledge of the delinquent's life on the part of the Bishop—does it furnish sufficient ground for a suspension *ex informata*? Evidence which holds good in all cases. How to obtain the same. Practical advice as to the preservation and use of such evidence.

WE come now to investigate in detail the causes which authorize a Bishop to enforce suspension *ex informata conscientia* against a cleric; in other words, to determine the nature of the crimes which may be punished by this censure.

Every departure from common law is to be interpreted in its rigorous sense, especially if it be a case, as is the one we consider, called in canonical language "*a jure exorbitans*." Hence the usual method of procedure is to be followed in every instance not positively excepted by the Council in the chapter "*Cum honestius*."

From the text of the Council and from the well known intentions of those who framed and drew it up, we know that the matter which justifies a Bishop to proceed "*ex informata conscientia*" and so inflict a censure, should be: (1.) Lawful. (2.) Occult, (we shall determine the canonical meaning of this word later on.) (3.) Serious.

At first sight there does not appear to be much necessity for insisting on the first condition; however, it may not be entirely useless to determine what is understood by the term "lawful" as applied to the proof of guilt required here, and to point out how it should be established if required. It must be borne in mind that a Bishop, although he is not obliged to base his decision on a regular trial, is by no means at liberty to dispense with all proofs or evidence against an ecclesiastic charged with grave offence. There need not be, it is true, a perfect chain of proof against the accused

such as would lead to a judicial conviction in the courts ; but the proofs should exist. Natural equity demands them. "Roman Congregations," says Bishop Messmer,¹ the teaching of Canonists, and the very nature of the Tridentine suspension, leave no doubt that the Bishop must be fully convinced of the guilt of the person against whom he intends to proceed, before he may use the remedy. . . ." The Bishop must not forget that the cleric who considers himself unjustly suspended may have recourse to Rome, and then, it will be incumbent on the Bishop to show the nature and weight of the reasons which justified his extra-judicial action and made it a necessity. Prudence and self-protection call for a precise determination of these motives from the very start, to say nothing of their necessity as a check to all ill-advised or hasty use of a very important power. The collection of proofs which the Bishop may have to submit to a higher tribunal gives him opportunity to weigh the value of the evidence, and this does away with the danger of his being led to abuse his authority. In the present case the formality of collecting evidence is not the same as in public trials. There must be positive evidence of guilt, and not merely suspicion ; furthermore, the process of obtaining proofs against the delinquent is very brief, and everything connected with it is to be kept an absolute secret. But with these few differences the general outline of the procedure should be the same as for public trials ; and this, if for no better reason, as a matter of prudence. Bouix gives some practical advice on this subject :² "Before thinking of inflicting the suspension *ex informata*," says he, "it would be well to determine not only the guilt of the ecclesiastic, but also to find out if there be any evidence, documentary or otherwise, which could be used as proof before the Roman Congregations, if such a course should become necessary."

Some may ask, on what grounds does a Canonist take it upon themselves to offer this advice. We answer, on the liberty given the ecclesiastic to appeal to Rome. Appeal is

¹ *Canonical Procedure*, Sec. II, Art. 3, No. 95, p. 160.

² *Op. cit.* II. p. 349.

something correlative, and obliges the one against whom it is urged, to substantiate his action by solid reasons. From the fact that the censure is extra-judicial, the motives on which it is based need not have a judicial character, but they should be strong and solid enough to convince any disinterested party. I admit that it may be a delicate undertaking to examine arguments of this class, but something of the kind is required ; a clear statement of facts becomes all the more necessary, the more we appreciate the difficulty of the case and realize the doubts and hesitations in which a superior finds himself when he is called upon to take a decisive action. It may happen that the Bishop knows to a certainty the guilt of the priest whom he has to censure, but still he is not at liberty to divulge to others the proofs which are convincing to him. For instance, if the Bishop had been witness to the crime, or if the culprit had made an avowal of his guilt, could the Bishop punish in such cases? The author of the *Praelectiones S. Sulpitii* has no hesitation in answering in the affirmative, alleging as his reasons that the Ordinary in such cases is not to be considered so much in the capacity of a judge as in that of an administrator in his diocese, and since his position of Bishop puts him above all suspicion, the Congregations would take his testimony as sufficient proof.¹ I must confess that I cannot share this opinion. There are cases, it is true, when the law gives the Bishop a large measure of authority, especially in matters which require such safeguards in order to prevent occurrences detrimental to the discipline of the diocese. In such cases, an appeal does not suspend the sentence of the Bishop.

1 *Op. cit.* III, p. 109. Ex facultate reo data recurrenti ad S.S. contra irrogatam sententiam, nonnulli concludunt Episcopum non posse illum condemnare, si ipse solus testis fuerit delicti, vel si delinquens in colloquio privato suum crimen confessus fuerit, quia hujusmodi probationes valent pro solo Episcopo, et non possunt crimen certum facere apud S. Congregationem. Non arbitramur repugnare quin Episcopus, sin ut iudex, saltem quatenus administrator suae dioecesis, procedat contra aliquem, quando ex scientiâ privatâ illum noxium certo cognoverit. Aliunde, Episcopus qui se asserit testem ocularem delicti, obtinere potest pro sua integritate et prudentia in agendo, ut S. Congregatio habeat illius affirmationem pro sufficiente probatione.

But I am not of the opinion that the same interpretation holds good for the suspension "ex informata." This would be a practical refusal of the right of *recursus*, and the appeal being a slight matter when compared to the possible excesses which the unrestrained action of the Bishop may lead to, I am opposed to anything which might limit or curtail the privilege of an appeal. As supreme administrator, it is for the Bishop to determine the fitness of employing an extra-judicial remedy, instead of following the ordinary procedure; but while inflicting the punishment he must take the responsibility of his action and act as judge. Now, everyone knows that where a judge has to pass sentence, he must confine himself to the evidence put before him, "ex probatis et allegatis," and not act from his personal knowledge. I think, therefore, that no weight should be attached to private views and personal acquaintance with the case on the part of the Bishop; for it is equivalent to placing an innocent person in the impossibility of clearing himself, and condemning him to bear an unjust and unmerited punishment without hope or power of appeal. This view is indorsed by the action of the Roman Congregations, as may be seen from what Mgr. Messmer states:¹ "A mere assertion by the Bishop is not enough. If the complainant brings evidence to the contrary, the Congregation orders the suspension to be removed, at least with the clause "Cum reincentiâ," or if the reason clearly appear unjust, declares it void.

This important point being settled, we need but cursorily examine the more common phases of the case. The bishop may have collected proof enough to convince others as well as himself. These proofs are of the nature of judicial evidence, but they are not received with the formalities usually accompanying the taking of evidence. This does not mean that every allegation which is substantiated against the accused is to be taken as proof; on the contrary. The peculiar condition of the delinquent, the impossibility in which he finds himself of filing exceptions or making explanations, impose on the bishop a duty of leaning more to the side of leniency and clemency than to rigor and severity.

How is the bishop to collect evidence? His own tact and judgment are to direct him in this. He is at liberty to look everywhere for proofs, and he can use everything pointing to the guilt of the accused. He may summon the priest before him, he may call witnesses, but, as we said before, the utmost secrecy being required, no minutes of the evidence can be taken, and everything which might lead to the divulging of the alleged crime, assuming that it is a secret, must be carefully avoided.¹

The following suggestion will, we think, be useful to any individual bishop and enable him to keep all the proceedings secret, whilst it will, at the same time, furnish him with a memorandum of all the evidence he may be asked to produce if the case be carried to Rome. After the examination of the accused and of the witnesses, the bishop himself should draw up a summary of all the facts elicited in evidence, taking special care to note the dates and all points confirming the direct testimonies. No names should be mentioned. In addition to these depositions and documents bearing on the case, he will add his own observations and make out a brief statement of the leading points, if possible in a manner which will be intelligible to himself alone. He should enclose all this in a sealed envelope, noting on the outside the date of the suspension and its duration. Such memorandum should not be put among the official papers and documents of the diocese; but should be considered as belonging to the private papers of the bishop. If no appeal be lodged against the sentence, the bishop should destroy all such notes on the day on which the suspension expires. If the bishop should die in the meantime, the suspension ceases by the very fact, and all the papers bearing on the case should be destroyed by the administrator, who is positively forbidden to read them, or to make any use whatever of them.²

G. PÉRIES.

¹ It will be well to make witnesses promise under oath not to reveal either their depositions, or the fact of their examination.—*Messmer op. cit.* No. 97, p. 163.

² *Analecta Juris Pont.* xix, p. 1129.

ANALECTA.

E S. CONGREGATIONE CONCILII.

BENEDICTIO MULIERIS POST PARTUM.

Perillustris ac Rme Ene uti Fr.—Relato in S. Congregatione Concilii postulato ab Amplitudine Tua proposito in litteris diei 17 Ianuarii p. p. circa benedictionem mulierum post partum, Emi Patres tibi communicari mandarunt decretum S.C.SS.RR. diei 13 Iunii 1893. Quod quidem decretum ita se habet: “S.R.C. decernit benedictionem mulieris post partum fieri debere a Parocho si expetitus ipse fuerit, *posse* autem fieri a quocumque Sacerdote, si expetitus ipse pariter fuerit, in quacumque Ecclesia vel oratio publico, certiore facto superiore Ecclesiae.”

Deum interim precor, ut cuncta fausta concedat eidem Amplit. Tuae cui me profiteor.

Uti Fratrem stud.

A. Card. DIPIETRO, *Praef.*

B. ARCHIEPS. NAZIA. *Pro-Secrius.*

E S. CONGREGATIONE RITUUM.

I.

QUAENAM SUNT ORATORIA PUBLICA?

Emus ac Rmus Dnus Cardinalis Christianus Ernestus Bourret, Episcopus Ruthenen. Sacram Rituum Congregationem pro sequentis Dubii solutionem enixe rogavit, nimirum.

Utrum post Decretum generale die 9 Decembris 1895 editum *de Missa conformi Officio Ecclesiae vel Oratorii*

publici, Calendario loci, an vero celebrantis respondere debeant Missae quae celebrantur in Capellis Episcoporum, Seminariorum, Collegiorum, Piarum Communitatum, Hospitalium, et Carcerum?

Et Sacra eadem Congregatio referente subscripto Secretario, exquisita sententia Commissionis Liturgicae, reque maturo examine perpensa proposito Dubio respondendum censuit: “Dummodo agatur de Capella principali, quae instar Oratorii publici ad effectum memorati Decreti habenda est, *Affirmative* ad I.^{um}, *Negative* ad II.^{um}.”

Atque ita rescripsit die 22 Maii 1896.

✠ CAJ. Card. ALOISI-MASELLA, S.R.C., *Praef.*
A. TRIPEPIS, S.R.C., *Secr^{ius}*.

II.

CORONAE MORTUARIAE IN PARIETIBUS ECCLESIAE.

Rmus Dnus Tobias Patroni Episcopus Valven. et Sulmonen., timens ne, sub specie pietatis erga defunctos, sensim, subrepant abusus decorem Domus Dei temerantes, a Sacra Rituum Congregatione sequentis Dubii solutionem humillime postulavit, nimirum:

An deceat in parietibus Ecclesiae vel publici Oratorii suspendere coronas mortuarias ut inibi maneant?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit: *Negative*.

Atque ita rescripsit, die 22 Maii 1896.

✠ CAJ. Card. ALOISI-MASELLA, S.R.C., *Praef.*
A. TRIPEPIS, S.R.C., *Secr^{ius}*.

CONFERENCES.

DR. LITTLEDALE'S "PLAIN REASONS."

Qu. In view of the arguments, held out by Catholic writers against the validity of Anglican Orders, and intended to bring home to honest Episcopalians the necessity of seeking certainty and safety in the Roman Church, our clergy ought to keep informed on the literature to which Anglicans appeal for resisting such invitation. Many of them answer that Canon Littledale's "Plain Reason's" present very strong arguments, both historical and ethical, why an Episcopalian should *not* join the Roman Catholic Church. Has any Catholic writer explicitly noticed this book in a way to furnish some refutation of the supposed *plain reasons*?

Resp. Dr. Littledale's "*Plain Reasons Against Joining the Church of Rome*," which was published in 1880 under the auspices of the English "Christian Knowledge Society," was at once answered in a trenchant way by Fr. Ryder of the Oratory. (Catholic Controversy. A reply to Dr. Littledale's "Plain Reasons." London: Burns and Oates, 1881.) But it has received its most effective refutation from its own camp. Dr. Frederick George Lee, an eminent divine and vicar of All Saints', Lambeth, indignantly repudiates Dr. Littledale's attempted defense of the Anglican position, and believes that the book is a disgrace to every honest member in his communion. It appears that after Father Ryder's refutation, together with several other severe criticisms from various quarters, had challenged the honesty of Dr. Littledale, he found himself obliged to make certain retractions of false statements. These were embodied in letters sent to *The Guardian and Church Times* and in the *errata* of subsequent editions of the book. The corrections to which Dr. Littledale was thus forced amounted already in the second edition to over *two hundred*. These, as analyzed by Rev. Lee, regarded historical or traditional facts (51); dogmatic and theoretical facts (43); quotations half made, often with

certain remarkable omissions and qualifications, and consequently, for purposes of controversy unfairly quoted (59); short scraps of quotations from the Fathers, which, when sought out and studied, were found to bear an entirely different meaning from that which they were credited (24), etc. If it is remembered that the book originally contained not quite 200 pages, it must be admitted that such "reckless carelessness and slovenly scholarship," to use Dr. Lee's words, are amazing in a man of Dr. Littledale's standing and assumption.

Mr. Shirley Brabason, of Stoke, Oxfordshire, expressed the following sentiment in regard to the book: "A book which has been corrected in nearly a hundred cases (Dr. Littledale found himself obliged to prefix to his second edition, in 1881, no less than twenty-nine pages, closely printed, "additions and corrections") should have been first submitted to some competent author . . . before being put in print. It shakes our confidence in the *Society for Promoting Christian Knowledge*. The book cannot, of course, mislead any one who is really acquainted with ecclesiastical history and dogmatic theology (italics ours), but how very few of its readers will know that it is little more than a crude congeries of fallacies and erroneous statements, taken at second hand, which have been exposed and refuted again and again."

Unfortunately more than 35,000 copies had been sold before these corrections were made, and the harm of first impressions can hardly have been undone by the subsequent (half measure) admissions from the author, or the protests of such men as the Rev. Wentworth Hankey, of Christ Church, Oxford, who writes:

"I shall be much obliged if you will allow me, as an Anglican clergyman who prefers Dr. Littledale's past to his present views, to express the shame and indignation with which I have from the first regarded the publication of 'Plain Reasons' . . . I protest in the name of our common Christianity against any such attempt to weaken the hands of the Church."

Further testimony from Protestant sources may be found in Richard Quigley's "Mary the Mother of Christ." 1892. (Pustet & Co.)

Dr. Littledale's controversial methods have received kindred chastisement from such men as Father James Jones, the English Jesuit theologian (*Dishonest Criticism: Being a Chapter of Theology on Equivocation, etc.* London: John Hodges.) There is another book which occurs to us in this connection as a useful offset to Dr. Littledale's warning, namely, Luke Rivington's *A Plain Reason for Joining the Church of Rome*. It was intended originally as a reply to Mr. Gore's "Roman Catholic Claims," and shows very thoroughly the justice of those claims.



A PRIEST OFFICIATING AT A MARRIAGE OF NON-CATHOLICS.

Qu. In a small settlement, which is occasionally visited by a missionary priest, it happens that the latter is called upon by two non-Catholics to unite them in the bonds of marriage. He hesitates, but on learning that there is no Protestant minister or Justice of the Peace to perform the ceremony for them, and that they are not willing to go elsewhere or wait, he marries them, after ascertaining that there is no *natural* impediment to a lawful marriage on their part. Was this course right?

Resp. As the priest in such marriages acts only as the authorized witness of a natural contract, he is at liberty to assume for non-Catholics the office of civil magistrate by publicly attesting their marriage. The law recognizes him as the proper functuary in such cases.

On the other hand, such action should be restricted to cases of necessity, and care be taken lest it be misconstrued into an admission that the marriage contract between such persons—if baptized—is not a sacrament. Some eighteen months ago the Archbishop of New Orleans received from the Cardinal Prefect of the Propaganda a letter answering the question "utrum liceat sacerdoti catholico tamquam ministrum civilem se habere in celebratione matrimoniorum

Protestantium," as follows: "id licitum esse, hoc enim casu sacerdos est tamquam testis auctorizabilis."—(See AMERICAN ECCL. REVIEW, April, 1895, pp. 343, 344.)

CAN A PRIEST PERFORM THE FUNERAL RITES OVER A NON-CATHOLIC?

Qu. Assuming that the foregoing question is answered in the affirmative, let me ask: Can a priest (without sacerdotal vestments and ritual) *officiate* at the burial of a non-Catholic friend? Suppose that the departed has a Catholic wife, and that the friends who arrange the funeral anxiously desire the priest to perform the act, being unwilling to have any Protestant minister or layman assume the duty.

Or could a priest, as a personal friend of the family, perform the last rites over a nominal Catholic, who is not entitled to burial in consecrated ground?

A number of us have at various times discussed these cases; they are of more or less practical importance in these Western regions, and we have agreed to submit them to you for decision.

Resp. No, a priest cannot lawfully perform the ceremony of burial for a deceased non-Catholic or one who, having been baptized a Catholic, has defected. The presence of a priest *officiating* at the burial cannot be construed as a civil function, for the act of consigning a person to his grave requires no authorized witness, like the contract of marriage. The burial service of the Catholic ritual is a religious function in which we cannot share with those who deny the truth of our faith and worship, for we should implicitly, by our service, sanction the protest of the deceased against the Catholic religion. Of course there are cases where a priest may and should bury those who are not of his faith, just as he may pray for them *privately*.

WHO IS THE AUTHOR OF "THE UNERRING AUTHORITY OF THE CATHOLIC CHURCH?"

Qu. I have in my possession a small volume entitled: "*The Unerring Authority of the Catholic Church in Matters of Faith. Maintained against the exceptions of a late author, in his answer to*

a letter on the subject of Infallibility; or a Theological Dissertation; in which the Infallibility of the Church of Christ is demonstrated from innumerable texts of Scripture, from the Creed, from the Fathers, and Perpetual Tradition. To which are prefixed eight preliminaries, by way of introduction to the true Church of Christ. —London: Printed. Philadelphia: reprinted for T. Lloyd, 1789.”

It was published in Philadelphia by subscription as the list of names prefixed to the volume indicates, but there is no author's name either on title page or at the end of the preface. The book ought to be reprinted, for it is a fine argument to light up the doubts of men outside of the Church who are in quest of positive truth.

Is it known who the author of the book was? I imagine that copies of it may still be found in various Catholic libraries, and it would be interesting to know to whom our Catholic American ancestors of the last century were indebted for so clever a defence of the claims of the Catholic Church as the one Church of Christ.

Resp. The author is Dr. Challoner, Vicar Apostolic of London. He became a Catholic in 1709, at the age of twenty, and died in 1781. (See Finotti, pag. 29 ref. to “Challoner and his Life,” by James Bernard. London, 1784.)

THE CONFRATERNITY OF THE BROWN SCAPULAR AND THE CONFRATERNITY OF MT. CARMEL.

We have been anxious to clear up the doubts in reference to the arguments on the subject of the Brown Scapular; accordingly we presented various different views on the subject. P. Putzer, C.SS.R., comments upon the recent controversy between the Very Rev. Provincial F. Pius and Fr. Griffin, as follows:

The contention of the V. Rev. Provincial Pius in the June number of *THE REVIEW* (page 558), is on the whole correct. He speaks of the *Confraternity of the Scapular*, which is affiliated to the arch-confraternity of the Carmelite Order in Rome. The members of this Confraternity participate in a special manner in the prayers, good works, etc., of the Carmelite Order and obtain the privilegium sabbatinum under

condition that they wear the scapular and perform certain works of devotion. (Cf. Beringer, 10 ed., pag. 630).

Affiliation to this Confraternity requires that application be made with the consent of the Ordinary, to one of the Carmelite generals in Rome (Discalced Carmelites, Via della Panetteria 45, or the monks at S. Maria Traspontina). The formula suggested by P. Pius may indeed serve this purpose.

However, in view of what Beringer says (pag. 491), it would appear that the Bishops, and not the General of the Order has the right of appointing the director *confraternitatis*. Hence, whilst the mediation of P. Pius offers the easiest way of obtaining the diploma, the form proposed by Beringer (pag. 518, 519), would seem preferable.

Accordingly our Bishops have not the right of establishing *this* confraternity, but only of permitting its establishment, approving its statutes and appointing a director, etc.

It is to be noted that there is a distinction between the "Facultas erigendi sodalitatem *Scapularis B. M. V. de monte Carmelo*" and the "Facultas erigendi confraternitatem *B. M. V. de monte Carmelo*." It is to this latter confraternity to which the faculties of our Bishops are restricted. This is clear from the statement of the S. Cong. Prop. Fide (Cf. *ECCL. REVIEW*. April, 1896), which denies that the power *benedicendi and imponendi Scapulare B. M. V. de monte Carmelo* is included in this faculty. If individual Bishops have secured such a power by special rescript, the terms of the latter will state whether they enjoy besides the right *benedicendi et imponendi*, also the faculty *pro confessorio* of commuting the works imposed for the gaining of the Sabbantine Privilege, in cases where it is difficult to fulfil the required works. The same is true of faculties granted to priests through the Bishop *vi potestatis apostolicæ*, since the Sovereign Pontiff and the sacred Congregations unquestionably have the power of commuting such works. Hence, we cannot agree with P. Pius in his assertion (*ECCL. REVIEW*, p. 558, ad 2), that a priest who obtains his faculties through the Bishop *per modum subdelegationis* forfeits the *facultas commutandi ut supra*, unless he simply means that the *fa-*

cultas imponendi scapulare (et inscribendi fideles in confraternitatem), does not *eo ipso* include the *facultas commutandi*, which would indeed be true.

The Indulgences gained by virtue of association with the *Confraternitas B. M. V. de monte Carmelo*, which our Bishops are empowered to erect according to Faculty C. are simply the Indulgences of the *Confraternity* (enumerated by Beringer, p. 641).

From the fact that the confraternities which our Bishops may erect independently of the Carmelite affiliation do not participate in a special manner in the prayers and good works of the Order, he seems to draw the conclusion that this faculty is altogether void. This is an error. The terms of the faculty expressly state the contrary—"erigendi confraternitates." Since "verba valent quantum sonant" our Bishops have evidently the right of canonically erecting confraternities which, though not directly connected with the Carmelite Order are none the less confraternities. Even if the exclusive management of the confraternity of our Lady of Mount Carmel had been entrusted to the Carmelite Order, the Holy See could not be said to be bound by such provisions. As a matter of fact the Holy See vindicates this authority for itself in regard to other confraternities in Rome, which it permits to be erected, not only for missionary districts, but in places where there is a permanently constituted hierarchy. Of late years the general Indults in favor of confraternities were not made to include those attached to the Carmelites, Servites and Trinitarians, nor that of the Rosary; nevertheless the Bishops who depended for their jurisdiction on the Propaganda continued legitimately to erect confraternities, not only of Mt. Carmel, but of the Rosary, without having recourse to the Superiors of the respective Orders. (Cf. the *Instructio S. C. de Prop. Fide* of June, 1889, in *THE AM. ECCL. REV.*, 1889, page 465, and *Pastoralbl.* 1895, page 80.)

THE ABBÉ DUCHESNE AND ANGLICAN ORDERS.

The learned Abbé Duchesne's favorable interpretation of the Anglican claims as to the validity of priestly Orders

transmitted through Matthew Parker has received its acknowledgment in the honorary degree of Doctor of Letters, conferred by the University of Cambridge. The Cambridge orator introduced the French priest on this occasion with the following words: "Laetamur inter Anglos adesse hodie virum summa eruditione, summo animi candore praeditum, qui liberalitate vere Christiana, animo vere fraterno, etiam, Ecclesiam Anglicanam respicit, qui Cantabrigiae denique paulisper moratus non obliviscetur unum certe e Collegiis nostris habuisse quondam magistrum Matthaëum Parker, archiepiscopum Cantuariensem, per quem ordines sacros in Ecclesiam Anglicanam serie perpetua defluxisse credimus." We do not know whether the abbé made any remonstrance or felt the irony of the whole compliment; but if his authority will be invoked by Anglicans as a Catholic recognition of Episcopal ordination in the English Church, we would refer them to the clear words of Leo XIII, in the present Encyclical, where the Anglican Bishops from Parker down are told, in all charity, that by their "secession, they are separated from the foundation on which the whole edifice (of the Church) must rest." It matters little whether the stone, intended for the foundation of the edifice, was rejected by the builders, or whether it was separated by some other cause. We know that it is "therefore outside of the edifice itself." "Anglicans exiled from the Kingdom, the keys of which were given by Christ to Peter alone."

ADVANTAGES OF RECITING THE CROSIER BEADS.

Qu. You mentioned in a former issue of the REVIEW how the so-called Crosier Beads may be obtained, and spoke of the "exceptional" Indulgences attached to their blessing.

Would you please to state the exceptional advantages?

Resp. The Indulgences are "quingentorum dierum quoties in rosario oratio dominica vel salutatio angelica dicitur;" that is five hundred days for the recitation of *each* "Our Father" or "Hail Mary."

1. It is not required, therefore, that one recite the entire

rosary before gaining the Indulgences. The prayer may be interrupted without forfeiting the spiritual advantages attached to separate invocations.

2. It is not necessary to meditate on the different mysteries of the three-fold rosary, as is required for gaining the Indulgences of the Dominican or other Beads. The devout recitation of the "Our Father" or "Hail Mary" suffices.

3. The Indulgences can be applied to the souls in Purgatory at the will of him who recites the Beads.

4. The Beads can, by a special additional blessing, receive other Indulgences over and beyond those attached to the Crosier blessing, providing the prayers and other conditions for gaining them are separately performed.

N. B. The Beads cannot be sold, nor given to another after having been designated for a definite purpose, nor loaned to another, that is to say, in these cases the Indulgences would not be gained by the person to whom the Beads are sold, given or loaned.

A LITURGICAL MONTHLY.

Qu. Is there any periodical publication exclusively devoted to the treatment of liturgical questions, such as would be of particular service to teachers of rubrics and liturgy?

Resp. A very good liturgical monthly, which deserves the support of the clergy everywhere, is the *Ephemerides Liturgicae*, published by the Vincentian Fathers (Congregation of the Mission at Rome). It deals mainly with rubrical questions, sacred archeology and liturgy in their scientific and practical aspects. Fasc. of about 100 pages, monthly. Pr. 12 lire. Address *Ephem. Liturgicae*, Via del Missione, 2, Roma, Italia.

Another publication of great use to professors of liturgy is the *Analecta Ecclesiastica*, to which we have already called attention. Its scope is somewhat broader than that of the *Ephemerides*, as it brings the current decrees of the S. Congregations and discusses questions proposed to the Roman Office *in extenso*. The publication office is Via dei Coronari, 181, Roma, Italia. Large quarto, about 45 pages. Pr. 25 lire.

BOOK REVIEW.

THE MISSING LINKS OF THE (ENGLISH RELIGIOUS) ESTABLISHMENT. Plain facts bearing on Orders, Jurisdiction, and the Theory of Continuity. By W. W. Hardwicke, M.D.—R. Washbourne, London, 1894. Pp. 36.

REASONS FOR REJECTING ANGLICAN ORDERS. By the Rev. Sydney F. Smith, S.J.—London. Catholic Truth Society. 1895. Pp. 150.

ETUDE THÉOLOGIQUE SUR LES ORDINATIONS ANGLICANES. A. Boudinhon—Paris: P. Lethielleux, **VALIDITÉ DES ORDINATIONS ANGLICANES.** L'abbé Gustave Delasge,—Paris: Libraire Religieuse H. Oudin. 1895.

DE LA VALIDITÉ DES ORDINATIONS ANGLICANES. Par l'abbé A. Boudinhon, Prof. à l'Institut. Cathol. de Paris.—Paris: P. Lethielleux. 1896. Pp. 91. Pr. frcs. 1.75.

A FEW PLAIN THOUGHTS upon the Anglican Movement. By Fr. H. Reginald Buckler, O. P.—Woodchester: "Rosary" Press.—London: Burns & Oates. 1896. Pp. 69.

ARE ANGLICAN ORDERS VALID? By J. MacDevitt, D.D.—Dublin. Sealy, Bryers & Walker.—New York: Benziger Bros.—London: Burns & Oates. 1896. Pp. XV. 75. Pr. 1s. 6d.

The numerous monographs published within the last two years on the subject of Anglican Orders agree in the main point, namely that Anglican Orders are thoroughly suspect, and that therefore the Church cannot accept them as valid. The historical uncertainty as to the validity of Parker's consecration, arising from the well-founded doubt whether Barlow, who performed the function, was ever consecrated himself, is an old standing argument. Of this Dr. Hardwicke gives a most succinct account. The more pronounced and positive proof against the validity of Anglican Orders is how-

ever sought by the modern, especially the English controversialists, in the insufficiency of the form used for the rite of ordination or consecration. It is Catholic doctrine and common sense that the form designates and determines the subject matter in which the sacramental act is to be effected. The form must be substantially true, and it must be materially united with the matter which it designates. A *substantial* corruption of the form, or a lack of at least moral union between the form and the matter, vitiates the act of ordination. Now, according to the majority of interpreters, this corruption is found in the Anglican ritual, and they moreover hold with P. Sydney F Smith (page 145) that it was introduced *intentionally in an heretical sense*. If this be true then the question is settled. But theologians do not wholly agree in their estimates of the facts which would establish the aforesaid contention. Last year P. Boudinhon, editor of the *Canoniste Contemporain* wrote an exhaustive pamphlet on the subject of validity of Anglican orders, in which he brought this same argument. Not long after he published a second brochure in which he modifies his conclusions, saying "j'avais conclu, je l'avoue, trop rapidement à l'insuffisance des formules anglicanes, ayant un peu trop vite une différence substantielle entre ces prières et celles des formes catholiques." Another French priest, the Abbé Delasge had made a similar admission, going however somewhat farther in his conclusions, for the abbé Boudinhon does not think that the form employed in the English ordinal, whatever may be its possible construction, can be allowed as effecting valid ordination, since it distinctly lacks the authorization of the Church. The proof of this lies in the established and unvarying practice of the Church, ever since the separation, of unconditionally re-ordaining Anglican ministers returning to the Catholic fold. Such a historic fact lodges a strong presumption against the contentions of the Anglican party as maintained in their latest authoritative exposition *De Hierarchia Anglicana* by the Rev. Edward Denny and the Rev. T. A. Lacey. This work was intended to embody the complete answers to Catholic objections. The fact that it was written in Latin made it accessible to the foreign members of the Papal commission who were already favorably disposed toward the acceptance of validity if the proofs were at all adequate and compatible with a safe and reverent treatment of the Sacraments of the Catholic Church. But the results were against the Anglican orders as valid. This is plain from the latest Encyclical, which though it contains no direct pronouncement on the subject, by which the question is cate-

gorically answered, too plainly indicates the mind of the Pontiff upon so momentous an issue.

Anglicans, sincerely in quest of the truth, will henceforth require courage proportionate to these unmistakable lights. Their Bishops may, as Dr. McDevitt paradoxically puts it, "have Apostolical succession but not valid Orders."

NOMENCLATOR LITERARIUS RECENTIORIS THEOLOGIAE CATHOLICAE, theologos exhibens qui inde a Concilio Tridentino floruerunt, aetate, natione, disciplina distinctos. Edidit et commentariis auxit H. HURTER, S.J., S. Theol. et Philos. Doctor, ejusdem S. Theolog. in C. R. Universitate Oenipontana Professor P. O. EDITIO ALTERA plurimum aucta et emendata. Vol. I-III. 1892-1895. Innsbruck, Austria, Wagner.

An acquaintance with the lives and writings of theologians is all-important to the student of theology. With a library of fair dimensions at hand, research has always been comparatively easy in studying the Fathers and Scholastics. This is true, at least, so far as the greater lights in theology are concerned. But even with the best of resources, one might be unable to acquire a thorough knowledge of the theologians of the last few centuries. Any serious attempt to remove this crying want must needs deserve the gratitude of all interested in the study of sacred science. The *Nomenclator* is more than an attempt in this direction. The name of Rev. Dr. H. Hurter, S.J., already well known to the theologian by his "*Patrum opuscula selecta*" and his "*Compendium theologiae dogmaticae*," is sufficient guarantee that an attempt means success.

The first edition of this work appeared in three volumes, from 1871 to 1886. It embraced the time from the Council of Trent to the beginning of the Vatican Council. Of this edition, the celebrated theologian, Dr. M. E. Scheeben, writes in 1887: "Through P. Hurter's earnest efforts, the sore need of a trustworthy guide through the abundance of modern theological literature has been supplied as successfully as could be expected from a first attempt of this kind." (*Lit. Handw.* 1887. n. 431.) How well the book was received is shown by the fact that, notwithstanding the small circle for which it was intended, a second edition became necessary only a few years later. The three new volumes appeared in 1892, '93 and '95 respectively. It is by no means a simple reprint of the

first edition, but has been so much improved in every respect as to deserve rather the name of a new work. The history of theology from 1869 to 1894 has been added to this edition.

The first volume comprises the period of 1564-1663 (630 pages); the second, that of 1664-1763 (1846 columns and LIII. pages); the third, that of 1764-1894 (1746 columns and LXII. pages). In epochs of about twenty years, the different branches of theology are considered in the following order: (1) Scholastic theology; (2) polemic and positive theology; (3) sacred Scriptures with the auxiliary disciplines; (4) Patrology; (5) Church history and its various resources; (6) practical theology, including Canon law, Moral theology, Pastoral theology, Liturgy and Mystic theology. From 1800 to 1894, Scholastic theology is omitted, and Apology for the christian religion inserted in its place. In each of these six branches, the authors are arranged, so far as possible, according to the nations among which they flourished—Italy, Spain, France, Belgium, Germany, England and Poland. The other countries are taken in with the ones most closely related to them.

The text is a sketch of the theologian's life, with an enumeration of his works and their various editions, concluding with a short criticism. Notes at the foot of the page frequently refer the reader to resources from which a more thorough knowledge of the authors and their works may be gathered. Neither all the works, however, nor all the editions are treated, but only those which, for some reason or other, deserve a special notice. Thus, whilst nothing of real importance is omitted, unnecessary bulk and tedious enumerations are avoided. In each volume, the text is followed by two tables and two indices. The theological writers are given in tabulated form, from year to year, first according to branches, secondly, according to nations. Difference in type shows whether the author was a theologian of the first, the second, the third or the fourth degree. Of the two indices, in alphabetical order, the one gives the names of the authors, the other refers to the different matters treated of in the book. The name of each author is accompanied by at least two numbers, marking the year of his death and the page or the column containing notice of him. If anyone is mentioned in different places of the book, a third or fourth number is added. Large print of a name shows that the author is of the first or the second degree, the other two being denoted by common type. In the index of contents, the words are followed by the numbers of either the texts (in the first volume only), or the columns

which contain something special on the subject. A very good treatise on a certain matter is marked by numbers in large type.

These brief outlines give an idea of the advantages of the Nomenclator and show that the difficulties in using it are reduced to a minimum. The work was not intended to be a complete history of theology, neither does Dr. Hurter think it free of all imperfections. There is no reason for maintaining the contrary. Considering the nature of the work and the immense difficulties connected with its accomplishment, we must rather admire the author's courage and perseverance, and congratulate him on the great success with which, no doubt, the book, as a whole was crowned.

Instead of going into detail, we wish to endorse a suggestion, made by F. Huelskamp, in the *Lit. Handw.* 1895. n. 624, that the learned writer should favor us with a supplement about every two or three years. This would keep the student in touch with the best and latest of our own times, supposing that the writings of living authors be not excluded. Often it may even be of greater interest and importance to know something of these than of those of the past.

Rev. Dr. Hurter would certainly oblige all his friends if, in the third edition, he would insert an index of the geographical places mentioned in the work, adding the modern names used in the respective countries. Besides increasing the value of the Nomenclator, this could be used as reference in the perusal of other books.

We wish and hope that the Nomenclator may meet with many friends, especially in the United States, where at present it seems to be but little known.

P. JOSEPH SITTENAUER, O.S.B.

St. Benedict's Abbey, Atchison, Kansas.

THE MISSAL OF ST. AUGUSTINE'S ABBEY, CANTERBURY. With excerpts from the Antiphonary and Lectionary of the same Monastery. Edited with an Introductory Monograph, from a MS. in the Library of Corpus Christi College, Cambridge. By Martin Rule, M. A.—London: C. J. Clay & Sons, Cambridge University Press Warehouse, Ave Maria Lane. Glasgow: Argyle Str. Royal 8vo. Pp. CLXXXIV., 174. Pr. 30 sh.

The church of Canterbury is not only the oldest of the Anglo-Saxon Sees, but it exercised for centuries the primacy over all the

churches in England and even of Ireland before any metropolitan bishoprics had been established there. For a century and a half the archbishops of Canterbury were sent from Rome to fill the patriarchal See of England. St. Augustine, first archbishop, brought with him, as must be supposed, the Missal in use at Rome at the time, that is to say, at the end of the sixth century. A missal of this description is preserved in St. Augustine's Abbey, Canterbury, (MS. cccc., 270). Examination of this missal has shown that the oldest and most important part of it is taken from the Sacramentary of St. Gregory. Mr. Rule, who was induced to interest himself in the further examination of this venerable relic, claims to have ascertained "in terms of letters and in terms of lines, the textual content of a page of the Roman prototype," and likewise the contents of a page of the *exemplar* used by the scribe of the above MS. missal, from which examination he comes to the conclusion that a page of the exemplar was the textual equivalent of a page of the prototype. Furthermore, Mr. Rule undertakes to demonstrate that the Roman prototype and the Canterbury exemplar are identical. Nay, he finds from a careful study of stichometry that the exemplar was the very volume which Gregory had used as his own working copy of his "sacramentary."

Now all this is very important not only for the student of liturgical science, but in the practical matter of Apologetics. If the missal of Canterbury gives us, as Mr. Rule demonstrates quite satisfactorily, a careful recension of the verbal text of the Roman Sacramentary, then it becomes a powerful argument against Anglican liturgical innovations and all that such innovations imply from the historico-dogmatical point of view. Rome has been the type from the beginning. Rome must remain the type to the end, and the most unimpeachable of English primates, St. Augustine himself, bids the tenants of his archiepiscopal hold return to Roman faith and Roman practice and to have their title of legitimacy signed in Roman terms.

We hope to bring in an early issue a more detailed account of this valuable discovery by Mr. Rule which is no less interesting than important in view of the present question regarding the return of Anglican Christians to the unity of the Roman Church from whom St. Augustine obtained his evangelical passport and to whose worship he taught Anglo-Saxons to conform.

ALETHEA: AT THE PARTING OF THE WAYS. By Cyril. Two volumes. London: Burns & Oats. (New York, Cincinnati, Chicago: Benziger Bros.)

This work, unlike two well-known books in English bearing the same name, (one by Dr. Pise the other by Bishop Ricards), does not deal with the doctrinal exposition of Catholic truth, but is rather a historical novel. The reader is placed in the Christian city of Constantinople during the latter half of the ninth century, at the time when the venerable Ignatius was forced from the Patriarchal See by the intrigues of Bardas in order to promote the ambition of Photius and give the Emperor unrestrained liberty of conduct. Thence arose the great schism which separated the churches of the East and West—a fact indicated by the sub-title of the book—“The Parting of the Ways.”

“Alethea” is a relative of the Empress Theodore and a ward of Photius. Unlike her ambitious guardian she shows herself possessed of wonderful grace and nobility of character, and is made, incidentally, to set forth the motives of the leading actors in the play, who are drawn from the actual history of the times. The romance which serves as the thread of this exposition unites her to a noble soldier who had defended the Bishop Ignatius from the insolence of the Bardas Cæsar in the cathedral of St. Sophia one morning, which act first attracted the admiration of the girl who was present at the scene.

The descriptions are beautiful, and, as far as can be, true to fact; this applies likewise to the delineations of character. Altogether the book fits in well with Wiseman’s “Fabiola,” as supplying an illustrative tale of the Church in the East at this period, for the “Popular Catholic Library.”

Apart from this there appears to us a special significance in the subject matter chosen by “Cyril.” It is a singularly apt picture of the elements which foster disunion among Christians, and of the disastrous consequence which normally accompany the assertion of State rule above the Church. There are many lessons in the pages of these two handsome volumes, which may be profitably conned over by men and women of our day. The society of Greece in those days seems hardly to have differed from our own; at least the types are alike, and the speech of Nicholas I. to the rulers and people of his day might have come with equal aptness from the lips of Leo XIII. addressing our own generation. Moreover, the

reader is made familiar with many of the peculiar rites and forms of the Eastern liturgy, which is of practical value to Catholics, in view of the desired union of the Churches.

It is another solid book added to the best class of entertaining Catholic literature, much superior to the bulk of what is sold as such.

HISTORY OF THE GERMAN PEOPLE AT THE CLOSE OF THE MIDDLE AGES. By Johannes Janssen. Translated from the German by M. A. Mitchell and A. M. Christie. In two volumes. B. Herder, St. Louis, Mo. Pp. 355 and 303.

These two volumes form the introductory portion of Janssen's History of Germany, which, beginning with the end of the Middle Ages, that is about 1450, reaches in its eighth volume down to the beginning of the sixteenth century. The ground covered by the German historian would thus, when completed in English translation, fill sixteen volumes.

The matter before us constitutes, however, a complete whole, inasmuch as it sketches the conditions of German society in its literary, artistic, social, economic and political aspects, at the time when the fever germs of the so-called Reformation were breaking forth. It is a wonderful story of high aims and low ambitions, of sober thrift and sottish idleness, of consummate wisdom in great leaders foiled by the political folly of weak princes. The statesman and philosopher, the teacher, reformer and missionary alike will find here abundance of new material among hitherto ill-known or long-forgotten monuments of history, which may serve for the construction of strong passageways for truth in our day. Janssen has demonstrated that history has hardly yet been written unless we accept as such the historical novels or romances or plays in which the *dramatis personae* are made to suit the local notions of the playwright or the capacities of the stage, or the taste of the progressive audience.

But we have on former occasions spoken of the merits of this admirable work which gives us a fair and deeply-interesting insight into the conditions not only of Germany but of Europe in general during a most critical period of its history. When the present volume first appeared in the original, twenty years ago, the desire for a translation was at once expressed on all sides. We believe that several persons both in England and America undertook the task, but soon found themselves compelled to desist in view of the

great difficulty which a satisfactory translation in this case implies. In the first place, there is the language itself which is not simply the modern high German which the author writes, but the various dialects and obsolete words employed in the documents quoted with a view to illustrate the temper of the times. This kind of literature forms a large part of the work, for it is Janssen's particular merit as an historian that he allows the contemporaries of every shade of opinion to speak for their age, and thus leads the reader to form his own estimate of the facts.

The translators, in rendering such parts, have shown good judgment and fair knowledge of their subject matter, and even managed to retain something of the quaint style of the old German idiom by an occasional choice of old English words and grammatical forms of speech. Occasionally they omit portions and give us the sense in much shortened phrase. This method will on the whole recommend itself to the English reader, although in some cases we could wish that they had been more sparing in their clipping. The same may be said of the foot-notes, many of which embodying valuable references for the student, have been omitted. At times the translation utterly fails in expressing the German idiom. We take at random a passage from the third chapter (Vol. II) on "Commerce and Capital." Speaking of the life in the Hansa-community at Bergen the translation reads: "Their *dwellings* consisted of twenty-one independent *courts* which farmed two *vestries*; these courts were separated from each other by solid framework or walls and each one was surround^{ed} by long, straggling wooden buildings," (p. 44). This gives us hardly a right view of the Hansa consisting of (between two and three thousand men) twenty-one distinct *settlements* formed into two *parishes*. The word "Hof" has, it is true, the meaning of "court," as "Kirchspiel" may mean 'vestry'; but the genius of the language admits of a wider and in this case more correct interpretation. Again '*ein debitum legale*' is hardly "an imperative duty," so much as a duty imposed by law, that is to say a duty which *ought* to be performed, but *not of necessity*.

In other respects the work of translation is well and conscientiously done, whilst the form of publication makes it even more readable than the original. We have no doubt it will have a large circulation. There appears to be no reason why the Index at the end of the volume should have been omitted. It is a most valuable part of any book of this kind, and is commonly needed for reference to names and facts.

THE BANQUET OF THE ANGELS. Preparation and Thanksgiving for Holy Communion. By Archbishop Porter, S. J.—London: Burns & Oates. New York: Benziger Bros.

A booklet of meditations helpful to the soul in preparing and thanking for Holy Communion. The thoughts are solid, because largely Scriptural, suggestive, and fervent. There is appended to the thirty meditations—we should say sixty, for each day's devotion comprises two—a number of apposite prayers sanctioned by the Church. The setting of these devotional gems makes them a suitable gift-book for the devout layman or religious.

BOOKS RECEIVED.

MEDITATIONUM ET CONTEMPLATIONUM S. IGNATII DE LOYOLA Puncta Libri Exercitiorum Textum diligenter secutus explicavit Franciscus de Hummelhauer, S. J.—Friburgi Brisg. Sumptibus Herder. 1896. St. Louis, Mo. Pp. 435. Pr. bd. \$1.25.

INSTITUTIONES PATROLOGIÆ, Josephi Fessler, Ep. S. Hippol. Quas Denuo Recensuit, Auxit, Edidit, Bernardus Jungmann, eccles. Cathedr. Brugens. Canon. hon., Philos. et S. Theolog. Doct., ac Profess. ord. Hist. eccl. et Patrol. in Universitate cath. Lovaniensi. Tom. II. Oeniponte 1896. Sumptibus et Typis Feliciani Rauch. Ratisbonae, Neo Eboraci et Cincinatii: Apud Fr. Pustet.

FIRST COMMUNION. Edited by Father Thurston, S. J.—London: Burns and Oates. (Benziger Bros.) 1896. Pp. 495.

THE SODALIST'S VADE MECUM. A manual, Prayer-book and Hymnal. By a Priest of the Archdiocese of Chicago.—Benziger Bros. 1896. Pr. 50 cents and \$1.00.

CELTIC INFLUENCE IN ENGLISH LITERATURE. Lecture by Rev. Thomas J. Conaty, D. D. In aid of the St. Vincent de Paul Partic. Council. March 17, 1896.

ACCEPTANCE OF THE STATUE OF JAMES MARQUETTE. Speech of Hon. John L. Mitchell, of Wisconsin, in the Senate of the U. S. April 29, 1896.—Washington, 1896.

THE LIFE OF BLESSED THOMAS MOORE, together with a faithful copy of his trial and sentence, taken from State papers. By the Rev. Dean Fleming.—London: R. Washbourne, 1896. Pp. 39. Pr. six pence.

KALENDARIVM KENRICKIANVM, A. D. 1896-1897. Pp. 87.

THE LEAGUE HYMNAL. A collection of Sacred Heart Hymns. By Rev. William H. Walsh, S. J.—Apostleship of Prayer, New York, 1896. Pp. 115.

THE HOLY CROSS PURPLE. Alumni number of the College Journal, June, 1896. Beautifully illustrated. Pp. 88. Subscription—One Dollar a year.

PAROISSIEN ROMAIN contenant la messe et l'office pour tous les Dimanches et Fêtes doubles. Chant Grégorien. Solesmes: Imprimerie Saint Pierre.—Paris: Victor Retaux et Fils. 1896.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. V.—(XV.)—SEPTEMBER, 1896.—No. 3.

MISSAL OF ST. AUGUSTINE'S ABBEY, CANTERBURY.

EIGHT centuries, almost to a year, after the last transcription, and thirteen hundred years, almost to a week, after its departure, in a more archaic form, for the heathen and barbaric shores of Britain, a freshly-made copy of the Missal of St. Augustine's Abbey, Canterbury, has been returned to the Eternal City whence it originally came, reproduced in manifold iteration under conditions of manufacture, mechanism and steam-power unknown alike to both Rome and England of the past. Mr. Martin Rule is the happy man who, seconded by the authorities of the press of an ancient University, is the efficient, if not the final, cause of the strange and singular coincidence which stands as the exordium of this brief summary. He claims to have discovered in the library of Corpus Christi College, Cambridge, England, an immediate transcript from one of the Mass-Books which St. Gregory the Great entrusted to his missionary monk, Augustine, for the use of the future "Church of the English." If his claim be a just one, Mr. Rule will have enjoyed the signal honour of laying at the feet of the illustrious and learned successor of St. Gregory an accurate reproduction of a most venerable and interesting document. Its pristine text had, of course, been augmented by additions silently and slowly

[The Missal of St. Augustine's Abbey, Canterbury, England, edited from the MS. at Corpus Christi College, Cambridge, by Martin Rule, M.A., Cambridge: University Press. 1896. Royal 8vo, pp. clxxxiv, and 174.]

deposited during the five centuries which elapsed between its being sent from Rome in the closing years of the sixth century, and its transcription in the Monastery of St. Peter and St. Paul at Canterbury. But the actual transcript, to the eye of a trained liturgiologist, enshrines in evidently recognizable form and characteristics, and as its nucleus or germ, the very document which left the official Scriptorium of the saintly Pontiff in the year 596. It is the manifest recognizability of the embodied original, as distinguished from adventitious accretions, which constitutes one of the several claims on the interest of theologians and scholars preferred by the *santaugustinian* missal now handsomely and suitably reproduced by means of the printing press, and through the untiring industry and patience of Mr. Rule, from a manuscript executed in or about the year of grace 1099.

A simple record of this result of the thought and labor of years may be made in the following terms: Mr. Martin Rule, a convert to the faith of seven and twenty years, is one of many Anglican clergymen of University education who have submitted to the Church during the last half century. Soon after his conversion—unlike some who were powerless to utilize their talents when life had been cut in half by their submission—he either began or continued a career to which he felt himself called, that of pure literature. Some of his efforts may be named. He edited for the Master of the Rolls in London one of the series of National Records which for many years past have been published at the cost of the British Government, Eadmer's "*Historia Novorum*;" and he is the author of an able and exhaustive work on the "*Life and Times of St. Anselm*," Archbishop of Canterbury. These publications were preceded by a controversial essay on the practical conduct of the Church of England in respect to the doctrine of Apostolical Succession, and were followed by a monograph on the bibliographical methods of Eadmer and the searching light shed by them on the relations and literary rivalries of Eadmer and William of Malmesbury. The last-named essay, like much of Mr. Rule's introduction to the Missal of St. Augustine's Abbey, is traced on stichometrical

lines, and, like it, was printed at the University Press. It forms part of the Transactions of the Cambridge Antiquarian Society for the year 1886. These four works are a more than sufficient, they are an honorable and praiseworthy record of the use to which Mr. Rule has devoted the Catholic years of his life. We trust that Mr. Rule's record will not halt at this point, for the works of his hero and saint, the learned and pious Archbishop Anselm, cry aloud for a complete and critical edition. Such editions of such saints and doctors are at the present day, so to say, in the air; and perhaps few scholars are more familiar with a large part of St. Anselm's theological works, not to speak of his Letters and of the story of his life-long confessorship for the faith, than Mr. Rule. However this may be in the future, we have now to deal with the past. In the past, then, and whilst the editor of Eadmer's Chronicle was engaged on his legitimate work, there came to him in regard to the history of the Missal of St. Augustine's, a literary inspiration. The details of this inspiration may be read in the Introduction to the Missal; and they will repay the trouble of reference. Suffice it to say here that a single word of English use, written by nobody knows who, somewhat contemptuously criticised by Lanfranc, and found imbedded in the language of a Missal of the Church of the English by Mr. Rule, led that author to a casual, next to a careful, and lastly to a scholarlike and scientific examination of the manuscript which contained the provincialism. Once seriously taken in hand, albeit presented by pure accident from a human point of view, the examination of this curious solecism led to the deliberate study of the work containing it; nor did Mr. Rule relax his grasp upon the document—figuratively, almost physically—until he had wrung from its folios the secret of its parentage, of its birth, and of its history.

It is a long and intricate story, is that of the Missal of St. Augustine's, and of its discovery, study, authentication. But it admits of being epitomized. After consultation with certain chief literary authorities of the day in his University,

seven years ago ; after verbal and literal collation of the manuscript with all known editions in print of St. Gregory's Sacramentary, and a comparison and contrast of its Latinity with the style and manner of certain acknowledged works of Gregory the Great, whether moral, dogmatic or ascetic ; and, last in order of narration, but first in order of time, after the labor of copying with his own hand in the library of Corpus Christi College, not only with a view to a mastery of its contents, but also to possible publication, every leaf, line and letter of the precious find, Mr. Rule arrived at a decided opinion, and expressed that opinion in definite terms on the origin, the first inception, the subsequent modification, the final issue of the Missal of St. Augustine's Abbey. That judgment has been indicated above, and it is based upon learned and scholarlike grounds. It conveys no shadow of depreciation to admit that accident, not design, lay at the foundation in the first instance of the discovery ; rather, the reverse is true. It is not given to every student to possess or to exercise the power of looking behind and beyond and beneath an accident. The Missal, indeed, was not outwardly unknown to a small and limited circle of English scholars, who all and equally failed to suspect the history, and estimate the real worth of the treasure which they, after handling and superficially examining, had consigned to its immemorial dust and solitude. Mr. Rule, on the contrary, with the instinct of a discoverer, the learning of a professor, the imagination of an enthusiast and the patience of a devotee, obtained a clue to something he knew not what, followed it he knew not whither, and found what was destined to be eventually his exceeding great liturgical reward. His literary instinct, together with its immediate results, led to a long series of strange and unwonted discoveries in the same department of letters, which though they may appear to be due to good fortune, were in truth, one and all, the fruit of the labor of a student obtaining from his studies results large in proportion to the richness of the gifts and endowments which he independently brought to bear upon them. His is only a late instance of the truth of the inspired aphorism and

promise applied to sacred criticism, that to him that hath shall be given. Mr. Rule began his ritual quest after the unknown and unexpected, enriched with a mental and intellectual equipment which ensured his achievement, in liturgical science and in Missal literature, of the inevitable and the certain.

These preliminary remarks may fittingly be followed by a summary account of what Mr. Rule claims to have discovered. It is certain that St. Gregory the Great furnished his missionary priests with copies of the sacred books wherewith to offer the Holy Sacrifice in a far-off land. These sacred books, received from the hand of the great Pontiff, were, in all likelihood, revised and corrected at the Papal Scriptorium in Rome, and at the last moment before departure and from the latest edition—to use modern language—of the standard exemplar, or authorized copy, of the Holy Father's own Sacramentary; and it is an unquestioned and unquestionable fact that they, or some of them, were seen and touched, and compared with certain other Missals, about two centuries later, by Egbert, Archbishop of York. This examination was made—at least, in Mr. Rule's view—in the proper and legitimate home of the Missal, which was not, as has been supposed, the Cathedral Church of Canterbury, but rather, the original abode and centre of the mission, the Monastery of St. Peter and St. Paul outside the walls of the city: and some of the results of this examination were ritually annotated by the Archbishop, his criticism being extant to the present day. Between the year of the transmission of the Missals for the use of the Church of the English, in 596, and the date of the transcription of one of them in 1099, these manuscripts would seem to have undergone no material alteration or change, although numerous additions were inevitably made to them. Of their history between the eleventh and the sixteenth centuries we are ignorant; but in the reign of Queen Elizabeth the document now edited by Mr. Rule passed by some unknown means into the keeping of the schismatical but learned Archbishop of Canterbury, Dr. Matthew Parker, who be-

queathed it, with other valuable books, to the Library of Corpus Christi College, Cambridge. There it has reposed in undisturbed seclusion and in unmerited neglect for three centuries, until by the irony of fate it has been laid open to the light, not by the acumen and diligence of one of Archbishop Parker's co-religionists, but by a sharer in one and the same faith with the Pontiff who dispatched the parent document from Rome. And now, in these latter days, re-discovered or disinterred; authenticated as to its origin, and dated as to its final scription; copied laboriously by a loving hand and reproduced with careful fidelity as well as with typographical luxuriance; published by the press of the University where it has long found a shelter and distributed over the world of letters, the Missal of St. Augustine's Abbey is confidently declared to embody, as to all but the whole of its *Temporale*, and the most ancient masses of its *Sanctorale*,¹ a recension hitherto unknown to scholars and liturgists, a recension of later date than those which were accepted as the basis of the Tridentine edition of the Roman Missal; and yet, withal, a recension of the great Pope's own Mass Book due to the hand and the pen of St. Gregory himself.

Thus, much may be said of the external story of the Missal of St. Augustine's Abbey. Its inner characteristics and structure hardly bear a condensed summary, and will scarcely submit to be epitomized. Yet, an abstract must be attempted if justice is to be done to this side of the composite question of authenticity. In addition to the external evidence which Mr. Rule has evolved, collected and catalogued, and supplementary to the conclusions to which he was thereby irresistibly drawn, a long complicated train of internal proofs became obvious to the editor's mind, and have been detailed at great length, perhaps at too great a length for that indescribable entity, the general reader, though at a length to instruct, as well as interest the liturgical scholar. These subjective intimations tend, all of

¹ With, however, one solitary exception of great interest. We hope to notice this in the sequel.

them, directly or indirectly, to a conclusion which it is impossible logically to avoid, viz., the authentic Gregorian origination of the irreducible minimum of the manuscript under consideration. As we have just intimated, they will be found, scientifically arranged, in the pages of Mr. Rule's Introduction. This first conclusion is followed by another, to the effect that the manuscript now edited is an immediate, not a secondary or remote derivative from one of the Mass Books sent by Pope St. Gregory the Great to England; and the second conclusion is supplemented by yet a third, that the particular Mass Book thus transcribed was nothing less than St. Gregory's own working copy of the Sacramentary known by his name.

An effort will now be made to realize in general terms how and by what steps Mr. Rule reached the conclusions at which, rightly or wrongly, he has arrived. The effort will be made under conditions which fall short of being those of a principal in the transaction. Rather, it will be the effort to place both reader and writer in the position of followers on the track of an explorer, of those who would note the arguments and weigh the conclusions of a liturgical expert who has made the discovery which he claims to have made. This position may be reached by three graduated steps which lead to three different levels whence, respectively, a bird's-eye view may be taken, whence the middle-distance may be contemplated, and whence an introspective diagnosis may be obtained of the Missal of St. Augustine's Abbey, Canterbury. We must first see with a disciple's eye what actually met the expert's sense of vision; indeed, what will meet the vision of any one, however unscientific may be his experimental knowledge of liturgies, when he handles the precious document. Then, we must note what an ordinary student and scholar of missals may perceive from a somewhat more careful investigation of a certainly ancient and presumably valuable codex. Finally, we must endeavor to ascertain what may be the actual extent of the discovery from other manuscripts claiming a like origination, and with what intellectual convictions, after years of explanation and

thought, the Editor of the Missal regards his discovery. On the present occasion, we shall mainly confine our attention to the first two of these considerations, as being the less critical. A more critical estimate may be relegated to a future inquiry.

The first named experience, of course, can be gained by any one who is content to make a pilgrimage to the discoverer's *Alma Mater*, the University of Cambridge, England, and therein to the Library of Corpus Christi College. But this form of visual evidence is not attainable by all readers of these pages, may not be convenient to many, will probably be the lot of few; and hence, even second or third hand testimony, under this heading, may alone perhaps be secured by the majority of readers. The second experience, however, may be obtained, from the printed volume before us, by any one who possesses a certain amount of liturgical knowledge, who takes the trouble to exercise his mental faculties, and who is gifted with sufficient power of imagination. The third and last experience, from the nature of the case, stands apart from the other two, demands more from both writer and reader, and requires wider space for its elucidation. Let us strive to place on record some obvious features, or features not recondite, more or less exact or vague, which strike an average inquirer when he makes inquiry into the first two forms of objective estimate, the general and the particular. This course will leave the ground free for consideration, more closely and at length, of the third and more critical estimate, which, adding elements to either, combines both the introspective and subjective view of the document under notice.

I.—An average person who for the first time may have heard of the alleged discovery in the nineteenth century of a copy of one of the Mass-Books which were brought to England with the Mission of St. Augustine of Canterbury, in the sixth century, would form some mental picture of the manuscript based upon experience. Probably, the following would represent no very imperfect reflection of his picture. He would conceive, however much time and honest use, or

however much accident or usage not altogether honest, may have altered the outward appearance of the Altar-Book, that it would bear not only a family likeness, but even a close resemblance in detail to the Roman Missal of the present day. There would be found, of course, he would argue, the central and sacredest portion of the Mass, the Canon, in its integrity. There would be seen the various constituent parts of secondary, but still of high importance, such as the Collects, the Secret Prayers, and the prayers said after the Communion of the priest. There might not perhaps be read Epistle and Gospel written at length for all the year round; but there might exist in a complete, if archaic form, the introductory portion of the sacred function in its more developed period, with its proper Introit—antiphon, psalm and gloria—the Offertory, and the usual ending of the Mass, Benediction and Last Gospel. And also, there might possibly be found—considering the assigned date of the MS., and ignoring for the moment the accepted date of the introduction of sequences—sacred verse from Prudentius or Sedulius, or, remembering the missionary Augustine's spiritual chief, a hymn of St. Gregory, or one from the pen of St. Ambrose. Whether these integral and secondary elements would be encased within wooden boards covered with historical pig-skin, so closely and tightly fastened together that the volume opened with difficulty, and the leaves remained open not at all without artificial aid, the inquirer would have no antecedent opinion. But, he would probably hold that the volume in its final form contained a large illuminated page of the crucifixion; he would be fairly assured of consulting a calendar with, perhaps, forgotten saints' names, or unusual commemorations; and he would confidently expect to find that the priest was directed in various parts of the Missal if not how to vest himself and place himself, at least how to say or sing his Mass, if it were only, as in other manuscripts of the same, or perhaps of earlier date, by short, laconic, and even mono-verbal instructions.

In the larger part of his sanguine expectations the average

person has probably formed an imperfect and distorted conception of the real Missal used by St. Augustine of Canterbury. He will, if he find it at all, find the Canon, indeed, but not under the form which he had pictured to himself. He will not find the text of the lections from the Gospels and Epistles which he may know by heart; nor will he always or often find, save in the later portions, even references or catch-words indicative of either Epistle or Gospel, for days or for seasons ecclesiastical. He will light upon no calendar of any sort or kind, common or curious, for the calendar of the Missal of St. Augustine's has disappeared, probably centuries ago; nor will his hymnological sense be gladdened by an unknown verse of St. Gregory; or his sense of liturgical propriety quickened by a rubric written thirteen centuries ago. No; speaking in general terms, and confining attention at present to the older, if not to the oldest, portions of the document, the suppositious inquirer will find only the two following main, all-important, but very different constituent parts of the Mass of the early Church of the English. In the first place we have the invariable and indispensable Canon, immediately touched, on either side, by the masses for the penitential seasons of Lent and those of the queen of festivals, the Resurrection. The second constituent element is a prolonged series of three short and variable prayers for Mass, arranged in three categories, one of which follows the ecclesiastical cycle of the year, and another the civil cycle, whilst the third comprises votive masses. This triple series, it is needless to add, is made up, severally, of the Oratio, the index or key-note of the Mass of the day, now termed the Collect, of the Secret prayer, and of the Post-communion; (1) for most of the Sundays and weekdays, for the major holidays and seasons of the Church; (2) for such saints' days and other feasts as were commemorated in the time of St. Augustine; and (3) for occasional celebrations. In addition to these two more ancient portions of the Mass, the fixed and the variable, there stands at the beginning of the volume a collection of devotional forms, including the Gloria in Excelsis and a part of the Credo. Now, the whole of these manifold

liturgical details, be they variable or invariable; be they of earlier or of later composition; be they elements of prayer, praise or worship; be they the record of action done or of saints remembered, or of mysteries enunciated—all are entirely innocent of directive ritual and ceremonial adjuncts. There are, it is true, what the Editor terms “Minor rubrics,” that is to say, merely verbal titles and headings to the prayers; but there is not in the Missal of St. Augustine’s a single verbal direction¹ touching the vestments of the priest, his posture, movements or gestures, nothing even to regulate his manual acts at the altar during the recitation of the Canon. What is done now and to-day by the Catholic priesthood in virtue of a definite law of written obligation, was done in the time of St. Augustine by an even stricter law of verbal tradition, as in a still more remote antiquity what was said at the altar—the very words of the Canon—had been handed down, word by word, how we know not, or for how long we know not, or by what instrumentality, saving by the direction of the Holy Ghost, we know not, as a most sacred deposit of faith, by spiritual father to spiritual child, in oral teaching from the first age of the Church.

II.—Such is the aspect of the Missal of St. Augustine’s Abbey at Canterbury which, upon a cursory and superficial inspection of the volume, presents itself to an average inquirer. But a student of liturgiology, or even a scholar with only a partial knowledge of the science, will perceive more. Further examination will widen and deepen his appreciation of the document, will excite his interest, will stimulate his efforts to realise with greater definiteness and

¹ We say “verbal direction;” for the Canon has its full complement of manual crosses. Curiously enough, however, Mr. Rule believes the Canon to have been copied into the Corpus MS. from some alien source and corrected subsequently into conformity with the text of one of the missals brought to Canterbury by St. Augustine. In his opinion, the particular book which served as exemplar to the scribe of the Corpus MS. did not contain the Canon. He believes that it was, strictly speaking, not a missal but a sacramentary; and further, that until St. Gregory should cease to use it as a working-copy the insertion of the Canon would have been inopportune.

exactitude its contents, date and history. And the results obtainable from a search through the volume, by a somewhat more competent and scientific inquirer, may next be adventured. After a careful turning of the leaves from end to end, the liturgical eye will pronounce the manuscript to be a document of high antiquity and of a composite and varied character, whether reference be made to its verbal, constituent, or structural features, or to the several ages or dates of them, or to their possible origin, or to their assured authorship. The Missal contains numerous components which, as is clear both from internal evidence and from external history, did not come, and could not have come, from either the head or the heart of St. Gregory. On the other hand, long and continuous portions of the Missal are built upon a solid and wide substratum or foundation of liturgical materials which—if they be not, as probably many of them are, of earlier composition than the life time of the founder of the Church of the English—clearly came, and could have come, from no other source than from the affections and brain of the supreme Pontiff himself. But, when these have been duly noted a residuum of masses yet remains, almost every one of which is characterized by diverse and complex peculiarities which it is by no means easy to master, still less methodically to summarise when grasped, though it be not difficult to describe the darkness which hangs over this division of the subject, the pitfalls which surround it, the doubts which interpenetrate it, and the liturgical danger involved in any crude, or unscientific attempt to disperse the first named, or to solve the others.

It is this third category of masses in which, viewed mentally, not outwardly, lie the scene and site of one of the discoveries which Mr. Martin Rule claims to have made ; or rather, in it is contained the noteworthy collection of materials out of which he forges one of his most intricate chains of ratiocination. In this category are found liturgical ingredients of origin hitherto unsuspected and of date hitherto unquestioned. It comprises—we speak in general and modern terms, and in view of the standard text of the Roman Mis-

sal—additions, corrections, and amendments. It is characterised by omissions, by erasures, and by what may be called the re-writings which create palimpsests. It is scriptorially disfigured, though ritually enriched, by textual hieroglyphics, by pencilled memoranda, by marginal and interlinear notes; by hints, suggestions, and afterthoughts. These deflections from the text enshrined in both more modern and more ancient Sacramentaries, deflections sometimes slight, but never insignificant, constitute one, but only one, of the characteristics which differentiate the Missal of St. Augustine's from all other known kindred manuscripts. To the authorship, the dates, the details, the story of these items of differentiation, both severally and in combination, and of whatever kind, Mr. Martin Rule has directed his attention and study for a certain measurable fraction of his life as a Catholic. At the least, and indisputably, he is the first and hitherto the sole student of the document who has so much as allowed himself to hold, or at least to enunciate, any theory at all, or who has ventured publicly to propound any but the merest superficialities, touching the extremely valuable work which he has now laid bare to the liturgical world. We will, therefore, endeavor to state an outline of his case, so far as may be possible in his own words, descriptively; to follow his cautious, but bold leading, so far as it may be possible to mark and tread in his footsteps; and tentatively, not absolutely, to determine whether or not the probabilities are that Mr. Rule's contention is true and his discovery genuine; or whether, whilst admiring his patient toil and learned argumentation, we must pronounce him to be wanting in critical acumen, in liturgic judgment, in historical knowledge, and in philosophical power. For, no third position can be maintained, or is possible. The Missal of St. Augustine's either contains in its earliest form and its original germ, as a development of the Sacramentary of St. Gelasius—of course with many elements of change—the editorial revision of his own work, from the lips, if not from the hand of St. Gregory the Great, or Mr. Rule is the victim of a generous, but enthusiastic mistake. And this leads us to the third point above-

named, on which a few words may be ventured introductory to a more critical estimate in the future.

III.—A clear and consecutive statement of the history of Mr. Rule's work upon the Missal of St. Augustine's Abbey, and its results, can only be essayed with difficulty and elaborated with doubt. Moreover, under the present conditions, and in this place, it can only be attempted partially; for, to describe and annotate the work as a whole, or to elucidate even a tithe of its contents, would render necessary a review of still greater bulk than even Mr. Rule's lengthy introduction to his volume. And to this comprehensive introduction the reader is once more and plenary referred, in order that obvious and unavoidable gaps in the interpretation of it may be adequately supplied. But, even in his prolonged introduction the author himself cannot tell us all, or nearly all, that he saw and thought and felt and did in regard to his discovery. Whilst he indicates lines of thought and stepping-stones in argument, he cannot supply the reader with expert knowledge, or with the devotion of a decade of years' consideration, by which the one may be scientifically followed and the other may be logically connected. Though himself possessed in a high degree of liturgic instinct and imagination, developed, if not in part created by continuous study and reflection, he must of necessity leave much to be accepted on trust by a follower who may be conscious of his own want of ritual knowledge. Hence, it is no figure of speech to say that Mr. Rule writes for scholars; and that his learned labors, in many departments of scholarship, demand for their compensation, if not for their acceptance, and still more for their subjection to intelligent criticism, a certain amount of independent knowledge.

It will be well here to indicate the different ways in which the editor considers the volume under review, and the distinct methods by which he seeks to test and appraise its contents. Mr. Rule has worked upon his many-sided subject by at the least four different methods, which, unless the enunciation of them has escaped notice, he has omitted categorically to name; and by a process which appears to be

exhaustive, he has selected three aspects under which to view his attested discoveries in the Missal of St. Augustine's ; and these three ways he has not only stated, but explained as follows : At the opening of his introduction, Mr. Rule thus declares and defines the categories under which the subject-matter of his analysis may be regarded. "I use the term *verbal text*, he says, as a convenient phrase for the several words of which a prayer, or other liturgical composition, is made up. I use *constituent text*, for the several prayers, or other components of a Mass. And I use the words *structural text*, to indicate the several Masses, thus constituted, which are included in the volume, in respect of their number, their order, and their external characteristics." As to his four methods of examination, methods which, even if unindicated, have left their impress on the editor's exhibition of the outcome of his diagnosis, they are these : 1. The verbal or grammatical method ; 2. The liturgical method ; 3. The historical and antiquarian method ; and 4. The method of stichometry. Now, of these four methods by which Mr. Rule seeks to unfold his theory of the date, development and story of the Missal of St. Augustine's, the stichometrical is one which stands apart from the other three. As applied to manuscripts at the present day, it is comparatively a new science, to such a degree, indeed, that the very term, in its practical sense, of course, not in its liturgical meaning, appears to be somewhat widely unfamiliar to those "whose talk is of" libraries and books. Applied to Missal literature, this department of the paleographic art is almost entirely new in practice, though, like many so-called novelties in physics and metaphysics, it is a system old to the extent of some three and twenty centuries, revived, re-stated, and re-furbished anew to-day. And if Mr. Rule be not the first who has utilised this branch of the art to the determination of critical questions of origin and authorship, he is certainly the first who has succeeded so widely in the results he has attained. Indeed, the employment of the system by Mr. Rule has produced such unexpected, and even picturesque results, that to condense them to dimensions in keeping with

the limits of a review would be to spoil their effect, with no counterbalancing advantage. For its due statement and application to the present instance of use, the stichometrical method would demand not a part of an article, but the entirety. Hence, this method of inquiry and argument will, as a method, be comparatively neglected. Neither will it be possible to do more than offer fragmentary and independent items of suggestions or proof on behalf of Mr. Rule's several contentions in regard to the other three of his methods of work. His range of thought and area of inquiry, in the grammatical, historical and liturgical methods of argument, are too wide for actual repetition. One instance from a single method, which is by no means a solitary or extreme instance of a like kind in this or other fields, may suffice to justify such partial treatment in a review. It has regard to that element of his four-fold method which is concerned with the verbal and phraseological variations between the *santaugustinian* text of the Missal and other cognate texts, or with questions involving comparison, in respect of authorial style, manner, mannerism or diction, between the same text and the acknowledged writings of the creator of the Gregorian Mass-book in its earlier and undisputed editions. When it is learnt that, in order to establish a single certain contention in literary criticism, touching St. Gregory's alleged authorship of sundry verbal variations in the text, the editor made it his business to read, amongst other voluminous remains of the Saint, a work of more than two thousand octavo pages in length—*viz.*, the Pope's "Morals on the Book of Job"—some idea of the thoroughness of his critical work may be obtained, as well as of the impossibility of a reviewer's opportunity, under existing conditions, to follow him step by step. But, of course, as Mr. Rule relies, for the acceptance of his thesis, upon arguments drawn from all four critical methods, none of them can be ignored by one who would faithfully indicate Mr. Rule's position.

We are now comparatively free to attempt to consider some of the more important phases of thought through which Mr. Rule passed, and to estimate some salient features in the

arguments which appealed most forcibly to Mr. Rule's intelligence, before he reached, and in consequence of which he reached, the goal where argument in favor of the Gregorian origin of the germ or norm of the Missal of St. Augustine's Abbey resolved itself into certitude. This attempt must be made, with the consent of the editor of the AMERICAN ECCLESIASTICAL REVIEW, on another occasion.

AN ENGLISH CATHOLIC.

SUSPENSION "EX INFORMATA CONSCIENTIA."

ARTICLE III.

Second condition—the crime must be *occult*. Difficulties of interpretation. Bouix holds that public crimes may be punished *ex informata*—argues from the text "etiam ob occultum crimen" of the Council of Trent. Examples, cited by Strember, of public crimes which may be considered *occult* on account of extrinsic circumstances. Theory of Santi, Pierantonelli, Cavagnis—supported by the Holy See.

Cases which may be treated judicially are not subject matter for suspension "ex informata." Dr. Smith's view regarding this interpretation of the Decree "Cum honestius." Does the Instruction of 1884 favor his view? The decision of the Congr. of Bishops and Regulars adverse to the theory. Practical suggestion.

Third condition—grave matter. Is the Bishop obliged to tell the priest why he suspends him? Not necessarily. The Bishop may not take any one else into his confidence. Example of the formula "ex informata conscientia." What remedy has a priest suspended under such circumstances? Final consideration regarding the use of this censure by the Bishop.

THE knowledge of a cleric's guilt is not sufficient justification to proceed "ex informata conscientia." The text of the Council requires first, that the crime should be occult; secondly, that it be sufficiently serious to warrant a punishment of such a nature.

Let us examine the first of these conditions. Much has been written about this point, and it is here that we find the very kernel of the whole difficulty. To incur a suspension there must be a fault, and a grave fault; but what is meant by an *occult* fault? Much discussion and a close study of the text of the law, coupled with a searching investigation into the aims and purposes of the Tridentine Fathers, has led canonists generally to a nearly unanimous interpretation of the term *occult*. However, an "Instructio" of the Congregation, under date October 20, 1884, gave occasion to new doubts, and seemed to favor Dr. Smith's close and rigorous interpretation of the word *occult*. We shall try and find out if the American canonist is to be followed and sustained in his opinion, which is at variance with that of Bouix, Cavagnis, Pierantonelli, etc. We may be compelled to treat the matter at greater length than we intended, but we must follow and weigh the arguments advanced by these authors individually.

The principle that public faults should at any time become the direct object of this censure is hardly tenable. To do so would be to run counter to the clearly determined scope of the Council, to neglect the authoritative interpretations furnished by numerous decisions of the Roman Congregations. Moreover, it seems unreasonable to make public offences the object of secret censure, as though authority intended to connive at the crimes by shielding the culprit.¹ To admit that public crimes are ordinarily punishable by suspension *ex informata*, would be to undermine the whole judicial and dis-

1 Cf. *Praelectiones S. Sulp.* loc. cit. (a) Modus ille procedendi concessus est ad providendum necessitatibus Ecclesiarum, nec expedit ut adhibeatur praeter casus necessitatis . . . alioquin exosa redderetur auctoritas praesulum, et recederetur á mente Concilii Tridentini. (b) S. Congregatio cujus auctoritate praesertim innitimur in interpretatione Concilii Tridentini innuit variis decisionibus quae apud canonistas leguntur, hujusmodi sententias non ferri ob delictum publicum . . . (c) Tandem, praecipua ratio cum Concilium induxit modum á jure communi exorbitantem est necessitas avertendi scandalum, et dandi medium sufficiens amovendi á sacris functionibus clericum indignum quando nimium difficilis foret informatio juridica: si veró delictum sit publicum, non est communiter ratio procedendi extrajudicialiter.

ciplinary system of the Church. It would take away the possibility of an appeal and render entire chapters of the Council of Trent utterly meaningless.

Contrary to the trend of Roman decisions, and despite the arguments of canonists, Bouix affirms the opposite opinion.¹ He defends his assumed position on the strength of the word *etiam*, the Council permitting the bishop to proceed extrajudicially *etiam ob crimen occultum*. It is needless to enter here into the full development of his theory, which has, indeed, many excellent points, but which is so sweeping and absolute as to overreach itself and lessen its merit. It is certain that there may be crimes of public notoriety which escape the bishop's executive authority if he were to confine himself to the ordinary methods of procedure. Take for instance the case cited by Stremler.² "When the crime is known by but two or three witnesses and its wider publication would result in a scandal ; or when witnesses decline to answer the summons and testify ; or again, when the defendant, either by his personal influence or by threats were to succeed in frightening the witnesses and the judge, or if defendant could impede in any way the regular course of the trial, bribing, false testimonies, etc. . . . for in such cases he would either delay or diminish the penalty which both justice and the edification of the christian people demand to be immediate and exemplary." But a crime of this nature is, I contend, not a public crime ; since it belongs rather, as Santi maintains, to the class of faults which are in their nature *occult* delinquencies, for they cannot admittedly be made public in such a way as either to establish their

1 Cf. *op cit.* t. II, cap. III, p. 325 : "Positae conclusioni adversari vigentem hodie apud romanos canonistas persuasionem, mihi Romae degenti aperte innotuit. Ipsi nempe existimant. non posse episcopum ex informatâ conscientiâ procedere quando delictum est fama vulgatum, sed necessarió tunc adhibendam judicii formam. Cumque nonnullis eorum patefecerim mihi esse in proposito contrariam sententiam tueri, atciter obstitere, et ne ut probabilem quidem hanc meam opinionem admiserunt ; utpote quae ipsis, á sensu et mente Tridentinorum, circa sententias ex informatâ conscientiâ decretorum aperte aberrasse videretur."

2 *Des Peines Ecclésiastiques*, p. 316.

existence or to stamp them out altogether. It may be objected that this is a new interpretation of the word *occult*, but if we are guided by the spirit and intention of the Council, we must accept this meaning as justified. The late regent of the Poenitentiaria gave the following definition of the word *occult*, which implies a two-fold sense. "Occultum crimen," says he, "est :

1° Illud quod in foro externo nec probari nec condemnari potest.

2° Illud, quod, *licet legitimis probationibus possit demonstrari*, tamen id fieri non posset absque fidelium scandalo, et majori ipsius cleri delinquentis detrimento."¹

Unfortunately there are cases when human malice is a bar to a legal conviction and to canonical punishment before an ecclesiastical tribunal, even for crimes of a public character. Again, there are circumstances when the enforcement of the penalty openly and in strict judicial form would produce incalculable mischief among the faithful, and ruin forever the reputation and consequently the usefulness of an ecclesiastic. In such cases the crime though public in the usual sense of the word, becomes, owing to its peculiar environments, of a private character. This is in no way subversive of the general theory, and Santi is ready to admit that the Council is open to such an interpretation. Indeed it seems to us more reasonable than the opinion arrived at by Icard² and Bouix, who insist upon the force of the term "ex quacumque causa etiam ob occultum crimen." Bishop Messmer³ does not think that the particle "etiam" is susceptible of the meaning given it by the two French canonists. "The particle 'etiam' in occultis," says he, "has not an extensive but a restrictive meaning, something like scilicet (namely)."⁴ He admits that in the hypothesis presented above there is every liberty given to proceed "ex informatâ conscientîâ" if a regular trial is made impossible or inconvenient owing to the contu-

1. *SANTI, Paelectiones*, tit. I, "De accusationibus," lib. V, Decret. n. 18.

2. *Opus cit.* III p. 108

3. *Canonical Procedure*, sect. II, art. III, n. 94, p. 158.

4. Cf. *Analecta Juris Pont.* XIX 1228.

macy of the witnesses or the fear of a public scandal arising from a grave crime.¹ The best way out of the difficulty is the one rather cautiously put forward by Professor Santi. Dr. Pierantonelli is unreservedly of the same opinion and sketches with his usual exactness and precision the outlines of a system which appears to be the only one that can be reduced to practice, if we admit that the Tridentine censure can in any way be extended to crimes of a public nature. "We must not," says he, "try to determine the occult nature of a crime in a wholly abstract or absolute form; but we must in all cases come down to the concrete;" and he goes on to reason thus:² ". . . Adverbio extrajudicialiter, de sui naturâ opponitur adverbium *judicialiter*, sicut *occulto* opponitur *publicum*. Ideoque, cum Patres (Tridentini) junxerint una simul *occultum* et *extrajudicialiter*, tam late patet in themate unum quam alterum: ne dicatur eos, non obstante tam effrenata dispositione qualis est praesens, voluisse crimina de quibus sufficienter constat manere quandoque impunita . . ."

Having laid down these principles, he draws this conclusion, that since the bishop is obliged to follow always the usual procedure in every criminal matter where there is not an utter impossibility, it follows that "semper delictum in praesenti dici occultum, cum intersint dicta obstacula" whether it be that the witnesses dread to become known to the culprit or that public decency and ecclesiastical dignity call for it. Cavagnis, although unflinching in his demand of a legal procedure for all public misdemeanors, since the scandal has been already given and especially since odious matters are always to be strictly interpreted,³ nevertheless is,

1. *Ibid.* no 95.

2. Pierantonelli, *Praxis, fori eccl.* tit. VII, n. 10.

3. CAVAGNIS, *Institutiones Juris Publici*, t. II. cap. III., art. II, n. 60, p. 159: "Jamvero, mens Tridentini fuit impedire peccatorum multiplicationem, etenim quum crimen est occultum, non agitur de impediendo scandalo; sed quando peccatum est publicum, peccatorum multiplicatio aequè impeditur per sententiam judicalem ac ex informatâ conscientiâ; cum autem hoc sit odiosa, utpote exceptionalis, non est praesumendum concilium voluisse eam concedere cum procedi potest servato juris ordine . . ."

in the present case, of our opinion. He remarks very properly that in our modern state of society, episcopal courts are nearly always prevented from proceeding with the necessary rigor and freedom of action by the danger of coming into conflict with the civil enactments, thus begetting endless litigation. They must then do one of two things, either set aside a strict and essential duty, a thing which would not be lawful, or else they must proceed extra-judicially. The learned Professor quotes an example bearing on this matter, which deserves serious attention, since it appears to be a legitimate and thoughtful outcome of his assertions. It is a well-known fact that a few years ago a portion of the Italian clergy took part in a national political movement which to the Catholic world appeared wholly uncalled for and entirely out of place. At the instigation of Charles Passaglia, quite a number forgot themselves so far as to assume a kind of dictatorship or censorship of the Holy See in matters entirely beyond their competence. Nothing would satisfy these unsavory liberals but that the Sovereign Pontiff should renounce once and forever his claims to temporal power. This is not the place to trace the growth and develop the phases of this movement; but we must not forget that the Pope at his election and the Cardinals on receiving the biretta, pledge themselves to defend the integrity of the papal authority. Since Pius V. had decreed severe penalties against such agitators, we can easily understand that the uncalled for action on the part of the advanced party of clericals was supremely imprudent, the consequences of which could not but be detrimental to the best interests of Holy See and the future good of the Catholic world. The repetition of such a scandal had to be avoided at all costs, and measures had to be taken against men ignorant of the rights of the Church and unfortunately too ready and willing to make concessions to her enemies. What could the bishops do? The crime was public; but to demand trial in the ecclesiastical courts would only make it more notorious, the scandal more far-reaching and effective, and draw upon the bishops undoubted reprisals from the Italian government.

The bishops did not hesitate a moment; they had recourse to the suspension "ex informata," and on appeal to Rome their action was sustained and confirmed. There was no other possible mode of punishment. Public conviction before the episcopal tribunal was out of the question, and open scandal to be avoided. There was no trial possible unless an extra-judicial one and consequently an extra-judicial sentence. This example and others of like character, show that we cannot take unreservedly the assertion of Konings who says that recent jurisprudence is in favor of the opinion which confines the suspension "ex informata" to purely hidden and private crimes.¹ But this does not prevent us from repeating with Lucidi that a bishop has every reason to be very careful before settling that a crime is occult and consequently liable to an extra-judicial sentence when in reality it may not be of such a character. By neglecting this precaution he will run the risk of having his decision reversed and annulled, a thing which will redound in no way to his advantage. The doctrine of Bouix, developed and explained in this way, may be followed; but it is not altogether admissible in the absolute form which he has given it, or with the arguments which he uses to support it. We refer the reader to the treatise *de Judiciis* by Bouix, that he may see there how easy it is to compromise a good cause by the use of indiscreet arguments prompted by self-love and passion, when a simple, clear, scientific discussion should be employed.

Dr. Smith was not unaware of the interpretation put on the Council of Trent by Mgr. Santi and the advocate Pierantonelli, but he was absolutely opposed to their views, and time after time he repeats in his writings how impossible to him is their opinion. He grounds his opposition to them and his own opinion on §7 of the instruction of 1884, which reads thus: *ad hoc autem ut (culpa) sit occulta, requiritur, ut neque in iudicium, neque in rumores vulgi deducta sit, neque insuper ejusmodi numero et qualitate personarum cognita sit unde delictum sit notorium.* He adduces also §13

1. *Compend. Theol. Mor.* Tract. de Censuris art. II., No. 1686, p. 324.

which is partly inspired by a sentence from Benedict XIV : "Caeterúm, ex quo istiusmodi poena est remedium omnino extraordinarium, prae oculis habeant Praelati quod reprehensibilis foret episcopus, si in sua synodo declaret se deinceps ex privatâ tantum scientiâ cum poenâ suspensionis a divinis animadversurum in clericos quos graviter deliquisse comperit, *qaamvis eorum delictum non possit in foro externo concludenter probari, aut illud non expediat in aliorum notitiam deducere.*" He refuses to see aught else in the Council of Trent but a way to reach crimes so private that, otherwise, they would wholly escape all ecclesiastical punishment, and he pretends to have found in the document of 1884 especially addressed to this country, a proof and a confirmation of his theory. I scarcely think he will find a single canonist to admit that the instruction of 1884¹ modifies the Tridentine suspension or gives it a different interpretation in the United States.

The document in question merely calls attention to the fact that the Tridentine suspension is still in force, and answers a few popular objections which the action of the Propaganda had left in the public mind. To answer Dr. Smith we think it enough to bring forward a recent example which shows how untenable is his opinion. The Congregation of Bishops and Regulars² maintained the validity of a sentence "ex informata" for a crime altogether public. A priest, chaplain to a convent, after several grievous offences, was condemned by a bishop to withdraw from his charge. He refused and his action obliged the nuns to have him expelled by the public authorities. Then he pretended that the sisters had incurred an excommunication by so doing, and he threatened to ventilate matters and expose them in the public press. The bishop who heard of his intention, warned

1. He had already affirmed these ideas in his *Elements of Ecclesiastical Law*, p. 322, n. 1294 : "The negative is the common opinion of canonists, is the one followed in Rome by the Sacred Congregations and held there by canonists, and is, therefore, more correct, nay, at present the only true and safe opinion."

2. S. Congr. EE. et RR. Sancti Josephi de Costarica "Suspensionis et reflectionis damnorum." Aug. 1894.

him to go no further if he wished to avoid unpleasantness. The priest persisted, and on the following day the bishop suspended him "ex informata." The crime was public; the sentence was extra-judicial; still the Congregation declared it valid, confirmed and maintained it.

Pierantonelli's theory seems nowadays to be firmly established; and I think that in the majority of cases, a priest would be very imprudent to attack the validity of the sentence, under plea of the crime being public and notorious; for the actual conditions of society are such that a bishop who wants to do his duty, and at the same time to avoid all useless scandal, has only this means in his power. I am far from wishing to be the apologist of those who would confound all public offences with the few that may be thus punished, for this would be falling into a grave error; my contention is merely that we cannot adopt without due reserve and caution the too positive assertions of the late Dr. Smith.

3. A last condition required for a sentence "ex informata" is that the crime be a serious one;¹ for Rome would never sustain a bishop who inflicts such a punishment for a trifling offence².

It is plain, then, what are the motives which justify a bishop for imposing the censure "ex informata." But it may be that the culprit is also anxious to know if all the required conditions are really verified in his case; and so he proceeds to ask his bishop if the crime laid to his charge is indeed occult or equivalent to such; or again, if the penalty is not out of proportion to the offence. The bishop is free to answer or to refuse all information. However, his duty as pastor would oblige him, except in very rare cases, not to withhold such information; for, apart from the fact that a natural sentiment of equity and justice seems to demand it, it affords him an opportunity of giving some sound paternal

1. *Instruction* 1884, ¶ C.—*MESSMER*, *op. cit.* sect. II, art III, n. 94, p. 157. *SMITH Elements* II, n. 1308, p. 328.

2. *S. Congreg. Conc.* 1728. *Analecta J. P.* XIX, 1129.

advice, and of trying to bring back to duty and repentance the erring one¹. As a strict rule, however, the bishop is not bound to give any explanation, and the Congregations have repeatedly called attention to this particular point as being a kind of natural sequence to the decree of the Council of Trent which authorizes the censure "quomodolibet."

The liberty which the bishop enjoys in regard to giving the reason of his action holds good for the censured alone. To no one else may the bishop make any revelations whatsoever. The crime is occult, and its punishment should be the same. This is the only way to preserve the reputation of an ecclesiastic; any other course would give rise to suspicion, and a priest suspected is practically lost in reputation. Of course some knowledge of the facts may reach the public and convince them that all is not just right. It is morally impossible for a priest to give up the exercise of his ministry without drawing upon himself the remarks of the faithful and the attention of his brother priests; but there are, nevertheless, means to hide to a certain extent this unhappy condition². But no matter how this may be looked upon, the bishop is bound to withhold all information and to do all in his power to keep his knowledge from getting before the public to the detriment of religion and the dishonor of the clergy. If the bishop choose, he may give the priest oral information as to the grounds of the sentence; but he must not write the rea-

1 "Videtur tamen rationi et aequitati consonum, ut Episcopus paterne moneat reum, antequam edat sententiam quoties id fieri potest, nec est periculum aut damnum in morâ. Fieri etenim potest, ut reus admonitus habeat excusationes sufficientes quandoque, quod videbatur omnino certum deprehendetur falsum, adductis explicationibus facti; insuper, forsitan reus paterna caritate sui superioris motus, se emendare sataget, adeo ut jam non sit locus in illum animadvertendi." *ICARD Op. cit. III, p. 109.*

2 Mgr. Messmer suggests several means of avoiding public notice. Thus, he says, a priest suspended extrajudicially might dissimulate his position under various plausible excuses: "He may for reasons of piety, conscience or scrupulosity retire for a while into solitude to collect himself and provide more surely for the salvation of his soul; or he may for temporal causes which are not always given out in public, refrain from some public functions. or go abroad, etc. . ." *Op cit. n. 97, p. 162.*

sons in the document which conveys the sentence. Although the paper should indicate clearly the nature and import of the punishment, still it should give no clue as to the reasons that justified it. The following formula taken from Monacelli will give an idea how this important document should be drawn up, while observing all the desired conditions. It will be seen that all the points to which we have called attention, are clearly brought out in the formula :

"Constituto Nobis presbyterum N. esse reum criminis, eum ob causas quae animum nostrum digne movent, et de quibus Deo et Sedi Apostolicae, cum habuerimus in mandatis, rationem reddere debemus, et ex informatâ conscientiâ, a divinis suspendimus per (sex) menses, et suspensum declaramus, ac ei decretum suspensionis mandamus.

N. EPISCOPUS N."

Every priest under episcopal jurisdiction is amenable to this suspension. But a bishop will not suspend one of his subjects outside his diocese, especially if the crime has been committed where the bishop has not jurisdiction.² Where there is extra-judicial censure the ordinary right of appeal does not exist ;³ but recourse to the Sovereign Pontiff may always be had ; for the prohibition of the Council of Trent forbidding a priest to appeal to a higher tribunal for revision of his sentence, does not debar recourse to the Pope himself,⁴ as we see from the Constitution *Ad militantis* of Benedict XIV, April 1, 1742. The appeal does not suspend the effect of the sentence, and during the action of the Roman Courts the suspension retains its full vigor.

We have given the principal points touching the important question "de suspensione ex informatata conscientia." Many other features might have been touched upon, but we were obliged to limit ourselves. Let us conclude this article by a thought taken from Benedict XIV⁵ and grounded on expe-

1 MONACELLI—*Formularium* P. III, tit. II ad form. 6. Annot. 3.

2 STREMLER *Op. cit.* p. 332. 3 *Conc. Trid.* loc. cit.

4 "Planum est Tridentinos Patres, nec voluisse, nec potuisse ligare S. Pontificem et prohibere quominus ipse á suis subditis querimonias excipiat : atque de natura est cujuslibet officialis publici ut sit obstrictus ad reddendum Supremo Principi rationem villicationis suae." PIERANTONELLI, *Op. cit.* p. 264.

5 BENED. XIV. *De Syn.* lib. XII, cap. VIII, no 6. Instruct. no. 13.

rience, as well as confirmed by the recommendation given in the Instruction of 1884. The suspension *ex informata* being an extraordinary remedy, let the bishop use it very sparingly and reluctantly, and, as it were, compelled to do so by circumstances beyond his control. Let him be particularly careful not to use it as a mere device to simplify his method of governing by penal restriction, for in this way a power intended for exceptional use would soon degenerate and become an instrument of tyranny to the detriment of order and charity.

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NOTA.—We have substituted the word “appeal” for “recourse” in different parts of the foregoing articles. The author who did not see the proofs desires to have the latter expression retained as marking a distinction in canonical utterance.—ED.

CLERICAL STUDIES.

XXIX.

CHURCH HISTORY (I).

I.

IN one shape or another, Church History has always held a considerable place in Clerical studies. But at no time in the past has it claimed the importance or won the recognition which have been given to it in the latter half of the present century. In every part of the Catholic Church a deeper knowledge of past Christian ages is being actively pursued; local traditions and memories are gathered in, archives explored, special periods studied with minutest care, new and vivid lights brought to bear on events and person-

ages already known ; voluminous historical works are ever issuing from the press, while reviews and manuals condense their wealth of information and transmit what is best in it to the student and to the general public.

In all this the Church has only followed the general movement of the age. In the unparalleled intellectual activity of the nineteenth century, spreading out almost in every conceivable direction, two departments of knowledge have had the principal share : Nature and History—the Physical Sciences and the past of the human race. It may be safely said that more work has been done in these two departments than in all the others put together, and that more has come of them ; on the one side, an almost total transformation of the conditions and habits of life ; on the other, changes hardly less deep in the convictions of men and in their intellectual methods.

History, with which we are concerned here, had always been looked upon as a necessary element of culture, and to be entirely ignorant of it was held by Cicero as keeping a man in the condition of perpetual boyhood. *Nescire quid antequam natus sim acciderit, id est semper esse puerum.* Yet it must be confessed that for many ages its range was very limited, and that long after modern investigation had enlarged its sphere, it still held only a subordinate place in cultivated minds, and was sought for more as a recreation than as a study. But in the present century a radical change has taken place. History has grown into one of the most comprehensive branches of human knowledge, and has come to be looked upon at the same time as one of the most effective forms of mental discipline. A hundred years ago only two such forms were commonly recognized, the classical and the mathematical. In our age two more have been added, the scientific and the historical.

By the discipline of historical study is ^{now} ~~meat~~ much more ~~more~~ than a mere knowledge of facts and of the lessons they convey. This manner of usefulness had always been recognized. From Cicero and Seneca to Bossuet and Arnold, educators had constantly enlarged on the value of history as

a revelation of human nature in all its shapes, and of the various passions as they work in the souls of men. To history they are wont to send all those whose ambition it was to sway their fellow citizens or whose calling was to govern or guide them. To history, finally, they loved to point as revealing the guiding presence of a divine power amid human events and of a wise Providence shaping them slowly but surely for their appointed ends.

But what the moderns see in the study of History is, besides its direct value, the expansion and vigor it imparts to the faculties and the habits of mind which it begets. Thus they call our attention to the fact that the three leading powers of the soul—the memory, the reason or judgment and the fancy are constantly appealed to and kept in play by historical work, in its various forms of research, testing of evidence, accounting for facts or reducing them to organic unity. Besides, history they tell us expands the sympathies, broadens the mind, awakens interest in things far removed from self; it corrects the narrowness, the vanities, the insular notions of those who have known little outside their surroundings. "History," says Bishop Stubbs, "enables us to approach questions in which we are ourselves engaged with moderate and cautious treatment, to allow some of them to wait for solution, to determine others by the evidence of fact rather than by prepossession, and to let others alone altogether. Historical investigation teaches us patience, tolerance, respect for conflicting views, equitable consideration for conscientious opposition; we see how very differently the men of the particular time seem to have read the course of events which appear to us to have only one reasonable bearing; we see how good and evil mingle in the best of causes; we learn to see with patience the men whom we like the best often in the wrong, and repulsive men often in the right; we learn to recognize that the cause which we love best has suffered from the awkwardness of its defenders so great disparagement as in strict equity to justify the men who were assaulting it. We learn, too, and this is not the least of the lessons, that there are many points on

which no decision as to right or wrong, good or evil, acquittal or condemnation is to be looked for, and on which we may say that, as often the height of courage is to say, I dare not and the height of love is to say I will not, so the height of wisdom is to have learned to say, I do not know." (Stubbs Lectures on History, 5th Lecture.)

II.

But irrespective of these and other similar benefits, history, simply as a picture of the past, has assumed in our generation an interest unparalleled at any other time. Our curiosity in regard to what has gone before us has become boundless; it grows steadily with what is meant to satiate it. Just as we want to know what is happening day by day far and near in the present, so we strive to ascertain what happened long ago, here where we live, and all over the world. It is the function of history to tell us, and the industry, the sagacity, the untiring energy put forth by the hundreds who pursue their researches in every civilized country are fully equalled by the accumulation of historic wealth added each year to the common store. Thus to the explorers of Palestine, of Assyria, of Egypt, these old countries are yielding up secrets lost for centuries in their depopulated wastes, or hidden in their sands. By their discoveries ancient history is carried back centuries beyond its former limits; unknown forms of civilization are brought to light; archaeology, philology, folklore, inscriptions, coins, medals, every kind of testimony is listened to, weighed, combined with already ascertained facts to become ultimately part of a structure broader, more solid and nobler than ever. The methods of investigation are being constantly perfected, and under their more scientific rules, facts and conclusions long in possession are submitted to newer and severer tests, and in many particulars the judgment of past ages are reversed.

Meanwhile, for periods less remote, the accumulation of accessible materials is simply bewildering. Within the last fifty years the archives of most of the courts of Europe have

been fully thrown open for the first time, and the secrets of Church and State, hidden for centuries, have become public property, with the result of modifying deeply the most accredited and widespread opinions.

It is in this way that history has become in our time one of the leading objects of interest, wherever any degree of intellectual culture has entered. To this we owe the number of books on historical subjects coming forth from the press in an unceasing stream; hence also studies, memoirs, biographies, the abundant supply of historical articles to be found in our magazines, in our reviews and even in our daily papers; hence the historical societies established almost everywhere, with their special organs devoted exclusively to facts and discussions which help to light up the past.

But the historic spirit of the age has extended itself farther still, in fact incomparably beyond what was long considered the proper sphere of historical science. From the purely political interests of nations and the lives of great men, it has gradually come to embrace all the other important aspects of human existence. Side by side with the political histories of peoples, we have in our day their constitutional, their economic, their industrial, their literary history. It is felt that everything human has a history of its own, because in every human there is a living development, a growth and transformation of elements which the attentive eye can follow, and that it is only by following them thus that they can be properly understood. In this way a history has been worked out of all the principal forms of human knowledge. We have a history of the arts, of the sciences; a history even of what seems least subject to change; theology, metaphysics and mathematics. In fact the historical spirit is everywhere, and history itself has come to be looked at less as a special science than a special aspect of every science.

III.

This then is the great fact which the clerical student has to set clearly before his eyes. He lives in an age when his-

torical studies have assumed an importance quite unique ; in which historical methods are familiar to all cultivated minds ; in which historical demonstrations and conclusions have more weight than any others. In the ages of faith authority reigned supreme ; later on, abstract principles and logical deductions were predominant ; in our day facts and inductions are everything ; the facts and inductions of science on one side, the facts and inductions of history on the other. It follows that no aspirant to the priesthood, hoping one day to influence his fellowmen, can fail to lay hold of so formidable a power and learn to wield it. The more he is prepared to appeal to history on any subject, the surer he is to get a hearing. In his own special department, history will go farther than any other argument to sustain his positions.

But, let it be remembered, this domain is not exclusively his, though he may call it his own, and at every step he will find himself in contact with the secular historian handling with the same freedom as himself the facts and problems of Church history. Nor can he complain of this as an intrusion, for Church history is, after all, only a special aspect of general history inextricably mingled with the rest. It is the province of the historian to take in all the great facts and forces of the past, and Religion is unquestionably one of the greatest. Religious influences reckon among the deepest, the most abiding, the most productive of great and decisive events in the life of humanity, and the historian is bound to recognize, to appreciate and to judge them. Even events that are religious in their substance have almost all a secular side. Take such facts as the investitures, the crusades, the reformation of the XVIth century ; take the whole series of relations between Church and State from Constantine to the French Revolution ; what subjects more religious, yet what more secular ?

To such questions—and they are numberless—the clerical student evidently cannot remain a stranger. He is one day to be, not only the exponent but the defender of religious truth, the armed champion of the Church, and history will be the scene of his hottest engagements.

It is now nearly a hundred years since de Maistre wrote that during the two previous centuries what is called history seemed to be nothing but a vast conspiracy against the truth, and it must be confessed that the present age is far from having won a reversal of the sentence. True, there is much less of blind passion and of barefaced lying; there is often an evident wish to be fair; some of the most beautiful and touching homages ever paid to the Church have been written in this century by men who denied her divine authority or who were even strangers to all Christian faith. But how much still remains among the most enlightened and most equitable of unconscious prejudice, of misapprehension, and consequent misstatement of motives and of facts! How much among the great majority of non-Catholic writers of overt or latent hostility; what readiness to grasp at and magnify anything that may tell against the Church; what readiness to admit the most damaging imputations on the slenderest evidence, sometimes on mere suspicion, or on the unscrupulous statement of an obscure or unreliable writer.

To remove in some measure this accumulated mass of error; to wipe from the face of the Church every manner of defilement by which the hand of man may have tarnished her divine beauty, becomes the duty of every Catholic priest. But for no other part of his work does he need a more thorough equipment. The adversaries of his faith are often men of great gifts and thoroughly conversant with the subject, clergymen of various denominations or laymen not unfrequently strangers to all Christian belief. It is on the field of history that they will have chiefly to be met. For Christianity and the Church claim to be primarily and principally great historic facts; consequently it is by history that they must stand or fall. When the real value of institutions is judged by the measure in which they have helped to sustain and carry forward the human race, authorities and arguments are of little avail; facts and only facts are practically admitted in testimony; and so to facts, that is to history, the defender of the faith has to turn; with facts, those of his opponent or his own, he has all the time to deal, whether

to controvert, or to prove, or to explain them. In other words, the controversialist, the apologist of the day has to be, first of all, a historian.

IV.

But this is, after all, only a secondary aspect of the case. Irrespective of all contention and controversy, the study of Church History is, itself, of surpassing interest and benefit to the enlightened Catholic generally, and still more to the cleric and to the priest. All that attracts the ordinary reader in secular history is to be found in it, often in a higher degree. The grand "march past" of bygone generations in the striking variety of their manners; the ever changing show of life, as it was lived for centuries; the great events which shaped the destinies of the world; the hidden drama of human passions laid bare, and behind them the gravest and most solemn issues,—all these impressive and thrilling features abound in the annals of the Church no less than in the history of the nations.

To the loyal Catholic especially whatever bears upon the Church in the past as well as in the present becomes at once interesting. Her history to him is like a family record. It is also like the records of the people to which he belongs. And as the name of his country means little for the man who knows nothing of her past, whereas if her memories be vividly impressed upon his soul that same name will suffice to fire his imagination and strengthen him for the noblest deeds, so the history of the Church, her glories, her triumphs, the inestimable benefits which the world owes her fills the Christian's heart with a sacred enthusiasm, strengthens his faith and transforms his life into a homage of loyalty and love.

This is why we notice that in all the Catholic Reading Circles recently established through the country, Church history is invariably taken up as one of the leading subjects of study. The members feel that they owe it to themselves to know as much as they can of the past of the great Institu-

tion to which they are proud to belong, and that no other manner of knowledge will be more helpful to raise their minds to a higher level and strengthen them in the Faith.

This very fact makes it additionally necessary that the priest should be familiar with the principle elements and bearings of the subject. Its growing prominence, inside as well as outside the Church, among the faithful as well as among strangers, exposes him to be appealed to, at every turn, for a statement of principles, or an explanation of facts or for guidance in the study of special periods or events.

Indeed his own studies, as we have repeatedly seen, all lead him back in the same direction. Dogmatic Theology is a living science only on condition of being animated by history. Each doctrine has its special growth, its successive forms and manifestations, its developments born of contact with other truths, its struggles against error, its adjustment, often slow and difficult yet highly interesting, with other kinds of knowledge. To follow it through all these various phases is essential to a thorough understanding of it, and what is that but to master its history?

The same holds good of moral doctrines, of Church discipline, of Liturgy, of Ascetical and Mystical Theology. They all have their history, as has been already shown, and only through it can they be properly understood and appreciated. Lastly, the life of the cleric and of the priest is more completely identified than any other with the life of the Church. Her thoughts, her aims, her interests, her fluctuating fortunes are all theirs in an especial sense. Her history is, as it were, the home of their minds, a second memory by which they live in her past, as by their personal memory they dwell in their own, and make it an abiding part of their being. It is there they find the highest inspirations of religion, the best experiences of human life accumulated through ages. The History of the Church, like the Bible itself, is the record of God's dealings with His people, teaching the same lessons and conveying the same comforting assurances. "We," wrote the Jewish High-priest, (I Mach. XII) "need naught else having for our comfort the

holy books that are in our hands." So the Catholic priest, if he be thoroughly familiar with the records of the Church, needs little else for his own edification and that of others. After the Inspired Writings, nowhere can he find instruction more abundant, maturer wisdom, more stimulating examples. In a word, to no other intellectual pursuit can his hours of leisure be more delightfully and fruitfully devoted.

But this once agreed upon, question after question arises as to the special objects to have in view, the methods to follow, the books to use, the spirit in which the work has to be done, etc., all which must be reserved for another occasion.

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THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

*Continued*¹

THE delicate health of young Father Seghers did not prevent him from doing the work of four priests. He had truly become "all to all." People of all classes and nationalities loved and admired him. "Oh, if I had only one more priest like him," the Bishop wrote to Louvain; and a priestly friend said in a letter from the Far West: "Father Seghers is doing wonders in Victoria. He is so young and so kind; he is an excellent preacher, a beautiful

¹ See AMERICAN ECCLESIASTICAL REVIEW, August, 1896, p. 169.

singer, and a splendid pianist." A priest from Bretagne offers his services to Bishop Demers, through Mgr. De Neve, but Father Seghers writes on May 11, 1866:

"Take it for granted that if he does not spend a few years in Louvain College, both to learn English and to imbibe the spirit, with which the college is overflowing, he will not become as useful as he might be . . . I feel exceedingly obliged to you for the few words of encouragement you have directed to me. I ask you never to write to me without saying something of the same kind. Such language electrifies and revives me. . . . You speak of crosses, and you have a right to do so; but my crosses, though real, seem to be something else, I know not what. Sickness, suffering, bodily privations and things of that kind, are generally regarded as crosses. Such trials I have none. Troubles and difficulties, closely connected with my ministry, sometimes rouse my anger, though I think only of God's honor. But it might be a thousand times better to take them easy, and remember that they *are* crosses, and not make so much ado about them."

"The Oblate Fathers will soon leave us to work in British Columbia. From this out, the great difficulty of the Bishop will be to form a clergy for the diocese. The Indian Missions will be all abandoned. I cannot leave Victoria; his Lordship does not allow me to be one day absent from here. Heavens! What will become of us, if the college is thrown on our hands, together with the Indian Missions."

He asks for books, chiefly dictionaries this time, and for Church music, and concludes with the information that the Bishop leaves during the following week, for either Australia or South America, to collect funds for his poor diocese. "We may be left alone for two years. Pray, and make others pray."

The departure of the Bishop left again the administration of the diocese in the hands of the zealous Missionary, who cheerfully submitted his shoulders to the burden. "Abraham said to his son: "Deus providebit, fili mi," and I suppose I may say and think the same." Thus he consoles himself in a letter, written October 1, 1866, in which he thanks God and the Rector for the cheering news about a student of the American College, who is soon to be his fellow missionary, Mr. Jonckan:

"And now, dear Rev. Father, I heartily thank you for the interest you take in me. I really do not know how and where I have deserved it; but I

assure you I never let one day pass without saying more than one prayer for you. And I am so disposed that a word from you makes me forget scores of troubles, and raises my mental energy to its highest pitch."

By the same mail, he sent a most interesting letter, full of sound advice, to his countryman at the college, Mr. J. J. Jonckan, who afterwards became his Vicar General, and was a pattern of truly apostolic zeal up to his dying hour.

"When I was reading your letter, I did not know what sorts of exclamations escaped my lips; for, during a few minutes, I was really foolish with joy. I wished to express my happiness in an extraordinary way, but I did not know how. I danced and laughed until the tears came from my eyes; I had to read your letter twice before I could realize the thought of a young Belgian priest arriving here at the beginning of next year. You may imagine how I thanked God and the Blessed Virgin. . . . And now, as regards your blessed letter itself, I cannot thank you for the expression of your profound homage, because here, in America, we do not grow fat on those things, and, if you do entertain such an opinion of your humble servant, you will be obliged to change it after your arrival. You ask information about our Vancouver Islands: I cannot tell you much about the weather at the different seasons, because the weather is so variable that one cannot understand it. During my first Winter here, it rained nearly every day; during the second Winter, I do not know what the weather did, as I had no time to care for it; during the third Winter it was pretty cold, not so cold, however, as in Belgium. But the wind blows terribly. It seems as if the devil had directed the bellows, with which he keeps the fires of hell alive, against Victoria to blow the whole town to blazes. La Fontaine's 'Le plus terrible des enfants, que le Nord jusque là eut porté dans ses flancs' is nowhere when compared with 'les enfants que l'Ouest porte ici dans ses flancs.' I assure you that if we had houses built of stone, and some of the comforts of Belgium, Victoria would be the best, the nicest, the most agreeable place that could be found anywhere. A mild Winter and cool breezes during Summer, with the most picturesque and enchanting surroundings, make it a veritable terrestrial paradise."

He now advises his young friend to bring with him all the books he has, regretting that he left in Belgium his own college-books, such as dictionaries, geometries, algebras and "les autens classics grecs et latins." Bishop Demers has, at the disposal of all, the *Cursus Completus* of Migne's Theology and Sacred Scripture. He also tells Jonckan to provide himself with good and solid clothing, and to remember that even St. Paul had more than one overcoat. (II. Tim. iv. 13).

“Bring along all the Church goods that you can buy, and as much money as you can obtain for yourself.” Then follow directions for the journey: to sail from Liverpool to New York, where he is to call on Father Quinn (the former Rector of St. Patrick’s Cathedral); from New York by Panama to San Francisco, where the Archbishop will give him a kind reception.

“Here is something which you *must* bring along with you: a good provision of courage and of a strong will, lasting for a life time, ‘le feu de l’ardeur’ to undertake, and ‘l’assez de la constance et de l’énergie’ to persevere. These two qualities are not often found together in the same man. Bring as much learning and knowledge as you can acquire. Try especially to know English thoroughly, and to prepare yourself to preach well in that tongue. Protestant service consists principally in a sermon, and, strange to say, many of our Catholics also consider the sermon the most important part of our services.”

“Carry also with you a solid foundation of virtue, and the fixed resolution *never* to omit your meditation in the morning, or your examination of conscience at night, and *never* to neglect your Rosary. To follow here a certain rule of life is impossible, but to neglect those things is dangerous. I dare say: *woe to the priest* who does not say Mass every day, when he has an opportunity of saying it. Bring too a spirit of complete submission to your Bishop, and a sincere respect for him. No, this would not be enough; we must love our Bishop, and love him as if he were our own father, no matter what others say against him. There are people, Catholics, in this diocese, as in other dioceses, who have lying tongues, and say all kinds of evil things against their Bishop, and if a young priest is not forewarned, he may be influenced by such wicked talk, and perhaps be prevented from doing good.”

“You see I am preaching to you; still I do not tell you anything different from that which our beloved Rector teaches the students. Listen to me: when the Rector gives his practical talks, open widely both your ears, and let his advice sink deeply into your mind and heart. Without his lessons, I would have been like a lost sheep.” “Be ready to practice here what they call ‘l’esprit de renoncement et de sacrifice.’ ‘Omnia omnibus factus.’ Come then and put your hand to the wheel of the chariot of Religion, not to make thousands of conversions—the St. Xaviers are not so numerous as they imagine in Belgium—but to advance the work begun by others, and to commence yourself some good work, which may be continued by our successors in the holy ministry, and after we have spent our health and life and all that we have, let us then say: ‘servi inutiles sumus.’ . . . I have Beelen’s Commentaries on St. Paul’s ‘ad Romanos and ad Philippenses,’ and would like to get Beelen’s other works. Buy me also the work of the Marquis de Mirville (le livre des esprits), provided, of course, my uncle gives you the necessary money. . . . Here a priest must be disposed,

to forgive injuries ; sometimes it may be a harsh word from the Bishop, or some smarting remarks from a colleague. Naturally, one becomes mad, but then the storm soon subsides, and one forgives and forgets. Persons who forgive and do not forget, will hardly agree or live happily together, especially if they are of different nationalities. You will meet many dangers and difficulties, and you need a great confidence in God's assistance. The severest trials and most extraordinary consolations make up the life of a missionary. . . . Do not be in too great a hurry to leave Louvain College. You cannot know English too well. Were I to consider only the wants of the Diocese, I would say : Come as soon as possible.

On the other hand, however, it will be better to go slowly, to let the Rector arrange matters, and to make a good and solid preparation for your active, priestly life. . . . Before leaving Belgium visit all your friends and mine, and entreat them to pray constantly for our missions."

The busy Rector of the college does not write as frequently as his former pupil would have him do. Complainingly he says, in a letter, dated August 1, 1867 :

"It is certain that you have quite forgotten me ; for the last eight or nine months I have received no letter, no word of encouragement, no line of consolation. I do not mean to blame you ; I fancy you say that I am big enough and old enough to go on by myself. I wish it were so ! And I also presume that you have now so many pupils and better children and more deserving ones to care for, that I have been crowded out of your heart. Well, I accept my fate with resignation, but not without inward feelings of sorrow and loneliness. In vain have I looked for some encouraging and animating letter from the old country, but all my expectations have been frustrated, and disappointment came on disappointment. . . . And do you know what I have done to avenge myself ? I have commenced to read the letters of St. Francis Xavier, and I find there plenty of what I need. So, I have made up my mind that if Father Rector has forgotten me, I should look for somebody else to speak to my heart in a language which so seldom rings in our ears in this bleak country."

"Do not imagine, however, that I wish to return to Belgium. By no means. I am contented and happy and wish but one thing, that is to end my days without losing the spirit, which I have been happy enough to inhale in our Catholic Belgium."

Here follows a long list of books which the Rector is requested to buy and send him ; his uncle would "foot the bill." Finally, the Rector replies in a brief note, announcing Father Jonckan's speedy arrival in Victoria. To this Father Seghers answered :

"Your short epistle was gratefully received, so much the more, because I commenced to think that I had been thronged out of your heart. I hope

it is not the case, and will not be, until I am able to go ahead by myself. I eagerly desire to stand always in relation to you as a son to his father. . . . Father Jonckan will probably be placed in charge of a beautiful mission, with a small number of Catholics, to convert heretics and infidels and attend to an Indian camp. May God bless him and give him a prosperous journey! . . . I will put your kind advice into practice, though I assure you that I have been often nearly discouraged. I dare say you ought to get headaches, when you read so many letters of your former students; they, of course, feel relieved in unloading upon you their cares and troubles. I sometimes feel really ashamed of talking so much about myself, instead of giving you descriptions of our island and its missions. . . . On the western coast there should be missions started, but those places would require nothing short of saints. An ordinary priest will not be able to stand it. A cold, rainy, unwholesome climate; wild Indians addicted to drink; a rocky soil unfit for raising cattle or vegetables; no communication with the outer world, except by canoes on a rough sea; at least a hundred and fifty miles distant from Victoria; a region where a missionary priest never yet set his foot. Oh, what shall become of those poor, forlorn Indians? I certainly cannot tell you. Pray, and please to get others to pray for them."

In November, 1867, Fr. Seghers penned a letter, in which he unconsciously revealed the beauty of his priestly heart to his former Superior:

"Time fails me to write a long letter. I am, as usual, in good health, and I feel satisfied and happy, although off and on I have some little crosses to carry, but I am by no means discouraged. I look for trials and I prepare myself for them, but I do not think any adversity will be strong enough to depress my spirits. The only thing I am losing, amidst trials and difficulties, is the sweetness of devotion. I can no longer pray as tenderly, and I should say, as childlike, as I used to pray before; but I don't think I have lost a bit of faith, hope or charity. If I always speak of myself in my letters, it is that you should never forget your son, who was always more attached to you than you ever fancied. . . . To tell you the truth, dear Father Rector, I am of the opinion that the American College is destined to do more good on the Pacific shores than in the Eastern States."

"The youthful ardor of Louvain priests, especially natives of Belgium, when stirred or checked, as needs be, by a Bishop in whom they have confidence, will be an excellent element for the Church of the West. 'Quod vidi oculis meis, quod perspexi annuntio tibi.' . . . Let then the aspirations of the generous and self-forgetting Levites of Louvain turn towards our lonely shores; but a priest, who comes out hither, must be able to be his own rule. He must be fitted to act for himself, without being under the eyes of a Superior. I deem it my duty to tell you these things, because I am inclined to believe that you think too little of this part of the country, and devote too much attention and solicitude to other parts more civilized. But I dare say, priests will soon be numerous elsewhere, while here the clergy

is still to be formed. It is all important to have, at the very beginning, such priests as will, like those formerly in the American College, give a good direction to the aspirations and exertions of all.

“This is *my* wish, but I do not know whether it is the wish of God. If His will is contrary to mine, *fiat, fiat!* He knows better; He judges without prejudice or impartiality. I conclude, because want of time prevents me from writing any more. And I am in such a hurry, that, were I to write any longer, I would only talk nonsense. I remain as ever,

“Your faithful and affectionate son in J. C.

“Victoria, V. I.; Feast of St. Martin, the glorious patron of the parish in which I was born.”

A month later he finds time to write a long letter in English and Latin, which contains sound advice for the future missionaries at the College, while it shows a mind fixed on the honor of God and His Holy Church.

“I was glad that you called my attention to ‘*la folle du logis* ;’ it really was very much needed at present. Sometimes, when saying Mass or reading my office, my head does not seem to be on my shoulders; and my heart follows my head, or my head follows my heart, I do not know which. Be it as it may, I will strive to put your advice into practice. . . . I believe you when you say you have not forgotten me, and I hope you never will. If you knew what an amount of good your paternal letters do me, you would certainly say that writing to me pays well.

“I do not know how I feel just now. It is as if I could actually weep, not for grief or joy, but for something which I cannot tell. Perhaps it is gratitude. My heart is not in Louvain; my heart is here; and still, when I am scribbling, it is as if my whole soul were in my pen. . . . Father Jonckan has arrived safely. . . . I do rejoice ‘*in adventu Titi*.’ I hate to be hasty in forming my opinion of him, but I have sufficient reasons to believe that he will be *the* man. You tell me that you thought I was in great abundance, and you are surprised that I am not, because I am hungry; but you forget that ‘*qui edunt talia adhuc esuriunt, et qui bibunt adhuc sitiunt. Qui enim habet, dabitur ei et abundabit.*’ These are the things of which we may say in truth ‘*l’appetit vient en mangeant.*’ You add that I have not as yet learned what it is to be hungry, and this is true, though we keep the last place, in a barren country.

“*Jam nunc in mentem mihi venit scribere ad te de rebus, quas in his regionibus, hisce oculis vidi; olim tacui, nunc autem flens dico. Tu, Reverende Domine, ad beneplacitum tuum his litteris uteris; quod si prorsus inanes tibi esse videantur, placet ut eas comburas. Sacerdos quidam alicujus congregationis religiosae, natione Gallus, duobus abhinc mensibus (horribile dictu!) fidem Catholicam negavit, sectae Anglicanae nomen dedit, et in eo est, ux mox minister fiat in una ex hujus sectae ecclesiis. Haec scribo, Dei gloriam unice intendens; valde utile mihi videtur, ut*

nóveris pericula, quae sacerdotibus harum regionum maximopere vitanda sunt. Jam vero, ut opinor, hanc detestabilem consuetudinem conservandi in cubiculo et legendi, absque licentia Episcopi, libros haeretica pravitare infectos, maxime damnandam esse certum est. Tot dantur libri optima indole conscripti, quot nemo in vitae suae curriculo legere poterit, et ecce, quidam (quos novi) ex corruptis fontibus errorem haurire conantur! Nihil periculosius et nihil stultius. Jam nunc facta rei veritatem probant. Liceat etiam mihi, Reverende Domine, a te efflagitare, ut alumnos Seminarii doceas, non tantum honore praevenire Episcopos suos, sed et eos diligere et, ut patres, amare; non quia ipsi amentur, sed quia Episcopi sacro charactère sint insigniti. Nihil datur iniquius quam spiritus ille independentiae, quo non raro inferior clerus quamdam, ut ita dicam, revolutionem molitur. Dixi: non raro; parum hoc, oportet dicere 'saepesaepius et fere quotidie.' Jam antea longam et protractam epistolam scribere inceperam, in qua latius haec exponere conatus eram. Sed nesciens quousque tibi accepta foret, hanc nuperrime projeci in ignem.

"Faxit Deus ut non incassum laboraverim! Sed haec mihi jam perspecta habeo; nihil magis obsonum esse quam censuras et animadversiones inferioris cleri in ea quae facit Episcopus. Nam primum quidem sacerdotes particularia vident; Episcopus vero cunctam diocesim suam prae oculis habere tenetur. Deinde saepesaepius contingit, Episcopum quodam agere modo ob certas rationes, de quibus ne verbum quidem alienis auribus insufflare ipsi licet. Sed de his, ut puto, satis. . . . If Father Jonckan does not send you a letter by this mail, throw the blame on me. I advised him not to write, because I do not like to see a priest write under first impressions, which a new place makes on his mind. He will write in three weeks. I am under great obligations to you for the books you have taken the trouble to send me; I also notice that you sent me several of your own. . . . Unum, si libet, adhuc verbulum addam; cum certior factus essem de casu infelicis istius sacerdotis, verba haec in Evangelio, cum incredibili animi commotione, perlegi: 'Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intus autem sunt lupi rapaces.' Et haec verba de ministris protestantibus intelligenda esse, mihi persuasum habeo. Idcirco aegro animo fero quod quandoque sacerdotes nimia familiaritate cum istis lupis versentur; revera, ni christiana caritas me impediret, ego incredibili odio falsos hos prophetas persequerer; et valde mihi molestae sunt omnes amicitiae hujuscemodi, Catholicorum cum ministris sectarum protestantium. Si christiana plebs docenda est, ut a falsis attendant prophetis, quidni nos ab iisdem fugiamus? Haec, ut opinor, certa sunt: Imo. Dictum sacerdotem blanditiis ministrorum irritum cecidisse et 2do. ministros omnes, paucis exceptis, una prae caeteris animi qualitate esse insignes; diabolica nempe hypocrisi. Unum factum referam: Quemdam novi ministrum, qui frequenter Episcopi aedes adibat, et tam cum ipso Episcopo, quam cum quodam pio valde sacerdote de religione Catholica, deque rebus ecclesiae garrulabatur. Spem maximam fovebat clerus, fore ut minister ille mox Catholicam religionem amplecteretur. Sed ille, relicta insula, in Angliam rediit ubi, librum de hac

regione tractantem edidit, in quo omnia quae ex ore Episcopi audiverat, tanquam ad scopum suum utilia referre studuit. En ejus conversio! Non semel vidi familiarem vivendi modum inter sacerdotes et ministros ad populi scandalum vertere; ut nihil dicam de periculo cui sacerdotes se ipsos exponunt. . . .

"You say in your letter, in regard to my present trials here: 'Deus dabit his quoque finem.' Well, although God has not put an end to them yet, there is tranquillitas. Foris pugnae, intus etiam pugnae, sed pugnae miro modo tranquillae, et impraesentiarum, timores nulli. Ora, quaeso, pro

"Amantissimo filio tuo in Christo Jesu,

"C. S."

WILLIAM STANG.

American College, Louvain.

(To be continued.)

**SOME NOTES ON THE PROJECTED REFORM OF THE ROMAN
BREVIARY UNDER BENEDICT XIV.¹**

THIRD PAPER.

IN two former papers, we told the story of the Projected Revision of the Roman Breviary under Benedict XIV, depicted its complexion, showed the Pope's appreciation of it, his own ideas of reform, and how it was he was never able to carry them out.

It rests now for us to note, to draw conclusions, and, if need be, to criticise. In doing so we shall be only fulfilling Pope Benedict's own querulous prognostication—"Now with whatever care, and with whatever ability the new breviary be drawn up, captious critics will have their say."

The first point which strikes one on examining the consultants' revision, is the fidelity with which they clung to the time-honored Roman traditions. The antique elements of the Roman office were, for them, beyond the pale of discussion; their mission, as they conceived it, was to correct, and not to re-make the breviary, and Benedict, as we have seen, confirmed this view.

Here we have the grand characteristic which differentiates their labors from the labors, alike of Ferreri and Quignon and of the Gallican liturgists of the eighteenth century—the pivot upon which any rational revision of the Roman breviary will have to gyrate, for customs hallowed by an unbroken tradition of at least a thousand years can only be swept away at the risk of wrecking the very life of the constitution with which they are so intimately interwoven—a risk which no prudent man, without being driven to it by necessity, would willingly run, and, in the present case, as Benedict's consultants clearly saw, as did also before them the revisers of St. Pius V, no such necessity existed. For them, and, we will add, for us, "the old fashion of praying is good."

¹ *Histoire du Breviaire Romain* par Pierre Batiffol, Lit. D.—Paris: Alphonse Picard et Fils.

A second point deserves attention. The consultor's method of revision did not run counter to, but was in conformity with the method of revision adopted by St. Pius V. This is most important. In so doing they showed their sound conservative good sense, on this score they merit the highest commendation, for the Breviary of St. Pius V—the breviary be it born in mind as it stands to-day is, as we have seen, the lineal descendant, in an indirect line if you will, but for all that, the sole surviving lineal descendant of and structurally at least, identical with the canonical office of Rome such as it was celebrated in the basilica of St. Peter's, at the close of the seven hundreds, which in its turn was a composition purely Roman made up of elements some Roman, some non-Roman, some of them undoubtedly tracing their origin to the very cradle of Christianity.

This it is which renders so precious, alike in the eyes of the Catholic and the archæologist, the Breviary of St. Pius V. Here we have the motive which impelled the consultors to maintain the ancient structural form of office, to leave even the details of the oldest portion of the breviary, the *Temporale*, intact, and though, indeed, they laid rude hands on the Kalendar and on the Sanctoral, it was because they were firmly convinced, on the faith even of the Tridentine liturgists themselves, that St. Pius' intention had been to reduce the *Sanctorale* for the benefit of the *Temporale*—to multiply, in conformity with ancient usage, the Dominical and Ferial offices, at the expense of the offices of the Saints.

Whether or not the consultors were well-advised in taking this view anent the Kalendar is a matter open to discussion, but it was an opinion very generally held in their day, and they were supported in it, as we have seen, by the highest ecclesiastical authority, by no less a personage than Benedict XIV himself. Gueranger on the other hand adopts the opposite opinion—see his *Institutions Liturgiques*—and one of his disciples in the columns of the *Tablet*, some five years since (we ourselves had the pleasure of translating his letters for him) has said perhaps all that can be said in favor of it. For the rest, the Church's action since the days of Benedict

seems, at first sight, confirmatory of Dom Gueranger's view, but it should be borne in mind that the additions to the Kalendar in modern times have been, at least to a certain extent, inspired by motives of practical utility, with a view to lightening, in behalf of an attenuated and over-charged priesthood, the burden of canonical office. Moreover alike the grandest and the most ancient portion of the Divine *cursus*, the superior beauty of the *Temporale* is beyond dispute, nor can we but regret the necessity, if necessity there be, of continually interrupting its harmonious cadence. In the beginning this was not so; feasts of Saints and martyrs were then comparatively few, and their offices were chanted, not instead of, but in addition to, the office of the day. Hence the origin of the term double festivals, days, that is, on which two offices were celebrated. One cannot then but sympathize with the consultors' desire for a more frequent recitation of the Ferial office.

That the Kalendar needed a judicious thinning there can be little room for doubt—it needs it still. Festivals which moved the faithful in the seventh, the tenth, the thirteenth centuries, now pass by unheeded. Who can deny that the devotion, for example, to the Sanctuary of Mount Gargano as it exists to-day, would not warrant the introduction of the festival of St. Michael's Apparition. The Kalendar is not the Martyrology, nor does the suppression of a festival necessarily mean the suppression of the object worshipped, and if because a name has once been inserted in the Kalendar it is to remain there forever, the day will surely come, nay, it is fast coming, when every free day will be filled up. How then, are we to find room for newer, and simply because we know more about them, dearer objects of worship?

A judicious periodical pruning of the old Kalendrical tree would then seem to be indispensable, but whether the consultors' pruning was judicious is quite another question, and only on the hypothesis that the Sabbath was not made for man, but man for the Sabbath, can their method be justified; for so in love were they with antiquity, that they determined to maintain the old, simply because it was old, and apart from

any other considerations. Hence they left all the dry stocks—stocks which had long since ceased to bear any fruit of devotion, and ruthlessly cut away countless healthy young shoots full of life and vigor. The list of expurgated feasts including as it did, names among the most venerated and best beloved in the Kalendar, as Batiffol says, in his exaggerated French fashion, is enough to make one weep, and though, good reader, neither you nor I will shed tears over an attempted act of vandalism which circumstances foiled a hundred years ago, we cannot but be glad that the projects of Valenti and his comrades anent the Kalendar were never carried out.

The task before them was a delicate and difficult one, and in our humble opinion, so far as concerns the Kalendar, they failed in its accomplishment; the problem which had to be settled was a problem of practical piety, and their solution of it, was the solution of archæological pedants. But if our commissioners were not to be guided by archæology, what other principle should have inspired their action? Popular devotion perhaps; but popular devotion is variable, and from country to country varies. Why not have abolished altogether the common *Proprium Sanctorum*, and left it to each ecclesiastical province to settle its own *Sanctorale*, subject, of course, to the approval of the Holy See? Such a system would have been but an extension of the system of local supplements still in vogue, and the Dominical and Ferial office might have been to a certain extent safeguarded by granting to the Sunday office, as do to this day the English Benedictine Congregation, and to the offices of privileged Ferials, precedence over double feasts, and by making some such modification in the rubrics relative to the translation of festivals, as Leo XIII effected some ten years since, while at the same time—still following the track of tradition—they might have conciliated the good will of those who desired a shorter office, firstly, by a judicious curtailment of the Ferial and Dominical lessons, and for this a precedent might have been found in the action of the liturgists of the thirteenth century. Secondly, by cutting off the remaining accretions which still,

even after St. Pius' correction, encumbered the Dominical and Ferial office—the suffrages of the Saints, the Athanasian creed, and if need be also, even the Sunday *Te Deum*. Thirdly, by so arranging the nine psalms of Prime, that no one of them should be sung more than once a week—the *Deus in nomine*, the *Beati immaculati* and the *Retribue servo tuo*, for example on Sunday, the five proper Ferial psalms at present in use, on Monday, Tuesday, Wednesday, Thursday and Friday, one only on each day, and the *Confitemini* on Saturday. In doing so the consultors would only have been following in the footsteps of their *beau ideal* St. Pius, who had himself already modified the ancient distribution of Primal Psalmody.

The last point to which we would call attention is the correction of the breviary text. If one may justly be severe with the Kalendrical changes proposed by Benedict's congregation, it is only fair to acknowledge the scrupulous care with which they set about the correction of the breviary text.

The lectionary, at least, needed correction—there is no doubt whatever about it, and though some amendments have since been made, it needs it unhappily still.

Moreover our consultors were well fitted so far as the critical knowledge of the age allowed, to undertake the work in hand. They had equipped themselves with the weapons of the first liturgical scientists of the day, men like Cave, for example, and Mabillon and Ruinart, and Tomassi and Fleury, and above all Tillemont. Thoroughly imbued with their sentiments in this matter they were determined to take away the scandal of making people read in the name of the church legends which they regarded as either doubtful or untrue, and if nowadays owing to the advance made by critical science, and to the greater certainty which archæological research has given to some of our legends, the Bollandists, for example, are in a position to faithfully correct the lectionary in a sense more conservative than did the consultors of Benedict XIV, who can blame these latter for their untiring zeal in regard to what they deemed to be the interest of truth?

The same thoughts occur to one in relation to antiphon, to

respond and to verse, qualified by this other, that, as such compositions partake of a more or less poetical character, greater license is permissible in their case, than in compositions professing to give an unvarnished record of historical facts. This, at least, is the general feeling nowadays. To us the singing of the antiphons of St. Agnes, of St. Lucy, of St. Laurence, for example, is in no way repugnant, even if our commissioners' estimate of the acts from which they are drawn should, after all, be right. As Tillemont somewhere says, "In every legend, however false, there is generally some foundation of truth," and in the case of epics so ancient, so intimately united with a thousand holy associations, so replete with mystic poetry of the happiest and the purest kind, this is all that can be reasonably demanded.

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Bruges, Belgium.

ANALECTA.

EPISTOLA ENCYCLICA LEONIS XIII. DE UNITATE ECCLESIAE.

*Venerabilibus Fratribus Patriarchis Primalibus Archiepiscopis Episcopis
Aliisque Locorum Ordinariis Pacem et Communionem
Cum Apostolica Sede Habentibus.*

LEO PP. XIII.

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Satis cognitum vobis est, cogitationum et curarum Nostrarum partem non exiguam illuc esse conversam, ut ad *ovile* in potestate positum summi pastoris animarum Jesu Christi revocare devios conemur. Intento hac in re animo, non parum conducere salutari consilio propositoque arbitrati sumus, Ecclesiae effigiem ac velut lineamenta describi: in quibus praecipua consideratione dignissima *unitas* est, quam in ea, velut insigne veritatis invictaeque virtutis, divinus auctor ad perpetuitatem impressit. Multum in intuentium animis nativa Ecclesiae pulchritudo speciesque posse debet: neque abest a veri similitudine, tolli ejus contemplatione posse inscientiam; sanari opiniones falsas praejudicatasque, maxime apud eos qui non sua ipsorum culpa in errore versentur: quin imo excitari etiam in hominibus posse Ecclesiae amorem utique similem caritati, qua Jesus Christus eam sibi sponsam, divino cruore redemptam, optavit: *Christus dilexit Ecclesiam, et se ipsum tradidit pro ea.*¹ Reversuris ad amantissimam parentem, aut non probe cognitam adhuc, aut injuriâ desertam, si reditum stare oporteat non sanguine quidem, quo tamen pretio est Jesu Christo quaesita, sed labore aliquo molestiaeque multo ad perpetiendum

1 Ephes. v, 25.

leviore, saltem perspicuum erit non voluntate humana id onus homini, sed jussu nutnque divino impositum, ob eamque rem, opitulante gratia caelesti, facile veritatem experiendo intelligent divinae ejus sententiae: *Jugum enim meum suave est, et onus meum leve.*¹ Quamobrem spe maxima in *Patre luminum* reposita, unde *omne datum optimum et omne donum perfectum* descendit,² ab eo scilicet, *qui incrememtum dat*³ unus, enixe petimus, ut Nobis vim persuadendi impartire benigne velit.

Ëtsi Deus, quaecumque a naturis creatis efficiuntur, omnia ipse efficere sua solius virtute potest, nihilominus tamen ad juvandos homines ipsis uti hominibus, ex benigno providentiae consilio, maluit: et quemadmodum in rerum genere naturalium perfectionem debitam, ita in iis, quae modum naturae transiliunt, sanctitatem homini ac salutem non nisi hominum opera ministerioque impartire consuevit. Sed perspicuum est, nihil inter homines communicari, nisi per externas res quae sensibus percipiuntur, posse. Hac de caussa humanam naturam assumpsit Dei Filius, *qui cum in forma Dei esset . . . semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus;*⁴ atque ita, in terris agens, doctrinam suam suarumque praecepta legum hominibus, colloquendo, tradidit.

Cum divinum munus ejus perenne ac perpetuum esse oporteret, idcirco nonnullos ille sibi adjunxit alumnos disciplinae suae, fecitque potestatis suae participes: cumque *Spiritum veritatis* in eos devocasset e caelo, praecepit, peragrarent orbem terrarum, quodque ipse docuerat quodque jusserat, id omne fideliter universitati gentium praedicarent; hoc quidem proposito, ut ejus et professione doctrinae et obtemperacione legibus posset hominum genus sanctitatem in terris, felicitatem adipisci in caelo sempiternam.—Hac ratione atque hoc principio Ecclesia genita: quae quidem, si extremum illud quod vult, caussaeque proximae sanctitatem efficientes spectentur, profecto est *spiritualis*; si vero eos consideres, quibus cohaeret, resque ipsas quae ad spiritualia dona perducunt, *externa* est necessarioque conspicua.

1 Matth. xi, 30. 2 Ep. Jac. i, 17. 3 Corinth. iii, 6. 4 Philippens. ii, 6-7.

Docendi munus accepere Apostoli per cognoscenda visu audituque signa; idque illi munus non aliter executi quam dictis factisque, quae utique sensus permoverent. Ita quidem illorum vox extrinsecus illapsa per aures, fidem ingeneravit in animis; *Fides ex auditu, auditus autem per verbum Christi.*¹ Ac fides ipsa, scilicet assensio primae supremaeque veritati, mente quidem per se comprehenditur, sed tamen eminere foras evidenti professione debet: *Corde enim creditur ad justitiam; ore autem confessio fit ad salutem.*² Simili modo nihil est homini gratiâ caelesti, quae gignit sanctitudinem, interius; sed externa sunt ordinaria ac praecipua participandae instrumenta gratiae; sacramenta dicimus, quae ab hominibus ad id nominatim lectis, certorum operituum, administrantur. Jussit Jesus Christus Apostolis perpetuisque Apostolorum successoribus, gentes ut edocerent ac regerent; jussit gentibus, ut illorum et doctrinam acciperent et potestati obedienter subessent. Verum isthaec in christiana republica jurium atque officiorum vicissitudo non modo permanere, sed ne incohari quidem potuisset nisi per interpretes ac nuntios rerum sensus.—Quibus de causis Ecclesiam cum *corpus*, tum etiam *corpus Christi* tam crebro sacrae litterae nominant; *Vos autem estis corpus Christi.*³ Propter eam rem quod corpus est, oculis cernitur Ecclesia: propterea quod est Christi, vivum corpus est actuosum et vegetum, quia eam tuetur ac sustentat, inmissa virtute sua, Jesus Christus, in eum fere modum quo cohaerentes sibi palmites alit ac fructuosos facit vitis. Quemadmodum autem in animantibus principium vitae in occulto est ac penitus abditum, indicatur tamen atque ostenditur motu actuque membrorum, sic in Ecclesia supernaturalis principium vitae perspicue ex iis, quae ab ipsa aguntur, apparet.

Ex quo consequitur, in magno eodemque pernicioso errore versari, qui ad arbitrium suum fingunt Ecclesiam atque informant quasi latentem minimeque conspicuam: item qui perinde habent atque institutum quoddam humanum cum temperatione quadam disciplinae ritibusque externis, at sine perenni communicatione inunerum gratiae divinae, sine

1 Roman. x, 17.

2 Ib. 10.

3 I. Corinth. xii, 27.

rebus iis, quae haustam a Deo vitam quotidiana atque aperta significatione testentur. Nimirum alterutram esse posse Iesu Christi Ecclesiam tam repugnat, quam solo corpore, vel anima sola constare hominem. Complexio copulatioque earum duarum velut partium prorsus est ad veram Ecclesiam necessaria, sic fere ut ad naturam humanam intima animae corporisque coniunctio. Non est Ecclesia intermortuum quiddam, sed corpus Christi vita supernaturali praeditum. Sicut Christus, caput ex exemplar, non omnis est, si in eo vel humana dumtaxat spectetur natura visibilis, quod Photiniani ac Nestoriani faciunt; vel divina tantummodo natura invisibilis, quod solent Monophysitae; sed unus est ex utraque et in utraque natura cum visibili tum invisibili; sic corpus eius mysticum non vera Ecclesia est nisi propter eam rem, quod eius partes conspicuae vim vitamque ducunt ex donis supernaturalibus rebusque ceteris, unde propria ipsarum ratio ac natura efflorescit. Cum autem Ecclesia sit *eiusmodi* voluntate et constitutione divina, permanere sine ulla intermissione debet *eiusmodi* in aeternitate temporum; n̄ permaneret, profecto nec esset condita ad perennitatem, et finis ipse, quo illa contendit, locorum esset temporumque certo spatio definitus; quod cum veritate utrumque pugnat. Istam igitur et visibilium et invisibilium coniunctionem rerum, quia naturalis atque insita in Ecclesia nutu divino inest, tamdiu permanere necesse est, quamdiu ipsa permansura Ecclesia. Quare Chrysostomus: *Ab Ecclesia ne abstineas: nihil enim fortius Ecclesia. Spes tua Ecclesia, salus tua Ecclesia, refugium tuum Ecclesia. Caelo excelsior et terra latior est illa. Numquam senescit, sed semper viget. Quamobrem eius firmitatem stabilitatemque demonstrans, Scriptura montem illam vocat.*¹ Augustinus vero: *Putant (gentiles) religionem nominis christiana ad certum tempus in hoc saeculo victuram, et postea non futuram. Permanebit ergo cum sole, quamdiu sol oritur et occidit; hoc est quamdiu tempora ista voluntur, non deerit Ecclesia Dei, id est Christi corpus in terris.*² Idemque alibi: *Nutabit Ecclesia, si nutaverit fundamentum; sed unde nutabit Christus?*

1 Hom *De capto Eutropio*, n. 6

2 In *Psal. lxxi*, n. 8.

. . . *Non nutante Christo, non inclinabitur in saeculum saeculi. Ubi sunt qui dicunt, periisse de mundo Ecclesiam, quando nec inclinari potest?*¹

His velut fundamentis utendum veritatem quaerenti. Scilicet Ecclesiam instituit formavitque Christus Dominus: propterea natura illius cum quaeritur cuiusmodi sit, caput est nosse quid Christus voluerit quidque reapse effecerit. Ad hanc regulam exigenda maxime Ecclesiae unitas est, de qua visum est, communis utilitatis caussâ, nonnihil his litteris attingere.

Profecto unam esse Iesu Christi germanam Ecclesiam, ex luculento ac multiplici sacrarum litterarum testimonio, sic constat inter omnes, ut contradicere christianus nemo ausit. Verum in diiudicanda statuendaque natura unitatis, multos varius error de via deflectit. Ecclesiae quidem non solum ortus sed tota constitutio ad rerum voluntate libera effectarum pertinet genus; quocirca ad id quod revera gestum est, iudicatio est omnis revocanda, exquirendumque non sane quo pacto una esse Ecclesia queat, sed quo unam esse is voluit, qui condidit.

Iamvero, si ad id respicitur quod gestum est, Ecclesiam Iesus Christus non talem finxit formavitque, quae communitates plures complecteretur genere similes, sed distinctas, neque iis vinculis alligatas, quae Ecclesiam individuum atque unicam efficerent, eo plane modo, quo *Credo unam. . . Ecclesiam* in symbolo fidei profiteremur. *In unius naturae sortem cooptatur Ecclesia quae est una, quam conantur haereses in multas discindere. Et essentia ergo et opinione, et principio et excellentia unicam esse dicimus antiquam et catholicam Ecclesiam. . . Ceterum Ecclesiae quoque eminentia, sicut principium constructionis, est ex unitate, omnia alia superans, et nihil habens sibi simile vel aequale.* Sane Iesus Christus de aedificio eiusmodi mystico cum loqueretur, Ecclesiam non commemorat nisi unam, quam appellat *suam*; *aedificabo Ecclesiam meam.* Quaecumque, praeter hanc, cogitetur alia, cum non sit per Iesum Christum condita,

¹ *Enarratio in Psal. ciii, sermo ii, n. 5.*

² Clemens Alexandrinus, *Stromatum* lib. vii, cap. 17.

Ecclesia Christi vera esse non potest. Quod eminent etiam magis, si divini auctoris propositum consideretur. Quid enim in condita condendave Ecclesia petiit, quid voluit Christus Dominus? Hoc scilicet; munus idem, idemque mandatum in eam continuandum transmittere, quod ipse acceperat a Patre. Id plane statuerat faciendum, idque re effecit. *Sicut misit me Pater, et ego mitto vos.*¹ *Sicut tu me misisti in mundum, et ego misi eos in mundum.*² Iamvero Christi muneris est vindicare ab interitu ad salutem *quod perierat*, hoc est non aliquot gentes aut civitates, sed omnino hominum, nullo locorum temporumve discrimine, universum genus: venit *Filius hominis . . . ut salvetur mundus per ipsum.*³ *Nec enim aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri.*⁴ Itaque partam per Iesum Christum salutem, simulque beneficia omnia quae inde proficiscuntur, late fundere in omnes homines atque ad omnes propagare aetates debet Ecclesia. Quocirca ex voluntate auctoris sui unicam in omnibus terris, in perpetuitate temporum, esse necesse est. Plane plus una ut esse posset, excedere terris et genus hominum fingere novum atque inauditum oporteret.

Hoc ipsum de Ecclesia una, quotquot esset ubique et quovis tempore mortales complexura, vidit ac praesignificavit Isaias, cum, futura prospicienti, obiecta species montis est, celsitudinis exsuperantia conspicui, qui imaginem *Domus Domini*, videlicet Ecclesiae, expressam gerebat: *Et erit in novissimis diebus praeparatus mons domus Domini in vertice montium.*⁵ Atqui *unus* iste mons est, in vertice montium locatus: *una* domus Domini, ad quam *omnes gentes* vivendi normam petiturae aliquando confluerent: *Et fluent ad eam omnes gentes . . . et dicent: venite et ascendamus ad montem Domini, et ad domum Dei Iacob, et docebit nos vias suas, et ambulabimus in semitis eius.*⁶ Quem locum cum Optatus Milevitanus attingeret, *Scriptum est, inquit, in Isaia propheta: ex Sion prodiet lex, et verbum Domini de Hierusalem. Non ergo in illo monte Sion Isaias aspicit vallem, sed in monte sancto, qui est Ecclesia, qui per omnem orbem romanum caput tulit*

1 Ioan, xx, 21.

2 Ioan, xvii, 18.

3 Ioan, iii, 17.

4 Act. iv, 12.

5 Isaias, ii, 2.

6 Ib. 2-3.

*sub toto caelo. . . Est ergo spiritalis Sion Ecclesia, in qua a Deo Patre rex constitutus est Christus, quae est in toto orbe terrarum, in quo est una Ecclesia catholica.*¹ Augustinus vero: *Quid tam manifestum quam mons? Sed sunt et montes ignoti, quia in una parte terrarum positi sunt. . . Ille autem mons non sic, quia implevit universam faciem terrae: et de illo dicitur: paratus id cacumine montium.*² Illud accedit, quod Ecclesiam Filius Dei mysticum corpus suum decrevit fore, quocum ipse velut caput coniungeretur, ad similitudinem corporis humani quod suscepit; cui quidem naturali conglutinatione inhaeret naturale caput. Sicut igitur mortale corpus sibi sumpsit unicum, quod obtulit ad cruciatus et necem, ut liberationis humanae pretium exsolveret, sic pariter unum habet corpus mysticum, in quo et cuius ipsius operâ facit sanctitatis salutisque aeternae homines compotes: *Ipsam (Christum) dedit (Deus) caput supra omnem Ecclesiam, quae est corpus ipsius.*³ Dispersa membra atque seiuncta non possunt eodem cum capite, unum simul effectura corpus, cohaerere. Atqui Paulus, *Omnia autem, inquit, membra corporis cum sint multa, unum tamen corpus sunt; ita et Christus.*⁴ Propterea corpus istud mysticum *compactum* ait esse et *connexum*. *Caput Christus: ex quo totum corpus compactum, et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri.*⁵ Quamobrem dispersa a membris ceteris siqua membra vagantur, cum eodem atque unico capite conglutinata esse nequeunt; *Unus Deus est, et Christus unus, et una Ecclesia eius et fides una et plebs una in solidam corporis unitatem concordiae glutino copulata. Scindi unitas non potest, nec corpus unum discidio compaginis separari.*⁶ Quo melius Ecclesiam effingat unicam, similitudinem animati corporis informat, cuius non aliter victura membra sunt, nisi colligata cum capite, vim ad se vitalem ex capite ipso traducant; seiuncto, necesse est emori: *Non potest (Ecclesia) . . . divulsis laceratione visceribus in frusta discerpi. Quidquid a matrice discesserit, seorsum vivere et spirare non poterit.*⁷ Mortuum vero corpus quid habet cum

1 *De Schism. Donatist.*, lib. iii, n. 2. 2 *In Epist. Ioan.* tract. i, n. 13

3 *Ephes.* i, 22-23. 4 *I. Corinth.* xii, 12. 5 *Ephes.* iv, 15 16.

6 *S. Cyprianus, De cath. Eccl. Unitate*, n. 23. 7 *Id.* loc cit.

vivo similitudinis? *Nemo enim unquam carnem suam odio habuit: sed nutrit, et fovet eam, sicut et Christus Ecclesiam: quia membra sumus corporis eius, de carne eius et de ossibus eius.*¹ Aliud igitur simile Christo inchoetur caput, alius Christus, si praeter eam, quae corpus eius est, fingi Ecclesiam alteram libeat. *Videte quid caveatis, videte quid observetis, videte quid timeatis. Contingit, ut in corpore humano, imo de corpore aliquod praecidatur membrum, manus, digitus, pes: numquid praecisum sequitur anima? Cum in corpore esset, vivebat: praecisum amittit vitam. Sic et homo christianus catholicus est, dum in corpore vivit: praecisus haereticus factus est: membrum amputatum non sequitur spiritus.*² Est igitur Ecclesia Christi unica et perpetua: quicumque seorsum eant, aberrant a voluntate et praescriptione Christi Domini, relictoque salutis itinere, ad interitum digrediuntur. *Quisquis ab Ecclesia segregatus adulterae iungitur, a promissis Ecclesiae separatur, nec perveniet ad Christi praemia qui reliquit Ecclesiam Christi . . . Hanc unitatem qui non tenet, non tenet Dei legem, non tenet Patris et Filii fidem, vitam non tenet et salutem.*³

At vero qui unicum condidit, is idem condidit unam: videlicet eiusmodi, ut quotquot in ipsa futuri essent, artissimis vinculis sociati tenerentur, ita prorsus ut unam gentem, unum regnum, corpus unum efficerent: *Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestrae.*⁴ Voluntatem hac de re suam Iesus Christus sanxit, propinqua iam morte, augusteque consecravit, ita Patrem adprecatus: *Non pro eis rogo tantum, sed et pro eis, qui credituri sunt per verbum eorum in me . . . ut et ipsi in nobis unum sint . . . ut sint consummati in unum.*⁵ Immo tam intime nexam iussit esse in sectatoribus suis unitatem tamque perfectam, ut coniunctionem cum Patre suam ratione aliqua imitaretur: *Rogo . . . ut omnes unum sint, sicut tu, Pater, in me, et ego in te.*⁶ Tantaem autem inter homines ac tam absolutam concordiam necessarium fundamentum est convenientia coniunctioque mentium: ex quo conspiratio voluntatum atque agendorum similitudo naturam gignitur.

1 Ephes. v, 29, 30.

2 S Augustinus, sermo cclxvii, n. 4.

3 S. Cyprianus, *De Cath. Eccl. Unitate*, n. 6.

4 Ephes. iv, 4

5 Ioan. xvii, 20, 21, 23.

6 Ib. 21.

Quamobrem, pro sui divinitate consilii, *unitatem fidei* in Ecclesia sua iussit esse: quae quidem virtus primum est in vinculis iis quae hominem iungunt Deo, et inde nomen *fideles* accepimus. *Unus Dominus, una fides, unum baptisma*:¹ videlicet sicut unus Dominus, et baptisma unum, ita omnium christianorum, qui ubique sunt, unam esse fidem oportet. Itaque Paulus Apostolus christianos, ut idem sentiant omnes, effugiantque opinionum dissidia non rogat tantum, sed flagitat ac plane obsecrat: *Obsecro autem vos, fratres, per nomen Domini nostri Iesu Christi: ut idipsum dicatis omnes, et non sint in vobis schismata: sitis autem perfecti in eodem sensu, et in eadem sententia.*² Quae loca sane non indigent interprete; satis enim per se loquuntur ipsa. Ceteroqui unam esse fidem debere, qui se profitentur christianos, vulgo assentiuntur. Illud potius maximi momenti ac prorsus necessarium, in quo multi errore falluntur, internoscere quae sit istius species et forma unitatis. Quod ipsum, ut supra fecimus in caussa simili, non opinatione aut coniectura est, sed scientia rei gestae iudicandum: quaerendo scilicet statuendoque qualem in fide unitatem Iesus Christus esse praeceperit.

Iesu Christi doctrina caelestis, tametsi magnam partem consignata litteris afflatu divino, colligare tamen mentes, permissa hominum ingenio, ipsa non poterat. Erat enim proclive factu ut in varias incideret atque inter se differentes interpretationes: idque non modo propter ipsius vim ac mysteria doctrinae, sed etiam propter humani ingenii varietatem, et perturbationem in studia contraria abeuntium cupiditatum. Ex differentia interpretandi dissimilitudines sentiendi necessitate nascuntur: hinc controversiae, dissidia, contentiones, qualia incumbere in Ecclesiam ipsa vidit proxima originibus aetas. De haereticis illud scribit Irenaeus: *Scripturas quidem confitentur, interpretationes vero convertunt.*³ Atque Augustinus: *Neque enim natae sunt haereses et quaedam dogmata perversitatis illaqueantia animas et in profundum praecipitantia, nisi dum scripturae bonae intelliguntur non bene.*⁴ Ad coniugandas igitur mentes, ad effici-

¹ Ephes. iv, 5

² I. Corinth. i, 10.

³ Lib. iii, cap. 12, n. 12.

⁴ *In Evang. Ioan.* tract. xviii, cap. 5, n. 1.

endam tuendamque concordiam sententiarum, ut ut extarent divinae litterae, omnino erat alio quodam *principio* opus. Id exigit divina sapientia : neque enim Deus unam esse fidem velle potuit, nisi conservandae unitatis rationem quamdam idoneam providisset : quod et sacrae litterae perspicue, ut mox dicturi sumus, significant. Certe infinita Dei potentia nulli est vineta vel adstricta rei, omniaque sibi habet obnoxie, velut instrumenta, parentia. De isto igitur principio externo, dispiciendum, quodnam ex omnibus, quae essent in potestate sua, Christus optarit. Quam ob rem oportet christiani nominis revocare cogitatione primordia.

Divinis testata litteris, eademque vulgo cognita commemoramus. Iesus Christus divinitatem divinamque legationem suam miraculorum virtute comprobat : erudire verbo multitudinem ad caelestia insistit, omninoque iubet ut sibi fides docenti adiungatur, hinc praemiis illiuc poenis propositis sempiternis : *Si non facio opera Patris mei, nolite credere mihi.*¹ *Si opera non fecissem in eis, quae nemo alius fecit, peccatum non haberent.*² *Si autem facio (opera), et si mihi non vultis credere, operibus credite.*³ Quaecumque praecipit, eâdem omnia auctoritate praecipit : in exigendo mentis assensu nihil excipit, nihil secernit. Eorum igitur qui Iesum audissent, si adipisci salutem vellent, officium fuit non modo doctrinam eius accipere universe, sed tota mente assentiri singulis rebus, quas ipse tradidisset : illud enim repugnat, fidem vel una in re non adhiberi Deo.

Maturo in caelum reditu, qua ipse potestate missus a Patre fuerat, eâdem mittit Apostolos, quos spargere ac disseminare iubet doctrinam suam : *Data est mihi omnis potestas in caelo et in terra. Euntes ergo docete omnes gentes . . . Docentes eos servare omnia, quaecumque mandavi vobis.*⁴ Salvas fore, qui Apostolis paruisent, qui non paruisent, interituros : *Qui crediderit et baptizatus fuerit, salvus erit : qui vero non crediderit, condemnabitur.*⁵ Cumque illud sit providentiae Dei maxime congruens, ut muneri praesertim magno atque excellenti praeficiat neminem, quin pariter suppeditet unde liceat

1 Ioan. x, 37.

2 Ioan. xv, 24.

3 Ioan. x, 38.

4 Matt. xxviii, 18-19-20.

5 Marc. xvi, 16.

rite defungi, idcirco Iesus Christus missurum se ad discipulos suos Spiritum veritatis pollicitus est, eumque in ipsis perpetuo mansurum: *Si autem abiero, mittam eum* (Paraclitum) *ad vos . . . Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem,¹ Et ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis.² . . . Ille testimonium perhibebit de me: et vos testimonium perhibebitis.³ Hinc doctrinam Apostolorum religiose accipi sancteque servari perinde imperat ac suam: *Qui vos audit, me audit: qui vos spernit, me spernit.⁴ Quamobrem legati Apostoli a Iesu Christo sunt non secus ad ipse legatus a Patre: Sicut misit me Pater, et ego mitto vos: ⁵ propterea quemadmodum dicto audientes Christo esse Apostolos ac discipulos oportuit, ita pariter fidem adhibere Apostolis debuerant, quoscumque ipsi ex mandato divino docuissent. Ergo Apostolorum vel unum repudiare doctrinae praeceptum plane non plus licuit, quam de ipsius Christi doctrina reiecissee quicquam.—Sane Apostolorum vox, illapso in eos Spiritu sancto, quam latissime insonuit. Quacumque vestigium posuissent, perhibent se ab ipso Iesu legatos. *Per quem* (Iesum Christum) *accepimus gratiam, et apostolatam ad obediendum fidei in omnibus gentibus pro nomine eius: ⁶ divinamque eorum legationem passim Deus per prodigia in aperto pouit: Illi autem profecti praedicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.⁷ Quem vero sermonem? eum utique, qui id omne comprehenderet, quod ipsi ex magistro didicissent: palam enim aperteque testantur, nihil se eorum posse, quae viderant quaeque audierant, non loqui.***

Sed, quod alio loco diximus, non erat eiusmodi munus apostolicum, ut aut cum personis Apostolorum interire posset, aut cum tempore labi, quippe quod et publicum esset et saluti generis humani institutum. Apostolis enim mandavit Iesus Christus ut praedicarent *evangelium omni creaturae, et portarent nomen ipsius coram gentibus et regibus, et ut sibi testes essent usque ad ultimum terrae.* Atque in tanti

1 Ioan. xvi, 7-13.

2 Ioan. xiv, 16-17.

3 Ioan. xv, 26-27.

4 Luc. x, 16.

5 Ioan. xx, 21.

6 Rom. i, 5.

7 Marc. xvi, 20.

perfunctione muneris adfore se pollicitus eis est, idque non ad aliquot vel annos vel aetates, sed in omne tempus, *usque ad consummationem saeculi*. Quam ad rem Hieronymus: *Qui usque ad consummationem saeculi cum discipulis se futurum esse promittit, et illos ostendit semper esse victuros et se nunquam a credentibus recessurum*.¹ Quae quidem omnia in solis Apostolis, supremae necessitati ex humana conditione obnoxiiis, qui vera esse potuissent? Erat igitur provisum divinitus ut magisterium a Iesu Christo institutum non iisdem finibus, quibus vita Apostolorum, terminaretur, sed esset perpetuo inansurum. Propagatum revera ac velut in manus de manu traditum videmus. Nam consecraverunt episcopos Apostoli, quique sibi proxime succederent in *ministerio verbi*, singillatim designavere.—Neque hoc tantum: illud quoque sanxere in successoribus suis, ut et ipsi viros idoneos adlegerent, quos, eadem auctoritate auctos, eidem praeficerent docendi officio et muneri: *Tu ergo, fili mi, confortare in gratia, quae est in Christo Jesu; et quae audisti a me per multos testes, haec commenda fidelibus hominibus, qui idonei erunt et alios docere*.² Qua de causa sicut Christus a Deo, et Apostoli a Christo, sic episcopi et quotquot Apostolis successere, missi ab Apostolis sunt: *Apostoli nobis Evangelii praedicatores facti sunt a Domino Jesu Christo missus est a Deo. Christus igitur a Deo, et Apostoli a Christo, et factum est utrumque ordinatim ex voluntate Dei. . . . Per regiones igitur et urbes verbum praedicantes, primitias earum spiritu cum probassent, constituerunt episcopos et diaconos eorum qui credituri erant. . . . Constituerunt praedictos, et deinceps ordinationem dederunt, ut quam illi decessissent, ministerium eorum alii viri probati exciperent*.³ Permanere igitur necesse est ex una parte constans atque immutabile munus docendi omnia, quae Christus docuerat: ex altera constans atque immutabile officium accipiendi profitendique omnem illorum doctrinam. Quod praeclare Cyprianus iis verbis illustrat: *Neque enim Dominus noster Iesus Christus, cum in Evangelio suo testaretur inimicos suos esse eos, qui secum non*

1 In *Math.* lib. iv. cap. 28, v. 20.

2 II. Tim. ii, 1-2.

3 S. Clemens Rom. Epist. i ad Corinth. capp. 42, 44.

*essent, aliquam speciem haereseos designavit: sed omnes omnino qui secum non essent et secum non colligentes, gregem suum spargerent, adversarios esse ostendit, dicens: Qui non est mecum adversus me est: et qui non mecum colligit, spargit.*¹

His Ecclesia praeceptis instituta, sui memor officii, nihil egit studio et contentione maiore, quam ut integritatem fidei omni ex parte tueretur. Hinc perduellium habere loco et procul amandare a se, qui de quolibet doctrinae suae capite non secum una sentirent. Ariani, Montanistae, Novatiani, Quartadecumani, Eutychniani certe doctrinam catholicam non penitus omnem, sed partem aliquam deseruerant: haereticos tamen declaratos, eictosque ex Ecclesiae sinu quis ignorat fuisse? Similique iudicio damnati, quotquot pravorum dogmatum auctores variis temporibus postea consecuti sunt. *Nihil periculosius his haereticis esse potest, qui cum integre per omnia decurrant, uno tamen verbo, ac si veneni gutta, meram illam ac simplicem fidem Dominicae et exinde apostolicae traditionis inficiunt.*² Idem semper Ecclesiae mos, idque sanctorum Patrum consentiente iudicio: qui scilicet communionis catholicae expertem et ab Ecclesia extorrem habere consueverunt, quicumque a doctrina, authentico magisterio proposita, vel minimum discessisset. Epiphanius, Augustinus, Theodoretus haereseon sui quisque temporis magnum recensuere numerum. Alia Augustinus animadvertit posse genera invalescere, quorum vel uni si quis assentiatur, hoc ipso ab unitate catholica seiungitur: *Non omnis, qui ista (numeratas videlicet haereses) non credit, consequenter debet se christianum catholicum iam putare vel dicere. Possunt enim et haereses aliae, quae in hoc opere nostro commemoratae non sunt, vel esse vel fieri, quarum aliquam quisquis tenuerit, christianus catholicus non erit.*³

Istam tutandae unitati, de qua dicimus, institutam divinitus rationem urget beatus Paulus in epistola ad Ephesios; ubi primum monet, animorum concordiam magno studio conservandam: *solliciti servare unitatem spiritus in vinculo pacis:*⁴ cumque concordēs animi caritate esse omni ex parte non possint, nisi mentes de fide consentiant, unam apud

1 Epist. lxxix. ad Magnum, n. 1.

2 Auctor *Tractatus de Fide Orthodoxa contra Arianos.*

3 *De Haeresibus*, n. 88.

4 iv, 3 et seqq.

omnes vult esse fidem: *Unus Dominus, una fides*: ac tam perfecte quidem unam, ut errandi discrimen omne prohibeat: *Ut iam non simus parvuli fluctuantes, et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris.* Idque non ad tempus servari docet oportere, sed *donec occurramus omnes in unitatem fidei . . . in mensuram aetatis plenitudinis Christi.* Sed eiusmodi unitatis ubinam Iesus Christus posuit principium inchoandae, praesidium custodiendae? In eo videlicet, quod, *Ipse dedit quosdam quidem Apostolos . . . alios autem pastores, et doctores, ad consummationem sanctorum in opus ministerii, in aedificationem corporis Christi.* Quare vel inde ab ultima vetustate hanc ipsam regulam doctores Patresque et sequi consueverunt et uno ore defendere. Origenes: *Quoties autem (haeretici) canonicas proferunt scripturas, in quibus omnis christianus consentit et credit, videntur dicere: ecce in domibus verbum est veritatis. Sed nos illis credere non debemus, nec exire a prima et ecclesiastica traditione, nec aliter credere, nisi quemadmodum per successionem Ecclesiae Dei tradiderunt nobis.*¹ Irenaeus: *Agnitio vera est Apostolorum doctrina . . . secundum successiones episcoporum . . . quae pervenit usque ad nos custoditione sine fictione scripturarum tractatio plenissima.*² Tertullianus vero: *Constat proinde, omnem doctrinam, quae cum illis Ecclesiis apostolicis matricibus et originalibus fidei conspiret, veritati deputandam, sine dubio tenentem quod Ecclesiae ab Apostolis, Apostoli a Christo, Christus a Deo accepit . . . Communicamus cum Ecclesiis apostolicis, quod nulli doctrina diversa: hoc est testimonium veritatis.*³ Atque Hilarius: *Significat (Christus e navi docens) eos, qui extra Ecclesiam positi sunt, nullam divini sermonis capere posse intelligentiam. Navis enim Ecclesiae typum praefert, intra quam verbum vitae positum et praedicatum hi qui extra sunt et arenae modo steriles atque inutiles adiacent, intelligere non possunt.*⁴ Rufinus Gregorium Nazianzenum laudat et Basilium, quod *solis divinae scripturae voluminibus operam dabant, earumque intelligentiam non ex propria praesumptione, sed ex maiorum scriptis et*

1 *Vetus Interpretatio Commentariorum in Matth.*, n. 46.

2 *Contra Haereses*, lib. iv, cap. 33, n. 8.

3 *De Praescrip.* cap. xxi. 4 *Comment. in Matth.* xiii, n. 1.

*auctoritate sequebantur, quos et ipsos ex apostolica successione intelligendi regulam suscepisse constabat.*¹

Quamobrem, id quod ex iis, quae dicta sunt, apparet, instituit Iesus Christus in Ecclesia *vivum, authenticum*, idemque *perenne magisterium*, quod suapte potestate auxit, spiritu veritatis instruxit, miraculis confirmavit: eiusque praecepta doctrinae aequae accipi ac sua voluit gravissimeque imperavit. — Quoties igitur huius verbo magisterii edicitur, traditae divinitus doctrinae complexu hoc contineri vel illud, id quisque debet certo credere, verum esse: si falsum esse ullo modo posset, illud consequatur, quod aperte repugnat, erroris in homine ipsum esse auctorem Deum: *Domine, si error est, a te decepti sumus.*² Ita omni amota dubitandi caussâ, ullamne ex iis veritatibus potest cuiquam fas esse respuere, quin se det hoc ipso praecipitem in apertam haeresim? quin, seiunctus ab Ecclesia, doctrinam christianam una complexione repudiet universam? Ea quippe est natura fidei, ut nihil tam repugnet quam ista credere, illa reiicere. Fidem enim Ecclesia profitetur esse *virtutem supernaturalem, qua, Dei adiuvante et aspirante gratia, ab eo revelata vera esse credimus, non propter intrinsicam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest.*³ Si quid igitur traditum a Deo liqueat fuisse, nec tamen creditur, nihil omnino fide divina creditur. Quod enim Iacobus Apostolus de delicto iudicat in genere morum, idem de opinionis errore in genere fidei iudicandum: *Quicumque . . . offendat . . . in uno, factus est omnium reus:*⁴ imo de opinionis errore, multo magis. Omnis enim violata lex minus proprie de eo dicitur qui unum peccavit, propterea quod maiestatem Dei legum latoris sprevisse, non nisi interpretanda voluntate, videri potest. Contra is, qui veritatibus divinitus acceptis vel uno in capite dissentiat, verissime fidem exuit funditus, quippe qui Deum, quatenus summa veritas est et *proprium motivum fidei*, recusat vereri: *In multis mecum, in paucis non mecum: sed in his paucis, in quibus non me-*

1 *Hist. Eccl.* lib., ii, cap. 9.

2 Richardus de S. Victore, *De Trin.*, lib. i, cap. 2.

3 Conc. Vat. sess. iii, cap. 3.

4 ii, 10.

*cum, non eis prosunt multa, in quibus mecum.*¹ Ac sane merito: qui enim sumunt de doctrina christiana, quod malunt, ii iudicio suo nituntur, non fide: iidemque minime *in captivitatem redigentes omnem intellectum in obsequium Christi,*² sibimetipsis verius obtemperant, quam Deo: *Qui in Evangelio quod vultis, creditis; quod vultis, non creditis, vobis potius quam Evangelio creditis.*³

Quocirca nihil Patres in Concilio Vaticano condidere novi, sed institutum divinum, veterem atque constantem Ecclesiae doctrinam, ipsamque fidei naturam sequuti sunt, cum illud decrevere: *Fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab Ecclesia sive solemni iudicio, sive ordinario et universali magisterio tamquam divinitus revelata proponuntur.*⁴ Itaque cum appareat, omnino in Ecclesia sua velle Deum unitatem fidei, compertumque sit cuiusmodi eam esse, et quo principio tuendam ipse iusserit, liceat Nobis, quotquot sunt qui non animum induxerint aures veritati claudere, iis Augustini verbis affari: *Cum igitur tantum auxilium Dei, tantum profectum fructumque videamus, dubitabimus nos eius Ecclesiae condere gremio, quae usque ad confessionem generis humani ab apostolica Sede per successiones episcoporum, frustra haereticis circumlatrantibus, et partim plebis ipsius iudicio, partim Conciliorum gravitate, partim etiam miraculorum maiestate damnatis, culmen auctoritatis obtinuit? Cui nolle brimas dare, vel summae profecto impietatis est, vel praecipitis arrogantiae. . . . Et si unaquaeque disciplina, quamquam vilis et facilis, ut percipi possit, doctorem aut magistrum requirit: quid temerariae superbiae plenius, quam divinorum sacramentorum libros et ab interpretibus suis nolle cognoscere, et incognitos velle damnare?*⁵

Hoc igitur sine ulla dubitatione est officium Ecclesiae, christianam doctrinam tueri eamque propagare integram atque incorruptam. Sed nequaquam in isto sunt omnia: imo ne finis quidem, cuius caussâ est Ecclesia instituta, officio isto concluditur. Quandoquidem, ut Iesus Christus pro salute humani generis se ipse devovit, atque huc, quae

1 S Augustinus, in *Psal. liv*, n. 10. 2 II. Corinth. x, 5.

3 S. Augustinus, lib. xvii. *Contra Faustum Manichaeum*, cap. 3.

4 Sess. iii, cap. 3.

5 *De Utilitate Credendi*, cap. xvii, n. 35.

docuisset quaeque praecepisset, omnia retulit, sic iussit Ecclesiam quaerere in veritate doctrinae, quo homines cum sanctos efficeret, tum salvos.—Verum tanti magnitudinem atque excellentiam propositi consequi sola fides nullo modo potest: adhiberi necesse est cum Dei cultum iustum ac pium, qui maxime sacrificio divina et sacramentorum communicatione continetur, tum etiam sanctitatem legum ac disciplinae.—Ista igitur omnia inesse in Ecclesia oportet, quippe quae Servatoris munia in aevum persequitur: religionem, quam in ea velut *incorporari* ille voluit, mortalium generi omni ex parte absolutam sola praestat: itemque ea, quae ex ordinario providentiae consilio sunt instrumenta salutis, sola suppeditat.

At vero quo modo doctrina caelestis nunquam fuit privatorum arbitrio ingeniove permissa, sed principio a Iesu tradita, deinceps ei separatim, de quo dictum est, commendata magisterio: sic etiam non singulis e populo christiano, verum delictis quibusdam data divinitus facultas est perficendi atque administrandi divina mysteria, unâ cum regendi gubernandique potestate. Neque enim nisi ad Apostolos legitimosque eorum successores ea pertinent a Iesu Christo dicta: *Euntes in mundum universum, praedicate Evangelium . . . baptizantes eos. . . Hoc facite in meam commemorationem. . . Quorum remisieritis peccata, remittuntur eis.* Similique ratione non nisi Apostolis, quique eis iure successissent, mandavit ut *pascerent*, hoc est cum potestate regerent universitatem christianorum, quos hoc ipso eis subesse debere atque obtemperare et consequens. Quae quidem officia apostolici muneris omnia generatim Pauli sententia complectitur: *Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei.*¹

Quapropter mortales Iesus Christus, quotquot essent, et quotquot essent futuri, universos advocavit, ut ducem se eundemque servatorem sequerentur, non tantum seorsum singuli, sed etiam consociati atque invicem re animisque iuncti, ut ex multitudine populus existeret iure sociatus; fidei, finis, rerum ad finem idonearum communionem unus,

uni eidemque subiectus potestati. Quo ipse facto principia naturae, quae in hominibus societatem sponte gignunt, perfectionem naturae consentaneam adepturis, omnia in Ecclesia posuit, nimirum ut in ea, quotquot filii Dei esse adoptione volunt, perfectionem dignitati suae congruentem assequi et retinere ad salutem possent. Ecclesia igitur, id quod alias attigimus, dux hominibus est ad caelestia, eidemque hoc est munus assignatum a Deo ut de iis, quae religionem attingunt, videat ipsa et statuatur, et rem christianam libere expediteque iudicio suo administret. Quocirca Ecclesiam aut non recte norunt aut inique criminantur qui eam insimulant, velle se in civitatum rationes, inferre, aut in iura potentatus invadere. Imo Deus perfecit, ut Ecclesia esset omnium societatum longe praestantissima: nam quod petit ipsa tanquam finem, tanto nobilius est quam quod ceterae petunt societates, quanto naturâ gratia divina, rebusque caducis immortalia sunt praestabiliora bona.—Ergo Ecclesia societas est ortu *divina*: fine, rebusque fini proxime admoventibus, *supernaturalis*: quod vero coalescit hominibus, *humana* communitas est. Ideoque in sacris litteris passim videmus vocabulis societatis perfectae nuncupatam. Nominatur enim non modo *Domus Dei*, *Civitas supra montem posita*, quo convenire gentes omnes necesse est: sed etiam *Ovile*, cui praesit pastor unus, et quo recipere se oves Christi omnes debent: imo *Regnum quod suscitavit Deus*, quodque *stabit in aeternum*: denique *Corpus Christi*, *mysticum* illud quidem, sed tamen vivum apteque compositum, multisque conflatum membris: quae membra non eundem actum habent: copulata vero inter se, gubernante ac moderante capite continentur. Iamvero nulla hominum cogitari potest vera ac perfecta societas, quin potestate aliqua summa regatur. Debet igitur Iesus Christus magistratum Ecclesiae maximum praefecisse, cui obediens ac subiecta omnis esset christianorum multitudo. Qua de causa sicut ad unitatem Ecclesiae, quatenus est *coetus fidelium*, necessario unitas fidei requiritur, ita ad ipsius unitatem, quatenus est divinitus constituta societas, requiritur iure divino *unitas regiminis*, quae *unitatem communionis* efficit et complectitur: *Ecclesiae*

*autem unitas in duobus attenditur: scilicet in connexione membrorum Ecclesiae ad invicem seu communicatione, et iterum in ordine omnium membrorum Ecclesiae ad unum caput.*¹—Ex quo intelligi licet, excidere homines ab Ecclesiae unitate non minus schismate, quam haeresi: *Inter haeresim et schisma hoc esse arbitrantur, quod haeresis perversum dogma habeat: schisma propter episcopalem dissensionem ab Ecclesia separetur.*² Quibuscum illa Ioannis Chrysostomi in eandem rem sententia concordat: *Dico et protestor, Ecclesiam scindere non minus esse malum, quam incidere in haeresim.*³ Quamobrem si nulla potest esse honesta haeresis, pari ratione schisma nullum est, quod possit iure factum videri: *Non est quicquam gravius sacrilegio schismatis . . . praecidendae unitatis nulla est iusta necessitas.*⁴

Quae vero et cuiusmodi summa ista potestas sit, cui christianos parere oportet universos, non aliter nisi comperta cognitaque voluntate Christi statuendum. Certe in aeternum rex Christus est, itemque moderari in aeternum tuerique regnum suum e caelo non visus perseverat: sed quia conspicuum illud esse voluit, designare debuit qui gereret in terris vices suas, postea quam ipse ad caelestia rediisset: *Si quis autem dicat quod unum caput et unus pastor est Christus, qui est unus unius Ecclesiae sponsus, non sufficienter respondet. Manifestum est enim, quod ecclesiastica sacramenta ipse Christus perficit: ipse enim est qui baptizat, ipse est qui peccata remittit, ipse est verus sacerdos, qui se obtulit in ara crucis, et cuius virtute corpus eius in altari quotidie consecratur; et tamen quia corporaliter non cum omnibus fidelibus praesentialiter erat futurus, elegit ministros, per quos praedicta fidelibus dispensaret, ut supra (cap. 74) dictum est. Eadem igitur ratione, quia praesentiam corporalem erat Ecclesiae subtracturus, oportuit ut alicui committeret qui loco sui universalis Ecclesiae gereret curam. Hinc est quod Petro dixit ante ascensionem: Pasce oves meas.*⁵ Iesus Christus igitur summum rectorem Ecclesiae Petrum dedit, idemque sanxit ut eiusmodi magistratus saluti communi ad perennitatem institutus, ad

1 S. Thomas, 2^a 2^{ae}, q. xxxix, a. 1.

2 S. Hieronymus, *Commenlar. in Epist. ad Titum*, cap. iii, v. 10, 11.

3 Hom. xi. in *Epist. ad Ephes.*, n. 5

4 S. Augustinus, *Contra Epistolam Parmeniani*, lib. ii, cap. 11, n. 25.

5 S. Thomas, *Contra Gentiles* lib. iv, cap. 76.

successores hereditate transferretur, in quibus Petrus ipse esset auctoritate perpetua superstes. Sane insigne illud promissum beato Petro fecit, praeterea nemini: *Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.*¹—*Ad Petrum locutus est Dominus: ad unum, ideo ut unitatem fundaret ex uno.*²—*Nulla siquidem oratione praemissa... tam patrem eius, quam ipsum nomine appellat* (beatus es Simon Bar Iona), *et Simonem eum non iam vocari patitur, eum sibi pro sua potestate iam tum ut suum vindicans, sed congrua similitudine Petrum a petra vocari placuit, puta super quem fundaturus erat suam Ecclesiam.*³ Quo ex oraculo liquet, Dei voluntate issuque Ecclesiam in beato Petro, velut aedes in fundamento consistere. Atqui fundamenti propria natura et vis est, ut cohaerentes efficiat aedes variorum coagmentatione membrorum, itemque ut operi sit necessarium vinculum incolumitatis ac firmitudinis: quo sublato, omnis aedificatio collabitur. Igitur Petri est sustinere Ecclesiam tuerique non solubili compage connexam ac firmam. Tantum vero explere munus qui possit sine potestate iubendi, vetandi, iudicandi, quae vere proprieque *iurisdictio* dicitur? Profecto non nisi potestate iurisdictionis stant civitates resque publicae. Principatus honoris ac pertenuis illa consulendi monendique facultas, quam *directionem* vocant, nulli hominum societati admodum prodesse neque ad unitatem neque ad firmitudinem queunt. Atque hanc, de qua loquimur, potestatem illa declarant et confirmant: *Et portae inferi non praevalerunt adversus eam.—Quam autem eam? an enim petram supra quam Christus aedificat Ecclesiam? an Ecclesiam? Ambigua quippe locutio est: an quasi unam eandemque rem, petram et Ecclesiam? Hoc ego verum esse existimo, nec enim adversus petram, super quam Christus Ecclesiam aedificat, nec adversus Ecclesiam portae inferi praevalerunt.*⁴ Cuius divinae sententiae ea vis est: quamcumque visi invisique hostes vim, quascumque artes adhibuerint, numquam fore ut fulsa Petro Ecclesia succumbat, aut quoquo modo deficiat: *Ecclesia vero tamquam Christi aedificium, qui sapienter aedifi-*

1 Matth. xvi, 18.

2 S. Pacianus, ad Sempronium, epist. iii, n. 11.

3 S. Cyrillus Alexandrinus, in *Evang. Ioan.* lib. ii, in cap. i, v. 42.

4 Origenes, *Comment. in Matth.*, tom. xii, n. 11.

cavit “*domum suam supra petram,*” portarum inferi, capax non est, praevalentium quidem adversus quemcumque hominem, qui extra petram et Ecclesiam fuerit, sed invalidarum adversus illam.¹ Ergo Ecclesiam suam Deus idcirco commendavit Petro, ut perpetuo incolumem tutor invictus conservaret. Eum igitur auxit potestate debita: quia societati hominum re et cum effectu tuendae, ius imperii in eo qui tuetur est necessarium. Illud praeterea Iesus adnexuit: *Et tibi dabo claves regni caelorum.* Plane loqui de Ecclesia pergit, quam paullo ante nuncuparat suam, quamque ipsam velle se in Petro dixit, tamquam in fundamento, statuere. Expressam non modo aedificii, sed etiam regni imaginem gerit Ecclesia: ceteroqui insigne usitatum imperii claves esse, nemo nescit. Quapropter *claves regni caelorum* cum Iesus dare Petro pollicetur, potestatem et ius iu Ecclesiam pollicetur daturum: *Filius vero et Patris et sui ipsius cognitionem per totum orbem illi (Petro) disseminare commisit, ac mortali homini omnem in caelo potestatem dedit, dum claves illi tradidit, qui Ecclesiam per totum orbem terrarum extendit, et caelis firmiorem monstravit.*² Concinunt cetera: *Quodcumque ligaveris super terram, erit ligatum et in caelis, et quodcumque solveris super terram, erit solutum et in caelis.* Ligandi solvendique translata locutio ius ferendarum legum, item iudicandi viudicandique designat potestatem. Quae quidem potestas tantae amplitudinis virtutisque dicitur fore, ut quaelibet decreta eius rata sit habiturus Deus. Itaque summa est planeque sui iuris, quippe quae nullam habet in terris superiorem gradu, Ecclesiamque totam et quae sunt Ecclesiae commissa, universa complectitur.

Promissum exsolvitur, quo tempore Christus Dominus, post anastasim suam, cum ter a Petro, num se diligeret plus quam ceteri, quaesisset, praecipientis in modum ei, *Pasce, ait, agnos meos . . . pasce oves meas.*³ Nimirum quotquot essent in ovili suo futuri, omnes illi velut pastori committit: *Dominus non dubitat, qui interrogat, non ut disceret, sed ut doceret, quem elevandus in caelum amoris sui nobis velut vicarium relin-*

1 Origenes, *Comment. in Math.*, tom. xii, n. 11.

2. S. Ioannes Chrysostomus, Hom. liv, in *Matth.*, n. 2.

3 Ioan. xxi, 16, 17.

quebat. . . . *Et ideo quia solus profitetur ex omnibus, omnibus antefertur . . . perfectiores ut perfectior gubernaret.*¹ Illa vero sunt pastoris officia et partes, gregi se praebere ducem, eundemque sospitare salubritate pabulorum, prohibendo pericula, cavendo insidias, tutando a vi; brevi, regendo gubernando. Cum igitur Petrus est gregi christianorum pastor impositus, potestatem accepit gubernandi omnes homines, quorum saluti Iesus Christus profuso sanguine prospexerat: *Cur sanguinem effudit? Ut has emeret oves, quas Petro et successoribus eius tradidit.*²

Quoniamque immutabilis communione fidei christianos omnes oportet esse invicem coniunctos, idcirco suarum virtute precum Christus Dominus impetravit Petro, ut in gerenda potestate numquam fide laberetur: *Ego autem rogavi pro te, ut non deficiat fides tua.*³ Eidem praeterea mandavit ut, quoties tempora postularent, ipse impertiret fratribus suis lumen animi et robur: *Confirma fratres tuos.*⁴ Quem igitur fundamentum Ecclesiae designarat, eundem esse vult columnen fidei: *Cui propria auctoritate regnum dabat, huius fidem firmare non poterat, quem cum petram dicit, firmamentum Ecclesiae indicavit?*⁵ Hinc ipse Iesus certa quaedam nomina, magnarum, indicia rerum, quae sibi potestate sunt propria, voluit esse Petro secum participatione communia,⁶ nimirum ut ex communione titulorum appareret communio potestatis. Ita ipse, qui lapis est angularis, in quo omnis aedificatio constructa crescit in templum sanctum in Domino.⁷ Petrum velut lapidem statuit, quo fulsa esse Ecclesia deberet. *Cum audisset, "petra es" praeconio nobilitatus est. Quamquam autem petra est, non ut Christus petra, sed ut Petrus petra. Christus enim essentialiter petra inconcussa; Petrus vero per petram. Nam Iesus dignitates suas largitur, nec exhauritur. . . . Sacerdos est, facit sacerdotes . . . petra est, petram facit.*⁸ Rex idem Ecclesiae, qui habet clavem David: qui aperit et nemo claudit: claudit et nemo aperit,⁹ traditis Petro clavibus, principem christianae reipub-

1 S. Ambrosius, *Exposit. in Evang. secundum Lucam*, lib. x, nn. 175, 176.

2 S. Ioannes Chrysostomus, *De Sacerdotio*, lib. ii.

3 Luc. xxii, 32.

4 Ib.

5 S. Ambrosius, *De Fide*, lib. iv, n. 56.

6 S. Leo M. sermo iv, cap. 2.

7 Ephes ii, 21.

8 Hom. *de Poenitentia*, n. 4 in appendice opp. S. Basilii.

9 Apoc. iii, 7.

licae declaravit. Pariter pastor maximus, qui se ipse *pastorem bonum* nuncupat,¹ *agnis atque ovibus suis* pastorem Petrum praeposuit: *Pasce agnos, pasce oves*. Quare Chrysostomus: *Eximius erat inter Apostolos, et os discipulorum et coetus illius caput. . . . Simul ostendens ei, oportere deinceps fidere, quasi abolita negatione, fratrum ei praefecturam committit. . . . Dicit autem: Si amas me, fratribus praeesto.*² Demum qui confirmat *in omni opere et sermone bono*,³ mandavit Petro ut *confirmaret fratres suos*. Iure igitur Leo magnus: *De toto mundo unus Petrus eligitur, qui et universarum gentium vocationi et omnibus Apostolis, cunctisque Ecclesiae patribus praeponatur: ut quamvis in populo Dei multi sacerdotes sint multique pastores, omnes tamen proprie regat Petrus, quos principaliter regit et Christus.*⁴ Itemque Gregorius magnus ad Imperatorem Mauritium Augustum: *Cunctis evangelium scientibus liquet, quod voce dominica sancto et omnium Apostolorum Petro principi apostolo totius Ecclesiae cura commissa est. . . . Ecce claves regni caelestis accepit, potestas ei ligandi ac solvendi tribuitur, et cura ei totius Ecclesiae et principatus committitur.*⁵

Eiusmodi autem principatum, quoniam constitutione ipsa temperationeque Ecclesiae, velut pars praecipua, continetur, videlicet ut principium unitatis ac fundamentum incolumitatis perpetuae, nequaquam cum beato Petro interire, sed recidere in eius successores ex alio in alium oportuit: *Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petrae perseverans, suscepta Ecclesiae gubernacula non reliquit.*⁶ Quare Pontifices, qui Petro in episcopatu romano succedunt, supremam Ecclesiae potestatem obtinent iure divino. *Definimus, sanctam Apostolicam Sedem et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri, principis Apostolorum, et verum Christi vicarium totiusque Ecclesiae caput, et omnium christianorum patrem ac doctorem existere, et ipsi in beato Petro pascendi, regendi ac guber-*

1 Ioan. x, 11.

3 II. Thessalon ii, 16.

5 *Epistolarum*, lib. v, epist. xx.

2 Hom. lxxxviii. in Ioan. n. 1.

4 Sermo iv, cap. 2.

6 S. Leo M. sermo iii, cap. 4.

*nandi universalem Ecclesiam a Domino nostro Iesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis oecumenicorum conciliorum et in sacris canonibus continetur.*¹ Similiter Concilium Lateranense IV: *Romana Ecclesia . . . disponente Domino, super omnes alias ordinariae potestatis obtinet principatum, utpote mater universorum Christifidelium et magistra.* Antecesserat consensus antiquitatis, quae episcopos romanos sine ulla dubitatione sic semper observavit et coluit ut beati Petri legitimos successores. Quem vero lateat quot in eandem rem extent et quam luculenta sanctorum patrum testimonia? Illud valde praeclarum Irenaei qui cum de Ecclesiae romana dissereret, *ad hanc enim, inquit, Ecclesiam propter potiore principalem necesse est omnem convenire Ecclesiam.*² Ac Cyprianus itidem de Ecclesia romana affirmat, eam esse *Ecclesiae catholicae radicem et matricem,*³ *Petri Cathedram atque Ecclesiam principalem, unde unitas sacerdotalis exorta est.*⁴ *Cathedram* Petri appellat quippe quam insidet Petri successor: *Ecclesiam principalem* ob principatum Petro ipsi et legitimis successoribus collatum: *unde unitas exorta,* quia in christiana republica caussa efficiens unitatis est Ecclesia romana. Quare Hieronymus iis verbis Damasum affatur: *Cum successore piscatoris et discipulo crucis loquor. . . . Beatitudini tuae, id est Cathedrae Petri communionem consocior. Super illam petram aedificatam Ecclesiam scio.*⁵ Sollemne illi est, catholicum hominem ex coniunctione cum romana Petri sede internoscere: *Si quis Cathedrae Petri iungitur, meus est.*⁶ Neque absimili ratione Augustinus, palam testatus, *in romana Ecclesia semper Apostolicae cathedrae viguisse principatum,*⁷ negat esse catholicum, quicumque a fide romana dissentiat: *Non crederis veram fidem tenere catholicam, qui fidem non doces esse servandam romanam.*⁸ Item Cyprianus: *Communicare cum Cornelio, hoc est cum catholica Ecclesia communicare.*⁹ Similiter Maximus

1 Concilium Florentinum. 2 Contra Haereses, lib. iii, cap. 3, n. 2.

3 Epist. xlviii, ad Cornelium, n. 3. 14 Epist. lix, ad eumd., n. 14.

5 Epist. xv, ad Damasum, n. 2. 6 Epist. xvi, ad Damasum, n. 2.

7 Epist. xliii, n. 7. 8 Sermo cxx, n. 13. 9 Epist. lv, n. 1.

Abbas hanc verae fidei veraeque communionis notam esse docet, subesse Pontifici romano : *Itaque si vult haereticus non esse neque audire, non isti aut illi satisfaciat. . . . Festinet pro omnibus sedi romanae satisfacere. Hac enim satisfacta, communiter ubique omnes pium hunc et orthodoxum praedicabunt. Nam frustra solummodo loquitur, qui mihi similes suadendos putat, et non satisfacit et implorat sanctissimae Romanorum Ecclesiae beatissimum Papam, id est Apostolicam Sedem. Cuius rei causam rationemque in eo affirmat residere, quod ab ipso incarnato Dei Verbo, sed et omnibus sanctis synodis, secundum sacros canones et terminos, universarum quae in toto terrarum orbe sunt sanctarum Dei Ecclesiarum in omnibus et per omnia percepit et habet imperium, auctoritatem et potestatem ligandi et solvendi. Cum hoc enim ligat et solvit, etiam in caelo Verbum, quod caelestibus virtutibus principatur.*¹ Quod igitur erat in fide christiana, quod non una gens, aut una aetas, sed aetates omnes, et Oriens pariter atque Occidens agnoscere atque observare consueverat, id meminit, nullo contradicente ad Ephesinam Synodum Philippus presbyter, a Pontifice legatus : *Nulli dubium est, imo saeculis omnibus notum, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput, fideique columna et Ecclesiae catholicae fundamentum, a Domino nostro Iesu Christo, salvatore humani generis ac redemptore, claves regni accepit, solvendique ac ligandi peccata potestas ipsi data est, qui ad hoc usque tempus et semper in suis successoribus vivit et iudicium exercet.*² Eademque de re in omnium cognitione versatur Concilii Chalcedonensis sententia : *Petrus per Leonem . . . loquutus est.*³ cui vox Concilii Constantinopolitani III resonat, tamquam imago : *Summus nobiscum concertabat Apostolorum princeps : illius enim imitatore et Sedis successorem habuimus fautorem . . . charta et atramentum videbatur, et per Agathonem Petrus loquebatur.*⁴ In formula catholicae professionis ab Hormisda conceptis verbis, ineunte saeculo sexto, proposita, cui tum Iustinianus Imperator, tum Epiphanius, Ioannes, et Menna Patriarchae subscripserunt,

1 Defloratio ex Epistola ad Petrum illustrem.

2 Actio iii.

3 Actio ii.

4 Actio xviii.

illud est magna vi sententiarum declaratum: *Quia non potest Domini nostri Iesu Christi praetermitti sententia dicentis: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam . . . haec, quae dicta sunt, rerum probantur effectibus, quia in Sede Apostolica citra maculam semper est catholica servata religio.*¹ Nolumus quidem persequi singula: libet tamen formulam fidei meminisse, quam Michael Palaeologus in Concilio Lugdunensi II professus est: *Ipsa quoque sancta romana Ecclesia summum et plenum primatum et principatum super universam Ecclesiam catholicam obtinet, quem se ab ipso Domino in beato Petro, Apostolorum principe sive vertice, cuius romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit. Et sicut prae ceteris tenetur fidei veritatem defendere, sic et si quae de fide subortae fuerint quaestiones, suo debent iudicio definiri.*²

Si Petri eiusque successorum plena ac summa potestas est, ea tamen esse ne putetur sola. Nam qui Petrum Ecclesiae fundamentum posuit, idem *elegit duodecim . . . quos et apostolos nominavit.*³ Quo modo Petri auctoritatem in romano Pontifice perpetuam permanere necesse est, sic Episcopi, quod succedunt Apostolis, horum potestatem ordinariam hereditate capiunt; ita ut intimam Ecclesiae constitutionem ordo episcoporum necessario attingat. Quamquam vero neque plenam neque universalem ii, neque summam obtinent auctoritatem, non tamen *vicarii* romanorum pontificum putandi, quia potestatem gerunt sibi propriam, verissimeque populorum, quos regunt, antistites *ordinarii* dicuntur.

Verum quia successor Petri unus est, Apostolorum permulti, consentaneum est perspicere quae sint istorum cum illo, divina constitutione, necessitudines.—Ac primo quidem coniunctionis episcoporum cum eo qui Petro succedit, non obscura est neque dubia necessitas: hoc enim soluto nexu, solvitur ac diffluit multitudo ipsa christianorum, ita plane ut nullo pacto queat unum corpus conflare unumque gregem: *Ecclesiae salus in summi sacerdotis dignitate pendet,*

1 Post Epistolam xxvi, ad omnes Episc. Hispan., n. 4.

2 Actio vi.

3 Luc. vi, 13.

*cui si non exors quaedam et ab omnibus eminens detur potestas, tot in Ecclesia efficientur schismata, quot sacerdotes.*¹ Idcirco ad id praestat advertere animum : nihil esse Apostolis seorsum a Petro collatum ; plura seorsum ab Apostolis ac separatim Petro. Ioannes Chrysostomus in Christi edisserenda sententia (Ioan. xxi, 15) cum percontatus esset, *Cur, aliis praetermissis, de his Christus Petrum alloquitur ?* omnino respondet : *Eximius erat inter Apostolos, et os discipulorum, et coetus illius caput.*² Hic enim unus designatus a Christo est fundamentum Ecclesiae ; ipse *ligandi* copia *solvendique* permissa, eidemque *pascendi* data potestas uni. Contra quidquid auctoritatis ac muneris acceperere Apostoli, coniuncte cum Petro acceperere : *Divina dignatio si quid cum eo commune ceteris voluit esse principibus, nunquam nisi per ipsum dedit, quidquid aliis non negavit.*³ *Ut cum multa solus acceperit, nihil in quemquam sine ipsius participatione transierit.*⁴ Ex quo plane intelligitur, excidere episcopos iure ac potestate regendi, si a Petro eiusve successoribus scientes secesserint. Nam a fundamento, quo totum debet aedificium niti, secessionem divelluntur ; itaque exclusi *aedificio* ipso sunt : ob eandemque causam ab *ovili* seiuncti, cui dux est pastor maximus, *regnoque* extorres, cuius uni Petro datae divinitus claves.

Quibus rebus rursus noscimus in constituenda christiana republica caelestem descriptionem mentemque divinam. Videlicet cum Ecclesiam divinus auctor fide et regimine et communione unam esse decrevisset. Petrum eiusque successores delegit in quibus principium foret ac velut centrum unitatis. Quare Cyprianus : *Probatio est ad fidem facilis compendio veritatis. Loquitur Dominus ad Petrum : Ego tibi dico, inquit, Quia tu es Petrus. . . . [Super unum aedificat Ecclesiam. Et quamvis Apostolis omnibus post resurrectionem suam parem potestatem tribuat et dicat : sicut misit me Pater, . . . tamen ut unitatem manifestaret, unitatis eiusdem originem ab uno incipientem sua auctoritate disposuit.*⁵ Atque Optatus Milevitanus :

1 S. Hieronymus, Dialog. *Contra Luciferianos*, n. 9.

2 Hom. lxxxviii, in Ioan. n. 1.

4 Ib.

3 S. Leo M. sermo iv, cap. 2.

5 *De Unit. Eccl.*, n. 4.

*Negare non potes, scire te in urbe Roma Petro primo Cathedram episcopalem esse collatam, in qua sederit omnium Apostolorum caput Petrus, unde et Cephias appellatus est: in qua una Cathedra unitas ab omnibus servaretur: ne ceteri Apostoli singulas sibi quisque defenderent, ut iam schismaticus et peccator esset, qui contra singularem Cathedram alteram collocaret.*¹ Unde est illa ipsius Cypriani sententia, cum haeresim tum schisma ex eo ortum habere gignique, quod debita supremæ potestati obedientia abiicitur: *Neque enim aliunde haereses abortae sunt aut nata sunt schismata, quam inde quod sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad tempus sacerdos et ad tempus iudex vice Christi cogitatur.*² Nemo igitur, nisi cum Petro cohaereat, participare auctoritatem potest, cum absurdum sit opinari, qui extra Ecclesiam est, eum in Ecclesia praeesse. Quare Optatus Milevitanus reprehendebat hoc nomine Donatistas: *Contra quas portas (inferi) claves salutare accepisse legimus Petrum, principem scilicet nostrum, cui a Christo dictum est: tibi dabo claves regni caelorum, et portae inferi non vincent eas. Unde est ergo, quod claves regni caelorum vobis usurpare contenditis, qui contra cathedram Petri . . . militatis?*³

Sed Episcoporum ordo tunc rite, ut Christus iussit, colligatus cum Petro putandus, si Petro subsit eique pareat: secus in multitudinem confusam ac perturbatam necessario delabitur. Fidei et communionis unitati rite conservandae, non gerere honoris causâ priores partes, non curam agere satis est; sed omnino auctoritate est opus vera eademque summa, cui obtemperet tota communitas. Quid enim Dei Filius spectavit, cum claves regni caelorum *uni* pollicitus est Petro? Summum fastigium potestatis nomine *clavium* eo loco designari, *usus biblicus* et Patrum consentientes sententiae dubitari non sinunt. Neque secus interpretari fas est, quae vel Petro separatim tributa sunt, vel Apostolis coniunctim cum Petro. Si ligandi, solvendi, pascendique facultas hoc parit in episcopis, successoribus Apostolorum, ut populum quisque suum vera cum potestate regat, certe idem parere eadem facultas in eo debet, cui pascendi

1 *De Schism. Donat.*, lib. ii.

2 Epist. xii, ad Cornelium, n. 5.

3 Lib. ii, n. 4, 5.

agnos et oves assignatum est, Deo auctore, munus: Non solum pastorem (Petrum), sed pastorum pastorem (Christus) constituit: pascit igitur Petrus agnos et oves, pascit filios, pascit et matres: regit subditos, regit et praelatos quia praeter agnos et oves in Ecclesia nihil est.¹ Hinc illae de beato Petro singulares veterum locutiones, quae in summo dignitatis potestatisque gradu locatum luculente praedicant. Appellat passim principem coetus discipulorum: sanctorum Apostolorum principem: chori illius coryphaeum: os Apostolorum omnium: caput illius familiae: orbis totius praepositum: inter Apostolos primum: Ecclesiae columen. Quae omnia concludere Bernardus iis verbis videtur ad Eugenium Papam: Quis es? Sacerdos magnus, summus pontifex. Tu princeps episcoporum, tu heres Apostolorum . . . Tu es, cui claves traditae, cui oves creditae sunt. Sunt quidem et alii caeli ianitores et gregum pastores; sed tu tanto gloriosius, quanto et differentius utrumque prae ceteris nomen hereditasti. Habent illi sibi assignatos greges, singuli singulos, tibi universi crediti, uni unus, nec modo ovium, sed et pastorum, tu unus omnium pastor. Unde id probem quaeris. Ex verbo Domini. Cui enim, non dico episcoporum, sed etiam Apostolorum, sic absolute et indiscrete totae commissae sunt oves? Si me amas, Petre, pasce oves meas. Quas? illius vel illius populos civitatis aut regionis, aut certi regni? Oves meas, inquit: cui non planum, non designasse aliquas, sed assignasse omnes? Nihil excipitur, ubi distinguitur nihil.²

Illud vero abhorret a veritate, et aperte repugnat constitutioni divinae, iurisdictioni romanorum Pontificum episcopos subesse singulos, ius esse; universos, ius non esse. Haec enim omnis est causa ratioque fundamenti, ut unitatem stabilitatemque toti potius aedificio, quam partibus eius singulis tueatur. Quod est in causa, de qua loquimur, multo verius, quia Christus Dominus fundamenti virtute confieri voluit, ut portae inferi non praevalerent adversus Ecclesiam. Quod promissum divinum constat inter omnes de Ecclesia universa intelligi oportere, non de singulis eius partibus, quippe quae utique vinci inferorum impetu possunt, nonnullisque

1 S. Brunonis Episcopi Signiensis *Comment. in Ioan.* part. iii, cap. 21, n. 55.

2 *De Consideratione*, lib. ii, cap. 8.

earum, ut vincerentur, singillatim evenit. Rursus, qui gregi praepositus est universo, eum non modo in oves dispersas, sed prorsus in multitudinem insimul congregatarum habere imperium necesse est. Num regat agatque pastorem suum universitas ovium? Num successores Apostolorum, simul coniuncti, fundamentum sint, quo Petri successor, adipiscendi firamenti caussâ, innitatur? Profecto cuius in potestate sunt claves regni, ei ius atque auctoritas est non tantum in provincias singulares, sed in universas simul: et quo modo episcopi in regione quisque sua non solum privato cuique, sed etiam communitati vera cum potestate praesunt, ita Pontifices romani, quorum potestas christianam rempublicam totam complectitur, omnes eius partes, etiam una collectas, subiectas atque obedientes habent potestati suae. Christus Dominus, quod iam dictum satis, Petro eiusque successoribus tribuit ut essent *vicarii* sui, atque eandem in Ecclesia perpetuo gererent potestatem, quam ipsemet gesserat in vita mortali. Num Apostolorum collegium magistro suo praestitisse auctoritate dicatur?

Hanc vero, de qua dicimus, in ipsum episcoporum collegium potestatem, quam sacrae litterae tam aperte enuntiant, agnoscere ac testari nullo tempore Ecclesia destitit. Illa sunt in hoc genere effata Conciliorum: *Romanum pontificem de omnium Ecclesiarum praesulibus iudicasse legimus: de eo vero quemquam iudicasse, non legimus.*¹ Cuius rei ea ratio redditur, quod *auctoritate Sedis Apostolicae maior non est.*² Quare de Conciliorum decretis Gelasius: *Sicut id quod prima Sedes non probaverat, constare non potuit, sic quod illa censuit iudicandum, Ecclesia tota suscipit.*³ Sane Conciliorum consulta et decreta, rata habere vel infirmare semper romanorum Pontificum fuit. Conciliabuli Ephesini acta rescidit Leo magnus: Ariminensis, reiecit Damasus: Con-

1 Hadrianus II, in *Allocutione iii*, ad Synodum Romanam an. 869. Cf. Actionem vii, Concilii Constantinopolitana iv.

2 Nicolaus in epist. lxxxvi, Ad Michael. Imperat.—*Patet profecto Sedis Apostolicae, cuius auctoritate maior non est, iudicium a nemine fore retractandum, neque cuiquam de eius liceat iudicare iudicio.*

3 Epist. xxvi, ad Episcopos Dardaniae, n. 5.

stantinopolitani, Hadrianus I; canonem vero xxviii Concilii Chalcedonensis, quod assensu et auctoritate caruit Sedis Apostolicae, velut incassum quiddam constat iacuisse. Recte igitur in Concilio Lateranensi V Leo X statuit: *Solum romanum Pontificem, pro tempore existentem, tamquam auctoritatem super omnia concilia habentem, tam Conciliorum indicendorum, transferendorum, ac dissolvendorum plenum ius ac potestatem habere, nedum ex sacrae Scripturae testimonio dictisque Patrum ac aliorum romanorum Pontificum, sacrorumque canonum decretis, sed propria etiam eorundem Conciliorum confessione manifeste constat.* Sane claves regni caelorum uni creditas Petro, item ligandi solvendique potestatem Apostolis una cum Petro collatam, sacrae litterae testantur: at vero summam potestatem *sine Petro et contra Petrum* unde Apostoli acceperint, nusquam est testatum. Profecto a Iesu Christo nullo pacto acceperere. Quibus de caussis, Concilii Vaticani decreto, quod est de vi et ratione primatus Romani Pontificis, non opinio est invecta nova, sed vetus et constans omnium saeculorum asserta fides.¹

Neque vero potestati geminae eosdem subesse, confusionem habet administrationis. Tale quicquam suspicari, primum sapientia Dei prohibemur, cuius consilio est temperatio isthaec regiminis constituta. Illud praeterea animadvertendum, tum rerum ordinem mutuasque necessitudines perturbari, si bini magistratus in populo sint eodem gradu, neutro alteri obnoxio. Sed romani pontificis potestas summa est, universalis, planeque sui iuris; episcoporum vero certis circumscripta finibus, nec plane sui iuris: *Inconveniens est, quod duo aequaliter super eundem gregem constituentur. Sed quod duo, quorum unus alio principalior est, super eandem plebem constituentur, non est inconveniens; et secundum hoc super eandem plebem immediate sunt et Sacerdos parochialis et Episcopus et Papa.*² Romani autem Pontifices, officii sui memores, maxime omnium conservari volunt quidquid est in Ecclesia divinitus constitutum: propterea quemadmodum potestatem suam ea

¹ Sess. iv, cap. 3.

² S. Thomas *in IV. Sent.* dist. xvii, a. 4, ad q. 4, ad 3.

qua par est cura vigilantîaque tuentur, ita et dedere et dabunt constanter operam ut sua Episcopis auctoritas salva sit. Imo quidquid Episcopis tribuitur honoris, quidquid obsequii, id omne sibimetipsis tributum deputant. *Meus honor est honor universalis Ecclesiae. Meus honor est fratrum meorum solidus vigor. Tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.*¹

His quae dicta sunt, Ecclesiae quidem imaginem atque formam ex divina constitutione fideliter expressimus. Plura persecuti de unitate sumus; cuiusmodi hanc esse, quo conservandam principio divinus auctor voluerit, satis explicavimus. Quotquot divino munere beneficioque contigit, ut in sinu Ecclesiae catholicae tamquam ex ea nati vivant, eos vocem Nostram apostolicam audituros, non est cur dubitemus: *Oves meae vocem meam audiunt.*² Atque hinc facile sumpserint quo et erudiantur plenius, et voluntate propensiore cum pastoribus quisque suis et per eos cum pastore summo cohaereant, ut tutius queant intra ovile unicum permanere, fructuumque ex eo salutarium maiorem ubertatem capere. Verum aspicientibus Nobis *in auctorem fidei et consummatorem Iesum,*³ cuius vicaria potestate, tametsi impares dignitati et muneri, fungimur, caritate eius inflammatur animus; illudque de se a Christo dictum, de Nobismetipsis non sine caussa usurpamus: *Alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient.*⁴ Nos igitur audire et caritati Nostrae paternae obsequi ne recusent, quotquot sunt, qui impietatem tam late fusam oderunt, et Iesum Christum Filium Dei eundemque servatorem generis humani agnoscunt et fatentur, sed tamen vagantur ab eius Sponsa longius. Qui Christum sumunt, totum sumant necesse est: *Totus Christus, caput et corpus est: caput unigenitus Filius Dei, corpus eius Ecclesia: sponsus et sponsa, duo in carne una. Quicumque de ipso capite a Scripturis sanctis dissentiunt, etiamsi in omnibus locis inveniantur in quibus Ecclesia designata est, non sunt in Ecclesia. Et rursus, quicumque de ipso capite Scripturis sanctis consentiunt, et unitati*

1 S. Gregorius M. *Epistolarum* lib. viii, epist. xxx, ad Eulogium.

2 Ioan. x, 27.

3 Hebr. xii, 2.

4 Ioan. x, 16.

*Ecclesiae non communicant, non sunt in Ecclesia.*¹ Ac pari studio ad eos provolat animus Noster, quos impietatis non funditus corruptit pestilens afflatus, quique hoc saltem expetunt, sibi patris esse loco Deum verum, terrae caelique opificem. Hi quidem apud se reputent ac plane intelligant, numerari se in filiis Dei nequaquam posse, nisi fratrem sibi Iesum Christum simulque Ecclesiam matrem adsciverint. Omnes igitur peramanter, sumpta ex Augustino ipso sententia, compellamus: *Amemus Deum nostrum, amemus Ecclesiam eius: illum sicut patrem, istam sicut matrem. Nemo dicat: ad idola quidem vado, arreptitios et sortilegos conuslo, sed tamen Dei Ecclesiam non relinquo: catholicus sum. Tenens matrem, offendisti patrem. Alius item dicit: absit a me, non consulo sortilegum, non quaero arreptitium, non quaero divinationes sacrilegas, non eo ad adoranda daemonia, non servio lapidibus: sed tamen in parte Donati sum. Quid tibi prodest non offensus pater, qui offensam vindicat matrem? Quid prodest si Dominum confiteris, Deum honoras, ipsum praedicas, Filium eius agnoscis, sedentem ad Patris dexteram confiteris, et blasphemias Ecclesiam eius? . . . Si haberes aliquem patronum, cui quotidie obsequeris; si unum crimen de eius coniuge diceres, num quid domum eius intrares? Tenete ergo, carissimi, tenete omnes unanimiter Deum patrem et matrem Ecclesiam.*²

Plurimum misericordiae Deo confisi, qui maxime potest animos hominum permovere, et unde vult, et quo vult impellere, benignitati eius universos, quos in oratione spectavimus, vehementer commendamus. Caelestium vero donorum auspiciem et benevolentiae Nostrae testem vobis, Venerabiles Fratres, Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XXIX Iunii, An. MDCCCLXXXVI, Pontificatus Nostri decimo nono.

LEO PP. XIII.

¹ S. Augustinus, *Contra Donatistas, Epistola, sive De Unit. Eccl.* cap. iv, n. 7.

² *Enarratio in Psal. lxxxviii*, sermo ii, n. 14.

E S. CONGREGATIONE RITUUM.

DECRETUM PERMITTENS MISSAS PRIVATAS DE REQUIE IN
DUPLICIBUS.

Aucto, postremis hisce temporibus, maxime in calendariis particularibus, Officiorum Duplicium numero, quum pauci supersint per annum dies, qui Missas privatas de Requie fieri permittant, et ipsa officia semiduplicia interdum ab aliis potioris ritus impediuntur, nonnulli ecclesiastici viri pietate, doctrina ac dignitate praestantes, Sanctissimum Dominum Nostrum Leonem Papam XIII humillimis enixisque precibus rogarunt, ut, ad juvamen fidelium defunctorum et ad spirituale solatium vivorum, in Ecclesiis et Oratoriis sive publicis sive privatis, praesertim iis, quae in sepulcretis rite erecta sunt vel erigentur, Missae lectae de Requie diebus etiam duplicibus aliquoties per annum de Apostolica Benignitate celebrari valeant. Placuit autem eidem Ssmo Domino Nostro hujus negotii examen Sacrae Rituum Congregationi committere: quae, exquisito voto Commissionis Liturgicae, omnibus mature perpensis, attentisque hac de re etiam peculiaribus locorum circumstantiis, in Ordinario Coetu subsignata die ad Vaticanum coadunato, ad propositam per infrascriptum Cardinalem Sacrae eidem Congregationi Praefectum quaestionem, respondendum censuit:

Si Sanctissimo placuerit: I. In quolibet Sacello sepulcreti rite erecto vel erigendo, Missas, quae inibi celebrari permittuntur, posse esse de Requie diebus non impeditis a Festo duplici 1^{ae} vel 2^{ae} classis, a Dominicis aliisque festis de praeepto servandis, necnon a Feriis, Vigiliis, Octavisque privilegiatis; item: II. quibuslibet Ecclesiis et Oratoriis quum publicis tum privatis et in Sacellis ad Seminaria, Collegia et Religiosas vel pias utriusque sexus Communitates spectantibus, Missas privatas de Requie, praesente, insepulto, vel etiam sepulto non ultra biduum, cadavere, fieri posse die vel pro die obitus aut depositionis: verum sub clausulis et conditionibus, quibus, juxta Rubricas et Decreta, Missa solemnis de Requie iisdem in casibus decantatur. Contrariis non obstantibus quibuscumque. Die 19 Maii 1896.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII per meipsum infrascriptum Cardinalem, relatione, Sanctitas Sua sententiam Sacrae ipsius Congregationis in omnibus ratam habere et confirmare dignata est, die 8 Junii, eodem anno.

CAJETANUS *Card.* ALOISI-MASELLA, *S.R.C.*, *Praef.*
 L. ✠ S. A. TRIPEPI, *S.R.C.*, *Secret.*

E. S. CONGREGATIONE DE PROPAGANDA FIDE.

OBSERVANDA PRO PLANIORI NEGOTIORUM TRANSMISSIONE.

Illmis ac Rmis Ordinariis Missionum, quae a S. Congr. de Propaganda Fide dependent.

Cum multiplicitas negotiorum, quae ab hac S. Congregatione de Prop. Fide pro locis missionum sibi creditis agenda sunt, in dies augeatur, optatissimum est ut ea, quae expeditionem rerum tractandarum retardant, removeantur.

Hinc est quod infrascriptus Archiep. Larissen. S.C. de Prop. Fide Secretarius, juxta mentem Emi Cardinalis ejusdem S.C. Praefecti, nonnulla, quae experientia edocuit minus convenire, RRMis LL. Ordinariis indicare necessarium judicat, rogans eos ut pro sapientia et zelo, quibus praestant, eadem in negotiis cum hac S.C. curandis observanda quibus oportet commendare velint.

Et in primis plurimum interest ut non solum litterae ad hanc S.C. expeditae, sed etiam, et praesertim documenta iisdem adjuncta, latino exarata sint sermone, vel italico aut gallico, ceterarum enim linguarum communis adhuc non habetur cognitio, et interpretum opera longior evadere solet, nec semper satis est segura.

Insuper non raro accidit ut litterae, quae recipiuntur, tam informi calamo conscriptae sint ut eas perlegere difficillimum sit etiam peritis, neque id obtinetur absque magna temporis jactura gravique labore. Aliquando etiam chartae adhibentur coloris caerulei, aut subobscuri, aut transparentis, atramentum vero coloris fere albi, ita ut lectoris visus improbe

defatigetur. Instanter igitur rogatur ut hujusmodi impedimenta e medio tollantur.

Nec incongruum est hic animadvertere nonnunquam in epistolis quae ad S. Cong., vel ad Sanctitatem Suam per ipsam S. Congr. mittuntur, formam exteriorem magis respondentem dignitati virorum quibus praesentandae sunt, desiderari. Tum folio litterarum et documentorum ita saepissime scripta sunt, ut ordo scriptionis unius paginae sit inversus in successiva et hinc cum ex his foliis, pro eorum conservatione in Archivio, libri conficiuntur, isti pro singulis paginis legendis ab imo deorsum verti debent, non sine inutili lectoris incommodo et fastidio.

Tandem et aliud inconveniens aliquando locum habet, quod scilicet a S. Congr. in receptione epistolarum, pro insufficienti solutione pretii transmissionis a mittentibus, duplex taxa solvenda est; unde quotannis non exigua pecuniae summa necessitatibus quotidie crescentibus Missionum subtrahitur.

Ah haec omnia incommoda efficaciter removenda infra-scriptus Secretarius desiderium hujus S. Consilii, non semel sibi patefactum per praesentes litteras evulgare censet, iterumque rogat ut litterae et documenta, quae ad hanc S. Congr. mittuntur:

1. Latino idiomate, vel saltem italico aut gallico, exarata sint, sicut cautum fuit per litteras circulares hujus S. Congreg. diei 1 Februarii 1892:

2. Ut intelligibili caractere conscribantur, praesertim quoad nomina propria personarum et locorum, convenientemque exteriorum praeseferant formam quoad chartae dimensiones, quae charta sit albi coloris et atramentum nigrum:

3. Ut ordo scriptionis paginarum is sit, qui servantur in libris qui typis eduntur:

4. Ut praescripta a lege in singulis regionibus pro expediendis litteris taxa exacte a mittentibus solvatur.

Datum Romae ex aedibus Sacrae Congregationis de Propaganda Fide die 18 Maji 1896.

A. CIASCA, *Secretarius.*

E S. CONGREGATIONE INDULGENTIARUM.

EPISCOPUS LUCRATUR INDULGENTIAM QUAM IMPERTIT
NOMINE PAPAE.

Episcopus Montis Politiani huic S. Cong'ni Indulg. sequens dubium solvendum proposuit :

Num plenariam Indulgentiam lucranda a christifidelibus Benedictionem nomine Summi Pontificis recipientibus a respectivis Episcopis, lucrari valeat et ipse Episcopus qui eam impertit ?

Et Emi Patres in Congregatione generali ad Vaticanas Aedes habita, de Indulgentia Plenaria adnexa Benedictioni Papali lucranda ab Epo eam elargiente responderunt :

Affirmative. Facto verbo cum SSmo. Et SSmus D. N. Leo Pp. XIII in Audientia habita ab infrascripto S. Congnis Praefecto, die 20 Maji 1896, responsionem Emorum Patrum benigne approbavit.

Datum Romae ex Secretaria S. Congnis, die 20 Maji 1896.

ANDREAS *Card.* STEINHUBER, *S.C., Praej.*

L. ✠ S.

ALEX. ARCHIEP. NICOPOL., *S.C., Secrius.*

CONFERENCES.

**IMPORTANT DECISION PERMITTING A LOW MASS OF REQUIEM
ON DOUBLE FEASTS.**

By a recent decree of the S. Congregation, the full text of which may be found in our ANALECTA, the following privilege is accorded for the celebration of Requiem-masses.

A *low Mass de Requie* may be celebrated in any church or chapel "praesente, insepulto, vel etiam sepulto non ultra biduum cadavere" on feasts of double minor or major rite, except days of the first and second class, Sundays, Holy days of obligation, and privileged Ferials, Vigils or Octaves. For the rest the same restrictions are to be observed as in the case of solemn masses *de Requie*.

The second part of the pontifical concession extends to *mortuary chapels*, in which any priest may celebrate a low mass *de Requie* on double feasts, with the above mentioned exceptions.

Both of these concessions make important changes in the general rubrics, and should be made officially known in all the dioceses. Hitherto a funeral mass had to be *sung* if it occurred on a double, or else it was dispensed with altogether. The Holy See had occasionally granted special exemptions in localities (ex. gr. Vic. Apost. Cocincinae Occid. S. C. de Prop. 30 Jul. 1854) where poverty, or the absence of chanters, etc., made the solemn funeral service, for the most part, impossible. At present the low mass may be said in any place for the *missa cantata*, doing away with the necessity of deferring the funeral or having it without mass where a solemn service cannot be held.

Another advantage of this concession is the increase of devotion "pro defunctis," through the probable erection of a larger number of mortuary chapels in cemeteries, or

attached to the parish churches having cemeteries, where requiem masses may be celebrated on almost any day in the year, independent of the funeral rites.

MANNER OF ADDRESSING LETTERS TO THE SACRED CONGREGATION.

The immense number of petitions, reports, inquiries, etc., sent continually to the office of the S. Congregation of the Propaganda from all parts of the world, make it imperative that certain formalities in the writing and presentation of letters to said Congregation be observed. Accordingly Mgr. A. Ciasca, the official secretary, calls the attention of persons addressing the S. C., to the following points :

1. All documents and letters should be written in Latin, French or Italian.
2. The writing should be clear and legible especially as regards names of persons and places.
3. As to the form of manuscript, besides being written in black ink on white paper, the pages should follow each other in regular order like those of a printed book, and not (as an odd modern custom has it) having the lines run down one page and up the next.
4. The full postage should be paid by the sender.

One would think that it were needless to mention these items as being self evident requisites of business propriety and courtesy ; nevertheless it appears that they are frequently overlooked, and with the immense correspondence daily addressed to the S. Congregation, such neglect becomes a serious source of annoyance and expense.

THE DATE OF EPISCOPAL ELECTIONS.

Doubt has arisen regarding the exact date on which Bishops are to celebrate the anniversary of their promotion to the Episcopal dignity. A recent decree of the S. C. of Rites

given to the Archbishop Coadjutor of Quebec, (Dec. 13, 1895, Dub. vii), fixes the date as that in which they were proclaimed in secret Consistory, even though, meanwhile, they had received Episcopal Consecration, and taken full possession of their sees.

A further doubt occurred regarding those who, for one reason or another,—having been appointed directly by Apostolic letters, as is the case of American Prelates, were not preconized in Consistory.

The Cardinal Prefect of Propaganda, by letter dated July 31, 1896, to one of our Metropolitans, gives the following information :

If the Bishop were preconized in Consistory, even after his consecration and induction into office, the anniversary of his election is to be determined from the date of the Consistory ; if his election were not proclaimed in Consistory, it is to be dated from the date of the Apostolic Brief of appointment.



ADMITTING CHILDREN TO FIRST COMMUNION OUTSIDE OF THE PARISH.

Qu. There are a number of parents in my parish whose children attend private schools. These children are in some cases sent to a convent of nuns to be prepared for their First Communion. I have never objected to the arrangement so long as there was a moral certainty that the instruction given was adequate, and the children were also permitted to receive their First Communion in the convent chapel or wherever the parents wished.

One of our priests believes that this method is encouraging abuses and that the children of the parish should be forced not only to receive in the parish church, but also to attend the preparatory instruction for First Communion given to the parochial school children. I see much that might be said in favor of such a rule, but also much that is against it. Would you state in *THE REVIEW* whether there is anything in ecclesiastical legislation which determines the question one way or another ?

Resp. Whilst parents have the duty to have their children properly instructed and prepared for the reception of the

Sacraments, they are entirely free in the choice of the particular means by which this end may be reached. The pastor's care extends over the children, indeed, but simply in order that they might be rightly trained in the knowledge and appreciation of the Catholic faith. His office, in their regard, is simply a responsibility, whilst in regard to the parents the priest has also a right to support from them.

But since the pastor, in order to satisfy his responsibility, must know whether the children of his flock are properly trained and prepared for the Sacraments, it is just that he should be informed and give his sanction to each child who is to make its First Communion under separate guidance.

Hence follows a rule of action equally consistent with the legislation of the Church, and with common sense, viz.:

1. That a parent has full right to have his child prepared for, and receive, First Communion anywhere, and that the pastor cannot justly interfere *except* in so far as to *assure himself that the child is properly qualified to receive the Sacraments.*

2. That the parent has *the duty of obtaining the sanction of the pastor* for having his child receive First Communion outside of the parish church.

The number of children for whom this privilege is claimed must always be small where there is a good parochial school ; and where there is no school it is perhaps for the greater good of the children that they should be instructed by the religious. Hence, the fear of abuses is hardly well founded. To refuse a parent permission to have his child receive First Communion in some private chapel under the care of his instructors and special friends would seem to be a mere piece of ill-natured self-assertion and effects no good. Moreover, it is contrary to the spirit of parochial ministrations as may be gathered from the decisions of the disciplinary court in the Church. Not very many years ago the S. Congregation of Propaganda was asked whether the Fathers of the Mission who give catechetical instruction to children in their convents have the right to admit them to First Communion, and whether pastors could prevent this on the ground that these children belong to their parishes.

The Holy See answered that the Lazarist Fathers had a perfect right in the matter and that it was the Bishop's duty to see that no pastor would refuse the permission to any child properly prepared—"che cioè i comunicandi siano forniti della debita licenza del loro parroco, che non deve negarla a chicchessia riconosciuto idoneo." (Ex Litt. S. C. de Prop. Fide, 6 Jun., 1839. Coll. Miss. n. 727.)

THE BAPTISM OF CONVERTS.

Qu. Would you kindly advise me whether converts to the Church whose previous baptism was *apparently* valid, are to be re-baptized conditionally? In most cases the sole cause of doubt is its having been administered by non-Catholics. Thus a convert from Lutheranism tells me that she was baptized soon after birth as it was feared that she could not live. As the act surely implied the intention of doing what Christ has instituted, I did not re-baptize her.

I am told that in England, Anglicans are not re-baptized. Hence, I refrain from baptizing such converts, although I am inclined to baptize converts from the Episcopal Church in the U. St. Is there any difference between the Old and the New World Anglicans as to baptism?

Resp. The general rule is that baptism is to be administered where there is a *probable doubt* as to the validity of the previous baptism.

To eliminate such doubt in individual cases the S. Congregation ordains that the actual custom of the sect to which the convert belonged at the time of baptism be ascertained. But it is difficult in practice to form any rule from such custom since the right of private judgment naturally exerts its influence on individual representatives of any sect, and this may vitiate the ritual act and render the baptism invalid. In certain churches like the Lutheran and the High Church of England, special stress is laid upon the observance of the ritual, and hence their baptisms, if vouched for by witnesses and by the convert whose interest it is to ascertain the truth in the matter, may be presumed to be valid. Yet we know of a Lutheran minister who, though quite evan-

gical, baptizes by simply sprinkling a few drops of water upon the child wrapped in its swaddling clothes, just as we use holy water.

It is therefore a question of individual inquiry, which if it leaves a probable doubt, would demand at least conditional baptism.

As to difference between Anglicans in England and Episcopalians in America, no general rule can be laid down, although it is safe to say that the clergy of the English High Church have a deeper sense of religious respect for tradition, etc., than Americans, and hence are likely to be more observant of the ancient forms. Still we meet with cases in America where Episcopalian ministers are very scrupulous in this matter. Each case must be judged on its individual merits.

SINGING OF THE "DIES IRAE."

Qu. According to a decree of the S. Congregation, the singing of the *Dies Irae* at solemn Requiem Masses is obligatory. Does this mean that the choir is to chant the entire sequence, or does it suffice to sing a part and recite the rest?

Can the celebrant go on with the mass whilst the choir is singing the *Dies Irae*?

Resp. The entire sequence need not be sung. "Sequentiam *Dies Irae* semper dicendam in missis de Requie quae cum unica tantam oratione decantantur, verum aliquas strophas illius cantores praetermittere, posse." (S. R. C. 12 Aug., 1854.)

It is against the rubrics of the missal to continue the mass whilst the choir is chanting the *Dies Irae*, as it obliges the celebrant to omit the singing of the "Dominus vobiscum" before the offertory.

A SUB-DEACON ACTING AS DEACON.

Qu. Does a sub-deacon become irregular by the fact of his assuming the place of the Deacon at solemn Mass, but without using

the words "Dominus vobiscum," or "Ite missa est," although he sings the Gospel?

The sub-deacon acts in the case *ficte*, as theologians say, and only because there is no priest or deacon to be had to assist at the solemn Mass previously announced.

Resp. The probability is that the said sub-deacon incurs irregularity in the case, although he may intend no malice. Ballerini in his large work on Moral Theology (Vol. vii, n. 632, 3) says: "Si quis clericus inferior Diaconum agat assistendo in Missa presbytero vel Episcopo, functiones proprias Diaconi exercendo, irregularis fiet, puto, etsi careat stola." A little further on he asks: "Quid vero si *ficte* tantum fiat, h. e. actio quidem exterior tota serio ponatur, sed sine intentione exercendi Ordinem?" And answers by citing the authority of Suarez in the affirmative, because the intention of really exercising the act which belongs to an Order not conferred on him, is not requisite in order that a cleric may incur irregularity. (L. c., n. 5.)

THE CATHOLIC SERVICE AT SUMMER RESORTS.

A reverend confrere calls our attention to the fact that nearly all the prominent hotels at summer resorts display cards in their halls on which the hours of Church service in the locality are noted for the benefit of guests. Frequently such notices are conspicuous for their omission of the Catholic service, although it is well known that Catholics are as a rule anxious to hear Mass on Sundays and Holidays.

Whilst it may be difficult to overcome the bigotry of hotel-keepers, it is possible and desirable to keep visiting Catholics informed of the regular hours of Mass and Benediction. A respectable notice in some conspicuous place near the exit of stations, baths or hotels, and at the Church door, would relieve Catholic travelers at times of much embarrassment, and, where there is regularly a good sermon, may lead strangers to find their way to the truth of Christ.

BOOK REVIEW.

INSTITUTIONES THEOLOGICAE IN USUM SCHOLARUM, Auctore G. Bernardo Tepe, S. J. Vol. III. Parisiis, P. Lethielleux 1896. pp. 780.

The attention of our readers has already been called in the REVIEW to the first two volumes of Father Tepe's course of theology, in which he treated of the basal principles and as much of the subject itself as is covered by the Tracts on God as One, Triune and Creator. The logical advance of his dissertations brings him next to the questions on Grace, the Theological Virtues and the Incarnation. To these three Tracts the volume before us is devoted.

There is probably no other portion of theology which so rapidly demands that the mental habit of the science be rooted in the mind of its expositor as that of divine grace. Here above all great breadth of view, keenness of insight, delicacy of discernment are essential to the theologian, for here is the meeting and interplay of the two orders that exhaust the categories of existence,—the finite and the infinite, the natural and the supernatural, the human touched, uplifted, sanctified, deified by the divine. How much of efficacy is left in fallen nature for the knowing of the true and the doing of the good? What is the necessity, how far does it reach, of the supernatural help of God for man to live aright and to reach his end? How is efficacious grace compatible with human freedom? What is the nature of that mysterious, elevating quality—sanctifying grace, what is its bearing on justification, on the generating of the virtues, on merit for the here and the hereafter? What is predestination and what is meant by reprobation? The mere suggestion of such questions as are treated at length in the Tract on Grace shows the large and delicate task set before the writer on theology. That Father Tepe brings to this work the requisite endowments goes without saying with those who have carefully examined the former volumes of his course. What will particularly attract the earnest student of theology to the present volume will be its more expository than controversial character. The field it covers bristles all

over with subjects for polemics, but the author has not allowed himself to be drawn from his main purpose to lose himself in side issues. While he has not forgotten the questions controverted in the schools, for these very differences of opinion help very greatly to a better understanding of the points on which there is unanimity of assent, yet he is ever conscious that his main object as a teacher of Catholic theology is to inform the mind of his pupils that they may grasp the positive doctrine of the Church, may assimilate it to their own mental substance so as to convert it into power for perfecting their own lives and the souls of those to whom they are sent with the divine message.

Those of our readers who are familiar with Father Smith's recent book on "Our Seminaries" are not likely to forget his strong critique of the usual manner of teaching dogmatic theology, of the dry-as-dust formalism in which teaching is so generally encrusted; nor his earnest pleading for a more efficient method—a method in which the dogmas of the Church will be taught in the light of history past and present, in their bearing on men, on society, by the help of the analogies reflected from every day life, with appeal to the imagination and emotion of the student as well as to his intellect and memory.

The improvement in method must, of course, be the work of live professors. It could be wished, however, that some additional help were furnished in text-book literature. The text-book is indeed "but a text-book at best and needs the living teacher to put flesh on the skeleton it provides." Yet it were well that we had text-books themselves affording skeletons of the plan and build suggested by Father Smith as frames for the professor's work of upbuilding. Perhaps such adjuncts to the more efficient teaching of dogma are in store for the future. But they will always be supplements not substitutes for works such as this by Father Tepe—wherein the teaching of the Church is formulated, explained, demonstrated and defended by the old well-established criteria of theological truth, and if the student's mind be strengthened and disciplined by a course of theology made on these lines, auxiliary reading and the lecture of the style advocated by Father Smith will supply what is needed for the richer possessing of dogmatic theology.

We should mention in conclusion that another promised volume remains to complete the work of Father Tepe.

DE SPONSALIBUS ET MATRIMONIO. Praellectiones Canonicae quas habebat Julius de Becker, SS. CC. et Jur. Civil. Doct., in Collegio Americano Almae Universitatis Lovaniensis Prof. Ord. Bruxellis: Société Belge de Librairie. 1896. Pp. 542.

It may be safely asserted that there is no branch of ecclesiastical jurisprudence which more effectually tests the theological temper and the ability of the confessor or canonist than the legislation "de sponsalibus et matrimonio." The principle of primary ecclesiastical jurisdiction in all matrimonial contracts has received the sanction of dogmatic definition in the Council of Trent; and the question regarding the right of temporal princes to constitute legal impediments annulling the validity of marriages has been practically settled since Urban VIII gave his decision in the case of Duke Gaston and Margaret of Orleans. Nevertheless there are countless delicate phases wherein the rights of parties concerned in the marriage contract are questioned, modified, annulled, revised or held in suspense according to the measure of their intention, tacit or expressed understanding, verbal interpretations, or any other real or supposed conditions which can affect the lawfulness or validity of an agreement between two persons. The Acts of the S. Congregations, particularly those of the Council and the Propaganda present innumerable solutions of doubts in individual cases representing curious anomalies of marriage contracts under all conceivable conditions. Thus it happens that a great deal has been written on this subject by moral theologians and canonists who not only illustrate old principles by new applications, but who aim at digesting the actual decisions of the ecclesiastical tribunals in novel cases, so as to draw from the practice of the sacred tribunal new principles of action for the priestly ministry.

In America, that is to say in the United States, the unequal conditions of society which naturally present a difficulty to the application of old laws, have been fairly recognized and met by the legislation of the Councils of Baltimore. We have had numerous excellent interpreters of the marriage law and its manifold applications to American circumstances by men like Heiss, Kenrick, Smith, Messmer, not to speak of Konings, Sabetti, Putzer and, on European soil, Nilles (Innsbruck) who all were thoroughly familiar with our peculiar conditions. To this number may be added our present author De Becker, professor at the Louvain University and particularly interested in the American College there. The prestige of the

Louvain University would give a passport to any work coming from its accredited teachers ; this is especially true in the branch of which Dr. De Becker treats. The comparatively recent works of Heuser and Feye on the subject of marriage (also of Moulart : *L'église et l'état*) give a unique authority to those who speak from the 'cathedra' of Louvain on the topic *de matrimonio*, and indeed our author declares himself particularly indebted to Feye, who was his predecessor in the theological chair.

It is needless to say that Prof. De Becker embodied in his work the most recent decisions and interpretations of the S. Office. In regard to the question of clandestinity, and the application of the Decree *Tametsi*, we do not think the limits are as precisely defined as the author assumes (pag. 124 and 125). The necessity or advantages of local uniformity in discipline seem to demand some change of law for localities where, as in St. Louis, the difference of practice causes constant annoyance to clergy and people, without any adequate good resulting from the same.

In his method Dr. De Becker follows on the whole the order of the Decretals of Gregory IX, deviating only where the subject matter demands a new division. Accordingly he treats successively *sponsalia*, *matrimonium universim spectatum*, and the two classes of *impedimenta*. Then follows a practical chapter on dispensations, and another on the duty of the confessor and pastor in regard to those who are about to marry. This section, although it covers barely more than a dozen pages, is of great importance and demands particular attention from the professors in our seminaries. Many of our students enter upon the practical duties of the sacred ministry with no other preparation but a theoretical knowledge of the principles, facts and laws on the subject. When they come to act or to decide a case they are bewildered with the multiplicity of these principles, and their applications, and often forget to ask the main question which must determine their judgment. This arises from a lack of systematic method or procedure in the practice of the pastoral cure. The field of inquiry covers two distinct topics, viz. the existence of impediments which render the marriage act either null or illicit : and the requisites for a worthy and happy marriage, demanding a knowledge of its rights and obligations. Each of these two topics has its subordinate forms of expression, which must be mastered in general order by the young cleric before he steps into the seat of judge. He examines and corrects existing errors, he announces and instructs. All this is clearly laid down by our

author. Then in four succeeding sections he treats of the effects of marriage ; of second marriages ; of divorce ; finally, of the ecclesiastical mode of procedure in trials concerning the validity of sponsalia and matrimonial contracts.

The letter-press is good although there are an unusual number of typographical errors. We hope to see this excellent work soon in its second edition.

OUR SEMINARIES. An Essay on Clerical Training. By Rev. John Talbot Smith, LL.D.,—New York: William H. Young & Co. 1896.

It is not easy to do justice to the writer of this book if we undertake to gauge him by some things he says in its pages. He does not pretend to anything like a comprehensive knowledge of the subject which he discusses. He claims, indeed, "a good acquaintance with the condition of many seminaries" and this acquaintance, if we except "two important institutions" which he "has studied," is the result of his intercourse with seminarians and priests, some of whom have, as he tells us, been intelligent and conscientious observers.

All this is quite enough to enable a man of Dr. Smith's ability and evident earnestness of purpose, to ascertain and point out numerous deficiencies in our system of seminary-training, and to make suggestions for its improvement. The author emphasizes his determination to keep before the reader the practical ideal of the American priesthood, and there is nothing in his manner of writing which betrays the intemperate zeal of the self-constituted reformer.

Nevertheless, the well disposed reader will occasionally be forced to recognize a lack of that peculiarly conservative quality which characterizes the trend of a wise policy suggested for a practical purpose. Thus our estimate of Dr. Smith's judgment is lessened, and our sense of the limitations of his experience grows definite, when we meet with such statements (repeated in various fashions throughout the book) as that "our seminaries are but homes for hypochondriacs" or the seeming triviality that "really good butter never yet reached a seminarian's table" and that "the coffee and tea are always pure slop." These and like expressions used with some vigor, imply serious charges against responsible heads of institutions supported for the most part by the generous contributions of people who have confidence in the managers of our semi-

naries. If the insinuations be true in some cases, they are certainly not so in many others, and if one were to take results on a large basis we believe that our clergy, far from being hypochondriacs, are in truth the most good humored and joy-inspiring portion of what we may call the professional classes, not excluding the army and navy.

Dr. Smith makes an excellent division of his subject. He takes as a standard the priest as the representative of Christ, perfect in heart and mind and body. In his outline of the training which is to lead up to that perfection, Dr. Smith reminds us that the youth with whom we have to deal is American and meant to fit American conditions. This is well. As to the methods to be pursued for the obtaining of that self government, that external urbanity, that culture of mind and heart which distinguishes the true gentleman of the educated classes, we have ample opportunity for selecting our models. Father Smith suggests the West Point Military Academy as a pattern of training for our colleges which "exhausts the capacity of the student" and as a "practical, lofty, reasonable standard for the coming American seminary." No right minded man can fail to admire the perfect obedience, the manly sense of honor, and the thorough application to study and drill which is required and obtained at a military institution like West Point. We might use it as an argument for setting our faces relentlessly against the spirit of insubordination or of that arrogant criticism which sits in judgment on the merits of a superior's orders before executing them, a spirit which asserts itself occasionally in the seminary and which grows naturally in a land where the notion of liberty, true or false, is kept constantly before the young. But beyond this there are great voids in the military system of the West Point Military Academy, such as the brutality of hazing and the un-American spirit of discrimination on social grounds, which suggest that the gentlemanly sense is not so very much apart from that of the trained groom, having nothing in common with humanity of the Christian type. A system of discipline mental and spiritual such as is contained in the *ratio studiorum* of Aquaviva would carry us much farther and fulfill all the demands of external decorum made upon a priest by the most fastidious worldling. Hence, without wishing to weaken the lesson to be derived from the West Point discipline, we would be unwilling to adopt it as a standard, for the simple reason that we have an excellent standard of our own, tested and approved by the most varied experience. We have nothing to learn at this stage of our

history ; we have only to *do*, to carry out the spiritual training of the old masters, which is fundamental to all true progress. Without, therefore, wishing in the least point to advocate ignorance or neglect of new methods, we hold it a false policy to appeal forever to the modern spirit, as if the Church were the servant and not the originator and leader of the ever-repeated reform-movements of society to the end of time.

In respect to spiritual training, we believe that we shall never be able to dispense with the old methods of meditation ; they are founded on the constitution of the human mind, and on the assumption of a fallen nature. If anything, they are more necessary to the youth of this country than to the boys of a past generation and abroad. The maturity of views which characterizes the American youth is not to be confounded with either solidity of judgment or stability. It is often simply a readiness to attempt and to do, which arises out of a quick realization of circumstances, and lacks both principle and consistency. Disposition is not character, but the latter is the result of habits begotten by often-repeated acts, the motive of which is placed before the youth in systematic reflection. That is the object of daily meditation seasoned by a practical taste of self-denial and mortification. In the same way desultory reading, most of all that of newspapers, is a positive hindrance to the formation of a reflective mind and of the habits which are the outcome of its systematic exercise. Hence we would rather oppose the free circulation of this sort of literature in the seminary, which Dr. Smith suggests as a stimulus toward gaining knowledge. Experience verifies the fact that much reading of newspapers weakens the mind not only of the student but of the priest who is supposed to be much riper and more capable of utilizing the knowledge gained from such sources. Men who have fine minds and were good students in the seminary often lose in after years all taste for solid exercise of their mental faculties, simply because they yield to the inclination of satisfying their curiosity by the trashy reading of the daily press.

The idea that the improvement of society lies in the main in "being up to the times" rests to a great extent upon the exaggerated assumption that the world has changed so suddenly that the old truths are effete, and that the modern world requires a new pedagogy, a new spirituality, in short a new measure of truth and virtue. We believe that the conditions of society to-day, whatever changes a rapidly progressive development has brought about in

certain national directions, are not more opposed in principle to the old methods of teaching moral and intellectual truth, than were the conditions of Roman society at the time when a simple fisherman came to enlighten the Augustan wisdom by methods which, wholly out of date, proved themselves capable of absorbing the best elements of the old, and creating a new civilization which our "advanced" philosophy has not a whit improved. This we say, not because we undervalue modern achievements, but because we consider Dr. Smith's plea for the modern spirit exaggerated, and, as it were, the keynote to many impossible suggestions for reform.

Some of the old methods which he condemns lie at the very foundation of healthy spiritual growth, and as a matter of fact they are constantly adapting themselves to the new circumstances.

It would carry us too far to enter here into further details of the statements of Dr. Smith ; but he has given us the opportunity to carry on future discussions of vital importance to our clergy and people. For the present we wish merely to record our general estimate of the book. A widely experienced, learned, and prudently progressive educator of our young clergy, whom we asked for an opinion on the subject, answered : It is evident the author has never been in the work. Many things seem possible to him which we can hardly hope for, especially in the degree he considers easily attainable. One of his greatest mistakes is to suppose in the average student a maturity of thought and depth of soul which is, alas ! to be found among the chosen few. He has no conception, because he has no experience of the difficulty of combining a certain number of things admissible, it may be desirable in themselves, but which are attainable in the vast majority only in the shape of a compromise." Yet the book will stimulate thought among those whose interest it is to better the existing conditions and to attain that finely-equipped clergy which Dr. Smith pictures for us. He points out our Lord's life as the model, and refers to Father Coleridge as an exponent of that life. Here is what Father Coleridge says in one of his volumes on the Training of the Apostles (vol. v, pp. 146): "Men's minds must not be at once and violently turned to a new system. It must grow on them by degrees. They must first learn its spirit and principles, and when these have taken possession of them they will find no difficulty in adopting the external and detailed system which is the natural expression and application of that spirit and those principles." And again further on he shows the wisdom of "not forcing a part of a new system on men till the

whole can be introduced . . . before men are ready for it. These are general principles of divine prudence, and of human prudence also."

BOOKS AND READING. By Brother Azarias of the Brothers of the Christian Schools. Fifth Edition enlarged. New York: The Cathedral Library Association. 1896.

Desultory reading, even of good matter, injures the best mind, just as the healthy stomach may be corrupted by an indiscriminate use of choice foods. Hence lists of good books will not suffice the purpose of guiding us to the acquisition of useful knowledge. A well-regulated course of reading demands the adaptation of the reading matter "according to the various stages of one's mental development." This is essential to right study. Books containing methods and systems, books of science whence we obtain the laws and principles of any practice, make demands upon the common factors of memory and understanding only, but the books which form the character, which influence our moral views and the movement of our will, are of entirely different nature. Yet it is these latter which determine our efficiency in practical life, our daily happiness and our hope for the future. The man who knows how to guide us in a course of reading so as to allow some particular author to influence us in right measure and at the moment when we are duly susceptible of such influence, benefits us immeasurably more than does a teacher of Euclid's and Newton's scientific accuracy and depth. Nor is the literary man always capable of giving us the proper direction in reading for the purpose of rightly educating our mind and heart. There are books which are bad for one and good for another according as one possesses more or less of the quality which draws the good matter from a given substance and converts the evil into a moral lesson against the commission of sin. Hence the expert guide will discriminate. He will point out not only books, but also the temper with which we are to take up their reading, the system by which we assimilate the good and make the bad emphasize that good instead of marring it.

Such a guide was Brother Azarias. He was a man who, as Mr. Mooney points out in his introductory Memoir to the volume before us, had read much, thought much, and stored much intellectual wealth. He loved truth and longed to impart it to others by means of the refining influence of good literature. "Convinced that only

by familiarity with the thoughts of the greatest thinkers and artists can the intellectual elevation of American society be assured, he tried to acquaint many with the thought and art of the greatest writers of our own time and of the past."

Few individual services for the promotion of good literature have been rendered to Catholics in our day and country which deserve more genuine applause than the publication of these essays upon "Books and Reading" at the instigation of the Rev. Joseph H. McMahon, Director of the Cathedral Library Reading Circle of New York City.

Every paragraph is filled with safe directions and helpful suggestions as to the choice of books, the manner of reading, the wisdom of forgetting, the method of using to the best advantage what we read. Brother Azarias was by instinct and training a teacher or as Mr. Mooney aptly phrases it "a talented, capable, right-minded educator," an educator who is still living in his books. We candidly believe that if this little volume were introduced as a text-book in our schools and colleges, to be read and conned over in all the classes of English literature until every word be committed to memory, and every principle be assimilated into practical taste, it would effect a quick and most beneficial change in the mental attitude of our reading classes towards popular literature, and it would open new springs of production more pure, without being less lofty and refining, than those of our best classic English authors.

Let our young men and women in college and academy be made to realize, as Brother Azarias puts it before them, that there must be a purpose in their reading, and though that purpose be for the time only rest or amusement, it must be recreation in truth, that is to say, it must strengthen, broaden, and be helpful to the main object of our existence. They will find how to put method in their historical reading; how to read patiently with a view to writing for others; how to become original by means of observation in reading. Here we find grouped together the leading models for literary study, their strength and their shadows carefully marked, and all the paraphernalia which aid in their true appreciation separately placed before us.

The chapters on "How to Read Dante" and "The Motive of George Eliot's Novels" are additions of special merit and interest; whilst the biographical sketch of that gem of an educated woman, Kathleen O'Mara, and the chapter on "Mr. Augustine Birrell and Criticism" as well as "A Peep into Tennyson's workshop" represent various phases of literary work which aptly illustrate the

lessons given in the principal portion of the volume entitled "Books and Reading."

The edition is handsomely printed and the Cathedral Library Association makes a sufficient concession to the demand for moderate prices when it offers so excellent a book at fifty cents. Any student who means to have and use rightly a good reading library should begin by mastering this volume.

SOCIAL PROBLEMS. By Rev. Morgan M. Sheedy, first President of the Catholic Summer School of America, Author of "Christian Unity," &c.—Chicago: D. H. McBride & Co. 1896.

It is a fortunate outcome of the recent and still-glowing agitation in which labor and capital have become involved, that it should have awakened the intelligent activity of practical minds whose conclusions on the subject are based upon the solid foundation of natural and revealed truth. There is no other key to the actual and permanent solution of the so-called "labor problem" than that which is offered by the teaching of the Church of Christ. His coming on earth meant nothing else than to give to man a practical demonstration of that solution which was to hold good unto the end of time, and it is vain to ignore this fact or to look for any other way out of the difficulty.

Father Sheedy writes in excellent temper, although he closely touches delicate lines of demarcation between the right to hold and the right to acquire. He speaks from experience and that experience gives to his utterance occasionally a tone of indignant sympathy with the working classes, but all through there is a deeper vein of priestly desire to be helpful to the unfortunate masses without sanctioning either the excesses or the principles of a false socialism which seeks redress in rebellion against capital and rule. The socialism which the author advocates is Christian. The guide in the movement of Christian socialism must be, in the future as in the past, the Catholic Church. She may accept the help of those who are outside of her fold, of the same mind, though only in part with her, but there is no other power, no other light, that could supplant or equal her in attaining this end. Let "the Church," as Father Sheedy, following the direction of Leo XIII suggests, "that is bishops, priests and students of social science, set herself to educate

and direct the masses towards better social conditions, and thus aid in bringing about a peaceful solution of the social problem."

The volume forms one of the very handy books of the Summer School Library Series published by McBride & Co. and deserves to be widely circulated.

SOUVENIR OF THE SOLEMN BLESSING AND OPENING OF ST. JOSEPH'S SEMINARY of the City of New York, by the Most Rev. Michael A. Corrigan, D.D., Archbishop of New York, at Dunwoodie, Yonkers, N. Y.—The Cathedral Library Association. 1896.

This is a respectable brochure, containing an historical account of the development of St. Joseph's Seminary from its first foundation in 1833, with its different locations, to the eventual erection of the present magnificent structure on Valentine Hill. The numerous illustrations of buildings, and especially the interior arrangement of the present Seminary will prove not only interesting study to many who follow the trend of ecclesiastical education, but it will be helpful to clerics and architects engaged and interested in the erection of similar institutions. We shall have an opportunity to return to this topic in a "*History of American Ecclesiastical Seminaries*" which is being prepared for the pages of the AMERICAN ECCLESIASTICAL REVIEW.

KALENDARIVM MANVALE utriusque Ecclesie Orientalis et Occidentalis. Academiis clericorum accommodatum, auspiciis Commissarii Apostolici auctius atque emendatius iterum edidit Nicholaus Nilles, S.J. Tom. I.—Oeniponte : Felicianus Rauch (K. Pustet). 1896.

For a number of years it has been absolutely impossible to obtain a copy of this first volume the original edition of which, published about sixteen years ago, was quickly exhausted after the second volume had appeared. Since that time the importance of the work has grown far beyond the anticipation of author or publisher, and the demand for a complete copy of the book has brought about a new issue of the first part which had become extremely scarce in the book market.

The value of the work—to put it in a nut-shell—consists in this principally, that it gives us a complete and most accurate insight into the condition and mutual relation of the Eastern and Western

liturgies. In this respect the work is simply perfect. If we remember that the liturgy of the Oriental churches is intimately bound up with all the doctrinal, historical and social habits and prejudices of the faithful whom the Roman pontiff is commissioned to lead in unity of doctrine and the bond of brotherly charity, we recognize at once the vast importance of a thorough knowledge of this element in bringing about that permanent harmony of action by which the schismatic bodies also will be likely to be brought back to the bosom of the Mother church.

This importance is increased in our own case. If to Americans in general has been assigned the noble mission of harmonizing unto mutually helpful and peaceful activity the various races of God's earth—then our clergy have assigned them in this field a special responsibility. The vast number of well-disposed immigrants from the East seek here an opportunity where, like many of our own kindred, they may find for themselves, in honest thrift, a home secure from oppression, and with prospect of improving the physical, mental and moral conditions of their posterity. This is a God-given privilege. None can be more helpful to them in securing it than the Catholic priest—I say the Catholic priest who by reason of his title is justly above all national and sectional lines. The Catholic from Hungary, Sicily, Malta, Armenia and the farther East, has not always within reach of his needs temporal and spiritual, a pastor whose familiar voice can call him by his own name. But he knows that religion does not consist in words, that however sweet his native accent may sound in his ear it is not essential to his receiving the gifts and graces of God through legitimate channels of another kind than that to which he had been accustomed. When we see a man falling within our reach we ask no questions about his country but stretch out our hand to lift him. When we find a child starving we do not waste time to find out its parentage ere we offer him of our own bread. So every priest is bound to aid these pilgrims in a strange land as best he can by the breaking of bread, by the powerful teaching of active charity. If all other voices be dumb this one will speak with convincing force, for "tongues may cease and knowledge shall be destroyed—charity abideth, kind, patient, not seeking its own," and hence Catholic in the widest sense of the word.

But to do this effectually, to arouse our own hearts to interest in behalf of the stranger from the East, we must understand his ways, his traditional peculiarities. If you reach out a pole to a man

struggling with the waves and he does not understand the act but thinks that you mean to strike him, he will not meet your proffered help but repel it. To understand the Eastern people we must become familiar with their ways by study of their habits of devotions, their doctrinal views of essential truths, their privileges and peculiarities of ecclesiastical discipline. All this is gained from a comparison of the Greek and Latin rites as explained in the work before us.

There is another advantage in this study besides that of enabling our charity to be practical and truly Catholic. It broadens the mind. We have suffered much in the quick growth of Catholic influence from narrow views slavishly adhered to and without sufficient reason, which local tradition had impressed on the individual mind. A child will carry the most absurd superstition far into mature life, because it is supported by the authority of parent or teacher. Thus it happens that we measure the practices, the convictions and motives of others differing from our own by the narrow standard of preconceived notions and limited knowledge. A married or bearded priest is taken as wanting in some essential of the sacred order by those who know only celibates and shaven clerics; and so it is in regard to other things which are condemned because misapprehended through ignorance, for which there is no excuse among educated men.

Finally, a familiarity with the ritual observances of the Eastern Catholics will enable us to foster union, union, if not of rite, certainly of sentiment and of zeal for the propagation of the one holy Catholic faith. For the several Churches of the East proclaim one and the same faith, and five or six nationalities unite in the fundamental spirit of their devotions. Thus the *Ordo* printed in Aleppo in the Arabian tongue is used by the Latins, the Melchites, the Armenians, Syrians and Maronites. In the *Taqvîm Beryti* translated into Arabian the feasts of the Chaldees are added, so that it serves as the official *Kalendar* for six nationalities.

Let Whig and Tory stir their blood ;
 —There must be stormy weather—
 But for some true result of good
 All parties work together.

(*Tennyson—Will Waterpr. Lyr. Monolog.*)

P. Nilles, with a diligence and rare exactness of erudition which can only be measured by the broad scope of his enterprise, has arranged a sort of concordance of the various Oriental *Kalendaria*

compared with the Roman. This comparison is illustrated by historical and hagiographical notes which have also in most cases a strictly critical value. Thus many obscure terms and devotional forms of the Eastern Church and their dogmatical sense become clear. In fact separate chapters are devoted to this portion alone, such as the one entitled: *De terminis technicis librorum liturgicorum ecclesiae orientalis*, and a previous one, *De usu dogmatico testimoniorum ex libris liturgicis ecclesiae orientalis desumptorum*.

Thus the earnest student is enabled to become familiar with the Syriac, Greek, Slavic, Roumanian, Arabic and other liturgies. The explanation of the historic position of the Eastern Church in Hungary opens to his mind the understanding of the tangled relations of Catholics of Greek and Armenian rite who come to this country from the south and east of Europe and the Asian borderland. We learn something of the ways in which the slavic language came to be used in churches of the Latin rite and how the two are often mixed in the same service. The illustrious Archbishop of Vhrbosnia, who fully grasps the significance of this work at the present moment, speaks of it in terms that can hardly be exaggerated. After referring to the desire of Leo XIII. to unite the East and West into the one household of the apostolic faith, he points out how necessary it is in order to bring about such a union, that the different national elements should know and understand each other — “*ut alter alterius ritum et res omnes, quae eo spectant, dies festos, jejunia, caeremonias omneque pietatis genus, diligenter addiscat, benevole interpretetur, ex aequo aestimet, meritoque honore prosequatur. Deinde vero necessarium esse judicamus * * variae discrepantes opiniones dilucide explicentur ex textibus liturgicis et ex libris Sanctorum ipsius orientalis ecclesiae: qui ut caeteris solent esse accessu faciliores, sic et christianis orientalibus apertiores sunt ad intelligendum atque inde ad vulgarem popularemque sensum prae aliis accomodati.*”

“Now such a work,” says the illustrious Apostolic Commissary to whom the labor of devising means by which to promote the above mentioned union had been especially entrusted by the Holy Father, “such a work has been prepared for the use of our young clergy by R. P. Nilles, professor at Innsbruck. These two volumes have been considered so excellently adapted to the said purpose that they have received, as is well known, the unanimous and most flattering commendation of the learned men who are judges representing many bishops of different nationalities.” In fact it was through Arch-

bishop Stadler's exertions mainly that this first volume has been reprinted, for the expense of getting up a work in which so many different languages are represented, by their particular character of type, is necessarily great. The Archbishop thus concludes his encyclical letter to the clergy under his commissariate: "It is not for us to increase the merited fame which this work everywhere enjoys among the learned of every class, but we would earnestly recommend the assiduous study of it to the clergy who live in contact with Christians of various rites, so that they might attain a correct knowledge of the practices of the Eastern Christians, *and make use of this knowledge* as opportunity affords, for the purpose of fostering sacred union."

The first volume is limited to a discussion of the *immovable* feasts whilst the second volume, of which a new edition is likewise in press, treats of the movable feasts. There is another part (embracing two volumes of altogether over a thousand pages) which is a sort of supplement to the *Kalendarium* and treats historically and in detail what might be called the dogmatic position of the Greek clergy toward the Roman. It deals with the question of union of the churches, particularly the Roumenian and Servian branches, and opens up countless sources of information regarding a question which is not only dominant now, but likely to occupy the public mind in various ways for a long time to come.

THE YORKE-WENDTE CONTROVERSY. Letters on the Papal Primacy and the Relations of Church and State. By Rev. Chas. W. Wendte, D.D. and Rev. Peter C. Yorke.—San Francisco: Monitor Publishing Co. 1896.

This is one of the cleverest products of modern religious polemics which we have seen. It is clear and explicit in its statements of Catholic Doctrine and of these historical facts which usually furnish Protestant opponents with material for misrepresenting the Catholic Church. Through all the discussion there runs, on Father Yorke's part, a vein of humor which must have proved very trying to the Unitarian minister who undertook to enlighten his A. P. A. neighbors on the subject of Popish ambition and Romish disloyalty. We fancy that many a pastor who has to defend himself and his religion against the snarls and lies of neighbors who hate the Church without knowing it, will find in this collection of letters enough weapons ready to hand with which to vindicate the truth in the eyes of all right-minded citizens. Father Yorke ought to write more, or give us more of what he writes.

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- DIE PROPHEITISCHE INSPIRATION.** Biblisch Patrist. Studie von Dr. Franz Leitner. (Biblische Studien Ns. 4 and 5).—Freiburg: B. Herder, St. Louis, Mo. 1896. Pp. 196.
- SHORT SERMONS FOR EARLY MASSES.** (Transl. from the German) by Rev. G. Wolfgarten. Vol. III—St. Louis: B. Herder, 1896. Pp. 276.
- APOLOGIE D. CHRISTENTHUMS.** V. Dr. Franz Hettinger. Vol. II. Seventh edit. by Dr. E. Müller.—Freiburg: B. Herder, St. Louis, Mo. Pp. 510.
- QUELLEN UND FORSCHUNGEN** zur Geschichte des *Missale Romanum* im Mittelalter. Iter Italicum. Von Dr. Adalb. Ebner.—Freiburg: B. Herder, St. Louis, Mo. 1896. Pp. 487.
- SS. D. N. LEONIS XIII EPISTOLA ENCYCLOICA DE UNITATE ECCLESIAE.** With German translation on opposite pages.—Freiburg: B. Herder, St. Louis, Mo. Pp. 88.
- THE YORKE-WENDTE CONTROVERSY.** Letters on the Papal Primacy and the Relations of Church and State. By Rev. Chas. W. Wendte, D.D. and Rev. Peter Yorke.—San Francisco: Monitor Publishing Co. 1893. Pp. 326. Pr. bd. 50 cents.
- HOW TO SPEAK LATIN.** A series of Latin Dialogues with English translation. By Stephen W. Wilby.—John Murphy & Co. Baltimore and New York. 1896. Pp. 204.
- HEAVEN ON EARTH;** or twelve hours of adoration before the Bl. Sacrament. With Prayers for Mass, etc. By the Rev. D. G. Hubert.—R. Washbourne, London. (New York, Cincinnati and Chicago: Benziger Bros.) 1896. Pp. 303. Pr. bd. 70 cents.
- WHY I BECAME A CATHOLIC;** or Religio Viatoris. By Henry Edward Cardinal Manning. Sixth edition.—London: Burns and Oates. (Benziger Bros.) Pp. 86.
- A HISTORY OF THE PROTESTANT REFORMATION IN ENGLAND AND IRELAND.** Written in 1824-1827 by William Cobbett. A new edition with notes and preface by Francis Aidan Gasquet, D.D., O.S.B.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pp. 406.
- CASUS CONSCIENTIAE** propositi et soluti Romae ad Sanctum Apollinarem in coetu S. Pauli Ap.—Curu Rmi Dui Felicis Cadène, Urbis Antist.—Romae: Via dei Coronari 181. Pp. 44. Pr. Fr. 1.25.
- OUTLINES OF CHURCH—HISTORY.** From the German of the V. Rev. Theod. Dreher, D.D. By Rev. Bonaventura Hammer, O.S.F.—St. Louis, Mo. 1896. B. Herder. Pp. 133. Pr. bd. 45 cents.

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CLERICAL STUDIES.

XXX.

CHURCH HISTORY (II).

FROM our previous remarks it is easy to gather what a considerable share the historic element occupies in the various studies of a priest, and how profitably employed will be whatever time he can afford to devote to the general subject of Church History itself. But, to pursue it to the best advantage, certain rules and principles have to be kept in view, especially by those who are only entering upon the study, or who have not got beyond its earlier stages. It is for such that the following observations are written. Later on they will be no longer needed, because direct experience and personal reflection will have taught what they are meant to convey; but in the mean time they will have fulfilled their purpose and spared, perhaps, to the student both time and labor.

I.

First of all we may ask, what exactly is comprised under the title of Church History?

The question is suggested by the singularly enlarged conception of historical study which has gradually superseded the older one in other departments. A time was when secular history meant little but political history;—wars and battles,

conquests and treaties, dynasties and revolutions, with a due seasoning of diplomatic intrigue and court gossip. But another time came when it was felt that History had many things to tell besides the succession of kings and the doings of warriors and statesmen; that the nations themselves, the whole human race in its past, is the proper and only adequate subject of general history;—that to contemplate the life of mankind, if possible, from its humblest beginnings, to its highest developments; to follow it, through endless difficulties and vicissitudes, in its upward and onward course; to watch the progress of the human mind in thought, in knowledge, in art; to follow the growth of societies in organic elaborateness and adjustment of functions, and the ever increasing share of the many in what had originally been the privilege of the few; that all this was not less enjoyable to study or less important to know than what had hitherto engaged the attention of the student. As a consequence, without changing the fundamental notion of history, as the record of all that is worth knowing and remembering in the past, it has been made to embrace much that was scarce thought of in former times. Side by side with the political vicissitudes of peoples, we have their constitutional transformations, their economic growth, the history of their literature, of their institutions, of their manners, of their industrial developments, of their arts, etc.

Now the conception of Church History has undergone something of a similar enlargement. As understood by the great Eusebius, "the founder and father" of the science, as he has been justly named, Ecclesiastical History was to be almost entirely concerned with the external aspects of the Church, "the succession of her bishops in the principal sees, the leading events and personages, the works and writings of those who helped most in the propagation of the Gospel, the errors of those who perverted its truths, the glorious names and combats of the martyrs who died for it." (Eus. H. E. I. I.) This programme of what we might call a political history of the Church was followed commonly by those who continued the work of the great historian. But, while

accepting these more visible and salient features in the life of the Church as their principal object, modern writers have devoted considerable attention to other questions not less essential, such as the evolution of her doctrines, the formation and transformations of her discipline, the moral and religious condition of society in each period, the developments of religious thought and the expansion of knowledge; finally the connection of events and their underlying causes which constitute the Philosophy of History.

Many of these newer aspects have unquestionably expanded under the influence of modern secular history. But modern secular history itself takes its birth in the History of the Church. It is from ecclesiastical records and monastic annals that most of its earlier facts are gathered. Its chronicles for centuries are the work of clerics, secular or regular. Long after the Greek and Roman models had become familiar to Europe through the Renaissance, it remains inferior in almost every respect to ecclesiastical history. It has nothing in the sixteenth century to compare with Baronius, or in the seventeenth with Fleury. The great documentary collections which are the groundwork of all deep historical study are mainly the work of Church historians. The Councils of Labbe or Mansi, the Greek and Latin Fathers of Migne, the *Acta Sanctorum* of the Bollandists are as familiar to the secular student of the Middle ages as to ecclesiastical writers. It is even to the same initiative that we are indebted for the chief collections bearing on civil and political history, the more recent compilations, though due to lay workers, being visibly inspired and guided by those of their clerical forerunners.

The same may be said of the critical faculty by which the original value of evidences is tested, both as to their authenticity and their trustworthiness. The growth, the diffusion and the marvelous discriminating power of this faculty strongly characterize the present age. But although it has now reached a degree hitherto unknown, as an art it is so far from being unknown in the past, that the Benedictine editions of the Fathers stand forth as models of criticism to which our greatest modern scholars look up admiringly, just as they do

to the work of the Bollandists, from its beginning, over two hundred years ago, down to the present day. In all the ancillary arts to which historians owe so much,—epigraphy, paleography, numismatics, diplomatics, etc., these great ecclesiastics of the two last centuries have led the way. It is under their influence that the more solid form of documentary history has been gradually substituted for the literary form of an earlier period. Neither have we waited till now to see the historical method applied to doctrines. French theology shows it to us in full play right through the seventeenth century, while at the same time liturgical studies take a similar direction in the hands of Martene, Lebrun, Chardon, etc. In short, while admitting the wonderful progress made in History during the present century, and the commanding position held in that department by lay talent, we do not hesitate to look upon Churchmen as the originators of the great work that is being done in our times, and to claim for them the merit of having laid down the lines upon which it now proceeds and taught the methods by which it is accomplished.

II.

It is, therefore, to an enlarged conception of Church History that we have to look to-day, and this the more because the enlargement, however much aided from without, is in its substance an indigenous product of the Church herself. But, in speaking thus, we must not be understood as claiming an undue proportion of the cleric's time for historical studies. Too many other duties imperatively claim his attention to allow, in most cases, of anything beyond elementary knowledge. Yet even this has to be properly conceived, while an opening should always be left for further developments where time and circumstances may subsequently permit.

What then should the aspirant, what should the young priest set before him and aim at?

Surely not all that is comprised in the subject. The field of Church History is immense, embracing, as it does, the whole past of the Church during eighteen hundred years.

Even with nothing else to attend to, no single mind could compass such an amount of information, although confined to what is worth knowing, and that is comparatively little. For it is with the past as with the present. Who cares to look at thousands of objects which meet the eye at every turn? And why? Because there is nothing to learn from them. Who cares to remember thousands of personal incidents in one's own past? Why again? Because they are worthless, because they are meaningless. Facts, personal or otherwise, deserve to be remembered only if they have a meaning; that is, if they suggest to the mind a law, a principle, something broader and greater than themselves.

It is in this sense that, in his celebrated Essay on History, Macauley wrote: "Facts are the mere dross of history. It is from the abstract truth which interpenetrates them and lies latent among them, like gold in the ore, that the mass derives its whole value."

Ut pictura poesis, says Horace; poetry is like painting; and so is history. History is a picture of the past; and as the art of the painter consists, not in reproducing indiscriminately all the details set before him, but only those that are characteristic and help to give a true and vivid impression of the object, so History, be it ecclesiastical or secular, takes up only what helps to bring out an image of bygone personages and events, and instinctively drops the rest. Yet between the two arts there is an essential difference, in that the painter has to confine himself strictly to reproducing only one view of what is before him, whereas the historian, in this more like the sculptor, represents his subject all round, that is, under a variety of different aspects. It follows that facts which are worthless from one point of view may be invaluable from another. The student, for example, who is concerned only with the diffusion of the Gospel, or with its influence on the nations of the world which it has won to its teachings, cares little for what regards the inner developments of doctrine, which are all important for the theologian, or the evolution of Church discipline, which is the chief interest of history for the canonist.

Church History, therefore, does not mean the same thing for all ; yet whatever aspect may be ultimately cultivated with especial care, there are certain elements by which all have to begin, because they are the foundations upon which the science is built, or, to use another and more truthful metaphor, the framework into which all subsequently acquired knowledge has to be fitted. Many of these elements come already to the student in early life ; as he grows up he learns many of the great facts of Christianity, as a part of his religious education, or simply as running through the course of general history with which they are so closely interwoven. He reads the Lives of the Saints ; and, later on, his theological studies bring him into contact with some of the greatest characters and most important events of Church History. But the knowledge thus acquired is incomplete, unconnected, and often inaccurate. What is needed is a consecutive, systematic view in which all the necessary elements are brought together and set forth in their proper place and with their due proportions and relations. This may seem easily within the reach of whoever wishes to attain to it, and many think that history can be learnt any time from books. So it may be, after a fashion. A general impression of past ages may be reached in that way, and perhaps a more definite knowledge of certain special periods or events. But anything like a philosophical view of history as a whole, or even a firm, intelligent grasp of events is hardly possible without special training. Church History, to be properly learned, has to be taught like the other branches of clerical knowledge, and this is why, notwithstanding the crowded condition of our programmes of study, room has been made for it in all our seminaries. It is therefore as a seminary course that we will consider it in the following remarks.

III.

Four things go to make such a course effective : minds prepared for the study ; a judicious programme ; a competent professor, and a good text-book.

MENTAL, PREPARATION.

The mental equipment necessary for the study of History varies naturally with the thoroughness with which it is expected to be pursued. A child may understand and enjoy what is purely descriptive or picturesque, while the critical discussion of certain facts and inductions often requires the highest mental powers, as well as patient training and incredible labor. At every stage a genuine taste for historical knowledge is necessary. Yet that taste is weak in many, either because never developed, or through lack of power to remember facts, or because no salient objects stand out before the imagination around which historical facts naturally entwine themselves. This last deficiency is naturally more noticeable in new countries. In the old world, everything points to the past; everything stands forth laden with memories. The cities, the monuments, the ruins, the very names are historic. In new countries it is just the reverse. Local memories extend back only to a few generations; no object recalls any distant event, and it is only by a considerable effort, or as a result of careful general culture, that any genuine, hearty interest is awakened in what belongs to distant ages.

This is one of the difficulties against which teachers of ecclesiastical as well as of secular history have to contend in this country. Another is found in the imperfect knowledge of secular history only too common in young men at the close of their college course. Of ancient and national history they may possess a fair knowledge; but it is not with ancient Greece and Rome, or with the United States, that the Church has spent the eighteen hundred years of her existence; it is with the new world born of the decay of the Roman Empire; it is with the barbarians who under her civilizing influence became the great nations of mediæval and modern Europe, France, England, Germany, Spain, Italy, to say nothing of other nationalities less conspicuous though scarce less interesting. In other words, it is a knowledge of mediæval history that prepares for church history, with which it is so constantly interwoven that one can scarce be understood without the

other ; yet it is just that part of general history that is least known to the average graduate of our colleges.

THE PROGRAMME.

The programme of an elementary course of Church History will depend in some measure on the time assigned to the study, though the difference will be felt not so much in the character of the questions as in their number and in the thoroughness with which they are handled. However limited, the course should comprise :

First, an outline of the main facts and features of the Church's life in the past ; her doctrinal and disciplinary developments, with the circumstances which gave rise to them ; her relations, friendly or unfriendly, with the temporal power ; her great men. A proper arrangement of these elements is a necessity and at the same time a real difficulty. Church History, even when confined to essentials, forms such a vast and complicated network that without some amount of subdivision and classification it could not be handled at all. At the same time, one cannot but feel how arbitrary such divisions frequently are. It is we who, most of the time, and as a matter of convenience, break up history into centuries and reigns, or group minor objects and personages around greater. History itself flows on, now more smoothly, now more precipitously, but without breaking itself into those regular, symmetrical forms under which we are wont to conceive it. This is why historians feel at liberty to group their materials in the way that best suits their purpose, some following as closely as possible the chronological order, others departing from it freely ; this one mingling the aspects of each period, while another keeps them distinctly separate. The best order, practically, is that in which the elements are best understood and easiest remembered.

In this connection we should also remember that the two guiding lights, or, as they have been sometimes called, "the two eyes" of history, chronology and geography, are not less necessary to the proper intelligence of religious than of secu-

lar events. Facts lose half their meaning and all their connection, if it be not known when or where they happened. Their association, besides, with definite times and places is their best chance of being remembered.

2. Besides the leading facts and conclusions of Church History which are looked upon as ascertained, there are others, which give rise to ardent controversies and may be with many a matter of honest doubt. Among them are some of special importance or interest to the Catholic mind, and even in an elementary course of history they have to be pointed out and, as far as circumstances allow, duly investigated. They constitute almost all the apologetic and polemical side of the subject, which, as we have seen, is second to no other in importance.

3. Some notion should be given, the fuller the better, of the sources from which the history of each period or the data of each leading question are gathered. It is only thus that a truly scientific character is imparted to the study. As a science, history has to be built on solid foundations; if important facts are adduced, they have to be proved; if testimonies are appealed to, their value has to be ascertained. This, of course, cannot be thought of even for all that is important; but the student must know where the proofs are to be found and how to find them. He has to be taught, if only by a more thorough study of one or two questions, the methods of investigation which have been carried in our day to such a high degree of perfection.

THE PROFESSOR.

The third requirement is a competent professor. As already observed, history to be properly learnt needs, as a rule, to be taught, and it is perhaps in the elements that the action of the teacher is most needed. With the beginner, facts, dates, personages imperfectly known, are liable to be confused and are easily forgotten. He misses their true relations and their relative importance. The teacher makes up for all that. He keeps things in their proper place and their

due proportions. His very manner and diction will often suffice. His teaching, like all oral teaching, is a powerful help to the memory of his hearers, and, after all, only what is remembered is of any particular value.

That such teaching may be entrusted to any man of fair abilities, is a great, though not at all uncommon, mistake. The truth is that the professor of history requires a rare combination of gifts; sagacity of observation, breadth of mind, imagination, that is, a power of living in the past and even of reconstructing it from imperfect data, a judicial temper, an incorruptible spirit of fairness; finally, a thorough, familiar knowledge of facts. There is scarcely any subject in which the teacher has so much to be taken at his word, especially in the elements; for a clear, definite, vivid statement of facts and results is what is needed by beginners. There is no room for elaborate discussions, and it is only after some time that minds are ripe for them.

THE TEXT-BOOK.

A text-book, finally, is a practical necessity. It embodies the most essential particulars—facts, names, divisions, dates, summary judgments, and the like, and thus becomes a necessary help to the memory. It keeps things clear and orderly; it prepares the mind for the work of the teacher and supplies details easily missed or, it may be, entirely omitted. It need not be a readable book, though if, in addition to the rest, it can be made attractive, as is the case with some of our manuals of secular history, that would be better still. But it has to be—

(a) *Exact*, that is, free from the mistakes and antiquated notions which cling with peculiar obstinacy to historical manuals;

(b) *Up to date*, that is, exhibiting the most important results of recent discussion and investigation. Their absence is less pardonable than slight occasional mistakes of fact or of judgment.

(c) *Complete*, touching on every subject the teacher handles, and containing at least some reference to the various

problems to be discussed by the student, or regarding the existence of which he should not be left in ignorance. A list of authorities should naturally accompany the more important of them.

(*d*) *Methodical*, that is, orderly and logical, showing the real connection of things; marking off periods, personages, etc., so as to give them that distinctness and vividness by which they are impressed on the memory and easily retained.

Such a manual is invaluable to professor and students. To the professor it belongs to supply the life and interest which may be missing in it, to invest its dry bones with flesh and blood; finally, to keep his students ever conscious of the fact that history is not a conventional arrangement of separate events, but a living growth, a simultaneous action of the whole system, each event being the result of numberless influences, primary or secondary, remote or proximate, and each having in turn its active, though not always visible, share in what follows.

A few remarks in conclusion on the arrangement of courses.

Our readers know already how many other important subjects claim the available hours of the seminarist, and it is easy to understand the reluctance with which the representatives of the other branches yield up to the latest claimant any portion of the time heretofore at their disposal. Yet it is only what is happening in every college and university through the country and all over the world. Everywhere more time is devoted to historical studies. Surely there is no reason why it should be otherwise in our theological seminaries. Twenty-five years ago a single professor sufficed for all the historical work that was done in Harvard, whereas now there are seven professors and instructors with as many as twenty different courses. A similar increase is found in Yale, Columbia, Cornell, etc. In Johns Hopkins, from the very beginning history assumed a most prominent position which it has never ceased to hold. This is only the counterpart of what is happening in every country of Europe.

As regards the distribution of the work, whatever the time devoted to it, two methods are conceivable ; one consisting of a single course followed out consecutively during a period of three, four, or five years, which the students drop into as they come up year after year, and follow the best they can ; the other devoting the first year or two to the outlines of the subject, while, for the subsequent years, a second course is given to a closer study of some more important questions.

The advantages of the second method are obvious. It permits students to begin at the beginning, to deal at first with what is more accessible and to prepare a fitting framework for what will follow, while it affords an opportunity to the professor to accommodate his programme year after year to the requirements of the time or to the special needs of his hearers.

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THE HYMN "AETERNE RERUM CONDITOR."

FREQUENTLY as this exquisite hymn is sung during the year (from the second Sunday after Epiphany to Septuagesima, and from the Sunday nearest the first day of October to Advent), there is room for doubt whether even the attentive reader succeeds in mastering fully not alone its inner and mystical meaning, but as well its exact literal sense. The notably beautiful translation of the Rev. Edward Caswall, who after his conversion published a translation of all the Breviary hymns, mistakes entirely the sense of the second stanza ; as does also that of Cardinal Newman, which, nevertheless, is the one selected for the Marquis of Bute's Breviary. Of the two versions, the latter is the more attractive, the former the more exact. The difficulty experienced, and so plainly evidenced by these versions, in seizing the sense of the second stanza is probably due to the revision of the hymn executed by the Correctors of the Breviary under Urban the Eighth. Their correction has been in the line of elegant taste and classical propriety. For some reason not very clear to the writer, however, they interverted that stanza, giving us instead of the older form, running as follows :

Praeco diei jam sonat,
Noctis profundae pervigil,
Nocturna lux viantibus,
A nocte noctem segregans,

the present one of our breviaries :

Nocturna lux viantibus
A nocte noctem segregans,
Praeco diei jam sonat,
Jubarque solis evocat.

The older form makes evident, what the revision may succeed in clouding to the inattentive reader, that the *praeco diei* is in apposition with *lux*. Both Caswall and Newman seem to translate as though *lux* were in apposition with the *Aeterne rerum Conditor* of the first stanza. This misapprehension renders it almost impossible to account for the line :

A nocte noctem segregans,

and, indeed, it is slurred over, its happy vividness obscured, its meaning perhaps misapprehended by both translators. In several other places, the delicate play of fancy and the true purpose of the author are similarly obscured in the English version. The Abbé Pimont, in the preface to his scholarly work *Les Hymnes du Bréviaire Romain*, remarked that he deemed it necessary to furnish the reader with the prose translation of but one hymn—the Aeternæ rerum Conditor, contenting himself with giving synopses of the others. All this shows that the hymn is by no means as easy as its harmonious rhythms, its condensed and direct phraseology, its well defined stanzaic form, and the simplicity of its subject matter, would lead the careless reader to infer.

It is the purpose of this paper to present an original version into English, together with some account of the authorship and the exegetical peculiarities of a poem which is perhaps the finest example of the splendid muse of St. Ambrose.

That the hymn is to be attributed to the great Bishop of Milan there can be no room for doubt. This we might readily conclude from the close fellowship of both the treatment and the phraseology of the hymn with his *Hexaëmeron*—a fellowship so close as to lead the Venerable Bede to suppose that the hymn was built out of the substance of the *Hexaëmeron*. Which had precedence in date of composition does not, however, affect the question of authorship, as they are both plainly the work of the same pen. St. Augustine gives formal evidence of its authorship in his *Retractions* (Bk. I, Ch. 21): Dixi in quodam loco de apostolo Petro, quod in illo tanquam in petra fundata sit Ecclesia: qui sensus etiam cantatur ore multorum in versibus beatissimi Ambrosii, ubi de gallo gallinaceo ait:

Hoc, ipsa Petra Ecclesiae,
Canente, culpam diluit.

This quotation of St. Augustine from the hymn is almost identical with the words of St. Ambrose in the Fifth Book

of the *Hexaëmeron* (xxiv, 88): hoc postremo canente ipsa Ecclesiae Petra culpam suam diluit. The same chapter affords many other striking illustrations of turns of phrase, as well as of thought, almost identical with those of the hymn.

The hymn is an elegant piece of literary work. In the words of Clichtoveus, totus apprime suavis est et admodum elegans neque prolixitate fastidians. And a French critic of cultured taste has applied the epithet "ravishing" to its unquestionable beauty. In truth, a close familiarity with its exact literal meaning, with its inner mystical sense, with its delicate discriminations of adjective and of verb, with its classical neatness and nicety of phrase, with its etymological playing on root meanings of words, with its careful and artistic distribution of Invocation (in the whole first stanza), of text (in the whole of the second), of direct literal treatment (in the third and fourth), of transition (in the complete fifth stanza), of fanciful application (in the next stanza), and of mystical application (in the two succeeding and closing stanzas)—a familiarity with all these evidences of taste and careful artistic workmanship, of fine use of phrase and word, of delicate appreciation of the enhancing power of imaginative expression, will convince the reader that he is face to face with perhaps the finest example of poetic mysticism to be found in the Office of the Church. The hymn does not pretend to the sublimity of the *Dies Irae*, to the solemn sweetness of the Eucharistic songs of the Angelic Doctor, to the overmastering pathos of the *Stabat Mater*, or to the liquid sweetness of the *Jesu dulcis memoria*. It is suggested by too homely a subject—the call to the sleepy cleric, in the earliest streakings of dawn, to sing his matin song to God. It takes as a text the still homelier illustration of chanticleer, first though not sweetest songster of morn, who makes up in energy what he lacks in melody; and whose business it is, like the monitor in the monastery, to open the eye closed in slumber, to chide the lazy, and to rebuke the inertia of the yearner for another little nap. But out of these humble materials the poet knows how to construct an imaginative palace of song,

which is the more attractive as it is the less expected. Simplicity is harder to achieve than sublimity, clearness than profundity ; and these the singer has attained without any appearance of labor, and with the freedom of hand which comes only after much thought and long apprenticeship. Throughout we perceive the impalpable evidences of a scholarly culture, a vivid imaginativeness, a subtle mysticism, and withal a rigid appreciation of the necessity of adherence to form, that mark the adept in verse.

Some comment on the several stanzas will serve to illustrate these excellences, and may allure the reader to study others for himself. Only gain can accrue to him from such refining labors. He will experience a fresh delight in what is theologically but somewhat inaptly styled the *Omnes diei*, an incentive to study more closely the other hymns of St. Ambrose, and a finer appreciation of the wealth of mystical imagery that gave a meaning and aptness to the older language of the Church such as we poorly understand in these more prosaic days.

I.

Aeterne rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium :

The whole first stanza is dedicated to the Invocation. God holds the world in the hollow of His hand. *Tuus est dies et tua est nox*, sings the Psalmist (lxxiii, 16). He has not alone made it beautiful, in the changes of day and night, and of the four seasons, but He has stamped it with an order of beautiful succession ; He has "surrounded it with variety": *Ipse mutat tempora*—not the king of whom Daniel writes (vii, 25) who vainly thought to war against the King of kings. Already, thinks the Abbé Pimont (*Les Hymnes du Bréviaire Romain*, I, p. 52), is the deep mysticism of the hymn announced in the *Aeterne* as in a text-word for the sermon hidden in the stanza. "Although," he says, "the word *Aeterne* seems here to affect exclusively God the Creator, and

not created things, it is none the less, we think, in true agreement with the whole of creation—visible and invisible—which participates, in some fashion, in the eternity of God, in the very just and true sense that the ideas and the forms exist eternally in Him." He refers in this connection to the words of St. Ambrose in the *Hexaëmeron*: Advertit enim vir plenus prudentiæ (Moyses), quod visibilium atque invisibilium substantias, origines et causas rerum mens sola divina contineat. He then remarks that "this consideration is not without importance especially from the point of view of the admirable economy of grace and of the mysterious order of predestination; it is as it were the point of departure of the high mysticism of this hymn."

The etymological play on words in the verse: *Et temporum das tempora*, is worthy of note. Doubtless St. Ambrose had in mind the order of times set in the creation of the world: *Dixit autem Deus: Fiant luminaria in firmamento coeli et dividant diem ac noctem et sint in signa et tempora et dies et annos* (Gen. 9, 14). *Temporum* here is *seasons*. *Temporum* and *tempora* are therefore used in two senses in the verse: first as seasons, and secondly as time-limits set for the seasons. *Tempus* has also a larger general meaning—divisions of time, of day and night, of months and seasons and years. The poet plays on the etymology of the word (from the Greek *temno*, cut off, divide), and succeeds thus in expanding into largest relationships the extremely condensed phraseology of the verse. In the *Hexaëmeron* he asks: *Tempora autem quæ sunt, nisi mutationum vices?* Newman, in his translation, also plays on the root-meaning of *tempus*:

With a glad variety
Tempering all, and making light—

temperare receiving its meaning of *just apportionment* from *temnein*, to cut off. Caswall simply says:

And all the cheerful change supply
Of alternating morn and eve—

limiting thus the wide scope of the original.

There is a little of the "deadly parallel" in the first lines of both versions. Caswall's rendering is: Dread Framer of the earth and sky; Newman's, Framer of the earth and sky.

Having thus in the style of classical as well as of Christian forethought begun his song with a reverent Invocation, the poet next proceeds to announce clearly the text. This is nothing more sublime than chanticleer's matin-song. It is surely a humble text for a lofty thought, this crowing of the cock! He shall deservedly write himself a poet whose power of expression can keep him clear of the Scylla of commonplace on the one hand, and of the Charybdis of stilted bombast on the other. No less a critic than Coleridge has pointed to Shakespeare's treatment of the cock-crowing in Hamlet (Act I, Sc. 1) as evidencing the poetical adept:

I have heard,
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day, etc.

Coleridge comments as follows on the treatment: "No Addison could be more careful to be poetical in diction than Shakespeare in providing the grounds and sources of its propriety. But how to elevate a thing almost mean by its familiarity, young poets may learn in this treatment of the cock-crow." In introducing the cock as his text, St. Ambrose is similarly careful to dignify it by the creation of a figure almost identical with that of Shakespeare. "Praeco diei," the herald of the day, expresses very much the same thought as "the trumpet to the morn," and the continuance of the figure in both poets is strikingly similar—*Hoc (canente) excitatus lucifer* with its fine prosopopœia in *excitatus* presenting the same thought as that in "Doth with his lofty and shrill-sounding throat awake the god of day." Humble as is the office of chanticleer in these days of clocks and watches and electric lights and policemen (all of which render the night less an object of horror than

formerly), and wholly prosaic as is his personality (forming a subject for ludicrous comment rather than poetical inspiration)—yet the bird has certainly "seen better times." This herald of the morn, summoning light into the sky, was dedicated of old to Apollo, the sun-god; starting at day-break the business of men, he participated in one of Mercury's functions, and was similarly dedicated to that god. In him the Persian soothsayer found inspiration. To the Romans, his crowing was the presage of victory. He thrust himself into Mahomet's vision, reaching up in immense stature until from the first heaven of his residence his crest touched the second, and with his wide clarion-call waking every creature save man. To the Moslems the crowing of the cock is a divine melody, well-pleasing to Allah. The Christian poets sung his praises, the Fathers homilized on his chanting, the ancient and the mediæval Church clothed him with a rich symbolism whose artistic expression is found as well in the rude designs of the Milanese catacombs as in the copper weather-vanes of spires and belfries. Our Saviour, St. Peter, and the preachers of Christ, were symbolized in various fashions by this bird. Pugin, in his *Glossary of Ecclesiastical Ornament*, furnishes only a very few instances of a symbolism which had in mediæval folk-lore an extensive though less artistic counterpart. This is the bird which recalls the denial of Peter and his repentance, the passion of Christ and His resurrection. So Prudentius, *Ad Galli Cantum* :

Inde est, quod omnes credimus,
 Illo quietis tempore,
 Quo gallus exultans canit,
 Christum redisse ex inferis.

Still from the tomb of sleep—whether of body or of soul—his voice rouses the Christian to prepare for the day of grace, whether of prayer or of penitence. And he shall stand as the appropriate type of the angelic trumpet at whose

sound the graves must give up their dead. So, again, Prudentius :

Hoc esse signum praescii
 Noverunt promissae spei,
 Qua nos sopore liberi
 Speramus adventum Dei.

Plainly, the old Christian poets would not deem a subject so rich in allusion unworthy of serious treatment. But in order that their work may be appreciated correctly, the present-day reader, of a generation to whose eyes the bird is not symbolic and to whose ears it is not prophetic, must read these verses with the eyes of the old poets and drink in the melody with their ears. Behind the letter is the spirit ; the verse suggests more than it expresses. Behind the poem is the man ; the artist is discerned in the letter, but the saint is caught and preserved in the amber of the spirit.

St. Ambrose gives in the first half of the poem a description of the happy changes effected in Nature and in Man by the crowing of the cock at early morn ; such as the dispersing of the darkness and of its familiars, the foot-pads and roving vagabonds, and the joy and renewed strength of the sailor as he sees the dawn break on a softening sea. But it might not be inopportune to advise the reader in this place that he is expected by the poet to blend perpetually the mystical with the literal sense. The poet will not infringe on his liberty "quidlibet audendi" so far as to formally mix the two senses. He avoids this inartistic proceeding by a close literal description ; but he expects his reader *intus legere*—to go behind the bark of the letter so as to reach the real meaning, "to snatch the essential grace of meaning out." To our modern modes of thought, this is not so easy a task as it must have been in the earlier times. Poets have now discarded obvious symbolisms in favor of intangible hintings, vague intimations, dim mountain-peaks of aspiration, and sheer precipices of thought "too deep for tears." It is not for the purpose of harsh animadversion that we have thus characterized modern as distinguished

from mediæval and ancient poetry; for we think that the modern has indeed brought us up to the dim peak and led us down into the deep abyss of poetic thought; and that the modern is truer poetry than the ancient for this very reason: but we have simply desired to draw attention to a peculiarity in the older verse such as might easily escape the hasty eye of present-day readers.

The superstitions of the old pagans became interwoven inextricably with their symbolic auguries. To their minds the symbol almost achieved the event. But the symbolism of the Jews or of the Christians did not so much supersede the former as supplant it with a wholly different apparatus of figurativeness. The eagle that seized the cap of Tarquinius Priscus, and after flying off with it returned to let it drop again on his head, became to the Roman mind not a symbol that should recall some past fact, or that should serve by association with some present happening to impress its lesson more forcibly on their minds; but it was elevated into the dignity of a prophetic augury, and foretold the sovereignty of Tarquin. On the other hand, the wonderful mantle of Elias, taken up by the disciple Eliseus after the departure of his master into heaven, was a symbol not of effective, creative, or even prophetic force, so much as a perpetual reminder of the granting of Eliseus' prayer. In all ages, augury has created an extensive symbolism; but, as we have desired to point out, this is a superstition not to be associated for a moment with the simple symbolism of the Christian ceremonies and literature. The crowing of a cock comforted Themistocles with the assurance of victory over Xerxes. The crowing of the cock comforts the Christian with the assurance of his victory over Satan; only, however, at the price of that constant vigilance of which the cock is a symbol. Themistocles, says an old writer, "gave a cocke in his ensign ever after." The Christian, too, set the bird on his church-steeple, but only as a perpetual reminder of all its scriptural suggestiveness. Perhaps, as significant of its sentinel vigilance, the copper figure of the cock was so placed as to face the wind (of temptation, adversity?), like

the gladiators of old, eager for the fray—"Gallorum seu gladiatorum" was Pliny's alliterative pleasantry.

St. Ambrose plays on other symbolic hintings: these may be noticed better under each appropriate stanza. It remains merely to say that as the whole poem turns on "the trumpet to the morn," it was very properly selected for use *ad Nocturnum de Tempore* rather than for Lauds, in the old Benedictine breviary. The most ancient breviaries entitle it: *Ad primum galli cantum*, which would place its recitation at midnight. Lauds followed at day-break. The first crowing of the cock was to summon the morn, not to announce its actual presence. His second crowing announced the dawn. But the Christian must prevent the dawn with praise. The watchful sentinel of the night will shame his reposeful ease. *Noctis profundae pervigil*—the bird has become to him a lesson of extreme watchfulness, and recalls all the sad results of sloth—the sleep of the disciples in Gethsemane, the denial of Peter, the passion of Christ. It reminds him that the *erronum cohors* has profited by the darkness to accomplish schemes of evil-doing. The sailor is weary with his nightly vigil, the sick man has waited with restless yearning for the first streaks in the East, Peter has washed his sin away with floods of tears, and hope returns alike to the wayfarer stumbling in the dark and to the sinner fallen into still darker abysses.

The second stanza has been already printed in the preceding pages. But the revision of the original, elegant though that revision be for its periodic build of stanza, has so clouded the meaning to the hasty reader, that clearness will be consulted by placing it here for further analysis. Our breviaries print it thus:

II.

Nocturna lux viantibus
 A nocte noctem segregans,
 Praeco diei jam sonat,
 Jubarque solis evocat.

From this arrangement of the verses, the reader might be led to infer, as Caswall and Newman seem to have been, that

the invocation of the first stanza ended with the first two verses of the second, and that the subject of the cock-crow began with the third line, so as to put *Nocturna lux* in apposition with *Aeterne Conditor*. The original stanza puts the cock in the foreground, announcing in the very first line that he is the text and subject-matter at once of the following stanzas. It seems to us that the artistic build of the poem is enhanced in this way, and that at the least a momentary confusion of ideas is avoided :

Praeco diei jam sonat,
Noctis profundae pervigil,
Nocturna lux viantibus,
A nocte noctem segregans.

The reason for the omission of *Noctis profundae pervigil* and the insertion of *Jubarque solis evocat*, is not clearly discernible, especially as it makes redundant the following verse :

Hoc excitatus lucifer.

Under the original arrangement of the stanza, the sense leaps out so unmistakably to view that he who runs may read it. Chanticleer, who throughout the long night has by his crowings divided the watches of the night (*A nocte noctem segregans*), and who has thus become as it were a lamp to the night wanderers—he, the Herald of the Day, has already proclaimed the dawn. It is a delightful characterization of the *Ales diei nuntius*, as Prudentius styles the cock (in the hymn at Lauds of Tuesday). "The winged messenger of the day" struts in the verse of St. Ambrose in more stately guise. He is the Praeco, the herald whose clarion tone summons the light into the lists to dispute with the Black Prince in warlike debate. With muffled crow he has told off the various watches of the night. More and more shrill is his call as the dawn draws near, as though impatient of the long delay. He has cheered the wayfarer—but, better still, he has

instructed him. No need of clepsydra, sand-glass, dial or gnomon, while this "watchman of the night" tells off the hours.

A nocte noctem segregans is not felicitously translated in the versions we have been considering. Caswall has: "Who dost divide the day from night!" Newman, "Cutting short each night begun." Both authors seem, as we have said, to refer the line to the *Rerum Conditor*, rather than to the *Praeco diei*, so that the meaning of the allusion perhaps escaped them. The Romans, and after their fashion the Church, divided the night into four parts, styled *vigiliae*, *custodiae*, or *noctes*. As the interval between sunset and sunrise is different in different times of the year, these divisions, equal in time on any one day, varied in length throughout the year. "Before the cock crow twice" (Mark, xiv, 30) indicated midnight and early morning, the latter being commonly styled "cock-crow." So here *nox* as distinguished from *nox* is equivalent to *watch*—*prima nox* was the first watch, *secunda nox* the second, etc. For a rough estimate of the time of the night, *i. e.*, the watch—chanticleer answered pretty well. In *Macbeth*, Macduff asks:

Was it so late, friend, when you went to bed,
'That you do lie so late?

and is answered by the porter: "Faith, sir, we were carousing till the second cock," *i. e.*, about three o'clock in the morning, as is shown in Capulet's remark in *Romeo and Juliet* (iv, 4): "The second cock has crowed . . . 'tis three o'clock." The *Nocturna lux* has given commentators opportunity for a diversity of conjecture. Pimont thinks it means "star"—"*l'étoile du voyageur nocturne*:" Kayser prefers "light" (of a lamp)—the crowing serving as a guide to the habitations of men. When all the lights have been extinguished in the hamlet, the belated wayfarer finds, in the cock-crow, as it were the sudden gleam of a friendly light peeping through closed shutters and reassuring him as to his road.

III.

Hoc excitatus lucifer
 Solvit polum caligine :
 Hoc omnis erronum cohors
 Viam nocendi deserit.

Hoc is not here the instrumental ablative, but the absolute, in agreement with *canente* in the last verse of the following stanza. Instead of *erronum cohors*, the original is thought by Pimont and Kayser to have been *errorum chorus*. Biraghi and Trench, however, prefer to conjecture *erronum*, the latter remarking that it is "a preferable reading to *errorum*, which might so easily have supplanted it, but which it, the rarer word, would scarcely have supplanted." Both sides quote Prudentius :

Ferunt vagantes daemoues,
 Laetos tenebris noctium,
 Gallo canente exterritos
 Sparsim timere et cedere.

The phrase *vagantes daemones* is underlined by Trench, to support the reading *errouum*. The similarity of the thought to that of the stanza of St. Ambrose, from whom the latter poet probably caught the suggestion, together with what might be an explication, in the phrase *vagantes daemones*, of the idea contained in the Ambrosian *erronum*, seems to be behind Trench's contention. *Errorum chorus* would not imply the vagabondage included in the idea of *erro*, *errones* being a term of obloquy, and meaning literally slaves who used the freedom of the night for roving about the city in bands. But it seems to us that however vivid the word may be, it is hardly correct to infer its original use in the stanza by an appeal to the above lines of Prudentius, which we may thus translate into English verse :

They say, the roving demon-flock
 That joyful sports in shades of night,
 Starts at the crowing of the cock
 And scatters far in sudden fright.

We think, indeed, St. Ambrose used the word *erronum* and not the word *errorum*. We do not think, however, that he desired it to be interpreted wholly in a mystical sense. This would have the effect of destroying the artistic build of the poem, which is formed to assert the literal, and only to suggest the mystical sense. Pimont and Kayser quote the same verses of Prudentius to disprove the correctness of *erronum*. They conjecture 'errorum chorus', and thus leave no room for the fine stroke of the artist's brush painting the turbulency as well as the insecurity of night! Respect for the accurate rhetoric of St. Ambrose compels us to accept *erronum*, which seems to us a very descriptive and therefore happy word; and moreover, to accept it in its literal meaning of good-for-nothings, thieves, footpads, rather than in a sole mystical sense of wandering demons who, in the startling figure of St. Peter, go about like roaring lions, seeking whom they may devour. This figurative meaning will shine out clearly enough from behind the literal, and show us the spirits of darkness wandering fearless while the night shrouds their ill-doing, but *exterriti* when the cock proclaims the near advent "of light, safety and divinity"—as Prudentius puts it:—

Invisa nam vicinitas
Lucis, salutis, numinis,
Rupto tenebrarum situ,
Noctis fugat satellites.

—which we may translate :

For the near coming, though unseen,
Of light, salvation, Deity,
Dispels the darkness that hath been
And makes its hideous minions flee.

The transition from the motley crew of night-errants who, like wild beasts of prey, vanish with the morning light, to the thought of wicked spirits whose haunts are in the

gloomy depths of midnight, is one which every age in the history of mankind should make easy. Brand, in his curious *Observations on Popular Antiquities*, says: "Bourne tells us of a tradition among the common people that at the time of cock-crowing the midnight spirits forsake these lower regions, and go to their proper places. Hence it is that in country villages, where the way of life requires more early labor, the inhabitants always go more cheerfully to work at that time; whereas, if they are called abroad sooner, they are apt to imagine everything they see or hear to be a wandering ghost. . . . Bourne applies himself most seriously to investigating whether spirits roam about in the night, or are obliged to go away at cock-crow; first citing from the sacred writings that good and evil angels attend upon men; and proving thence also that there have been apparitions of good and evil spirits. He is of opinion that these can ordinarily have been nothing but the appearances of some of those angels of light or darkness, 'for,' he adds, 'I am far from thinking that either the ghosts of the damned or the happy, either the soul of a Dives or a Lazarus, returns here any more.' Their appearance in the night, he goes on to say, is linked to our idea of apparitions. Night, indeed, by its awfulness and horror, naturally inclines the mind of man to these reflections, which are much heightened by the legendary stories of nurses and old women." The idea that these spirits vanish at the dawn is also very old. Brand refers to the account given by Philostratus of the apparition of Achilles' shade to Apollonius Tyaneus, who says that it vanished with a little glimmer as soon as the cock crowed. "Bourne alleges that he knows of no reasons assigned for the departure of spirits at cock-crow; 'but,' he adds, 'there have been produced at that time of night things of very memorable worth, which might perhaps raise the pious credulity of some men to imagine that there was something more in it than in other times. It was about the time of cock-crowing when our Saviour was born, and the angels sung the first Christmas carol to the poor shepherds in the fields of Bethlehem. Now, it may be pre-

sumed, as the Saviour of the world was then born, and the Heavenly Host had then descended to proclaim the news, that the angels of darkness would be terrified and confounded, and immediately fly away; and, perhaps, this consideration has partly been the foundation of this opinion.' It was also about this time when our Saviour rose from the dead. 'A third reason is the passage in the thirty-third chapter of Genesis, in which Jacob wrestled with the angel for a blessing; where the angel says to him "Let me go, for the day breaketh."' Bourne, however, takes the tradition to have arisen from some particular circumstances attending the time of cock-crowing; and which, as Prudentius seems to say, are an emblem of the approach of the day of resurrection." In the old English ballad of *The Wife of Usher's Well* there are some pathetic allusions to this popular belief—a belief accredited even by the mighty genius of St. Augustine: *Ista daemonia seducere animas quaerunt; sed ubi sol ortus fuerit, fugiunt.* So much for a theme whose interesting features, strongly exhibited in our hymn, may have led us into undue length of comment.

The passage *erronum cohors* offers another difficulty. All manuscript authority favors *chorus*, but the revisers, Jesuits of elegant scholarship in Latinity, substituted *cohors*. The choice between the words should be determined by the interpretation given to the whole passage. If St. Ambrose speaks of demons and not of night-prowlers, thieves, vagabonds, then *chorus* is doubtless the more vivid word for describing the *vagantes daemones* to whom Prudentius, in the stanza quoted from him, applies the epithet *laetos*. But if, as it seems to us, the passage is to be construed literally of the Roman *errones* who made the night hideous as well as insecure, and only mystically of the satanic hordes, *cohors* is surely the better word. It suggests strength, physical and brutal; *chorus* implies festivity. It may be of interest to note here that some of the breviaries still print *errorum*, possibly through careless proof-reading.

The whole stanza recalls the words of Horatio describing

the Ghost and its uncanny dread of the morning light (*Hamlet*, i, 1):

BERNARDO.—It was about to speak, when the cock crew.

HORATIO.—And then it started like a guilty thing

Upon a fearful summons. I have heard,

The cock, that is the trumpet to the morn,

Doth with his lofty and shrill-sounding throat

Awake the god of day; and, at his warning,

Whether in sea, or fire, or earth or air,

The extravagant and erring spirit hies

To his confine; and of the truth herein

The present object made probation.

We have seen how Prudentius associates with the cock-crow, the *vicinitas lucis, salutis, numinis*. The real and the mystical are blended. The night is sin, and the day is grace. Christ is the Light of the world, invading the realm of the spirit of darkness, *tenebrarum harum*. The cock, which heralds and brings in the light of day, was early employed as a symbol of Christ. St. Charles Borromeo, in his work on ecclesiastical architecture, required the figure of a cock to be placed on every belfry, "*ut mysterii ratio postularet.*" In this connection, therefore, it might prove of interest to continue the Shakespearean dialogue in the words of Marcellus:

It (sc. the Ghost) faded on the crowing of the cock.

Some say, that ever 'gainst that season comes

Wherein our Saviour's birth is celebrated,

The bird of dawning singeth all night long;

And then, they say, no spirit can walk abroad;

The nights are wholesome: then no planets strike,

No fairy takes, nor witch hath power to charm,

So hallowed and so gracious is the time.

In the whole stanza, St. Ambrose presents a picture full of symbolic hintings. The obvious sense is the literal one:

but it requires no effort for the Christian mind, saturated with symbolic lore, to surmise throughout the mystical, while immediately dealing with the literal, sense. Christ, by his preaching, does in the spiritual order what the cock does in the physical order—banishes the evil doers who love the darkness rather than the light. The next stanza calls up a similar suggestiveness. The voice of Christ bidding the Fishermen of Galilee to “Fear not,” and calming the angry waters with a word; Christ looking on Peter, and with the dumb eloquence of His loving glance, as it were with Moses’ rod, striking the Rock of the Church and bringing forth from it fountains of waters,—all this is subtly insinuated in the verses.

IV.

Hoc nauta vires colligit,
 Pontique mitescunt freta :
 Hoc, ipsa petra Ecclesiae,
 Canente, culpam diluit.

The Hoc repeated four times, and in the most prominent place in the verse, insists strongly on the text of the poem. Far from being an inelegancy, it is in reality a pleasant rhetorical device which, in addition to clearness, gives strength and knits together in consecutive order the several achievements of “the native bell-man of the night.” The stanza just quoted sounds the same keynote as the following sentences from the *Hexaëmeron*: hoc canente moestitiam trepidus nauta deponit; omnisque crebro vespertinis flatibus excitata tempestas et procella mitescit: . . . hoc postremo canente ipsa Ecclesiae Petra culpam suam diluit.

V.

Surgamus ergo strenue :
 Gallus jacentes excitat,
 Et somnolentos increpat,
 Gallus negantes arguit.

In this stanza we cannot help fancying that, as Lowell says of Chaucer's poetry, "the humor is playing all the time round the horizon, like heat-lightning." The necessity of prompt activity in the matter of getting up in the morning sounds as unmistakably through the first line, as though we were listening to the martial reveille of the drum. The three following lines insinuate a reality in life as powerfully as the song put to the bugle-call by some meditative soldier—"I can't get 'em up, I can't get 'em up, I can't get 'em up in the morning." *Excitat—increpat—arguit!* The climax is one of sound as well as of sense, as though the bird were strutting like any sentry or beadle from bed to bed and tempering his tone to the degree of inertia displayed by the sleepers. In this way, we must confess, the stanza appeals to our imagination, and so we have translated it. But Caswall takes a more solemn view of its import. He renders *negantes* by *sin*—possibly thinking of Peter's denial in the early morning so sadly associated with the crowing of the cock:

Arise ye, then, with one accord !
 Nor longer wrapt in slumber lie ;
 The cock rebukes all who their Lord
 By sloth neglect, by sin deny.

Newman similarly :

Rouse we : let the blithesome cry
 Of that bird our hearts awaken ;
 Chide the slumberers as they lie,
 And arrest the sin-o'ertaken.

We venture to think that neither translator seized the full humor of the situation. There is a striking parallelism in the phraseology of the original which is not reproduced in the versions. *Jacentes excitat—sommolentos increpat—negantes arguit!* The sleeper is roused—if he moves lazily, heavy still with slumber, he is chided—but if he turns over for another nap, he is sternly rebuked.

VI.

Gallo canente spes redit,
 Aegris salus refunditur,
 Mucro latronis conditur,
 Lapsis fides revertitur.

The literal sense paints happily the feeling of hope and safety engendered with the dawn; the vitality of the sick, at its lowest ebb just before this time, once more increases; the advantage of the foot-pad goes with the darkness. All this is clear; but how should we understand *Lapsis fides revertitur*? The mystical sense seems here to thrust itself into sole prominence. Kayser, Pimont, Schlosser, Koenigsfeld, in prose; Caswall and Newman in poetry, render *fides* by *faith*. Pauly, in his prose version, renders it by *confidence*—which, we think, is the preferable word or sense. In all our devotional verse and language, ‘faith’ implies the theological virtue. Dealing with a classical poem, we prefer to translate *fides* in its primary meaning of *trustfulness, confidence*. In this way the verse is capable of a literal sense in harmony with the rest of the stanza—perhaps the poet tells us that they who have been stumbling and falling in the darkness may now pursue their journey with confidence. Of course, the mystical sense is dominant throughout, and nowhere more than in this line. The preaching of Christ’s word (the Cock symbolized not only Christ, but as well the office of Christian preachers) brings hope and spiritual strength, turns aside the sword of Satan, renews confidence of pardon in the sinner.

Does the next strophe continue this mystical sense alone, or does it mingle with that sense a literal prayer for pity on the tardiness with which the servants of Christ rise to anticipate the dawn with His praises?

VII.

Jesu labantes respice,
 Et nos videndo corrige:
 Si respicis, labes cadunt,
 Fletuque culpa solvitur.

The manuscript authority is in favor of *labentes* rather than *labantes*. The iambic metre, however, requires the first syllable of the even feet to be short, so that *labentes*, from *labor*, would not be correct in this foot; whereas *lăbantes*, from *lăbo*, having its first syllable short, would seem to be demanded by the metre. It may be that here St. Ambrose furnishes an instance of the gradual substitution of accentual for quantitative verse. Nevertheless, it seems to us that the happier word in this connection is *labantes*, wavering, rather than *labentes*, falling. *Labantes* would throw a strong light on the purpose of the poet, if that purpose was to ask forgiveness for the tardiness insinuated in the stanza *Surgamus ergo strenue*, wherein the cock chides the sleepy-eyed and rebukes the renegade. The first waking moments are the first battle-ground of the soul with Satan. Shall they be given to God with the promptitude which, St. Thomas tells us, is the essential meaning of *devotion*; or shall they be relinquished to sloth and therefore to Satan? The spirit is willing, but the flesh is weak—the disciples of the Lord are prone to slumber. *Surgite, eamus*, said Christ to the three who could not watch one hour with Him. *Surgamus*, cries the poet, recalling, doubtless, that tender chiding. So, too, the poet wishes us to shake off sleep that we may watch with Christ. But who has not experienced the struggle between duty and ease, grace and nature, in the effort to follow the exhortation

Surgamus ergo strenue,

which is the text for the *wavering* and *hesitation* expressed by *labare*? *Labentes* is therefore too strong a word wherewith to characterize the hearts that are merely wavering between sleep and prayer, and that have not definitively pronounced in favor of rest. In the third line, nevertheless, some of the manuscripts have *lapsus cadunt* instead of *labes cadunt*, and this reading would point to *labentes* rather than *labantes*. A third reading is *lapsi stabunt*. It is difficult, in the face of such variants, to insist on the preferable word *labantes*, since mere prosodial considerations, while giving a strong testimony against *labentes*, cannot rule the word out.

VIII.

Tu lux refulge sensibus,
 Mentisque somnum discute :
 Te nostra vox primum sonet,
 Et vota solvamus tibi.

At last the mystical sense is formally and literally declared. "I am the Light of the world ; who followeth Me, walketh not in darkness" (John, viii, 12), are the sublime words which à Kempis selects as a text for the *Imitation*. St. Ambrose in his sequent hymn *Splendor paternae gloriae*, assigned to Monday at Lauds, gives the full explication of the symbolism :

Splendor paternae gloriae
 De luce lucem profereus,
 Lux lucis et fons luminis,
 Diem dies illuminans.

Verusque sol illabere,
 Micans nitore perpeti ;
 Jubarque sancti Spiritus
 Infunde nostris sensibus.

Sensibus is the soul : *mentis somnum* is not so much sin in general as the sin of sloth in particular. Variants of the fourth line are : *Et ore psallamus tibi*; and *Et ora solvamus tibi*.

The doxology is not, in all probability, to be ascribed to St. Ambrose, although Hincmar of Rheims assigns it to him, together with four others : *Praesta, Pater, piissime ; Laus, honor, virtus, gloria ; Gloria tibi, Domine ;* and *Christum rogemus et Patrem* (not in our breviary). Arevalo, too, follows the same opinion, resting on the words of the Saint : *Hymnorum quoque meorum carminibus deceptum populum ferunt. Plane nec hoc abnuo. Grande carmen istud est, quo nihil potentius. Quid enim potentius, quam confessio Trinitatis, quae quotidie totius populi ore celebratur ? Certatim omnes student fidem fateri, Patrem, et Filium, et Spiritum Sanctum norunt versibus praedicare.* The Abbé Pimont quotes three reasons given by Biraghi, who edited

the hymns of St. Ambrose, against their ascription to the Saint, and while not pretending to settle the question, denies the validity of Biraghi's reasons.

To show the close connection between this hymn and the *Hexämeron* of St. Ambrose, it might prove interesting to subjoin the text of the prose (V, 24): Est etiam galli cantus suavis in noctibus, nec solum suavis sed etiam utilis, qui quasi bonus cohabitator et dormientem excitat et sollicitum admonet et viantem solatur processum noctis canora voce protestans. Hoc canente latro suas relinquit insidias, hoc ipse lucifer excitatus oritur coelumque illuminat; hoc canente moestitiam trepidus nauta deponit omnisque vespertinis flatibus excitata tempestas et procella mitescit; hoc canente devotus affectus exsilit ad precandum, legendi quoque munus instaurat; hoc postremo canente ipsa Ecclesiae petra culpam suam diluit, quam priusquam gallus cantaret, negando contraxerit. Istius cantu spes omnibus redit, aegris levatur incommodum, minuitur dolor vulnerum, febrium flagrantia mitigatur, revertitur fides lapsis, Jesus titubantes respicit, errantes corrigit. Denique respexit Petrum, et statim error abscessit: *etc.*

There are some fifteen recorded translations into English of this interesting and finely written hymn. Of these, the two that most arouse the attention of the Catholic mind are those of Caswall and Newman. In the criticism of these versions which we have thought proper to make, there has been no desire to underestimate their vigorous and happy phraseology or their unquestionable melody. In order to realize the emendations suggested by the comment we have made *apropos* of each stanza of the original Latin, we have ventured to add another to the list of versions into English. For the sake of convenience the various readings of the manuscripts, some of which have been considered critically in the course of this paper, are here printed at the side of the Latin verses and are indicated by numeral references. The authority that might be quoted for the several readings has been omitted, as the design of the arrangement has been one rather of convenient clearness than pedantic completeness.

AETERNE RERUM CONDITOR.

Aeterne rerum Conditor, Noctem diemque qui regis, Et temporum ¹ das tempora, Ut alleves fastidium :	1 dans
² Nocturna lux viantibus	2 Praeco diei jam { sonat sonet
³ A nocte noctem segregans,	3 Noctis { profundae profundo pervigil
⁴ Praeco diei jam sonat,	4 Nocturna lux viantibus
⁵ Jubarque solis evocat.	5Ac { A { nocte noctem segregans.
Hoc excitatus lucifer Solvit polum caligine : Hoc omnis ⁶ errorum cohors	6 errorum chorus
⁷ Viam nocendi deserit.	7 Vias
Hoc nauta vires colligit, Pontique ⁸ mitescunt freta : Hoc, ⁹ ipsa petra Ecclesiae,	8 mitescant 9 ipse
¹⁰ Canente, culpam diluit.	10 Canendo
Surgamus ergo strenue : Gallus jacentes excitat, Et ¹¹ somnolentos increpat, Gallus negantes arguit.	11 somnolentes 12 negantem
Gallo canente spes redit, Aegris salus refunditur, Mucro latronis ¹³ conditur, Lapsis fides revertitur.	13 solvitur
Jesu ¹⁴ labantes respice, Et nos videndo corrige : Si respicis, ¹⁵ labes cadunt, Fletuque culpa solvitur.	14 labentes ; paventes. 15 lapsi stabunt ; lapsi cadunt ; lapsus cadunt.
Tu lux refulge sensibus, ¹⁶ Mentisque somnum discute : Te nostra vox primum sonet, Et ¹⁷ vota solvamus tibi.	16, Noctis. 17 ora solvamus ; ore psallamus.
Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc et per omne saeculum. Amen.	

ÆTERNE RERUM CONDITOR.

O Everlasting Architect,
 Who dost renew the day and night,
 And by the seasons' change effect
 In sated hearts a fresh delight :

Behold ! the Herald of the Day—
 Who as a lamp when light is gone,
 Doth watches of the night display—
 Now wakes the splendors of the dawn.

And as he sings, the morning star
 Dissolves the darkness of the sky :
 The motley crews of night afar
 From wonted paths of evil fly :

The weary sailor laughs once more,
 The waves a softer song begin ;
 Yea, and the Church's Rock doth pour
 Forth-gushing floods to drown his sin.

Arouse ye, then, as duty bids !
 The Cock doth call to sleeping eyes ;
 He chides the heavy slumberous lids ;
 Rebukes the limbs that will not rise.

The clarion call of Chanticleer
 Unto the sick brings health again ;
 The robber's sword is sheathed in fear ;
 And trust returns to fallen men.

Jesu ! behold the wavering will,
 And with a glance our fault reprove ;
 If Thou but look on us, the ill
 We do dissolve in tears of love.

True Light, our hearts flood with Thy rays :
 Let sleep from all our senses flee ;
 Thee let our voice first sing in praise,
 Our hearts pay vows of love to Thee.

To God the Father glory meet,
 And to His sole-begotten Son,
 And to the Spirit Paraclete,
 Now, and while endless ages run.

Amen.

H. T. HENRY.

THE SCOPE AND ORGANIZATION OF SUNDAY SCHOOLS.

THIS article has no bearing upon questions past or future regarding the relative necessity and value of Catholic day schools, and other methods of instructing the children in Christian doctrine. The Champlain Assembly first, and the Editor of this magazine later, recognizing that in many portions of our country the Sunday School is, and must be for some time, the main source of religious instruction; and that, even where excellent day schools exist, a certain percentage of the little ones will almost invariably be found attending secular schools, desired to bring the question of Sunday School ways and means before the public; in the laudable hope that improvement in methods will result from the general interest that may be evolved, from the friction of brains and the interchange of experiences. In both instances, the writer was asked to open up the question. He complied with the requests, not because he was conscious of any special qualification to teach his brethren on a point so important; but acting on the principle that a grindstone can sharpen a knife although incapable itself of making an incision.

It goes without saying that in the whole cycle of human knowledge there is no subject more deserving of close attention and deep investigation than that of how best to impart to human minds, whether young or old, a knowledge of the doctrines of the Catholic Church, of the saving truths by which we are made free. This is the work our Lord committed to His Apostles with the mandate "Going forth into the whole world, preach the Gospel to every creature." This has been the great work of the Church since the beginning. This is the object of all preaching. Thousands of books have been written regarding it. Rivers of martyr blood have flowed for its sake. And on it depends the happiness temporal and eternal of the human race.

As youth is the springtime of life, the period during which the seeds of truth must be planted in the heart, the character of the instruction then given is evidently a matter of the utmost importance. These facts being borne in mind, we

are prepared at once to inquire into our fundamental question.

THE SCOPE OF THE SUNDAY SCHOOL.

What is the scope of the Sunday School? In other words, what can a Sunday School be reasonably expected to teach? Ideas must be very clear, and very correct on this point. Otherwise, the work cannot possibly be done in a manner commensurate with its importance. The scope of any instrument is the accomplishment of the purpose for which it is designed. Nothing short of this will suffice. The scope of a house is to shelter its inhabitants from cold, from heat, from storm. The scope of a ship is to convey its passengers and freight securely to their destination. The instrument must be adapted to its object not only in general, but also in particular. A house that would be a luxury in the Tropics, would be an absurdity at the Poles. And a boat capable of carrying a party conveniently and pleasantly across the Hudson River, might be the ruin and the destruction of that same party desiring to traverse the ocean.

The scope then of the Sunday Schools is to make children good Catholics; to teach them *all that is necessary* for the salvation of their souls, the proper edification of their neighbor and the preservation and propagation of the Catholic faith. And the expression "all that is necessary" signifies something more than mere essentials. A man CAN live on bread and water. But no one would say that bread and water alone are proper food for the daily sustenance of any human being. The Sunday School, therefore, to be an adequate instrument must provide our young people not only with the knowledge, lacking which they cannot save their souls, but also with as much instruction as is required to make that salvation easy and secure. Anything short of this renders it an incompetent instrument, useless for the purpose for which it is designed, insufficient to satisfy the consciences of those who are responsible for the pasturing of human souls.

What may we call an adequate knowledge of Christian Doctrine? We would wish to see our children taught, first,

their prayers ; secondly, the two Catechisms of the Council of Baltimore ; thirdly, a larger Catechism after the fashion of Deharbe ; fourthly, a good knowledge of Bible history, of Church history and of liturgy ; fifthly, the proofs of their Faith, gleaned from books like the two excellent works of Cardinal Gibbons, DeSegur's "Answers" and "The True Religion" by Father Russo. With knowledge of this kind the rising generation will be firmly grounded in their faith. They will be strong against sneers and gibes and insinuations, as well as against open attacks against the truth that is in them.

But is all this possible? Can it be attained in the Sunday School. Does not a statement like this and its evident truth make the case seem hopeless? It is certainly quite difficult. But Hannibal and Napoleon both succeeded in taking their armies across the Alps. And no one can tell how far we may reach, in this all-important matter, if we get many minds concentrated upon the subject. Results undreamed of may be obtained as the result of this concentration, provided the *ideal* be kept high, and the *organization* of our Sunday Schools be made as perfect as possible. Nothing prevents the accomplishment of high ideals so much as the toleration of low ones. It is an aphorism that most people are as lazy as they can afford to be, and as industrious as they *must* be. One of the best works any of us could do would be to mould public opinion into such a form, that nothing but the best and the largest results in this respect would be tolerated. Public opinion is the great spur of the age in which we live. Many a time and oft it is used to further ideas and methods of at least questionable truth and utility. *They* do the world at large a great benefit who use it, whenever available, for the propagation of principles that cannot but redound to the welfare of mankind.

THE ORGANIZATION OF SUNDAY SCHOOLS

is a very large and difficult subject. It includes, 1st, proper grading ; 2d, the selection of the right kind of teachers, and often the training of the same ; 3d, the best methods

of teaching, and 4th, the wise and tactical placing of responsibility.

GRADING.

A Sunday School to be properly organized should have at least five grades. The first for the children who do not yet know their prayers; the second, for those who are preparing for their first confession; the third, for those soon to receive their first Communion; the fourth, for those who expect to be confirmed; the fifth, for children after Confirmation. The fifth grade may, especially after a while, be subdivided into three or four other grades each one higher than the other. In many parishes, there has long been a custom of insisting that no child be emancipated from the obligation of attending Christian Doctrine instruction until the age of 17 years shall have been attained. Of course, it has hitherto been impossible to keep all until that period. But very many remain, and their number will be increased, as the years go on, and the insistency upon this point becomes stronger and more universal. And it might be remarked in passing that those who do remain make afterwards the best and most devoted Catholics that can be found. As a rule, unpractical and vicious Catholics will be found among those who neglected the Christian Doctrine class after their Confirmation.

To the 1st grade the prayers alone may be taught; that is, the Sign of the Cross, Our Father, the Hail Mary, the Apostles' Creed, the Acts of Contrition, Faith, Hope and Charity, the Confiteor and the Hail Holy Queen. It is well to have these prayers printed on a separate sheet. And the children should never be allowed to recite them in sing-song fashion.

The 2nd grade, that is, the children who have not yet made their first Confession, should learn a small catechism. We need a very short and a very simple compendium of the catechism for these little ones. Quite a few experienced teachers have already tried their hand at the making of such an abridgment. Let us hope that others will follow their example until finally something universally satisfactory will

have been produced. It should contain about the following points: Our Creation and its Object, God, the Soul, the Mysteries of the Holy Trinity, the Incarnation and Redemption; a clear idea that Christ is our Saviour, Sin Original and Actual, Mortal and Venial, Reward and Punishment, definition of the Sacraments in general and of each one in particular; Contrition and Confession; the Commandments of God and of the Church, and the Holy Days of Obligation. All this might be put within a space of four or five pages, and everything the child will learn afterwards should be simply a development of the same.

In the 3d grade, the Baltimore Catechism, No. 1, should be taught. There is an edition published with the definition of words at the beginning of each chapter. This is highly to be commended.

The 4th grade should learn the Baltimore Catechism, No. 2, with similar definitions. The Baltimore Catechisms are here mentioned in particular, because they are supposed to be the official manuals of religious instruction for the United States. Any other catechisms containing about similar matter would, of course, serve the purpose just as well; apart from the question of whether or not a departure from the recognized text is to be recommended, and regarding which there is no intention to here express any opinion.

The 5th grade should learn a quite large and developed catechism of the character of which the Deharbe is a quite good type. It should also study the Church History, the Bible History, the liturgy and the proofs of religion mentioned above. The writer has no desire to pose as either a critic or a professional reformer. He has no sympathy whatsoever with the disposition which grumbles and complains at nearly all the things that are. And yet there is a proper and a right-minded form of criticism, a reaching out for, and a desire of better things, which is essential to all progress and the very reverse of the disposition just named. The one is Thersites growling in his tent; the other is Hector striving manfully in the field. The one constantly destroys, the other ever builds up. This being promised, a question becomes

apposite. Who can give a good reason why it is easy to find several dozen series of school readers in sets of six or seven, the one always a development and a logical sequence of that which preceded it; whereas we seem to have only two official catechisms that are in any way co-ordinate, and the catechisms published by private enterprise and authority rarely consist of more than three numbers? May we all live to see the day, before long, when there will be sets of official catechisms, all developments of the little compendium of which mention was made a moment ago; and all so fitting into one another, that each will be simply an amplification of the one that has preceded it. This idea seems worthy of a good deal of thought. It will do no harm to talk about it where the observations will do the most good. If any reader feels a gift in this direction he should try his own hand at it. When this will have been done in the best manner, a very great and important work for the salvation of souls will have been accomplished.

Ordinarily there should not be more than from ten to twelve children in a class. In fact, the line might be drawn at ten. But this remark applies only to where it is necessary to have all the children in one or two large halls. Where circumstances are such that each grade can have a room to itself, as many as forty or fifty children can be placed in a class, if the teacher be one of the right kind, which at present is supposed. The same lesson should be given to all the classes of the same grade, and to all the children in each class. A very pernicious practice obtains in some Sunday Schools of never allowing a child to go forward if he misses a lesson, until that lesson be recited. One sometimes sees a class of ten children, each responsible for a different lesson, and not one of the ten knowing the lesson assigned him. This is terribly wearing upon the teacher, it destroys attention in the pupils, it is a constant source of discouragement, and it is unnecessary. I say it is *unnecessary*, because Christian doctrine is not like Arithmetic. In Arithmetic, it is impossible to learn subtraction or multiplication before addition has been acquired; or division until the three have been mas-

tered one after the other. But in Christian Doctrine one can begin at any point. It is better indeed, and more desirable to follow along successively without missing anything as we go, but the habit of holding the children back is so pernicious that it deserves to be reprobated.

There should be a Superintendent for the boys and another for the girls. And where it is possible, it would be well to have the boys and girls who have not yet made their first Confession, in a separate division, under a Superintendent of their own. Needless to say, the presence of the priest, who is Spiritual Director, is indispensable. He should be there every session, and, practically, every minute of every session. It is not necessary for him to interfere with the work of the teachers in their classes. But he should be there to instruct, to encourage teachers and pupils alike, and to let all feel that he has no deeper interest on earth than the care of the children. We might go a step further, and assert that the Pastor himself must always take a deep interest in the Sunday School. As was said a moment ago, regarding the non necessity of the Spiritual Director interfering with the work of the classes, it may be said similarly that there is no need of the Pastor holding entire and absolute control. It is not necessary for him, as it is for the one immediately in charge, to be present every session and all the time. But he should know what is going on in the school. He should show his deep interest in it, and he should not allow anything to interfere with his frequently visiting it.

Much importance attaches to keeping a correct register of the attendance and the application of the children, as well as of their conduct. But it is well to remember that the conduct of the children depends almost entirely upon the teachers. This much is sure, you will rarely know a bad child to be made good by notes on conduct. It is very desirable also that the Superintendents and the Spiritual Director keep an exact percentage of the attendance and the lessons, that they may know whether or not they are doing their full duty. Through lack of experience on that point the writer cannot estimate what percentage of attendance and lessons might be counted

good in country districts. But in the City of New York less than 80 per cent. of an average the year round seems lower than what can reasonably be expected.

THE SELECTION AND TRAINING OF TEACHERS.

This lies at the very foundation of success. Every Sunday School to do its work properly must be equipped with plenty of teachers who know how to teach. With this end in view, the Spiritual Director should choose, first of all his Superintendents from people who have considerable experience, not only in teaching but also in management. And if he cannot find such people he must *make* them. Trained teachers, that is, those who have experience in teaching day schools, are extremely valuable both as superintendents and class teachers. But no matter what the natural efficiency of the teachers may be, they must be constantly spurred on. The Spiritual Director should hold meetings of the teachers not seldomer at any time than once a month; and in the beginning he can well afford to hold such meetings once a week, taking care that they be arranged for convenient days and hours, and that they do not last too long. In these meetings the Director should impress, first of all, a high ideal of the work in which his assistants are engaged, making them understand that it is the most important, the most honorable and the most responsible that can be committed to a human being. He should urge them to constantly progress in their own knowledge of Christian doctrine, by frequent study not only of the smaller catechisms, but also of books like the "Catechism of the Council of Trent," Gibson's "Catechism Made Easy," the "Catechism in Examples," "Power's Catechism" and Father Kinkead's "Explanation of the Baltimore Catechism." He should teach them kindness and firmness; and, also, although this must be managed with much tact, to recognize that *success with pupils* is the only proper gauge of duty done. Many a time a Spiritual Director goes through his Sunday School with about this result: He will find one teacher who tells him the boys are the best in the whole world, the most studious, the most polite and the most

excellently behaved. The next teacher will inform him that the boys are all ruffians and villains, the most innocent of whom will certainly one day be hanged. Is there any real difference between those two classes? Not a great deal. Pick out two or three sets of ten or twenty boys at random in any of our cities or towns, and the average amount of vice or virtue in each set will be amazingly even. Everything depends upon the teacher. Kindness is very necessary. But firmness is no less requisite. This is especially required for boys. Make a boy know that you can conquer him whenever you so wish, and he will love, respect, work for, do everything short of adoring, you. But let him imagine for one moment that *he* can overcome you, and he will not only worry, annoy and fret you, but he will also despise and sometimes hate you. The writer remembers very well when he was about *twelve years* of age a new professor came who started in to captivate the class by addressing them as "Gentlemen." A number of the boys put their heads together and gave him just two weeks' time to be able to stand them. As a matter of fact, the poor fellow lasted only ten days. He was succeeded by a man who began by picking out the ring leader of the whole set and punishing him. That man remained in the school until long after those he met at first had finished their course.

As a rule, ladies are more valuable as Sunday School teachers than gentlemen. There are many causes for this. But the underlying reason is that the average woman is a born teacher; the average man is not. Of course, this does not apply necessarily to the upper grades. But any one who has this work to do will save himself many days, weeks, months and even years of worry and comparative failure, if he be chary about the employment of men at this work, in the beginning. After everything is in perfect running order, after he has his own graduates whose hearts are in the work, he can gradually introduce the men to teach the boys. And men are better for the larger boys, if we can get men who will produce as good results as women. But we might as well recognize facts as they are. We do not, in the beginning, find men capable of doing this work properly, as a rule.

METHOD OF TEACHING.

These will be treated in detail in a later paper and probably by some one else. What is here said applies principally to the general direction. It is presumed here also that the Sunday School is held in a large hall where all the different classes are congregated. Sunday morning is ordinarily the best time for the session. The children, especially the boys, go unwillingly in the afternoon. And two sessions are not advisable. It is very important to begin on time and also to end on the minute, not allowing the whole session to go beyond an hour or an hour and a quarter. The Spiritual Director should have a bell, a single sound of which will immediately call every one to order. Nothing is more important than to train both the teachers and the pupils to prompt obedience. A second stroke of the bell should never be required to bring everybody to immediate attention. The following will make a good order of exercises for each session.

1st. Spiritual Director calls attention with one stroke of bell.

2d. He salutes—"Good morning children"; they answer—"Good morning, Father."

3d. Short prayer.

4th. Hymn.

5th. Director addresses the school for three or four minutes.

6th. Teachers explain the lesson for the next day.

7th. Teachers hear lesson of present day.

8th. Teachers read the epistle and gospel. It is well to circulate Bibles through the classes that the children and teachers may get used to handling them.

9th. Teachers mark books.

10th. Spiritual Director makes another short address.

11th. Hymn.

12th. Closing Prayers.

The Spiritual Director will find it very conducive to the progress of the children, if he have a blackboard, on an elevated platform, and if upon it he write every Sunday, or

has written at his own dictation, the lesson for each grade for the next session. And he must always insist that the lessons there inscribed be learned for that particular day.

It is well to have at least three examinations each year; the first on the second Sunday before Christmas, the second on Passion Sunday and the third on the Sunday before the last of the term. The children of the upper grades can be examined most thoroughly in writing. It is well to give them about twenty questions covering the entire matter of the past three months. For the smaller children the examination must be oral. A method for this, which works very well at times, is for the Director to mark off ten or twenty questions in the matter of the term, and changing the teachers to classes that are not their own, let them interrogate the children with these questions, separately.

A full report of the result of each examination, the percentage gained and also an account of the number of lessons known and missed during the term, the number of times late and absent, as well as the conduct of the children, may be sent to each child's parents. And these reports should be brought back by the children on the Sunday next succeeding, signed by one of the parents.

Rewards are valuable in this connection, and they evoke a very considerable result. A medal for the first graduate in the boys' and in the girls' department each year is a powerful incentive. Other prizes can be provided suitable to the tastes and the capacities as well as the various ages of the children. Many more things need to be said upon this point, but it is impossible, within the range of a single paper to exploit every phase of so large and important a question.

RESPONSIBILITY.

The proper placing of responsibility is a large factor in Sunday School training. The teachers in each department should be held strictly accountable to their own Superintendent, the superintendents to the Spiritual Director, and the Spiritual Director to the Pastor. This can be obtained by accustoming all concerned to reasonable criticism and

admonition for shortcomings; and also by publishing the tri-monthly returns of the different classes, the averages of the various departments and the general results of the school. Without this responsibility and the energy which it develops, work is likely to be slow and unprogressive.

There is another form of responsibility which does not yet exist, and which cannot be brought about except by either legislation or mutual co-operation; that is, the result that could be obtained from bringing the various Sunday Schools into open public competition. Everyone is familiar with the old saying of Archimedes to the effect that, given a fulcrum and a lever long enough, he could move the world. What leverage does in mechanics is attainable in moral and religious matters by competition. The best horse needs a spur. And even a spur is not always sufficient. When great racers are matched to run against time, it is customary to take two, sometimes three, of the best other horses that can be obtained; to let each of these in turn run against the champion, at full speed, over a portion of the course that is to be traversed. In this way the highest ambition of the racer is excited. A pace is set for him that brings out his very best energies, and results are attained that otherwise would be impossible. In our Sunday School work we need something of this kind. The internal competition between various classes and departments takes the place of the spur. We need the pace-making also. This would be advantageous for the ablest and the best of us, just as well as for those who are less brilliant or less ambitious. How can we get such a pace set? In 1884, the Council of Baltimore ordered in every diocese the formation of a School Board which would have the right and the duty to examine the teachers and the classes, to report upon them, and to make public the exact, absolute and relative condition of each school. Who can ever adequately praise the labors and the sacrifices of those faithful Pastors, or those devoted Brothers and Sisters of various orders, who for fifty years, with small means, in spite of many obstacles and sometimes with little public commendation, have labored in

season and out of season until finally they have made the Catholic Day Schools the very Palladium of true Faith in this country? And yet, we have all seen these very schools advance one hundred, in many instances two hundred per cent., within the last twelve years, through the benign effect of this legislation; pushed forward by the laudable desire to excel, and by the dread of making a poor showing in competition, brought about by the visits of the School Board and of the Diocesan School Inspectors. Who can put a limit to the results that might be obtained, had we similar legislation for Sunday Schools, were there a definite standard of proficiency to be obtained, had we Sunday School Boards and Inspectors, and were the results of the competitions and visitations made public? This looks like something which is certain to come. All who are concerned in this work and responsible for the education of the children, have a deep interest in bringing it about as soon as possible. It makes no difference to the individual schools, pastors, superintendents or class teachers—whether their own school would be at the head or the foot of the list in the beginning. We all want what is best. This would show us what is best and in a measure compel us to attain it. And it would not only increase the strength and the efficiency of what seems to be a necessary arm of the Church; but it would also be for themselves the fullest possible realization of the promise of the Holy Spirit: “They who instruct many unto justice shall shine like stars for all eternity.”

MICHAEL J. LAVELLE.

New York City.

THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

*Continued.*¹

THE many trials, the 'pugnae foris et intus,' now began to tell on his precious health, which had never been robust; since December, 1867, he began to have hemorrhages of the lungs. Nevertheless, he continued to work as if he enjoyed the best of health. In March, 1868, he bled profusely from the lungs during five consecutive days, or, as Fr. Jonckan put it, "Crache du sang, ou plutôt vomit a pleins poumons." His friends feared that his end was not far off, and yet, four weeks later, as we learn from a letter of Fr. Jonckan, he is busily engaged in missionary work, baptizing five Indian girls, whom he had himself instructed in the faith. In the following month he writes to the Rector, asking him to procure him the faculties to bless and invest with the black scapular.

"I send you enclosed a petition which you will oblige me by sending to Paris. I hope my uncle will be able to foot the bill of expenses. . . . I learn from Father Jonckan that you have been in Rome. I hope you will be the channel through which a portion of the Papal blessing will flow on me. Our lot is to die without seeing the Pope; I trust we will see him in Heaven . . . I beg of you to ask the students of the American College, and as many pious souls as you meet, to pray for me. I had, last March, a bleeding of the lungs (hemoptysie) caused by preaching and singing. . . . If it be God's holy will, I am ready to depart from this life, but, as our Bishop often says, quoting St. Martin, 'si adhuc populo tuo sum necessarius, non recuso laborem.' I am as ever in expectation of some good advice and some wholesome lessons."

In answer to the faculties, which the Rector sent as requested, Father Seghers wrote, August 8, 1868:

"I owe you many thanks for the loving care you take of your scattered sheep. The day after I received the good news of the 'facultas benedicendi quodcumque scapulare,' I offered up the Holy Sacrifice for you; I have no other means of showing my gratitude. . . . I wish I were in Louvain just now to hear you talk about Rome and the Holy Father. We hear so little of the Pope in this out of the way place. But, never mind, it was one of the sacrifices we made when leaving the old country. . . . If my uncle has some money on hand, I wish you would be kind enough to

1 See AMERICAN ECCL. REVIEW, July, Aug., Sept., 1896.

buy me Beelen's 'Commentarium in Acta Apostolorum;' also Bisping's 'Erklärungen' of St. Paul's Epistles . . . I dare say you will soon call me a troublesome person, because I always want something. . . . The distance between Belgium and Vancouver Island grows shorter every day. Your last letter arrived here in one month and nine days; and, as soon as the railroad between New York and San Francisco is completed, we will be able to write to the old country and receive an answer back in two months, just the time I spent in coming to this place. Who knows? Perhaps, you will avail yourself one day of the opportunity, and pay a visit to your friends and former pupils.

"If you can leave for Rome, why can you not leave for America? . . . Regarding letters, we are likely to lose some of them, at least in the beginning. The stage is robbed very often on its way over the plains; the same will happen to the cars when they are crossing from St. Louis to the Rocky Mountains. Only a few weeks ago, four masked men stopped the stage and took from the agent of Wells, Fargo & Co. all the money they had in the mail bags. I hope to hear in your next letter that our Bishop is on his way home. May the Almighty bring him back in good spirits and in good health!"

He expected the Bishop would bring him a letter from the "dear old Louvain," but he had to announce his disappointment in an epistle, January 20, 1869:

"I have been waiting for a long time for a letter from you; I expected one through our Bishop, but unfortunately I got none. I should not grumble, but I cannot refrain from telling you plainly that what you wrote on the paper, which contained the faculties of the scapulars, amounted to very little. I hope to be more fortunate in the future, and that you will devote some of your valuable time to your sons on Vancouver Island. Whatever you expend for me, I wish you would ask my uncle to return as soon as possible. . . . My health is improving, but the word 'rest' is not found in the dictionary of British Columbia. . . . His Lordship arrived here on the tenth of December, in good health and in good spirits. May the Almighty grant him comfort and consolation in his anxieties and perplexities."

One of the great troubles that met Bishop Demers on his return to Victoria was the precarious health of Fr. Seghers. The bleeding of the lungs ceased on the Feast of the Blessed Virgin. The Bishop firmly maintained that this sudden change was due to a miracle, and speaks of it as such in a letter to the Rector of Louvain. Nevertheless he feared a return of the evil, and adds these touching words:

"O ciel! Gardez—le moi! Autrement, il me semble que la moitié de ma vie serait perdue!" In April, 1869, Fr.

Seghers gives again an account of himself. He first proposes a theological difficulty: "Theology teaches that it is lawful for sick persons to receive Holy Communion without fasting, as soon as they have received the Viaticum. Now, must Holy Communion, following after the Viaticum, be administered as Viaticum, with the Rubrics laid down in the Ritual, (art. de com. Infirmorum) or must they be administered like ordinary Communions? Ratio dubitandi. Benedict XIV De syn. Dioc, lib. 7, cap. 12, says: 'per modum viatici;' Dens, Ligouri and Gury seem to say the contrary. I anxiously expect your answer, because the case is a practical one." Then he continues:

"My health is improving, Dear Father, and I am in hopes that the present summer, which bids fair to be a beautiful one, will procure me the blessing (if it be a blessing) of a radical cure. Anxiety of mind and too much singing have brought on my present ailment, which consists in a weak stomach and continued colds on the lungs. . . . I am not doing much at present; I look upon this present time as a period of rest. God knows what is in store for us during the absence of our Bishop. However, we shall fight our battles through. . . . I have hardly any news to tell you, except, perhaps, that there is a great deal of talk about annexing Vancouver Island and British Columbia to the United States. If this place did belong to the States, Victoria would become the largest city on the Pacific, North of San Francisco, but all our Indian missions would be knocked on the head. Let us leave all to divine Providence to arrange for the best."

In the meantime, the Rector, Mgr. De Neve, informed him that a young Flemish Priest from the American College, Father Brabant (now one of the most devoted Indian missionaries of the far West), would soon join him; the venerable Superior surprised him, at the same time, with the news that he had his eyes upon him as his future Vice Rector of the College.

"Nobody calls in question," Fr. Seghers writes in answer, May, 1869, "the advisability of procuring for yourself some one to lighten the burden that weighs so heavily on your shoulders, but I cannot understand why you direct your attention to the distant shores of the Pacific, where the number of priests is comparatively small, and not to some of the Eastern States where the only trouble consists in

'l'embarras du choix.' Among the priests out here, Father B. is undoubtedly the best qualified for the American College, on account of his self-control, a quality which I have not. And as for our Bishop, he will lend a deaf ear to your most urgent supplications should you ask for me. To leave this country would be for me a great sacrifice, and the loss of the crown which I expect in dying in our woods. However ardently I desire to see you assisted and relieved, nothing but obedience will drive me away from my dear, loved Vancouver Island. (What you call in Flemish 'Let nut von dees huis' (the utility of this College) is now more evident to me than ever before. I would pity the Catholic Church in America if it had not the American College of Louvain to send her good and noble-hearted missionaries. Our Bishop will soon depart for Rome and again leave the whole burden on my shoulders. I hope you will pray for me that I may 'accipere Spiritum Sanctum ac robur.'") He continues :

"Father Brabant will receive a hearty welcome. I have written to him that I did not see any reasons why he should leave the college before the end of the scholastic year. If you have no objections, he might leave about the middle of August, come across the States by railroad, and arrive here towards the middle of September. However, I do not want to have anything to say in this matter. I only wish that he will not miss the lessons on the 'Rituale Romanum,' which you usually give at the end of the year. . . . My health is improving. People say that I am threatened with consumption. I hope it will be one of those slow consumptions that last forty years and more. . . . If Father Brabant has not left at the time you receive this letter, I wish you would tell him that he cannot come here to enjoy himself, to have a good time, as some imagine.

"Although we feel happy and contented here and are far from being habitually downcast, yet our chief aim is to bring sacrifice after sacrifice; that is, the sacrifice of our own will; ('notre amour propre qu'une de nos soeurs avait coutume d'appeler l'amour salé: elle est morte pleine de vertus, il y a quinze jours; je la recommande a vos prières.' And this is the very road that leads to true enjoyment and real happiness. . . . Returning to what you said in your last regarding a coadjutor, I sincerely wish that you find one according to your own heart. I hope, at any rate, you will not have a coadjutor 'cum jure successionis;' for I may not be acquainted with your successor and not love him. I know *you* and I love *you*. Allow me to oppose my wishes to yours, and to desire things to remain 'in statu quo.'")

His friend and fellow missionary, afterwards the Vicar General of Victoria for many years, wrote that the "health of Father Seghers is good at present. The Bishop cares for him a great deal, and gives him no more chance of exposing his life by every kind of imprudence." "It was a great blessing for me to find such a wise, zealous and pious director in Father Seghers, who is esteemed by all that are good, and honored by many even more than the Governor. From the beginning, as you recommended me to do, I put myself entirely under his guidance, and I experienced at once that he had inherited your spirit. I wish to every young priest such a guardian angel to direct his first steps on the Missions. Without him I would have felt as disappointed in this Mission as so many others, but through him I am now pleased and happy, and I hope that God will grant me the grace of perseverance."

The fears of Bishop Demers for the health of "dear Father Seghers" were not groundless. He could not hand over to him the administration of the diocese, when leaving for the Vatican Council, as the health of the devoted priest was visibly going down; and so he invited him to travel to Europe and be his Theologian at the Council. What Fr. Seghers never expected to see, came to pass; he saw the Pope; he became personally known to the great Pio Nono, and intimately acquainted with Leo XIII. All on a sudden the Rector received a letter from Ghent, dated November 12, 1869: "I hasten to acquaint you of my safe arrival in what I formerly used to call my home. Last night I took my uncle by surprise. It is my sincere wish to see you before starting for Paris, where I am to meet the Bishop."

The next letter brings best wishes for a happy New Year, from Rome.

"With the unchanged, and I dare say unchangeable feelings of filial affection I always cherished for you, I offer you my best wishes for the beginning of the year 1870. May it prove to you one of happiness and blessings for time and eternity. To-morrow (January 20), I trust to be privileged to offer the Holy Sacrifice on the altar of the Confession of St. Peter, where I will not forget you. I also expect from you the assistance of your prayers.

Both the health of my body and of my soul are in want of some particular blessing, which through the prayers of pious friends, I expect to receive from heaven."

On March 7, 1870, he writes from Rome (Ara Coeli) :

"The Archbishop of Oregon brought me your kind letter ; many thanks for it. I have thought of you and the American College while celebrating Mass on the Confession of St. Peter. I have a great desire to spend a few days in Louvain, if it does not inconvenience any one. Tell me, might I not go through my retreat with the ' Ordinandi ' of the College this year ? When does their retreat commence ? "

An American ecclesiastic, visiting Belgium, had stated in an after-dinner speech, that there was no work for an ambitious, zealous missionary in Vancouver Island. Bishop Demers, being notified of this report, instructs his " Theologian " to correct the error.

Father Seghers writes from the Eternal City, March 16, after stating the case :

"Speeches and toasts of this description are dangerous to us. All I ask you now is not to form an opinion in this matter until I arrive in Louvain, which will be soon. Then I shall make it my duty to give you the necessary particulars and explanations.

"I have been in Loretto and Naples and on the top of Mount Vesuvius. I will not leave Rome until after Easter, but the precise time of leaving is a matter of uncertainty, as long as I do not know the Bishop's mind about it. It is my earnest desire to go through a retreat before leaving Europe, but the letters we receive from Victoria will not permit us to stay away very long. I am ready to start at any moment ; the sooner the better. We American Missionaries always have ' steam up. '

"In conclusion, I beg you and your pious flock to obtain for me a radical recovery of my bodily health. It seems that Almighty God has begun to hear my prayers and the prayers of other people, as, in fact, my health is getting better, which inspires me with hope for the future. Still, let not my will be done, O Lord ! "

While in Rome, Bishop Demers presented him to Pius IX, asking a special blessing from the great Pope for the sickly missionary, whose life was so precious to the diocese. The Holy Father, with prophetic vision, assured the Bishop of the perfect recovery of his devoted priest. At the suspension

of the Council, they were anxious to return at once to their "dear" Island, but they lacked the necessary funds, and the good Rector, as appears from several letters, had to help them out of their difficulty.

Not long after their arrival in Victoria, a severe cross came upon Father Seghers, as we learn from his letter of January 5, 1871.

"A most trying affliction has thrown us into grief. On Saturday, December 31, our Bishop had a severe attack of apoplexy. Although he is able to move about a little, yet he is but imperfectly conscious; paralysis has taken away the use of his tongue. We are virtually without a Bishop. I need not tell you what my feelings are at present. Last Sunday after Mass I expected his death every moment. I give up all hope of his recovery. . . . May Almighty God have mercy on us in the gloomy situation in which we find ourselves! I now ask you and all the professors and students at the college to give us the help of your most fervent prayers. I wish you a happy New Year, a happier one than it bids fair to be for us. Should any change occur in the Bishop's condition, I will make it my business to let you know at once."

Ten days later he wrote :

"Although you have hardly received my last letter, I must write again to acquaint you with the state of the Bishop's health. I am sorry to say there is no real improvement. After his attack of apoplexy he grew a little stronger. He is now able to leave his bed and walk up and down the room. But there is great danger of a new attack, and the doctor does not trust apparent improvement. Our gloomy anticipations are unfortunately realized; the Bishop will be unfit, from this out, for any duty. May Divine Providence watch over and care for our poor and forlorn diocese! . . . I hesitatingly tell you something which I should have told you long ago; but for fear of meddling with the affairs that are not my own, I refrained from doing so. Today, however, I will make an effort, and I beg your pardon beforehand for interfering (apparently) in your business. . . . I am of opinion that you should prevent students from spending their time, by staying in places or dioceses where they have no business, instead of going directly to their own Bishop. Let those students be ever so pious and learned, their conduct will throw a slur on the college, by taking such uncalled-for liberties.

"It struck me the other day that being ordained for a Bishop is not a human but divine calling; and to be unfaithful to this calling is to be unfaithful to God: 'Non es mentitus hominibus, sed Deo.' I blame nobody, but I cannot refrain from expressing what I think about something which may become an abuse and injure the fair reputation of our college."

Before Bishop Demers died (July 28, 1871), he designated Father Seghers as Administrator, and when the expiring prelate was told that his good priest was dying of hemorrhages he predicted his speedy recovery. which was fulfilled a few days after, though the doctors had throughout despaired of the life of Father Seghers.

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(To be continued.)

THE NAME OF MARY IN OLD CHRISTIAN INSCRIPTIONS.

AMONG the remains of Christian antiquity we find numerous representations of the Blessed Virgin, mother of Christ, in mosaics, sculptures, sarcophagi, mural decorations of the catacombs, carvings in ivory, gilt glasses and all manner of trinkets. Some of the paintings in the catacombs which picture Our Blessed Lady carry us back close on to Apostolic times. Concurrent with these representations we have the frequent expressions in the writings of the early Christian Fathers which eulogize Mary, the mother of the Divine Saviour.

To these incontestable witnesses of devotion paid to the Blessed Virgin in the primitive Church, we may add a third category of proofs, namely, the testimony of early inscriptions which are found principally in cemeteries and churches of undoubted antiquity.

In order to limit the scope of our inquiry into this field of Apologetics I propose to confine myself to an examination of

inscriptions belonging to the first six centuries. The mass of specimens at our disposal may be grouped into three classes, namely, inscriptions on tombstones in which the name of Mary occurs; secondly, inscriptions in churches dedicated by name to the Blessed Virgin; and thirdly, various small objects of different uses which have the word *Maria* engraved upon them.

I.

The oldest tombstone which we know of bearing the name *Maria* inscribed upon it is that of a brother and sister who suffered martyrdom under the Emperor Valerian during the persecution in 255 or 256. They were called *Nion* and *Maria* and died together with their father *Adrias* and an uncle *Hippolytus*, all of whom had come to Rome from Greece. Having embraced Christianity and sealed their profession of faith with their blood, they were buried in the catacombs of *S. Callisto*, on the *Appian way*. It is to this martyr group that *S. Damasus* makes a touching allusion in his well-known inscription for the burial chambers of the Popes, calling them "messengers of blood whom Greece did send to us," *martyres quos Graecia misit*. The tomb lay in one of the so-called sand pits (*arenarium*) which in later years caved in and is at present inaccessible; but the mediæval pilgrims have preserved for us its inscription, read and copied by them, and found in *De Rossi's Roma Sotteranea* (III, p. 200; inscrip. II, p. 66, n. 25).

*Nata Maria simul caro cum fratre Nione
Gaudentes sacram promeruere fidem.
Divitias proprias, Christi praecepta secuti,
Pauperibus larga distribuere manu.
Quorum praeclaris monitis multoque labore
Accessit summo sancta caterva Deo.*

It is a simple yet touching legend, a lovely record of the joy and fervor with which sister and brother embraced the faith, of the generous liberality with which both, following the teaching of Christ, gave their wealth to

the poor, and how their sweetly persuasive words and self-sacrifice drew multitudes to follow in their wake, confessing Christ crucified.

Next to this, another, perhaps still older, and by reason of its contents one of the most interesting sepulchral inscriptions containing the name *Maria*, is found upon a tombstone in Ravenna. De Rossi believes that it dates back to the second or the beginning of the third century. The circular crown of the monument contains the sign IX (Jesus Christus) beneath which are two fishes, the usual Christian symbol.¹

Then follows this inscription : ²

VALERIE MA
RIE M. VALERI
VS EPAGATHVS
CONSERVE
SORORI ET
CONIVGI QVA
CVA (cum) VIXIT AN
xxxviii V V POS (Virginus Virginiae posuit)

The epitaph indicates that husband and wife belonged to the noble family of the Valerii. How then can they call each other *conservi*? They are fellow-servants in a spiritual sense (Compare S. Paul to the Colossians I, 7, and IV, 7). St. Jerome, in a letter to Paulinus salutes the wife of the latter, Tarasia, as *sanctam conservam tuam in Domino* (thy fellow servant in the Lord). In Porto, the harbor-town of Rome, we find an epitaph over a tomb in which a husband and his wife lie buried, with the words: *Conservi Dei fecerunt sibi in pace*. The terms *soror et conjux* in the above inscription of Valerius is explained by a fact mentioned in the life of S. Severus of Ravenna, whose wife embraced the monastic state when he became bishop (*uxor in sororem versa*), namely that when Paulinus received the priestly ordination, Tarasia became *de conjuge soror Paulini facta*.

¹ Indicating the reception of the sacraments of Baptism and the Blessed Eucharist.—ED.

² De Rossi, *Bullet.* 1879, pag. 107.

A similar instance of a sepulchral inscription containing the name of Mary, is mentioned in the acts of the persecution in Numidia, Africa, about the year 259. Among the numerous martyrs of that time was one *Maria*, whose son *Marianus* was beheaded before her own eyes. The annalist draws a beautiful picture of the matron, who, like the Hebrew mother of the Maccabees, gloried in the sacrifice of her child and kissed with affectionate gratitude his bleeding corpse, *complectabatur in filii corpore suorum viscerum gloriam, et in ipsa cervicis vulnera frequens osculum pietas religiosa figebat.* (Ruinart, *Acta sincera martyrum*, II, p. 70.) The word *Marianus*, which is no doubt derived from *Maria*, the name of the mother, supplies the oldest known example of the use of this name for Christians of the male sex. The name *Marianus* occurs again in inscriptions of a later date.

Among the numerous martyrs who suffered death in North Africa during the reign of Diocletian, in the year 304, mention is made of a certain *Maria sanctimonialis* who, it appears, had taken a perpetual vow of virginity in solemn manner *in facie ecclesiae*, and, like many others, had added the palm of martyrdom to the lily of purity. (Ruinart, II, p. 379.)

In the catacombs of S. Cyriaca, near the basilica of San Lorenzo, the following epitaph of the year 383 was discovered, as described by De Rossi (*Inscript.* I, n. 325):

$$\begin{array}{c} \text{P} \\ \text{LIVIA MARIA } \overline{\text{A} \mid \Omega} \text{ IN PACE V. A. XLVI} \\ \text{M. V. CV. MA. F. AN. XV. D. I. BISOM} \end{array}$$

(*Livia Maria in pace vixit annos quadraginta sex, menses quinque; cum marito fuit annos quindecim. Deposita in bisomo.*)

Of the forty-six years of her life, she spent fifteen in wedlock, and was buried in a double grave where her husband was to find his resting place after death aside of her. The monogram in the middle of the first line stands for the name of Christ, $\overline{\text{P}}$ with the first and final letters of the Greek alphabet, as a confession of faith in the eternal divinity of

the Son of God, and an expression of the hope of eternal life through Him.¹

The Emperor Honorius, who ascended the throne in 395, had married the daughter of Stilicho. Her name was *Maria* and she was buried in the mausoleum which the Emperor had built in Rome beside the basilica of the prince of the Apostles. In 1544, during the reign of Pope Paul V, the tomb was opened, and revealed a large number of unsuspected treasures. The corpse itself was richly clad in gold-stuffs, a separate cloth of gold encircling the head. Beside the dead lay a large silver case containing vessels, rings, earrings, necklaces and other ornaments of gold set with pearls and precious stones. Upon a *bullæ*, that is a locket of gold which hung about her neck, were engraven the names of the emperor and empress, together with those of her parents and the customary short formula of felicitation: *Honori | Stilico | Maria | Serena | Vivatis.* (De Rossi, *Bulletino*, 1863, p. 53.)

An epitaph in San Paolo, of the year 451, names a *Maria* who had been the wife of the deacon Adeodatus. The inscription eulogizes her splendid virtues in the customary style, and adds that God had granted her special wish to see none of her loved ones die before her :

*Levitæ conjunx semper mihi grata Maria,
Exitus ille tuus postravit corda tuorum,
Perpetuas nobis lacrymas luctumque relinquens.
Casta, gravis, sapiens, simplex, veneranda, fidelis,
Complevit tua vota Deus: te namque maritus,
Te nati deflent, nec mors tibi sustulit ullum.*

(De Rossi, *Inscript.* I, p. 331, n. 753.)

Then follows on the same slab, only separated by the monogram of Christ, XP, the epitaph of the husband who survived his wife twenty-three years.

Of another inscription, dating from the year 510, we have only a fragment, which reads :

¹ Alpha and Omega, being the first and last letters of the Greek alphabet, are to indicate that Christ is the beginning and end of all our hopes and aspirations.

Hic quiescit in pace Maria . . . hic quiescit. . . .

Part of the omitted words might be easily supplied from the customary form which mentioned, after the name, the age of the deceased and day of her death ; next would follow the name of her husband with the like data. (De Rossi, Inscrip. I, p. 425, n. 945.)

A similar fragment, of the year 512, and taken from San Paolo, begins with the monogram of Christ, $\frac{P}{\Gamma}$ and states that a noble matron (honesta femina), *Maria* has secured a tomb in which she had placed the body of her husband *Petrus* :

$\frac{P}{\Gamma}$ *Maria h. f. comparavit sibi locum . . . ubi quiescit Petrus . . .* (De Rossi, Inscipt. I, p. 429, n. 957.)

Another tombstone records the burial, on the 18 Dec., 538, of *Maria* :

Hic requiescit Maria h. f.

d. p. in pace XIII Kal. Januarii . . .

(De Rossi, l. c., p. 485, n. 1064.)

To these Roman inscriptions may be added a series of others from various localities. Thus we have one from Aquileja, dating back to the fourth century, which mentions a certain *Aurelia Maria*, who died as a bride and had a tomb erected for her by her parents. The inscription has a special significance by reason of the fact that it expresses not only the hope that the deceased, on account of her virtuous life, would merit to be received among the elect of Christ, but that the intercession of the martyrs would aid her to this end.

Aureliae Mariae

puellae virgini innocentissimae

Sancte pergens ad justos et electos in pace

quae vixit annos . . . sponsata Aurelio

Damati diebus XXV Aurelianus Ireneus

Veterannus et Sextilia parentes . . .

qui dum vivent, habent

magnum dolorem.

Martyres sancti, in mente habete Mariam.

(De Rossi, Roma sotter. II, p. 19.)

The following Gallic inscriptions all date from the latter half of the fifth or from the sixth century. The only one which bears the precise year of its writing is that of a venerable religious matron who had reached the age of eighty-five. The Latinity is somewhat peculiar, but in harmony with the place and time of its composition :

In hoc tomolo | requiescit | in pace bone | memoria venera
| belis Maria relig | iosa et timens | Dnm quae vixit annus
plus | minus LXXXV | obiit in XPO | tersio idus iunias |
iterum post conso | lato Iohannis viri | clarissimi | conso | lis.

(Le Blant, Inscr. chrét. de la Gaule, II, n. 615.)

The following tombstone-inscriptions are, like the preceding one, those of Christian women who had taken the religious vows. They prove to what an extent the idea of the cloistral life had taken hold in France even at that early period ; for it was only since the time when Athanasius, of Alexandria, had fled to Rome, before the Arian persecution, about the middle of the fourth century, that the Western Catholics had become familiarized with the thought of monastic institutions.

*In hoc tumolo condita requiescit
in pace venerandae recordationis
Deo sacrata Maria habbat (abbatissa) studens
in diebus vitae suae scis operibus in mandatis
Dī, persistens in elemosinis omnino,
prumptu memoriis et orationibus
scrm valde devota, regolas monas—
tirii instantissime observans ;
vixit in virginitate . . .*

(Here follows the age and day of her death. Le Blant, n. 615.)

*In hoc tumolo requies—
cit in pace bonae memoriae
Maria religiosa
quae vixit annus plus
minus LX ; obiit in XPO . . .*

(Le Blant, n. 699.)

In an old graveyard at Sivaux a number of stone coffins have been found which are supposed to belong to the sixth century. They have merely the name of the dead engraven upon them. One of them contained the word *Maria* with the monogram of Christ $\frac{P}{I}$ (Le Blant, ii, pag. 358.)

It would be possible to add to this list of epitaphs some others, but they are few in any case. Kraus, in his collection of inscriptions from the Rhine country does not mention a single instance in which the name of Mary occurs. However, it must be borne in mind that Scriptural names are on the whole quite rare in the old Christian inscriptions, and that among those taken from either the Old or the New Testament, the name *Maria* occurs probably oftener than any other. The early converts to Christianity were in the habit of either retaining the old classical names which they had inherited from their families or else they formed new names out of Christian conceptions, such as *Renata* (she who is born anew), *Redempta* (she who has been redeemed), etc.

Gregorovius in his history of the city of Rome during the Middle Ages (pages 102 and 108), ventures the assertion that "the cult of the Virgin Mary had not been recognized officially in Rome before the fifth century," and "the Virgin Mary enjoyed only a timid cult in Rome during the fourth century, or if she made any pretensions to divine honors, it was not until after the year 432."

We may readily concede that a decided impulse was given to the devotion towards the Mother of our Redeemer, when the Council of Ephesus, in 432, solemnly declared against the assertions of the Nestorian heretics that Mary in giving birth to Christ was justly styled "Mother of God"; but it is absurd to speak of a "timid cult" in view of the numerous monuments which testify to the contrary. Nor can it be said with any justice that either then or ever afterwards in the Catholic Church did Mary lay claim or receive *divine* honors. However highly we esteem the mother of the God

made Man, no Catholic pretends to adore her as divine ; and so has it been both before and since the Council of Ephesus, as well as before and since the proclamation of the Immaculate Conception. Mary, despite all her prerogatives is ever to us a creature, and the distances between the creature and the Creator must remain forever infinite. All that she possesses she has received through the measureless mercy of God, as she herself proclaims : *Respexit humilitatem ancillae suae fecit mihi magna qui potens est*, that is to say : He has looked upon the humility of His handmaid and done to her wondrous things through His divine power.

There has been much discussion as to whether, previous to the Council of Ephesus, any churches were dedicated to the honor or in the name of Mary. The question is rather beside the mark in view of the fact that the practice of dedicating churches in the name of any special Saint took its origin only in the course of the fourth and fifth centuries. When, after the persecutions, the Christians began to build churches on the hallowed spots where the martyrs had been executed or over their last resting places, it was but natural that the particular shrine which had been raised in memory of some honored martyr should be known by the name of that martyr. An ancient work, entitled *Peregrinatio S. Silviae*, dating from toward the end of the fourth century, informs us that there were chapels and churches in the Holy Land, built upon the spots which had been hallowed by the presence and remembrance of Our Blessed Lady. One of the documents, which is nearly a hundred years older than the Council of Ephesus, states that the Bishop Petrus, of Alexandria, caused a church to be built in honor of the Mother of God near the cemetery in the suburb of Alexandria. (See the *Vita Sancti Petri* by Sophronius of Jerusalem, edit. Angelo Mai. Spicileg. ii. p. 691.)

The Roman basilica, which is known by the name of *S. Maria Maggiore*, is, so to speak, the official monument of the decrees enacted by the Council of Ephesus. It was begun under Pope Liberius (352-366), ornamented by Sixtus III (432-440) with a triumphal arch and splendid mosaics re-

counting the glories of the divine maternity of Mary. An inscription, which was originally placed over the principal entrance, explained that Sixtus III had dedicated this church to the honor of the Virgin mother of Christ; of the representations of the martyrs and their sufferings, which are mentioned at the conclusion of the inscription, every trace is lost to our time.¹

*Virgo Maria tibi Sixtus nova templa dicavi
 Digna salutifero munera ventre tuo ;
 Tu genitrix ignara viri, te denique feta
 Visceribus salvis edita nostra salus.
 Ecce tui testes uteri tibi praemia portant,
 Sub pedibusque jacet passio, cuique sua,
 Ferrum, flamma, ferae, fluviis, saevumque venenum,
 Tot tamen has mortes una corona manet.*

Of another church dedicated to the Mother of Christ toward the end of the fifth century we have only the dedicatory inscription. It was built at Ravenna or Rimini by the famous General Joannes, who figures in the story of the Gothic war.²

*Auxiliante Dō et intercedente
 beata Maria Iohēs vir gloriosiss.
 magister militum . . . hanc
 basilicam cum omni devotione
 et desiderio a fundamentis
 construxit.*

De Rossi speaks also of a Gallic inscription of the sixth century, referring to a church in honor of the Blessed Virgin, which the Bishop Eusebius had erected upon the site of an ancient circus, in order that he might thereby quell the Pagan excesses which had retained a certain hold upon the locality. (Inscript. ii. p. 46.)

*Hanc tibi Christi aedem parat en quam gratia prisci
 Vulneris guttis abluat alma rubris ;
 Eusebius invexit hinc te beata sacerdos
 Altithroni mater currens ab arce poli.*

¹ De Rossi, Inscript. ii. p. 71, n. 42. ² De Rossi, Inscript. ii. p. 8, n. 14.

The last two verses happily express the prayer that Mary, the mother of Him whose throne is above the earth, may descend to take possession of the spot where formerly bloodshed had been the rule.

The excavations conducted in Palestine during the year 1891 brought to light an ancient basilica of the sixth century. The well-preserved floor consisted of mosaics which bore some Greek verses inviting the person who entered the church to raise his eyes to the image of the Mother with the infant Christ.¹

*Ἡαρθενικὴν Μαρτίαν θεομήτορα καὶ ὃν ἔτεκεν
Χριστὸν παμβασιλῆα θεοῦ μόνου υἱὸν αὐτοῦ
Δεχόμενος καθάρεινε νόον καὶ σάρκα καὶ ἔργα
Ὡς καθαραῖς ἐγγαῖς αὐτὸν θεὸν λα²*

Another inscription in mosaic found in the vestibule of the same place reads :

Ἁγία Μαρία βοήθει Μιγαῖ τῶ δουλαῖ σοῦ.³

A third inscription informs us of the persons through whose generosity the mosaics had been placed there. We here give the translation of the lines, which read as follows : "The magnificent work of the inlaid flooring of this venerated shrine which is dedicated to the holy and immaculate Lady, Mother of God, has been effected through the zeal and generosity of the devout people of Madaba, to obtain salvation and blessing and forgiveness of sin for those who have contributed to the decoration of this sacred abode. Amen. O, Lord. The labor has been completed by the grace of God in the month of February of the year" The date at the end is wanting. De Rossi doubts the correctness of the year 587 assumed by the editor of the inscription, but

1 De Rossi, *Bullet.* 1892, p. 25.

2 Looking upon the Virginal Mary, Mother of God, and upon Him whom she brought forth, Christ, the King of the universe, the only son of the one God, purify thou thy mind and body and actions, so that thou mayest worship God Himself with pure devotion.

3 Holy Mary help thy servant Menas.

believes that there is quite sufficient evidence for assigning it to the sixth century.

In conclusion we might here also mention some images which were discovered, in 1864 in a subterranean mortuary chapel near Alexandria in Egypt. In the apse, just above the altar, there were two pictures, one representing the miracle of the multiplied bread, the other the scene of the nuptials at Cana. Over the figure of the Mother of God were written the words: *Η ΑΓΙΑ ΜΑΡΙΑ* (Holy Mary). The picture dates unquestionably back to the fourth century. In another picture, which has lost much of its original colors, though of a later period, may be traced the figure of the Virgin with hands raised in the attitude of adoration, a dragon beneath her feet, as though in allusion to the well-known passage of Ps. xc. "Super aspidem et basiliscum ambulabis." Close by is the barely visible inscription: *Χριστιανων ΕΑΠΙΣ* (Hope of Christians).

Among a third class of objects which record the devotion to our Bl. Lady during the early ages of Christianity we must count certain utensils and ornaments of domestic use. They show how thoroughly the veneration of the Mother of God had entered in the daily life of the Christian people. Of frequent occurrence in the catacombs are the so-called "gold glasses"² dating from the fourth and fifth centuries. These gold glasses contain as a rule the image of the Bl. Virgin, sometimes alone, sometimes between the two princes

1 De Rossi, *Bullet.* 1865, p. 60

2 They are, as a rule, in the form of circular glass plates broken at the rim, and appear to be the thick bottoms of goblets or small dishes on which Christian symbols had been engraven or burnt. The idea which De Rossi (*Bullet.* 1864, p. 90) and after him De Fleury maintains, namely, that they are remnants of eucharistic chalices, is called in question by Garrucci and, recently, by Mgr. Wilpert, who shows good reason for believing that they were simply fragments of plates used in Christian households.—*Editor's note.*

of the Apostles or in company of St. Agnes. In every case the name *Maria* is added.¹

After the erection, by St. Helena, of the magnificent basilicas upon the sites in Jerusalem and Bethlehem which had been hallowed as the principal scenes of our Lord's life and death, devout pilgrims came from every part of Christendom to pay their homage of devotion at these places. On returning to their homes they naturally took with them all kinds of sacred mementos as records of their pilgrimage. A common custom was to take away in small flasks some of the oil which burnt in the lamps at the sanctuaries. Some of the pilgrims brought with them beautiful lamps which they placed before the sacred relics, and having let them burn there for some time brought them home. Of such lamps we have quite a number; some bear the inscription *THΣ ΘΕΟΤΩΚΟΥ* (From the shrine of the Mother of God).² The treasure of Monza, in upper Italy, contains a considerable collection of such oil-flasks from the Holy Land, and among other things also a medallion of *terra cotta* representing the Annunciation of Mary with the circular inscription: †*ΕΥΑΓΓΙΔ ΤΗΣ ΘΕΟΤΩΚΗΣ* (Blessed object from the shrine of the Mother of God).³

In the days of the Empress Pulcheria the tomb of our Bl. Lady was, according to the general belief, discovered in the valley of Jehosaphat, near the garden of Gethsemane, or, as Nicephorus Callistus informs us, they found the tomb, empty of the body, but containing the shroud and head bands of her whom tradition, before the outbreak of the persecutions, had affirmed to be buried in that spot. Small portions of the shroud and bands were distributed as relics and venerated by devout pilgrims in all parts of the Christian world. Some years ago (1871) a large antique silver case was found enclosed in a stone altar on the island of Grado, in the Adriatic Sea. The silver *theca* contained a number of small square caskets of gold, each containing some relic and the name of

1 Garrucci, *Vetri cristiani*, tav. ix and xxii.

2 De Rossi, *Bullet.* 1890, p. 22.

3 De Rossi, *Bullet.* 1890, p. 150.

a saint engraven on the outside, such as $\overline{S} \overline{C} S$ HIPPOLITVS, $\overline{S} \overline{C} S$ APOLLINARIS; one of the gold cases bore the inscription DOMNA MARIA. The word *Domna* stands, according to De Rossi (Bullet. 1872, p. 47) in the Christian epigraphy after the fourth century, for *sancta*.

An inscription was discovered in 1877, at Loya, in Spain, on occasion of excavations made of an old basilica in honor of SS. Peter and Paul. It mentions the different relics preserved in the altar of the church: *In quorum basilica requiescunt reliquiae Sanctorum id est Dom. Mariae, Dom. Iuliani*, etc. This inscription also belongs to the sixth century.¹

In the ancient town of Cillium, in North Africa, a flat brick was found, in 1884, which contains a representation of the Bl. Virgin holding the Infant Jesus in her lap. The following words were found inscribed on the margin. SANCTA MARIA AIVBA (adjuva) NOS.²

In one of the Gallish tombs a silver ring, hexagonal in shape, was found, the seal of which bore on its face the word *Mariae*; on the five sides the following letters were engraven: VI-VA-S-IN-DEO.³ The phrase *Maria, vivas in Deo* is the anciently common form of salutation among Christians, addressed here to a person named *Maria* for whom the ring had been destined as a gift.

These instances of the honor in which the name of the Mother of God was held from the early days of Christianity, the era of the martyrs, may suffice to indicate a new source of proof in behalf of the Catholic practice to honor in an eminent manner the Virgin-Mother of Christ. The examples I have given do not by any means pretend to exhaust the subject, but they will serve to demonstrate in the field of epigraphy the prediction contained in the *Magnificat*: "Ecce enim, ex hoc beatam me dicent omnes generationes."

It is a remarkable and instructive fact that the veneration of Mary as the Mother of God was more emphatic, if we may say

1 De Rossi, Bullet. 1878, p. 37.

2 De Rossi, Bullet. 1885, p. 53.

3 Le Blant. Nouveau recueil des inscript. chrét. de la Gaule, n. 412.

so, in the East than in Rome and the West. It is therefore by no means a Roman peculiarity of ancient Christianity, but belongs to the entire Church as far back as the Apostolic age. Whenever false teachers arose in the East or in the West, who attacked the honor and prerogatives of the Mother of Christ, we find the entire Christian world rise up in protest; the most celebrated of the Christian Fathers, Greek and Latin, at once step forth into the arena of open controversy, and the result in every case has been to increase among the faithful the vivid devotion to the Virgin-Mother Mary.

ANTON DE WAAL.

Campo Santo, Roma.

ANALECTA.

EX S. CONGREGATIONE RITUUM.

BELLICENSIS BEATIFICATIONIS ET CANONIZATIONIS VEN.

SERVI DEI IOANNIS BAPTISTAE VIANNEY

PAROCHI VICI ARS.

Super Dubio.

An constet de Virtutibus Theologicalibus Fide, Spe, et Charitate in Deum et Proximum, nec non de Cardinalibus Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis in gradu heroico, in casu et ad effectum de quo agitur ?

In Ecclesiae heroas, qui, *forma gregis ex animo facti*, sese, per arduo curionum munere fideliter expleto, potio rem in modum probarunt, Venerabilem Ioannem Baptistam Vianney apprime referendum nemo unquam detrectavit. Hoc enim ex postulabat assiduus pietatis fervor, quo, obscuris sane, sed industriis in religione parentibus ortus, iam inde a puero ad praestantiora sancte olim obeunda se naviter comparavit ; et a quo laboriosis licet curis distentus, ne parumper quidem abduci patiebatur, vel dum, aratri ductu ovibusque advigilantiâ, ruricolis suppetias afferret. Hoc etiam ab aliis potissimum vindicabat eximia sanctitatis ratio, quam ille semel ingressus, nullo aetatis decursu rite excolendam deseruit ; sive in Seminarium adscitus litteris operam impenderet, sive, sacerdotio inito rebusque ad exemplum gestis, in vico Ars curionis officio tandem adaugeretur, et praeclarum, supra quam cuique credibile est, sibi a iustitia nomen mature conciliaret. Nam singulariter in eo exhibitum omnium virtutum enituit specimen. Prae ceteris vero nihil magis illi in deliciis fuit, quam in seipsum flagris afflicandum severe agere, honores cantemptui vertere, adversa cum gaudio perferre. Nihil magis in more habuit, quam christianis homines cumulare benefactis ; quidquid mentes inficeret, pro

suis viribus arcere ; quidquid autem ad divinum cultum provehendum spectaret, unice intendere. Et nihil propterea sibi reliquum fecit, ut, qua scholis adolescentiae erudiendae institutis, qua sacris expeditionibus continenter obitis, quasi excubias duceret pro animarum salute, gentisque sibi concreditae pectoribus flammam ipsas iniiceret, quibus in Eucharistiam praesertim, in magnam Dei Matrem et in Coelites sanctos constanter ferebatur. Quapropter absolutum vitae genus, cui se penitus devoverat, altius in omne tempus prosecutus, tantum apud populos decus sibi peperit, quantum non modo Galliam universam caeteramque Europam, verum etiam omnes ferme terras vel longissime dissitas pervaserit. Adeoque in se existimationem commovit, ut quamquam parochi munus in vico quodam collustravit quidem sed unquam excessit, tamen evangelici praeconis fructus in aliis, quas peragrarare nequiverat, orbis regionibus retulerit cum maxime. Quae omnia fecere, ut, ob fiduciam in eum cunctis conceptam, haud pauci sacrorum Antistites et quamplures insigni doctrina viri, Lacordaerio duce, solemne habuerint multum humili curioni, alloquiis datisque litteris, tribuere, eiusque consiliis se non semel credere. Immo latet profecto neminem, usque eo facta et testimonia, iure quodammodo suo, Venerabilis Vianney nomen succrescentem famam asseruisse, ut vel ipsi, ubique gentium, suffragarentur religionis osos, qui virum integerrimum, quoad degit, late celebrarent nedum cognosceret ; et nondum de eximiis demortui laudibus conticescere possint. Omnium autem, unanimi assensione, ea est sententia : nulli unquam Dei famulum se labori non commisisse, ut illud Augustini efficeret : *Pascere Dominicum gregem esse amoris officium* ; non immerito ovibus sibi concreditae Apostoli verba reddere potuisse ; *Imitatores mei estote, sicut ego Christi* ; supernis vero, dum vitam ageret, charismatis ditatum floruisse, ac praesertim lacrimarum dono, vaticiniorum spiritu, cordium scrutatione eaque praesidii caelestis gratia, qua gentes ad poenitentiae tribunal denso agmine semper attraxerit, et in scelestis hominibus ad religionem inflectendis summopere praestavit. Quin vero, postquam praenuntiato tempore, pridie calendas sextiles anno MDCCCLIX,

pretiosam iustorum mortem oppetiit, aut honos ad sepulcrum interciperetur, aut animorum ardor deferveret, alacriorem in dies utrumque percrebuisse monumenta testantur ob magnam prodigiorum vim, qua Dei famuli *ossa adhuc prophetare* traduntur. Non igitur mirum, si diffusior in posterum fama ita ceteros permovet, ut, vix quinque ab emortuali die peractis annis, praestantissimam Vianney caussam ad S. R. C. protinus deferendam impensis sedulo studiis Episcopi populique curarent. Adornatisque nitide perquisitionibus, tabulis, ut moris est, digestis et ceteris ad ius bonum absolutis, examen virtutum, quae heroicum fastigium essent assecutae, ipsa Congregatio libentissime animo advertit. Res autem tribus disceptationibus est rite confecta; primâ scilicet in conventu anteparaeparatorio, V idus ianuaras an. MDCCCXCIV advocato ad aedes Rmi Cardinalis Lucidi Mariae Parocchi, Episcopi Albanensis et causae huiusce Relatoris: alterâ deinceps in comittiis praeparatoriis ad Apostolicum Palatium Vaticanum indictis, V calendas februarias, hoc ineunte anno MDCCCXCVI; tertiâ demum in coetu generali ibidem habito coram SSmo Domino Nostro LEONE PAPA XIII postridie calendas iunias eodem anno; quum Rmus Cardinalis Parocchi dubium ad discutiendum retulit: *An constet de Virtutibus Theologicalibus Fide, Spe et Charitate in Deum ac Proximum; nec non de Cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine earumque adnexis in gradu heroico, in casu et ad effectum, de quo agitur?* Omniumque qui aderant, quum Reverendissimorum Cardinalium, tum Patrum Consultorum, sententias singulas benevole agnovit Pater Beatissimus; atque *etiam de hac causa licere bene ominari ait; virtutes enim, quas toto vitae cursu ad exemplum excoluit Ven. Dei Famulus Ioannes Baptista Vianney, emicabant fulgore suo, emicabant unanimi aliorum suffragio splendiores.* Veruntamen, *super harum heroicitate decretorium proferre iudicium ad aliud tempus, divino auspicante Numine, Sibi reservavit.*

Hodierna vero die, Dominica IX post Pentocosten, per solemnia in honorem Annae sanctae, in quam Deiparae Virginis Matrem beatissimam cultum mire auxerat Ven. Vianney, ut ad hominum plausus legitimum accederet Apostolicae Aucto-

ritatis testimonium, e re esse existimavit Pontifex maximus enixa catholici nominis, ac praesertim Bellicensium et Francorum omnium vota impleri, qui novum civis sui et patriae supernumque honorem demirati, facilius ad praeclariora incendi possent. Eoque libentius id statuit, quo magis confidit, admirandum revera virtutum exemplar, ab auctore sanctimoniae Deo in Ioanne Baptista Vianney ad imitandum caeteris propositum, opportunius aetati huic nostrae extitutum; qua, immortale opus aggressus, ut, inter Galliarum aliarumque regionum populos, fidei et voluntatum concordia, in religionis praesidium et publicae faustitatis auspiciam, vel revocetur vel foveatur, Pontifex sapientissimus tota animi contentione iampridem enititur. Quamobrem sacris pientissime operatus, ad se advocari voluit Rmos Cardinales Caietanum Aloisi-Masella S. R. C. Praefectum et Lucidum Mariam Parocchi, suum in Urbe Vicarum huiusque Causae Ponentem, una cum R. P. Gustavo Persiani sanctae Fidei promotoris munus gerente, meque infrascripto Secretario, iisque adstantibus solemniter pronunciavit: *Constare de Virtutibus Theologalibus Fide, Spe et Charitate in Deum ac Proximum; nec non de Cardinalibus Prudentia, Iustitia Temperantia et Fortitudine earumque adnexis Ven. Servi Dei Ioannis Baptistae Vianney, in gradu heroico, in casu et ad effectum de quo agitur.*

Quod Decretum in vulgus edi et in S. R. C. acta referri iussit, VII calendss Augusti an. MDCCCXCVI.

CAI. Card. ALOISI MASELLA, S. R. C. Praef.
L. ✠ S. ALOISIUS TRIPEPI, S. R. C. Secretarius.

**NORMAE AB HAC SACRORUM RITUUM CONGREGATIONE NOVA
SANCTORUM OFFICIA MISSASQUE, ADMOTIS PRECIBUS,
IMPETRANDI.**

I. Exhibitae nobis petitiones Sanctos Beatosve tantummodo spectare debent in romano Martyrologio conscriptos, aut publico cultu a S. Sede, sive decreto, sive confirmato iamdiu fruente. At vero semper speciali proprii Episcopi commen-

datione opus est, qui etiam, si exquiratur, sui Capituli cathedralis consensum allegabit.

2. Ad coeteros sanctos Beatosve quod attinet, etsi longo iam tempore, publico fuerint cultu honorati, cum Officio et Missa propria, necesse est, ut iuxta communes regulas, eorum cultus ab Ecclesia comprobatus et confirmatus sit, antequam Officium ipsum ac Missa permittatur.

3. Postulationes ad obtinenda Officia Missasque proprias pro novis eorum Sanctorum Beatorum festis, qui aliâ prorsus ratione publico iam fuerint cultu donati, raro admodum excipientur. Semper autem eae rationibus omnino specialibus ac solidis, gravissimâque commendatione, et, si id materia ipsa exposcat, historicis documentis apprime validis fulcian- tur oportet.

4. Ex Kalendariis perpetuis, cuiusque Dioeceseos propriis, quae huic Congregationi sacris Ritibus tuendis praepositae approbata exhibentur, ii sive Sancti, sive Beati expungendi sunt, quibus conditiones, in § 1 recensitae, desunt: novaque item festa in § 3 indicata; quum de his singillatim ac serio agendum sit.

5. Quaelibet novi Officii ac Missae postulatio Curationi Liturgiae prius examinanda subiicietur; dein summâ diligentia in conventu, cui Emissus Cardinalis Praefectus praesidet, discutienda.—Cuius discussionis exitus si postulanti fuerit, postulatio exhibita, una cum allegatis, et necessariis declarationibus super peracto examine, et insuper cum Rmi Promotoris Fidei adnotationibus, typis mandabitur.—Documentorum fasciculus ita comparatus, ab uno e Cardinalibus Relatoribus, sacrae Congregationi in ordinario Conventu exhibebitur.

6. Si S. Congregatio petitioni favens annuat, illius sententia SSmo Patri confirmanda subiicietur: ac tantummodo post Pontificiam confirmationem, Officii et Missae schema, quod exhibitum fuerat, cooperante Hymnographo S. Congregationis, curâ Card. Ponentis, et Rmi Promotoris Fidei, recognoscetur et approbabitur.

7. Extensio Officii et Missae, alicui peculiari Ecclesiae vel Dioecesi iam concessae, ad alias Dioeceses Ecclesiasve specialibus rationibus iuncti debet. Eae vero a delectis per Nos

viris sacrae Liturgiae expertis, et a Congressu supradicto, sicut primitivae postulationes, expendentur: et, si id ille necessarium existimabit, in pleno S. Congregationis conventu proponentur, antequam Pontifici comprobandae exhibeantur; quae quidem approbatio semper necessaria est, nisi forte primitiva concessio *singulis petentibus* facta fuerit.

8. Immutationes vel additiones, quas in Officiis vel Missis iam concessis fieri contigerit, eadem examini ac discussioni sicut extensiones, de quibus in § praecedente sermo est, subiicientur.

SSmus Dominus Noster Leo Papa XIII in audientia die XIII Iulii MDCCCXCVI infrascripto Card. Praefecto Sacrae Rituum Congregationis factâ, quum hasce supra expositas normas sedulo perlegisset, easdem singulas approbare dignatus est, atque earum observantiam quam accuratissimam praecipere.

QUOAD ECCLESIAE CONSECRATIONEM.

Dubia.

Instantibus nonnullis Rmis Episcopis pro resolutione authentica aliquorum dubiorum, consecrationem Ecclesiae respicientium, Sacra Rituum Congregatio, suffragia unius et alterius tum ex Apostolicarum Caeremoniarum Magistris, tum ex Sacrae ipsius Congregationis Consultoribus, necnon cl. cuiusdam professoris in Iure Canonico, exquisivit et typis edenda curavit. Hinc Emus et Rmus Dominus Cardinalis Franciscus Segna in Ordinariis Sacrorum Rituum Congregationis Comitibus, subsignata die ad Vaticanum habitis, eadem dubia discutienda ita proposuit, nimirum:

I. An Ecclesia, in cuius consecratione omissa fuit consecratio Altaris, habenda sit valide consecrata?

II. Utrum Ecclesia, e cuius parietibus vel partim, vel integre disiicitur simul incrustatio, vulgo *intonaco*, ut renovetur, consecrata maneat, vel execrata?

III. An Altare, sive fixum sive portatile, enormiter fractum,

sed firmiter coementatum, aut ex pluribus lapidibus efformatum, valide ac licite consecrari possit?

Et Sacra eadem Congregatio, omnibus maturo examine perpensis, propositis dubiis, respoudendum censuit :

Ad I. Affirmative, nempe valide ; sed non licite, nisi habeatur Apostolica dispensatio, quamvis aliqua, vel omnia Altaria iam consecrata reperiantur ; ideoque servandus omnino est ordo Rituum Pontificalis Romani, ut integritas consecrationis perficiatur.

Ad II. Ecclesia consecrata remanet, quamvis in eius parietibus opus tectorium sit renovatum.

Ad III. Negative ; scilicet non potest Altare, de quo fit mentio, valide ac licite consecrari. Die 19 Maii, 1896.

Facta postmodum de his Sanctissimo Domino nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua sententiam Sacrae eiusdem Congregationis ratam habuit et confirmavit, die 18 Iunii, eodem anno.

C. Card. ALOISI-MASELLA, S. R. C., Praefectus.

L. ✠ S.

ALOISIUS TRIPEPI, S. R. C., Secretarius.

**QUOAD MISSAS S. ALOISII GONZAGAE, DIEBUS LITANDAS AB
ORDINARIIS DESIGNATIS PRO SOLEMNITATE FESTI
IN SINGULIS ECCLESIIS ET ORATORIIS.**

Dubium.

Per decretum S. C. Indulg. die 22 Aprilis, 1742, editum et in Actis S. Rituum Congregationis exhibitum die 29 Ianuarii 1746, ubicumque Festum S. Aloisii Gonzagae Conf. cum solemnitate fieri contigerit, dies pro eodem Festo, in singulis Ecclesiis et Oratoriis, a Rmis locorum Ordinariis opportune designanda permittitur, cum extensione, ad praedictam diem, indulgentiae plenariae a Christifidelibus in forma Ecclesiae consueta lucrandae, et Officii et Missae propriae de ipso Angelico Iuvene a clero peragendae. Hinc a nonnullis ecclesiasticis Curiis postulatum fuit : “ Utrum, iuxta praxim

Sacrae Rituum Congregationis, omnes Missae propriae de Sancto Aloisio celebrari valeant qualibet die a Rmis Ordinariis, ut in casu, designata?" Et sacra Rituum Congregatio, referente subscripto Secretario, reque mature perpensa, rescribendum censuit: *Affirmative*: dummodo non occurrant Duplex primae classis et Dominica privilegiata item primae classis quoad Missam solemnem; et etiam Duplex secundae classis, nec non Dominicae, Feriae, Vigiliae, Octavaeque privilegiatae quoad Missas lectas; neque omittatur Missa Conventualis vel Parochialis Officio diei respondens, ubi eam celebrandi adsit onus; servatis Rubricis. Contrariis non obstantibus quibuscumque.

Die 27 Iunii, 1896.

C. Card. ALOISI-MASELLA, S. R. C., *Praefectus*.

L. ✠ S. ALOISIUS TRIPEPI, S. R. C., *Secretarius*.

DE TRANSLATIONE FESTORUM.

ORD. MIN. S. FRANCISCI CAPUCCINORUM.

Dubia Varia.

R. P. Antonius a Calmpthoutschenhoek calendarista Provinciae Belgicae Fratrum Minorum S. Francisci Capuccinorum, de consensu sui Adm. R. P. Ministri Provincialis ac Revmi P. Procuratoris Generalis, a Sacra Rituum Congregatione sequentium dubiorum resolutionem humillime flagitavit; nimirum:

I. An festum mobile vel immobile, quod de Apostolica Venia extra diem suam assignatum fuit vel permissum fuit celebrari ob perpetuum impedimentum, cessante hoc impedimento, diei suae restitui debeat, iuxta decretum in *Neapolitana* 18 Octobris 1818, ad 8?

II. Utrum in festis secundariis dignitas personalis attendenda sit in concurrentia, quando eiusmodi festa quoad ritum et reliqua aequalia sunt?

III. Quando, eadem die duo festa occurrunt, unum fixum

seu immobile et alterum mobile, ceteris paribus, quodnam ex iis transferri debet, si translationis privilegio gaudeat?

IV. Festum translatum S. Barnabae Apost. estne adhuc celebrandum iuxta ordinem temporis ante alia festa eiusdem ritus?

V. An, occurrente die 16 Ianuarii festo primario et immobili Ss. Martyrum Ordinis Minorum Berardi et Sociorum cum festo secundario et mobili eiusdem secundae classis, Dominicae II post Epiphaniam affixo, scil. SS. Nominis Iesu, huic praeferebat debeat?

VI. An obtento indulto transferendi particularia Officia Dominicis aut feriis affixa, si haec accidentaliter vel perpetuo impediuntur, transferri valeant ac debeant in primam insequentem diem liberam, tanquam in sedem propriam?

Et Sacra eadem Congregatio referente subscripto Secretario atque audito voto Commissionis Liturgicae, rescribendum duxit:

Ad I. et II. *Affirmative.*

Ad III. *Servetur Decretum in Viglevanen. 21 Februarii 1896, ad I.*

Ad IV. *Affirmative, et servetur Decretum in una Viennen. in Austria 22 Septembris 1703 ad 10.¹*

Ad V. *Negative et servetur Decretum generale 2 Iulii 1893.*

Ad VI. *Affirmative.*

Atque ita rescripsit. Die 27 Iunii 1896.

C. Card. ALOISI-MASELLA, S. R. C., Praef.

L. ✠ R.

A. TRIPEPI, Secretarius.

R. P. Antoninus a Calmpthoutschenhoek, calendarista Provinciae Belgicae Fratrum Minorum S. Francisci Capucinorum, de licentia sui Adm. R. P. Ministri Provincialis, et

¹ *Viennen.* Dubium X. An festum s. Barnabae hic translatum ab 11 Iunii, et festum s. Quirini Episcopi et Mart. patroni nostrae Cathedralis, minus principalis, a 4 Iunii prius transferendum et celebrandum quam alterum? Resp. *ad X: Celebrandum officium s. Quirini.*

Rmi P. Procuratoris Generalis, sequentia dubia pro opportuna solutione Sacrae Rituum Congregationi demississime subiecit; nimirum:

I. An Indultum fel. rec. Pii Papae VI, die 30 Augusti 1794, datum et Bullario FF. Min. S. Francisci Capuccinorum, tom. IX, pag. 225 insertum, etiam extendatur ad festum S. Iacobi de Marchia, Conf. ritus duplicis secundae classis?

II. An in particularibus Calendariis Ordinis Min. Capucin. prohibitum sit diei 1 Decembris, quae libera est in Calendario Universi Ordinis, fixe apponere Officium sua die ob occurrenceam perpetuo impeditum?

III. Et quatenus negative ad 2., an Officium diei 1 Decembris affixum, quod esset ritus inferioris, imo et aequalis, sed minoris dignitatis, ab illa die amoveri debeat si translationis privilegio polleat, ut locum suum cedat festo accidentaliter impedito, sive S. Iacobi de Marchia, sive Omnium Sanctorum Ordinis, sive S. Andreae Apostoli?

IV. Ubi Festum Ss. Cordis Iesu, vel Purissimi Cordis Beatae Mariae Virginis est titulus Ecclesiae, utriusque festi Octava tum quoad Officium tum quoad commemorationem postponenda ne est Octavis festorum Nativitatis S. Ioannis Baptistae et Ss. Apostolorum Petri et Pauli?

V. Secundae Vesperae *festi* Ss. Cyrilli et Methodii Ep. et Conf. dupl. min. concurrentis cum die octava Ss. Apostolorum Petri et Pauli, vel *festi* primarii dupl. min. sive translati, sive non, concurrentis cum primis Vesperis Octavae festi Omnium Sanctorum sunt ne dimidiandae, vel dicendae de sequenti cum commemoratione praecedentis?

VI. Utrum in secundis Vesperis diei Octavae Corporis Christi, Vesperae dicendae sint de festo Ss. Cordis Iesu, sine commemoratione praecedentis, in Ecclesia ubi hoc festum est titulus et proinde primum per accidens?

VII. An *Commemoratio* S. Pauli Apostoli, ubi est impedita, privilegio gaudeat translationis super aliis Officiis duplicis maioris, antea translatis, sive primariis, sive secundariis?

VIII. Quodnam Calendarium sequi debeant illi, qui praedicationis vel alia ex rationabili causa per aliquot dies a suo conventu absunt?

IX. Quale temporis absentiae a Conventu spatium requiratur, ut praedicti sequi teneantur Provinciae Calendarium ?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, omnibus pensis, rescribendum censuit :

Ad I. *Servetur Rubrica specialis Breviarii Ordinis Minorum Capuccinorum, recenter approbati, typisque Salviucci, 1894, editi.*

Ad II. *Affirmative.*

Ad III. *Provisum in secundo.*

Ad IV. *Affirmative iuxta Decretum Urbis 22 Maii 1896 ad III.*

Ad V. *Quoad concursum duplicis minoris cum die octava Ss. Apostolorum Petri et Pauli, servetur Rubrica specialis dicti Breviarii: quoad concursum vero duplicis min. primarii cum octava festi Omnium Sanctorum, affirmative ad primam partem, negative ad secundam.*

Ad VI. *Negative, et servetur Decretum Urbis et Orbis datum die 128 Iunii 1889.*

Ad VII. *Negative, et servetur Rubrica Gen. Breviarii Romani, tit. X. De Translat. festorum, num. 7: uti et Decretum Gen. supra primariis et secundariis festis.*

Ad VIII. *Si in choro, standum Calendario Coenobii, apud quod Religiosi hospitantur: si privatim, servandum Calendarium Coenobii, e quo discesserunt.*

Ad IX. *Consulantur probati auctores.*

Atque ita rescripsit. Die 27 Iunii 1896.

C. Card. ALOISI-MASELLA, S. R. C., Praefectus.

L. ✠ S.

ALOISIUS TRIPEPI, Secretarius.

R. P. Antoninus a Calmpthoutschenhoek, calendarista Provinciae Belgicae Fratrum Minorum S. Francisci Capuccinorum, de consensu sui Adm. R. P. Ministri Provincialis, ac Revmi P. Procuratoris Generalis Sacram Rituum Con-

gregationem humillime rogavit, ut sequentia dubia resolvere dignaretur, nempe :

I. An ubi die 18 Augusti festum agitur alicuius Sanctae Virginis et Martyris cum Missa *Loquebar* aut *Dilexisti*, SECRETA vel POSTCOMMUNIO S. Agapiti M. in casu commutanda, desumenda sit ex Missa *In virtute* aut ex alia *Laetabitur*?

II. An licitum sit absque peculiari obtento Indulto, ad diem 30 Decembris fixe apponere Officium ritus vel semiduplicis, vel duplicis vel potioris, per annum ante diem 30 Decembris celebrandum, quod tamen ob occurrenceam perpetuam sub die perpetuo impeditur?

III. Quando plura simul Provinciae et unius alteriusque Conventus Officia particularia fixe sunt transferenda, utpote sua die perpetuo impedita, quatenam prius transferenda seu assignanda sunt?

IV. Ubi unus tantum Sacerdos quoad Missae celebrationem, addictus sit Oratoriis, competenti auctoritate erectis in Gymnasiis, Hospitalibus ac Domibus quaruncumque piarum Communitatum; hic, si saecularis, teneturne sequi Calendarium Ordinis si proprio gaudeat; et si aliquando celebrent extranei, hi debent ne se conformare Calendario Sacerdotis eiusmodi Oratoriis addicti? *

V. Utrum in Ecclesiis et Oratoriis Monialium aut Religiosarum, quae chorale Officium habent, quilibet Sacerdos Missam Conventualem seu solemnem celebrans, Officio earundem conformem semper dicere teneatur?

VI. An in casu quo unus dumtaxat Sacerdos apud praefatas Moniales seu Religiosas celebret, possit ipse diebus semiduplicibus vel ferialibus semper, seu saltem aliquando, loco Missae diei currenti conformis, celebrare Missam Votivam vel de Requie?

VII. Utrum idem Sacerdos apud dictas Moniales vel Religiosas, Missam Conventualem ante vel post primam celebrare valeat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, re mature perpensa, rescribendum censuit :

1. In casu commutandi diei Decembris
 Secretarius of this review, page 635.

Ad I. *Secreta et Postcommunio sumantur in casu e Missa Laetabitur, quae in recentioribus editionibus Missalis assignatae sunt pro S. Agapito M.*

Ad II. *Affirmative, de consensu Ordinarii, si agatur de duplici.*

Ad III. *Calendarium, cuiusque Provinciae, redigatur super Calendario perpetuo Ordinis: calendarium vero, cuiusque Coenobii, super Calendario respectivae Provinciae.*

Ad IV. *Affirmative in omnibus, si Oratoria habenda sint ut publica: secus negative.*

Ad V et VI. *Servandum Generale Decretum 9 Decembris 1895.*

Ad VII. *Missa Conventualis celebranda est horis a rubricastutis.*

Atque ita rescripsit. Die 27 Iunii 1896.

C. Card. ALOISI-MASELLA, S. R. C., Praefectus.

L. ✠ S.

ALOISIUS-TRIPEPI, S. R. C., Secretarius.

ORATIONES ET SEQUENTIA IN MISSIS DEFUNCTORUM.

DECRETUM GENERALE.

Ut omne tollatur dubium super Orationibus et Sequentia dicendis in Missis Defunctorum, Sacra Rituum Congregatio declarat:

I. Unam tantum esse dicendam Orationem in Missis omnibus quae celebrantur in Commemoratione Omnium Fidelium Defunctorum, die et pro die obitus seu depositionis, atque etiam in Missis cantatis, vel lectis permittente ritu diebus III, VII, XXX, et die anniversaria, nec non quandocumque pro defunctis Missa *solemniter* celebratur, nempe sub ritu qui duplici respondeat, uti in Officio quod recitatur post acceptum nuntium de alicuius obitu, et in Anniversariis, late sumptis.

II. In Missis quotidianis quibuscumque, sive lectis sive cum cantu, plures esse dicendas Orationes, quarum prima sit

pro defuncto vel defunctis, certo designatis, pro quibus Sacrificium offertur, ex iis quae inscribuntur in Missali, secunda ad libitum, ultima pro omnibus defunctis.

III. Si vero pro defunctis in genere Missa celebretur, Orationes esse dicendas, quae pro Missis quotidianis in Missali prostant; eodemque ordine quo sunt inscriptae.

IV. Quod si in iisdem quotidianis Missis plures addere Orationes Celebranti placuerit, uti Rubricae potestatem faciunt, id fieri posse tantum in Missis lectis, impari cum aliis praescriptis servato numero, et Orationi pro omnibus defunctis postremo loco assignato.

V. Quod denique ad sequentiam attinet, semper illam esse dicendam in quibusvis cantatis Missis, uti etiam in lectis quae diebus ut supra privilegiatis fiunt: in reliquis, vel recitari posse vel omitti ad libitum Celebrantis, iuxta Rubricas. Contrariis non obstantibus quibuscumque.

Die 30 Iunii 1896.

C. Card. ALOISI-MASELLA, S.R.C., *Praef.*

L. ✠ S.

A. TRIPEPI, *Secretarius.*

**DECRETUM QUOAD PLURES MISSAS CANENDAS IN EADEM
ECCLESIA, EADEM DIE, ET DE EODEM OFFICIO.**

Cum per plura particularia Decreta, iam alias edita, S. Rituum Congregatio declaravit, in eadem Ecclesia eademque die plures non posse cantari Missas de eodem officio; in praesenti, ut plurium votis satisfaciat, opportunum ac propemodum necessarium iudicat ulterius declarare, quemadmodum reapse declarat: Plures Missas de eodem Sancto vel Mysterio in eadem Ecclesia prohibitas, illas esse quae, praeter conventualem nunquam in Collegialibus Ecclesiis omittendam, in officitura choralis concinuntur, vel aliquam cum eadem relationem dicunt. Quapropter praefatas Missas sive ad petitionem viventium, sive ex fundatione, dummodo ante vel post absolutum chorale officium, ac sine ulla cum eo relatione

concinantur, non esse vetitas. Contrariis non obstantibus quibuscumque.

Die 30 Iunii 1896.

C. Card. ALOISI-MASELLA, S. R. C., Praefectus.

L. ✠ S.

ALOISIUS TRIPEPI, S. R. C., Secretarius.

EX S. CONGR. INDULGENTIARUM.

DECRETUM PRESBYTERORUM MISSIONIS S. VINCENTII A PAULO.

De Indulgentiis adnexis recitationi orationis "Angelus Domini" et Antiphonae "Regina coeli."

Calcedonius Mancini, Presbyter Congr. Missionis et Redactor "*Ephemeridum Liturgicarum*" duorum insequentium dubiorum a Sacra Congr. Indulgentiis Sacrisque Reliquiis praeposita solutionem humiliter postulat :

I. *An in Sabbatis Quadragesimae, in quibus Vesperae anticipantur ante meridiem, Oratio "Angelus Domini" ipso in meridie recitari debeat stando, ut recitatur stando Antiphona finalis vesperarum, an potius flexis genibus ad indulgentias lucrandas ?*

II. *An iuxta normas praescriptas a sylloge authentica Orationum et piorum Exercitiorum edita a S. C. Indulgentiarum anno 1886 Decreto diei 21 Maii, ad lucrandas Indulgentias, sabbato infra Octavam Pentecostes recitanda sit, meridie, Oratio "Angelus Domini" vel Antiphona "Regina Coeli" ?*

Et in plenaria Congregatione die 5 Martii 1896 in Aedibus Vaticanis habita Patres Cardinales responderunt :

Consulendum Sanctissimo pro opportuna declaratione quoad utrumque dubium.

Die vero 20 Maii eiusdem anni, in Audientia habita ab infrascripto Cardinali S. Congregationis Praefecto, SSmus Dominus Noster Leo Papa XIII benigne declaravit : *In sabbatis Quadragesimae orationem "Angelus Domini," meridie,*

recitandam esse stando ; sabbato vero infra octavam Pentecostes, meridie, recitandam esse Antiphonam " Regina Coeli."

Datum Romae ex Secretaria eiusdem S. Congregationis die 20 Maii 1896.

ANDREAS Card. STEINHUBER, *Praefectus.*

L. ✠ S.

✠ ALEXANDER ARCHIEP. NICOP., *Secretarius.*

EX S. CONGREGATIONE DE PROP. FIDE.

DE CELEBRATIONE ANNIVERSARII ELECTIONIS EPISCOPI.

Rme ac Ill. Domine :

Quoddam dubium proponebatur ab Amplitudine Tua circa diem, in qua debet Episcopus celebrare anniversarium suae electionis, cui per praesentes litteras respondere aggredior.

Juxta regulam generalem debet Episcopus Ordinarius celebrare anniversarium diei, in quo ejus electio in Consistorio secreto proclamata fuit. Ita saepius declaravit S. Rituum Congregatio. Idque intelligendum est etiam in casu, quo Episcopus habuerit Breve pontificium, consecratus fuerit, et Dioeceseos possessionem acceperit antedecederet ad celebrationem Consistorii. Nam eadem S. Congregatio interrogata : " Utrum decretum in Alifaxien., juxta quod dies electionis Episcopi, quoad anniversarium in Diocesi celebrandum non ea est, qua Bullae datae fuerunt, sed illa, qua fuit in Consistorio proclamatus, spectet etiam ad Episcopos per Sacram Congregationem de Prop. Fide institutos, qui frequenter Bullas receperunt, Dioecesis possessionem acceperunt, imo consecrati fuerunt aliquo tempore ante Consistorium, in quo proclamantur? " Respondit : " Affirmative " die 13 Decembris 1895. Decr. VIII in Quebecen." Quod si electio Episcopi *numquam* fuit in Consistorio proclamata, tunc celebrandum erit anniversarium diei, in quo datum est Breve Pontificium. Hoc enim est unicum documentum solemne, quod manet in substitutione non habitae proclamationis in Consistorio.

CONFERENCES.

THE ORDER OF THE ORATIONS IN THE "MISSA QUOTIDIANA DE REQUIE."

There has been much discussion among rubricists and liturgical writers as to the order in which the three orations of the ordinary (quotidiana) Requiem Mass are to be said. The S. Congregation seemed to have settled the matter by prescribing that the order assigned in the missal should be observed, even in cases where the Mass was offered for some particular person, in which case a suitable oration could be selected from those at the end of the Mass, to take the place of the second prayer *Deus veniæ largitor*, whilst the first and third orations were to remain unaltered.

This order has been changed by a new decree of the S. Congregation. Accordingly the rule is :

1. The first oration of the *missa quotidiana*, whether it be a low or high Mass, is always for the person or persons deceased for whom the Mass is specially offered. This oration is taken from those found at the end of the Mass.

The second oration is *ad libitum*, *i. e.*, any one to be chosen from those found at the end of the Mass.

The third oration is always "Fidelium Deus" for all the departed souls.

2. If, however, the *Missa quotidiana* is not said for any particular person or persons, but for the souls of the departed in general, then the order laid down in the Missal is to be observed ; *i. e.*, *Deus qui inter Apostolicos Sacerdotes* ;—*Deus veniæ largitor* ; and *Fidelium Deus*.

3. More than three orations may be said in the *Missa quotidiana de Requie* only when it is a low Mass (not in the *Missa cantata*) ; in which case the last prayer is always the oration *Fidelium Deus* for all the deceased.

The *Sequence* "Dies iræ" is always to be said in the

Missa quotidiana de Requie when it is a *Missa cantata* or high Mass.

(See the Decree in the *Analecta*, pg. 421.)

BURIAL OF A SUICIDE.

Qu. Is a person who takes poison with suicidal intent, but receives the Sacraments before death ensues, entitled to Christian burial—when death is unquestionably caused by the poison taken?

Resp. Assuredly, for the reception of the Sacraments implies that the person has given some sign of sorrow for the sin committed by the act of suicide. Even in cases where the Sacraments have not been received, the Church permits Christian burial, if the suicide has made an act of contrition, or if there is room for the legitimate assumption that the killing was the effect of a deranged mind (and not a deliberate act of despair or anger). “*Moneantur parochi et missionarii, ut in singulis casibus, quibus praesens dubium refertur, recurrant quoad fieri possit, ad Ordinarium. Quod regula est, non licere dare ecclesiasticam sepulturam seipsos occidentibus ob desperationem vel iracundiam (non tamen, si ex insania id accidat, nisi ante mortem dederint signa poenitentiae.)*” *Resp.* S. Officii, 16 Maj. 1866.

WRONGLY FORCING A VOCATION.

Qu. Has a missionary confessor the right to order a young person (sixteen years of age) to enter a religious community under the plea that she does not know her own mind as to her real vocation, and that if she enters the convent now she will develop a liking for the religious life and be preserved from the temptations and trials which await her in the world. The girl is in a difficult position owing to troubles in her own family from which she might escape by entering a convent; but she says that she feels positively no attraction for the life of a nun, and would follow the advice of her confessor simply because it might prove a relief from the diffi-

culties at home. I am strongly inclined to advise her to brave her domestic trials in a Christian spirit and to find her vocation precisely in her own home ; but I hesitate to reverse the judgment of the missionary. What do you think of the case ?

Resp. By all means follow out your inclination to keep the girl away from the convent. The missionary confessor has exceeded his rights and made his zeal (or whatever that virtue which led him to give counsel may be) do wrongly service for his knowledge of theology. The Council of Trent (Sess. XXV de Regular. c. 18) declares excommunication against any one who, under the given circumstances, influences or morally forces any woman to enter religion. This sentence of excommunication would likewise affect any one who aids (knowingly) in the carrying out of such wrong-headed advice.

HOW MANY CANDLES AT LOW MASS ?

Qu. I have two masses every Sunday (and holiday), one at seven and the other at nine o'clock. Both are low masses, although the children sing some hymns at the last mass. Would it be a violation of the rubrics to have more than two lights at the late mass, since that number only is prescribed for private masses ? J. P.

Resp. The S. Congregation, whilst it positively censures as an abuse the custom of having four or more lights, in strictly private masses, (Vd. Decr. S. C. 7 Sept., 1850, Tiburt.), allows the use of four or six lights in low masses which take the place of the ordinary solemn service on Sundays and holidays, or on occasion of local feasts which call for more than usual solemnity, when circumstances do not admit the chanted or high mass.

The following *Dubium*, answered in the affirmative, makes this plain :

“ Utrum in conventibus et ecclesiis quae ad instar paroeciarum in dioecesi Northantoniensi institutae habentur, quando

propter inopiam cantorum missa principalis, quae est etiam conventualis vel parochialis, cantari non potest, liceat plus quam duas candelas in altari accendere saltem in festis solemnioribus ?

S. C. resp. *Affirmative*. Die 6 Febr., 1858."

CATHOLIC ORGANISTS AND SINGERS IN PROTESTANT CHURCHES.

Qu. DEAR REV. SIR : In a Conference lately held we disagreed as to the licity, under any circumstances, of a Catholic acting as organist for any Protestant service. We agreed to submit the question to the ECCLESIASTICAL REVIEW.

Can a Catholic, in conscience, act as a salaried organist or as singer in a Jewish synagogue or Protestant church, *i. e.*, as such during what they call their divine service ?

It was declared that no Priest, Bishop or Pope could grant said permission under any circumstances.

Resp. Whilst as Catholics we are not forbidden honorably to assist Protestants, Jews or Pagans when they stand in need of our service, nor to earn our daily bread by serving them in honest employment—the positive divine law forbids all conscious and direct participation in heretical worship. This is done by playing the organ or singing in the religious service of those who deny the revealed truth of Christ as manifested through its only legitimate channel, the Catholic Church. In case of most sects the very term "Protestant," accepted by them as their religious party-name, is an unconscious admission of their denial of the Catholic teaching as emanating from God. Individual Protestants may not realize this fact ; they may be, as we say, "in good faith ;" nevertheless they have attached themselves to a wrong or defective system of interpreting the truth in which God commands us to worship Him. Catholics who are supposed to know and realize the fact that they are in possession of the true faith, cannot consent under any pretext to participate in such false worship without denying implicitly the faith which

they are pledged to maintain uncorrupted at the risk of their lives.

What is said here of Protestants is true of Jews and of all other sects separated from the one true Church which, like an open book, is accessible to all who will approach and examine her teaching without malice or prejudice.

What the Catholic believes on this subject to-day is precisely the same as that which the early Christians believed when they shed their blood as martyrs rather than worship in the pagan faith; or which the Jews believed before the coming of Christ, as is witnessed by Eleazar and the Maccabees, who preferred to suffer torture and death sooner than participate in a religious worship which they knew to be false, although there may have been men who belonged to it in good faith.

If there could be any doubt as to the duty of Catholics in this respect, it would be dispelled by the following declaration of the sacred tribunal which acts as the ordinary legitimate interpreter of Catholic disciplinary law. (Cf. Collectan., n. 1854.)

Ex Litt. S. C. de Prop. Fide 8 Jul. 1889, (ad Archiep. Marianopolit.)

“Quidam . . . istius archi-dioecesis petierat facultatem pulsandi in diebus festis organa in templis protestantium ad victum sibi procurandum. S. Congregatio super precibus, uti supra, hoc edidit decretum Fer IV. die 19 elapsi Junii :

Illicitum esse in templis haereticorum, cum ibi falsum cultum exercent, organum pulsare. . . . Quod decretum SS. D. N. Leo XIII eadem die ratum habuit et confirmavit.”

It must not be forgotten, however, that playing or singing in churches or houses which are used for Protestant worship is not quite the same as playing or singing at Protestant worship.

Nor is every gathering of non-Catholics for purposes of moral culture, on Sundays, a religious worship in the sense that it excludes or opposes the Catholic teaching of Christ's church.

This it may be useful for *confessors* to remember, not because Catholics are in any way to be encouraged to asso-

ciate themselves with any movement which will cast a doubt upon their thorough and sincere fidelity to the one true Church of Christ, but because circumstances may bring a Catholic unwittingly into associations which look like a denial of faith without being such in reality. In these cases prudence and discretion will counsel and lead a person out of the danger, where blind and mechanical zeal would forthwith condemn and refuse absolution under morally unchangeable conditions.

We discussed a case of this kind, not long ago, in the REVIEW.

THE SINGING OF THE "DIES IRAE" AGAIN.

Qu. In the *Manuale Sacerdotum* (Schneider S. J. Edit. sexta) a Decree S. R. C. 9 Maii, 1857, is cited, explicitly reversing the former decision (12 August, 1854) which you quote in the last number of the REVIEW. It says "vel canenda esse *omnia* quae precationem suffragii respiciant, inter quae etiam *Dies Irae* numeratur, vel tales missas non celebrandas esse decrevit S. R. C."

Does this simply mean *every* piece though not the whole of each? Or is there an error in the book cited? The decision of 1854 is, indeed, more acceptable.

Resp. The decree of 1857 was not intended to reverse the decision of 1854. It was an answer to a doubt regarding the meaning of *precatio suffragii* used in an older decision (11 September, 1847, in Taurin.) and intimates that the *Dies irae* is among the parts to be chanted, but it does not, as our correspondent himself suggests, mean that the entire *Dies irae* must be sung by the choir. This is the interpretation of rubricists such as Adone, and, indeed, in the later editions of the *Manuale Sacerdotum*, (I have before me the eleventh) the following foot-note addition is found: "Attamen ex Sequentia *Dies irae* cantores *aliquas strophas* omittere posse S. R. C. declaravit 12 August, 1854, n. 5,208, ad 12.

OLIVE OIL FOR THE SANCTUARY LAMP.

Qu. Is it allowable to use what is commonly known as "Eight Days Sanctuary Oil" for the lamp that hangs before the Tabernacle containing the Bl. Sacrament? This oil has been found to contain between 60 and 65 per cent. pure olive oil.

Pure olive oil without any admixture gives a great deal of trouble. The floats have to be renewed two or three times a day, and in winter the oil congeals or thickens. If candles containing 60 to 65 per cent. bees-wax are allowable for the Holy Sacrifice, can not the oil in question be lawfully used?

Resp. The general law of the Church in regard to the use of oil for the Sanctuary lamp is less stringent than that which requires pure bees-wax for the altar and the liturgical offices. Hence it may be assumed that oil containing the said amount of pure olive juice is perfectly lawful, especially where absolutely pure oil can hardly be obtained or, owing to the peculiar temperature, would cause much inconvenience, so that the Bl. Sacrament may at times be altogether without light.

Bishop Baltes, in his Pastoral Instructions of the year 1880, n. 193, allowed very poor churches in his diocese to use even petroleum.

**CAN IRREMOVABLE RECTORS BE CHOSEN AS DIOCESAN CONSULTORS?**

Qu. The *Church Progress*, September 12th, has the following in regard to the Diocesan Consultors appointed at the recent Synod of St. Louis: "The Archbishop selected the Consultors from those who received the greatest number of votes, with the exception of those who were to be irremovable rectors, *it being desired that no man should hold the positions of Consultor and irremovable rector at once.* Mgr. Walsh received the greatest number of votes, *but he was among those ineligible* on account of their appointment as irremovable rectors."

Will the REVIEW please to say, in one of its next numbers, whether the exclusion of the irremovable rectors from the office of

Consultor is based upon a positive law, or only on a special agreement of the clergy.

J. D.

Resp. In the proposed case the exclusion of Irremovable Rectors from the office of Consultors is not based on the general and positive laws of the Council of Baltimore, and we do not know of any interpretation of the Plenary Council to that effect by the S. Congregation of the Propaganda. Nor would the exclusion seem to be based on any special agreement of the clergy, since otherwise Mgr. Walsh could scarcely have received the greatest number of votes.

As the ultimate choice of all the Consultors rests with the Ordinary, he can, of course, exclude, for the time of his administration, any member or members of his clergy from appointment to the office. But the restriction would not be binding upon his successor, unless ratified as a general and permanent canon by the Holy See.

THE "VENI CREATOR" BEFORE THE SERMON DURING HIGH MASS.

Qu. You will oblige me by informing me whether there is a decree of the S. C. of Rites prohibiting the singing of the *Veni Creator* before the sermon at High Mass. An item to that effect was published in some of our Catholic papers about a year ago. Some priests deny that such a decree was ever published by Rome, holding that it was an answer to a letter of a bishop on that point ; that the answer was not formally issued as a decree.

Resp. The decree referred to was a reply to a *Dubium* proposed by one of our Bishops, and published in different newspapers. There is no reason to doubt its authenticity, but this fact does not give it the importance or binding force of a *Decretum generale*, such as, for example, the decision regarding the saying of private Requiem Masses on doubles, or the decree in the present issue of the REVIEW concerning the orations to be said in ordinary Requiem Masses.

Even if it had been published in the official *Acta S. Sedis*

it would still simply mean that the right and proper thing to do—when you preach immediately after the gospel during the Mass—is to preach on that gospel, and having said the *Munda cor meum* which stands for the *Veni Creator* and makes any other invocation unnecessary, don't needlessly prolong the interruption of the sacred action of the Mass.

But does it follow by exclusion that the singing of the *Veni Creator* before the sermon is to be considered as a violation of the rubrics and forthwith to be banished *opportune et importune*? Certainly not; a practice may not be strictly rubrical, and yet it does not necessarily bear the character of an abuse contrary to the rubrics. There is a wide difference between *not according to the law* and *contrary to the law*; for numberless undefined interpretations of the law lie between these two extremes. Thus it may happen that an honored usage becomes an abuse by the manner in which it deteriorates. If you ask the S. Congregation in such cases, it will give you the law, the defined legitimate practice, but there are many undefined legitimate practices which it tolerates until they turn to abuse.

Had any Bishop asked “*An toleranda sit consuetudo, jam fere his in regionibus universalis, cantandi primum versum hymni ‘Veni Creator’ dum concionator ascendit pulpitem immediate post evangelium primum in missa solemnibus?*” we have no doubt the answer would have been affirmative, especially if the S. Congregation were given to understand that the custom is rather difficult to abolish for want of a good reason to inaugurate the change. That the practice in itself has never been considered an abuse, but rather a laudable custom, at least in some places where good law prevails, is evident from the fact that in some *Diocesan Rituals* fully approved by the S. Congregation the singing of the *Veni Creator* before the sermon, during Mass or out of it, is practically prescribed. Thus the Ratisbonne *Rituale majus* (pag. 595. See Amberger Pastoral Theol.) which has some authority in view of the fact that the diocese represented by it has been noted for its superiority in matters of rubrical observance and ecclesiastical chant prescribes it.

There is no necessity of being exercised by the existence of the answer to a *Dubium* which concerns directly only the person who asked the question, whilst in general it indicates the correct practice. Those who mean to change the old order should make sure, however, that their people understand how the priest makes the invocation of the Divine Spirit when, bowing at the altar of the Mass, he says: "Cleanse my heart O Lord, and my lips, that I may rightly announce Thy sacred word!"

THE INTRODUCTION OF NEW DEVOTIONS INTO THE PARISH.

Qu. Is there an ecclesiastical law forbidding Religious or others to introduce a new devotion into a parish, either among the school-children or among adults, without the Pastor's knowledge?

Has a Pastor good reason to find fault with the Sisters in charge of his school for having some or all of the children invested by the assistant, without his knowledge, in a scapular hitherto not in use, so far as he knows, in his parish?

Is it obligatory on all persons who would introduce any new devotion into the parish to have the consent of the Pastor?

Resp. In speaking of the lawfulness of "introducing a new devotion into a parish" we must plainly distinguish between the *private* though perchance very efficient propaganda of a particular form of devotion, and the *public* and organized exercise of such practices of devotion as are considered to be part of the ecclesiastical functions in the Church.

Assuming that a "new devotion" such as is spoken of by our correspondent has the sanction of the Church, then each Catholic is at liberty not only to practice it but to propagate it; that is to say, to incite others to its practice and to perform it with them in common, so long as such practice and propaganda does not trespass upon the rights of others. Neither the Pastor nor anyone else is authorized to hinder the bent of individual piety, although he may counsel in his capacity as spiritual director [that which seems wiser than unrestrained

practice of certain devotions, legitimate in themselves, but not expedient under all circumstances. But when such private devotions become a hindrance to the general order of public devotion, or an evident injury to individual souls for whom the Pastor is responsible, he may plainly forbid them, not because he has a right to hinder or interfere with private devotions authorized by the Church, but because he has a right to guard the public order of his Church and protect the souls under his charge from the excess of imprudent zeal.

On the other hand, there is a sense of propriety from which the religious liberty of spirit belonging to sanctity does not exempt even zealous assistants and devout nuns. Few Pastors would be so unreasonable as to refuse their cordial sanction to any measure which is likely to increase the piety of the parish by attracting the school-children to some special devotion which their teachers may have at heart, and which therefore becomes an instrument for good in their hands as teachers.

Hence they should ask the Pastor's sanction, and if he refuse it, for whatever reasons, just or imaginary, there should be no attempt at forcing it on the plea of "rights." Truly efficient educators are never at a loss for means to gain the hearts of their children by a choice from the innumerable practices of piety which have the seal of God's approbation in their sanction by the Church. And a religious teacher who lacks respect for authority (even the froward) may be defending his or her "rights," but is wholly in the wrong, and vitiates the truth by the perversity of the manner in which it is pursued.

A Pastor has, of course, the right and duty to control the order and method of all *public* exercises of devotion performed in the Church or in the name of the Church.

BOOK REVIEW.

INSTITUTIONES PATROLOGIAE Josephi Fessler Ep.
S. Hippol. quas recensuit, auxit, edidit Bernardus Jung-
mann, Prof. ord. in Univers. cath. Lovaniensi. Tom.
II. Oenip. 1892—1896. Felicianus Rauch. pp. 447 and 711.
(Pustet & Co.)

In reviewing the first volume of the *Institutiones Patrologiae* we pointed out how much Dr. Jungmann as editor had added, by his critical examination and judicious comments, to the value of Bishop Fessler's original work. That portion of the book led up into the fourth century, including St. Ambrose and Pope Damasus. Since its issue, in 1890, we have had the first part of the second volume in 1892, and now the remaining portion, which the indefatigable P. Jungmann had not completed when death overtook him. We owe the completion of this valuable work to the present professor of Patrology at the University of Louvain, whilst the tract on the Syrian and Armenian writers of the fifth to sixth century, which had been wanting in Bishop Fessler's lectures, was supplied by the learned Dr. Lamy, professor of Syriac at the same University. Thus the age of the Fathers, ending with that of Gregory the Great according to the theory held by Fessler, is covered, including the ecclesiastical writers of the East and West. The controversy as to the authenticity of the newly-found *Tractatus* of Priscillian, whom St. Jerome brands as a Manichean, although he seems hardly to have been anything worse than an obstinate defender of extravagant measures in Church discipline, has not been settled, and will presumably remain undetermined until some further discovery throws more light on the find of Dr. Schepps. The manner in which Prof. Jungmann has treated this subject is characteristic of the entire work. He merely gives us the sources with the pertinent literature, and remains wholly impartial in his judgment as to the relative merit of the authorities which he brings together with great erudition. The work is a safe guide to the student of ecclesiastical history of the first six centuries and furnishes him with critical weapons for controversy.

A COMPLETE MANUAL OF CANON LAW. By Oswald J. Reichel, M. A., B. C. L., F. S. A. Volume I. The Sacraments. London: John Hodges. 1896. Pp. 416. New York, Cincinnati, Chicago: Benziger Bros.

A genuine and successful attempt to introduce the science of Catholic theology in native English dress has hardly been made before now, unless we accept as such certain well-known polemical and apologetical writings which are simply translations into our language. This new manual, however, promises to inaugurate quite a distinct movement in the direction of text-books in the vernacular, which deal with subjects hitherto wholly inaccessible to those who had not become previously familiarized with a presently unused method of thought, foreign terminology and views and customs long out of date.

The volume before us comprises the complete theology of the Sacraments. It treats of them not only in their dogmatical bearing, but in their historical development. This is of greatest value, not only because it gives the student a much clearer view of the true meaning of the Catholic doctrine, but because it teaches him to aid those without who approach Christian dogma with certain preconceived notions of its being a merely human creation intended as a policy by which to guard the divine deposit of faith. Indeed, it appears to have been a principal aim of the author to contribute by his labor "to help forward that unity for which Christ prayed, by diminishing the prejudice, misunderstanding and ignorance which is so largely responsible for the present divided state of Christendom."

In harmony with the above-mentioned aim the author gives special prominence to English canon law. The authorities of Greek and Latin sources are also cited in English. Altogether there is what we feel inclined to call a refreshing *familiarity* in the treatment of the different topics which makes us feel at home in the study, and answers all our questions in a straightforward manner. This may be seen from the very headings of the paragraphs. Thus, to take as an illustration the fifth chapter in which the Sacrament of "Order and Ordination" is treated, we have: 1. Orders generally. 2. Holy and Hierarchical Orders. 3. Lower non-Hierarchical Orders. 4. Ordination and its essentials—three meanings of the term, etc.—essential matter—essential form. 5. Valid and

Regular Ordination—the minister of—the requisites for regularity—examination, etc.—effect of ordination—indelible character. 6. Qualifications for Orders—the divine call—outward qualifications—sex and baptism—absence of physical defects and age—right faith and approved life—adequate learning—a proper title. 7. Clerical irregularity—two causes of—how determined. The next chapter supplementing this is on the “Privileges and Duties of Order,” and is equally explicit.

Students of theology who appreciate the practical side of the priestly life at its proper value will do well to procure themselves this new addition to a good English series of theological text-books.

A FORM OF PRAYERS FOLLOWING THE CHURCH OFFICE. For the use of Catholics unable to hear Mass upon Sundays and Holidays. London: J. Masters & Co., 78 New Bond St. 1896. Pp. 143.

PRAYERS FOR THE PEOPLE. By the Rev. Francis David Byrne. London: Burns & Oates, 1896. (Benziger Bros., New York.) Pp. 153.

In view of a rather pronounced tendency among the advocates of piety (which includes the makers of prayer books) to supplant the old liturgical forms of worship by novel devotions, it is something of a satisfaction to note a turn in the opposite direction. It is true, all our prayer books contain the mass-canon which constitutes the root and trunk of the liturgical service, but there is scant acquaintance among Catholics with the multiform and instructive branch-work which issues from the central trunk, and gives frondage and shade, beauty and fruit to the growth of Catholic worship. This crowning branchwork which is the daily office of the Church, illustrative of the sacrificial cult, has been made accessible to English Catholics in the translation of the Roman Breviary by the Marquess of Bute.

The above “Form of Prayers” is culled from this office, and that with the special purpose of supplying a short congregational service of a strictly liturgical character for the use of Catholics unavoidably prevented from hearing Mass on Sundays and Holidays. The advantage of such a manual is twofold. It keeps Catholics in touch with the liturgical forms, which is in itself a preservative of religious reverence and orthodox piety, and it provides a suitable method of worship for that numerous class of Catholics, especially in the

Western and Southern States of America, who cannot avail themselves of the ministrations of a priest to assist at Mass on Sundays and Holidays.

The service, as outlined in the manual before us, consists of the beginning of Matins, the whole of Lauds and the conclusion of Prime. The lessons are taken, as a rule, from the Missal, and are generally the Gospels. The legends are abridged from the second Nocturns. It includes all the most important feasts of the year, besides the Sundays and Days of Obligation, with some preferences for the Ordo of Scotland.

To make this "Form of Prayers" attractive and available for the Catholics of this country would require some modifications not only with regard to the choice of festivals, but likewise in the arrangement of the prayers and lections, with easily intelligible rubrics. The pathway has, however, been pointed out towards a better and more universal employment of the official liturgy in private devotion, and we may safely assume that the efforts in this direction of men like the Marquess of Bute, by whom we believe this manual has been compiled, will find a ready correspondence on this side of the Atlantic.

The other manual placed at the head of this notice comprises a good selection of prayers and elementary devotions. They are all approved by the Church and accompanied by really helpful and judiciously worded explanations. Among the latter, that on Indulgences is one of the clearest and best we have seen anywhere.

PAROISSIEN ROMAIN contenant la Messe et l'Office pour tous les Dimanches et Fêtes Doubles. Chant Grégorien.
Solesmes : Imprimerie Saint-Pierre (Sarthe) Paris : Victor Retaux et Fils, 82 Rue Bonaparte.

In this splendidly printed and very complete prayer-book, the "parishoner" will find the Office of Vespers and Compline with all the proper antiphons and psalms, together with the Ordinary of the Mass, and the Epistles and Gospels and *Graduale* texts of the Masses of all Doubles, as well as the Office of Holy Week almost entire. It is, as may readily be imagined, rather a bulky volume. But the best reason for its size—1,250 pages, closely and finely printed—is found in its complete collection of the various appropriate chants musically noted in Gregorian style. An example of its completeness in this respect is its notation of all the lessons of the

“Lamentations” of Holy Week, noted throughout. Altogether, the volume forms the latest argument of the unwearied zeal with which the Benedictines of Solesmes pursue their self-elected and extremely laborious task of popularizing Gregorian Chant. Perhaps the most striking thing in the volume is its lack of the usual Preface. We say usual, for there are, indeed, under the heading “Preface,” a few lines stating the nature of the contents and an advertisement of the use of the traditional form under which the melodies have been written. But one might reasonably look for a more stately porch for such a splendid fabric. Shall we be led to infer that the volume so evidently “fills a long-felt want” as to be perfectly self-explanatory and self-vindictory? Someone has said that prefaces are useless encumbrances, for the book should not be written which needs an apology, and when printed should be able to explain itself. Perhaps some such thought was in the mind of the editors. Such a “parishoner” as they present without comment would require a note of introduction in our midst. We, alas! have no centuried tradition of Plain Chant in this country. The visible influences coming from the intelligent participation in the Offices of the Church and making of our religion a texture for ever-varying patterns of ceremonial splendors, are scarce known amongst us except in the greater festivals. The daily entering into the ceremonial and liturgical life of the Church in its Office is familiar only to the cleric. In many places in Europe, on the contrary, the people assist at the daily Mass and Office, often with a prayer-book which, by the way, does not consist of a heterogeneous collection of prayers of all varieties of authorship and of all degrees of excellence, but of the liturgical offices and the texts proper to the different festivals. Such people are able to live the daily life of Christianity. They enjoy fully the wisdom of that prudent householder who knows how to bring forth out of the treasury of the Church’s largess, “Things old and new.” It may be that this musically-noted Paroissien is an answer to the desire expressed, two years ago, by M. Grospellier, at the Congrès Catholique de Saint-Antoine, that the people should not alone follow the services in the Church with their eyes on the printed page, but should be enabled to accompany them with the old chants of the liturgy on their lips and in the old melodies forever made venerable by tradition and saintly association. As the Reverend Canon, quoting D. Gréa in his *De l’Eglise et de sa divine constitution*, remarked: “Dans l’ordre de prière, aucune dévotion particulière, quelque sainte et autorisée qu’elle soit, n’aura jamais la

valeur toute divine de la liturgie, et ne sera destinée a prendre le rang qui lui appartient dans la religion chrétienne." As we have said, there is not such a tradition of plain-chant in America. Nevertheless, a large step has been taken in this direction by the publication of the works edited by Father Young, S.J., and Father Young, C.S.P. By the help of such books we hope ere long to establish here something that may become a similar tradition.

It is unpleasant to the present reviewer to have to sound a note of discord in the midst of the favorable notice he is happy to give to the zealous efforts of the editors of Solesmes. Their labors have been vast, and can find no earthly crown. But we are inclined to think that these very labors have been conceived, in one respect, in a mistaken spirit of reverence for antiquity—a reverence which has led them into a strong opposition to the repeatedly expressed wish of the Holy See that uniformity in the Chant, as well as in the other features of the liturgy, should be established in the Western Church. They will not accept the chant as edited by the Commission established by Pius IX, declared authentic by the S. C. R., confirmed by a new decree issued in 1887, by another in 1883, and lastly by the decree of 1894. These decrees did not make the Pustet edition obligatory, but expressed the ardent wish of the Holy See that it should everywhere be adopted. The variants in the Gregorian Chants have been of immemorial tradition as battle-grounds of disputation. Let us accept the olive-branch held out by authority. The Pustet editions are authentic and wholly serviceable.

H. T. H.

JESUS MESSIAS. Eine Christologische Epopoe von
Fried. W. Helle. 3 Vols. Heiligenstadt (Eichsfeld):
F. W. Cordier. 1896.

This is from different points of view a noteworthy production of modern Christian genius in Germany. Like the work of Weber, the poet of Dreizehnlinden, it is the product of a slow but consistent growth. Receiving his inspiration while in the flush of youth, full forty years ago, the author never grew weary in the contemplation and pursuit of his grand ideal until now, at length, he lays down his pen and offers his beautiful gift of devotion and of genius to those who can "read and understand." In the meantime, he has taken

occasion to change and chasten some of the early work done at a time of life when impulse was stronger than judgment. He has, too, had the benefit of genuine criticism since the first volume, "Bethlehem and Nazareth," appeared in print more than twenty-five years ago. "Jordan und Kedron," and the third volume, "Golgotha und Oelberg," have likewise received their meed of praise ere this from the literary aristocracy of Christian Germany, all of which has rendered it possible to produce the present magnificent subscription edition, which is truly a masterpiece of the bookmaker's art.

In some respects we might compare Helle's work to the *Messias* of Klopstock, which was likewise the outcome of twenty-five years' devoted thought and labor. With the same theme, in the same traditional solemn form of the old epics, the same national ardor and quiet pathos of devotion, both differ nevertheless in very essential elements of composition. Our author is less purely ideal in his conceptions than the Mansfeld poet. He comes very close to the objectively historic manner of the old German *Heliand*, and though there is necessarily much room for the play of the imagination so as to picture with adequate setting the many phases of the Messianic story, our poet betrays much greater conscientiousness in his treatment of the facts. He had, of course, much better material at his command than Klopstock either sought or could have found in his day. Sometimes we are struck by the beauty of the description and of the Oriental scenery; then again by the accuracy of historical detail from the light of more recent archæology. No doubt the reader will notice occasionally the repetition of the same sounds or words within comparatively small compass, as, for example, in the description of the holy house of Nazareth (pag. 259), where "auf dem Dach," "um's Dach" and "über der Fläche des Dach's" occur in six lines, or the word "Wolke" four times (pag. 267), with "Weisslich," "Wogen," "Weihrauch," "Welt" at intervals in the same number of lines. However, these peculiarities can hardly be accounted as blemishes in a piece of such transparent merit. Only a genius of a superior order could have succeeded in producing an epic like this, and the prayerful spirit of the poet who labored in solitude and with an absorbing love for his theme, breathes from these beautiful chants illustrating the life and death of Christ. Considering the scarcity of works of truly religious poetic art in our day, we have no doubt that Helle's *Jesus Messias* will take its permanent place among the best productions of Christian genius at the end of the nineteenth century.

HOW TO SPEAK LATIN. A series of Latin Dialogues with English Translation. By Stephen W. Wilby.— John Murphy & Co. Baltimore and New York. 1896. 24 mo. Pp. 204.

Prof. Wilby's translation from the French of a similar work is already well known. The present volume is more condensed, and for that reason of more practical use than the "Guide to Latin Conversation." The framework of the dialogues is taken from the colloquies of the Jesuit Corderius, whose Greek and Latin works have supplied Catholic and Protestant school men with models for upward of two centuries.

The little volume is, as we said, very useful for grown as well as young students of the beautiful language of the best literature in the world, even if we viewed it only as the idiom of Christian tradition in the Church. For the sake of the beginners in Latin we would suggest a careful revision of the text and translation which, though literal in most cases, is not always correct. Notice, for example, *vel ruri* (p. 9), *Cedo librum* (p. 11), *Fateor me tardius scholam petere* (p. 12), *Quaeraz* (p. 13), etc. Apart from these slight blemishes there is everything in the book which aids the student to enter into the genius of the Latin tongue, and to exercise his memory in a way which will lead him to a ready use of the same. The fourth part, entitled "The Wisdom of Ages," which comprises maxims and beautiful sayings, alphabetically arranged, is an excellent feature. The little work is likely to become a cherished companion to those who have once taken it up.

BOOKS RECEIVED.

B. PETRI CANISII, S.J., EPISTULAE ET ACTA. Collegit et annotationibus illustravit Otto Braunsberger, S.J.—Volumen Primum. 1541-1556.—Friburgi Br. Sumpt. Herder. 1896. (St. Louis, Mo.) Pp. lxxiii, 816. Pr. 17.50 francs.

DEVOTION TO THE MIRACULOUS INFANT JESUS OF PRAGUE. Containing a history of its origin and propagation, with novena, prayers, etc.—New York: Jos. Schaefer. 1896. Pp. 95. Pr. 10 cents.

POPE LEO XIII. By Justin McCarthy. "The Public Men of To-Day" Series.—New York: Frederick Warne & Co. Pp. 260. Pr. bd. \$1.25.

THE VOCATION OF EDWARD CONWAY. A novel. By Maurice F. Egan. 12 mo. cloth. Pr. \$1.25.

MR. BILLY BUTTONS. A novel. By Walter Lecky. 12 mo. cloth. Pr. \$1.25.

These two volumes are the first of a series of Catholic novels by American authors, which the enterprising firm of Benziger Brothers, New York, Cincinnati and Chicago, propose to publish in response to a general demand for native Catholic literature in the place of translations from foreign tongues.

FAMILIENFREUND. Katholischer Wegweiser für d. jahr 1897.—St. Louis, Mo. "Herold des Glaubens." (B. Herder). 4 to. Pp. 112.

LETTRE ENCYCLIQUE de N. T. S. Père Léon XIII. De L'Unité de L'Eglise. Traduction Française autorisée.—Paris: Victor Retaux. 1896. Pp. 70.

A SELECTED BIBLIOGRAPHY of the Religious Denominations of the United States. Compiled by George Franklin Bowerman, B A., B.L.S., with a list of the most important Catholic works of the world as an appendix compiled by Rev. Joseph H. McMahon.—New York: Cathedral Library Association. 1896. Pp. V, 94.

LA FRANCE ET LE GRAND SCHISME D'OCCIDENT. Par Noel Valois. Deux Volumes.—Paris: Alphonse Picard et Fils; Rue Bonaparte, 82. 1896.

HYMNS FOR BENEDICTION. Consisting of seven O Salutaris and seven Tantum Ergo. For Soprano, Alto, Tenor and Bass, with organ accomp. By L. Bonvin, S.J.—I. Fischer & Bro., New York. Ign. Fischer, Toledo, Ohio. Pp. 24. Pr. 60 cents.

STUDIES, LITERARY AND SOCIAL. By Richard Malcolm Johnston. First and second series. Two volumes.—Indianapolis: The Bowen-Merrill Co. (Cushing & Company, Baltimore, Md.)

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. V.—(XV.)—NOVEMBER, 1896.—NO. 5.

LEO XIII AND THE ANGLICAN COMMUNION.

WHEN, some years ago,¹ the Sovereign Pontiff sent forth his solemn call unto the nations of Christendom to reunite their forces in defense of the religion of Christ, many earnest minds outside of the Catholic Church understood and welcomed the invitation. Active steps were taken to facilitate union among the Eastern schismatics, and negotiations bearing upon the question of distinct rites with a uniform profession of the essentials of faith are still in progress.

England, although since the so-called Reformation it had renounced obedience to the See of Rome, nevertheless amid varying dissensions maintained the substance of Christian teaching as expressed through ancient tradition and the S. Scriptures, whilst it also recognized the hierarchical form of church-government, practically, as an Apostolic institution. England's National Church differs in this from the Protestant communions generally, that she requires Episcopal ordination for her clerical members, and that she retains in some measure the tone and liturgical structure of the ancient Catholic faith. Her doctrinal standards, as interpreted by her leading members to-day, declare that her Bishops, whilst they lack papal confirmation, are duly called, elected, consecrated and commissioned, at least in the sense in which the first four Gene-

1 Encycl. Præclara gratul. 20 Jun. 1894.

ral Councils of the Church required such titles for the exercise of the episcopal function; and she acknowledges the necessity of a transmission of the priestly and episcopal titles through an unbroken chain of the hierarchical succession. Catholics believed on historical grounds that this succession had been broken by the creation of bishops at the will of English sovereigns and ministers who claimed the right to dispense with those divinely instituted forms by which the grace of the priesthood is communicated. That this belief was not arbitrary and born of prejudice is proved by the large number of conversions to the Catholic Church from the ranks of educated and high-minded Anglicans. Many of these set out with evident sincerity of purpose to examine the question from its historical point of view, in order that they might obtain certainty as to their position since they felt it necessary to be of the Catholic Church. But not only the large number of eminent and learned converts giving their verdict against the continuity of Apostolic succession, and that for the most part at great sacrifices, have testified to the existence of a grave doubt regarding the validity of Anglican ordinations; we have as standing witnesses those leaders of the High Church party who have openly confessed by their serious anxiety in seeking recognition from various schismatical bodies that they feel by no means assured of the strength of their claim. "They have," as a writer in the *London Times* states it, "been referring to every possible authority in the hope of obtaining somewhere an opinion favorable to their case. They have appealed to the Greek Church, but the Greek Church will have nothing to say to them. They have tried the Jansenist authorities in Holland, but the Jansenists, after a long and careful inquiry, found that they could give them no comfort. As a last hope they turned to the Holy See, and they have now got their answer from it."

It was a risky move, therefore, when certain representatives of the Anglican Church pointed out that their heeding the call of Leo XIII to Christian union was to be dependent on his recognition of the validity of their ordinations

by right of unbroken Apostolic succession. Leo's words could not alter the facts of history, but if the facts were doubtful the weight of his authority might turn the balance of evidence in their favor. It was worldly wisdom on the part of the Anglican spokesmen, but the result has only confirmed the belief that Leo XIII was not to be swayed by such a policy, though it deprived him of a seeming triumph.

Now the question is settled. So far as Catholics are concerned the decision has not altered their attitude toward Anglicans a single degree. As for Anglicans, those at least who would sincerely accept the traditions of the early Church, they are committed to a dilemma out of which there is no *via media*. The Papal document is very clear. Even Protestants admit that, so far as it pronounces upon the validity of Anglican orders, it is thoroughly convincing in its line of argument. They object to the Pope's definition of the rite by which the priestly and episcopal offices are properly conferred, to his view of the spiritual prerogatives which a successor of the Apostolic dignity receives, and of the disposition which valid ordination to the sacred ministry essentially requires. But the objection has no force from the Anglican point of view, because the Anglican Church does practically accept the essential necessity of priestly and episcopal ordination as held in the Catholic Church. To a Protestant or Nonconformist it may be a matter of indifference how he obtains his right of ministry, provided he finds a congregation to accept his services, or a synod which passes on his ability and recommends him to a church; such is not, however, the understood position of that party which calls upon Leo and Catholics to recognize the character of its ministry. Hence the arguments of the Pontiff, in which he apparently waives the question of Parker's ordination, and insists upon the historically established fact that the Edwardian ritual was used during several generations, and being insufficient to communicate the divine gift of episcopal consecration broke the continuity, are not only convincing but conclusive. They leave no alternative to those who would be members of the Catholic priesthood, but to be reordained under the

jurisdiction of the lawful successor of St. Peter, or else to abandon the claim that they have any other basis of belief in the Christian priesthood than that of the Protestant sects. Turn the matter as you will, there is only one way for Anglicans to the orthodox Catholic Apostolic Church, and that is the way of submission to the spiritual supremacy of the Roman Pontiff, the arguings of Lord Halifax notwithstanding.

The Pontifical Letter will speak for itself. We append both the authentic Latin text and its English translation.

APOSTOLIC LETTER ON ANGLICAN ORDINATIONS.

Leo Episcopvs

Leo, Bishop,

SERVVS SERVORVM DEI

SERVANT OF THE SERVANTS
OF GOD.

*Ad Perpetvam Rei Memo-
riam.*

In Perpetual Remembrance.

Apostolicae curae et caritatis, qua *Pastorem magnum ovium Dominum nostrum Iesum Christum* (¹), referre pro munere et imitari, aspirante eius gratia, studemus non exiguam partem pernobilis Anglorum nationi tribuimus. Voluntatis in ipsam Nostrae ea praecipue testis est epistola quam superiore anno dedimus propriam *ad Anglos, regnum Christi in fidei unitate quaerentes*: eiusdem quippe gentis et veterem

We have given to the interests of the noble English nation no slight part of the Apostolic care and charity with which, aided by His grace, We endeavor to fulfill the office and follow in the footsteps of the great Pastor of the flock, Our Lord Jesus Christ.

In the Letter which last year We sent to the English seeking the Kingdom of Christ in unity of faith, We recalled the memory of the ancient union of that people with the Mother Church, and We strove to hasten the day of a happy reconciliation by

1 Hebr. xiii, 20.

cum Ecclesia matre conjunctionem commemorando revocavimus, et felicem reconciliationem, excitatâ in animis orandi Dei sollertia, contendimus maturare. Rursumque haud ita pridem, quum communibus universe litteris de unitate Ecclesiae fusius agere visum est, non ultimo loco respeximus Angliam; spe praelucente, posse documenta Nostra tum catholicis firmitatem tum dissidentibus salutare lumen afferre. Atque illud fateri libet quod aequae gentis humanitatem ac multorum sollicitudinem salutis aeternae commendat, id est quam benevole Anglis probata sit instantia Nostra et dicendi libertas, nullo quidem acta humanae rationis impulsu.—Nunc autem eâdem Nos mente eodemque animo deliberatum habemus studia convertere ad quamdam non minoris momenti causam, quae cum ea ipsa re votisque Nostris cohaeret. Quod enim apud Anglos, aliquanto postquam ab unitatis christianae centro abscessum est, novus

stirring up men's hearts to offer anxious prayer to God. And again, more recently, when it seemed good to Us to treat more fully the unity of the Church in a universal appeal, England had not the last place in Our mind in the hope that our teaching might both strengthen Catholics and bring the saving light to those separated from us. It is pleasing to acknowledge the generous way in which Our endeavor and openness of speech, inspired by no mere human motives, have met the approval of the English people, a fact which testifies not less to their nobility of mind than to the solicitude of many for their eternal salvation.

With the same mind and intention We now purpose to turn Our thoughts to a matter of no less importance and closely connected with the same subject and with Our hopes. For an opinion already prevalent, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the centre of Christian unity, a new rite for conferring Holy

plane ritus ordinibus sacris conferendis, sub rege Eduardo VI, fuit publice inductus; defecisse idcirco verum Ordinis sacramentum, quale Christus instituit, simulque hierarchicam successionem, iam tenuit communis sententia, quam non semel Ecclesiae acta et constans disciplina firmarunt. Attamen recentiore memoria hisque maxime annis invaluit controversia, sacraene Ordinationes ritu eduardiano peractae, natura sacramenti effectuque polleant; faventibus, affirmative vel dubitanter, non modo scriptoribus anglicanis nonnullis, sed paucis etiam catholicis praesertim non Anglis. Alteros quippe movebat praestantia sacerdotii christiani, exoptantes ut duplici eius in corpus Christi potestate ne carerent sui; movebat alteros consilium expediendi quodammodo illis reditus ad unitatem: utrisque vero hoc persuasum esse videbatur, iam studiis in eo genere cum aetate provectis, novisque litterarum monumentis ex oblivione erutis, retractari auctoritate Nostra causam non inopportunum fore. Nos autem ea consilia atque optata minime negligentes

Orders was publicly introduced under Edward VI, the true Sacrament of Orders as instituted by Christ lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the Edwardine Ordinal possessed the nature and effect of a sacrament. In favor of the absolute validity were not only certain Anglican writers, but some few Catholics, chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the two-fold power over the Body of Christ. Catholic writers were impelled by a wish to clear the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies fostered by the light of recent research, and of new documents rescued from oblivion, it was not inopportune to re-examine the question under the sanction of Our authority. And, We, not disregarding such desires and opinions,

maximeque voci obsequentes apostolicae caritatis, censuimus nihil non experiri quod videretur quoquo modo conducere ad animarum vel avertenda damna vel utilitates fovendas.

Placuit igitur de retractanda causa benignissime indulgere: ita sane, ut per summam novae disquisitionis sollertiam, omnis in posterum vel species quidem dubitandi esset remota. Quapropter certo numero viris doctrina et eruditione praestantibus, quorum compertae erant dissimiles in ipsa causa opiniones, negotium dedimus ut momenta sententiae suae scriptis mandarent: eos deinde ad Nos accitos iussimus communicare inter se scripta, et quidquid eo amplius ad rem cognitu esset dignum, indagare atque expendere. Consultumque a Nobis est, ut ipsi diplomata opportuna omni possent copia in tabulariis vaticanis sive nota recognoscere sive inexplorata educere; itemque ut prompta haberent quaecumque eiusdem generis acta apud sacrum Consilium, quod *Suprema* vocatur, asservarentur, neque minus quaecumque ad hoc tempus doctiores viri in utramque

and, above all, obeying the dictates of Apostolic charity, thought that nothing should be left untried that might in any way tend to preserve souls from harm or procure their advantage.

It has, therefore, pleased Us to allow the cause to be re-examined, so that by reason of a most thorough examination, all doubt, even its least shadow, should be removed for the future. To this end We commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgments in writing. We then, having summoned them to Our presence, directed them to communicate the results of their inquiry to each other, and further to investigate and discuss whatever appeared requisite to obtain a full knowledge of the matter. We were careful also that they should be able to re-examine all documents bearing on this question which were known to exist in the Vatican archives; to search for new ones, and even to have at their disposal all acts relating to this subject

partem evulgassent. Huiusmodi adiumentis instructos, voluimus eos in singulares congressiones convenire; quae ad duodecim sunt habitatae, praeside uno ex S. R. E. Cardinalibus a Nobismetipsis designato, data singulis facultate disputandi libera. Denique earumdem congressionum acta, una cum ceteris documentis, Venerabilibus Fratribus Nostris Cardinalibus ex eodem Consilio iussimus exhiberi omnia; qui meditata causa eaque coram Nobis deinde agitata, suam quisque sententiam dicerent.

Hoc ducendae rei ordine praestituto, ad intimam tamen aestimationem causae aequum erat non ante aggredi, quam id perstudiose quaesitum apparuisset, quo loco ea iam esset secundum Apostolicae Sedis praescriptiones instituta, quae consuetudinem; cuius consuetudinis et initia et vim magni profecto intererat reputare. Quocirca in primis perpensa sunt documenta praecipua quibus Decessores Nostri, rogatu reginae Mariae, singulares curas ad reconciliationem ecclesiae Anglicae contulerunt. Nam Iulius III Cardinalem Reginaldum Pole,

which are adduced by learned men on both sides. We ordered them, when prepared in this way, to meet together in special sessions. These, to the number of twelve, were held under the presidency of one of the Cardinals of the Holy Roman Church, appointed by Ourselves, and all were invited to the freest discussion. Finally, We directed that the acts of these meetings, together with all other documents, should be submitted to Our venerable brethren, the Cardinals of the same Council, so that when all had studied the whole subject and discussed it in Our presence, each might give his opinion.

This order for discussing the matter having been determined upon, it was necessary, with a view to forming a true estimate of the real state of the question, to enter upon it only after careful inquiry as to how the matter stood in relation to the prescription and settled custom of the Holy See, the origin and force of which custom it was undoubtedly of great importance to determine. For this reason, in the first place, the principal documents in which our predecessors, at the re-

natione Anglum, multiplici laude eximium, Legatum de latere ad id opus destinavit, *tamquam pacis et dilectionis angelum suum*, eique mandata seu facultates extra ordinem normasque agendi tradidit¹; quas deinde Paulus IV confirmavit et declaravit. In quo ut recte colligatur quidnam in se commemorata documenta habeant ponderis, sic oportet fundamenti instar statuere, eorum propositum nequaquam a re abstractum fuisse, sed rei omnino inhaerens ac peculiare. Quum enim facultates Legato apostolico ab iis Pontificibus tributae, Angliam dumtaxat religionisque in ea statum respicerent; normae item agendi ab eisdem eidem Legato quaerenti impertitae, minime quidem esse poterant ad illa generatim decernenda sine quibus sacrae ordinationes non valeant, sed debebant attinere proprie ad

quest of Queen Mary, exercised their special care for the reconciliation of the English Church were considered. Thus Julius III sent Cardinal Reginald Pole, an Englishman and illustrious in many ways, to be his Legate *de latere* for the purpose, *as his angel of peace and love*, and gave him special mandates or faculties and directions for his guidance. These Paul ~~IV~~ confirmed and explained. And here, to interpret rightly the force of these documents, it is necessary to lay it down as a fundamental principle that they were certainly not intended to deal with an abstract state of things, but with a specific and concrete issue. For, since the faculties given by these Pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein, and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom

¹ Id factum augusto mense MDLIII per litteras sub plumbo, *Si ullo unquam tempore et Post nuntium Nobis*, atque alias.

providendum de ordinibus sacris in eo regno, prout temporum monebant rerumque conditiones expositae. Hoc ipsum, praeter quam quod ex natura et modo eorumdem documentorum perspicuum est, inde pariter liquet, quod alienum prorsus fuisset, ita velle de iis quae sacramento Ordinis conficiendo necesse sunt, propemodum commoneferi Legatum, eumque virum cuius doctrina etiam in Concilio Tridentino eluxerat.

Ista probe tenentibus non difficulter patebit quare in litteris Iulii III ad Legatum apostolicum, perscriptis die VIII martii MDLIV, distincta sit mentio de iis primum qui *rite et legitime promoti*, in suis ordinibus essent retinendi, tum de iis qui *non promoti ad sacros ordines*, possent, *si digni et idonei reperti fuissent, promoveri*. Nam certe definiteque notatur, ut reapse erat, duplex hominum classis; hinc eorum qui sacram ordinationem vere suscepissent, quippe id vel ante Henrici secessionem, vel si post eam et per ministros errore dissidiove implicitos, ritu tamen catholico consueto; inde aliorum qui in-

as the recognized condition of the circumstances and times demanded. This, besides being clear from the nature and form of the said documents, is also obvious from the fact that it would have been altogether irrelevant to thus instruct the Legate, one whose learning had been conspicuous in the Council of Trent, as to the conditions necessary for the bestowal of the Sacrament of Orders.

For those who justly estimate these facts it will not be difficult to understand why, in the letters of Julius III, issued to the Apostolic Legate on March 8, 1554, there is a distinct mention of, first, those who were *rightly and lawfully promoted* to orders, and then, of others who, *not promoted to sacred orders*, might *be promoted if they were found to be worthy and fitting subjects*. For it is clearly and definitely noted, as indeed was the case, that there were two classes of men—the first, those who had really received sacred orders, either before the secession of Henry VIII, or, if after it, and by ministers infected by error and schism, still accord-

itiati essent secundum Ordinale eduardianum, qui propterea possent *promoveri*, quia ordinationem accepissent irritam. Neque aliud sane Pontificis consilium fuisse, praeclare confirmat epistola eiusdem Legati, die XXIX ianuarii MDLV, facultates suas episcopo Norwicensi demandantis. Id amplius est potissime considerandum quod eae ipsae Iulii III litterae afferunt, de facultatibus pontificiis libere utendis, etiam in eorum bonum quibus munus consecrationis, *minus rite et non servata forma Ecclesiae consueta*, impensum fuit: qua quidem locutione ii certe designabantur qui consecrati eduardiano ritu; praeter eam namque et catholicam formam alia nulla erat eo tempore in Anglia.

Haec autem apertiora fient commemorando legationem quam Phillipus et Maria reges, suadente Cardinali Polo, Romam ad Pontificem februario mense MDLV miserunt. Regii oratores, viri tres *admo-*

ing to the accustomed Catholic rite; the second, those who were initiated according to the Edwardine Ordinal, who, therefore, were to be *promoted* since they had received an ordination which was null. And that the mind of the Pope was this and nothing else is clearly confirmed by the letter of the said Legate (January 29, 1555), sub-delegating his faculties to the Bishop of Norwich. Moreover, what the letters of Julius III themselves say about freely using the Pontifical faculties even in behalf of those who had received their consecration *not according to the rite and the accustomed form of the Church*, is to be especially noted. By this expression those only could be meant who had been consecrated according to the Edwardine rite, since besides it and the Catholic form there was then no other in England.

This becomes even still clearer when we consider the legation which, on the advice of Cardinal Pole, the Sovereign Princes Philip and Mary sent to the Pope in Rome in the month of February, 1555. The Royal Am-

dum insignes et omni virtute praediti, in quibus Thomas Thirlby episcopus Eliensis, sic habebant propositum, Pontificem de conditione rei religiosae in eo regno notitia ampliore edocere, ab ipsoque in primis petere ut ea quae Legatus ad eiusdem regni cum Ecclesia reconciliationem curaverat atque effecerat, haberet rata et confirmaret: eius rei causâ omnia ad Pontificem allata sunt testimonia scripta quae oportebat, partesque Ordinalis novi proxime ad rem facientes. Iamvero Paulus IV legatione magnifice admissa, eisdemque testimoniis per certos aliquot Cardinales *diligenter discussis*, et *habita deliberatione matura*, literas *Praeclara Carissimi* sub plumbo dedit die XX iunii eodem anno. In his quum comprobatio plena et robur additum sit rebus a Polo gestis, de ordinationibus sic est praescriptum: ... *qui ad ordines ecclesiasticos... ab alio quam ab episcopo rite recte ordinato promoti fuerunt, eosdem ordines... de novo suscipere teneantur*. Quinam autem essent episcopi tales, *non rite recteque ordinati*, satis iam indicaverant superiora documenta, facultatesque in eam rem a Legato

bassadors, three men "most illustrious and endowed with every virtue," of whom one was Thomas Thirlby, Bishop of Ely, were charged to inform the Pope more fully as to the religious condition of the country, and especially to beg that he would ratify and confirm what the Legate had been at pains to effect, and had succeeded in effecting, towards the reconciliation of the Kingdom with the Church. For this purpose all the necessary written evidence, and the pertinent parts of the new ordinal were submitted to the Pope. The Legation having been splendidly received and their evidence having been diligently discussed by several of the Cardinals, after mature deliberation Paul IV issued his Bull *Praeclara Carissimi* on June 20, of that same year. In this, while giving full force and approbation to what Pole had done, it is ordered in the matter of the ordinations as follows: *Those who have been promoted to ecclesiastical orders by any one but by a Bishop validly and lawfully ordained are bound to receive those orders again; but who those Bishops not validly and*

adhibitae : ii nimirum qui ad episcopatum, sicut alii ad alios ordines, promoti essent, *non servatâ forma Ecclesiae consueta, vel non servata Ecclesiae forma et intentione*, prout Legatus ipse ad episcopum Norwicensem scribebat. Hi autem non alii profecto erant nisi qui promoti secundum novam ritualement formam; cui quoque examinandae delecti Cardinales attentam operam dederant. Neque praetermittendus est locus ex eisdem Pontificis litteris, omnino rei congruens; ubi cum aliis beneficio dispensationis egentibus numerantur qui *tam ordines quam beneficia ecclesiastica nulliter et de facto obtinuerant*. Nulliter enim obtinuisse ordines idem est atque irritum actu nulloque effectu, videlicet *invalide*, ut ipsa monet eius vocis notatio et consuetudo sermonis; praesertim quum idem pari modo affirmetur de ordinibus quod de *beneficiis ecclesiasticis*, quae ex certis sacrorum canonum institutis manifesto erant nulla, eo quia cum vitio infirmante collata. Huc accedit quod, ambigentibus nonnullis quinam revera episcopi, *rite et recte ordinati*, dici et haberi possent ad mentem Pontificis, hic non

lawfully ordained were had been made sufficiently clear by the foregoing documents, and the faculties used in the said matter by the Legate; those, namely, who have been promoted to the episcopate, as others to other orders, *not according to the accustomed form of the Church*, or, as the Legate himself wrote to the Bishop of Norwich, *the form and intention of the Church* not having been observed. These were certainly those promoted according to the new form of rite, to the examination of which the Cardinals specially deputed had given their careful attention. Neither should a passage, much to the point, in the same Pontifical letter, be overlooked, where, together with others needing dispensation, are enumerated those *who had obtained as well orders as benefices* "*nulliter et de facto*." For to obtain orders *nulliter* means that they are an act null and void, that is invalid, as the very meaning of the word and as common usage of language require. This is especially clear when the word is used in the same way of orders as of *ecclesiastical benefices*. These, by the

multo post, die XXX octobris, alias subiecit litteras in modum Brevis: atque, *Nos, inquit, haesitationem huiusmodi tollere, et serenitati conscientiae eorum qui schismate durante ad ordines promoti fuerant, mentem et intentionem quam in eisdem litteris Nostris habuimus clarius exprimendo, opportune consulere volentes, declaramus eos tantum episcopos et archiepiscopos qui non in forma Ecclesiae ordinati et consecrati fuerunt, rite et recte ordinatos dici non posse.* Quae declaratio, nisi apposite ad rem Angliae praesentem, id est ad Ordinale eduardianum, spectare debuisset, nihil certe confecerat Pontifex novis litteris, quo vel *haesitationem tolleret* vel *serenitati conscientiae consuleret.* Ceterum Apostolicae Sedis documenta et mandata non aliter quidem Legatus intellexit, atque ita eis rite religioseque obtemperavit: idque pariter factum a regina Maria et a ceteris qui cum ea dederunt operam ut religio et instituta catholica pristinum locum restituerentur.

undoubted teaching of the sacred canons, were clearly null if given with any vitiating defect. Moreover, when some doubted as to who, according to the mind of the Pontiff, could be called and considered Bishops *validly and lawfully ordained*, the said Pope shortly after, on October 30, issued further letters in the form of a brief, and said: *We, wishing to remove the doubt, and to opportunely provide for the peace of conscience of those who, during the schism, were promoted to orders, by expressing more clearly the mind and intention which we had in the aforesaid letters, declare that only those Bishops and Archbishops who were not ordained and consecrated in the form of the Church cannot be said to be validly and lawfully ordained.* Unless this declaration had applied to the actual case in England—that is to say, to the Edwardine Ordinal—the Pope would certainly have done nothing by these last letters *for the removal of doubt, and the restoration of peace of conscience.* Further, it was in this sense that the Legate understood the documents

Auctoritates quas excitavimus Iulii III et Pauli IV aperte ostendunt initia eius disciplinae qua tenore constanti, iam tribus amplius saeculis, custodita est, ut ordinationes ritu Eduardiano, haberentur infectae et nullae; cui disciplinae amplissime suffragantur testimonia multa eandem ordinationum quae, in hac etiam Urbe, saepius absoluteque iteratae sunt ritu catholico.—In huius igitur disciplinae observantia vis inest opportuna proposito. Nam si cui forte quidquam dubitationis resideat in quamnam vere sententiam ea Pontificum diplomata sint accipienda, recte illud valet: *Consuetudo optima legum interpres*. Quoniam vero firmum semper ratumque in Ecclesia mansit. Ordinis sacramentum nefas esse iterari, fieri nullo pacto poterat ut talem consuetudinem Apostolica Sedes pateretur tacita ac tollerret. Atqui eam non toleravit solum, sed probavit etiam et sanxit ipsa, quotiescumque in eadem re peculiare aliquod factum inci-

and commands of the Apostolic See, and duly and conscientiously obeyed them; and the same was done by Queen Mary and the rest who helped to restore the Catholic religion to its former state.

The authority of Julius III and Paul II, which we have quoted, clearly shows the origin of the practice, which has been observed without interruption for more than three centuries, that ordination according to the Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute reordination according to the Catholic rite even in Rome. In the observance of this practice we have a proof directly affecting the matter in hand, for if by any chance doubt should remain as to the true sense in which these Pontifical documents are to be understood, the principle holds good that *custom is the best interpreter of law*. Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the Sacrament of Orders, it never could have come to pass that the Apos-

dit indicandum. Duo eiusmodi facta in medium proferimus, ex multis quae ad *Supremam* sunt subinde delata: alterum, anno MDCLXXXIV, cuiusdam Calvinistae Galli, alterum, anno MDCCIV, Ioannis Clementis Gordon; utriusque secundum rituale Edwardianum suos adepti ordines. In primo, post accuratam rei investigationem, consultores non pauci responsa sua, quae appellant vota, de scripto ediderunt, ceterique cum eis in unam conspirarunt sententiam, *pro invaliditate ordinationis*: tantum quidem ratione habita opportunitatis, placuit Cardinalibus respondere, *Dilata*. Eadem vero acta repetita et ponderata sunt in facto altero: quaesita sunt praeterea nova consultorum vota, rogatique doctores egregii e Sorbonicis ac Duacenis, neque praesidium ullum perspicacioris prudentiae praetermissum est ad rem penitus pernoscendam. Atque hoc animadvertisse oportet quod, tametsi tum ipse Gordon cuius negotium erat, tum

tolic See should have silently acquiesced in and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter. We adduce two facts of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was (in 1684) of a certain French Calvinist, and the other (1704) of John Clement Gordon, both of whom had received their orders according to the Edwardine ritual. In the first case, after a searching investigation the consultors, not a few in number, gave in writing their answer, or, as they call it, their *vota*, and the rest unanimously agreed with their conclusion, *for the invalidity of the ordination*, and only an account of reasons of opportuneness did the Cardinals deem it well to answer by a *dilata* (viz., not to formulate the conclusion at the moment). The same documents were called into use and considered again in the examination of the second case, and additional written statements

aliqui consultores inter causas *nullitatis* vindicandae etiam adduxissent illam prout putabatur ordinationem Parkerii, in sententia tamen ferenda omnino seposita est ea causa, ut documenta produnt integrae fidei, neque alia ratio est reputata nisi *defectus formae et intentionis*. Qua de forma quo plenius esset certiusque indicium, cautum fuerat ut exemplar Ordinalis anglicani suppeteret; atque etiam cum eo singulae collatae sunt formae ordinandi, ex variis orientalium et occidentalium ritibus conquisitae. Tum Clemens XI, Cardinalium ad quos pertinebat consentientibus suffragiis, ipsemet feria V, die XVII aprilis MDCCIV, *decrevit*: "Ioannes Clemens Gordon *ex integro et absolute* ordinetur ad omnes ordines etiam sacros et praecipue presbyteratus, et quatenus non fuerit confirmatus, prius sacramentum Confirmationis suscipiat." Quae sententia, id sane considerare refert, ne a defectu quidem *traditionis*

of opinion were also obtained from consultors, and the most eminent doctors of the Sorbonne and of the Douai universities were likewise asked for their opinion. No safeguard which wisdom and prudence could suggest to ensure the thorough sifting of the question was neglected.

And here it is important to observe that although Gordon himself, whose case it was, and some of the consultors had adduced amongst the reasons which went to prove invalidity, the ordination of Parker, according to their own ideas about it, in the delivery of the decision this reason was altogether set aside, as documents of incontestable authenticity prove. In pronouncing the decision weight was given to no other reason than the *defect of form and intention*, and, in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican ordinal should be submitted to examination, and that with it should be collated the ordination forms gathered together from the various Eastern and Western rites. Then Clement XI him-

instrumentorum quidquam momenti duxit: tunc enim praescriptum de more esset ut ordinatio *sub conditione* instauraretur. Eo autem pluris refert considerare, eamdem Pontificis sententiam spectare universe ad omnes Anglicanorum ordinationes. Licet enim factum attigerit peculiare, non tamen ex peculiari quapiam ratione profecta est, verum ex *vitio formae*, quo quidem vitio ordinationes illae aequa afficiuntur omnes: adeo ut, quoties deinceps in re simili decernendum fuit, toties idem Clementis XI communicatum sit decretum.

Quae quum ita sint, non videt nemo controversiam temporibus nostris exsuscitatam, Apostolicae Sedis iudicio definitam multo antea fuisse: documentisque illis haud satis quam oportuerat cognitis, fortasse factum ut scriptor aliquis catholicus disputationem de ea libere habere non dubitarit. Quoniam vero, ut principio monuimus, nihil Nobis antiquius

self, with the unanimous vote of the Cardinals concerned, on the *Feria V*, April 17th, 1704, decreed: "John Clement Gordon shall be ordained *from the beginning and unconditionally*, to all the orders, even sacred orders, and chiefly of priesthood, and in case he has not been confirmed he shall first receive the sacrament of Confirmation." It is important to bear in mind that this judgment was in no wise determined by the omission of the rite of handing over the instruments, for in such a case, according to the established custom, the direction would have been to repeat the ordination *conditionally*. Still more important it is to note that the judgment of the Pontiff applies universally to all Anglican ordinations, because although it refers to a particular case it is not based upon any reason special to that case, but upon the *defect of form*, which defect equally affects all these ordinations, so much so that when similar cases subsequently came up for decision the same decree of Clement XI was quoted as the rule to follow.

optatiusque est quam ut hominibus recte animatis maximâ possimus indulgentia et caritate prodesse, ideo iussimus in Ordinale anglicanum, quod caput est totius causae rursus quam studiosissime inquiri.

In ritu cuiuslibet conficiendi et administrandi iure discernunt inter partem *caeremonialem* et partem *essentialem* quae *materia et forma* appellari consuevit. Omnesque norunt, sacramenta novae legis, utpote signa sensibilia atque gratiae invisibilis efficiencia, debere gratiam et significare quam efficiunt et efficere quam significant. Quae significatio, etsi in toto ritu essentiali, in materia scilicet et forma, haberi debet, praecipue tamen ad formam pertinet; quum materia sit pars per se non determinata, quae per illam determinetur. Idque in sacramento Ordinis manifestius apparet cuius conferendi materia, quatenus hoc loco se dat considerandam, est manuum impositio; quae quidem nihil definitum per se significat, et aequè ad

Hence it must be clear to everyone that the controversy lately revived had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must, perhaps, attribute the fact that any Catholic writer should have considered it still an open question. But, as We stated at the beginning, there is nothing We so deeply and ardently desire as to be of help to men of good will by showing them the greatest consideration and charity, wherefore We ordered that the Anglican ordinal, which is the essential point of the whole matter, should be at once most carefully examined.

In the examination of any rite for the effecting and administering of a sacrament, distinction is rightly made between the part which is *ceremonial* and that which is *essential*, usually called the "*matter and form.*" All know that the sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect and effect the grace which they signify. Although the signification ought to be found

quosdam Ordines, aequè ad Confirmationem usurpatur.—Iamvero verba quae ad proximam usque aetatem habentur passim ab Anglicanis tamquam forma propria ordinationis presbyteralis, videlicet, *Accipe Spiritum Sanctum*, minime sane significant definite ordinem sacerdotii vel eius gratiam et protestatem, quae praecipue est potestas *consecrandi et offerendi verum corpus et sanguinem Domini*¹, eo sacrificio, quod non est *nuda commemoratio sacrificii in Cruce peracti*.² Forma huiusmodi aucta quidem est postea iis verbis, *ad officium et opus presbyteri*: sed hoc potius convincit, Anglicanos vidisse ipsos primam eam formam fuisse mancā neque idoneam rei. Eadem vero adiectio, si forte quidem legitimam significationem apponere formae posset, serius est inducta, elapso iam saeculo post receptum Ordinale

¹ Trid. Sess. XXIII, *de sacr. Ord. can. 1.*

² *Ib.* Sess. XXII, *de sacrif. Missae, can. 3.*

in the whole essential rite, that is to say, in the matter and form, it still pertains chiefly to the form, since the matter is the part which is not determined by itself, but which is determined by the form; and this appears still more clearly in the Sacrament of Orders, the matter of which, in so far as we have to consider it in this case, is the imposition of hands, which indeed by itself signifies nothing definite, and is equally used for several orders, and for confirmation. But the words which, until recently, were commonly held by Anglicans to constitute the proper form of priestly ordination, namely: "*Receive the Holy Ghost*," certainly do not in the least definitely express the sacred order of priesthood or its grace and power, which is chiefly the power of *consecrating and offering the true Body and Blood of the Lord* (Council of Trent, Sess. XXIII, *De Sacr. Ord.*, Can. 1) in that sacrifice which is no "nude commemoration of the sacrifice offered on the cross" (*Ibid.* Sess. XXII., *De Sacrif. Missae*, Can. 3). This form had, indeed, afterwards added to it the words, "*for the office*

eduardianum; quum propterea, Hierarchiâ extincta, potestas ordinandi iam nulla esset. Nequidquam porro auxilium causae novissime accessitum est ab aliis eiusdem Ordinalis precibus. Nam, ut cetera praetereantur quae eas demonstrent in ritu anglicano minus sufficientes proposito, unum hoc argumentum sit instar omnium, de ipsis consulto detractum esse quidquid in ritu catholico dignitatem et officia sacerdotii perspicue designat. Non ea igitur forma esse apta et sufficiens sacramento potest, quae id nempe reticet quod deberet proprium significare.

De consecratione episcopali similiter est. Nam formulae, *Accipe Spiritum Sanctum*, non modo serius adnexa sunt verba, *ad officium et opus episcopi*, sed etiam de iisdem, ut mox dicemus, iudicandum aliter est quam in ritu catholico. Neque rei proficit quidquam advocasse praefationis precem, *Omnipotens Deus*; quum ea pariter diminuta sit verbis quae sum-

and work of a priest," etc., but this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine ordinal; for as the Hierarchy had become extinct there remained no power of ordaining. In vain has help been recently sought for the plea of the validity of orders from the other prayers of the same ordinal. For, to put aside other reasons which show this to be insufficient for the purpose in the Anglican rite, let this argument suffice for all, that from them has been deliberately removed whatever set forth the dignity and office of the priesthood in the Catholic rite. That form consequently ought not to be considered apt or sufficient for the sacrament which omits what it ought essentially to signify.

It is the same with regard to episcopal consecration. To the form "*Receive the Holy Ghost*" the words "*for the office and work of a Bishop*" were added at a later period; but even these words, as We

sum sacerdotium declarent. Sane, nihil huc attinet explorare, utrum episcopatus complementum sit sacerdotii, an ordo ab illo distinctus: aut collatus, ut aiunt, *per saltum*, scilicet homini non sacerdoti, utrum effectum habeat necne. At ipse procul dubio, ex institutione Christi, ad sacramentum Ordinis verissime pertinet, atque est prae excellenti gradu sacerdotium; quod nimirum et voce sanctorum Patrum et rituali nostra consuetudine *summum sacerdotium, sacri ministerii summa* nuncupatur. Inde fit ut, quoniam sacramentum Ordinis verumque Christi sacerdotium a ritu anglicano penitus extrusum est, atque adeo in consecratione episcopali eiusdem ritus nullo modo sacerdotium confertur, nullo item modo episcopatus vere ac iure possit conferri: eoque id magis quia in primis episcopatus muniis illud scilicet est, ministros ordinandi in sanctam Eucharistiam et sacrificium.

Ad rectam vero plenamque

shall presently show, must be understood in a sense different to that which they bear in the Catholic rite. Nor is there anything gained by quoting "*Almighty God*," since it in like manner has been stripped of the words which denote the *High Priesthood*. It is not here relevant to examine whether the episcopate be a completion of the priesthood or an order distinct from it, or whether when bestowed as they say *per saltum* on one who is not a priest, it has or has not its effect. But the episcopate undoubtedly by the institution of Christ most truly belongs to the sacrament of orders, and constitutes the priesthood in the highest degree—namely, that which by the teachings of the holy Fathers and our Liturgical customs is called the *Summum Sacerdotium, Sacri Ministerii Summa*.—[“The High Priesthood, the Fullness of the Sacred Ministry.”] Thus we find that, as the Sacrament of Orders and the true priesthood of Christ were utterly eliminated from the Anglican rite, and hence the priesthood is in no wise conferred truly and validly in the episcopal consecration of the same rite,

Ordinalis anglicani aestimationem, praeter ista per aliquas eius partes notata, nihil profecto tam valet quam si probe aestimetur quibus adiunctis rerum conditum sit et publice constitutum. Longum est singula persequi, neque est necessarium: eius namque aetatis memoria satis diserte loquitur, cuius animi essent in Ecclesiam catholicam auctores Ordinalis, quos adsciverint fautores ab heterodoxis sectis, quo demum consilia sua referrent. Nimis enimvero scientes quae necessitudo inter fidem et cultum inter *legem credendi et legem supplicandi* intercedat, liturgiae ordinem, specie quidem redintegrandae eius formae primae, ad errores Novatorum multis modis deformarunt. Quamobrem toto Ordinali non modo nulla est aperta mentio sacrificii, consecrationis, sacerdotii, potestatisque consecrandi et sacrificii offerendi; sed immo omnia huiusmodi rerum vestigia, quae superessent in precationibus

for the like reason, therefore, the episcopate can in no way be truly and validly conferred by it, and this the more so because among the duties of the episcopate is that of ordaining ministers for the Holy Eucharistic Sacrifice.

For the accurate and full understanding of the Anglican Ordinal, besides what we have noted as to some of its parts, it is worthy of note to consider carefully the circumstances under which it was composed and publicly authorized. It would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church, as to the abettors whom they associated with themselves from the heterodox sects, and as to the end they had in view. Being fully aware of the necessary connection between faith and worship, between *the law of believing and the law of praying*, under a pretext of returning to the primitive form they corrupted in many ways the liturgical order to suit the errors of the reformers. For this reason in the whole Ordinal not only is

ritus catholici non plane reiectis, sublata et deleta sunt de industria, quod supra attigimus. Ita per se apparet nativa Ordinalis indoles ac spiritus, uti loquuntur. Hinc vero ab origine ducto vitio, si valere ad usum ordinationum minime potuit, nequam decursu aetatum, quam tale ipsum permanserit, futurum fuit ut valeret. Atque ii egerunt frustra qui inde a temporibus Caroli I. conati sunt admittere aliquid sacrificii et sacerdotii, nonnullâ dein ad Ordinale facta accessione: frustra que similiter contendit pars ea Anglicanorum non ita magna, recentiore tempore coalita, quae arbitratur posse idem Ordinale ad sanam rectamque sententiam intelligi et deduci. Vana, inquam, fuere et sunt huiusmodi conata: idque hac etiam de causa, quod, si qua quidem verba, in Ordinali anglicano ut nunc est, porrigant se in ambiguum, ea tamen sumere sensum eundem nequeunt quem habent in ritu catholico. Nam semel

there no clear mention of the Sacrifice, of consecration to the priesthood and of the power of consecrating and offering sacrifices, but, as We have just stated, every trace of these things which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. In this way the native character, or spirit, as it is called, of the Ordinal clearly manifests itself. Hence if vitiated in its origin it was wholly insufficient to confer orders. It was impossible that in the course of time it would become sufficient, since no change had taken place. In vain those who from the time of Charles I. have attempted to hold some kind of sacrifice or of priesthood have made some additions to the Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts we affirm have been and are made in vain, and for this reason that any words in the Anglican Ordinal as it now is which lend themselves to am-

novato ritu, ut vidimus, quoniam nempe negetur vel adulteretur sacramentum Ordinis, et a quo quævis notio repudiata sit consecrationis et sacrificii; iam minime constat formula, *Accipe Spiritum Sanctum*, qui Spiritus, cum gratia nimirum sacramenti, in animam infunditur; minimeque constant verba illa, *ad officium et opus presbyteri vel episcopi* ac similia, quæ restant nomina sine re quam instituit Christus.—Huius vim argumenti perspectam ipsi habent plerique Anglicani, observantiores Ordinalis interpretes; quam non dissimulanter eis obiiciunt qui nove ipsum interpretantes, Ordinibus inde collatis pretium virtutemque non suam spe vana affingunt. Eodem porro argumento vel uno illud etiam corrui, opinantium posse in legitimam Ordinis formam sufficere precatorem, *Omnipotens Deus, bonorum omnium largitor*, quæ sub initium est ritualis actionis; etiamsi forte haberi ea posset tamquam sufficiens

biguity cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been instituted in which, as we have seen, the Sacrament of Orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected the formula, *Receive the Holy Ghost*, no longer holds good, because the Spirit is infused into the soul with the grace of the Sacrament; and the words *for the office and work of a priest or bishop*, and the like, no longer hold good, but remain as words without the reality which Christ instituted. Several of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense, and vainly attach to the orders conferred thereby a value and efficiency they do not possess. By this same argument is refuted the contention of those who think that the prayer "*Almighty God giver of all good things*," which is found at the beginning of the ritual action, might suffice as a legitimate form of orders, even in the hypothesis that it might

in ritu aliquo catholico quem Ecclesia probasset.—Cum hoc igitur intimo *formae defectu* coniunctus est *defectus intentionis*, quam aequè necessario postulat, ut sit, sacramentum. De mente vel intentione, utpote quae per se quiddam est interius, Ecclesia non iudicat: at quatenus extra proditur, iudicare de ea debet. Iamvero quum quis ad sacramentum conficiendum et conferendum materiam formamque debitam serio ac rite abhibuit, eo ipso censetur id nimirum facere intendisse quod facit Ecclesia. Quo sane principio, innititur doctrina quae tenet esse vere sacramentum vel illud, quod ministerio hominis haeretici aut non baptizati, dummodo ritu catholico, conferatur. Contra, si ritus immutetur, eo manifesto consilio ut alius inducatur ab Ecclesia non receptus, utque id repellatur quod facit Ecclesia et quod ex institutione Christi ad naturam attinet sacramenti, tunc palam est, non solum necessariam sacramento in-

be held to be sufficient in a Catholic rite approved by the Church. With this inherent *defect of form* is joined the *defect of intention*, which is usually essential to the Sacraments. The Church does not judge about the mind and intention in so far as it is something by its nature internal, but in so far as it is manifested externally she is bound to judge concerning it. When any one has rightly and seriously made use of due form and the matter requisite for effecting or conferring the Sacrament he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptized provided the Catholic rite be employed. On the other hand, if the rite be changed with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the Sacrament, then, it is clear, that not only is the necessary intention wanting to the Sacrament, but that the intention is ad-

tentionem deesse, sed intentionem imino haberi sacramento adversam et repugnantem.

Isthaec omnia diu multumque reputavimus apud Nos et cum Venerabilibus Fratribus Nostris in *Suprema* iudicibus; quorum etiam Coetum singulariter coram Nobis advocare placuit feria V, die XVI iulii proximi, in commemoratione Mariae D. N. Carmelitidis. Iique ad unum consensere, propositam causam iam pridem ab Apostolica Sede plene fuisse et cognitam et iudicatam: eius autem denuo instituta actâque quaestione, emer- sisse illustrius quanto illa iustitiae sapientiaeque pon- dere totam rem absolvisset. Verumtamen optimum factu duximus supersedere senten- tiae, quo et melius perpen- deremus conveniret ne expediretque e a m d e m r e m auctoritate Nostra rursus de- clarari, et uberiores divini luminis copiam supplices im- ploraremus.—Tum conside- rantibus Nobis ut idem caput disciplinae, etsi iure iam defi-

verse to and destructive of the Sacrament.

All these matters have been long and carefully considered by Ourselves and by Our venerable brethren, the Judges of the Supreme Council of whom it has pleased Us to call a special meeting on Thursday, the 16th day of July last, feast of the Solemnity of Our Lady of Mount Carmel. They, with one accord, agreed that the question laid before them had been adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issue had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Never- theless, We deemed it well to postpone a decision, in order to afford time both to consider whether it would be fitting or expedient that We should make a fresh authori- tative declaration upon the matter, and to humbly pray for a fuller measure of Divine guidance. Then, considering that this matter of practice, although already decided, had been by certain persons for whatever reasons recalled

nitum, a quibusdam revocatum sit in controversiam, quacumque demum causa sit revocatum ; ex eoque pronum fore ut perniciosus error gignatur non paucis qui putent se ibi Ordinis sacramentum et fructus reperire ubi minime sunt, visum est in Domino sententiam Nostram edicere.

Itaque omnibus Pontificum Decessorum in hac ipsa causa decretis usquequaque assentientes, eaque plenissime confirmantes ac veluti renovantes auctoritate Nostra, motu proprio certa scientia, pronunciamus et declaramus, Ordinationes ritu anglicano actas, irritas prorsus fuisse et esse, omninoque nullas.

Hoc restat, ut quo ingressi sumus *Pastoris magni* nomine et animo veritatem tam gravis rei certissimam commonstrare, eodem adhortemur eos qui Ordinum atque Hierarchiae beneficia sincera voluntate optent ac requirant. Usque adhuc fortasse, virtutis christianae intendentes ardorem, religiosius consulentes divinas litteras, pias dupli-

into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacraments and effects of Orders where those are nowise to be found, it has seemed good to Us in the Lord to pronounce Our judgment.

Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, Our predecessors, and confirming them more fully, and as it were, renewing them by Our authority, of Our own free will and from certain knowledge, We pronounce and declare that ordinations carried out according to the Anglican rites, have been, and are absolutely null and utterly void. It remains for Us to say that even as We have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the same we appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of Orders. Perhaps, until now, aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling

cantes preces, incerti tamen haeserunt et anxii ad vocem Christi iamdiu intime admonentis. Probe iam vident quo se bonus ille invitet ac velit. Ad unicum eius ovile si redeant, tum vero et quae-sita beneficia assecuturi sunt et consequentia salutis praesidia, quorum administram fecit ipse Ecclesiam, quasi redemptionis suae custodem perpetuam et procuratricem in gentibus. Tum vero *haurient aquas in gaudio de fontibus Salvatoris*, sacramentis eius mirificis; unde fideles animae in amicitiam Dei, remissis vere peccatis, restituantur, caelesti pane aluntur et roborantur, adiumentisque maximis affluunt ad vitae adeptionem aeternae. Quorum bonorum revera sitientes, utinam *Deus pacis, Deus totius consolationis* faciat compotes atque expleat perbenignus.— Hortationem vero Nostram et vota eos maiorem in modum spectare volumus, qui religionis ministri in communitatibus suis habentur. Homines ex ipso officio praecedentes

the fervor of their prayers, they have nevertheless hesitated in doubt and anxiety to follow the voice of Christ which has so long interiorly admonished them. Now, they see clearly whither He in His goodness invited them, and wills them to come. In returning to His one only fold they will obtain the blessings which they seek and the consequent helps to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His redemption among the nations. Then, indeed, "they shall draw waters in joy from the fountains of the Saviour," His wondrous sacraments, whereby His faithful souls have their sins truly remitted and restored to the friendship of God, are nourished and strengthened by the Heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of peace, the God of all consolation, in His infinite tenderness enrich and fill with these blessings those who truly yearn for them. We wish to direct Our exhortation and Our desires in a special way

doctrina et auctoritate, quibus profecto cordi est divina gloria et animarum salus, velint alacres vocanti Deo parere in primis et obsequi, praeclarumque de se edere exemplum. Singulari certe laetitia eos Ecclesia mater excipiet omnique complectetur bonitate et providentia, quippe quos per arduas rerum difficultates virtus animi generosior ad sinum suum reduxerit. Ex hac vero virtute dici vix potest quae ipsos laus maneat in coetibus fratrum per catholicum orbem, quae aliquando spes et fiducia ante Christum iudicem, quae ab illo praemia in regno caelesti! Nos quidem, quantum omni ope licuerit, eorum cum Ecclesia reconciliationem fovere non desistimus; ex qua et singuli et ordines, id quod vehementer cupimus, multum capere possunt ad imitandum. Interea veritatis gratiaeque divinae patentem cursum ut secundare contendant fideliter, per viscera misericordiae Dei nostri rogamus omnes et obsecramus.

to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls.

Let them be the first in joyfully submitting to the Divine call, and obey it and furnish a glorious example to others. Assuredly with an exceeding great joy their mother the Church will welcome them, and will cherish with all her love and care those whom the strength of their generous souls has amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom. And We Ourselves in every lawful way shall continue to promote their reconciliation with the Church in which individuals and masses, as we ardently desire, may find so much for their imitation. In

Praesentes vero litteras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis aut obreptionis sive intentionis Nostrae vitio aliove quovis defectu notari vel impugnari posse ; sed semper validas et in suo robore fore et esse, atque ab omnibus cuiusvis gradus et praecminentiae inviolabiliter in iudicio et extra observari debere decernimus : irritum quoque et inane si secus super his a quoquam, quavis auctoritate vel praetextu, scienter vel ignoranter contigerit attentari declarantes, contrariis non obstantibus quibuscumque.

Volumus autem ut harum litterarum exemplis, etiam impressis, manu tamen Notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationi his praesentibus ostensis haberetur.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo sex-

the meantime, by the tender mercy of the Lord Our God, We ask and beseech all to strive faithfully to follow in the open path of Divine grace and truth.

We decree that these letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption, or of Our intention, but are and shall be always valid and in force, and shall be inviolably observed both judicially and otherwise by all of whatsoever degree and pre-eminence, declaring null and void anything which in these matters may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding.

We will that there shall be given to copies of these letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of Our will by the showing of these presents.

to, idibus septembribus, Pontificatus Nostri anno decimono.

† A Card. BIANCHI,

† C Card. DE RUGGIERO,

Pro-Datarius (Visa)

De Cvria I. DE AQUILA,

E Vicecomitibus.

Loco ✠ *Plumbi*

Reg. in Secret. Brevium.

I. CVGNONI.

Given at Rome, at St. Peters', in the year of the Incarnation of Our Lord one thousand eight hundred and ninety-six, on the Ides of September, in the nineteenth year of Our Pontificate.

† C Card. DE RUGGIERO,

† A Card. BIANCI,

Pro-Datarius (Visa.)

[SEAL.] J. DELLA AQUILA,
Visconti.

Registered in the Secretariate of Briefs.

J. CUGNONI.

THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

Concluded.

ON June 29, 1873, Father Seghers was consecrated Bishop of Vancouver's Island in his Cathedral at Victoria. What a consolation it would have been to the young prelate, after the solemn ceremonies, to communicate his feelings of hope and anxiety to his beloved Father De Neve, and to lay open to him his plans and schemes for the conversion of his dear Indians, now that he was his own master, and could, unreservedly and unsparingly, devote himself to missionary labors! But the wise and gentle Rector of Louvain College had been stricken down, in the meantime, with a serious illness, which deprived him of the full use of his mental faculties, and, in consequence, obliged him to retire from active duty. What a pity! We would now have, here in Louvain, a collection of letters that would give us an insight into the

royal, episcopal heart of Charles Seghers, a pleasure we must forego until we meet him in heaven.

Although Mgr. De Neve returned to Louvain in 1882 and again assumed the Rectorship, the correspondence between him and the Archbishop seems to lack that affectionate tenderness and intimacy which characterized former letters. Still we find sufficient material in the archives of the College to give us interesting glimpses of his lofty aspirations and the holy motives which actuated all his episcopal labors and stamped his life with the seal of sanctity. A great friend and former school-mate of Bishop Seghers, now the librarian at the Jesuit College in Louvain, congratulated him on his elevation to the episcopate. The new prelate answered, in October, 1873, thanking the good Father "for the proof of his continued friendship and affection," but expressing his "confusion at the profusion of praise and eulogy."

"Do not write such things in the future. It is true to be Bishop is to be the chosen one of Divine Providence, but only to share more abundantly the chalice and cross of the Saviour, and I would do you a poor service if I wished that you should ever experience it. *Etre évêque c' est bien etre l' élu de la Divine Providence ; mais pour participer davantage au calice et a la croix du Sauveur ; et je vous rendrais un mauvais service, si je vous souhaitai d'en jamais faire l' experience.*"

He sends his regards to his old Professors in the Society of Jesus, and remarks that it is "a real pleasure for him to think of all the good these true servants of God have done for him, and he assures them of his prayers, and begs them to likewise remember their former pupil. He then speaks of his sincere veneration and love for the order of St. Ignatius, and tells how he would have become a Jesuit, did he consider himself worthy of so great an honor. "The idea of joining your Society was probably a vain illusion, which God made use of, to direct me to the Missions, to which I do not cease to devote all my affections. I expect a continuance of your friendship, but—no more eulogies." "Humilitas honorata, rara virtus." In May of the following year he

wrote to Father Pulsers, who had been placed in charge of the College, asking for missionary help, and giving a few particulars about his apostolic efforts.

“ This Diocese was solemnly consecrated to the Sacred Heart of Jesus on the festival of Easter, and on the following Sunday I left with Father Brabant to visit the western shores of this island, washed by the Pacific Ocean and inhabited by a race of Indians, the most savage and cruel on the Pacific coast. To relate their crimes, their deeds of cruelty would make your hair stand on end. They number about four thousand. They had never been visited by a priest, and had never heard preached the Christian doctrine.

“ When leaving Victoria, we were prepared for everything, even for martyrdom. And, wonderful to say, the Indians received us everywhere with unmistakable tokens of respect and even dread. They all promise to become Christians ; they all know the sign of the cross ; several camps know the Lord's Prayer, and one camp even knows the Hail Mary—all this in their own language. We baptized eight hundred and eighty-two children. We may ascribe such good results to our consecration to the Sacred Heart of Jesus. Select for this Diocese, Very Rev. Father, students of good will ; men who are anxious to teach and evangelize Indians ; who are prepared to meet privations, though they need not be afraid that they will starve. During our trip of five weeks in a small schooner, fifty feet long, on the billows of old Ocean, we had every day, thank God, all the necessaries of life. We slept on the bare ground occasionally ; but what is that when it gives you the means of sanctifying the souls of eight hundred and eighty-two little ones ? Select students who are willing to forget not only their home but also their nationality—‘ Missionarii Patria Christi Dei Ecclesia ’—who are willing to toil in that portion of the Lord's vineyard, where their presence is deemed necessary. The wants of the Diocese are : two priests for the West Coast, two for Alaska Territory, one for Nanaimo. I speak of immediate wants, not of such as will arise in a not distant future. I trust these particulars will be sufficient to direct you in the choice of priests for this Diocese.”

Father Brabant, the valiant Indian Missionary, was murderously attacked by an excited Chief, who fired several shots at him. But the brave priest, who is still working zealously

among the savages, recovered from his dangerous wounds through the anxious cares and prayers of his Ordinary.

In January, 1876, Bishop Seghers wrote to his former fellow student, now the Procurator at the College :

“ I am at present among the Indians of Carvichan, to whom I brought last week a splendid oil painting for their Church. I blessed it yesterday and put it in its place, to the great satisfaction and joy of these good children of the forest. I have felt much pleasure in receiving good news about Father De Neve’s health. May Almighty God condescend to hear our prayers and restore him entirely the precious mental faculties he has lost in His service. You are, I am sure, aware of the accident that happened to Father Brabant. He is now, thank Heaven, perfectly well and able to celebrate Mass. You ought to exert yourself and help me to secure efficient priests. What can I do here if you send me no assistance from Louvain? Now, for God’s sake, do not forget your friend of old, his Diocese and his flock ! If I had lost Father Brabant what would I have done, after all the sacrifices we have made on the West Coast? The other day, I sent a kind of appeal to the “ *Bien Public* ” at Ghent, but I do not know whether that journal published it or not.

“ At all events, you ought to assist me ; if you do not, I may be obliged to go abroad and travel after priests, which would be painful to me, and, I am afraid, not a little injurious to the interests of our missions.”

From June, 1877, to September, 1878, Bishop Seghers was absent from Victoria on a “ missionary trip ” through the wilds of Alaska in quest of souls. He visited thirty thousand Indians during that period, and after untold sufferings and privations among the savages in the interior of that distant country emerged sound and safe at St. Michael’s Redoubt, a place consisting of three or four shanties and inhabited by a few white people. There he heard of the death of Pius IX and the election of his successor, which had occurred nearly half a year before. From this lonely spot the apostolic prelate wrote on the “ glorious Fourth ” a pastoral letter, which was never printed, but which surely deserves to be published. Through the kindness of the pres-

ent Bishop of Vancouver Island, the Rt. Rev. Dr. Lemmens, the American College possesses a copy.

CHARLES JOHN SEGHERS,

through the grace of God and the Apostolical See Bishop of Vancouver Island, to the Clergy and Laity of his diocese, health and blessing.

It is with unqualified joy, Dearly Beloved, that we see the day draw near on which, with the help of God, we shall be once more in your midst. That we have been preserved from many dangers we shall not deny; that we partially owe that favor to your pious and unceasing prayers in our behalf, we fondly believe, and in return we thank God and we thank you, Beloved Brethren, for this peculiar assistance from heaven. We wish we had been amongst you when the sad news of the unexpected demise of the great Pontiff, Pius IX, reached Vancouver Island. We wish we had been amongst you to bewail that glorious and well-beloved Pastor of the whole Church: We wish we had been there to rejoice with you over the speedy elevation, so successfully achieved among the most ominous circumstances, of a successor worthy to take the place of the lamented Pontiff. But God has willed it otherwise, and let His holy will be done in all things on earth as it is in heaven. In a short time we shall, God permitting, resume and discharge our duties as before; take part in your trials; assist you in carrying your crosses; encourage you in your noble undertakings on behalf of the Church, and attend to the salvation of our own soul, by not disregarding the spiritual and eternal interests of your immortal souls. In the meantime, we exhort you to continue to exercise, as you have ever done, your unflinching fidelity and your unwavering loyalty to the Church. We need not announce to you the joyful tidings; you learned them before we did.

“Habemus Pontificem.” We have a Supreme Pontiff, one whose life, whose administrative career, whose acknowl-

edged abilities, learning and sanctity, whose very name appears to tell us that he will lead the flock of Christ to victory and triumph. We shall not, Beloved Brethren, announce and predict that a speedy triumph will crown the struggles and tribulations which the Church now encounters; "Non est vestrum," said Christ to his Apostles, "it is not given to you to know at what time and at what hour God will work the wonders which are expected from His power." Act. Ap. i, 7. "Let God Himself choose His own time." "Omnia opera Domini bona," says Ecclesiasticus, "all the works of the Lord are good, and He shall achieve each one at the proper time, and at the proper hour." Eccli. xxxix, 39. But what we do announce to you is that it depends on you to accelerate and accomplish the triumph of the Church. Let each one of you triumph over his evil inclinations, over his unruly passions, over his sinful attachments; let every Christian triumph over the temptations, suggestions and snares of the evil spirit; will not then the Church really triumph over the gates of hell?

For what is the Church on earth? Is it not the gathering of all true Christians, united in the bonds of faith and of charity, under one visible and supreme Pontiff? If then every true Christian triumphs in himself over the attacks of the evil one, is it not plain that the whole Church triumphs over the combined efforts of the gates of hell? This, Beloved Brethren, is the true victory which the Church has to obtain in the world. For, we say, with a pious writer (Father Faber) that the Church is substantially, pre-eminently and principally a soul-saving institution of Our Lord Jesus Christ. Let every member of the Church walk in the true path that leads to heaven, and wealth and power and influence will be granted to the Church from on high, as much as is conducive to the salvation of mankind and no more; for more would prove unnecessary, dangerous, and perhaps injurious. We have seen, Beloved Brethren, in these latter times, members of the Church, men of learning, of eloquence and of influence, more concerned about the victory to be obtained by the Church, than about the triumph to be

achieved by them over their own spiritual enemies, pretending to know better how the Church has to conquer than the Supreme Pastor, assisted by the Holy Ghost ; presuming to instruct, to teach and advise the Supreme Teacher and adviser of all the faithful—we have seen them—I say, extending their unholy hands to uphold the leaning ark of God, and we have seen them, like Oza, struck dead, not indeed with the death of the body, but with the spiritual death of the soul, death which, by means of a spiritual suicide, they inflicted on their own souls, by estranging themselves from the chosen people of God.

“Plangite eum,” says Jeremias, xxii, 10, “qui egreditur ;” weep over the one who goes away, “quia non revertetur ultra,” for he shall no more return, “nec videbit terram nativitatis suae,” and he shall see no more the land of his spiritual birth, the Church. Yes, we know, and the Apostle of the Gentiles has told us, that the conversion of apostates is extremely difficult. (Hebr. vi, 4.) Let their downfall be a warning ; let their apostacy teach us how dangerous it is to be so busily engaged, and so restlessly concerned about the Church, and at the same time to lose sight of oneself, of one’s own danger, of one’s own temptations. Let everyone be humble, and the Church will be exalted, for it is written : “He that humbleth himself shall be exalted.” (Luke xviii, 14.) Let everyone be chaste and pure, and the Church will see God display His power and His glory, for of the pure of heart it is said that they shall see God. (Matth. v, 8.)

Let everyone conquer his thirst after wealth and riches, and rather choose to be poor with the righteous, than be unjustly rich with the wicked, and the Church will see Jesus Christ vanquish, reign, triumph, for it is said that the kingdom of heaven is of the poor in spirit. (Matth. v, 3.)

In the meantime, we do not intend, Beloved Brethren, to dissuade you from concerning yourselves about the Church, from assisting her with your prayers, with your pence, and with all the means in your power. But what we endeavor to deeply inculcate in your minds, is the necessity and obli-

gation of first taking care of your own sanctification, of busying yourselves chiefly about your own salvation, of working earnestly for your own spiritual perfection, and of leaving to the all-wise dispositions of the all-ruling providence of God, the care to honor His Church, at the proper time, with the respect, the esteem and the deference of nations. Offer your prayers for that object, Beloved Brethren, and offer them also for us, for the success of Our undertakings, for the conversion of the infidels still dwelling on Our vast diocese; and rest assured that we cease not to pray for you with all earnestness and fervor; for with the prophet Samuel we exclaim "Absit a me hoc peccatum." May God preserve me from committing the sin of ceasing to pray for you! (I Reg. xii, 23); and as a pledge of Our incessant prayers on your behalf, we grant you all Our blessing, "Benedictio Domini divites facit" (Prov. x, 22). The blessing of God will render you rich, rich in virtue, rich in grace, rich in merits and consequently rich in glory.

Written, signed and sealed by Us,
 at St. Michael's Redoubt, Alaska,
 on this 4th day of July, eighteen hundred and seventy-eight.
 (Signed) ✠ CHARLES JOHN,
 Bishop of Vancouver Island.

He was soon to be separated from his beloved Diocese, being appointed Coadjutor Archbishop of Oregon. He arrived in Portland, July 1, 1879, and ten days after started on a long episcopal journey through Idaho and Montana. On January 12, 1880, he writes to Louvain from the Umatilla Reservation: "I am here to attend to the very unsettled affairs of the Umatilla Indians, and, after a few days, I shall be in hot water again at Astoria." Despite trials and vexations of every kind, he found time for study and thought of books; for, in the same letter, he asks his Rev. friend at Louvain to buy and send him the complete works of St. Bonaventure, Cornelius a Lapide and Bellarmine. His motto was: "A Bishop without books is like a soldier

without arms." "My traveling is over," he writes December 12, 1880:

"I am gradually settling down at Portland, where, please God, I will, after allowing a slow process of an almost imperceptible transition, take the administration into my own hands. Pray that God may fit my hands for His work and my back for the cross. It would be well to dissuade the students of the American College from buying the 'Excerpta ex Rituali Romano' unless they have a complete Ritual. Some 'Excerpta' do not even contain the manner of giving Holy Communion 'extra Missam.' Indeed, I thought more than once that it would be well to prohibit those 'Excerpta' altogether. Some young priests sell their books before leaving for the missions. What a mistake! I heard more than one express his regret at having done so. I wish you would be good enough to see to that, and not only not allow young Missionaries to sell their books, but even encourage them to buy new ones; for, books are more needed here in America than in Europe. There you can easily consult some learned and experienced person, but here young missionaries have frequently nobody to consult except their books."

To a student of the College, whom he had adopted for Oregon, the Archbishop wrote characteristically: "I promise you little money, but much work, and a prospect of a rich reward in Heaven." In January, 1882, he rejoices at the return of Mgr. De Neve to Louvain and promises him "to stand by the College as faithfully as ever." On July 23, he dates his letter, "Missoulo, Montana." "I am, as you see, away from Portland, on an episcopal visit, after crossing the Coeur d'Alene Mountains on horse-back, a ride of six days. Next week, please God, I will visit for the second time, the St. Mary's Mission among the Flat-Heads, founded by Father DeSmet. I hope our Lord will illumine your mind with the unerring light of His grace." On the following November he wrote to the Rector from "Silver City, Idaho": "I received your letter in Boise City. Having commenced my pastoral visit on the fifth of last June, I do not expect to reach Portland before December." He gives a

detailed account of meeting some old parishioners of the Rector, in the Rocky Mountains, and closes with the good advice to "deeply inculcate into the minds of the students, that the Bishops, although they are sometimes compelled to reprove their priests, are always the best friends of the latter." Ever anxious for the welfare of "the dear old College," he suggests, in a letter dated May 10, 1883, to the venerable Rector, the need of a coadjutor :

"I am inclined to think the time has arrived to procure for yourself an assistant, whom you will prepare to eventually replace you. 'Quae audisti a me per multos testes, haec commenda fidelibus hominibus, qui idonei sunt et alios docere' : those words may be applicable to you for your work must be continued even should your health give way. I am only making a suggestion and shall be glad to hear from you on the subject."

Preparatory to the third Council of Baltimore, all the American Archbishops were summoned to Rome. Archbishop Seghers had to suspend his gigantic labors for a few months and obey the papal mandate. "It was by way of a joke," he said in a letter of July 18, "that I promised my aunt I would return to Belgium to see her; but Divine Providence turns it into real earnest. The request to go to Rome is so urgent that I am already preparing myself for the trip. Ora pro me!" He arrived in Ghent, towards the end of October, at his uncle's, who had not ceased to "help" his nephew, though now an Archbishop, and who furnished him the necessary money to continue his journey to the Eternal City. During the first days of his Roman sojourn, he had an interview with the Prefect of the Propaganda, Cardinal Simeoni, who consulted him about his former Diocese, now vacant by the change of Bishop Brondel to Montana. "What shall we do with the abandoned Alaska," asked the Cardinal; to which the Archbishop replied: "Ecce ego, mitte me." On the evening of the same day, he wrote a letter to the Prefect in which he repeated his heroic offer of renouncing the Archbishopric of Oregon and return-

ing to his first love, Victoria, and to his forsaken children of Alaska. We copy this letter from the work of Dr. De Bacts, who was authorized by the Sacred Congregation of the Propaganda to have the original letter photographed.

Ex aedibus Collegii Belgici, via dicta del Quirinale, die 18 Novembris 1883.

Eminentissimo ac Reverendissimo Patri Domino D. Joanni Cardinali Simeoni Sacrae Congregationis de Propaganda fide Praefecto.

EMINENTISSIME AC REVERENDISSIME DOMINE:—Non ignorat Eminentia Tua me ab anno 1863 in missionibus Diocesis Vancouveriensis et Territorii Alaskae, sive Americae Muscoviticae, laborasse usque ad annum 1879; quo tempore me promotum esse ad Coadjutoriam Archiepiscopi Oregonopolitani cum jure successionis pariter notum est Eminentiae Tuae. Porro huic translationi assensum non dedissem nisi per adimplerionem voluntatis Summi Pontificis adimpleri putassem voluntatem divinam. Sed translato nuper Revmo. Episcopo J. B. Brondel a Diocesi Vancouveriensi ad administrationem Vicariatus Apostolici Montanensis, atque aegrotante Rev. Admodum Dno. J. J. Jonckan, qui renunciatus erat Coadjutor ejusdem Episcopi Vancouveriensis, ipsa Vancouveriensis ecclesia manet in statu viduitatis cum magno religionis detrimento, praecipue quoad missiones supradicti Territorii Alaskae, jam ab omnibus derelicti. Equidem considerans ex una parte non ita facile fore idoneum reperire Pastorem pro Diocesi Vancouveriensi, qui et Territorii Alaskae curam gerat, atque ex altera parte confidens nominationem alterius Archiepiscopi Oregonopolitani vix aliquas involvere difficultates, tanquam gratiam et favorem Eminentiam Tuam rogo, impellento amore quo semper supradictam ecclesiam Vancouveriensem prosecutus sum, ut Sancta Sedes Apostolica liberum me faciat, ut relicta sede Metropolitana Oregonopolitana, redire valeam ad Episcopatum Vancouveriensem. Neque est res hujusmodi insolita in Ecclesia. Nam S. Livinus, qui dicitur fuisse Episcopus Dubliniensis, in Hibernia, abscedens a sua sede episcopali, legitur appulisse ad oras Belgicas conversioni laboraturus

gentis barbaricae circa Gandovum, civitatem meam natalem, cujus idem Sanctus colitur Patronus. Atque S. Bonifacius, relicto Archiepiscopatu Moguntino, et subrogato sibi Lullio, fertur transiisse ad Frisones. Quod si Eminentia Tua postulationem meam acceptandam atque Summo Pontifici offerendam censere dignetur, absoluto scilicet Revmo. Episcopo Brondel a sede, cui ligatus est, Vancouveriensi, humiliter atque instanter precor ut quamprimum negotium hoc absolvatur, eo fine, ut, dum in Europa maneo, presbyteros, nummos, paramenta, aliasque res mihi comparem, quae ad missiones in Alaska fundandas erunt necessariae.

Eminentiae Tuae
 humilis in Christo Servus,
 CAR. JO. SEGHERS,
 Arch. Oregonop.

When Leo XIII heard from the lips of the Archbishop himself his noble resolution, he was moved to tears, and cheerfully approved the self-sacrificing heroism of the apostolic prelate. He left Rome, with the blessings of the Sovereign Pontiff, and on his way to Belgium stopped at Lourdes to invoke the assistance of Our Immaculate Mother on his missionary projects. In Louvain, he saw, "after fourteen years of separation"—and, oh! what hard years they were—his beloved "Father Rector!" He now began a "collection trip" through Belgium, and his countrymen, ever generous and whole-souled, nobly responded to his pleadings. He then crossed the Channel and canvassed England and Ireland for the same purpose. It was a long and tedious work. In July he wrote from Liverpool "requesting the professors and students of the college to say the 'Ave Maris Stella' for him during his journey of five months." A letter, dated Montreal, Canada, October 21st, announces that he got a good collection there for his needy Alaska. "Next week, God willing, I leave for Baltimore, where letters will find me "Care of Archbishop Gibbons." He writes November 2d: "Archbishop's House, Baltimore: 'I had to suspend my work of collecting on account of the business of the Council.

We are here, eight Bishops from the American College of Louvain.'” The news of his resignation was received in Oregon with mingled feelings of regret and admiration. Those who best knew and realized his extraordinary qualities of mind and heart were sincerely grieved. One of his priests, an old Louvain student, wrote to the rector: “We shall lose our dear Archbishop. What a calamity for Oregon! We prayed so hard for his happy voyage to Rome and his safe return to us; and, now our fondest hopes are frustrated. It is a cross almost too heavy for us to bear.”

After settling his affairs in Oregon and bidding priests and people an affectionate farewell, he arrived, April 1, 1885, at Victoria, whence he wrote the May following: “I am at home since April first, and have been at work ever since. Please ask the students to make a Novena to St. Ann for our Indian Mission at Carvichan, which is in a deplorable condition.” On August 22, he wrote: “Since my arrival at Victoria I have commenced the building of a new residence for myself and clergy. Father Lemmens is building a chapel 20 by 15 feet which can be used as a school, a sliding door shutting off the altar. Next month, please God, I will leave for the South of Alaska, where I will prepare everything for the permanent location of two missionary priests. About April of next year, I will commence operations, ‘Deo dante,’ in the West of Alaska.” The following month he dates his letter, Juneau, Alaska Territory, September 21, 1885:

“I am here in a log cabin 12 by 12, about eight hundred and fifty miles from Victoria. I did not reach a very high latitude on this trip, as I went only to 59° North Lat. If God spares me, I will go farther north next year. I came to this part of my Diocese with the express purpose of locating three resident missionaries: two here, and one in Sitka, this very Autumn. I have every prospect of success, up to, and perhaps beyond my most sanguine wishes. But, to carry out my scheme, I shall have to draw on the clergy of the Island. I am anxiously expecting the two new priests from Louvain. I hope you will secure me some more courageous,

noble-hearted subjects, who would rather pluck out their eyes than indulge in grumbling. I desire to locate them in the Youcon Country. Communication with that region, which I visited in 1879, has become twice as easy since then."

Returning to Victoria, from a seven weeks' "trip" in Alaska, he again pleads with the Rector for additional missionaries. "Select and secure for me young men with the necessary qualities for the missions, especially courage to undertake and constancy to persevere." Soon after he asks for a candidate "sufficiently acquainted with the German, one who is determined to devote himself to poor missions, where, in his privations, he will have positively no other consolation and encouragement than the thought that what he does, nobody would do if he were not there." Early in 1886, the last year of his precious life, he is busy on the West coast of Vancouver Island. When he returned to Victoria he wrote to his friend, Rev. John De Leu, S. J., of Louvain :

"Do you know the disappointment and grief to which a missionary is exposed? Well, let me give you an idea. I left, February 15, on a small schooner to visit the western coast of this Island. It was a trip of six weeks; the return voyage took place in an Indian canoe 15 feet long. Mind well, the waves of the Pacific Ocean are not like those you see near Ostend, but resemble those on the coast of France and Ireland. The man who had charge of my baggage forgot to put on the schooner the bag which contained my purple cassock, mitre, Pontifical, Breviary, wine and candles for Mass. Imagine my feelings when I arrived among the Indians and discovered the blunder! You know that the Indians greatly love pomp and ceremonies. Well, I did the best I could, blessed a new Church and confirmed thirty-six Indians, men and women. They were well instructed in our Holy Religion. Pray for their perseverance."

Though he had resigned all right and title to the Archbishopric of Oregon, Rome insisted that he still retain the title of Archbishop. "Last Sunday," he writes to the

Rector on June 4th, "I received, though unworthy, the Pallium from Archbishop Gross and the Bishops Junger, Brondel and Glorieux. I trust you will select one or two good missionaries from among your young men for this Diocese, some of the 'viri per quos salus facta est (or fiet) in Israel,' ready to shed their blood in Alaska!" What a deep meaning these last words contain! He soon was to set the noble example of a worthy leader in the cause of Christ. Had he a presentiment of his impending death.? On his way to martyrdom he wrote his last letter to the Rector:

"On board 'Steamer Ancon,' July 16, 1886, Lat. 57 N. Alaskan Waters. Dear Monseigneur: I am on my way to the interior of Alaska, with two Jesuit Fathers and one Brother to establish a permanent Mission away from the coast, where missionaries have not yet penetrated. I hope you will pray and make the students pray for my personal safety, for that of my companions, and for the success of my undertaking. I shall be absent probably a year or more. Be good enough to secure for my missions as many worthy young men as you can find. Yours truly in Jesus Christ, Charles John Seghers, Archbishop, Bishop of Vancouver Island."

Thus ends the Louvain correspondence. We trust an English biography of the sainted Archbishop will soon be written by some American Prelate or Priest, and that these letters will furnish serviceable matter.

WILLIAM STANG.

American College, Louvain

THE PARISH PRIEST AS A FINANCIER.

DR. TALBOT SMITH, in his lately published volume on Seminary-training, has a chapter entitled "Care of Church-Property." He justly censures not only "the money-grabbing spirit which so often takes possession of the priest," but the presumption of the untutored cleric who undertakes the task of "building churches and schools, of decorating and ornamenting, adding to the church-property, and continually improving—for the mere love of material things." Those who are not under the harrassing necessity (self-imposed or otherwise) of raising large amounts of money for the purpose of liquidating church debts, must feel that the proportion of priests who take on the spirit and habits of clerical mendicants is growing daily, especially in the more populous districts of Catholic activity.

Of course we need buildings, and the money to pay for them must be gotten somehow. It is also true that the priests who are commissioned to build churches are, as a rule, chosen from among the most zealous workers of the clerical body; that is to say, they are men who have been noted for their readiness to labor in the pulpit, the confessional, the homes of the sick and poor. Nevertheless, it does not require a very keen realization of facts or a very wide experience to learn—what the builders themselves of churches will occasionally confess—that the apostolic work which provides for the spiritual edifice of the Church must here and there suffer from the pressing obligation imposed by the temporal affair of collecting funds. This latter obligation encroaches on the higher domain in various ways. It has its influence, not only on the amount of real work done for souls, but, also, on its character. It shortens the sermons in favor of the "announcements," and lengthens the hymns during which the beadle goes round with the basket. It modifies and mutilates the ritual, in order to allow the celebrant to "take up the collection." It gives importance to the monthly quest by the priest, who to go through the aisles of the church dons the surplice, though he dispenses

with the sacred garment in the administration of some of the sacraments as custom permits. It makes the "father" sit or stand at the door of the church to remind the parishioners of the sixth precept, whilst the inconvenience of carrying out certain ceremonies of solemn baptism will justify his curtailing the sacramental rite in the sacristy. In short, it lessens the dignity of many solemn acts by making prominent the desire, because of the need, of money. More than this. Amid this quest for money theology often loses its vitality, and becomes a mere stenciled formalism to be used at the dictates of convenience. Thus the ancient standard of morality lets go its hold on the conscience. Amusements and occupations which bear their danger, and sometimes their unlawfulness, on their face are tolerated or urged after they have received the varnish and varied labels of "church festivals" or "for the benefit of the church," and people who may not "swear by the temple" are invited "to swear by the gold of the temple." Then there are Catholics who, otherwise disposed to do their duty, grow weary of the everlasting details about the disappointment of "last Sunday's collection," and feel a sickening repugnance to go to the parochial mass where one part of the congregation is berated for their penury and others have their vanity and purse-pride stimulated by the public reading of their names. In this systematic way virtue and love for religion diminishes in the fold, and it may be doubted whether even the material prosperity of the church is secured. There are undoubtedly many successful pastors in every large diocese who are rarely, if ever, heard to speak of money from the altar, and who have, nevertheless, raised proportionately larger amounts for church building and charitable work than others who, having large congregations, are never free from debt. "The less noise," justly observes Fr. Smith, "a priest makes in his parish about money the better for him and religion. The priest forever shouting expenses from the altar, and denouncing the stingy and indifferent, is financially a failure and spiritually a real harm to his people. The true priest and successful manager forms his plans carefully, quietly

describes them to his people, and then as quietly puts them into execution. He has no more to say until he makes his reports of results, and thanks the contributors for their aid.”¹

It is said, and with truth, that in order to obtain the requisite funds for church purposes, the people must be taught to give generously and frequently; that the habit of charity, like any other habit, may be cultivated; that many, especially immigrants, from countries where the church is endowed by the government or through religious foundations, do not realize the necessity of contributing; and that others are not disposed to give unless morally compelled by direct appeals to their sense either of human respect or of pleasure.

All this may embody sound reasons for making efforts to teach our people that they should support the Church and do so generously, but it does not prove that the methods which make of the priest a mere collector of funds and which have brought money to be in many places the common topic of the pulpit, are either the most effective or the proper means to bring about the virtue of generosity. No doubt there are times and occasions when extraordinary needs justify unusual modes of appeal for money. With such exceptional phases we are not concerned. We speak of the normal money-talks from the sacred chair or the altar, the collections perpetually pursuing the faithful in the Church, in the house, in business, on excursions or in fairs, through letters, tickets, collectors with all sorts of pleas, until religion becomes a burden rather than a consolation even to the well disposed.

Perhaps our contention will be better understood when we point out what appear to us to be the main reasons of the unwholesome fact that money forms so prominent a topic of speech in those very places where it should be of all others most discredited, as the abode and school of Him who made poverty the first condition of blessedness, and stigmatized

the quest after money as a bar to the Kingdom of Heaven. As these reasons are directly suggestive of the remedies for the evil of which we venture to speak here, we state the two together.

The first is the reckless mania for building grand edifices often out of all proportion to the needs and the means of the congregation whose place of worship they are meant to be. Beautiful churches are indeed most suitable expression of reverence and devotion toward the Divine Host who makes His Tabernacle with man. But when they are built from the forced contributions of people who find their faith growing cold because they are never reminded of it without the accompaniment of envelopes and basket and tickets amid ill-tempered harangues upon money, as if it were the one thing necessary, then it would seem we better were without the magnificent temples which may turn into our reproach. If they furnish monuments of priestly activity they may also furnish criticism upon the folly of the man who built without reckoning the cost or measuring the need of his congregation. What we require most of all is, not monuments, but numerous and small churches in which the pastors can overlook their flocks and feed without overburdening the individual members.

Kindred to this is the enforcing of methods by which a reasonable economy is secured in the construction of churches and parish buildings generally. The young priest who is sent out to build up a parish may be a saint, a theologian, a most popular advocate of a good cause, in short possessed of all the capabilities of successful administration. But he has had no experience, and he may not even suspect that he has anything to learn from the practical business man or the laborer who listens reverently to him on Sundays and consults him in regard to his own private affairs. Time will teach him, no doubt, if previous habits have not done so, to manage his parish-resources, but as Fr. Smith pertinently puts it, "most young priests have an idea that the money comes in anyway, no matter how little thought is devoted to it. . . . They fancy that a direct

appeal to the Congregation will always bring in the cash, without considering that the people may have reached the limit for that year."

We have indeed laws and methods for executive guidance laid down in the Acts and Decrees of the Baltimore Council, but they remain largely inoperative through the lack in many places of a regular and thorough system of Episcopal visitation, or the absence of local and efficient Deans. Thus it happens, to quote once more from "Our Seminaries" that "irresponsible priests, young and old, with no check but the distant bishop, no advisers except the courtiers of the parish, no knowledge but what is born of conceit, often plunge themselves and their parishes into enormous difficulties. Debts are bad enough, but they can be paid; monstrosities of churches and schools, hideous decoration, abominable taste in statues, altars, stations, ostensoriums, remain to curse the memory of those who fixed them for helpless decades on the tempers of the next generation. Bad book-keeping has entailed robust lawsuits on many parishes." And this leads us to a third remedy which might lessen financial jeremiades with which many parish churches are made to resound Sunday after Sunday.

A good method of book-keeping saves much useless expense. The Council of Baltimore ordains that in every parish house there should be kept (besides the registers of baptism, marriages, deaths, etc., showing the *status animarum*) an account book in which receipts and expenses are plainly and accurately noted; and the Council significantly adds that if through failure to comply with this law, *i. e.*, through the fault of the parish priest, the church sustains any loss, he is bound in conscience to make restitution. (Conc. Balt. III, 275.)

Apart from the law, the advantage of keeping written and orderly accounts is obvious. It prevents that universal tendency by which men, who easily earn and generously spend money, are led to purchase things which recommend themselves rather by their novelty than by their usefulness or necessity. It is well known that the Fathers are more read-

ily accessible to plausible agents of fakes than ordinary business people. For a similar reason unscrupulous dealers occasionally succeed in having the same bill presented and paid twice. Moreover, the habit of keeping accounts begets caution in the making of contracts, in the raising of necessary loans, and in those numerous business transactions with the outside world in which the priest who has charge of the temporal affairs of his parish must needs engage. The writer has before him Dr. Stang's recently published *Pastoral Theology*, in which is found a simple method of book-keeping for parish and diocesan purposes which would not puzzle a boy. What is mainly wanted is, of course, some definite impulse which makes every priest recognize the necessity of using these means for his own and his people's sake.

To sum up, therefore, our desultory sketch on the way to reduce the necessity of talking "money" in the pulpit to the extent in which it is actually done, we propose, first, that we build less expensive, perhaps smaller and more numerous churches, except where spontaneous generosity or other circumstances call for monumental edifices.

Secondly, that a method in the construction of church and parish buildings be enforced, by which the priest is prevented from investing half his collected money in purchasing experience before he comes to any satisfactory conclusion as to what he is about to do. A diocesan Board composed of tried priests and conscientious laymen acting as building inspectors would save much trouble, money and, at times, scandal.

Thirdly, that a course of book-keeping be given, and a thorough knowledge of it be demanded from the candidate for ordination. Furthermore, an experienced dean or confidential accountant should be considered as part of the official organism which carries out the decrees regarding episcopal visitation.

Finally, a firm conviction should be begotten in the young priest ere he enters upon a responsible mission, that the best way to get money for a good purpose from the people is to make them generous from conscious Christian principle. The generosity which arises from appeals to human weakness or

which is sentimental and constitutional is unreliable ; it has its whims. But a generosity which rises out of Christian charity is boundless and unfailing, so long as you convince it of the reality of the divine promises. It is this sort of generosity which built the mediæval churches, and other institutions of Christian charity ; and it will do the same to-day. The art of making people generous in this sense is no secret, and it is less troublesome than harassing them by collections or other contrivances to get money. It consists in preaching the word of God, well prepared and often ; in catechizing the little ones so as to win their affection and obedience ; in being a friend to the sick and needy ; in proving one's zeal in the confessional ; in frequent devotions made attractive and punctually attended. Then the priest need not hunt for money ; it will come to him to fill all his necessities, and more, as many a true pastor of souls can witness, who have built beautiful churches and schools and parish houses without ever finding it necessary to make impatient demands for money from the pulpit.

THE PRESENTATION. (November 21st.)

And they brought the Ark of the Lord, and set it in its place in the midst of the tabernacle. (*II Kings* vi, 17.)

'T was fashioned fair of setim-wood ;
Without, within, 't was purest gold ;
Two golden Cherubim did brood
Above its Mercy-seat of old ;
With bended knees and outstretched wings,
They went with Israel through weary wanderings.

The casket hid from common ken
Memorials of the King of kings :—
The covenant of God with men,
And twain of Israel's Sacred Things ;
The Law, Jehovah's autograph !
The golden Manna-pot, and Aaron's budding staff.

And David danced, and the vast crowd
Of Israel's sons sang Victory,
And mingling with Hosannahs loud
Sounded the shawm and psaltery,
When the great Ark of Covenant
Came to Jerusalem, and to its royal tent.

But in the dread Captivity
'T was lost, nor never seen again :
No more the vested priest shall see
Thy Mercy-seat of God with men :
Nor morning psalm nor evening hymn
Shall greet the waiting ear of golden Cherubim.

II.

No more ?—O God of Israel,
Thy Mercy-seat shall come again !
But Oh ! no clashing cymbals tell
The mystic tale to ears of men :
SHE comes, true Ark of Covenant,
Unto the Temple, now become her Tenement !

SHE comes, the Kingly Mercy-seat
 That shall be unto all the earth !
 SHE comes, the Staff that shall repeat,
 In the MESSIAS' lowly birth,
 The story old of Aaron's Rod :—
 'T will bud again—but now its Fruit shall be our GOD !

SHE comes, more blessed Manna-pot
 That shall enclose the Bread of Heaven
 Not gathered in some desert-spot
 And to a single people given,—
 But on the Cross of Calvary
 Bringing Eternal Life to millions yet to be !

SHE comes ! No twain of Cherubim
 Fold Her with wings of burnished fire :
 No myriad voices swell the hymn
 To the faint cry of shawm and lyre :
 The Ark of Covenant is here !—
 And none but heavenly hosts divine the Mystery near !

L'ENVOI.

'T was lost, 't is found, O Israel !
 But not thine old Palladium,
 Guarding an earthly citadel !
 The Night is passed, the Light is come :
 For now the Day-star from above
 Lighteth a Covenant no more of Fear, but LOVE !

H. T. HENRY.

MISSAL OF ST. AUGUSTINE'S ABBEY, CANTERBURY.

SECOND PAPER.

HAVING made an attempt, in a former number of this REVIEW (September, 1896), to give a descriptive and picturesque account of the Missal of St. Augustine's Abbey, we are free to make a similar effort to indicate some of the more important phases of thought which Mr. Rule passed, and to recall some salient features in the arguments which appealed most forcibly to his intelligence, before he reached and in consequence of which he reached, the goal where argument in favor of his several theses regarding the document resolved itself into certitude. This course will take us into critical regions. But we shall not attempt to do more than offer some isolated examples of certain independent steps or stages by which this assurance was attained; and this being done, we shall allow the reader to connect the various steps or stages, and to reach the conclusion at which Mr. Rule has arrived, with the help of the very full and complete Introduction prefixed to the Missal.

I.—Perhaps, the first mental attitude with which a genuine scholar would approach the study of such a document as that which eventually established its claim to the title of *The Missal of St. Augustine's Abbey*, is that of self-effacement. He would empty himself of all that he knows, or thinks himself to know, of the general history of the Roman Sacramentary. Indeed, he would forget everything and imagine nothing. His business would be to assure himself, in the first instance, of the facts, so to say, of the manuscript—the facts, whether they be estimated as indisputable, or problematical, or possible; and thus to master the document. Next, in order of time, one who was, or who aspired to prove himself to be, a liturgical discoverer, would mentally surround himself with the facts, as it were, of every other known missal of the Roman rite and type with which he was acquainted, or to which he could gain access. The liturgical adventurer, in the old sense of the word, would then be in possession of

two independent sets of phenomena in the science of liturgical investigation and criticism; and his third step would be to compare the known with the unknown, the common property of the world of letters with the individual "gift and grant" made to himself personally from the shelves of the Library of Corpus Christi College, Cambridge. In other words, a scholar intent on following to the blessed end an inspiration with which he had been favored, a student determined to lead to a logical conclusion the arguments which he himself had evolved from premises of which he entertained no doubts, would take two steps forward in his quest. He would first set to work to collate the verbal text of the document under his eye and hand with the verbal text of cognate and similar codices; and secondly, he would compare, contrast and balance one text against another text, or one against several, or one against all the rest. And the course he adopted towards the verbal text he would take also with the constituent and the structural texts. He would test and try them upon grammatical or literary grounds, by critical canons of style and manner and taste, upon historical and liturgical principles, and in any other way which ingenuity might suggest. This is a facile sentence to write with a few strokes of the pen from the reviewer's chair. In reality, the ideal thus depicted gave scholarly labor and laborious thought to the student for several years. But the thought and the scholarship produced both a result and a reward.

The reader may here be reminded of certain commonplaces, which need only to be stated to secure acceptance. First: He has been warned that the Missal of St. Augustine's Abbey is a product of many dates and various sources of origin. He will not need to be warned that the printed Roman Missal of to-day—and the like is true of the written Roman Missal of the past—in two portions of its variable elements, comprises two principal parts; the Proper of the Season and the Proper of the Saints. In one or other of these divisions Holy Mass is said according to the Roman rite from Advent to Advent, or from the vigil of St. Andrew in one

year to the 27th, or 28th of November in another. It is in these two *Propria* of the Missal of St. Augustine's that the questions of textual criticisms will be raised. Secondly: The reader needs not to be reminded that the questions of various texts and different readings, of their greater or less purity, of authority in their favor, or of opinion against them, form an important element in the study of the Sacred Scriptures and the Fathers of the Church, of the only not inspired Shakespeare or Dante or the author of the *Imitation*, and even of pagan writers. Perhaps, however, it may not be impertinent to inform him that like tests have been widely resorted to in the science of liturgiology: certainly, they have been copiously and carefully applied by Mr. Rule to the codex under consideration. Now, the application of critical formula to certain portions of the manuscript which lay before the editor suggested curious and noteworthy inferences, some of which may here be placed on record. The outcome of a collation of the newly discovered and hitherto in-edited Missal, in its last manuscript form, with the already well-known and well-edited Roman missal in their printed forms, in one direction and in regard to the text of the Proper of the Season was this. Whether a given variant in the *Sant-augustinian* Missal was supported (1) by many, or (2) by few, or (3) by none of the already published texts, whenever the Mass in which the new reading occurred was that of a Sunday, feast, or feria, which is known to have been liturgically celebrated at Rome in the year of St. Gregory's mission to England, then the reading in Mr. Rule's Missal was evidently and on critical grounds a good reading, as against a bad one elsewhere; or, it was a better reading in the first named, as against a worse in the others. But, on the other hand, whenever a variant—whether supported or unsupported by printed manuscripts of earlier date—was either intrinsically bad, or only inferior to the existing and rival reading, then the Mass in which it occurred was found to be a Mass for a day for which St. Gregory the Great is known to have made no liturgical provision—for instance, for a Thursday in Lent. But, this is not all to which we desire to draw atten-

tion in this place, of the textual results of Mr. Rule's prolonged study of the Santaugustinian codex. He also discovered a subsidiary, but a very nice and subtle distinction in the text of his own specially criticised manuscript. In several cases there existed this peculiarity: the same prayer appeared twice in different Masses; in a certain place with a good reading, in a certain other place with a bad reading: and further inquiry disclosed the very contrast which was detected previously, namely, that the bad reading belonged to a Mass of post-Gregorian origin, whilst the good reading was enshrined in the Mass for a day which, without doubt, was liturgically recognized by St. Gregory.

Important inferences may be deduced from Mr. Rule's discoveries. Before, however, they be enumerated, it may be convenient to anticipate tentatively not Mr. Rule's argument, but some of the results at which he claims to have arrived, and which he appears to have substantiated. This course will not prejudice the case for or against his discovery: it will tend only to an appreciation of it. Bearing in mind the unquestionable and unquestioned fact that the Corpus Manuscript is a composite document comprising Masses of varied date and different authorship, it is clear that, whilst its later portions may have been copied from no earlier codex, its more primitive parts must have been derived, mediately or immediately from some supremely early manuscript. In a case like the present, no working hypothesis would be either safe or feasible which did not assume a pedigree of at least two steps in the case of the primitive as distinguished from the adventitious portions of the Missal. Hence, the theoretical "prototype" and the theoretical "exemplar" of Mr. Rule's argument. The prototype is the earliest possible ancestor of the Gregorian portions of the Corpus Missal; the exemplar is their immediate parent. The former, for reasons which the reader will find stated in the introduction (pp. cvj-cvii), must certainly have left Rome before the institution of the new feast of St. Michael, which took place not later than the year 624, though it may have occurred as early as A. D. 606: in all probability it left Rome before the year 598.

The latter, the exemplar, is the particular and individual book whence the scribe of the Corpus Missal took his Gregorian Masses. And this particular book, for reasons which Mr. Rule holds, on grounds of a stichometrical character, to be sound reasons (pp. cviii-cxv), was written in uncial characters, and with only such contractions as were usual in the time of St. Gregory. It is therefore possible that the prototype and the exemplar were one and the same document; but, until it becomes evident that they were one and the same document, it is absolutely necessary to keep them scrupulously apart in the order of thought. This Mr. Rule does until they seem at last to merge into each other, like the two halves of a stereoscopic slide. It is not until the identity of the exemplar with the prototype has been practically ascertained that Mr. Rule pushes his contention a stage further, and claims to prove that "as regards its Masses of Gregorian cognizance, the Corpus manuscript is not merely a derivative of one of the missals brought to England by St. Augustine and his monks, in the year 597, but a direct and immediate transcript from St. Gregory's own 'working-copy' of his Sacramentary."

These explanatory reminders will help us to realize more clearly the gist and purport of the following inferences drawn by Mr. Rule at an early stage of his study of the Missal of St. Augustine's:

I.—That the Masses of the Cambridge manuscript, which bear the impress of Gregorian authorship and date, might have found their way into the document by a short descent from an authentic original. Or,

II.—That if the descent was not a short one, there existed, even at an almost primitive date, a standard liturgical reference, to which to attribute the manifest excellence and purity of the verbal text of the same document. But, on the other hand,

III.—That, in regard to the Masses which may be either safely relegated to a non-Gregorian source, or which historically could not have been produced at St. Gregory's date and by his authorship—their verbal text, from a critical

standpoint being a bad one—such Masses could not fairly be supposed to have come directly from Rome to the monastery of St. Augustine. And

IV.—That, in any case, no attempt would seem to have been made to achieve consistency of verbal text between Masses of an earlier and Masses of a later date and authorship, respectively, than those of the great Pontiff.

These four inferences, which must not as yet be taken as absolute conclusions, may be mentally noted and placed at the back of the memory, whilst another stage of the inquiry is traversed. Their purport cannot be fully appreciated until the argument is concluded.

This fresh stage in the liturgical journey is concerned with what at first sight seems to be an extremely slight peculiarity hardly deserving serious consideration. But, as it is with the keen intelligence of a trained expert in any other department of human thought, who is on the track of a discovery, so is the case with the explorer of unknown liturgical lands. He allows no evidence, however minute or inconspicuous, to escape an entry into his skeleton map of the new region he is traveling. Now, to the non-liturgical mind, there can perhaps be observed no more insignificant and objectless sign, or mark, in the story of a sacramentary, than the mere headings of its various prayers, or other devotional constituents. Yet, the expert can detect indications of date if not of authorship, of descent if not of source, even in these. And the Corpus codex possesses this peculiarity which it does not share with many, perhaps does not share with any other manuscript of high value, or of equally early date: the titles of certain of the constituent parts of the text display notable divergencies from each other in two directions. These peculiarities are exhibited in the Masses proper to Saints' days. Ordinarily, of course, the title of the several Masses would be grammatically framed in the genitive case, whether the governing formula, "In the Feast of" were expressed or implied. But, in the Missal of St. Augustine's

Abbey, whilst the large majority of Masses bear a genitive-case title, a substantive minority of them are preceded by an ablative-case title. What may this peculiarity signify? An explanation may be essayed from Mr. Rule's investigations. That, of two Masses concurring on a given day, the subordinate Mass should bear an ablative-case superscription is intelligible enough. But, for other than cases of concurrence, such a law is obviously inoperative. Mr. Rule has carefully collected these cases, has tabulated them, has pondered the apparent anomaly, and has formulated a theory from them which, if not absolutely certain, meets the requirements of the position, and in its underlying facts constitutes a powerful argument in favor of the theory to which he is pledged. Cases of concurrence apart, he declares it to be morally clear that, with but a single exception, none of the Masses which are, or which can have been, as early in date as St. Gregory's pontificate, are designated by ablative-case titles. The solitary exception, which will be considered further on, is found in the Mass for the feast of St. Cecilia's day. Provided only that a satisfactory solution can be found for this one exceptional employment of the ablative-case title, a deduction in positive terms commended itself to the liturgical instinct of the Editor from the negative position. It amounts to this: that the genitive titulations of the Masses proper to Saints' days are consistent with the theory that the Gregorian Masses, and they only, of the Corpus codex had been derived from a document marked with the consistency which would be antecedently predicated of an authentic and authoritative manuscript. And, to be quite plain, it may be added, that this deduction points towards the end finally reached by Mr. Rule, viz: that the original manuscript came from the official scriptorium of the Roman See in the days of St. Gregory the Great—perhaps came from the Saint's own hand. This conclusion, again, together with the former, may be noted, and placed at the back of the mind for future use.

The exceptional use of an ablative-case title prefixed to a Mass of a feast older than the age of St. Gregory, has now to be grappled with. At first sight, the problem *De Sancta*

Cecilia appears to an average liturgiologist to be involved and puzzling: but, it has been met and overcome by the instinct and foresight which marks the expert, whether in his own science of liturgies, or in the cognate lines of history and archaeology. Mr. Rule had better be allowed to speak, substantially, in his own words, here and there intercolated with explanatory words not his own, yet preserving the direct personal form of recitation. These inferences, he says, being pigeon-holed, "I turned my attention from the Missal of St. Augustine's Abbey, at Canterbury, to the tomb of St. Cecilia in the catacomb of St. Calixtus in Rome." From historical and archaeological facts and hints, and from suggestions and arguments based on both, which may easily be pretermitted in this place, it is fairly demonstrable that the tomb of St. Cecilia has been hidden from the sight of Christian Rome for a long and immemorial period, which terminated in the year 821. In connection with this two-fold condition of St. Cecilia's tomb, known and unknown, frequented or forgotten, two facts in Catholic liturgiology and hagiography, which certainly held good at the centre of Christendom, and perhaps obtained at its limits, deserve attention. They may thus be stated:

First.—Only a very small proportion of the martyrs of the Roman Church were, or indeed,—such was their number and such were the circumstances of the infant Church—could have been honored year by year with a public and solemn ecclesiastical commemoration or festum. In this connection it is obvious to remark, that there were four degrees of memorial conceded to the faithful departed by the Church of the early ages in Rome: 1. a small and inmost circle comprised those saints, the anniversary of whose death was kept with public and solemn liturgical honor by the whole Christian population. 2. Around this innermost circle was traced a wider space to include the Christian martyrs before whose tombs lamps were kept perpetually burning. 3. A still larger inclosure surrounded the second circle; and this included the whole residue, the whole noble army of martyrs being Roman. Whilst 4. The last all-embracing remem-

brance of Mother Church in her office, including all the holy dead who were laid at rest within the catacombs. Of these four concentric circles, whilst the occupants of the last were innumerable, or certainly were unnumbered, the first division was kept rigidly small—there may have been as many as thirty liturgical festa, there cannot have been forty, at the date of St. Gregory's pontificate: but in pre-Gregorian days, the feast of the martyred Saint, Cecilia, had been one out of the thirty or forty.

Secondly.—The other fact which demands attention has reference to the place in which the annual memorial of a martyr was wont to be made. Catholic hagiology tells us that the proper scene of these annual celebrations was the tomb itself of the blessed martyrs. It seems, indeed, to have been of the essence of a Roman festum that the actual shrine of the Saint should form the central point of the solemnity. The law held good: "no recognized and approachable tomb; no ecclesiastical and popular festival." But on the other hand, given the tomb of a martyr and authority to celebrate his or her memorial, and on the day allotted to the commemoration, the whole of Christian Rome made holyday and holiday at the saint's last earthly resting-place. A popular festum ensued. These liturgical and hagiographical facts, taken in connection with the historic certitude that the festival of St. Cecilia, 1. was duly celebrated at a certain early date, in a certain given locality, and 2. was celebrated not at all, at a certain later, but still early date—"I was soon in possession," says Mr. Rule, "of a working hypothesis which it seemed worth while to test." This theorem may be quoted seriatim: a. That in the catacomb of St. Calixtus, the approaches to the tomb of St. Cecilia, at which festa were formerly held, had been blocked up before the mission of St. Augustine left Rome. b. That the political occasion of the obstruction was to be found in the apprehended siege of Rome by the Lombards, in A. D. 595. c. That the celebration of the Saint's festum was therefore and thenceforth for some generations intermitted. d. That, the necessity for abstention having passed away and

the notice of authority having been redirected to the Saint's tomb, the festum was restored to use in or about the year 821. e. That the monks of St. Augustine's Abbey, Canterbury, became possessed of their Mass for St. Cecilia's day, from whatever source it reached their hands, at a somewhat later date than the year 821. But, f. That prior to that date the feast had not been observed in the Abbey of St. Augustine's. g. Lastly, since St. Gregory's missionaries brought with them to Britain their liturgical formularies, the manuscripts they brought were missals which had been compiled, or if not compiled, had been revised in the pontifical scriptorium, after the suspension of the festival of St. Cecilia. An examination of the Itineraries and other kindred documents by Mr. Rule evoked evidence more than enough to justify and confirm this working theory, both by direct statement and by undesigned coincidence, though the exigencies of space prevent the repetition of such evidence here. "It was, I could perceive," he adds, "morally certain that the tomb of St. Cecilia had already been hidden from sight, and, consequently, that the festum had been actually discontinued in Rome, previously at least to the middle of the seventh century; and I was content to wait patiently for fresh light to break upon a difficult and obscure subject." In other words, Mr. Rule's theory that the festum of St. Cecilia had been discontinued in the year 595 was so far justified, as that he could marshal documentary evidence in proof that the discontinuance had begun, certainly, before A. D. 650.

Having considered the text of the Proper of the Season, Mr. Rule next directed his attention to the Rubrics of the same part of the Corpus Codex, that is to say, to the verbal headings of its various Masses; for, of distinctive rubrics there are, as we have said, but very few. Here some curious and interesting discoveries are in store for the explorer, whether or not the critic can follow him sympathetically. The inferences deduced from a careful and laborious examination of all the palmary cases selected, may thus be summarized from the Editor's Introduction to the volume. They are

threefold ; and the reader will not fail to observe the conditional and modest form in which they are tentatively expressed. The first inference is thus stated : the Cambridge manuscript might have been copied from two or more documents, one of which contained none but Masses of St. Gregory's selection. The second inference expresses the opinion, that the Masses of St. Gregory's selection might have been copied into the Cambridge manuscript from a book arranged just as St. Gregory had arranged his own copies of the sacramentary. And the last affirms, that this exemplar might have been one of the books which the Pope's missionaries brought from Rome to Canterbury. These inferences are based, partly upon literary criticisms of the text of the Missal of St. Augustine's, and of those of the already printed sacramentaries which are acknowledged by scholars to be of Gregorian origin ; and partly upon stichometrical evidence which now, for the first time, enters into the argument of Mr. Rule.

That gentleman, in his labor for the Rolls Office, upon one of the works of Eadmer, had become possessed of manuscript materials upon which he had based a monograph concerning the bibliographical methods of St. Anselm's disciple and biographer. In the production of that monograph, traveling by stichometrical paths, and following stichometrical clues, Mr. Rule had lighted upon a satisfactory explanation of an otherwise insoluble difficulty.¹ He now desired to see what stichometry could do for him in a different subject. Certain marginal memoranda written upon two folios of his treasured manuscript (folios 9, v and 10) seemed at a glance, to afford a point of departure. First impressions proved to be right ; and were confirmed by further inspection. The written memoranda afforded a basis of operation. With a mental eye trained in the reading of manuscripts, and with a critical mind educated to perceive liturgical cause and effect where other intelligence would see neither, Mr. Rule was not long

1 Transactions of the Cambridge (England) Antiquarian Society for 1885-86, p. 252.

before he realized, first, the aspect of a leaf of the book whence the scribe had copied at least his Gregorian Masses; and, secondly, the amount of attention, or of inattention with which the scribe performed his allotted, clerk-like task. For, in effect says Mr. Rule, the pages of the book, whence the scribe copied, were of small textual capacity; and the script was a script intolerant of contractions, save in the few words which it was customary to contract in St. Gregory's time. Moreover, he ventures to affirm, after a lapse of eight centuries, that the scribe was a careful workman; and yet, there were a few technical and merely technical inaccuracies, such as a nervous man, when interrupted in the steady pursuit of his work, might easily have committed. Mr. Rule next endeavored to translate back in terms of letters, or to "resolve" several pages of the Corpus Missal, in order to see what evidence that stichometrical process would yield in his search after indications of origin and descent, of primitive form and subsequent change. Till he came to the Mass for the Fourth Sunday in Advent, no difficulty was encountered: that is to say, down to this point in his "resolution" any one line of the contracted writing of the Cambridge codex resolved itself consistently into two lines of uncontracted writing, each line containing on an average 18 or 19 letters. Now, at the date at which the Corpus manuscript was written, the Mass in question possessed an antiphon; but, in the time of St. Gregory the Great, it, unlike most of the other Sunday Masses, had not yet been enriched with this liturgical introductory adjunct. Hence, in all reasonable certitude, the curious stichometrical anomaly, that, at the beginning of the Mass for the Fourth Sunday in Advent a line of the Corpus manuscript refused for the first time to resolve itself into two such lines as have been indicated. And lastly, Mr. Rule discovered that a page of the exemplar was of precisely the same literary capacity as the pages of St. Gregory's acknowledged sacramentary, when it reached the Pamelian Stage, *i. e.*, the stage in which the Mass for Christmas-Eve stood first in the book; and when, as yet, the great system of antiphons, or, as they

are now called, Introits, had not been introduced into the common order of the missal. The value and incidence of the last point will be more apparent, if it be remembered that Mr. Rule claims for each several family of sacramentaries a distinct character and place in the critical history of the text of the Mass. Of these two great families of missal texts, the Menardian and the Pamelian, the former may probably be considered to represent, in the readings in which it differs to minor details from the latter, an earlier recension of the work of the Pontiff; the last, the Pamelian, may be held to exhibit his maturer liturgical judgment, and was once thought to be the final expression of St. Gregory's opinion and judgment, as author or reviser. Thus, the various extant sacramentaries may be held to represent two distinct editions, if the modern term may be applied to the Papal recensions of the sixth century, of the Roman missals. How and by what process these various editions were created; how the variations were communicated to those whom it concerned; and in what way the old edition was practically replaced by the the new—these and many other liturgical questions are easy to ask and hard to answer. But, if we admit the reasonableness of the above suggestions, such an admission may help us to accept Mr. Rule's further contention, to the effect that to these two authorized editions of the missal, a successor is to be found in the Corpus Codex. To this bold expression of opinion Mr. Rule commits himself; and its boldness may be measured by the fact that the Congregation of Rites at Rome, albeit without cognizance of the Missal of St. Augustine's Abbey, based its authorized version on a comparison of the published texts reproduced in the works of Pamelius and Muratori.

One striking point in Mr. Rule's chapter entitled "Terminus ad quem of the Primitive Book," may here be mentioned. The Editor had remarked that several noteworthy details usually found in other missals were wanting in the Missal of St. Augustine's Abbey—details which he would have expected to find had the parent, or the ultimate parent of the Corpus Missal left Rome, even as early as the year

599. But, as these were considerations of a negative character, he made no argumentative use of them. He felt himself on firmer ground, however, when he perceived that, in *Corpus Codex*, the Mass in honor of St. Michael the Archangel had been meant for use on September 30th—not on the 29th—and that the title was “*In Veneratione, etc.*” Now it is doing Mr. Rule no more than justice to assume that a less acute and far-seeing critic might have overlooked this divergence of date with a mere casual and fugitive sentiment of regret at the carelessness of scribes and copyists. Not so Mr. Rule. He is delighted with the apparent oversight; feels there must be a cause, places aside the anomaly for future thought; makes fresh and further inquiries, and ultimately concludes with this inference, viz: That the exemplar from which the Cambridge manuscript was copied represented a state of things which existed in Rome prior to the institution of the dedication of the new Basilica of St. Michael—not the Feast of the Apparition, as it is now termed of the Archangel—on a certain 29th, not on the 30th day in the month of September, in some early year of the seventh century. This inference, taken in conjunction with several of the former inferences which have been named—especially to the effect that the Gregorian Masses had found their way into the *Corpus Codex*, either by a short descent from an authentic original, or have been introduced after a long lapse of time from some official standard of excellence; and also another, to the effect that the same codex had been copied from a book which contained none but Masses of Gregorian selection, and of Gregorian arrangement, left Mr. Rule without any reasonable doubt that the *Corpus* manuscript, as regards the Masses for Sundays and anniversaries, which were recognized by the Saint (always excepting the Mass for St. Cecilia’s day), was a derivative from one of the Missals brought from Rome to Canterbury by the *Santaugustinian* missionaries themselves in the year of grace 597.

Mr. Rule next examined the verbal text of the Proper for Saints’ days, as distinct from the constituent and structural

texts, in the Missal of St. Augustine's Abbey. Excepting for the moment the Mass for St. Cecilia's day, on a careful and exhaustive examination on critical, grammatical and literary grounds, he discovered almost, if not quite without qualification, that every indifferently good, and every indisputably bad reading in the Missal occurred in a post-Gregorian Mass of Roman origin. This recurrence of a contrast between Masses referable to the pen of a Saint—who, besides being theologian and liturgist, was, previously to both, a grammarian and man of letters—and Masses of post-Gregorian institution invested the inference deducible therefrom with moral, if not with absolute certainty. The case is simply this: Here are seven or eight Masses, each of which contains at least one intolerable, or, at the best, one questionable reading. These Masses were compiled in Rome; they were compiled by people who knew the Latin language. How then shall we account for the faults that disfigure them? On the other hand, excepting, as before, the "De Sancta Cecilia," no such blemishes occur in Masses of Gregorian cognizance, and three questions consequently arise: .1. How came the earlier group to escape these grammatical blemishes? 2. How came the later group to contract them? And 3. What is the date of the first Mass that we find thus disfigured? Now, the first of these questions is met by referring the pure Latinity of the verbal text of the Gregorian Masses to a brief descent to such a book as the Monk Augustine would have brought to England. The second is met by supposing the post-Gregorian Masses of corrupted text to have come from Rome to England by a protracted journey of several scribal stages. And, however, all this may be, the answer to the third question is beyond dispute. The oldest Mass, with a corrupted verbal text, is a Mass which came into existence at Rome within a generation after the departure for Britain of St. Gregory's missionaries. These considerations bring us face to face, with the Mass for St. Cecilia's Day. In this Mass Mr. Rule finds a piece of unpardonably bad Latin; and this peculiarity serves to confirm his conviction that the Mass of St. Cecilia's day cannot have formed part of

the Missal brought to Canterbury in the year 597. In all reasonable probability, the Mass which now figures in the *Corpus* manuscript, had been adopted at Canterbury subsequently to and in consequence of the discovery of the Saint's body at Rome, on the reopening of her cubiculum, A. D. 821.

An important question now presented itself to the Editor of the Missal. It may be premised that, of the printed edition of the earlier sacramentaries known to liturgical students of the present day, the two editions of which Ménard may be considered the representative, and the two which may be called after the name of Pamelius, are the four main aspirants to the claim of giving the true text of the liturgical labors of St. Gregory the Great. This assumption may appear arbitrary; but little is still known of the real history of the edition of D'Azevedo, and the Leofric missal in the main is identical with Ménard, and space is valuable. Hence, it has not been thought well to complicate the present inquiry with the theories of more than the above-named individual claimants. These two branches of the Gregorian Sacramentaries are sufficient to conjure with; in all seriousness Mr. Rule does conjure with them; but he conjures not in play, but with a purpose. And these two branches we have ventured to call—on the understanding that we are dealing with the evidence only within the cognizance of scholars—the earlier and the later, or the first and second editions of the existing sacramentaries of St. Gregory, and that without presuming to judge between them as to purity to text. The Canterbury text must, in Mr. Rule's contention, be regarded as the embodiment of a third edition of the Saint's handiwork.

Now, upon a careful collation of the Ménardian and Palmenian texts, Mr. Rule was led to the conclusion that "much as these books differ from each other in structural order and arrangement, and much as they differ from each other as to the prayers which constitute their several Masses; whenever a prayer claiming to be Gregorian and assigned to some specific occasion is found in two or more of them¹ it is found,

1 The six texts above mentioned.

with a few rare and insignificant exceptions, under one and the same verbal form." If for a moment we let imagination take possession of us, and remember, at the least, the unknown dates and places of issue, the unknown editors and scribes of the copies, the unknown authors of the original portions of the manuscripts and the unknown history and treatment of these six liturgical units, or these two families in liturgical literature—the fact underlying Mr. Rule's statement is worthy of note. In any case, the venerable antiquity, the changeless uniformity, in all essentials and in many accidental elements, and the general textual purity of the Roman missal in common use, when tested by such a solvent, is almost beyond the power of estimation. For it is on these lines that the last revision of the current Latin Book of the Mass, known as the Pio-Clementine, is based. But here we chance upon an event of quite unique experience. In an overlooked manuscript in the College Library of a University in a missionary country that was once the Ultima Thule of the Roman patriarchate, and at the close of the nineteenth century is found another codex which is declared to be—with inevitable accretions, as before explained—a replica of St. Gregory's sacramentary. Identical in general characteristics, and in all important respects with the authorized Roman missal of to-day, it nevertheless exhibits differences, the claim of which to at least an academical notice by ecclesiastical authority is recommended by the remarkable fact that such of them as are susceptible of a literary test prove themselves capable of bearing that test. The readings peculiar to the Missal discovered by Mr. Rule may confidently be pronounced better readings in respect of theological accuracy and of linguistic purity than those hitherto familiar to scholars and divines. Nor is this all. The editor would seem, from his multitudinous quotations and references, to have made it abundantly clear that these peculiar readings bear a manifest family likeness, and in some cases an absolutely verbal correspondence and identity with the diction, the manner and even the mannerisms of Gregory the Great. We can but state, in the clearest terms

at our command, the learned and thoughtful inferences, cautiously if slowly reached by Mr. Rule, and leave the delivery of a verdict on them to liturgical experts. Those inferences may be thus formulated in a threefold order :

1.—That liturgical scholars will admit the verbal variants in the Corpus manuscript to be unquestionable improvements on the readings of other known texts—in so far as the Masses of Gregorian origination are concerned.

2.—That students who have made the commentaries, the sermons, or the ascetic works of St. Gregory their special study, will be struck with the resemblance which these improvements in textual readings bear to the Pontiff's literary style.

3.—That, from these data, an open-minded and unprejudiced conclusion will be reached, namely, that the English Editor is justified in believing the Corpus codex, so far as regards its Gregorian Masses, to represent a later textual revision (*i. e.* our so-called third edition) than that represented either by the Pamelian or by the Ménardian manuscripts, or even than by the authorized revision of the missal in the sixteenth century.

These three inferences may well be termed important. One amongst many good reasons for thus characterizing them may thus be given. They constitute a second and independent claim on behalf of the Corpus codex to the position which Mr. Rule assigns to it; a claim beyond and apart from the antiquarian claim already adumbrated, namely this—that the Missal of St. Augustine's Abbey, Canterbury, in its Masses of Gregorian origination, embodies an authentic verbal recension of the sacramentary of Pope Gregory of a later date than that exhibited by any other existing text, a recension which was not so much as dreamt of by such liturgical giants as Alcuin, or Amalarius, or Walafriid Strabo or other early experts.

The seventh stage of progress, to which we propose to draw attention, is now reached. Returning to the subject of

the derivation and pedigree of the *Corpus codex*, the Editor next attacked the constituent text, as distinguished from the verbal and structural texts. In order to estimate aright the peculiarities of its constituent text, he compared the manuscript with the document which it most nearly resembled. That document was the Gregorian missal edited by Pamelius. During the process of comparison and contrast, Mr. Rule discovered a few places in which a prayer found in the Pamelian edition had been superseded by some other prayer in the *Santaugustinian* missal. But, besides these isolated instances of variation between the two documents, Mr. Rule found several groups or clusters of changes in other directions. To some of these changes especial attention is invited, as the investigation whether in facts elicited, or in inferences hazarded, or in results deduced, are very important factors in the proof of Mr. Rule's main contention.

The first cluster of changes that were noticed and examined lay distributed over the Advent and Christmas Masses. They were distributed in such a manner as to make it evident that, in order to allow them to appear in proper guise in any manuscript book, without disfiguring the document by want of uniformity, the first nine Masses must have been, from the initial to the last word, written over again. And this course must have been adopted, since, not only had new constituents taken the place of older constituents; but lengthy constituents had been substituted for those that were shorter; and two new prefaces had been inserted, where previously there had been none. The question then arose: were these changes made before or after the "publication" of the sacramentary? To answer this question, the Editor applied to both the *Corpus* manuscript, and to the printed edition of the Gregorian missal an elementary and crucial test yielded by stichometry. He made a careful estimate, in terms of letters, of the net addition in these changes in the Pamelian text, and included in the calculation of the aggregate of letters a parenthetical clause by which one of the prayers had been augmented. The result was both curious and decisive. The net increment had precisely the value of one leaf of the exemplar of

the Corpus codex, as well as of one leaf of that earlier edition of St. Gregory's sacramentary which is made known to us in the printed edition of Pamelius. In other words, so far as textual content is concerned, a page of the prototype of the Pamelian edition of St. Gregory's missal was the equivalent of a page of the prototype of the Canterbury missal.

The next step was from the examination of textual capacity as indicated stichometrically in relation to the variation of constituents, to a comparison of the two sacramentaries in regard to their structural text. Upon collating the manuscript and printed missals, Mr. Rule found, amongst other indications which pointed to the truth of his theory, two striking features. First, that, whereas, on January 20th, the Pamelian missal provides two Masses for the day, one for St. Fabian and another for St. Sebastian, the Corpus codex exhibits but one Mass for the two Saints, and that a composite one. And secondly, that, whereas on August 6th, the Pamelian missal again provides two Masses, one for St. Sixtus, and one for St. Felicissimus and St. Agapitus conjointly; the Corpus book has but one single Mass which does duty for all three Saints. Now, the reader will remember that Mr. Rule was already convinced that, in the catacombs of St. Calixtus, the cubiculum of St. Cecilia had been closed, and the neighboring passages and staircases earthed up, somewhere about A. D. 600. But, the discoverer of the Missal was not forgetful of the fact that, in closest proximity with the cubiculum was situated the Papal crypt which shared the same fate; and that in the Papal crypt reposed all that was mortal of the two saints and popes, Fabian and Sixtus II, whilst the liturgical principles previously stated applied equally to the Papal crypt and to the Saint's cubiculum. On making this fresh textual discovery, Mr. Rule reflected thus with himself: It has been made almost absolutely certain that the exemplar of the Corpus book contained no Mass for St. Cecilia's day; it is now equally clear that it possessed no separate Mass for SS. Fabian and Sixtus,

Popes who were buried in that part of the catacomb which next adjoined the burial place of St. Cecilia. This reflection led to the obvious inference which is probably beyond controversy, that the exemplar of the Corpus missal—or, if that book were a copy only, that the parent sacramentary—had left the Roman and Papal scriptorium after the closing of the Papal crypt and the cubiculum of St. Cecilia, at some date not far removed from A. D. 600.

The last stage, in our estimate of Mr. Rule's journey of discovery, is in many ways a notable one. At least it shows the discoverer in the light not only of an enterprising liturgical traveler, but of one who possesses a keen sense of observation and a judicious power of exercising it. Having reached the position described in the last two paragraphs, the Editor looked again and with renewed attention at his subject, and found that, besides the three peculiarities named above in regard to the Masses, 1, for St. Cecilia ; 2, for SS. Felicissimus and Sixtus, and 3, for St. Fabian, there were three other liturgical peculiarities in the Corpus codex, and that these six peculiarities, so to say, ran in pairs. Thus:

I.—In near neighborhood to the place in the exemplar missal where there might have stood, and where presumably there had stood, a Mass in honor of St. Cecilia, was a Mass which is not to be found in the Pamelian edition of the sacramentary of St. Gregory. This strange Mass is allotted to the octave day of the feast of the Apostle, St. Andrew. This was a very important find, the full value of which the reader will appreciate when he calls to mind what probably at first he may not remember, viz, that St. Augustine's monks were emphatically St. Andrew's men. For, did not St. Gregory the Great send forth his "Italian mission" to the British Isle from the travertine steps still visible of the Basilica of St. Andrew on the Coelian Hill in Rome? Following the clue of this surmise, the Editor estimated the space occupied by the new and inserted Mass for the Octave of St. Andrew ; and to his infinite gratification found that

it was, to a letter, of the same textual value as the old and cancelled Mass for St. Cecilia's day. This discovery was worthy of the labor expended upon it.

II.—In the first case the reader will observe that in the Corpus codex there had occurred a simple exchange of one Mass for another which equaled, or was made to correspond with, in textual capacity, the former. In the second case a more complex and intricate course was adopted—that of partial omission from one Mass, and of partial combination of two Masses into a single composite whole. This was effected as follows: Quite close to the Mass for the three saints of August 6th, Sixtus and Felicissimus and Agapitus, quite close, that is to say, to the place at which the Mass for SS. Felicissimus and Agapitus had been canceled, some unknown but apparently authoritative editor or reviser had been at the pains to cancel in the exemplar of the Corpus book—or in some other book in its line of pedigree—not indeed one of the two Masses for St. Laurence, on August 10th, but two constituents of the two Masses for that Saint, and one constituent of the other Mass; to combine the residual constituents, and thus to create in the place of two, one hybrid Mass in honor of St. Laurence. Mr. Rule again appealed to his stichometrical principles, and acted upon them. He estimated the space which was thus freed from manuscript, counted the letters, and found that the aggregate value of these canceled constituents on St. Laurence's day, and of the canceled Mass of August 6th, allowance again being made for verbal modifications, all of which are evident, had the precise textual value of an average leaf of the missals—a value which, as previously ascertained, amounted to 740 letters.

III.—Mr. Rule then gave renewed attention to a fact which he had formerly remarked, namely, that in the Corpus codex the Mass for St. Fabian and St. Sebastian betrayed a character more eclectic than the Mass of St. Laurence, just described. In truth, it not only combined two Masses for a single saint, but two Masses for two different saints in unequal proportions. This compilation was effected by amalgamating two-thirds of

a Mass belonging of right to St. Sebastian, with one-third of a Mass belonging of right to St. Fabian. Moreover, Mr. Rule found that in proximity to the place which it had occupied in the exemplar, towards the end of the Proper of the Season, a Mass was found to be missing; and here the pairing process proved to have been an equally nice and minute piece of workmanship with those in the former cases. For, further examination disclosed the following noteworthy fact, that, when he took account of the number of letters in the canceled Mass at the end of the Proper of the Season, and in the canceled constituents—one from St. Sebastian and two from St. Fabian of January 20th—allowances, again, being made for necessary and existing verbal modifications, the aggregate amount of released text had the value, precisely, of an average prototypal leaf, namely, 740 letters.

From these data it became evident, (1) that the peculiarities of the constituent text proper to the Corpus codex had come into existence in Rome; (2) that they had come into existence as a consequence of the closing of the Papal vault and the cubiculum of St. Cecilia; and (3) that the book in which they were enshrined—a book which Mr. Rule calls St. Gregory's "working copy"—was one whose leaves had precisely the same textual capacity of the leaves of the prototype, and, indeed if it was not the self-same document, of the exemplar of the Corpus manuscript. The question then arose, could St. Gregory's working copy, and the exemplar which contained the Gregorian Masses of the Corpus codex have been one and the same document?

The final stage in Mr. Rule's prolonged, intricate and skillful argument, with its multitude of minute technical details, it is impossible to develop and elucidate in a condensed form, and in the space here at command. That, in regard to the Masses of Gregorian origination, the Corpus codex was transcribed directly from the working copy of St. Gregory the Great; and that, after transcription, it was carefully corrected to an exact conformity with an authorized standard of the Saint's text, in a fair and clean copy—this is Mr. Rule's contention, and this he claims, and so far as existing evidence

proves, justly claims to have established. Moreover, he holds that the working copy and the fair copy were both of them preserved in the monastery of St. Peter and St. Paul, at Canterbury, when the Corpus manuscript was engrossed. For a full examination and statement of this final claim, the reader must refer to the Introduction to the Missal.

AN ENGLISH CATHOLIC.

EDIT. NOTE.—In an article on St. Gregory's Mass Book, which appears in the September number of *The Month* (London), Father Thurston, S.J., criticises the legitimacy and logical value of Mr. Rule's deductions, as set forth in the above paper; accordingly, he does not agree with the conclusions at which the Editor of the Canterbury Manuscript arrives. Mr. Rule has answer Father Thurston's strictures, in several letters to be found in the current issues of the (London) *Tablet*. Whatever judgment the reader may be inclined to form regarding the proofs intended to show the actual age of the Canterbury Missal of St. Augustine's Abbey, it is certain that Mr. Rule's discovery, and his labors illustrating the value of that discovery, are equally interesting and instructive for the student of liturgical science.

ANALECTA.

LITTERAE APOSTOLICAE.

DILECTO FILIO SEBASTIANO MARTINELLI, PRIORI GENERALI
EREMITARUM ORDINIS S. AUGUSTINI.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Apostolici muneris partes, quas, viribus licet imparibus, divina tamen virtute freti explere studemus, Nos saepe illius admonent sollicitudinis quam Romanum Pontificem ad procurandum Ecclesiarum omnium bonum pervigili cura impendere oportet ut in omnibus vel longo terrarum marisque tractu dissitis regionibus ea adimpleantur quas Catholico nomini aeternaeque fidelium saluti bene, prospere, feliciterque eveniant.

Jamvero cum gravibus de causis Foederatorum statuum Americae Septentrionalis Ecclesiae peculiare nostras curas provisionesque expostulent, et dilectus filius Noster S.R.E. Cardinalis Franciscus Satolli mandatum suum iisdem in Statibus ad quos, munere Delegati Apostolici insignitus a Nobis missus fuerat, expleverit, Nos attentis pietate, doctrina, religionis zelo, usu rerum, prudentia, consilio, aliisque praestantibus tui animi ingeniique laudibus, omnibus rei momentis mature perpensis cum Venerabilibus Fratribus Nostris S.R.E. Cardinalibus negotiis Propagandae Fidei praepositis de Fratrum eorundem consilio, tibi, dilecte fili, Delegationem hujusmodi committendam existimavimus. Quare te quem per similes Nostras literas hoc ipso die datas titularis Ecclesiae Ephesinae archiepiscopum renuntiavimus, peculiari benevolentia complectentes et a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurreris, hujus tantum rei gratia absolventes, et absolutum fore censentes,

Apostolica Nostra auctoritate praesentium vi Delegatum Apostolicum in Foederatis Statibus Americae Septentrionalis ad Nostrum et hujus Sanctae Sedis beneplacitum eligimus, facimus, renuntiamus.

Tibi itaque concedimus omnes et singulas facultates necessarias et opportunas ad Delegationem hujusmodi gerendam, omnibusque et singulis ad quos pertinet praecipimus ut in te Apostolico Delegato supremam Delegantis Pontificis auctoritatem agnoscentes, in omnibus tibi, dilecte fili, faveant, praesto sint, ac pareant, tuaque salubria monita et mandata reverenter excipiant atque efficaciter adimpleant, secus sententiam quam rite in rebelles tuleris ratam habebimus, eamque faciemus auctorante Domino usque ad satisfactionem condignam inviolabiliter observari.

Non obstantibus Constitutionibus et Ordinationibus Apostolicis ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die xviii Augusti, MDCCCXCVI, Pontificatus Nostri anno decimonono.

C. *Card.* DE RUGGIERO.

E S. CONGREGATIONE CONCILII.

I.

DISPOSITION OF SURPLUS STIPENDS FOR MASSES.

In the current March issue of the REVIEW we discussed a Decree of the S. Congregation of the Council requiring that surplus stipends for Masses not said by the end of the year should be turned over to the Ordinary for distribution among the needy clergy of his diocese. As religious are included in the decree the question arose whether the Bishop of the Diocese in which they live, or the Superior of the Order is to be regarded by them as their Ordinary in the given case. The S. Congregation decides that the Superiors of the Orders are here to be understood to be the Ordinaries for religious.

DE SENSU VOCIS "ORDINARIO" IN DECRETO "VIGILANTI."

Cum Illmus Dominus Episcopus N. non eodem sensu, quo Fratres nostri Parochi, explicaret "Ordinario" Decreti *Vigilanti studio* S. C. C. 25 Maji 1893, res delata fuit ad eandem S. Congregationem. Et Rmus Episcopus, responso Romano accepto, mense Januarii p. e. scripsit R. P. Ministro Provinciae N. ut sequitur :

"S. Congr. Conc. . . . haud improbandam censuit sententiam Procuratoris Generalis Ordinis Praedicatorum et Ministri Generalis Ordinis Praedicatorum et Ministeri Generalis Ordinis Minorum, nimirum Religiosos Parochos vi praefati Decreti teneri quidem rationem reddere de intentionibus Missarum Ordinario, sed Ordinario proprio, h. e. Superiori suo Regulari. Et id ad normam juris communis : quare nisi in aliqua regione, praesertim in locis Missionum, jus aliquod particulare in hac re vigeat : Regulares etiam Parochi, si Superiori respectivi Ordinis rationem reddant, non sunt inquietandi."

II.

THE "TAXA" FOR MARRIAGE DISPENSATIONS, ETC.

The S. Congregation lays down certain rules for fixing the rates of various classes of dispensations to be obtained from the Episcopal chanceries. The taxa is to be entirely remitted to the poor ; and in all cases to be moderate, so as not to prevent Catholics from approaching freely the sacraments.

QUOAD TAXAS FORI ECCLESIASTICI IN REBUS NON CONTENTIOSIS.

(*Decretum.*)

Ut norma haberetur uniformis in exactionibus pro variis actibus jurisdictionis ecclesiasticae non contentiosae, ac immodicarum taxarum onus, pluriumque controversiarum occasio tolleretur, Innocentius PP. XI legem tulit, quae, Innocentiana vulgo appellata hujusmodi exactionum rationem apte moderabatur.

Sed cum haec lex italico idiomate esset exarata, et idcirco communiore Doctorum sententia eam non nisi Italiae et adiacentium insularum dioeceses proprie afficere traderetur, ceteris autem congruentem dumtaxat agendi regulam praebere; haud universim videbatur consultum incommodis, quibus amovendis lex illa prodierat.

Praeterea post tria ferme saecula a legis promulgatione, pecuniae valore et aestimatione mutatis, et in novis diversisque adiunctis societate versante, plena Innocentianae legis observantia in ipsis Italiae dioecesibus difficilis evasit, et quandoque etiam incongrua: unde Ordinarii majori in dies numero postulare coeperunt, ut novae peculiaresque exactiones ab Innocentiana diversae, probarentur aut tolerarentur.

His mature perpensis, et per officium S. C. Concilli Archiepiscopis nedum Italiae sed et aliarum regionum de sententia rogatis, SSmus D. N. Leo PP. XIII particularem Commissionem penes S. Concilii Congregationem constituit, eique in mandatis dedit, ut de hac re cognosceret suamque sententiam emitteret.

Iamvero in conventibus semel atque iterum ab ea habitis, tria quae sequuntur dubia, quibus universa quaestio comprehendendi visa est, ad examen revocata sunt, nimirum:

“I. An et quae taxae imponi possint juxta prudentiae et justitiae regulas in materia sacramentali, ac speciatim in matrimoniali, itemque in materia beneficiaria.

“II. An generalibus quibusdam editis normis, specifica praefinitio taxarum in singulis dioecesibus Ordinariorum arbitrio sit relinquenda; an potius praescribendum, ut hac de re agatur in synodis provincialibus, et quatenus synodi haberi nequeant, in conventibus Episcoporum in singulis provinciis, et in Italia in singulis regionibus, ad hunc effectum peculiariter habendis, sub lege nempe ut uniformis taxa in singulis provinciis seu regionibus quoad fieri possit statuatur, Sacrae Concilii Congregationi pro approbatione subiicienda.

“III. An et quaeenam aliae provisiones hac de re sint adhibendae.”

Quibus Emi Patres praevio Consultorum voto respondendum censuerunt:

“Ad I. Affirmative, ita tamen ut quoad actus qui directe respiciunt sacramentorum administrationem servetur dispositio *cap. 42 Decret. De Simonia*, scilicet ut libere conferantur ecclesiastica sacramenta et pia consuetudines observentur.

“Quod vero ad reliquos actus, qui directe non respiciunt administrationem sacramentorum, uti sunt dispensatio a denunciationibus matrimonii, venia conferendi baptisma in privatis domibus, et cetera hujusmodi,

“1. servandas laudabiles consuetudines, et rationem prouidenter habendam locorum, temporum ac personarum :

“2. vere pauperes eximendos a quibusvis expensis :

“3. taxas non adeo graves esse debere, ut arceant fideles a receptione sacramentorum :

“4. quoad matrimonium in specie, remittendas ipsas taxas esse in casibus in quibus adsit periculum, ne fideles in concubinatum prouant.

“5. tandem quoad beneficia ecclesiastica, taxas esse non debere proportionaliter inadaequatas redditibus beneficiorum.

“Ad II. Negative ad primam partem, affirmative ad secundam.

“Ad III. Affirmative, et taxarum descriptionem seu notulam, modo et normis superius expositis confectam, quam primum transmittendam ad S. Concilii Congregationem pro approbatione; quae tantum concedenda erit ad instar experimenti, pro dioecesibus Europae ad quinquennium, pro reliquis vero ad decennium.”

Facta exinde de his omnibus relatione SSmo Domino Nostro per infrascriptum S. C. Concilii Praefectum, Sanctitas Sua dignata est resolutionem Em. Patrum plene approbare et confirmare: simulque mandavit ut ab omnibus ad quos spectat sedulo atque integre servetur, contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus S. C. Concilii die 10 Junii 1896.

A. Card. DI PIETRO, S. C., Concilii Praef.
L. ✠ S. BENIAMINUS, Archiep. Nazianzenus Pro-Secret.

E S. CONGREGATIONE RITUUM.

DE CONCURRENTIA OFFICIORUM.

Dubium.

Rmus Dnus Josephus A. Broquet, Vicarius generalis Dioeceseos Geneven., a Sacra Rituum Congregatione humillime postulavit sequentis dubii solutionem, nimirum :

Utrum, concurrentibus secundis Vesperis Officii votivi de B. Maria V. Immaculata cum primis Vesperis Dominicae sequentis, Vesperae fieri debeant a capitulo de Dominica, vel potius recitandi sint psalmi de sabbato ?

Et Sacra eadem Congregatio, exquisito voto alterius ex Apostolicarum Caeremoniarum Magistris, atque re perpensa, rescribendum censuit :

Affirmative ad primam partem ; negative ad secundam.

Atque ita rescripsit. Die 3 Septembris 1895.

CAJ. Card. ALOISI-MASELLA, S. R. C., Praef.

L. ✠ S.

ALOISIUS TRIPEPI, Secretarius.

E COMMISSIONE PONTIFICIA

ad reconciliationem dissidentium cum ecclesia fovendam.

Cardinal Ledochowski, in the name of the Holy Father, answers certain questions proposed by the Armenian Patriarch for the government of the Catholics in the East where two distinct rites of consecration are practiced. The letter is dated February 14th, 1896, and while not directly affecting the legislation regarding Greek Catholics in this country, will be of interest to priests who minister to immigrants from Armenia. We give only that portion of the document which is legislative.

Sanctitas Sua, ut sequitur, resolvit :

I. Catholici Orientales in quorum ritu adhibetur fermentatum pro sacramentali communione (v. g. Melchitae, Syri, Chaldaei), si reperiantur in aliquo Orientis loco ubi adsunt

tantummodo Sacerdotes Latini et Orientales in azymo consecrantes (Armeni vel Maronitae), debent subjacere jurisdictioni parochi Orientalis in azymo consecrantis, non autem parochi Latini.

II. Quoties Orientales in quorum ritu adhibetur fermentatum, non habent parochum proprii ritus in aliquo Orientis loco, ubi adsunt tantummodo sacerdotes aliorum rituum Orientalium qui in azymo consecrant (Armeni et Maronitae) ipsis fas est amplectendi jurisdictionem quae magis arriserit; eo tamen pacto ut quum optaverint, non amplius mutare possint, quoadusque in eodem loco commorentur.

III. Catholici Orientales, quaequae sint species quibus utantur pro sacramentali communione, quoties proprii ritus parochi privantur in aliquo loco Orientis ubi adsunt sacerdotes ceterorum rituum, in azymo vel in fermentato consecrantes, possunt habitualiter, id est *devotionis gratia*, communionem suscipere nunc in azymo, nunc in fermentato, prout magis ipsis placuerit.

IV. Armenis dioecesis Melitenensis qui usque ad epocham promulgationis Const. Apost. *Orientalium dignitas Ecclesiarum* ritum latinum amplexi sunt, vel tantummodo eo usi sunt, omnino fas est, ut a S. Sede postulent facultatem redeundi ad ritum Armenum; sed ad hoc, neque tenentur, neque cogi possunt.

E S. CONGREGATIONE INDULGENTIARUM.

I.

DECRETUM.

Ordinis Praedicatorum de erectione et aggregatione Confraternitatum.

Procurator Generalis Ordinis Praedicatorum sequentia dubia huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae humiliter dirimenda proposuit:

I. An conditio Clementinae Constitutionis "Quaecumque," de consensu Ordinarii loci et de litteris testimonialibus,

servanda in erectionibus et aggregationibus Confraternitatum accipienda sit ita, ut duo requirantur actus distincti, consensus nempe et litterae testimoniales: vel potius sufficiat consensus implicite expressus in litteris testimonialibus?

II. An Summarium Indulgentiarum quod una cum Diplomate datur in erectione et aggregatione Confraternitatum jam recognitum et approbatum a S. Congr. Indulg., nova etiam indigeat recognitione Ordinarii loci?

III. An distincta Communitas, quam Decretum S. C. Indulg. in una Laudens. diei 31 Januarii 1893 pro erectione Confraternitatum ejusdem nominis et instituti requirit, constituatur etiam a quolibet ejusdem municipii oppido situ et nomine ab aliis disjuncto, adeo ut in uno eodemque municipio plures ejusdem nominis et instituti Confraternitates erigi possint?

IV. An in magnis civitatibus, quae unam tantum constituunt Communitatem, plures nihilominus erigi possint ejusdem nominis et instituti Confraternitates?

V. An erectio Confraternitatum SSmi Rosarii facta per litteras Magistri Generalis Ord. Praed. facultativas, executioni mandatas a sacerdote sive regulari sive saeculari ab eodem Mag. Gen. deputato, valida sit si Ordinarius consensum quidem suum ante executionem exprimat, nullas vero litteras testimoniales concedat?

VI. An ipsae litterae facultativae validae sint si subscriptione et sigillo ejusdem Magistri Generalis munitae, aut certum sacerdotem ad executionem non deputent, aut locum Confraternitatis erigendae non expriment?

Deinde sequentia postulata exhibuit:

I. (a) Quoad praeteritum: Ut omnes SSmi Rosarii Confraternitates quae sive in propriis Ordinis sive in aliis Orbis ecclesiis erectae inveniuntur irregularitate vel vitio nullitatis affectae ob quemcumque loci distantiae, litterarum testimonialium, diplomatum concessionis, sive alterius cujusque generis defectum in radice sanentur, et, quatenus opus sit, immediata Apostolica Auctoritate de novo erigantur, firmis remanentibus privilegiis a RR. PP. Ordini Praed. elargitis.

(b) Quoad futurum: Ad majus incrementum Sodalitatum SSmi Rosarii postulat facultatem pro Magistro Generali Ord. Praedic. ejusque Vicario, ut penes Provinciales et Episcopos, etiam in Europa, non tamen in Italia, possit eo modo, quo de consensu a S. Sede habito agere solent aliorum Ordinum Superiores, et ipse agit extra Europam, diplomata in deposito habere, servatis tamen iisdem ordinationibus et conditionibus ab ipsis RR. PP. datis.

II. Ut in magnis civitatibus ubi habitantium numerus centum excedit millia, tres vel quatuor etiam Confraternitates SSmi Rosarii de speciali Sanctae Sedis mandato erigi possint et valeant.

III. Ut duo postrema postulata extendantur etiam ad alias duas Confraternitates SSmi Nominis Dei, necnon Militiae Angelicae S. Thomae Aquinatis.

Et Emi ac Rmi Patres Cardinales in generalibus Comitibus ad Vaticanas Aedes habitis die 5 Martii 1896 rescripserunt:

Ad Dubium I. *Sufficere Ordinarii litteras, quibus consensum in erectionem vel aggregationem Confraternitatum significet et instituti pietatem ac religionem commendet.*

Ad II. *Negative.*

Ad III. *Affirmative, dummodo in unoquoque oppido habeatur etiam propria paroecia.*

Ad IV. *Negative, sed supplicandum SSmo ut derogando in hac parte Constitutioni s. m. Clementis VIII quae incipit "Quaecumque," Ordinariis benigne tribuere dignetur facultatem providendi pro eorum arbitrio et prudentia in singulis casibus, servata tamen in hujusmodi erectionibus convenienti, eorum iudicio, distantia.*

Ad V. *Negative.*

Ad VI. *Negative.*

Ad postulata vero:

Quoad I. (a) *Affirmative.*

Quoad I. (b) *Non expedire.*

Quoad II. *Jam satis provisum in responsione ad dubium IV.*

Quoad III. *Jam provisum in responsione ad duo postulata priora.*

Factaque de iis omnibus SSmo Domino Nostro Leoni PP. XIII relatione in Audientia habita die 20 Maii 1896 ab infrascripto Cardinali S. Congregationis Praefecto, Sanctitas Sua resolutiones Emorum Patrum ratas habuit et confirmavit, simulque, derogando Constitutioni Clementis VIII, facultatem in IV dubio postulatam benigne Ordinariis concedere dignatus est.

Datum Romae ex Secretaria ejusdem S. Congregationis die 20 Maii 1896.

ANDREAS *Card.* STEINHUBER, *Praef.*

L. ✠ S.

ALEXANDER ARCHIEP. NICOPOL., *Secretarius.*

CONFERENCES.

THE RIGHT OF REFUSING ABSOLUTION, ACCORDING TO THE
BALTIMORE COUNCIL.

Qu. I. Do the Roman Instruction of November 24, 1875, and the Decrees of the Third Plenary Council justify a priest in making the following declaration to his people, even *consensu Ordinarii*: "Hereafter I shall refuse absolution to parents who send their children to the public schools, unless such parents have obtained the permission of the Bishop to do so."

II. Can the words of the Roman Instruction "*in casu aliquo particulari*," etc., be interpreted to mean that in every single case the Bishop's judgment is to be sought?

III. In order to *refuse absolution* must we not, besides the above reason, have all the other conditions which are set forth in the concluding words of the Instruction?

IV. Can a confessor oblige a parent *sub poena denegandae absolutionis* in every case to seek the judgment of the Ordinary?

Resp. Neither the Instruction of 1875 nor the Decrees of the Third Plenary Council, which are based on the Instruction, would, by their terms, justify the above-mentioned declaration. It is true the Bishop has the power and also the right to refuse absolution, and, under given conditions, to sanction such refusal in his priests. But the use of a power and right, though clearly defined by the letter, is not justified unless it takes account of the circumstances under which it is to be applied and thus maintains the spirit which prompts its sanction. The law permits us to kill a wanton intruder, but it is only under certain circumstances that we would be justified in making use of this power and right.

Now the power and right of refusing absolution to parents who send their children to neutral, or public schools, is not founded in the terms of the Pontifical Instruction or in those of the Plenary Council; it is founded in the general prin-

ciples of Catholic morality, and would exist in the fullest force of its present meaning even without any Instruction or Council. The latter only bring it to mind and insist on its proper use. This is made quite plain by the Instruction itself when it states "that those who obstinately oppose the appeal to have their children trained in the Catholic religion cannot be absolved is the clear teaching of Catholic theology" (*eos si contumaces fuerint absolvi non posse in sacramento poenitentiae ex doctrina morali catholica manifestum est*). Cf. Instr. cit. et Concl. Plen. III.

Does a priest or approved confessor then require the Bishop's sanction for carrying out the principles of moral theology? Certainly not. But since the S. Congregation recognizes the fact that parents may, under certain circumstances, lawfully send their children to public schools, (*i. e.*, without thereby violating the precept which obliges them to train up their offspring in the Catholic faith), and since this fact is open to arbitrary interpretation, either on the part of parents or of pastors and confessors, the judgment of both, in cases of doubt or contention, is made subject to that of a higher authority, viz, the Bishop's decision. "Ceterum S. Congregatio non ignorat talia interdum rerum esse adjuncta ut parentes Catholici prolem suam scholis publicis committere in conscientia possint. Id autem non poterunt nisi ad sic agendum sufficientem causam habeant; ac talis causa sufficiens in casu aliquo particulari utrum adsit necne, id conscientiae ac iudicio Ordinariorum relinquendum erit." (Instr. cit.)

In general, therefore, a pastor or confessor, acting on the principle of moral theology which safeguards the faith of the child, allows a parent to send his offspring to the public school or he forbids it. If the parent refuses to accept the judgment as fair, it becomes a question of a *casus particularis utrum adsit causa sufficiens necne*, and the Bishop decides as his conscience directs.

It is plain, therefore, that a general declaration of not absolving unless the Bishop's permission (expressed and particular) be obtained in every case, is placing the burden

of consulting the Bishop upon persons who have a right to ask it at the hand of the pastor, if he is able to judge ; and ordinarily his knowledge of theology and of the circumstances attending the case should enable him to form a judgment whether he can conscientiously allow attendance in a public school without jeopardizing the faith of the child. The phrase *causa sufficiens in casu aliquo particulari utrum adsit necne* is not the same as if it read *in omni casu* or *in singulis casibus*.

Hence, a priest is hardly warranted in making the above mentioned announcement. This answers, we believe, all the proposed questions simultaneously.

We may recall here the answer of the Propaganda which was recently (4 Feb., 1895) given to a query by an American Bishop, namely, whether the Ordinary has the faculty of refusing absolution to parents (*parentes, mala voluntate ductos*) sending their children to public schools. It referred to the dispositions of the Council of Baltimore as regards the obligation of parents to have their children educated in the Catholic faith, and the duty of the Bishop to watch over that education. The letter ended in these significant words: "attamen quoad *modum* obligandi catholicos genitores, ut filios mittant ad scholas parochiales, id relinquitur prudenti iudicio Ordinariorum, qui attentis specialibus adjunctis temporum, locorum et personarum in quibus versantur, id pro sua sapientia decernunt quod magis expediens et efficax existimant pro attingendo exoptato fine." (See AM. ECCL. REVIEW, April, 1895.) It says nothing of refusing absolution but reiterates the fundamental principles of moral theology and pastoral prudence.

TWO SERVERS IN LOW MASS.

Qu. Your answer to J. P's query in the last number of the REVIEW suggests the following :

If it may be legitimate in certain low Masses (on account of the solemnity of the day) to use more than two lights, is it equally

legitimate, for the same reason, to employ two Servers in place of one (as prescribed by the rubrics of low Mass). Ex. gr. Can I have two Servers regularly on Sundays at the principal Mass?

Could the same privilege be presumed on account of the dignity of the celebrant, such as Monsignore, visiting Canons, Vicars General?

Resp. The privilege of employing two Servers at a low Mass holds good under the same conditions which allow the use of more than two lights, *i. e.*, *propter solemnitatem diei festi*. Personal dignities and titles, unless of Bishops and Cardinals, carry with them no such privilege. In the *Decreta authentica* of Muehlbauer Supplem., vol I, pg. 413, there is a lengthy note discussing the question. From it we cite the following passage, which contains the gist of the answer to the present query: “*Qua in re adeo sibi esse insistendum censuit S. Congregatio, ut ipsos etiam praelatos Episcopo inferiores, in missis privatis, quoad indumenta, caeremonias, ministros, altaris ornatum a simplicibus sacerdotibus non differre ac proinde eos unico ministro contentos esse debere ac duas tantum candelas lucere in altari iterum sancivit.*”— (*Corresp. de Rome 1858. Series III, pag. 334, etc.*)

THE EXTENT OF THE DECREE DE APERITIONE CONSCIENTIAE.

Qu. Does the Decree *De Aperitione Conscientiae*, quoted in your March number, pag. 269, include the Orders and Communities that are composed for the most part of priests, and have spiritual communication as a rule of their Order?

Resp. The Decree referred to, which was published in the REVIEW and commented upon by P. Sabetti, S. J. (vol. VI, March, 1892, pag. 161 and 232), is addressed to superiors of religious communities of women, and of laymen, whose constitutions prescribe or sanction the rule that so-called manifestation of conscience may be required by the local or general superiors of the Order or Congregation. The terms of the document are quite explicit on this point :

“*Institutorum mulierum sive votorum simplicium sive solemnium, nec non virorum omnimode laicorum . . .* prae-fatae dispositiones omnino deleantur penitusque expungantur. Irritat pariter ac delet quoslibet ea de re usus et consuetudines etiam immemorabiles. —Districte insuper prohibet memoratis superioribus ac superiorissis, cujuscumque gradus ac praeeminentiae sint, ne personas sibi subditas inducere pertentent directe aut indirecte, praecepto, consilio, timore, minis, aut blanditiis ad hujusmodi manifestationem sibi peragendam ; subditisque converso praecipit, ut superioribus majoribus denuncient superiores minores, qui eos ad id inducere audeant,” etc.

(Ex Decr. S. Congr. Ep. et Reg. die 17 Dec., 1890.)

Nevertheless there remained some doubt and the S. Congregation was asked to define the precise terms of the decree, stating whether it embraced members of Congregations of priests such as the Salesians founded by Dom Bosco, or the Priests of the Mission founded by St. Vincent de Paul, etc. The answer given by the S. Congregation to this question was: *Negative*. (Rescript. S. C. Ep. et Reg. 15 April, 1891. Vd. AM. ECCL. REVIEW l. c. pag. 235 for the full text of the decision.)

SEMINARIST OR SEMINARIAN?

Qu. The Latin word *seminarista* is the name for a young student in our seminaries. Leave off the termination, and the stem gives us the English word *seminarist*. I have heard that this is the word in common use in England, but how is it that we use the big word *seminarian*? It is true that some of our priests use the word *seminarist*, but the majority use *seminarian*. In our councils and synods we use the words *seminarii alumnus*, *ecclesiasticus alumnus* and *seminarista*, but I have never seen the word *seminarianus*; if it is a Latin word it is not in my vocabulary. But supposing that the word *seminarian* is good English and we have two words to choose from, the latter is certainly the one to be preferred; it is shorter and more musical.

The word “parish” is a noun and an adjective. Using it as an adjective, we talk of parish works, parish schools, parish societies,

etc. Since we have this good short adjective of two syllables, why should we waste time and ink and paper in talking of and writing of parochial works, parochial schools, parochial societies, etc. ?

Resp. The exclusive use of *seminarist*, on the plea that *seminarian* lacks a proper etymological source (since the Latin has no such word as *seminarianus*), can hardly be sustained. Following the recognized system of tracing the meaning of derivatives we find that the two forms owe their existence to two different conceptions, and are properly used in English with the same distinction as the two Latin words *seminarista* and *seminarii alumnus*, that is to say, one denotes the *exercise* of a certain calling, namely, the training in the ecclesiastical life, and the other the locality (family or place) to which the ecclesiastic belongs. It is true we have no Latin word *seminarianus*, but neither have we *seminarista* in classical Latin. The ecclesiastical writers who coined the latter term also found that the good Latin *seminarii alumnus* perfectly expressed the thought *in seminario alitus*, *i. e.*, brought up in, or coming from the seminary, and therefore they had no need of coining a word like *seminarianus*; but when they wished to speak of the ecclesiastic as in active training they used the ending *ista* as most expressive of that characteristic.

When the words passed into English the distinction was apparently accepted and a similar process of adaptation took place. We had *seminarist* from *seminarista*, and as we had no single term for *seminarii alumnus*, we coined "*seminarian*" in perfect accord with the formation of derivatives in Latin words, *ian* being added to the roots of adjectives and nouns to indicate origin of family or place.

Hence the preference in the use of the two words depends not wholly on the fact that one is shorter and more musical; at least, not with those who think that the choice of one may at times express their meaning more accurately.

As to the use of "parish" and "parochial" there are equally good reasons for preference on one side or the other. We should like to see both employed, if it were for no other

reason than to remind us that there is a difference between Roman canons governing Catholic administration, and English law regulating the "Establishment." It is only the slight difference between "parson" and "pastor" or "father"

THE USE OF ENGLISH PRAYERS AND HYMNS DURING EXPOSITION OF THE BL. SACRAMENT.

Qu. Is the *public* recitation of prayers (and litanies) in honor of the Sacred Heart, and the Congregational singing of hymns in English, during Forty Hours Exposition, contrary to the rubrics? There is a current impression among priests that the public Exposition of the Forty Hours is an exclusively liturgical function during which only Latin prayers and hymns are permitted, except such as are recited privately by the people?

Resp. The *liturgical* prayers are those which are prescribed in the ritual books of the Church as an essential part of the various liturgical functions. Such are the *Tantum Ergo*, the *Litaniae Sanctorum*, the *Te Deum*, the *Orationes* of the permanent and universal ritual. Others are devotional and they may be recited aloud or chanted without interference of the prescribed ceremonial. These prayers, litanies and chants must, however, have the approbation of the S. Congregation or of the Bishop. The following decisions explain the answer:

S. C. Rit. 27 Feb., 1882.—1. *Utrum liceat sacerdoti celebranti ante vel post expletum Missae sacrificium publice recitare preces vel hymnos in lingua vernacula, v. g. preces novendiales B. M. V. vel alicujus Sancti coram SS. Sacramento publice exposito?* *Resp. Affirmative.*

2. *Utrum liceat sacerdoti devotionem sacratissimi Cordis Jesu in Ecclesia publice celebranti, coram SS. Sacramento solemniter exposito recitare actus vel alias preces in honorem ejusdem sacratissimi Cordis in lingua vernacula ad auditum populi fidelis adstantis, ita ut ad istas preces vel actus respondere valeat?* *Resp. Affirmative.*

3. Utrum liceat generaliter ut chorus musicorum id est cantorum, coram SS. Sacramento solemniter exposito decantent hymnos in lingua vernacula? Resp. Posse, dummodo non agatur de hymno *Te Deum* et aliis quibuscumque liturgicis precibus quae nonnisi latina lingua decantari debent.

The mention of the *Te Deum* does not imply that it is forbidden to sing it in the vernacular after the Mass or Exposition before the close of the service.

As regards Litanies, the S. Congregation explains a previous restriction which throws light on other decrees of the same kind, in the following decision of October 29, 1882.

Monitum S. hujus Congregationis (sub die 16 Junii, 1880 latum) respicere Litanias in liturgicis et publicis functionibus recitandas; posse vero, imo teneri Ordinarios alias seu novas litanias examinare, et quatenus expedire putent, approbare; at nonnisi pro privata atque extraliturgica recitatione.

REMOVAL OF THE BL. SACRAMENT FROM ONE ALTAR TO ANOTHER.

Qu. Please state the rubric or your opinion concerning the manner in which the Blessed Sacrament should be carried from one altar to another, when this is done daily, there being only a boy to assist the priest? I think it very inconvenient to do, as prescribed by Wapelhorst, page 187, and Schneider, page 552, for Holy Thursday. I put on the humeral veil before going to the altar, and having taken the Ciborium out of the one Tabernacle, put it into the other without placing it on the altar. Should I always do as prescribed by the above authorities for Holy Thursday?

CHRISTOPHORUS.

Resp. There is no special ceremonial prescribed for the casual removal of the Bl. Sacrament from one altar to another. The rite of Holy Thursday is part of the solemn function and not necessarily a norm for the case in question. Hence any decorous method of transferring the Ciborium from one Tabernacle to the other would be lawful. The humeral veil and a server preceding with lighted candle should never, where possible, be dispensed with.

THE EMPLOYER'S DUTY AND THE LABORER'S RIGHT TO OCCULT COMPENSATION.

Qu. Would you kindly give your solution of the following case : Titius operarium, quem ex sola caritate, nulla mercede petita vel promissa, conduxerit, post aliquot annos surripientem detegit summam pecuniae quam sibi debitam esse in justum servitii salarium operarius allegat. Attamen Titius miserum coram iudice compellat, et iudex eum in sex menses captivitatis damnat.

Quaeritur : An aequè justeque operarium tractaverit ? et quatenus negative, ad quid teneatur ?

Resp. Theological precept and common sense agree that a laborer employed out of charity (which means of course that his labor yields him at least the necessary sustenance) is not allowed to compensate himself for what he considers the value of his labor, by stealing from his master. It would lead to innumerable errors of conscience practically sanctioning theft to any extent. (See any theological work on "De occulta compensatione.")

We assume that this is supposed by the confessor, who in the present case is asked, not to judge of the morality of the laborer's act, but to decide upon the morality of the employer's action who retains a man, hired because he asked for work without making any stipulation regarding wages, for several years, and then finding that the laborer had quietly compensated himself from the master's property by what he considered his just earnings, has the man arrested and imprisoned for six months.

To judge rightly regarding the equity and justice of the employer's action, and regarding his duty of repairing any injury done to the rights of earning and perchance the good name of the imprisoned laborer, demands some details of the case, which the writer of the above question does not give.

What was the actual value of the laborer's work to his master ? It might have been slight or nothing by reason of the workman's strength, disposition, health, mental ability, age ; or by reason of the fact that there was no need of anything being done though the laborer managed to keep himself busy ?

Did the employer use any force, even moral, to retain the workman in his service ?

Did the laborer at any time make a just demand for his services and receive a promise of adequate compensation ?

Was the laborer's position such as to call by its very nature for additional compensation according to the common view of conscientious men ?

These and kindred points would reveal the true circumstances on which the justice of the laborer's demands must depend ; and though he was obliged to seek compensation by open and honest means, they would show how far the master took undue advantage of the laborer's situation and violated just rights. The measure of this violation is the measure of what he now owes to the prisoner in addition to a certain redress for the penalty inflicted.

But in estimating this duty it must be remembered that the right of occult compensation demands that the debt which Titius owes the laborer is a claim of strict justice, not merely conventional or such as gratitude would call for ; that it is certain ; that the claim could not readily be made good in any other way ; and that no injury is done to any third party, who is apt to be suspected or to suffer material injury from the act.

With these data ascertained, which would in all likelihood bring out other circumstances, a judgment as to the equity and justice of Titius' action could be formed, so far as it belongs to the guide of conscience to determine the matter.

THE CHILDREN'S MASS IN THE SUNDAY SCHOOL.

Qu. Is it better to have children attend Mass with their parents than to be present at the Children's Mass in the Sunday School ?

Resp. Local conditions would have a most important bearing on this question. In general it is an advantage to have the children apart from grown folks so as to receive the training which they need under the personal care of a vigilant Rev-

erend Director. He should make himself always visible and at times audible at the Mass for the children. He will find some scholars that need a personal admonition concerning behavior in the church. Other rules of order may be announced in general terms. Under this sort of management the children's Mass has an educational value, and will prove most attractive to the children themselves.

By request of the Editor of the *AMERICAN ECCLESIASTICAL REVIEW* the Rev. Thomas McMillan, C. S. P., has furnished the following description by an acute observer of how the Mass for the children is conducted at St. Paul's Sunday School, New York city.

A writer of wide experience in relation to work for children made this statement :

I can say that never had I assisted at Mass with such fixed attention and recollection as the morning on which I first heard that service for the children in the Paulist Sunday School.

The entire congregation of the children not only assist, but the assistance is made more intensely practical by the concerted and modulated prayers recited aloud. When the priest and his attendants enter the sanctuary their approach is heralded by the tinkle of a bell. In a moment the hum from over a thousand voices is hushed. At the foot of the altar the priest begins in Latin, while the pupils and teachers make the sign of the cross, and begin to recite in clear, audible tones the opening prayer. Immediately after the prayer is ended, the Reverend Director, standing outside the altar-rail, announces the first hymn, which is sung to music of devotional spirit.

Then the Gospel of the day is read in English to the children, at the same time the priest is reading it in Latin. After the Gospel the whole body of children recite the Apostles' Creed. No one could join in the beautiful prayer at the Offertory without understanding better the teaching of the Church in regard to the Mass. At the conclusion of the prayer the second hymn was sung with exquisite feeling by voices that evinced careful training. During the time of Consecration all were bowed down in silent adoration. In subdued tones the prayers begin again. The Our Father was said simultaneously with the priest, and the pathetic petitions to the Lamb of God for mercy were answered with fervent devotion. Then

came a hymn to the Blessed Sacrament, which lasted till the priest finished giving Communion.

Just after the Communion the announcements from the notice book on various parish topics were made by the Reverend Director, and the concluding hymn was sung. As soon as the priest turned to leave the altar the children recited a prayer of thanksgiving. Then the teachers began without delay the instruction of the classes in Christian Doctrine.

M. J. LAVELLE.

AUTHORITY OF PLENARY AND PROVINCIAL COUNCILS.

Some months ago the most Rev. Archbishop of St. Louis submitted to the Sacred Congregation of the H. Office the following *dubia* :

1. Utrum Episcopi in concilio sive plenario sive provinciali legitime coadunati vera potestate legislativa potiri censeantur ?
2. Utrum decreta Conciliorum sive plenariorum sive provincialium a S. Sede in forma communi confirmata vel adprobata vel saltem recognita omnimoda vi legum careant, nisi, in statuta diocesana jam fuerint incorporata, et quidem tantum valeant in quantum sic fuerunt incorporata ?

On the 30th of September the Cardinal Secretary sent the following answers of the Sacred Office to His Grace of St. Louis with the request that they be made public :

Ad 1. *Affirmative.*

Ad 2. *Negative.*

THE APPOINTMENT OF PERMANENT RECTORS AND CONSULTORS IN THE ST. LOUIS DIOCESAN SYNOD.

To the Editor AMERICAN ECCLESIASTICAL REVIEW :

As the report in the "Church Progress" regarding the proceedings of the St. Louis Diocesan Synod has caused some misapprehension of Archbishop Kain's action in the appointment of Permanent Rectors and Consultors, permit me as the Secretary of the Synod to explain the facts.

The Archbishop had determined to create fifteen Irremovable Rectorships, and to appoint six Consultors, thus establishing an electoral College with twenty-one votes. He was fully aware that the laws of our Third Plenary Council of Baltimore do not declare an Irremovable Rector ineligible to the office of Consultor; nor did he question the compatibility of the two offices, when combined in one person, but, for good reasons, he preferred to keep them apart. Among those who were to be proclaimed as Irremovable Rectors, were Mgr. Walsh and Fr. Goller. On opening the ballots it was found that the clergy had given them the highest number of votes for Consultors. This fact, of course, would not interfere with the Archbishop's intentions respecting the two offices, since the law leaves him absolutely free in the selection of Consultors *post propositionem cleri*; yet, from a sense of courtesy, he explained his views to these two Rectors. They at once acknowledged the propriety and expediency of his contemplated action and declared themselves in full accord with him.

There was not the least misconception of the law on this matter, and the Archbishop's way of carrying it out—filling twenty-one offices with twenty-one men, thus establishing twenty-one electoral votes, meets with the approval of his entire clergy.

Now it would be of some practical value to determine whether a priest, who is both an Irremovable Rector and a Consultor, may cast two votes in the electoral College, or only one. If he has two votes he wields greater power than this law probably intended to give to one man; if but one, an important office, created by that law, becomes absolutely ineffectual in the very important matter of the ballot. It appears indeed safe to hold that such an incumbent might claim and exercise the right of casting two ballots. The interests of the diocesan clergy which the law endeavors to promote are more satisfactorily guarded where the electoral College is as large as the law permits, and where the electors have each but a single vote to cast.

In this light Archbishop Kain's practice seems to meet the spirit of the law very adequately, and will, as a rule, give more satisfaction than any other.—What is the opinion of the Editor.

St. Louis, Mo.

JOHN H. MAY.

We should be quite in accord with the view expressed, if it could be established that the aim of securing a large

electoral voting capacity is of greater importance to the Diocese than that of securing Consultors who represent the spirit and voice of the Clergy. The office of Consultors is supposed to carry with it very weighty responsibilities and proportionate influence, since they are, to use the words of the Council, the "coadjutores ac consiliarii qui Episcopis in gubernandis suis dioecesibus consilio et opera adsint." They are supposed, therefore, to be selected from the clergy of first rank in point of piety, zeal, learning, practical experience and ecclesiastical observance ("pietate morumque integritate, sollicitudine pro animarum salute, doctrina, prudentia, rerum hominumque experientia, necnon sacrorum canonum et dioecesanorum statutorum observantia insignes" *conc. cit.* n. 17 and 18). The names proposed by the Clergy for such an office must, we suppose, largely indicate the possession of these qualities in a priest who might nevertheless, according to the above rule, be debarred from exercising his legitimate influence in the good government of the diocese for the sole reason that he might be enabled to exercise that influence in the election of a future bishop.

There is probably much to be said on both sides of a question which takes its merits partly from local and particular circumstances. We do not, however, think that the policy suggested by our Reverend Correspondent would operate as beneficially everywhere as it may do in St. Louis.

As to the question whether priests holding the two offices should have two votes or one in the electoral College, we believe that one vote would most justly realize the intent of the law, since it is meant to elicit the judgment of the electors rather than to ascertain what number of electors favor a certain candidate.

BOOK REVIEW.

POPE LEO XIII. By Justin McCarthy, with a frontispiece. (Public Men of To-day. An International Series.)—New York: Frederick Warne & Co. 12 mo., Pp. 260. Pr. \$1.25.

Mr. Justin McCarthy, true to the principle stated by him at the end of his "History of our own Times" writes neither preface nor epilogue to this latest sketch from his pen. His attitude has to be judged from the contents of the book, and that attitude strikes us as eminently satisfactory from whatever point of view we may regard it. The historical survey of the condition of the papacy on the eve of Leo's election is not only complete, but with judicial impartiality set forth. Mr. McCarthy is a Catholic and a Home-ruler, yet, none of the statements by which he vindicates the claims of either allegiance to fair consideration from men of different bias, can be said to be the expressions of mere sentiment. He reasons wherever facts by themselves are insufficient to call for conviction. One of the best chapters of the book, illustrating this statement, is the first, entitled "The Dead Pope," in which the author incidentally explains the Catholic belief regarding the Infallibility of the Pope, in a way which must appeal to the fair-minded non-Catholic reader for whom this Life of Leo XIII in "The Public Men of To-day" series is principally designed, since Catholics have already quite an exhaustive store of biographical history on the same subject. The statement on page 23 "if the Pope should find it impossible," etc., is somewhat misleading. In his view of Leo's sympathies with the Irish struggle for just government Mr. McCarthy takes the high stand of impartial criticism. Speaking of the episode of Mr. Errington's supposed mission to the Vatican under the late Lord Granville, the writer sums up the situation as follows :

"In Ireland the national feeling still remained for a time unsatisfied and excited. There was a good deal of anger among the Nationalists because of the manner in which Mr. Gladstone and Lord Granville were supposed to have acted. It was firmly believed by

many persons, for a time, that the English Government had insidiously endeavored to bring influence to bear upon the Vatican, in order that the Pope might be prevailed upon to censure the Nationalist movement in Ireland. Assuredly nothing could have been more unwise on the part of any English Government than to make such an attempt, but Pope Leo was the last man in the world likely to allow himself to be drawn into such a piece of diplomatic artifice. Let it be added that Mr. Gladstone was the last man in the world likely to make such an attempt. I am satisfied that on the side of the Vatican, and on the side of the English Government, there was absolute good faith and high purpose. The one mistake made by the Government was in paying any attention whatever to Mr. Errington, or in allowing him or anybody else to suppose for a moment that he had been entrusted with any diplomatic mission."

Mr. McCarthy's estimate of Pope Leo's influence in American affairs is equally fair, despite the fact that he could hardly have had an objective appreciation of the undercurrent, which must have affected the policy of the Holy See in its disposition of the various controversies that have agitated the Catholic body during the last ten years.

The picture which he draws of the Pontiff is altogether that of a grand and imposing ruler, a reformer, enterprising and prudent; one who could take in new ideas, and with whom "the mere antiquity of an evil or an abuse had no spell to repress his reforming energy."

Those who are already familiar with Mr. McCarthy's works will be readily attracted to the reading of this new volume from his pen, by the clear, terse and thoughtful style of his writing.

We call attention to an error in the date of the Conclave which elected Leo XIII. For "April" (pag. 17) read "February."—There were actually present sixty-two (not sixty-one) Cardinals.

COMPENDIUM THEOLOGIAE MORALIS ad usum Seminariorum hujus regionis accomodatum ab Aloysio Sabetti, S.J. Editio duodecima novis curis expolitor.—Fr. Pustet & Co.—Ratisbonae, Neo Eboraci et Cincinnati, 1896.

The fact that the Compendium of the Gury-Ballerini Moral Theology, especially prepared for American students by our indefatigable Father Sabetti, has reached its twelfth edition is in itself a

sufficient proof, both of the worth of the book and of the fact that it is retaining its hold upon the favor of the American clergy.

The present edition has been newly revised, references have been added and corrected, whilst here and there a name, such as Sarra, or of works not generally accessible or decisively authoritative, has been omitted. Among the revisions of the text we note particularly the change in the question "utrum iis qui ad jejunium non tenentur et quibus licet vi indulti vesci carnibus, liceat his vesci pluries in die?" The answer explains more at length and clearly that people who are freed, *for whatever reason*, from the obligation of fasting are also free to eat meat several times a day *even where the episcopal indult does not make special mention of this concession.* (334 ad 8.)

Attention is also devoted to the concession for workingmen in regard to the law of abstinence. The author notes that the term *operarii* is to be understood in its ordinary sense as applied to what are commonly known as the laboring classes.

In the *Index Alphabeticus Generalis* at the end, which is a great convenience for obtaining references, we notice two slight errors—pag. 853 under *altare* read 1060 *Qu. 4* for *ibid* (*i. e.*, 1059) *Qu. 4*. On pag. 896 under *vinum* read 678 for 673.

THE CHRISTIAN INHERITANCE, Set forth in Sermons.

By the Right Rev. John Cuthbert Hedley, O. S. B., Bishop of Newport.—London: Burns & Oates. (New York: Benziger Bros.) 12mo. Pp. 430. Pr. \$1.60.

They are charming things,—clear and strong thoughts set in the chaste language of divine truth and English sound—which flow from the pen of Bishop Hedley. His "Retreat," published two years ago, has impressed us better than any other work of its kind, and these sermons are in the same vein. They are not to be preached to any congregation, they are for the thoughtful, for those who can enter into moods of earnest reflection. They explain mysteries of faith and divine charity, simply enough, but not in tones familiar to those who need the loud voice to be attracted. Hence, they are for, in the first place, the priest, to read, to digest, and to feed his soul, mind and heart, with the rich light and warmth of truth. So filled, his task of feeding the sheep and the lambs becomes easy. He knows how to call them by their names, and, drawing forth from the storehouse of his own memory and sympathy "old

things and new " as may be needed, he will draw to himself his own, like the Good Shepherd who committed to him the care of His flock. The topics which Bishop Hedley here treats are sufficiently varied to be serviceable for all occasions in which a priest may find himself called on to speak to earnest intelligence. Revelation, Mystery, The Science of God, The Way to Believe, The Word of God, The Obedience of Faith, The Religion of Jesus Christ, The Church the Conquest of the Sacred Heart, Brotherly Love, The Pastoral Office, The Virgin Mother, Liberty, The Convent Church, Bl. John Gabriel Perboyre—such are some of the titles found in the contents of this volume. May we have much more from the same source, for the author is one who binds the memory of the present to that of Ullathorne and Manning and Newman.

INSTITUTIONES THEOLOGICAE IN USUM SCHOLARUM, Auctore G. Bernardo Tepe, S. J. Vol. IV. Tract. de Sacramentis in Genere et in Specie, de Novissimis. Parisiis, Lethielleux (Rue Cassette, 10). Pp. 822. Pr. 6 francs.

Index Alphabeticus Generalis. Pp. 19.

With the present fourth volume these Institutes of dogmatic theology are brought to a close. The index issued separately unlocks the entire work. There would still remain for treatment the subjects of human acts, sin, law and the virtues, but to these the author purposes devoting a special supplemental volume.

Never before in the history of the Church has there been such urgent need that her ministers be thoroughly informed with the science of dogma as to-day. Outside of her pale religion is either utterly eclipsed or is fading away into the dimmest light and feeblest warmth of emotionalism, whilst within there is more than ever the demand that the children of the household be grounded in the foundation of their belief, not only that they may be able to give to others reasons for the hope that is in them, but that they may hold more than a sentimental grasp on the supernatural truths and life so sorely beset by the all-pervading naturalism. It is, of course, in the Seminary that the formation of the theological *habit* must be begun and carried far forward, so far at least as to leave the ripening process rather than the substantial growing for the busy days of the active ministry. Hence, the pressing need for a solid course of dogma in the Seminary. Nor will it suffice for this end to have

simply an efficient professor. There must be the thorough, timely text-book to which the student will always afterwards recur rather than to manuscript notes for the refurbishing or completing of his theological knowledge. It is not long since the selection of such a book was no easy task, and some of our Seminaries contented themselves with little compendia and inadequately digested compilations. What difficulty there now is in making a selection comes more from the abundance than from the scantiness of supply. With such courses at hand as the recently revised editions of Vincent, the handsomely printed course by Fr. Tanquary and the present excellent work of Fr. Tepe the choice ought to be comparatively easy. The difficulty seems to be mainly the cutting loose from traditional prejudice against innovation—prejudice often as unwise in its object as it is fruitful in pernicious consequences. To the question often asked, "Which is the best text-book for a class of dogmatic theology," the answer must be, "There is no best." Each, especially of those recently produced, has its own merits to commend it. But truly *amongst* the best are these Institutes by Fr. Tepe. We have spoken in praise of the three preceding volumes as they separately appeared, and we wish to reiterate that praise of this, the concluding volume. The author here, as before, makes that just discrimination between the primary and the secondary theological doctrines, establishing the one class solidly in his central theses and relegating the other to the numerous appended scholia which shows at once the master mind that grasps its subject in its entirety and discerns unerringly the relative value of its parts and detail.

The whole matter, moreover, is elaborated with such perspicuity of method, neat precision and lucidity of statement and felicity of illustration that one is hardly conscious of being in the depths of an abstract science. Fortunate is the ecclesiastic of to-day that he is blessed with so excellent an aid to the acquisition of theology.

F. P. S.

PASTORAL THEOLOGY. By William Stang, DD.,
Vice-Rector of the American College, Louvain, etc.—
Brussels: Société Belge de Librairie. (N. Y., Benziger
Bros.), 1897.

It is with genuine pleasure and a feeling of gratitude which will, we are sure, be shared by all American priests and students of theology who love their calling, that we announce this volume on

Pastoral Theology. Hitherto we have had no work of the kind in the English language, except translations from the German or French, more or less faithful and more or less uninviting, by their lack of attention to the circumstances of distinctly American missionary life. How very much these circumstances differ from those which the traditional methods of pastoral teaching are apt to consider can be realized only by men who have not only lived the pastoral life in America, but whose ministry has brought them into contact with the various elements that compose the Catholic population in great American centres. Neither the man of study in the rural parish, whose opportunities for observation are limited, nor the professor of the theology, who has not learned to sympathize with the needs of the scattered thousands constituting the laboring element of large manufacturing districts, could attempt the work of teaching pastoral theology in America without being either one-sided or deficient. The man who would instruct the young cleric in this science must combine the qualities of both ; he must be a man of books and a man of practical experience, whilst to it all he must add a keen appreciation of the popular non-Catholic mind, and a generous attitude toward the members of the clerical body, whose duties and functions cannot always be measured by one and the same standard of the ascetical and practical life.

Dr. Stang, in undertaking the work, finds himself equipped with all these requirements. His years of varied missionary work in the Cathedral Parish of Providence, R. I., during which the habits of the student retained their hold on him sufficiently to turn his needful recreation to the advantage of literary authorship, have given him the practical knowledge without which his scientific training alone would have been powerless successfully to teach the American seminarist.

The confidence with which we accordingly take up the work is, by no means, lessened when we find that, whilst the ground covered by the author is as complete as a thorough study of the theme demands, the distance of the path that leads us through it is delightfully short. Dr. Stang tells us in the preface that "it was no easy task to compress so much matter into the form of a manual ; hence, so many laconic sentences and aphorisms." He expects, as is just, that the living voice of the professor, for whose students the manual is merely a text, give the necessary expansion and coloring to the different phases and aspects of the pastoral life as here outlined. Besides, it is a distinct advantage to have some latitude allowed in

the directions given, so that they may be adapted to the several and varying circumstances of pastoral activity in the cosmopolitan life of the American Catholic Church.

Dr. Stang divides his matter in three books—Preaching and Catechizing—Administration of the Sacraments (Sacramentals)—and Pastoral Direction. The latter book contains the following topics which in their very grouping suggest something of the author's practical method throughout: The divine fire; a pattern of the flock; the rectory; the friend of the poor; missions; nuns; Catholic schools; building; societies; book-keeping; the priest's library.

Elsewhere we comment in detail on some of the phases of this work, which, apart from its contents, commends itself as an excellent manual for the student by its form and typography and reasonable price.

OUTLINES OF THE LIFE OF OUR LORD. By the Rev. Francis E. Gigot, SS. Part I. To the Beginning of Our Lord's Public Ministry.—St. John's Boston Ecclesiastical Seminary; Brighton, Mass. 1896. Pp. 90.

It is a most encouraging feature of Catholic literary activity that it continues to occupy itself more and more with Biblical themes, and particularly by efforts to render popular the results of critical study. Protestants, as might be expected, have been in advance of us in such work. Their faith makes them depend on the Bible and its letter almost exclusively; hence it behooves them to give it all their attention. But whilst the result of critical study of the Bible among Protestants must lead them to recognize eventually the insufficiency of a rule of faith which is subject in many ways to reversal at the dictation of the infidel scholar, Catholics have been enabled to avail themselves of the vast amount of unbiased research in Biblical history, archaeology and language. Father Gigot has not neglected these means. He has studied with careful discrimination such works as Andrews' "Life of Our Lord" (Scribner, 1891), perhaps the most valuable contribution which we possess to the scholarship on the subject. This work, which special students of the New Testament should master, is less critical in parts than Weiss (Life of Christ), particularly where sources are in question which throw light on the exegesis of the New Testament; but it stands far above Farrar's beautiful narrative in point of criticism. Edersheim excels in Rabbinical references, while Stalker, though brief, is as beautiful to read, though less exhaustive than Farrar.

Father Gigot has evidently consulted these and kindred sources of information, not, however, neglecting the excellent works of Catholic writers like Vigouroux, Fouard, Fillion, etc., who deal with the historical aspect of Our Lord's Life and Times. He gives us a simple, accurate and comprehensive survey of the person, earthly habitation and circumstances of our divine Saviour. The book is evidently designed for teachers, who are called on, either in church or school, to explain the gospel to the Christian people or to the young. To the preacher it furnishes the background and circumstance of the incidents and doctrines intended for the instruction of the faithful as drawn from the New Testament. In this respect it is much like Father Maas' valuable "Life of Christ," although much smaller and without direct reference to a parallel text. In short, it is a handy sketch intended to familiarize us with the history of Our Lord on authentic lines. The fact of its being published from St. John's Seminary is another indication of the revival of literary activity among the clergy of this country, which may, we trust, soon awaken the native talent lying apparently dormant in many quarters.

BOOKS RECEIVED.

- THE CHRISTIAN INHERITANCE**, Set forth in Sermons. By the Rt. Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport.—London: Burns & Oates (Benziger Bros.) Pp. 430. Pr., bd. \$1.60.
- EN ROUTE**. By J. K. Huysmans. Transl. from the French with Preface by C. Kegan Paul.—London: Kegan Paul, French, Trübner & Co. (Benziger Bros.) Pp. 313. Pr., bd. \$1.50.
- MISSAE PRO DEFUNOTIS** ad commodiorem ecclesiarum usum ex Missali Romano desumptae. Accedit Ritus Absolutionis pro Defunctis. Edid. III post typicam.—Ratisbonae, Neo Eboraci et Cincinnati: Fr. Pustet., 1896.
- SEVEN STORIES**. By Lady Georgiana Fullerton. Fourth Edit.—London: Burns & Oates. (Benziger Bros.) Pp. 276. Pr., bd. 70 cents.
- THE STRAW CUTTER'S DAUGHTER AND THE PORTRAITS IN MY UNCLE'S DINING ROOM**. Transl. from the French by Lady Georgiana Fullerton. London: Burns & Oates. (Benziger Bros.) Pp. 237. Pr., bd. 70 cents.
- INSTITUTIONES THEOLOGICAE** in usum scholarum. Auctore G. Bernardo Tepe, S.J.—Volumen IV continens tractatus de Sacramentis, de Novissimis. Pp. 823. Additur huic volumini **INDEX ALPHABETICUS GENERALIS** omnium tractatum et quaestionum quae continentur in quatuor voluminibus totius operis.—Parisiis: P. Lethiel-leux. Pp. 19. Pr., bd. \$1.70.

- ADA MERTON.** By Francis J. Finn, S.J., author of "Tom Playfair," "Percy Wynne," etc.—B. Herder, St. Louis, Mo. Pp. 173. Pr., bd. 75 cents.
- GOFFINE'S DEVOUT INSTRUCTIONS** on the Epistles and Gospels for Sundays and Holy days. With the lives of many Saints, explanations of Christian faith and duty, etc. Preface by His Eminence James Cardinal Gibbons.—New York, Cincinnati, Chicago. Benziger Bros. 1896. Pp. 703. 8vo. Pr. \$1.00.
- COMPENDIUM THEOLOGIAE MORALIS** ad usum Seminariorum huius regionis accommodatum ab Aloysio Sabetti, S.J. Editio duodecima, novis curis expolitor.—Fr. Pustet: New York and Cincinnati. (Ratisbon) 1896.
- CHRISTIANITY AND OUR TIMES.** By R. P. Brorup.—Chicago: International Book Co. 1895. Pp. 228. Pr. 25 cents.
- OUTLINES OF THE LIFE OF OUR LORD.** By the Rev. Francis E. Gigot, SS. Part I (Up to the beginning of Our Lord's public ministry).—St. John's Boston Ecclesiastical Seminary, Brighton, Mass. 1896. Pp. 90.
- ARABIC GRAMMAR.** By Dr. A. Socin, Prof. Leipzig. Second Engl. Edition transl. from the third German Ed. New York: Westermann & Co. (Berlin: Reuther & Reichhard) 1895.
- PASTORAL THEOLOGY.** By Wm. Stang, D.D., Vice-Rector of the American College, Louvain; Prof. Pastoral Theology; Late Rector of the Cathedral, Providence, R. I.—Brussels: Société Belge de Libraire. (Benziger Bros.) 1897. Pp. 301.
- COELESTE PALMETUM PARVUM** e majore libro R. P. Guilielmi Nakateni, S.J., excerptum et usui juventutis literarum studiosae accommodatum a Math. Aymans, S.J.—Ratisbonae, Neo-Eboraci et Cincinnati: Fr. Pustet. 1896. Pp. 444. Pr. 80 cents.
- THE SPIRIT OF THE DOMINICAN ORDER** illustrated from the Lives of its Saints. By Mother Frances Raphael, O.S.D. (Augusta Drane With an Introduction by the Rev. John Proctor, Provincial of the English Dominicans.—London and Leamington; Art and Book Co. (New York, Cincinnati, Chicago: Benziger Bros.) 12mo. Pp. 290. Pr., bd. \$1.00.
- THE SCIENCE OF SPIRITUAL LIFE** according to the Spiritual exercises. By James Clare, S.J.—London and Leamington: Art and Book Company. (Benziger Bros.) 1896. 12mo. Pp. 475. Pr \$1.60.
- A WOMAN OF FORTUNE.** By Christian Reid.—New York, Cincinnati, Chicago: Benziger Bros. 1896. 12mo. Pp. 285. Pr., bd. \$1.25.
- THE CIRCUS-RIDER'S DAUGHTER.** By F. V. Brackel. Transl. by Mary A. Mitchell. Second Edition.—Benziger Bros. 1896. 12mo. Pp. 317. Pr., bd. \$1.25. An excellent translation of a really good novel.
- DIE CHRISTL. EHE.** Von Rev. Anton Heiter, D.D.—Buffalo, N. Y. 1896. Pp. 21.
- ETHELRED PRESTON; or the Adventures of a Newcomer.** By Francis J. Finn, S.J., author of "Percy Wynn," "Tom Playfair," "Harry Dee," "Claude Lightfoot," "Mostly Boys," etc.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pp. 260. Pr. 85 cents.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. V.—(XV.)—DECEMBER, 1896.—No. 6.

HYMNS OF THE HOLY INNOCENTS.

“Salvete, flores martyrum!”

ALTHOUGH Holy Mother Church, as another Rachel bewailing her children, puts off, on this Feast, the white robes of gladness to mourn in sombre violet, so lovely and sweet are the hymns which she puts on the lips of her ministers that the whole festival seems to be one of joyful rather than of saddened commemoration. Her firstlings of the flock of martyrs sport about the foot of the altar on which they are to be offered up as a testimony to Christ. The tender sucklings at her breast clasp in childish wonder the palms of their everlasting triumph. We can scarce realize that their baptism is one of blood and not of water. The second Adam has brought unto earth a second spring-time. And in the renewing warmth of His orient splendor the earth trembles with unwonted thrills of life, tender sproutings leap up to catch the sunny rays, and the flowers of the Holy Innocents are gathered—a miracle of early sweetness and heavenly perfume! *Salvete, Flores Martyrum!* All hail! ye tender martyr-flowers!

Until the middle of the sixteenth century, the Roman breviary assigned to this Feast no special hymns. Those of Christmas, or of the Common of Martyrs, did duty for the occasion. The hymns we are to comment upon here have

never been adopted by the Carthusians, the Cistercians, or the Dominicans—these verses of the Abecedary of Sedulius being sung instead at Lauds :

*Caterva matrum personat
Collisa deflens pignora,
Quorum tyrannus millia
Christo sacravit victimas.*

IN MATINS.

Audit tyrannus anxius	With terror doth the tyrant hear
Adesse regum Principem,	The King of kings hath come to dwell
Qui nomen Israel regat,	Where David's court shall widely rear
Teneatque David regiam.	A sceptred reign o'er Israel.
Exclamat amens nuntio :	Then cries out, raging, at the word :
Successor instat, pellimur :	"He comes to stand where we have stood :
Satelles, i, ferrum rape :	Hence, soldier, and with ruthless sword
Purfunde cunas sanguine.	Deluge the cradles deep with blood! "
Quid proficit tantum nefas?	What profiteth a crime so dread?
Quid crimen Herodem juvat?	What hope shall Herod's bosom sway?
Unus tot inter funera	Alone, amidst the thronging dead,
Impune Christus tollitur.	The Christ is safely borne away !
Jesu, tibi sit gloria,	To Thee, O Jesus, glory meet—
Qui natus es de Virgine,	For our poor sake of virgin born—
Cum Patre, et almo Spiritu,	And Father, and the Paraclete,
In sempiterna sæcula.	Through endless ages of the morn. .
Amen.	Amen.

The two hymns now in our breviary are selections from the *Cathemerinon* of Prudentius. The *Audit tyrannus anxius* sung at Matins is made up of verses 93-100 and 133-136 of this long Hymn of Prudentius; and the *Salvete, flores martyrum* sung at Lauds, of verses 125-132.

The suggestive and wholly appropriate brevity of these two hymns thus formed reminds us that the festival is one of little children. We shall profit by the suggestion and make our comment brief, like the hymns; of which, would that our comment were worthy!

I.

Audit tyrannus anxius
Adesse regum Principem,
Qui nomen Israel regat,
Teneatque David!regiam.

Audiens autem Herodes rex, turbatus est (Matt. ii. 3). The question of the Magi, "Where is he that is born King of the Jews?" must have profoundly startled Herod, who heard in these very words an express statement of his own constant fears. He had stopped at nothing to secure his tenure of the crown. Josephus tells us that he had put to death all that belonged to the royal house of the Machabees, as well as all who could urge the slightest claim to the royal succession.

Regum Principem—the King of kings and Lord of lords, the *princeps regum terrae* of the Apocalypse (i. 5).

Qui nomen Israel regat.—Ex te enim exiet dux qui regat populum meum Israel (Matt. ii. 6),—a statement of the prophecy slightly different from the words of Micheas: "Out of thee shall he come forth unto me that is to be the ruler in Israel" (v. 2).

Teneatque David regiam.—Et dabit illi Dominus Deus sedem David patris ejus (Luke, i. 32).

II.

Exclamat amens nuntio :
 Successor instat, pellimur :
 Satelles, i, ferrum rape :
 Perfunde cunas sanguine.

Nuntio.—Herod is rendered frantic (*amens*) at the “ news ” brought by the Magi, and cries out, etc.

Perfunde cunas sanguine.—“ Although this cruel deed on the part of Herod is passed over in silence by Josephus, it is mentioned by Celsus, against whom Origen wrote (*Contra Celsum*, Bib. i. n. 48), by Justin, in his Dialogue with Tryphon the Jew. Josephus himself admits that Herod was becoming every day more suspicious and cruel. He slew his son-in-law, Josippus ; his beloved wife, Mariamne ; his sons, Alexander and Aristobulus ; his third son, Antipater. The omission on the part of Josephus cannot be of any weight against the positive testimony of St. Matthew, who described this cruel deed shortly after it occurred. Macrobius also (*Lib. ii. Saturnal. c. 10*) mentions, among the many witty sayings of Augustus, that on hearing that, together with the children whom Herod killed in Syria from two years old, he ordered his own son Antipater to be put to death (he had already slain Alexander and Aristobulus), Augustus observed, ‘ it was better to be Herod’s *hog* than his *son*,’ in allusion to the law among the Jews regarding unclean meats, swine’s flesh among the rest ” (*McEvilly, Comm. on St. Matthew, p. 33*).

II.

Quid proficit tantum nefas ?
 Quid crimen Herodem juvat ?
 Unus tot inter funera
 Impune Christus tollitur.

Well might Herod have paused, before wading through such a sea of blood, to ask himself the question : *Quid pro-*

ficit tantum nefas? His “ vaulting ambition ” has o’erleaped itself, and his scheme for destroying the Christ has but declared Him. For “ there is no wisdom, there is no prudence, there is no counsel against the Lord ” (Prov. xxi. 30). As in the case of all ambitious men, his terrors fed on every rumor of possible menaces, construed by his madness into real and imminent dangers. His murderous exploits had removed the Machabees and had not stayed even at his own wife and children. Doubtless he was Shakespeare’s type for Macbeth (iii. 4):

“ For mine own good
All causes shall give way : I am in blood
Stepped in so far that, should I wade no more,
Returning were as tedious as go o’er.”

The text of both is the text of all ambition : “ To be thus is nothing : But to be safely thus.” (iii. 1.) And still, *Quid proficit tantum nefas?* With what a splendid effect the last two lines of the Hymn shine out against the red background of that sea of blood !

*Unus tot inter funera
Impune Christus tollitur !*

Christ did not come to dispossess Herod : “ My kingdom is not of this world.” But Herod, reading with a gross apprehension the prophecies that painted a meek King of Peace, dreaded wars and tumults that should wrench the sceptre from his bloody hand :

“ Upon my head they placed a fruitless crown,
And put a barren sceptre in my gripe,
Thence to be wrenched with an unlineal hand,
No son of mine succeeding.” (*Macbeth*, iii. 1.)

The doxology is that of the Christmas cycle. Another has been attributed to the Hymn by some authors, but has not received the sanction of the Roman usage, which concludes

all the hymns of the Christmas cycle with the one doxology. The suggested "proper" runs :

*Sit Trinitati gloria,
Virtus, honor, victoria,
Qui dat coronam testibus
Per sæculorum sæcula.*

AT LAUDS.

Salvete, flores martyrum,	All hail! Ye tender martyr-flowers,
Quos lucis ipso in limine	Whose petals scarce did yet uncloze,
Christ insecutor sustulit,	When the Christ-seeker spoiled your bowers
Ceu turbo nascentes rosas.	As tempests strew the budding rose.
Vos prima Christi victima,	Ye first who for the Saviour died,
Grex immolatorum tener,	Ye tender flocks whom hirelings slay,
Aram sub ipsam simplices	How by the very altar side
Palma et coronis luditis.	With your own palms and wreaths ye play!
Jesu, tibi sit gloria,	To Thee, O Jesus, glory meet,
Qui natus es de Virgine,	Who came to us a Virgin's son;
Cum Patre, et almo Spiritu,	And Father, and the Paraclete,
In sempiterna sæcula.	The while the endless ages run.
Amen.	Amen.

"Already at Matins the Church has let us assist at the sacreligious massacre of the Innocents, the deplorable fruit of the impious Herod's cruel jealousy; in this hymn for Lauds she calls us to the feet of these sweet victims, together with her to salute them, and to pay them the just tribute of our veneration, before this same altar of the Lamb beneath which the blissful infants are still playing, in so ravishing an artlessness, with their palms and crowns" (Pimont, vol. ii; p. 72).

I.

Salvete flores martyrum,
 Quos lucis ipso in limine
 Christi insecutor sustulit,
 Ceu turbo nascentes rosas.

Salvete, flores martyrum.—"Jure dicuntur Martyrum flores, quos in medio frigore infidelitatis exortos, velut primas erumpentes Ecclesiae gemmas, quaedam persecutionis pruina decoxit" (6th Lesson of the Feast).

Lucis ipso in limine.—"Incipientis vitae primordiis" (ibid.) refers to their age, and might explain the verse in the hymn, *lux* in this case being *life*. A mystical interpretation has been offered, making *lux*=Christ: *i. e.*, the phrase would then mean *in the beginning of Christ's earthly life*. The elision in this line sounded harsh to the ears of some critics, and the Parisian breviary changed that line and the following one into

*In lucis ipso limine,
 Quos saevus ensis messuit.*

The improvement in rhythm was accompanied, however, with an ambiguity in meaning, arising out of the fact that *lux* may be taken for *life* or for *Christ*, and the new arrangement of the stanza seems to insist rather on the mystical than on the ordinary (and more probably correct) interpretation of *lux* as *life*.

II.

Vos prima Christi victima,
 Grex immolatorum tener,
 Aram sub ipsam simplices
 Palma et coronis luditis.

Aram sub ipsam.—"Vidi subtus altare animas interfectorum propter verbum Dei, et propter testimonium quod habebant" (Apoc. vi. 9). The original text of Prudentius

probably was: *Aram ante ipsam simplices*—a reading indicated by the best mss., but rejected in favor of the present reading, this latter recalling so strongly the picture drawn by St. John. The change was suggested by commentators of the sixteenth century, and embodied in the corrected Roman Breviary.

Palma et coronis luditis.—The beauty and fine appropriateness of this image surely needs not the ponderous comment bestowed upon it by many annotators of the hymn. He would be a Peter Bell who should need such help, and he must be a Schoolmaster who should attempt to give it.

So sweet are these two hymns, that in their fragrance we are almost apt to lose the recollection of the dreadful scene they commemorate. And yet, "Then was fulfilled that which was spoken by Jeremias the prophet, saying: *A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not*" (Matt. ii. 17, 18). The little children are to give their testimony to the Christ-child, *non loquendo sed moriendo* (Prayer of the Feast), but in reward for their sufferings they are to stand forever before the Lamb that was slain, clothed in white robes and with palms in their hands, as the Apocalypse describes the Martyrs in Heaven. It is the art of the Poet to turn our gaze away from the trial to the triumph, and he succeeds. Did he borrow the happy suggestion from the joy of Yuletide, or from the consoling words of Jeremias? For

"Whiles the mad mothers with their howls confused
Do break the clouds . . .
At Herod's bloody-hunting slaughtermen,"—

to quote Shakespeare again (K. Hen. V, iii. 5)—the prophet who announced the tragedy turns the mind immediately away from the sadness of combat to the joy of victory: "Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the

enemy" (Jer. xxxi. 16). They have indeed gone out of the land of the enemy into that of their Father; and we who still remain look up to them with streaming eyes and loving hearts, uttering prayer as well as praise,—*Orate!* with *Salvete!*

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THE PASTOR'S CARE OF THE CHILDREN.

(PROVIDING READING-MATTER FOR THEM.)

I.

IN one of the ecclesiastical Constitutions of the time of Charlemagne, which treats of the education of children, priests are directed to take special care of that portion of their young flock which is quaintly designated as *Pueri legentes*, *i. e.* boys who practice the art of reading. "Ministri altaris Dei . . . , non solum servilis conditionis infantes sed etiam ingenuorum filios aggregent sibi que socient, . . . ut scholae legentium puerorum fiant."¹ Priests, as ministers of the Altar of God, were bidden to keep under their constant observation the children of both the poor and the wealthy, and to direct them in acquiring the habit of reading. Of course the term "pueri legentes" may have had a wider meaning, so as to comprise other branches of a rudimental education given by the Celtic monks to the Saxon converts at that early epoch of Christian civilization. In any case, the ordinance shows in what light the Church regarded the culture of the juvenile mind long ere the art of printing

¹ Hartzheim, I, 282; A. D. 789. Cf. Amberger Pastoral. Theol. III, 326.

had forced upon the youthful citizen the necessity of learning how to read. Since then it has become a duty of self-defence for the educator to check and direct the indiscriminate reading propensity to which youth is prone.

We need only examine the Constitutions and Encyclicals issued under the last four Popes to be struck with the prominence which is given in these authoritative utterances to the topic "De malis libris."¹ The Acts and Decrees of both the Second and Third Plenary Councils of Baltimore are replete with ordinances and suggestions "De Libris et Ephemeridibus,"² which state in many forms the one emphatic fact, that it is the sacred duty of pastors and those who share their responsibility, to provide and to watch over the reading matter which passes into the homes of Catholics, and above all, into the hands of the lambs in the flock.

But leaving aside the question of duty and responsibility, because it is apt to irritate those who need most to be reminded of it, let us view the subject for a moment from a purely utilitarian point.

It is well known that the child is impressionable. It is also the common experience that the child is a dominant power in the family. "Athens is ruled by Themistocles—who is ruled by his wife—who is ruled by her child. Thus Themistocles is subject to his son." The impressionable child swaying the humors and anxieties of the parental circle, is in time to be the support of that institution, which, by Divine appointment, is to lay the foundation of its most sacred convictions, namely, the Church. Thus it happens in logical order that the lessons which impress the child, and which determine the character of its influence on the home-circle, are sure in later years to become the mainsprings of that Catholic activity upon which the life of faith in a parish depends.

¹ Const. *Mirari* 15 Aug., 1832; Alloc. 20 Apr., 1849; Congr. Ind. 24 Aug., 1864; Apost. Const. 12 Feb., 1866; Alloc. 22 Feb., 1879; Encycl. 15 Feb., 1882.

² Tit. XI Conc. Plenar. Sec. Balt. Tit. VII, cap. IV, Conc. Plenar. Tert. Balt.

These lessons, in whatever way they are inculcated, can be made permanent, in these days of universal letters, by only one method, and that is a properly directed habit of reading good literature. I shall explain later on what I mean by "good literature." For the present I wish to emphasize merely the wisdom of securing, by the cultivation among children of a taste for good reading, the well-being of a parish, and a good after-growth, factors in regard to which only the most selfish hireling among the clergy could feel wholly indifferent.

A taste for good reading is cultivated in children, first of all, by providing them with attractive and wholesome books; secondly, by properly urging and watching over the use which they make of such books. Of course this requires some outlay of money, and it also may occupy some of the time which we are naturally desirous to use for self-improvement. As to the cost of a good assortment of books for the children of the parish, let me say that it is very much less than the price of a church steeple, or a handsome portico such as grace many parish houses in the city—and that the investment is infinitely more important and valuable to both priest and people.

If, on the other hand, we cannot find the time to superintend the work of conducting a library for the children and lead them to attain the habit of reading, we can surely find some intelligent and educated person who would willingly second our efforts and supply our place. There are, first of all, the teachers; and if they fail, others, who possess the requisite qualifications and need only be encouraged, are ready to devote themselves to a work at once interesting to an intelligent person, and full of usefulness in many directions.

Having obtained a good collection of books suitable for children, we have already opened the gate which leads directly toward fostering a taste for good reading. Nevertheless, books which give us something to read, even though the matter be good, do not necessarily create an attraction for reading. There are three principal hindrances to the

cultivation of taste for and enjoyment of really good literature. The first of these is the fact that "good" books are often unattractive in their way of presenting the good. The choicest morsel, if presented to us raw, or if toasted in a dustpan, might fail to whet a healthy appetite. Next we have to cope with the fact that there are everywhere around the child abundant attractions in the form of bad or dangerous books. These naturally engage the curious mind of the child, and thus force us to a defensive as well as protective method of guarding the young intelligence. Finally, there is a lack of capable coöperation on the part of a naturally large number of Catholic parents which proves a strong obstacle to cultivating the habit of good reading in their children. I say "a naturally large number of Catholic parents" because it is well understood that the Catholic Church is the Church of the poor, the illiterate and the neglected of society, who are not in condition to supplement any effort in behalf of intellectual training for their offspring.

It behooves the clergy to remove these obstacles. How can the priest weaken the influence of evil books which are thrust in the way of the young at every turn? How can he make good Catholic books attractive for the child?

II.

The attractions of a corrupting literature are, like other sensual amusements, a danger to the child only when there is no restraining influence which at the same time engages the sense of curiosity and inquiry belonging to the young soul.

To preach "Don'ts" to the child is for the most part useless. The influence which directs the growing intellect must be positive and continuous. But how is this possible where the aid of home training is wanting, as in many families of the working classes? I answer: if we cannot enable parents to instruct their children in what they should read and what they should avoid, we can at least warn them,

and advise where that instruction can and should be obtained. There is no mother of those who come under the influence of a Catholic priest, that cannot be taught the danger of bad or indiscriminate reading for her child. If she cannot direct the child in the use of good books, she can be taught where to go to find them, and she will yield to such teaching with the same instinct which directs her in seeking bread and not serpents with which to feed her hungry boy. One of the saddest neglects of opportunities for good in the pastoral care is the neglect of societies of "Christian Mothers." There all the mischief of mixed marriages, of false liberalism in education, of family feuds, and of the ravages of intemperance, which make desolate a thousand homes within our reach, can be anticipated. We drum together the women of the parish when we want to raise money through a fair or a picnic—why, these good women would save us all the trouble and supply much more help, temporal and spiritual, if we brought them together systematically and made them feel that supernatural motives, rather than the importunities of the priest, are the strong lever of all that may be done for the glory of God and the salvation of souls. The Christian mothers will keep out of their houses corrupting books, papers and pictures; they will consult with the pastor or those to whom he may commit the charge, what papers, what books to get. In our large cities the "St. Vincent de Paul Society" could easily be made a channel for giving such information and even for supplying the need just as it supplies groceries and clothing. Is it too expensive? We ask no such questions when we build the church or the parish house, so long as the advantage of a convenience or an ornament is plain against a few hundred or even thousand dollars of cost. A modest church edifice which shelters a living temple of Christians within—who are proud of their devoted pastor, and who are themselves the best ornament and proof of his zeal—is a thousand times more admirable in the eyes of God and men than a palatial pile where a dull routine of official labor supersedes what should be the tender care of a pastor for the younglings of his flock.

Of course, the school is an almost essential factor to carrying out such work as would be proposed in the conferences given to the "Christian Mothers'" society. Where the pastor and teachers co-operate with each other, there methods of directing the reading-habit of the school children are easily found.

III.

Next to the attention due to the home and to the school, our efforts must be directed towards encouraging the producers of good books. They embrace two classes of very distinct workers, viz., authors who make what may be called the inside of books, and the publishers who make the outside and place the volumes on sale. Neither of these two classes can be expected to serve us unless we treat them with justice and meet them on reasonable terms half-way. This is not so frequently done as one would imagine. Complaints with regard to many Catholic books are that they are dull, sentimental, over-pious, lacking originality and spice, in short, that they cannot compare in general interest with the literary productions from non-Catholic sources of the present day. As to the publishers, we charge them with making books of inferior workmanship, cheap material, poor taste, and—of abnormally high prices. In the article on the "Publishers' View," the reader will find some answer to the last-mentioned charges, which, if they are partially true, are none the less based on good reasons; and, I may add, that it is in the power of the clergy, much more than in that of the book-sellers, to remove these causes.

As for the complaints regarding the inferiority of Catholic authorship, let us measure their worth by the standard which we have a right to exact. The literary world has its idols. Some of these owe their title to merits which are permanent and inborn; they are above the caprices of individuals or cliques and the changing tastes of particular periods. Others are artificial and ephemeral; they are simply the fashion for a time and deserve attention so far as they happen to be the actual topics of admiration and discussion in society. The

latter are, or ought to be, of no value in education, whilst the former are, and will ever be, *few*. It is, therefore, unreasonable to expect that the bulk of Catholic writers should be capable of rivaling either the one or the other of these two standards. It ought to be quite a satisfaction to us that we may count among first-class authors most of those elevated religious minds who teach our children the true worth of morality. The sensational fiction of a day we can well dispense with. Not so, however, with a large store of literature which, whilst not equal in form or ideal conception to the best works of the literary art, are, nevertheless, rightly instructive and capable of engaging the childish imagination in behalf of what is true and beautiful according to the highest wisdom of Christian teaching. Our zeal for modernizing makes us far too exacting, and we cast aside as chaff the grain which still nourishes, although it may not be of the richest or the latest production of the field. The freshest is not always the most healthful, despite the fact that the new theory insists upon its being so. Let us be glad to hold on to the good old store of Catholic books and welcome their simple and at times inferior diction for the sound food which they furnish to the mind and the heart. Exact grammar and exalted expression, though very desirable features of a nineteenth century education, are not the elements which educate or even refine; they make the child neither thoughtful nor moral, nor give him that true gentleness of conduct which is the highest aim of social life, but which is best supplied by a true, broad and intelligent, that is to say, Christian charity.

If there be any fault to find with Catholic writers of to-day it is precisely with those who affect a "breezy," "dashy," spirit, aiming at being "up to the times," with themes that lose their characteristic beauty by being subjected to a charlatan method of treatment. The essential melody of things cannot be expressed by every kind of instrument. This is true not only of elevated topics, but of many which are domestic. We don't choose bones or kettle-drums or jew's-harps to give persons an adequate idea of the sweet melody of some of the

negro plantation songs any more than we use such instruments to illustrate Beethoven's "motives."

Besides the well-known standard books for children which have the approbation of every pure-minded and truth-loving educator, we have good reason to recommend everything from a Catholic source *which satisfies to any degree and simultaneously* the following three requirements :

1. That it be instructive ;
2. That it be elevating ;
3. That it be interestingly told.

Instruction is what the child craves and what it needs. It is an error to assume that a child wants only pretty things as an aid to instruction. Quite the contrary. Watch the child during a journey on a railway or on a walk through the street. It will ask about everything it sees. It finds attractive and goes into wonderment over that which has not the slightest importance for the grown person. Everything *new* to it is attractive. Its perpetual phrases are: "Mamma, look!"—"Papa, why is this, why is that?" It does not want to be amused so much as it wants to know.

Our point of view in choosing reading for the child is determined, therefore, in the first place, by the fact that the child needs and wishes to be instructed. Of course the field is necessarily limited. Everything new will, as we have said, prove attractive. What we have to consider is that that which is novel be also *true* and really *useful* for the child. Of the various truths, those in the moral order are most important, since the child lives for a definite supernatural end, although it reaches forward to that end through the natural life. Catholic educators know where to find truth, free from doubt, although not always free from difficulty.

But what is *useful* for the child? Truth sometimes is not ; that is, when there is a lack of proportion between the kind or amount given and the quality and capacity of the receptive faculty. You may injure a man who famishes with thirst by giving him water—either too much at a time or in a form that he cannot assimilate, over-heated or iced. Now, what is useful to the child is truth *which it can compre-*

hend and which at the same time *elevates* it. Elevation is the very purpose and synonym of the child's growth. It is to be raised for heaven. This can never be lawfully lost sight of. Every truth, therefore, which does not at the same time elevate the child is by itself valueless to it and may injure it by misdirecting its desires and aims towards mere earthly objects.

What is it that elevates? *Natural* truth—a first step; *supernatural* truth, a second and final step. But natural truth, when it becomes a stepping-stone to supernatural truth, and so far as the mind apprehends it as the reflection of eternal Beauty, its first cause, is essentially attractive—most of all to the child whose perceptive faculties have not been dulled by sin, that is, by an abuse of natural gifts.

This brings us to the third requisite of literature for children—to wit, that the truth which is at the same time elevating be set forth in a manner *interesting* to the child.

I have already said that children are interested in anything which is novel. We need not then seek so much for themes which will attract their imagination, as rather for a manner in which to place before them what is new so that they can understand it. This understanding is not quite what we mean by it in grown people. The child understands by means of its feelings and of its senses. Love and even liking are wonderful interpreters. The mother needs no pedagogical training to impress her desires upon the child by a look, a silent motion of the head or hand. Miss Repplier in her brief but practical paper on "Poetry for Children" shows how the young mind discerns what is beautiful, quite apart from any schooling in the requirements of prosody. I am sure that if we could catch, at times, and crystallize the wordless rhythm which the childish voice hums to itself at an age when it is capable to take in the beauty of natural things, we should discover the form of the sonnet (as built on natural cadences) more frequently than we suspect. Hence to be natural with the child is to be interesting. Herein lies the success of Father Finn's stories. His books are liked by girls quite as well as by boys. They are natural,

and to describe them as they are needs no exciting elements to tempt the imagination.

To come then to a practical conclusion—we priests, who are responsible for the souls of our flock, and who can best save it by taking good care of the children, have a solemn duty to encourage Catholic writers and Catholic publishers. If they are not always up to the highest standard, let us be satisfied with a *good* standard. Let us make it possible for them to be better. This is not done by general denunciations. We are to build, not to tear down; and we should be thankful for the help given us by all who profess and sincerely desire to further Catholic truth. If we would know what is good and what is better, let us read. There are admirable gems of Catholic literature in magazines such as the *Ave Maria*, the *Messenger of the Sacred Heart* and others. It is not humiliating to read things supposed to be written for the young. The wisest and noblest men find their best recreation in intercourse with children. And if it at the same time enables us to form a just judgment as to the value of such reading for our flock, we shall have attained the double end of feeding our own hearts and those of the most hopeful portion of the Church.

THE NEED OF JUVENILE CATHOLIC LITERATURE.

IS there really a need for books written especially for Catholic boys and girls? To this question many good men and women answer with a decided "No." On the other side the great majority of Catholics who think for themselves are as vehement and positive in stating that there is such a need.

It is superfluous to say that on this question, I go with the majority. Before, however, setting down my reasons for believing in the existence of such a need, it may be well to lop off from the main trunk of the discussion an intrusive branch, which, while casting its shadow over the entire question, really has nothing to do with it.

The inquiry, "Do story books effect more harm than good," does not belong to the present subject; for we are confronted with a condition, not a theory. It may be, as some would have it, that there should be no fiction at all; it may be that a primrose should ever be to us a primrose and nothing more; it may be that it would be much better for our health in particular, and infinitely better for ourselves in general, if our hearts were *not* to leap up when we see a rainbow in the sky; it may be that the Creator gave us that wondrous faculty, the imagination, for the sake of suppressing it in many of its highest reaches. Without entering, then, into the question whether fiction is rather an evil than a blessing, and merely observing that if fiction be condemned to death, poetry, by virtue of the same indictment, will be imprisoned for life, I can safely assert that this particular point does not enter into the field of our inquiry: it belongs to theory.

The facts which stare us in the face are that here and now at the end of this nineteenth century, our children are readers of fiction; that within the last forty years, men and women of ability have devoted their pens to the service of the young; that these books thus written have an enormous circulation; that besides these writers of ability, there have also swarmed into the literary fields a horde of cheap, vulgar

scribblers, whose stories of adventure, retailing at a cost which brings them into the hands of millions, are a perpetual menace and temptation to the little ones of Christ; that, while so many writers, some good, others bad, have devoted their energies to creating juvenile literature, the number of those—up to the last decade—who wrote especially for our English-speaking Catholic children has been pitifully small.

Now, whatever men and women beyond the prime of life may say about their reading of their childhood's days, we of a younger generation are in a position to know that a great change, both in the quantity and the quality of reading for the young has "arrived." Children of to-day, as a class, are greater readers, and children, as a class, now read Oliver Optic, Harry Castleman, Kirk Monroe, and the *St. Nicholas*, where the generation before them read the "Scottish Chiefs," "Sanford and Merton," the "Children of the Abbey," and the stories of Miss Edgeworth. If we go back a few decades we shall come upon times when, outside the classics of the school-room, boys and girls read very little of what is called fiction. In the sixteenth and seventeenth centuries the Society of Jesus made much of plays in their schools. "The Play; the play is the thing," seems to have been their college cry. I am inclined to think that for those times the plays occupied the field now taken by the story-book.

Whether the use of plays is a better thing than the reading of story-books; whether the reading of a few romances like the "Scottish Chiefs" is preferable to much reading of Castleman, Optic, Alger, *et id genus omne*, is again a discussion irrelevant to the matter in hand. We cannot turn the world back. We must be satisfied with learning the course of events, and, accepting that course, in so far as it is inevitable, we must try to shape it for the best.

If any one doubt the love which children have for juvenile literature, of the kind which the writers referred to are producing, let him step into a public library of a Saturday and watch the children as they come and go; even a "doubting Thomas" would depart convinced.

Here, then, is the "condition;" the English-speaking world is flooded with juveniles; those for whom this inundation is caused are caught in the waters—are, one might say, willing victims. From the poor little street boy, God help him, who devours the five-cent novel, in which everybody is killed except the hero, to the refined child who reads with innocent pleasure "Little Women," all our children read, and, what is more, read by preference juvenile literature. Practically speaking, this fact cannot be changed; but it may be shaped. If we wish, we may fold our arms, and let things "gang their ain gait," or we may awaken to activity and show in long and heavy articles how pernicious it is for children to read *Oliver Optic*. Of course, the children will not read these articles, and they are quite right. I often think, not without sorrow, that the amount of time and study and energy, given for the purpose of warning our children what *not* to read, would, if judiciously directed, have already put our Catholic young people in possession of a very fine library. No child wants any more "don'ts" than he gets perforce, in the wear and tear of early life. The "don't" writers, while doing some good, are for the most part beating the air.

Again, instead of folding our arms, or instead of screaming at our boys and girls to inform them what grass they are to keep off, without showing them some blessed green, where they are to be in full possession, we may direct our energies towards finding out what good books there are for our little ones, and, if it be in our power, of providing them with additional reading.

We, who have spent our lives among Catholic boys or Catholic girls, know what lovely traits are to be found amongst them. We know that modesty, purity, truth, candor, courage and other virtues are developed, thank God, wherever the patient, devoted sister, or the zealous Christian brother has established a school, an academy, or a college. If we have read *Oliver Optic's* books—and who of us that have been in our teens since the early seventies, has not?—we may love and admire that good man for what he has

done, while, without blaming him, we must deplore what he and his fellow writers have left undone. Their good boys are, as a rule, machine made. Their goodness, like their heroism, comes from without, and not from within. They neither smoke, nor chew, neither do they swear. They read their bibles daily. When they stop the runaway horse, or rescue the millionaire's daughter, or save the ship after the captain of fifty years' service has given it up,¹ they modestly observe, on being thanked, that they have merely done their duty. But where is the Supernatural? Abstinence from chewing, swearing and smoking make a boy respectable. A young heathen might attain to this sublime height, and, according to our authors, were the young heathen, furthermore, to read his Testament, there would be nothing wanting. As to the invariable remark of the hero consequent upon life-saving, ship-saving and other wonderful feats, it is untrue to life, and generally untrue to fact. If a boy is brave enough to risk his life for the sake of the first young lady who happens to need his help, we may be sure that he has done something, which, with but few exceptions, is, strictly speaking, not his duty at all.

We, who are Catholics, expect something more than outward respectability, or, as in the case of Alger's stories, rough honesty or courage from our young heroes. We have a right to demand that the supernatural element should pervade the character of the boy or the girl whom we delight to honor, and in proposing such heroes we need not depart from real life. As a teacher, a prefect, a priest, I have watched and studied boys; and my experience has been the same as that of many others engaged in the same work, namely; that the love of virtue, the hatred of sin, self-denial and prayer, go hand in hand with the fun and frolic and adventure which make the boy's life so blessedly sunny. Is it wonderful, then, that we attempt to put on paper the heroes who are of our own belief, of our own practice,—

1 In Mr. Henty's books boys of fourteen do even greater wonders than these.

youthful characters, who in the promise are of truest heroic mould?

If we attach so much importance to the proper education of the young, are we not purblind to let their reading be furnished by those who set up a lower ideal? All boys and girls are idealists, hence their love for heroic adventure, no matter how improbable. Give them a hero and they follow him blindly. The hero may be a vulgar detective, or a disreputable slayer of Indians, or a sweet Agnes, or a noble Tarcisus; but if the author have any art, he can easily gain the affection of the young for his creations. Hence we have children in real life who think the detective's existence the *Summum bonum*; others whose highest ambition it is to go West and shoot Indians; others who with Agnes would choose Christ as their best beloved; others who, like little Tarcisus, regard the Tabernacle, with its Sacred Guest, as the loveliest thing in this beautiful world. *Fabiola*, I dare say, has done more to elevate and refine our Catholic children than all the writings of all the writers who have ever put up their innumerable sign-posts warning our tender youths "Keep off the Grass."

And *Fabiola* itself shows the need we have of Catholic literature for our young. A boy can't read *Fabiola* forever. He is a literary *Oliver Twist*; or rather he becomes an *Oliver Twist*; for, if we cannot supply him, he goes to the poor-house, that is, he turns to non-Catholic authors, and asks for more. Of course, I do not wish to say that *Fabiola* is the only book in the field. With Dr. Egan, Miss Brunowe, Miss Crowley, Mrs. Bonesteel, Miss Dorsey, Miss Sadlier, and a number of others, we have something to go on; but, in comparison with the large output for purely Protestant readers, ours is but as the penny-worth of bread to the pound of sack.

Besides giving our young people high and noble ideals, the publishing of books for the young is needed here and in England for a reason which may not exist in certain countries. We live in a Protestant or, more correctly, an un-Catholic atmosphere, our children drink in non-Catholic sentiments without knowing it. The Catholic school-room corrects this

to a degree; the Catholic book, and the Catholic home must do the rest.

In a word, Catholic stories for the young are, under present conditions, of the utmost importance, inasmuch as they supplement the training at school and at home; inasmuch as they divert our young people from dangerous, or at least useless literary channels; inasmuch as they furnish God's beloved little ones with high ideals, which are received into minds the most plastic, the most open, the most sympathetic.

FRANCIS J. FINN, S. J.

AMERICAN CATHOLIC JUVENILE FICTION.

WHAT WE CAN SUPPLY.

“MY young friend, Catholic books, Catholic publishers, are ‘no go’; take my advice and write for those devilish houses, . . . but—don’t write devilishly.”

The old man shook his great, leonine head, brought his fist emphatically down upon the desk in front of him, and peered half quizzically, but wholly kindly, over his glasses at the somewhat disconcerted young specimen of would-be author before him.

“But—but why, then, do you conduct a Catholic publishing house?” stammered the young writer.

“Prayer-books! prayer-books! prayer-books! pirated editions of foreign devotional works, beads, scapulars and holy pictures—that’s what keeps us up and doing,” was the answer. “Go to Savoy and write some dribble about the

'little Savoyard,' have it brought out by a French publisher ; perhaps *then* we may do you the honor of stealing it."

"And you think there is no future for Catholic American fiction?"

"None, absolutely none." The publisher's tone was final. Still there was a something in the manner of the old man which tempered the aggressive spirit of the youth, within whose soul the firm conviction that there *was* to be a future for Catholic American juvenile literature only grew and intensified. Being, however, in a mood more amenable to common sense, the aspiring author lent an ear to the words of experience. Condensed, this was their import :

1st. The utter absence of even a fair-sized reading Catholic public.

2d. The apathy as to the style and merit of Catholic books among the small percentage who do read.

3d. What has been aptly termed "the premium nuisance." Colleges and convents preach and teach and inculcate all the year round the beauty and necessity of high literary standards. The distribution season arrives : how do they buy? Why, my dear sir, "in *chunks*." *What* do they buy? Anything salable in "chunks," marked books, adorned with utterly irrelevant holy pictures, bound in the flimsiest and cheapest of boards, beautified (?) by splashes of gilding upon flaring red or blue backgrounds. The holy pictures and the gilding, and the thickness and above all the *cheapness*, invariably decide the ultimate selection.

4th. The utter absence of sentiment in the Catholic publisher. He is made of the ordinary clay ; he is a good deal like other publishers ; he enters the business *to make money*. When very young he, too, may have had his ideals ; the probability is that he had not. At all events, it must have ultimately come to a choice between ideals and "bread and butter." In such a case "bread and butter" usually wins.

5th. The cheapness in the reproduction of foreign and pirated editions as compared to the expense of issuing new books. . . .

Of course it was common sense, utterly common, but hard, logical sense all the same, as the poor author felt. What on earth was the use of writing a book which nobody would read, which no publisher would put upon the market? Catholic American children in fiction were not wanted by Catholic American children in real life. The publisher, the very pulse of the reading public, had so declared. The youth mentally reviewed the work of the day, the early morning start with hopes high and manuscript thrust safely into a capacious pocket, the varying receptions at the hands of the different publishers already visited. In one establishment where they called themselves "Catholic Publishers," he improved his time while waiting to be admitted to the presence of the great man by examining catalogues in which "Assorted Saints, \$1.00 a pack," were offered for sale. "Biscuit" statues and rosaries and prayer-books also seemed to be "assorted," but—*nothing else*. He wondered what the sign "Publisher" over the entrance meant."

Of course, he and his wares had been "shown the door" in short order.

The next experience was a little more normal. The proprietor was not seeable, but an alert, gentlemanly individual, who introduced himself as his "manager" was. He cautiously admitted that there *might* possibly be a future for Catholic American juvenile literature. He had not much hope of it, but it might come—"when you and I are in our graves, sir, in our graves." Appealed to in a chivalric sense "would not he be the pioneer in such a work?"—he hemmed and hawed and said he might possibly think about that, fingered the manuscript, without, however, making any attempt to examine it, eyed the young man over critically, and then said abruptly: "How much have you in bank?"

The answer instantly decided the fate of the poor MS. It was dropped like a hot coal.

"Nothing!—and you expect to get a book—a Catholic American book published, sir? Why we couldn't look at it, much less promise to handle it for a cent under \$500."

The unfortunate youth left in a mixed glow of amazement and indignation. This was a possibility his verdant brain had not even contemplated.

In the third the head of the establishment was at home and to be seen in his private sanctum, which consisted of a chair and a desk somewhere back in the dim recesses of the dingy store. With difficulty another chair was found, and then the author sat down. It had only three legs, but by careful balancing temporary safety was possible.

"And so you want to publish a book?" began the man of books when his visitor had explained himself briefly. His keen business glance meanwhile took in every detail of the figure before him, especially its callow, unmistakable youth. "Well, what is it about?"

The author designated it as "a true picture of Catholic American boy and girl life."

"Hm!"—the publisher stuck his pen in his hair, lolled back in his chair, which creaked ominously, thrust his thumbs into his vest pockets, and stared into vacancy. "Hm! they're all good—angelic, of course?"

"No, some of them are decidedly bad," was the vigorous answer.

"Young man, you've come to the wrong shop—we don't publish bad books."

"I'll bid you good-day, sir," said the author, rising in dudgeon; but the publisher's eyes restrained him.

"Easy, now, easy a bit," said the latter softly. "A true picture of Catholic American boy and girl life"—"somehow I like that," meditatively. Then on a sudden, with a return to business alertness:

"How many pages would it make?"

This was a poser only to be settled by the exhibition of the manuscript. The practised eye of the publishing man decided in a moment.

"— 350 pages, sell for 38½ cents net in quantities. Yes, would make a nice thick volume: with a pious picture in front, a liberable supply of gold paint and bright colors outside it would perhaps fill the bill."

“But the inside,” began the author.

“Oh, the inside, the inside—never mind about that,” rejoined the mighty man with a lofty wave of his hand; “anything will do for the inside as long as it’s American. If the youngsters are too bad, just point out the pages where their worst parts come in, and we’ll fix it up on the margin with an extra supply of little angels. Of course,” he added, thoughtfully, “I wouldn’t dare to take this flight from the time-honored good little boys and girls if it wasn’t for some particularly fine customers I have. They’re nuns, and they conduct a number of high-class academies and seminaries. Amongst them I have an immense premium trade, and between ourselves, my friend, these ladies have gotten very troublesome lately. They examine the *insides* of the goods I send them, and they’ve been complaining because the insides are mostly foreign—translations, of course—and now they’re clamoring for American insides.”

“Thank heaven!” ejaculated the youth, with such unmistakable fervor that the publisher stared.

“American insides are very expensive,” was his next and extremely tentative remark.

What could his caller do but signify a mute assent? This he did do.

“It would be a good idea for you to share the expense of publication.”

The author “did not think so.” In fact, he knew it was out of the question, and besides, he thought it unjust.

“I supply the brains, sir,—‘the insides,’ as you call it”—this a bit sarcastically.

“And I supply the money. Hm! I see; rather one-sided arrangement.”

Bang! crash! went another air-castle. They had been tumbling about the poor lad in quantities since he encountered the enterprising publisher (?) who sold “assorted saints at \$1.00 a pack.” The invidious comparison between brains and money demolished a particularly beautiful one. Being endowed with the artistic sense he lacked somewhat the hard-headed American appreciation of commercial values.

The poetical temperament was also too much in evidence. No amount of mere money could ever be any equivalent for that which was in that precious MS. packet! He had been tutored, however, by well-meaning if somewhat inexperienced advisers.

"Insist upon a lump sum down," counseled these wise-aces, a ten per cent. royalty on every copy *printed*, whether it is sold or not, and a sworn semi-annual statement."

He had it all written out on a piece of paper—in such details he did not dare to trust his memory—this document he now silently handed to the publisher.

The latter read it slowly, carefully, once, twice, then he placed it on the desk before him, and with one leg over the other "nursed his knee" for a moment or two while he surveyed the youth. The other felt himself growing hot under the unpleasant scrutiny; his indignation was also growing apace. Prudence, however, fortunately restrained his tongue. He savagely gnawed an incipient moustache and *waited*.

Then the man of business spoke. "How much?" he inquired, laconically, indicating with a motion of his thumb the paper scrap of contention—"how much would you take for it?"

"My terms are there," said the author, stiffly, uncomprehendingly.

The other smiled a smile of condescending pity. "I have," he remarked slowly, "one hobby; it is the collection of curiosities of *all* kinds. I'll give you \$5.00 for this one."

The youth started to his feet, down went the three-legged chair with a clatter, away went author, MS. and deed of terms! Ye gods! and little fishes!—so *that* was a publisher!

Our novice traversed ten blocks almost on a run, then ten back again. The fresh air 'proved a good tonic. Then he walked three times past the next publishing house down on his list before he felt that he had pulled himself together enough to enter. Here a statement of his views and desires had called forth the comically given piece of advice with which our sketch opens.

The old publisher in this case was bluff almost to the point of gruffness, but he was honest and kindly withal, and if incredulous, not without a certain indefinable sympathy. The "common-sense" with which he favored the youth before him was not without its effect. Still the latter's faith had not been utterly shaken. He was young, it is true, but because he was young his were "the ideal aspirations, the ardent efforts, the bright dreams, the high resolves and enthusiasms which constitute the glory of the vision of youth, and the loveliest prerogative."

As a child and growing lad he had felt a *want*, indefinable at first, but gradually shaping itself into a definite idea. In his readings (and like the youth of the present generation he was an omnivorous reader) he had met childhood and youth of many periods and many climes. History, biography, romance, poetry—all "was grist which came to his mill," with the one exception of distinctly Catholic stories. From those that happened in his way, even his childish soul revolted.

Invariably they consisted of imperfect translations of foreign (chiefly French) tales of appallingly, supernaturally good beings called children. Had not the authors distinctly stated that they were *children*, his readers might have sometimes been in the quandary of the admirer of things artistic, who knew that his friend, the animal painter, had executed—a work of art certainly—but who fortunately was saved from an indiscreet question as to its exact character by the timely discovery of the inscription: "*This is a donkey*" placed beneath it.

In early childhood it is the popular belief that very good children turn into angels when they die. In these books it goes without saying, that the "goodest" children invariably died, and promptly turned into angels. It was, of course, a very irreverent thought, but it *would* come to the boy reader: "What an uncomfortable place heaven must be if so peopled."

The second, third and fourth "best good" ones grew up, and were rewarded by being turned into Counts, Marquises,

Lords or Barons, or, perhaps, trusted servants of the same. The bad ones (if any), when not miraculously converted, were usually dismissed in short order. They went to hell on a run, or, if their creator, more bold than others of his ilk, did allow them to grow up once in a while, it was hinted that their after deeds were too gruesome to be related in public society. Just here, perhaps, the young readers were guilty of wishing that polite society were not so polite, or at least that they themselves belonged to a society in which it were permissible to tell more fully of these deeds so alluringly hinted at.

Now the American boy breathes in with his native air a sturdy spirit of fearlessness, independence and downright honesty. Inanities of any kind do not naturally appeal to him. He may be inclined to be too practical; at all events he hates shams. The idea of growing up to be a Lord or Marquis *does not* appeal to his Americanism; to be *anyone's* "trusted servant" still less. As to the small creatures who openly desire to "shuffle off this mortal coil," and become angels, well—the less said about them the better. They generally either need the doctor, if their hypocondriacal malady be genuine, if not—a sound, old-fashioned thrashing. Rarely, however, does a child openly express a desire to be a little demon, though practical proof of natural tendencies that way may frequently be given. But deep within the heart and soul of the average, normal, healthy child, dwells a beautiful, high ideal towards which, properly directed, the young energies are ever tending.

"We needs *must* love the highest when we *see* it."

And early childhood's vision is very clear. The pure young souls glowing with the waters of baptism, *see* that which is too often obscured by worldly fogs in after life.

"For Thyself, O God, Thou hast created us, and, therefore, our hearts shall be restless until they rest in Thee."

This, the creed of the mystics, is all unconsciously the creed of childhood. Mothers, the real mothers, know it, feel it instinctively, and formulate it in tender, glowing words, words which entrance the baby ears, and linger inter-

twined with the dearest and most sacred memories all through the years to come. There are the wonderful Bible stories—that entrancing tale of Joseph and his brethren, followed with unflagging interest from scene to scene. There is Noah's ark, with all its fascinating details. There is the brave, beautiful David who slew Goliath, and who grew to be a "man after God's own heart." There are the three children in the fiery furnace; there is the grand figure of Daniel in the lion's den—all upholding the high ideal, love of God, desire to please Him, for which we were created. Then above and beyond, and far surpassing and thoroughly satisfying all, there is the beautiful, wonderful, simple story of the Child Jesus.

The story of Jesus is in the hands of a skillful mother endless, inexhaustive, entrancing to childhood as never story in all the world's history. This is the story "which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue, but the strongest incentive to its practice."

It is the story which satisfies the highest aspirations of the untainted childish soul. Happy indeed the innocent young creatures to whom fond mothers' lips have recounted it! In the hands of such mothers even the strange fairy tales and the gypsy stories will breathe forth the same beautiful spirit, appeal to the same high ideal—the same in essence if not in kind.

Our young author had been so favored in early childhood. In boyhood he began to read, and then it was that he felt the *want*. The Rollo books were full of interest. Optic's boys were "tip-top"; so were the boys and girls of many another fascinating tale; but—but they were not exactly the boys and girls he knew. With one of the popular books open in his hand at a harrowing scene, he cornered his father one day:—

"I say, Pop, aren't there any fellows in the world just like me?"

"Plenty, sonny, plenty," was the parental assurance.

"Then they're not in books. Why don't they put them in books, Pop?"

"They do," asserted "Pop."

"Sonny" shook his head. "Phil [referring to his tale] is a fine fellow; he gets into lots of trouble and he pulls himself out splendidly; but I don't believe that he can always pull himself out all alone. You know, Pop," and this small philosopher and thinker assumed a confidential tone, "you know it isn't easy for a chap to keep straight. I couldn't unless I went to confession. I don't believe these fellows ever go."

If the father was astonished he concealed it. He naturally (poor man) "hemmed and hawed" a bit, and regarded the small boy before him—the awful small boy with his everlasting "why's?" The latter was certainly not one of the popularly called "pious kind." He was an honorable, upright, high-spirited little lad, and sometimes, indeed, he was a decidedly mischievous, obstreperous "young scamp." But what a poser he could formulate!

In answer, at length, the "pater" gave two or three reasons. They did not satisfy himself, still less did they satisfy his son. But the question was productive of practical results. The Catholic book stores were ransacked, and poor "sonny" was shortly presented with a supply of mental pabulum, compared to which in strength the nursing bottle of his infancy was as a tower of iron.

His subsequent remarks upon the same were concise and to the point. They were confided to a boy chum, who felt, if he did not know how to express a similar *want*.

"Say, Jack, are you and I and the other fellows we know the only Catholic fellows with any backbone?"

"Give it up," said Jack, carelessly; "never met any in books, anyhow, if that's what you mean!"

"Well, you'll meet 'some' when I grow up," was the startling reply, "and they won't be afraid to talk out, either."

Then and there was the future author born.

This and much more, many of the deeper thoughts of youth, in the fullness of whose first freshness he yet stood, had the kindly manner of the old publisher drawn from his visitor. And yet, in duty bound, the latter felt he should warn him from the path he would tread. What matter if deep down in his own honest old soul there was a hankering belief in it yet. To encourage the lad would be next door to madness, seeing, as he did, all the practical difficulties in the way to the attaining of such an end. Yet he was undoubtedly captivated by the enthusiasm and well-nigh invincible faith of the youth, and, after the dose of "common sense" had been conscientiously administered, he said suddenly: "If you will insist upon a Catholic publisher, why don't you try X——?"

"I've just come from him," was the answer, "wild horses wouldn't drag me back there again."

"Tell me about it," was the terse command. The author "told" about it, and with *vim*.

He was not prepared for the result. The old man rose and shook himself. "Look here, my boy, (don't wince—I call my son so, and he's the father of four) put on your hat, take that manuscript out of your pocket, put your pride in, and let your two feet walk you straight back to X——; he's your man."

"But—but,"—began the other.

"No buts; do as I say. Keep a civil tongue in your head, forget the three-legged chair and the hobby and the 'ghastly want of appreciation.' Think of nothing but business, downright business."

"But that is the very rock we split upon."

"You won't split upon it again if you do as I say. Now, listen, lad. . . . X. has the premium trade; that's where your entering wedge must be made. What you say he told you about the nuns is the best news I've heard in many a day. They want 'American insides'—bless their hearts! Why, don't you see they create a demand right off. X. has got to supply this demand if he wants to keep their trade.

Here's where you come in; you're not a pioneer exactly, but there aren't five already in the field, and probably *none* available at a moment's notice. Mark my words, he'll take your book,—for nothing, if he can get it; if not he'll make terms. They may not be generous, but *he'll make terms*. Don't give up your copyright; insist upon retaining that. Whether he will give you ten per cent., or five, or three, accept it; never mind about the copies *printed*; demand it upon those *sold*. By-and-bye you will be in a position to be more independent. Go, now; I have faith in your future (whether I have in that of Catholic literature or not); you'll have a hard road to travel yet, but, after all, it's worth it, lad, it's worth it."

The next moment the youth found himself again in the street, his "two feet" promptly carrying him where he certainly thought "wild horses never again would have dragged him." His manuscript was under his arm, his pride was in his pocket, and—success lay before him.

X—— made terms,—with their magnitude or *want* of magnitude this present sketch has naught to do; the book was published, and its success was beyond expectations. One thousand copies were sold the first week. It had evidently struck the right note. The young people themselves gave it an enthusiastic reception; the Catholic press was generous and appreciative. . . . Years have passed; this little book of many hopes is not alone in the field; nor, indeed, was it when it entered. "Midshipman Bob" had already "blazed a trail," but there were few others. To-day, however, there are some bright names among us, who, animated with the same hopes, inspired by the same faith, are, in the words of Maurice Francis Egan, "doing a most difficult thing perfectly—giving us stories for children, which are read with pleasure by children."

In this connection the first name that suggests itself is that of Dr. Egan himself. Writing in the *Ave Maria* and elsewhere, he has given us some of our very best boy and girl stories. They are full of life, fun, frolic, and of a humor inimitable but distinctly *Eganesque*. Let us listen

while he tells us *why* he writes Catholic stories for Catholic children :

“ WHY I WRITE CATHOLIC STORIES FOR CATHOLIC CHILDREN.

“ 1st. Because I was, as a child, a constant reader of books. In those books I never read of Catholic children, except in Canon Schmid’s and other foreign books. I found in the book-land no Catholic American boys and girls, though I wanted very much to meet some who would be as interesting as “ Rollo ” and Oliver Optic’s folk and the “ Young Mariners.” It seemed to me that in the best world—that of books—there were no Catholic children.

“ 2d. I wanted to do my best to supply the need which other little Catholics must have felt. The German children of dear, old Canon Schmid and the Irish children of Mrs. Sadlier and the Flemish children of Hendrik Conscience were well enough, but I wanted, and I knew others wanted, to see their own “ ways,” the ways of American children, in print, and I resolved to study them and to put them in print.

“ 3d. I have children of my own. They read a great deal, thank God ! and I want them in their reading to meet Catholic children who are human and faulty, but who keep the Immaculate Conception as well as Fourth of July, and to whom the confessional is as important as the school.

“ 4th. If even one child is made happier and less lonely by the knowledge that there are other Catholic children in the world like him, I am quite content to write for that child alone.

“ MAURICE F. EGAN.

“ *August, 1896.* ”

Comment here is hardly necessary. Any of ours would but weaken the strength of such an argument.

Rev. Francis Finn, S.J., with his grand faith in the American boy, after most emphatically admitting the power of the novel to lead men to high, or to degrade them to low aims, goes on to say :

“ Now if it is possible to harm men by novels, and also possible to better them, *a fortiori* it is possible to harm children, and also possible to mould their minds—O, how plastic !—to love and follow the high ideal.”

Father Finn further finds that boys are "chuck full of sympathy, and are on the constant look-out to lavish it."

"Why do I write for the young?" he repeats;

"Because I prefer them in their innocence and artlessness to adults. I have always been, and am still, very fond of young people—mostly boys.

"2d. I write of them because most of my life has been spent among young people—again, owing to environment, mostly boys.

"3d. Because, from the middle of my teens, I conceived the idea, in nowise original, of trying to do for Catholic boys what Optic and others were doing for the non-Catholic and the Protestant boy. Of this latter Oliver Optic gave the ideal, and, while I have no quarrel to find with the ideal Protestant American boy, whether on paper or in the flesh, at the same time I believe that the ideal Catholic American boy is the best boy in the world. . . .

". . . There are some who think that I exaggerate in picturing boys who have a horror of sin; there are many boys of this kind in our Catholic colleges. . . . I was tempted in "Percy Winn" to record something of Percy which I knew, according to my conception of the character, ought to be recorded of him. After long thought I omitted it, because I knew that not only the critics but the public would deem me extravagant and utterly untrue to life. And yet I know boys personally who are doing precisely what I dared not ascribe to a hero of fiction. . . . Having seen, then that high animal spirits, fun, frolic, duty and piety go so well together, I have endeavored to write stories of boys who unite these qualities.

"FRANCIS FINN, S.J."

"*August, 1896.*"

That the gifted author has more than carried out his endeavors, the boys, even the "grown-up" ones, and indeed the girls, too—though he does not speak of them so much—have by their appreciation abundantly testified.

Our sweetest singer, one of the most loved names in our Catholic literature of to-day, Miss Eleanor C. Donnelly, the "poet of the pure soul," has of late devoted her pen, both in prose and song, to the benefit of the little ones. Two charming books—"Amy's Music Box" and "The Lost Christmas Tree" make glad and happy the hearts of the

children. Miss Donnelly has felt "impelled" to this work, "because," as she says :

"I love their precious souls ; because I am convinced a good story-book is for them the next best thing to the Catechism, and because there are so few Catholic authors who write books that our children can easily comprehend and readily apply to their own lives and needs.

"A child must be won before it can be acceptably instructed. The old moralist, Martin Tupper, gave utterance in his day to a multitude of trite and tiresome axioms ; there is a world of truth, nevertheless, in his aphorism :

‘Precepts and rules are toilsome to a child,
But happy illustration winneth him.’

From the days of Æsop, fables and allegories have proved an important factor in the illustration—the elucidation, of a juvenile code of ethics. Our Lord Himself taught the sublimest truths by means of simple parables, and his hearers were, for the most part, nothing more than grown-up children.

"It is one thing to make a child-story offensively dogmatic or tediously controversial ; it is another to so attractively present Catholic doctrine and Catholic practices as to captivate the heart and increase the faith of the little reader.

"The pen that writes on the soul of a child has engraven upon an immortal tablet. The wax of the unsophisticated mind becomes more imperishable in its inscription for good or evil than monuments of brass or granite.

"Woe betide the man or woman who feeds carrion to the dove, or swine-husks to an innocent soul ! Our police annals teem with shameful records of boys and girls who have been converted into criminals and outlaws by the vile romances that, having first enkindled their grosser passions, rapidly inducted their understandings and wills into sensational and corrupt methods of wrongdoing.

"The Father of Lies has no better spokesman than the individual who declares that Catholic story-books—especially story-books for Catholic children—‘are neither needed nor wanted’ at the present day.

"As bread is the food of the child’s body, as the Blessed Eucharist is the food of the child’s soul, so a good book is the genuine

tood of a child's mind. If its mind be improperly nourished, its imagination improperly directed, the corruption of both soul and body speedily follows, and the Bread of Life, in the end, is either rejected with loathing or received with perilous apathy.

"The imperative need of our boys and girls in this age of clever, misleading literature, of cheap, highly-spiced and (alas!) debasing novels, is a plenty of bright, wholesome, delightful story-books, so well written in good Saxon as to be easily understood, and so clearly fitted to the circumstances of the young as to instruct them in their faith, and direct and support them in the daily combat with their little trials and temptations. Our separated brethren have long recognized this truth. Their writers of juvenile fiction are well-prized, well paid, and constantly employed. One has but to glance at the book-lists displayed at the doors of denominational publication houses, to read the tempting titles of the many story-books whereby Protestantism impresses its tenets (with an indelible charm) on the eager, ductile minds of the young. I well remember the powerful effect produced upon me, when a little child, by one of these Sunday-school tales. It was a simple story of home-life in a Methodist family—the eldest son gently winning his little sister to a fervent *personal* love of our Lord Jesus Christ by leading her to regard Him as her true *Elder Brother*. The writer of the book must have been a single-hearted, pious soul who had never been vouchsafed the full light of the faith, but she had done her best with such lights as were hers; and to this day I can never hear those words "*Elder Brother*," without the peculiar swelling and melting of the heart produced in those early years by that tender picture of the lovely and most lovable Christ.

"ELEANOR C. DONNELLY."

"August, 1896."

Here, indeed, may the thoughtful reader pause and consider. Miss Donnelly echoes the thoughts of many hearts, but echoes them in clarion tones of power and clearness.

The author of "*Midshipman Bob*," a work of its kind already a classic, modestly says:

"You embarrass me much by asking me to become a 'witness.' Can I really be of use to you?"

"There is so little to say. I have a great respect for small boys. They are so uncompromisingly honest, and I most respect in each

the future law-maker, law-upholder, mechanic, artist and artisan. I love their enthusiasms, their fearless expectation of conquering the world, the courage that makes our soldiers, the love of adventure that makes our sailors, the keen interest that makes our inventors, the love of freedom which, properly directed, maintains our institutions—in a word, I heartily love boys, and sympathize with their tastes and pursuits.

“ Catholics look at life from such a standpoint of personal responsibility that every age and phase of being must have this atmosphere. All the boys of English-speaking lands had a literature especially addressed to them, our boys excepted; for them there was nothing but the lives of the saints and martyrs (and mighty good reading that is, too!). Many thought that to be really ‘good’ meant to forego all fun, and that a ‘good book’ meant a stupid one. So, after thinking it over, I began to wonder if I might be able to collar them long enough to let them think about it; to wonder if I could possibly do for the dear little chaps what my mother has so nobly and faithfully done for the ‘grown-ups’ through such a long lifetime. I—that’s all. My work was very simple. I only ‘blazed’ a trail, and rejoice I’ve lived to see so many books grow for the little people. God bless them!

“ELLA LORRAINE DORSEY.”

“ August, 1896.”

That the daughter of Mrs. Anna Hanson Dorsey, the brave-hearted pioneer among the “grown-ups,” should, in her own words, be the one to “blaze a trail” for the young folks, seems peculiarly fitting. She certainly has “collared the dear little chaps,” and, if we mistake not, her famous book will live to “collar” and incite to high and noble lives generations of “dear little chaps” to come.

Rev. J. Talbot Smith, who, under the pseudonym of *Harry O'Brien*, presented to a host of young readers “The Prairie Boy,” thinks that—

“There is a large field for clever writers in doing such work for Catholic young people, as Henty does for non-Catholics; and if my own field had not already been chosen, the work of writing for the young would be pleasant to me. Pressed as I am for time I still hope to turn out a few volumes for the pleasure

of the young. The historic department is that which we need to cultivate in books for the young, and in it we can easily destroy the bad effects of falsified history on our young people. It would not be a bad idea, to get all Catholic writers at the good work of composing a few volumes each for the children.

“J. T. SMITH.”

We submit to our readers and especially to our writers this pertinent suggestion.

Miss Sara Trainer Smith, who has written some exquisite tales for the little people, principally in the *Ave Maria*, thus answers the question: “Why have I written stories for the young?”

“I wrote *because they came to me*. But, beneath and beyond, there has always been with me, from the very first, the steadfast determination to say as well as I could say it, only the best, the purest, the noblest thought that was given me, and to say it in my own way, from my own standpoint—which has always been, thank God! that of a convert to whom the Church appeals in every possible way, satisfying my reason, my judgment, my desires, my affections, and my aspirations. . . . I have used what God has given me simply, earnestly and confidently. I have met with every kindness, every encouragement, every success from the first, and I could have disposed of any amount of work if I had produced it. My success has probably been owing to the fact that I have waited always for something to say, for a message to give.”

“SARA TRAINER SMITH.”

“August, 1896.”

We need hardly add that Miss Smith’s “message” has always been given with all the beauty and artistic grace which true inspiration ever bestows. A genial refinement marks her every line, and leaves its indelible impress upon the mind of the young reader.

Mary Catharine Crowley is another *Ave Maria* name dear to the hearts of thousands of girl and boy readers. She tells us why she dedicates her pen especially to the interests of Catholic boys and girls:

“ Because I regard this as my literary vocation, my heart is in it, and it is the work I love best ; because of the good to be accomplished by this means, the blessing attached to it, the friends and happiness it has won for me, and because even the material return it brings seems blessed.

“ I *do* contribute also to secular magazines and periodicals, however, for I think the sound principle in distinguishing right and wrong we are taught from childhood, ought to have as wide an influence as possible and, in fact, I have found it welcomely received.

“ A practical reason, too, which the professional writer usually finds necessary to take into account, is that the field of general juvenile literature is the most remunerative in the province of literary work. Only within a few years has this literature become mainly colorless ; formerly it was characterized by a certain religious tone which was, nevertheless, distinctively Protestant. Apart from its negative quality, much of it is well written and interesting, hence its fascination for our girls and boys. My chief aim, accordingly, is to do my part towards furnishing our young people with a literature, attractive, up-to-date, and pervaded by the Catholic spirit, in short to help on towards the attainment of the Ideal Juvenile Literature. ”

“ MARY CATHARINE CROWLEY. ”

“ *August, 1896.* ”

With Miss Crowley's aim many of us have thorough sympathy. Without violating a single canon of art or good taste, a thoroughly Catholic story may be written, a story in which from beginning to end the word Catholic may not once be mentioned, but whose atmosphere, whose spirit is thoroughly pervaded by the principles of our faith. There are times, however, when the “ *message which comes to one* ” calls for the free and spontaneous expression of the faith that is in one. Here no negative expressions will do ; this the true literary artist feels, and it is this sense of freedom which is denied him when writing exclusively for secular periodicals. Miss Crowley, gifted with the true artistic instinct, evidently feels this, and writes her stories *mainly* for our *Catholic* young people, because, in the words of Miss Sara Trainer Smith, they “ *come to her.* ”

Mr. James Riley, the editor of the *Orphans' Bouquet*, Boston, and Mr. Henry Coyle, his brilliant co-laborer, are right royally doing their share in the good work. Mr. Riley believes

“that in the heart of the boy there is so much to be found that is warm and bright, that it tempts me. I do not know that I can, or shall ever leave even a hint at what my soul sees in child life. But I do feel the importance of a more extended field of literature of a juvenile nature for our Catholic youth, literature that shall portray the strong, healthy, earnest, high-minded boy, and leaving him real upon the page, surround him in colors that shall live.

“JAMES RILEY.”

As editor and writer Mr. Riley is doing this.

Henry Coyle, with a bright and beautiful faith, surmounting all obstacles, thus speaks :

“I believe there is a demand for good Catholic juvenile literature. When I say good I do not mean pious platitudes with little saints as heroes and heroines, but real, live, nineteenth century, wide-awake girls and boys, not too good nor yet wholly bad. Life—real life—is what we need in Catholic juvenile stories. The child's mind is receptive and retains through life its earlier impressions. Feed it with good, healthy literature ; it will strengthen the character and give correct views of men and things. What we give the children to read forms an important part of their education. . . . I love the work. . . . I believe in the future of Catholic literature, and I have cast my lot in with it for good or ill. God alone knows what the outcome will be, but I have faith.

“HENRY COYLE.”

“*August, 1896.*”

Mr. Coyle's pen is versatile ; he is equally at home in prose and verse, and very successful in his work for the young folks.

Mrs. Sallie Margaret O'Malley, whose short stories have been for some time gaining popularity with children, spent her own childhood on the prairies of southwestern Missouri, where, as she says, her “only reading matter was ‘Poor Richard's Almanac’ and old ‘Historical Notes of French

Trading Posts.'” A cousin attending a Catholic school in St. Louis sent her, however, a package of books. “Beautiful legends and traditions they were, of Catholic trend,” writes Mrs. O’Malley :

“I was fascinated, and to me it opened a new field of thought, that of the Acadian Catholic in the settlements in southwestern Missouri. All my stories bear towards some history of these, although I was never in a Catholic church until after my marriage, in 1882. . . . All children’s stories can be handled dramatically and effectively in the teachings of Catholicism. It is a branch of literature that stands towards the world as Catholicism stands towards Protestantism, on the offensive and defensive. It is a species of daring to espouse its cause. It is a pure literature, enough so to tempt Protestant writers into the field.

“We who admire the good naturally tend our thoughts towards the pure and good in literature, especially for our young—the future statesmen and mothers.

“S. M. O’MALLEY.”

Mrs. O’Malley is working in a field hitherto unexplored by our Catholic writers for the young. What its possibilities are any one of her well-told stories will amply reveal.

These are, of course, but a few chosen out of that small but bright galaxy of names who are laying the foundation, each in his or her own way, on which shall be built the Catholic American juvenile literature of the future.

They are all more or less pioneers in their loved and chosen field of labor, and they have battled and are yet battling, and will probably continue to battle with many discouragements, countless obstacles. Whether these obstacles may be removed, these discouragements—turned into joys, depends upon the publisher and the public. The young readers themselves have received them with open arms, but there are yet thousands, even millions of children who do not even *know* them.

With the practical question of supply and demand, however, this paper does not profess to deal. Just here we beg to “rest our case” in the hands of the publisher.

MARION J. BRUNOWE.

POETRY FOR CHILDREN.

CHILDREN dearly love imaginative poetry. This has been demonstrated by so many successive generations of little boys and girls that now, in an age dominated by prose, a mathematical and scientific age wedded to accuracy and proven facts, the pleasures yielded by rhyme and rhythm fall mainly to the share of youth. The child does not wholly belong to us. He is untouched by the ambitions and limitations that make each century a battle-field and a prison for those who dwell in it. He is a member of his own commonwealth, the laws whereof have been handed down from boy to boy, and from girl to girl, since the far-off day when little St. Theresa and her brother set blithely forth with a crust of bread in their pockets to convert the inhabitants of Morocco, and be martyred for their faith.

We do not sufficiently take into account the heroic and limitless nature of a child's imagination when we measure it by his imperfect intellectual development. Children may enjoy a great deal where they understand very little, and this enjoyment is an important factor in their early education. It is a golden chain drawing them unconsciously to the love of things great and good. The most interesting experiment I have ever seen tried to test the natural bent of young and ignorant children towards what is really beautiful in English poetry was the work of a teacher in one of the public schools of a great western city. Her class was composed of little boys and girls from six to eight years of age, well-fed, well-clad, but with no knowledge of anything beyond the city streets. They were the children of artisans who earned good wages, but were themselves wholly uneducated, many of the mothers having but an imperfect acquaintance with the alphabet. The young teacher conceived the idea of reading to these tiny pupils a little good poetry day by day, when their lessons were over, to see if they took any pleasure in literature which was apparently far beyond their infant grasp. With admirable tact and discretion she selected musical poems, of which the very words might prove seductive to

baby ears, and she read the same verses over and over again, so that her listeners might become familiar with the sound, if not with the sense thereof. As her idea was to test the children's enjoyment of poetry, she avoided, as far as possible, ballads and tales in verse, lest the delight of hearing a story should be keener than the delight of listening to rhythm ; and she essayed very little explanation of what she read, leaving the alert young minds to puzzle out the meaning for themselves.

Now what was the result of this simple and sane experiment? In a few weeks the restless ranks of tired and fidgetty little scholars began to listen with rapt attention to their favorite poems ; and, as they were generally permitted to select the reading or part of it for themselves, their teacher learned just what she desired to know,—who were the chosen poets of their childish hearts. First and foremost on the list, called for oftener than any other verse, and always received with delight, was Lord Tennyson's "Brook ;" and baby lips were heard repeating softly the enchanting refrain,

"For men may come and men may go,
But I go on forever."

Next in order was the beautiful "Bugle Song" from "The Princess," with its clear delusive echoes, its Elfland music blown sweetly through the air ; and after these came a host of spirited and charming poems, among which ranked high "The Pied Piper of Hamelin"—one of the few stories allowed—and all good verses about birds and beasts. Some selections from "Hiawatha" were tried without success. Wandering eyes and listless attitudes betrayed a painful lack of interest in the Indian epic, and it was speedily dropped from the lists.

I think these tests of the greatest value to teachers, and to all who are concerned with the education of children. For it is through his enjoyment only that a child can be taught the power and the value of poetry. It is by the path of pleasure that this ennobling and illuminating influence enters his little heart. And the influence, to be far-reaching, must be unconscious and sincere. Didacticism is of slight avail,

though religious poems, if they be highly imaginative, appeal powerfully to a child. Such tales as Longfellow's "Legend Beautiful," which has been also admirably versified by Eleanor Donnelly, and the lovely old "Legend of Provence," which Adelaide Proctor tells very sweetly though at too great length, and which Mr. John Davidson has so strangely brutalized, make a lasting impression upon childish minds. The serious objection to a great deal of religious poetry is its melancholy character. This objection may be urged against much of Miss Proctor's work, and even against such old-time favorites as Hans Andersen's "Little Gretchen," and Herder's "Statue and the Child," which, in their various translations, are familiar to most nurseries. Poetry for the young should strike a joyous note. It sometimes happens that we gather figs from thistles, for there is more that is good and wholesome in the cheerfulness of Colley Cibber's "Blind Boy," than in a volume of verse about saintly children who die too soon for sin.

To conclude, there can be no real trouble in finding plenty of admirable poetry for the child to read and love. Scott and Tennyson and Longfellow alone yield a rich harvest to the gleaner, while such charming verses as Cowper's "Epitaph on a Hare," and Allingham's "Robin Redbreast" are of incalculable value in teaching the best of all lessons,—affection and tenderness for God's dumb creatures. I sometimes wish that a volume of poems could be compiled which should have, as far as possible, a Catholic tone, and the grace of familiar Catholic allusion, yet the contents of which should nevertheless be chosen broadly for their beauty's sake. But in default of this desirable and unattainable collection, there are several books, both English and American, that cannot fail to delight. Only let us avoid, sternly and persistently, those modern versifiers who publish every year at Christmas time a mass of foolish milk-and-watery rhymes, fit only to make a child the dullard we are pleased to fancy him, and to weaken his natural, inborn appreciation of better things.

AGNES REPPLIER.

Philadelphia.

PERIODICAL LITERATURE FOR CATHOLIC CHILDREN.

THE problem of providing suitable reading matter for Catholic children has been a serious one for thirty years. As yet we do not seem to be very near its solution, and the honest attempts made by earnest writers and publishers to supply the demand for child's literature up to this moment, have been without system and without encouragement. We have no magazine of the excellence and standing of *St. Nicholas*, no weekly journals of the same order and power as *The Youth's Companion* and Harper's *Round Table*, and nothing at all which matches in popularity the half-dime libraries that flood the land. Our condition could not very well be worse. In answering the questions proposed by the editor of the REVIEW as to what is needed in the department of periodical literature, and what could be obtained under present circumstances, we have only to consider what kind of reading is popular with Catholic children at present, what are the fashions in current literature for children, and what are the financial risks of a first-class child's journal. The multitude of Catholic children are reading the half-dime libraries, the cheap story papers, and the sensational reports of the daily press; this is true both for the country and the city, with this addition for the country children, that they also read weekly illustrated news journals, which are a combination of story paper, newspaper, and police gazette. These never reach the cities, which have instead the usual magazine supplement to the Sunday edition of the daily journal. Thoughtful parents of the reading kind keep sensational matter out of their households, and provide the children with the high-class secular publications named above; but such parents are very few, and I think it will be found a universal practice that, where Catholic children are reading at all, popular and sensational trash is the subject-matter.

The most popular publications for children in all departments are magazines of such quality as the above-named *St. Nicholas*, weeklies like *The Youth's Companion*, and trash like the half-dime libraries. The last-mentioned have often

made fortunes for their publishers. They are always stories of adventure, mostly in the field of crime, and have at times glorified heroes of the Jesse James stripe, Indian scouts, and Bowery detectives. Of late their writers have found profitable themes in exaggerated descriptions of ordinary characters, such as the young sports of the racing track and the gambling den, the call-boys in hotels, and picturesque workmen on railroad trains and ocean steamers. The practical joker they have also elevated to the hero's throne, and one popular series in New York is devoted to the preposterous tricks of a colored boy and his white chum. The half-dime libraries make more money than *St. Nicholas* or *The Round Table*. They are printed on inferior paper, illustrated by poor artists, written as wood is sawed, by the cord, and number only sixteen pages, the single issue selling for five cents; while the same number of pages in *The Youth's Companion*, which sells for the same price, are beautifully printed on fine paper, illustrated by well-paid artists, and have matter contributed by the cleverest writers. The half-dime libraries are found in all the great cities, in every town which owns a profitable news-room, and their circulation amounts annually to millions.

Bearing in mind these facts as to what the Catholic children are reading and what publications enjoy present popularity, it is an easy matter to describe in outline the kind of journal that would be popular with Catholic children, and that might easily be made a financial success. First, it should be a weekly publication, in an elegant and tasteful way resembling the half-dime library. Harper's *Round Table* has been modeled on this plan, and is weak only in the point of being too elegant by comparison with its poorer and meaner brethren. It is Fauntleroy in the slums, and the ordinary reader of the half-dime sheet would not read it unless paid. To compete with the half-dime gamin the general appearance of the gamin should be followed, with better paper, pictures, and press-work, but not so elegant as to arouse the young reader's suspicions of a Sunday-school paper. Second, the leading article in the journal ought to be a rousing historical romance, or a tale of legitimate adventure, or a story of the

life around us from its most picturesque view-point, and it should be written in a style resembling that of the gamin as closely as good taste and literary spirit will permit. Third, religion should be felt rather than named, and, when introduced, should be treated as a matter of course, just as the boy-readers of the dime libraries bless themselves in the sight of the whole world before diving into their favorite stream. Last, the journal should be placed on the market on its merits, without special appeal to the children on the score of religion, care having been taken to let parents, priests, and all the interested know that such a journal is at their service. However, this last recommendation may be discarded under certain circumstances. I have no doubt that in Catholic cities such a publication might with great profit carry the name, *Catholic Boys' Own Library*, provided the illustrations and text would have no trace of the pietistic. It may be thought that this care to avoid the markedly Catholic smacks of the minimizing spirit; for which we can thank our fathers, who put a sermon into every story, a moral into every poem; and controversy everywhere a few decades ago. So much do Catholic children, no less than the adults, dread to find this seasoning in their dessert, that they will hardly read a book with a Catholic imprint. When prudent beginnings have removed this dread, there need be no restriction as to religion in the children's journal.

Something better than the half-dime library on all points could be put on the market at two and a half cents a copy—not less than ten thousand copies to be printed. The newsdealer or newsboy would take a cent and a half for his trouble, and the publisher's clear profit would be one hundred dollars on the first edition of ten thousand. This profit would increase with the increase of sales. Subscriptions would be two dollars a year, and at that price would give the publisher a little more than one cent profit on each copy, as he would have the newsman's percentage to himself. The subscription list is, however, not one to be trusted in dealing with a Catholic publication. Our people pay the nickel weekly, but object to paying two dollars in a subscription for

one year. The safer plan nowadays is to sell through the newsman or the newsboy. The publisher would have to risk three thousand dollars on a venture of this kind ; that is, he should have three thousand dollars at his command in order to carry the journal over the first six months. The weekly expense, including salaries and the expense of introduction, would be three hundred dollars. He might be lucky enough, if his ability was fair, and his plans were well made, to sell his first edition of ten thousand from the very start, a fact which would make life easy for him, and leave his capital undisturbed ; but luck of this sort is not to be looked for, and the experienced publisher prepares for a long tramp in the desert before the oasis and its springs appear.

I have no doubt that a breezy, healthy, interesting journal of this type could get a footing with comparative ease in such cities as Boston, New York, Philadelphia or Chicago, where some thousands of Catholic children are reading the trashy weeklies, and paying five cents a week for the nasty privilege. The main effort would be in diverting them from the worse to the better journal. To accomplish that task the cities have capable and well-trained men ; Catholics who have spent long years in journalism, and would willingly take up work so congenial. The one real difficulty is, where to get the capitalist, who, for interest or benevolence, will risk a few thousands. He is the rarest bird in the forest. We have the readers, the workers, the ideas and plans, the sharp needs, but the Catholic man of means, who will give ear to this appeal, is yet to be found. Our Catholic business men, as a rule, are densely ignorant of all things pertaining to a Catholic press. It is easy to interest them in charities, which they can understand ; but having never heard of a Catholic publication which made any money, they will not listen to a business proposition on this point. Undoubtedly we shall owe the first real children's journal to some moneyless enthusiast with sound ideas and true courage, as we owe what literature we have to enthusiastic authors, who paid the publishers to print their books.

THE PUBLISHER'S VIEW

OF DEMAND AND SUPPLY OF JUVENILE LITERATURE
FOR CATHOLICS.

THE Catholic book publisher is a much abused man. Authors and purchasers alike have their ungentle fling at him from different points of attack ; and if we had to believe all we hear about his closeness with writers, his tricks of trade, his carelessness in the matter of editing and publishing, and his abnormal propensity to make money by taking advantage of the general thirst for knowledge among Catholics, and of the zeal toward spreading Catholic literature, to which good people, especially poor priests and nuns, are devoted, we should at once conclude that he richly deserves to be branded and suspended, somewhere in Barclay street, as a perpetual warning to future generations of Catholic booksellers.

The present writer has had some experience with the trade. He has had manifold relations with authors, booksellers and bookbuyers, and in the course of years has received the impression that something might be said in behalf of a class of men who are made answerable in the main for such wants and faults as are to be found with the reading matter for English-speaking Catholics, particularly in the United States.

Let me briefly state the current complaints regarding the production of Catholic books. It is said that

1. They are too dear ;
2. They are generally of inferior quality in typography, illustrations, binding ;
3. They are not up to the progressive standard of the literature of the day ;
4. Their publishers do not pay the authors anything like the usual royalty offered to their patrons by respectable non-Catholic firms.

The leading indictment, namely, that books published by and for Catholics are often dearer than books of the same size and character published by non-Catholic houses, is prob-

ably true. But can it be otherwise, or are we authorized to assume that because a book of 300 pages, bound in Holland shades, can be sold for twelve cents a copy, therefore every book of 300 pages, bound in the same style, should be sold at that price? Certainly not. The price of a book, like the price of other commodities, is determined not merely by the outlay for its production, but—and principally—by the chances of its finding purchasers. Prices of single volumes, ranged on the shelves of a large publishing house, will be found to vary out of all proportion to the size of the books, the character of the letterpress and style of binding. Some books are very cheap. They are those, as a rule, which find a ready market and return the outlay invested in their production almost immediately, or they are books of which previous editions have been sold in sufficient quantities to pay for the cost of production. The new editions represent, therefore, the cost simply of paper, new impressions and binding, which items, as every bookmaker knows, are a mere nominal expense when compared with the first cost of setting the type, correcting proofs, electrotyping, advertizing and author's royalty.

“The cost of electrotype plates” writes a prominent Catholic New York publisher, “is not less for a Catholic book sold at the rate of 500 copies per annum, than it is for the sensational novel printed and bound in quantities of from 50,000 to 100,000. In the latter case the bookmaker is enabled to secure paper, printing and machine-binding at a much lower price. In the space of a month, often less, he has made his sales, cleared a profit, and is able to invest his gain in some new enterprise.”

But the average Catholic book appeals to a much smaller circle than the popular literature of the day. Works of no particular religious character are bought by Catholics as well as by the readers of other or no denomination, whilst distinctly Catholic works, whatever be their special merit, rarely find purchasers outside of the Catholic fold. “The usual edition,” says Mr. P. J. Kenedy, who has had an experience of many years with numerous books published by him at a

low rate of sale, "the usual edition of a Catholic book is 500 copies, and the annual sale is from 250 to 500. Interest must be realized on the money invested in the plates of the books; hence, a small number only being sold, the price must be put proportionately high, to save the publisher from loss on his investment."

It must be remembered, too, that the catalogue price of most books, or that which is paid for single copies, is not the price charged to those who constitute the principal patrons of the Catholic publishing house. The agents in different parts, who sell at catalogue prices, receive a percentage ranging from 25 to 50 per cent. When you deduct expressage, advertising, the return of unsold copies which are often damaged or shelfworn, besides expenses for store rent, clerking, stationary and the losses from dilatory creditors, there remains very little for the greedy publisher. A second class of what are supposed to make up the most enviable customers in the Catholic book trade are the clergy, religious, and schools. They are expected to recommend good books and therefore to promote their sale. As a matter of fact, however, many priests who purchase on occasion of missions, for school libraries, or during the holidays, expect not only a special reduction, but a donation in behalf of the mission, fair, or library; they assume that the amount of the bill sent them represents the profit on the articles sold rather than the net value of the merchandise.

Furthermore—and this is odd—there are priests and nuns who stretch the principle of charity so far as to suppose that they are not expected to pay their debts, and that the same providence which supplies sunshine will somehow look after the creditors who, being Catholics, believe in the promise of *eternal* reward. It may sound like an exaggeration but it is none the less true, that priests and religious who pay their bills to non-Catholic firms with punctual obeisance will delay the same obligation in regard to Catholic dealers. The fact is perhaps easily explained, yet it is an injustice, and in the case of the publisher we have a right to remember that he is usually bound to pay his own bills for printing and binding,

etc., at once, whilst he must wait for his returns, even when they are sure, for months and years. It is hardly necessary to mention here that the heirs and successors to the honors of deceased debtors are proverbially slow to acknowledge claims which they themselves have not created.

The charge that Catholic books are, as a rule, inferior in quality of letterpress, illustrations, paper, binding, etc., to the general bookmaking, is not altogether true. If it is, the cause lies in the fact, that the publisher desires to bring the price of a book which has a limited sale down to the average demand for a cheap edition. "We publish some Catholic books," writes an old and prominent bookseller, "of which we do not receive orders for fifty copies a year; how can a publisher be expected to come out without loss in such a case?"

As to the demand for a more progressive standard in Catholic literature of the day, we might repeat here what has been said in the article on literature for children by the editor, and in that on the need of Catholic juvenile fiction, by Fr. Finn. There are many things more important in training the child than the inculcation of nineteenth century notions; and so far as these are necessary in order to make the child realize that the lessons taught are an appeal to actual, not unreal conditions, it is certain that the men and women who write for children in these days take account of this necessity. If there are any authors who write unreal stories, they will soon become aware of the fact that their books are not wanted. Occasionally a publisher is persuaded into putting a worthless book on the market; but it will not become popular, although by hard pushing and smart advertising a first edition may be disposed of. On the other hand, an exceptionally good story will soon create a demand for new editions. The Benzigers who have a large trade and long experience, have recently demonstrated by the publication of Fr. Finn's stories that "quality" tells upon the Catholic reading public as well as upon the cultured world at large. They are convinced, to use the words of the head of the firm, "that there is decidedly a demand for the right kind of juvenile literature."

This leads us to the question of compensation to authors. It goes without saying that the writers of books which have a slow and limited sale cannot command a large royalty. "It does not pay a Catholic publisher to offer royalty on children's books, except to an author who has already earned a reputation. Authors, invariably, even if unknown to the general public, imagine that their work is sure to be a success and that it will sell in million copies." We believe this is true. The genius author is not unfrequently vain, and it takes a long and hard experience to convince young writers that whatever gifts and talents they possess in the literary order, they are no so much above the common as to command exceptional attention. There are thousands of good writers who eke out an unhonored and penurious existence by contributing to the daily and weekly press; they might be editors and authors commanding a large income if they could add to their genius but a single degree, which would lift them above the gifted class of literati to which they belong. Even superior mediocrity is common enough in the world of modern letters, for education is cheap, and cleverness abounds in this generation. Sometimes a mind of lesser power gets to the top and a minor aristocrat dictates the fashion of literary taste. But that is largely a matter of accident and of opportunities which are rare and, as a rule, also short-lived.

The Catholic publisher is as anxious to get good material as any other publisher, and it is reasonable to assume that he is willing to pay for what will prove a profitable investment. But, as we have seen, he labors under the disadvantage of a limited field. He has fewer purchasers in proportion to his estimated market; his patrons are often more exacting than the general public, which buys what it likes, and not from a sense of religious duty to supply merely a definite need. His sales are slow. He has little or no choice between literary productions of first excellence and the numerous "good" books in ordinary demand; hence, he has but rare opportunities of making a "hit" in the business line.

There is every reason, in truth, especially on the part of the clergy for whom we write, to sustain the respectable and conservative class of Catholic book publishers who furnish us with good literature for our children. So far as the complaints mentioned before are reasonably lodged against the trade at large, and not against any individual bookseller, we believe that the clergy can largely remove them. Let them recommend the right kind of books, let them foster an active society for the spread of good books among Catholics, especially the young. Not only the Sunday-school, but the pulpit is a fitting place for the propagation of Catholic literature. A much respected publisher of many years' standing, in Philadelphia, told us, not long ago, that when once he requested a priest to recommend a certain Catholic work to the faithful, he received the answer: "Priests are not book-agents." Indeed, they might well be, since their mission is to spread the word of truth. Years ago there were fewer reading people among Catholics; to-day every child wants a paper or a book. The parents who imbibed the faith in the old country, amid persecution, managed to keep it without the aid of books, and the penal law which forbade them to have a Catholic school has, perhaps, proved a blessing to many by keeping them from reading bad books whilst they could not read such as were good. But the children in this new land are not like their elders; if we would save them to the Catholic Church we must provide them with an antidote against the flood of poisonous literature that surrounds them.

For this reason we need the Catholic publisher, who, like ourselves, must live by his work.

A LIBRARY FOR CHILDREN.

AS the children were the object of our Blessed Lord's predilection and endearing solicitude—"Suffer the little children to come unto Me"—and since He gave His apostles a special commission touching them in the twice repeated words of St. John's Gospel: "Feed my Lambs,"¹ the priests of His Church must needs regard it as the most cherished duty of their pastorate, a very "labor of love," to provide suitable pastures for the lambs of their flock. In conjunction with the Sunday school, where the "milk of doctrine" is imparted, there is need, in every parish, of a library for the children. The reason of this is that the elementary lessons of Christian doctrine, the first impressions of the Faith made upon the minds of the little ones in Sunday school require to be developed and deepened by subsequent reading of Catholic literature.

A good Sunday-school library is an apostolate in a parish, for it is the province of Catholic literature to counteract the effect of unwholesome literature, to cultivate a Catholic spirit and endear our Holy Faith to us by familiarizing us with all that is admirable, elevating, ennobling and inspiring in its sacred teachings and beautiful practices. In good Catholic literature we find the various teachings of faith or morals woven together in the pleasing form and attractive features of some charming bit of biography, history, or fiction. In forming a library for our children there is, however, need of considerable discretion and discrimination in the selection of Catholic literature, so that it may prove desirable pasturage for the lambs of the flock to roam at will, not only without danger to their faith and morals, but with advantage to both. For not all books that bear the imprint of a Catholic publisher possess the essential "imprimatur" of Catholic tone and spirit; indeed, there are books having the distinct title of Catholic, which, nevertheless, are anything or everything

¹ St. John, xxi. 15 and 16.

but Catholic. Let the *quality*, not the name or cheapness of Catholic literature, be the gauge of our selection.

To my brother priests who contemplate forming a library for their children, I would offer the following suggestions, which are largely the result of personal observation and experience, adding at the same time a limited inventory of desirable Catholic books for a children's library.

The first place in a list of books for the young may be rightly assigned to biography. "The study of mankind is man," says a favorite English poet, and another, Longfellow, puts it :

"The lives of great men all remind us,
We can make our lives sublime."

In this line, desirable reading for children is "Pictorial Lives of the Saints," an attractive and interesting little excerpt from Alban Butler's learned and exhaustive "Lives." This little work ought to be in the hands of every Catholic child ; its illustrations are beautiful object-lessons that cannot fail to attract the little folks. Akin to this are two or three little volumes entitled "Our Patron Saints" and "The Story of Jesus simply told." "The Life of Frederick Ozanam," though intended for older heads, is a biographical gem that should adorn every Catholic library. "Names that Live in Catholic Hearts" also deserves to be included here. "The Brave Boys of France" is a charming bit of biography that is sure to attract the boys and fill the hearts of the little fellows with sentiments of true heroism. In this connection may be mentioned "The Life of St. Louis," which conveys the admirable lesson that the "nobility of virtue" is far more to be prized than the nobility of birth, the one having the patent from God, the other from man. There are few Catholic children who would not be influenced by such sentiments as are, for example, conveyed in the words of Louis's mother, Queen Blanche,—"I had rather see you, my son, dead at my feet, than to know that you had committed a deliberate mortal sin." No *American* Catholic library is

complete without "The Life of Columbus," a biography replete with beautiful lessons of heroic virtue, of great faith and abiding spirit of prayer, as suggested by the beautiful motto attributed to him—

"Jesus and Mary, we pray
Be with us on the way."

An attractive biography of the beautiful though somewhat austere Clare Vaughan, by Lady Lovat, has been recently published in a handsome American edition, with a preface by the editor of the AMERICAN ECCLESIASTICAL REVIEW.

Next to Biography the first claim to recognition belongs to History. An interesting bit of history is "The Truce of God." It is a glimpse into the life of the Middle Ages, which disproves, as it seems to the writer, most conclusively, the libel of prejudice and ignorance which makes them the "dark ages," showing them to have been rather the "ages of light." Then there is the admirable little work, "Some Lies and Errors of History," of Rev. Father Parsons, who has laid Catholics under obligation by his careful study of the facts of history. "The Life of Mary, Queen of Scots," is another valuable addition to the shelf of history in a Catholic library. It reverses the distorted picture given of the ill-fated Queen by some of our historians who have written of her in prejudice.

Fiction naturally takes up much room in libraries for the young, and it is apt to wield no small influence over the minds of the little folks, who delight to ramble in the enchanting field of fancy. Here we begin at once with the delightful stories for boys and girls by Rev. Father Finn, S.J. The different volumes of his charming serials—"Percy Wynn," "Tom Playfair," "Claude Lightfoot," etc., etc., have won the hearts especially of boys and they have taken their elders by storm, too. Somewhat akin to these stories for boys is the bright and attractive little series, reprints from the "Youth's Department" of the *Ave Maria*, from the gifted pens of such popular Catholic writers of juvenile

literature as Mary Catharine Crowley, Marion Brunowe and Maurice Francis Egan. We instance as volumes of excellent quality: "Merry Hearts and True," "Happy-go-lucky," "Apples Ripe and Rosy, Sir," "Lucky Family," "How They Worked Their Way," "The Adventures of Jack Chumleigh," "Midshipman Bob," "The Knight of Bloomendale," "Drops of Honey," "True Wayside Tales," "Tales of Adventure," "Little Snow-Drop," "Jack Harold," "Our Dumb Pets," "Once Upon a Time," "Tales for Eventide," "Stories for Stormy Sundays." These, and a host of others, are the delight of young folks, and, needless to say, minister to their instruction and edification all the while. On the whole, it may be said that the literature which emanates from the printing press of the *Ave Maria* is characterized by a decidedly elevated Catholic tone and spirit.

Not to neglect the babes of the Sunday-school, whose reading is limited to words of one or two syllables, we would mention the tiny booklets of Canon Schmid's exquisite "Tales for Little Folks," "Father Jerome's Library," "Little Catholic Girls' Library" and "Little Catholic Boys' Library." These little books humbly, but none the less surely and attractively, fulfill the Blessed Master's injunction "Suffer the *little* children to come unto Me," by familiarizing them with His sacred teachings exemplified in touching anecdotes.

"The First Christmas, in fifteen pictures, for our Dear Little Ones," is a handsomely illustrated quarto for children, prepared by Rosa Mulholland. The firm of Pustet & Co. has published several other books of the same character, which, somewhat more costly than the ordinary, are of great value in instructing little minds in scripture history.

Let me give one or two hints about opening a library. First, enlist the interest of your congregation in the project by speaking to them from the pulpit on the subject of good reading. It is well to identify the library with the Sunday-school, as its most effective auxiliary, and to appoint the Sunday-school teachers its promoters and guardians. Then choose some auspicious occasion, such as Christmas, for its

inauguration. Make the opening of the children's library the principal feature of a Christmas-tree celebration, by announcing beforehand that appropriate books for children, or contributions for the purchase of juvenile literature will be the most acceptable Christmas gifts for the tree. Your children's library could hardly be placed under better shelter than beneath the gift-laden branches of that mystic tree, in whose generous shade young and old alike love to assemble and exchange tokens of benevolence, honoring, at the same time, Him whose birth was the herald of "Peace on earth to men of good will."

W. GASTON PAYNE.

A LIST OF BOOKS.

IN submitting a selection of books which may be placed in the hands of children we are obliged to add a few words of caution.

The list which follows has been drawn up by an experienced teacher, a member of the religious order of the Holy Child Jesus, whose schools enjoy a marked reputation, especially for their training in the English branches.

The books mentioned are not, and are not intended to present a catalogue either complete or exclusive. Even if it were possible to mention all the books which might be found in a thoroughly good library for children, it would not be advisable since it might still mislead those who intend to begin the formation of a library for children.

Our list includes the *best* books in *English* written for the young. *Best* is here used in two senses, namely, as applying

to the substance, the pure and elevating character of the subjects and manner of treatment, and also to the superior style of the language. The child is to be educated by means of such books, that is to say, its heart and mind are to be directed toward the recognition and pursuit of its true end; but in leading it to this end we strive to use the best means, the choicest form, which is not always found united to the best material. Hence a separate list has been made up of books which, while not professedly Catholic in topic or source, are so in that broader sense in which we apply that term to the recognized classics of pure English literature.

Whilst these books may be placed in the hands of the young for the purpose of leading them to form an unbiased judgment of what is good in the literature of their mother tongue, their very choice suggests a further task in those who supervise the reading of children. It may happen that teachers who justly class Rider Haggard among the not only sensational, but also demoralizing writers of modern fiction, would take exception on seeing "King Solomon's Mines," by that author, among the books of our list. But let us reflect. The book has become very popular; it is the cleanest and altogether the best of its kind. The young, who are fond of reading, will, in all likelihood, meet with it, read it, find it attractive without finding it bad, and readily conclude that whatever comes from the same source is equally desirable. If, on the other hand, we give them the book, tell them that it is one among many of its class which they might read without soiling their heart and darkening their judgment, we effect two very important things. We teach the child to discriminate between what is good and what is merely attractive, and we make it possible for it to form an estimate of writers who are in everybody's mouth, and whom educated persons find it often humiliating to have to ignore without knowing why. *Sapienti sat!*

In conditions of society which are unfortunately past, it was possible to educate a child in the knowledge of what is good only, and to fortify it against evil by habituating it to

shun all inquiry into what is doubtful or wrong. To-day the spirit of curiosity is challenged by every scrap of newspaper, by countless books in every guise of intellectual and moral culture, by lectures and plays, which the child cannot avoid or even escape. The strength of true education is found no longer in knowing the right and *ignoring* the wrong, but in knowing that there is good and evil, that we must face and fight the evil, face and fight it with those legitimate means happily at our command as Catholics, which, if manfully used, inevitably conquer. [II Tim. ii. 5.]

For very young children who are but beginners in reading, and with whom the question of literary style and exact philosophy of life is of less importance, we have more abundant material than might be supposed. Besides *Canon Schmid's Tales* (6 vols., illustrated), mentioned by Fr. Gaston Payne, *Father Jerome's Library* (12 vols.); *Brother James' Library* (12 vols.); we have *The Young Christian's Library* (12 vols.), comprising short biographies of the saints; *Sister Mary's Library*, (12 vols.); *Young Catholics' Library* (6 vols. to each of four series); *Little Catholic Boy's Library*, and *Little Catholic Girl's Library* (24 vols.); *Little Catholics' Library* (12 vols.); *Parochial Sunday-School Library* (12 vols.); *The Twelve Sisters* (12 vols.), and the *Columbus Library* (47 vols.). The merits of these different collections vary, of course, but they are, on the whole, good food for children's minds and hearts. The volumes, for the most part neatly bound and cased, range in price from between 20 and 50 cents, which is not too dear in view of what we have said elsewhere. We might add here also the *Catholic Pocket Library* (13 vols.), which is of a more or less ascetical character and will serve a good purpose in a promiscuous collection of reading matter for the young. In connection with this department we may here mention an excellent book recently edited by the English Jesuit, Fr. Thurston. It is called "First Communion," and contains choice matter for instruction and interesting illustration which appeals to the child and which grown persons may find of use in dealing with children who are preparing for the great feast of First

Communion. Some story-books, like "Ada Merton," by Fr. Finn, almost serve a like purpose.

Those who can afford to go outside of the list of distinctly Catholic books for the young which we have indicated, will find a good guide in Prof. Hardy's "Five Hundred Books for the Young." [Charles Scribner's Sons.] It is a little volume of seventy pages in which the titles of the books are arranged in groups: General Literature, including Poetry—History and Biography—Geography, Travels and Adventures—Arts and Sciences—Fiction—Fairy Tales and Mythology—Miscellany. Mr. Hardy is a Catholic, which ought to be a guarantee that the selection is free from all objection.

Of poetic selections for the young we have "Palgrave's Children's Treasury of English Song," Mr. Lang's "Blue Poetry Book" and Miss Repplier's "Book of Famous Verse."

Of *Literature for the Nursery* it will not be difficult to choose among the familiar publications of "Puss in Boots," "Humpty Dumpty" and the host of like things of which the young world never wearies. First class Catholic *periodicals* for the young, are, as we are told by Dr. Smith, still a *desideratum*. However, there are some in the field, such as *The Orphan's Bouquet*, *The Angelus*, *The Child*, and others which would probably satisfy all reasonable demands if they were encouraged. One feature should invariably warn us against papers that call for recognition on this plea of furnishing child's reading, and that is vulgar clap-trap. The flourishing of trumpets as to what the editors and publishers are *going to do*, and the ecclesiastical *blessings* and *approbations* of what does not as yet exist and should first be *demonstrated* by actual doing, is an invariable sign of inflation without value. A publisher who expects to obtain Catholic patronage has to assume the task of proving that he is sound and capable.

To repeat once more. Our duty of providing good reading for the young is not confined to furnishing a list of books. We must direct the reading, keep ourselves personally informed of the character of such current literature as is

offered to the young. A bad book will, in most cases, be easily recognized by reading a few pages ; a good book should be made known.

H. J. H.

CATHOLIC TALES.

Fabiola,	Cardinal Wiseman
Callista,	Cardinal Newman
Aroer, or the Story of a Vocation,	Miss Drane
Lady Glastonbury's Boudoir,	Miss Drane
Uriel, or the Chapel of the Angels,	Miss Drane
Australian Duke,	Miss Drane
Jack Chumleigh,	Maurice Egan
Flower of the Flock,	Maurice Egan
Philip's Restitution,	Christian Reid
The Child of Mary,	Christian Reid
Sir Thomas More,	Miss Stewart
Margaret Roper,	Miss Stewart
The Lady of Ravenscombe,	Edward Dering
Ban of Maplethorpe,	Edward Dering
Freville Chase,	Edward Dering
Gertrude Mannering,	Frances Noble
Clare Maitland,	
Legends of the Holy Child Jesus,	Mrs. Leetz
Legends of the Blessed Sacrament,	
Father Fane's Boys' Stories,	
Windeck Family,	Countess Hahn-Hahn
Tales and Legends from History,	Published by Eckmann & Chatrain
Lamp of the Sanctuary,	Cardinal Wiseman
Anemone,	
Wafted Seeds,	
Pauline Seward,	
Love and Self-sacrifice,	Lady Herbert of Lea

Roman Violets,	Lady Herbert of Lea
Laurentia,	Lady Herbert of Lea
✓ Canon Schmid's Tales,	
Pearl in Dark Waters,	
✓ Percy Wynn,	Father Finn, S. J.
✓ Tom Playfair,	Father Finn, S. J.
Linked Lives,	Lady G. Douglas
Earlescliffe,	Lady G. Douglas
Dion of the Sibyls,	Keon
Wives and Mothers of Olden Times,	Lady Herbert
Cradle Lands,	Lady Herbert
Ethel's Book, or Tales of the Angels,	F. Faber
True to Trust,	Published by Burns & Oates
Aurelia, or the Jews at Capena Gate,	M. A. Quinton
Florine, Princess of Burgundy,	McCabe
Iron Crown of Italy,	McCabe
Memoirs of a Guardian Angel,	
✓ Wild Birds of Killeevy,	R. Mulholland
Marcella Grace,	R. Mulholland
Fair Emigrant,	R. Mulholland
Wild Times,	Miss Caddell
Blind Agnese,	Miss Caddell
Irish Hearts and Irish Homes,	Miss Taylor
Edith Mortimer,	
May Templeton,	
Loretto or the Choice,	
Queen Margaret's Journal,	Lady G. Fullerton
Constance Sherwood,	Lady G. Fullerton
A Will and a Way,	Lady G. Fullerton
French Eggs in an English Basket,	Lady G. Fullerton
Strawcutter's Daughter,	Lady G. Fullerton
Ladybird,	Lady G. Fullerton
Grantley Manor,	Lady G. Fullerton
Too Strange not to be True,	Lady G. Fullerton
Portrait in my Uncle's Dining-room,	Lady G. Fullerton

Ferncliffe,	
Conscience's Tales,	
Diary of a Sister of Mercy,	C. Brame
Leper Queen,	S. H. C. J.
Five O'Clock Stories,	S. H. C. J.
Bracton or Sub Sigillo,	F. Anderdon
Rose Leblanc,	Lady G. Fullerton

NON-CATHOLIC TALES.

Tim Trumble's Little Mother,	C. Matèaux
Star in the Dust-heap,	
Little Lord Fauntleroy,	Mrs. Burnett
Lady Jane,	
Toinettes Philip,	
Flat-iron for a Farthing,	Mrs. Ewing
Jan of the Windmill,	Mrs. Ewing
Mrs. Overtheway's Recollections,	Mrs. Ewing
From Six to Sixteen,	Mrs. Ewing
We and the World,	Mrs. Ewing
Short Life,	Mrs. Ewing
Jackanapes,	Mrs. Ewing
Under the Red Robe,	Stanley Weyman
A Gentleman of France,	Stanley Weyman
St. Winifred's—World of School,	Arch-Deacon Farrar
✓ The Channings,	Mrs. H. Wood
✓ Kingsley's Greek Heroes,	" " "
Meadow Grass,	Alice Brown
✓ Tanglewood Tales,	Nath. Hawthorne
Recollections of a Girlhood,	Frances Kemble
Later Recollections,	Frances Kemble
Recollections of Later Life,	Frances Kemble
Pride and Its Prisoners,	by A. L. O. E.
Heartsease,	Miss C. Yonge
Heir of Redcliffe,	Miss C. Yonge
Daisy Chain,	Miss C. Yonge
The Trial,	Miss C. Yonge
Little Duke,	Miss C. Yonge

Prince and the Page,	Miss C. Yonge
Lances of Linwood,	Miss C. Yonge
Caged Lion,	Miss C. Yonge
Dove in the Eagle's Nest,	Miss C. Yonge
Cranford,	Mrs. Gaskill
Conquest of Granada,	Washington Irving
The Alhambra,	Washington Irving
Tip Cat,	
Laddie,	
Edwy the Fair,	A. D. Croke
Alfgar the Dane,	A. D. Croke
Queen Hildegarde,	Laura E. Richards
The Princess and the Goblin,	G. MacDonald
Alice in Wonderland,	L. Carroll
Through the Looking-glass,	L. Carroll
Ben Hur,	Lew Wallace
King Solomon's Mines,	Rider Haggard
Marjorie's Quest,	Jeanie T. Gould
A Noble Life,	Miss Mulock
A Hero,	Miss Mulock

A RELIGIOUS OF THE HOLY CHILD JESUS.

ANALECTA.

LITTERAE APOSTOLICAE.

EPISTOLA ENCYCLICA.

Ad Patriarchas, Primates, Archiepiscopos, Episcopos, aliosque Locorum Ordinarios Pacem et Communionem cum Apostolica Sede Habentes.

Venerabilibus Fratribus Patriarchis Primatibus, Archiepiscopis, Episcopis, aliisque, Locorum Ordinariis Pacem et Communionem cum Apostolica Sede Habentibus.

LEO PP. XXIII

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Fidentem piunque animum erga Virginem beatissimam, quem inde a teneris haustum, tota vita studuimus alere et augere, iam saepius in Summo Pontificatu licuit Nobis aperitiusque testari. Tempora enim nacti aequae calamitosa rei christianae ac populis ipsis periculosa, nempe cognovimus quanti foret ad providendum, commendare vel maxime illud salutis pacisque praesidium quod in augusta Genitrice sua benignissime Deus humano generi attribuit, perpetuo eventu in Ecclesiae fastis insigne. Hortationibus votisque Nostris multiplex gentium catholicarum sollertia respondit, religione praesertim sacratissimi ROSARII excitata: neque copia desiderata est fructuum optimorum. Nos tamen expleri nequaquam possumus celebranda Matre divina, quae vere est *omni laude dignissima*, et commendando amoris studio in Matrem eandem hominum, quae *plena est misericordiae, plena gratiarum*. Quin etiam animus, apostolicis curis defatigatus, quo propius sentit demigrandi tempus instare, eo contentiore fiducia respicit Illam, ex qua, tamquam ex felici aurora, inocciduae faustitatis laetitiaeque processit dies. Quod si, Venerabiles Fratres, iucundum memoratu est, aliis Nos datis

ex intervallo litteris collaudasse Rosarii precem, utpote quae multis modis et pergrata sit ei cuius honori adhibetur, et iis perutilis cedat qui rite adhibeant, aequae est iucundum posse nunc idem insistere et confirmare propositum. Hinc autem praeclara se dat occasio ut mentes animosque ad religionis incrementa more paterno adhortemur, et acuamus in eis praemiorum spem immortalium.

Precandi formae, de qua dicimus, appellatio adhaesit propria Rosarii, velut si rosarum suavitatem venustatemque sertorum contextu suo imitetur. Quod quidem ut peraptum est instituto colendae Virginis; quae *Rosa mystica* Paradisi merito salutatur, quaeque universorum Regina stellante ibi corona praefulget, ita videtur nomine ipso adumbrare augurium, cultoribus suis ab illa oblatum, de gaudiis sertisque caelestibus.—Hoc autem perspicue apparet, si quis Rosarii marialis rationem consideret. Nihil quippe est quod Christi Domini et Apostolorum tum praecepta tum exempla gravius suadeat, quam invocandi Dei exorandique officium. Patres deinde ac doctores commonuerunt tantae id esse necessitatis, ut homines eo neglecto, sibi frustra de sempiterna salute assequenda confidant. Quum vero cuiquam orauti, ex rei suapte vi atque ex promissione Christi, aditus pateat ad impetrandum, ex duabus tamen praecipue rebus, et nemo ignorat, maximam efficacitatem trahit precatio; si perseveranter assidua, si complurium sit in unum collata. Alterum ea declarant plena bonitatis invitamenta Christi, *petite, quaerite, pulsate*;¹ plane ad similitudinem parentis optimi, qui liberorum vult ille quidem indulgere optatis, sed etiam gaudet se diu rogari ab eis et quasi precibus fatigari, ut ipsorum animos arctius sibi devinciat. De altero idem Dominus non semel testatus est: *Si duo ex vobis consenserint super terram, de omni re quamcumque petierint, fiet illis a Patre meo, eo quod, ubi suut duo vel tres congregati in nomine meo, ibi sum in medio eorum.*² Ex quo illud Tertulliani nervose dictum: *Coimus in coetum et congregationem, ut ad Deum, quasi manu facta, precationibus ambiamus; haec Deo grata*

1 Matth. vii. 7.

2 Matth. xviii. 19, 20.

vis est :¹ illudque commemorabile Aquinatis : *Impossibile est multorum preces non exaudiri, si ex multis orationibus fiat quasi una.*²—Ea utraque commendatio egregie in Rosario praestat. In hoc enim, plura ne persequamur, eisdem ingeminandis precibus regnum gratiae et gloriae suae a Patre caelesti implorare contendimus ; Virginemque Matrem etiam atque etiam obsecramus ut culpa obnoxii succurrere nobis deprecando velit, quum in omni vita, tum sub horam extremam quae gradus est ad aeternitatem. Eiusdem autem Rosarii formula ad precationem communiter habendam optime accomodata est ; ut non sine causa nomen etiam *psalterii mariani* obtinuerit. Atque ea religiose custodienda est vel redintegranda consuetudo quae apud patres viguit, quum familiis christianis, aequae in urbibus atque in agris, id sanctum erat ut, decedente die, ab aestu operum ante effigiem Virginis rite convenientes, Rosarii cultum alterna laude persolverent. Quo ipsa fidei concordique obsequio admodum delectata, sic eis aderat perinde ac bona mater in corona filiorum, pacis domesticae impertiens munera, quasi pacis praenuncia caelestis.—Hac quidem communis precationis virtute spectata inter ea quae pluries de Rosario placuit decernere, etiam ediximus “Nobis esse in optatis ut in dioeceseon singularum templo principe quotidie, in templis curialibus diebus festis singulis, ipsum recitetur.”³ Id autem constanter et studiose fiat : libentesque videmus id fieri et propagari in aliis quoque publicae pietatis sollemnibus, atque in pompis peregrinantium ad insigniora templa, quarum commendanda est frequentia increscens.—Quiddam praeterea et periucundum et salubre animis habet ista precum laudumque marialium consociatio. Nosque ipsi tunc maxime sensimus, ac memor gestit animus revocare, quum per singularia quaedam tempora Pontificatus Nostri in Basilica Vaticana adfuissemus, circumfuso omnium ordinum numero ingenti, qui una Nobiscum mente, voce, fiducia, per Rosarii mysteria et

1 *Apologet.* c. xxxix.

2 *In Evang. Matth.* c, xviii.

3 Litt. apost. *Salutaris ille*, datae die xxiv. Decembr. an. MDCCCLXXXIII.

preces enixe supplicabant Adiutrici nominis catholici praesentissimae.

Ecquis vere fiduciam in praesidio et ope Virginis tantopere collocatam, putare velit et arguere nimiam? Certissime quidem perfecti Conciliatoris nomen et partes alii nulli conveniunt quam Christo, quippe qui unus, homo idem et Deus, humanum genus summo Patri in gratiam restituerit: *Unus mediator Dei et hominum homo Christus Iesus, qui dedit redemptionem semetipsum pro omnibus.*¹ At vero si nihil prohibet, ut docet Angelicus, aliquos alios secundum quid dici mediatores inter Deum et homines, prout scilicet cooperantur ad unionem hominis cum Deo dispositive et ministerialiter,² cuiusmodi sunt angeli sanctique caelites, prophetae et utriusque testamenti sacerdotes, profecto eiusdem gloriae decus Virgini excelsae cumulatus convenit. Nemo etenim unus cogitari quidem potest qui reconciliandis Deo hominibus parem atque illa operam vel unquam contulerit vel aliquando sit collaturus. Nempe ipsa ad homines in sempiternum ruentes exitium Servatorem adduxit, iam tum scilicet quum pacifici sacramenti nuncium, ab Angelo in terras allatum, admirabili assensu, *locototius humanae naturae,*³ exceptit: ipsa est *de qua natus est Iesus*, vera scilicet eius Mater, ob eamque causam digna et peraccepta *ad Mediatorem Mediatrix.*—Quarum rerum mysteria quum in Rosarii ritu ex ordine succedant piorum animis recolenda et contemplanda, inde simul elucent Mariae promerita de reconciliatone et salute nostra. Nec potest quisquam non suavissime affici quoties eam considerat, quae vel in domo Elisabethae administra charismatum divinorum apparet, vel Filium pastoribus regibus, Simeoni praebet infantem. Quid vero quum consideret, sanguinem Christi causa nostra profusum ac membra in quibus ille Patri vulnera accepta, *nostrae pretia libertatis*, ostendit, non aliud ea esse nisi carnem et sanguinem Virginis? siquidem, *caro Iesu caro est Mariae; et quamvis gloria resurrectionis fuerit magnificata, eadem tamen carnis mansit et manet natura quae suscepta est de Maria.*⁴

1 I Tim. ii. 5, 6. 2 Ill, q, xxvi, aa, 1, 2. 3 S. Th. Ill, q. xxx. a. 1.

4 *De assumpt. B. M. V. c. v. inter opp.* S. Aug.

Sed alius quidam fructus insignis e Rosario consequitur, cum temporum ratione omnino connexus cuius Nos alias mentionem intulimus. Is nimirum est fructus, ut quando virtus fidei divinae tam multis vel periculis vel incursibus obiecta quotidie est, homini christiano hinc etiam bene suppetat quo alere eam possit et roborare.—*Auctorem fidei et consummatorem* nominant Christum divina eloquia :¹ *auctorem*, eo quia docuit ipse homines multa quae crederent, de se praecipue in quo *inhabitat omnis plenitudo divinitatis*,² idemque gratia et velut unctione sancti Spiritus benigne dat unde credant ; *consummatorem*, quia res per velamen in mortali vita ab eis perceptas, pandit ipse apertas in caelo, ubi habitum fidei in claritudinem gloriae commutabit. Sane vero in Rosarii instituto luculenter eminent Christus ; cuius vitam meditando conspiciamus, et privatam in gaudiis, et publicam summos inter labores doloresque ad mortem, denique gloriosam, quae ab anastasi triumphantis, in aeternitatem profertur sedentis ad dexteram Patris. Et quoniam fides, ut plena dignaque sit, se prodat necesse est, *corde enim creditur ad iustitiam, ore autem confessio fit ad salutem*,³ propterea ad hanc etiam habemus ex Rosario facultatem optimam. Nam per eas quibus intexitur vocales preces, licet expromere ac profiteri fidem in Deum, providentissimum nostri patrem, in venturi saeculi vitam, in peccatorum remissionem ; etiam in mysteria Trinitatis augustae, Verbi hominis facti, maternitatis divinae atque alia. Nemo autem est nescius quantum sit pretium meritumque fidei. Quippe fides non secus est ac lectissimum germen, virtutis omnis flores in praesentia emittens, quibus probemur Deo, fructus deinde allaturum qui perpetuo maneant ; *Nosse enim te consummata iustitia est, et scire iustitiam et virtutem tuam radix est immortalitatis*.⁴—Admonet locus ut unum adiiciamus, attinens nimirum ad officia virtutum quae iure suo postulat fides. Est inter eas poenitentiae virtus, eiusque pars etiam est *abstinentia*, non uno nomine et debita et salutaris. In quo quidem si filios suos Ecclesia clementius in dies habet,

1 Hebr. xii. 2.

2 Col. ii, 9.

3 Rom. x. 10.

4 Sap. xv. 3.

at videant ipsi diligentiam sibi omnem esse adhibendam ut indulgentiam maternam aliis compensent officiis. Libet vero in hanc pariter causam eundem Rosarii usum cum primis proponere, qui bonos poenitentiae fructus, maxime ab angoribus Christi et Matris recolendis, aequè potest efficere.

Nitentibus igitur ad summum bonorum, sane quam providenti consilio hoc Rosarii adiumentum exhibitum est, idque tam promptum omnibus atque expeditum ut nihil magis. Quivis enim religione vel mediocriter institutus eo facile uti et cum fructu potest; neque res est tanti temporis quae cuiusquam negotiis afferat moram. Opportunis clarisque exemplis abundant annales sacri: satisque est cognitum multos semper fuisse, qui vel sustinentes graviora munera, vel curis operosis distenti, hanc tamen pietatis consuetudinem nullo unquam die intermisere.—Qua cum re suaviter congruit intimus ille religionis sensus quo animi erga coronam sacram feruntur, ut eam adamant tanquam individua vitae comitem fidumque praesidium; eandemque in agone supremo complexi, auspiciam dulce teneant ad *immarscibilem gloriae coronam*. Auspicio plurimum favent beneficia *sacrae indulgentiae*, si perinde habeantur ac digna sunt: his enim amplissime Rosarii institutum a Decessoribus Nostri et a Nobismetipsis est auctum. Eaque certe et morientibus et vita functis, quasi per manus misericordis Virginis impertita, valde sunt profutura, quo maturius expetita pacis lucisque perpetuae fruuntur solatiis.

Haec, Venerabiles Fratres, permovent Nos ut formam pietatis tam excellentem, tamque utilem ad capiendum salutis portum, laudare et commendare gentibus catholicis ne cessemus. Sed alia praeterea id ipsum suadet causa gravissima, de qua iam saepius litteris et allocutione animum aperuimus. Videlicet, quum Nos quotidie acrius ad agendum impellat id votum, quod ex divino Christi Iesu Corde concepimus, in ita dissidentium reconciliationis fovendae, intelligimus quidem hanc praestantissimam unitatem nulla re melius parari posse et adstringi quam sanctarum precum virtute. Obversatur exemplum Christi, qui ut alumni disciplinae suae essent in fide et caritate *unum*, effusa ad Patrem obsecratione rogavit.

Deque valida in idem deprecatione Matris eius sanctissimae, illustre documentum in historia est apostolica. In qua commemoratur primus Discipulorum coetus, promissam almi Spiritus amplitudinem magna spe flagitans et expectans; simulque Mariae praesentia comprecantis singulariter commemoratur; *Hi omnes erant perseverantes unanimiter in oratione cum Maria matre Iesu.*¹ Ut igitur ad eam, tamquam ad unitatis fautricem et custodem eximiam, recte se Ecclesia exoriens precando adiunxit, id similiter his temporibus per orbem catholicum fieri peropportunum est; toto praesertim octobri, quem mensem iamdiu Nos divinae Matri, pro afflictis Ecclesiae temporibus implorandae, deditum sacrumque sollemni Rosarii ritu voluimus.—Proinde caleat ubique huiusmodi precis studium, ad propositum in primis sanctae unitatis. Neque aliud quidquam Mariae gratius acceptiusque fuerit, utpote quae Christo maxime coniuncta, maximopere id cupiat et velit ut qui uno eodemque donati sunt eius baptisate, una omnes eademque fide perfectaue caritate cum ipso et inter se cohaereant.—Eiusdem vero fidei mysteria augusta altius in animis per Rosarii cultum insideant, eo felicissimo fructu ut *imitemur quod continent et quod promittunt assequamur.*

Interea munerum divinorum auspitem caritatisque Nostrae testem, singulis vobis cleroque ac populo vestro Apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum die xx Septembris anno MDCCCXCVI, Pontificatus Nostri decimo nono.

LEO PP. XIII.

E S. CONGREGATIONE RITUUM.

EPUS ADPROBARE POTEST TRADUCTIONEM OFFICII PARVI
B. M. V. PRO PRIVATA RECITATIONE TANTUM.

Reverendissimus Dominus Gulielmus Van de Ven, Episcopus Buscoducensis, a S. R. Congr. sequentium dubiorum solutionem humiliter efflagitavit, nimirum:

I. An Episcopus ordinaria auctoritate adprobare valeat translationem in vernaculam linguam Officii parvi B. M. Virginis quod legitur in Breviario Romano?

II. Utrum idem Officium ita translatum et adprobatum in lucem edi et adhiberi queat a fidelibus, intra fines dioeceseos Buscoducensis degentibus, et praesertim a Congregationibus religiosi utriusque sexus?

Et Sacra eadem Congregatio, exquisito voto Commissionis Liturgicae, reque mature perpensa, rescribendum censuit:

Ad 1um *Affirmative*.

Ad 2um *Affirmative*, sed tantum pro recitatione privata. Atque ita rescripsit.

Die 24 Aprilis 1896.

CAJ. CARD. ALOISI-MASSIELLA, *S. R. C. Praef.*

L. ✠ S.

A. TRIPEPI, *Secretarius*.

S. R. UNIV. INQUISITIONE

AD CORROBORANDUM DEBILE VINUM PRO MISSA, NON
MISCEATUR MUSTO SACCHARUM, SED POTIUS
ADDATUR ALCOOL, ETC.

Beatissime Pater,

Silverius Episcopus titularis Camacensis, Auxiliarius v. p. d. Episcopi Mariannensis in Brasilia, ad pedes Sanctitatis Tuae provolutus, quae sequuntur humiliter exponit.

In Brasilia difficillimum est verum vinum habere ad S. Missae Sacrificium conficiendum, et fere impossibile illud ab adulterino distinguere, nisi in ipsa, eadem regione confectum. Iamvero uva his in locis adeo debilis et aquosa est ut, ad tolerabile vinum habendum, aliquid sacchari e planta, quam vulgo "canna de assucar" appellamus, musto admisceri debeat; et hoc quidem modo fabricatum quoque est vinum, quo Sacerdotes in S. Missae Sacrificio passim utuntur. Nunc vero, cognita responsione S. Rom. et Un. Inq. feria V. loco IV. die 25 Iunii 1891 lata, dubitationes et conscientia anxietates ortae sunt. Quapropter humilis Orator instantissime

supplicat, ut Sanctitas Tua benigne declarare dignetur, utrum sic confectum vinum pro S. Missae Sacrificio tuto adhiberi valeat nec ne.

Feria IV. die 5 Augusti 1896.

In Congr. Gen. S. Rom. et Un. Inq., proposita suprascripta instantia praehabitoque R. DD. Cons. voto, E. ac R. D. Cardinales Inq. Gen. respondendum decreverunt: "Loco sacchari extracti e canna saccharina vulgo *canna de assucar* addendus potius esse spiritus *alcool*, dummodo ex genimine vitis extractus fuerit, et cuius quantitas, addita cum ea quam vinum, de quo agitur, naturaliter continet, haud excedat proportionem duodecim pro centum; huiusmodi vero admixtio fiat quando fermentatio tumultuosa, ut aiunt, defervescere inceperit."

Sequenti vero feria VI. die 7 dicti mens. SS. D. N. Leo div. prov. Pp. XIII, in solita Audientia r. p. d. Adessori S. Officii impertita, relatam Sibi E. Patrum resolutionem benigne adprobare dignatus est.

IOS. MANCINI,
S. R. et Univ. Inquis. Notarius.

CONFERENCES.

MENDA.

In a decision of the S. C., published in the REVIEW (Sept., pag. 420, iv.) a line was inadvertently dropped out by the printer, which obscures the sense of the decree. The passage "ubi unus . . . sacerdos . . . hic, si saecularis, teneturne sequi Calendarium Ordinis, si proprio gaudeat" should read "ubi unus . . . sacerdos . . . hic, si saecularis teneturne sequi Calendarium *Dioecesis in qua extat Oratorium, et si regularis, Calendarium* Ordinis, si proprio gaudeat." The italicized portion marks the omission.

THE ETYMOLOGY OF "GERTRUDE."

Qu. Would you please to state in the REVIEW, whether the name of *Gertrude* has any distinctly Christian meaning? I know that it is usually rendered by "spear-maiden" or "trusted with the spear" presumably from Old German, but as the name seems to have been a favorite one with Christians—I believe there are two canonized saints of that name—it appears likely to have some other signification which caused it to be chosen with preference by Christian folk.

Resp. The German hagiographer Stadler, gives besides the current meaning "true with the spear," two others, viz., "very amiable" which is also rendered "amiable maiden." The elements which, according to this interpretation, compose the word are apparently the root of *troth* (*fidelis*) and the Saxon *ger* or *gar* (*geara*) which Lye in his "Gothico Latinum" translates by *bene, valde* and *satis*. In the same way Stadler interprets other proper names, like Gerbert, from *ger* = "spear" (Sancr. *drus* = wood) or *ger, gar* = "very" and *bert* = "bright." Other Gothic words which might account for the first syllable are *gerad* (prudent) and *geryd* (upright).

The Abbé Migne mentions a St. *Gebetrudis*, sister of St. Adelphius, who is also called *Gertrudis*. This would render the meaning "treu im geben" that is "generous in charity." This holy nun was Abbess of Ramiremont and died in 670.

It has also been suggested as a matter of philological speculation that the name "Gertrude" might be derived from the O. H. G. *ger, giri* (lat. cupidus) or from the Sanskrit *gurtas* (lat. gratus) and the Gothic *truda* (step), that of "pleasing or graceful in her movements." (See Curtius Griech. Etymolog. pp. 198 and 238.)

As our correspondent speaks of "two canonized saints" by this name, we may add here that the "Heiligenlexicon" mentions six canonized Gertrudes, two beatified, and altogether twenty who are catalogued by the Bollandists and in special martyrologies, whose lives were authenticated as marked by heroic virtue. We append a brief list.

S. Gertrudis, V. Abbat. Nivelles, (Belgium,) A. D. 626 (631?). 17 March.

S. Gertrudis, V. sister of the Emperor Charlemagne, foundress of Saalburg Monastery (near Würzburg) at present a ruin. A. D. 812. See Bolland. March, vol. ii, 602.

S. Gertrudis, V. M. of Brabant, was martyred in the neighborhood of Valduley en Argonne. Her feast is celebrated by the French of that district on the day after the Ascension. (Two sisters, Oda and Manna, and a brother, Eucharius, suffered martyrdom with her.) Boll. vii. 514. Mg.

S. Gertrudis (the same as St. Gebetrudis mentioned above), 7 Nov.

S. Gertrudis, sister of S. Melchtildis, daughter of Count Hackeborn (Eisleben in Saxony), born 1264. This is the Saint who by her great learning, penetration and gift of governing others has become the pattern and patron of religious superiors.

S. Gertrudis of Hamoy (near Marchiennes in Belgium). After the death of her husband, Ingomar (Rigomar), she devoted herself to active charity. Bucelin speaks of her as Ducissa and Lechner styles her husband "Prince" Rigomar.

Bishop Vindicianus of Cambrey has dedicated a church to her, and procured the transfer of her relics to the monastery of Marchiennes. She had two children, Adalbaldus and Gerberta, whose names are found among the beatified in several martyrologies. Died in 650.—Besides these we have :

Bl. Gertrudis van Oosten, V. † 1358 in the Convent of Delft (Holland). Of humble parentage and a servant, she possessed exquisite gifts of mind. The name *van Oosten* was given her by the people, because she was fond of singing an old Hollandish hymn “ Het daghet in den Oosten.”

Bl. Gertrudis, Abbat. (13 Aug.) youngest daughter of the Landgrave Louis VI and St. Elizabeth of Thuringia, born 1226. Abbess for nearly 50 years of the Premonstratensian Monastery of Altenberg.

Ven. Gertrudis, abbess of Biloca (Gent in Flandria) (31 Aug.) Boll. vi. 649.

Others of this name, who died in the odor of sanctity, are: Gertrudis Gisberti (Cologne, 1610) (29 Jan.)—Gertrudis, called *Reclusa*, near the castle of Volmstein in Westphalia (15 Febr.)—Gertrude of Ortenberg, buried in the Franciscan church of that place; 1275, widow (23 Febr.)—Gertrude, Duchess of Poland (7 May.)—Gertrude, daughter of S. Berta, religious in the convent of Blangy in Artois (14 July).—Gertrudis, an English martyr (8 Aug.)—Gertrude de Campere, born at Nivelles (Brabant) 1608, a Franciscan nun (30 Sept.)—Gertrude de Grothen, a poor Clare of Trèves, died in 1504 (1 Nov.)—Gertrude, a Cistercian nun of Luttich (27 Nov.)

BENEDICTIO ECCLESIAE RENOVATAE.

Qu. Is it necessary to bless again a renovated church, the inner surface of which had been damaged by fire so that only the plastering of the sanctuary remained intact?

Resp. From an answer of the S. Congregation to a question regarding the reconsecration of churches in which the

plaster has been removed and renewed, we would infer by analogy that it is not necessary to repeat the blessing. See the AMERICAN ECCLESIASTICAL REVIEW, April, 1895, page 344, where the full text of the decree is found.

A LOW REQUIEM MASS ON FEASTS II CL.

Qu. According to a recent decree, as published in the REVIEW, we are privileged to say a low mass *de Requie pro die obitus* on double feasts. Does this include doubles of the first and second class?

Resp. The low Mass of Requiem *pro die obitus* is permitted on all days except doubles of the first class and actual holidays of obligation.

The decree as originally published in the Roman *Analecta*, from which we obtained a copy, had inadvertently omitted the words "*exceptis duplicibus primae classis et jectis de praecepto.*" We hereby correct the misunderstanding caused by the omission.

"THE AMERICAN CATHOLIC QUARTERLY REVIEW" ON SECRET SOCIETIES.

Qu. REVEREND AND DEAR SIR :

If your attention has not already been drawn to it, may I ask you to compare a book notice of the *American Catholic Quarterly Review*, Oct., 1896, page 890, re Sabetti's Gury-Ballerini, with a conclusion given in the ECCLESIASTICAL REVIEW, May, 1896, page 470, regarding the Secret Societies of "Odd Fellows," "Knights of Pythias," and "Sons of Temperance." You stated that *where all the five conditions specified in the Instruction are verified in one case*, the confessor has sufficient cause—not, to absolve but—to apply to the Apostolic Delegate for permission to do so.

The *Am. Cath. Quarterly Review*, on the other hand, in its last number, says: If we remember rightly, the decree does not pre-

scribe this reference to the Delegate in *singulis casibus*, as the learned author seems to imply, but in *casibus particularibus*, which is generally interpreted to mean in cases where there existed a doubt as to the application of the four conditions demanded by the Holy See."

I have quoted only the most important passage.—Which opinion is right?

Resp. We do not know what authority the book-reviewer of the *American Catholic Quarterly* has for his statement. Our interpretation has the authority of the Apostolic Delegation. As for P. Sabetti, it might have been reasonably assumed that since in his work he refers expressly to our interpretation, he must have been sure that it was correct. Accordingly we wrote to ascertain whether there could be any doubt about the matter. The following is the reply of P. Sabetti which we publish here by his leave :

DEAR FATHER * * *

Your letter about the interpretation of the clause "in casibus particularibus" just received. The interpretation given by me is, I am certain, the correct one, not only because I was told so explicitly at the Apostolic Delegation, where I consulted before going into print, but also because otherwise the uniformity, which, in this matter, is so earnestly sought for, would be utterly impossible.

As the learned critic in the *Quarterly* candidly says: "if we remember rightly," it is hardly a rash judgment to assume that he had not before him the full text of the Decree. Now, the attentive reading of the whole document would throw a great deal of light on the question at issue. The last paragraph reads thus: Quae cum SSmo Dno et Papae Leoni XIII relatae fuerint, in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculis et difficultatibus plena agatur, quae plurimas non modo dioeceses, sed et provincias ecclesiasticas respicit, idem SSmus Dnus jussit ut uniformis regulae servandae causa, impletis omnibus quae hoc decreto statuuntur, casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint."

It follows very plainly from the above words that the Apostolic Delegate is to provide, not simply as a judge determining whether

the required conditions be verified or not, but in the manner of a prudent administrator, who determines the granting or not granting of the dispensation, no matter how fully the conditions assigned be verified. The Holy See wishes to make a concession—"mens est quod ea res tolerari possit," yet this concession is not put into the hands of each priest, but only into those of the Apostolic Delegate. When instead of *particularibus*, I wrote *singulis*, I did so precisely in order to make the meaning of the document clearer, not to change it; for I well knew that in an English-speaking country the Latin "particularibus" would naturally and obviously enough be translated into the English *particular* instead of *individual*, which is the one really intended in the Decree."

That there are cases when the terms *particulares* and *singuli* must be distinguished in canonical language every theologian knows, but here, as in many other instances, the two terms are identical, as is plain from the context.

After the foregoing had gone to the printer, the following letter addressed by the Most Rev. Apostolic Delegate to the editor of the *Quarterly* is made public.

REV. DEAR SIR: My attention has been called to the criticism of Father Sabetti's 'Moral Theology' in the last number of the *Quarterly*. I desire to say that Father Sabetti is right regarding the necessity of applying to this Delegation in every case for the permission to remain an associate member of the forbidden societies, and your critic is wrong. With regard to the hour of death of the penitent, every confessor must surely know that in such cases absolution is given after the penitent promises to apply to the proper authority for the permission in case he should recover his health and live. With sentiments of highest esteem and fraternal charity, I remain most faithfully yours in Christ,

SEBASTIAN,

Abp. of Ephesus, Ap. Del.

Apostolic Delegation, United States of America, Washington,
D. C., November 10, 1896.

SATEEN FOR SACRED VESTMENTS.

Qu. Is it contrary to the rubrics to employ for the making of altar vestments, textiles which, though they closely resemble silk, are really cotton or woolen fabrics woven in the peculiar fashion of satins? These stuffs are called *sateen*, I believe, and much less expensive than pure silk goods.

Resp. The rubrics and decrees of the Church prescribe *silk-thread* cloth for the sacred vestments. Ordinarily *satın*, which differs from silk cloth in the manner of laying the threads of the weft, is included in the term. But, what is usually sold under the name of *sateen*, is not silk and, therefore, unlawful.

A special concession has been made for poor churches, according to which, although the vestments must be of silk, a basis and lining of linen, or cotton, etc., is permitted. This is the meaning of *si fila serica superimponuntur*.

Gold thread is permitted, and by reason of its preciousness may be used for both white and red color; in poor churches also for green.

Silver thread is allowed for white.

The veil covering the chalice and that used by the subdeacon at Mass must always be of silk. Hence, if the vestments be gold or silver, the veil, corresponding with them, should be at least lined with silk, and no other material can licitly be substituted.

Vestments which are painted or wrought in figures are licit only when the ground is silk or gold or silver-thread.

For the decrees on this subject, see AMERICAN ECCLESIASTICAL REVIEW, vol. ii, pag. 282.

UTRUM EX IMPOTENTIA CURABILI ORIATUR IMPEDIMENTUM DIRIMENS?

Qu. Titius et Titia matrimonium inierunt, sed statim Titia ad copulam impotens invenitur ob totalem occlusionem vaginae (seu ex arcitudine). Titia se medico sistit qui adhibita operatione chirurgica eam habilem reddit. Unde quaeritur :

Utrum matrimonium censendum sit invalidum? et si ita: quomodo renovandus consensus?

Resp. In genere ad hujusmodi difficultates solvendas tenendum est principium: "Ut impotentia *dirimat* debet esse antecedens, *perpetua et absoluta.*"

Hinc, cum in casu proposito impotentia possit auferri, videtur matrimonium censendum esse validum, eo magis cum mulier "ex intentione sese viro id desideranti aptam reddendi" operationem felici exitu subierit, atque postea vitam conjugalem cum viro producendo et sic consensum maritalem implicite renovando, matrimonium convalidatum demonstrare videatur.

Si defectus forsán *publicus* evaserit tunc consensus renovandus est, aliter ad cautelam, quamvis pro validitate potius standum etiam verbis de consensu non expressis ratio indicare videtur.—Cf. Lehinkuhl, vol. ii, n. 745.

THE ANGLICAN ORDINAL OF EDWARD THE SIXTH.

Qu. The Holy Father in his recent Encyclical on Anglican Ordinations gives, as the principal evidence of their invalidity, the fact that the rite used was that of the ordinal of Edward VI, which was deficient in the essentials required for valid consecration.

Is there any good treatise published which deals particularly with this phase of the subject? Some of my Anglican friends state that the same rite is used in several of the Eastern Churches which are in communion with the Holy See, and that the Pontiff, in refusing the Anglican form because of its defective wording, is inconsistent. Could you clear up this subject in the REVIEW?

Resp. An excellent book (about 200 pages,) entitled "The Ordinal of King Edward VI, its history, theology and liturgy," was published about 25 years ago by the learned Benedictine, Dom Wilfrid Raynal, himself a convert. In the current number of the *Civiltà Cattolica* F. Brandi, S.J., has an article *La Condanna delle Ordinazioni Anglicane*, which we propose to translate in the REVIEW. It is a clear misrepresentation to adduce the ritual of the Eastern churches in communion with the Holy See, for the purpose of proving the Edwardian form legitimate,—as if Leo XIII could be ignorant of the Oriental rites to which he expressly refers in his Encyclical.

BOOK REVIEW.

CATHOLIC SUMMER AND WINTER SCHOOL LIBRARY: The Fundamental Principles of Christian Ethics. Five Lectures by Rev. J. J. Conway, S. J. Chicago: D. H. McBride & Co. 1896. Pp. 284.

What dainty enticements to read and even at times to study these Summer and Winter School booklets are ! To read, for on the whole this is all they demand. The subjects they offer, attractive in themselves, and presented in the vivacious style of the lecture, are clad in a material dress so neat and well-fitting that no lover of good reading is likely to resist the winsomeness of these volumes. Booklets they are for the railway ride, for the stroll by country lanes, for the shady nook in the summer grove, for the closing hours of the day, when the work is done and the lamps are lighted and the hearth aglow, for the rainy day when the time is too heavy and the novel too frittering of still precious time. We take up, however, now and again one that asks more than the reading process nor will suffer itself to be relegated to the off-hour. To nothing less than down-right study in times and days when the mind is free and deepest and quickest of vision will such a one disclose its treasures. Of this more exacting temper is the booklet here at hand on Fundamental Ethics. How so much rigid philosophy could be compacted within so small a compass only those initiated into the secrets of mental condensation can divine. The delicate little covers, methinks, would complain if they could. The builder's aim was here to lay the foundations of Ethics for the future work of the Columbia Summer School, and none may say but that he has set them broad and deep. One does not look for Gothic trimmings around a cornerstone, nor will he find rhetorical decorations in this substructure of Ethics. What he will find, however, are cyclopean blocks of moral science evenly cut and exactly fitted. This is of course as it should be. All the same, since as a retouching of these foundations is likely to be asked for at some future date, may it be allowed the

passer-by to suggest that somewhat more of the rough surface be chiselled away? Overmuch of the Latin and German quarry clings here and there to the blocks. These offend the eye. May it be noted too in passing that in connection with the use of the word Positivist and Positivism as designating the theory that makes ethical norm extrinsic to the moral agent, a brief explanation warning the reader not to confound this special, arbitrary employment of the terms with the generally received meaning they have taken on in English since the days of Comte. Two most useful features we must not omit to notice. The very full bibliography appended will enable the reader to reach the best treasures of ethical science and the thorough analytical index will serve to fasten more firmly in his mind the compact thought given by the volume.

F. P. S.

ESSAYS EDUCATIONAL, by Brother Azarias. Preface by Cardinal Gibbons. Chicago: McBride & Co. 1896. Pp. vi, 283.

Brother Azarias opens his lecture on Books and Reading with these words: "I need not dwell upon the advantages that are to be derived from a familiar acquaintance with books. If you have made a few choice authors your bosom friends, with whom you seek refuge in hours of anxiety or trouble, who speak to you words of comfort when you are weighed down by sorrow or annoyance, who are a solace and a recreation, cheering you up and reminding you of the better and higher things of life, no words of mine can help you to hold those tried and true friends in greater estimation than that in which you now hold them." The modest-minded Brother of the Christian Schools had no thought of how his own tribute to the praise of books were to be reflected on his own works, which to so many were to become bosom friends to comfort and cheer and remind their readers of "the higher things of life." Brother Azarias had that singular breadth and depth of culture, that delicate imaginative sense, that instinct of art, that elevation of soul which alone are able to bind in captivating harmony the literature of knowledge with the literature of power.

It is the happy blending of these two literary forces that have made his books the bosom friends, the tried and the true that they are to so many cultured minds. A far-seeing and a beneficent un-

dertaking it is on the part of those who have the keeping of the Brother's literary remains to bring together in permanent form the many essays delivered as lectures on various occasions and contributed from time to time to different periodical publications. Three volumes are to be given to the collection, each however, to have its independence. The present volume, the first in the series, embraces eight essays bearing in the main on the history of education. Of these essays, the first, on Cloistral Schools, the sixth, on the Simultaneous Method of Education, and the last, on M. Compayre's History of Pedagogy, appeared originally in the pages of this REVIEW. The third, on Mediæval University Life, was published in the *American Catholic Quarterly Review*, and the fifth, on Primary Schools in the Middle Ages, was contributed to the *Educational Review*. A certain mournful interest clings to the volume in that it embalms the closing work of his life—the series of lectures delivered at the Catholic Summer School, in Plattsburgh, July, 1893.

The element of knowledge-literature in these essays is the large fund of historical information they present on the life and development of education, especially during the Middle Ages. Reliable works on this subject in English are few and fragmentary. As a contribution, therefore, to this field the present collection will be of precious value. We may here make our own the tribute paid to Brother Azarias by Cardinal Gibbons in his neat preface to the book. "In classic style, with an ease and grace that spring from a thorough knowledge of his subject, he sketches with a master's hand the efforts of our forefathers in the attainment of learning and the methods they adopted to accomplish their laudable object. To many it will be a surprise to learn that the education of the young was a matter of great solicitude to the bishops and priests of the so-called Dark Ages. Brother Azarias shows that primary schools were established and maintained not by taxation, but by the self-denying efforts of teachers and the voluntary contributions of the people. This volume contains a fund of knowledge in detail. It manifests a large reading, a retentive memory and power of condensation, without, however, the affectation of learning, the cumbersomeness of erudition, or the indistinctness of a too concise diction."

But the charm in the writings of Brother Azarias, that which lifts his work above cyclopedic knowledge, lies in the chaste simplicity of his thought and expression, in the presentation of what time and toil had wrought out best in his own character, and in the human-ness, if

we may make the word, with which he inspired the dead facts and made them to live with the life he breathed and which united him in one catholic feeling with the humanity of the past as of the present. Here in these essays gathered from many fields as elsewhere *nil tetigit quod non ornavit*.

F. P. S.

ROME AND ENGLAND, or Ecclesiastical Continuity.
By the Rev. Luke Rivington, M. A., Magdal. College,
Oxford.—London : Burns and Oates.

This volume comes quite opportunely and was probably intended to meet the disappointed conjectures of those Anglicans who, being unwilling to accept the recent decision of Leo XIII regarding the validity of their ordinations, exercise themselves to find reasons for showing that the Pope is wrong.

Father Rivington, with accustomed precision, defines his thesis in syllogistic form, to wit :

There can be no real continuity between two religious bodies, one of which has persistently held that the government of the Church was committed by our Lord to St. Peter and His successors, whilst the other maintains that "the Church of Rome hath no jurisdiction in this realm." But the Church of England has maintained the latter position *since the middle of the sixteenth century*; whereas the Church of England, *before that period* (that is, from the days of St. Augustine of Canterbury), held that the Roman Pontiff is the divinely appointed successor of St. Peter in the government of the Universal Church.

Therefore, the Church of England, since the time of the so-called Reformation, is not continuous or identical with the Church of England which St. Augustine or St. Gregory the Great founded.

The plea which our author makes, to prove from historical statements that the supremacy of the Roman See was considered a fundamental canon of the *Ecclesia Anglicana* down to the time of Archbishop Warham, who preceded Cranmer in the See of Canterbury, is absolutely irrefutable. With critical skill he lays bare the evasive and sinuous arguments of recent Anglican writers who prefer plausible assumptions to humiliating facts. We need no better arguments against Anglican orders than the Anglican confessions of

faith here given as compared with the Anglican confession of faith set forth in the Prayer Book of Edward VI, revised by Cranmer and Ridley in 1552, which was in force up to the middle of the following century and practically beyond that time.

We are glad that Father Rivington takes occasion to stigmatize as untrue and uncalled for a statement of that accomplished writer, Mrs. Oliphant, in her volume, "Makers of Rome." She almost goes out of her way to condemn Innocent III for his choice of Otho as emperor, and in this follows a common prejudice which both Mr. Green, in his "History of the English People," and Prof. Brewer, in his Preface to "Giraldus Cambrensis," show to be an utterly false conception of the pontiff's character.

LE CARDINAL MANNING. Par François de Pressensé.—
Paris: Perrin et Cie. 1896. Pp. 316. 12mo. Pr. 2, 95 frcs.

A few years ago Mr. Pressensé published an historical sketch entitled "L'Irlande et Angleterre depuis l'acte d'union jusqu' à nos jours." The author therein showed himself thoroughly familiar with the principal incidents and actors of the present century in England and with the policy pursued by those who directed the great political and religious reform-movements of recent times. It was therefore to be expected that his estimate of Cardinal Manning would be that of an historian who sees the leading figures of the human stage in their grand entirety rather than in the petty details of trimming and stain. Mr. Pressensé plainly shows his irritation at the manner in which the English biographer, Purcell, has treated his hero. Furthermore he strikes a well-aimed blow at the bigotry of his fellow religionists who, when the first chapters of the present book appeared in the Parisian *Revue des Deux Mondes*, accused him of Romanizing tendencies. This he does in a lengthy, but not wearisome preface of over a hundred pages. The principal characteristic of the whole book is its marked condemnation of the so-called liberal spirit in the Catholic Church. This spirit, he says, has led to the loose and dangerous views regarding the inspiration of the Sacred Scriptures, and has tended directly to undermine all divine authority. He defends the thorough consistency of what has been called Manning's ultramontane bias, and argues—what seems

almost incredible from the Protestant standpoint—in favor of Manning's policy, because it proved a decided safeguard against such false reform-movements as that of Lord Acton and Prof. Döllinger.

Those who remember the splendid defence of Catholic institutions made by the elder Pressensé during the anti-clerical agitation in the French Senate, years ago, will recognize the same love of justice and truth in the work of the son. May both find the joy and peace of communion with the one Catholic Apostolic Church.

ORGANUM AD GRADUALE ROMANUM. Pars Tertia, continens Commune Sanctorum, nonnullas Dominicas e Proprio de Tempore, aliqua Festa e Proprio Sanctorum. Harmoniis Exornata a C. Becker, Rectore Chori in Salesiano, St. Francis, Wis. Sold by subscription only: Apply to the Author, or J. Singenberger, St. Francis, Wis.

We have noticed with commendation the two preceding Parts of this "Accompaniment" to the Roman *Graduale*. The same laborious and successful care has been expended by its author on this Third Part, and the same elegant typography meets the eye, as in the other Parts. Author and printer are to be congratulated on an attempt to thus popularize the Chant and render it a matter of pleasure to the organist to read and the congregation to hear. Throughout the work there is abundant evidence to show how patiently and thoroughly the author has endeavored to meet the objections often urged against any attempt to harmonize the Chant. The rhythm of the melodies—almost the only musical feature of Gregorian Chant—is not necessarily sacrificed to a perplexingly close adherence to labyrinthine chord-relations. It is free and flowing. Fr. Witt taught the world of musicians to avoid a fanatical determination to harmonize anew every note of the melody. Such a method succeeded only in rendering it heavy, slow and un-rhythmic. The arabesque melody lost thus its chief charm, and "like a wounded snake, dragged its slow length along." The style of harmonization here employed by Father Becker is grave, sweet, and religious. The diësis he uses very sparingly, and with just regard to the varying tonalities. Here, again, the "schools" of

Chant-accompaniment lay snares for unwary feet. The rigid scholasticism which would thrust out of the harmony any note not found in the melody had its day, and made the whole effect of the harmonized chants a fine demonstration against the propriety of any accompaniment. Indeed, Fr. Witt went so far as to say that any accompaniment was the very death of Gregorian melody. He rather humorously made it his excuse for devising his own method of harmonization, that he wished the death to be as quiet and painless as possible. If people will listen patiently to the Chant only with the saving clause of the superadded attractiveness of harmony put to it—and this seems to be the lamentable fact—then the author of the present harmonization is surely to be congratulated on meeting the demand, and helping the cause of Gregorian Chant in a notable fashion, by his long and conscientious and, let us add, his very successful labors.

H. T. H.

CLARE VAUGHAN. By Lady Lovat.—American Edition, with new letters and illustrations.—New York: Cathedral Library Association. 1896.

We do not know how better to recommend this book than by repeating here what we have already said in the Preface to the American edition, which we were asked to write.

Clare Vaughan's beautiful life, by Lady Lovat, is not as widely known as it deserves, especially among those to whom it might become an incentive to search after that precious pearl of the religious life, which grows daily more rare amid the numerous devices of modern worldliness, ever eager to discredit the spirit of Christian self-sacrifice. We have come to view the systematic cultivation of bodily comforts and of physical enjoyment as both a necessity and a duty, which must not be interfered with by the obligations of religion; and that, whatever allowance we may make for the spiritual aspirations and devout practices of past generations, this enlightened age has outgrown the need, and, indeed, the capacity of bodily mortification and self-imposed humiliation. Clare Vaughan stands in evidence against this spirit of our age, and if there be in her actions, at times, that which must seem to us extravagant, let us remember that love is impulsive, and that the more intense it is, the less can we make it accountable to the exactions of mere human prudence. No one assumes that the extraordinary outbursts of divine passion

in heroic souls are written down in order to cause the reader to imitate them. They are intended only as proofs of the quality of a love which forgets self in its longing for union with God, a longing which we all are placed on earth to kindle in our hearts by prayer and fidelity to grace.

The present volume has been enriched by some hitherto unpublished letters from Clare Vaughan to Miss Bellasis, a nun of the Holy Child Jesus, and by a few extracts from other sources.

For the illustrations, we are indebted to the kindness of Father Kenelm Vaughan, and to the courtesy of the Superioress of the Convent of Poor Clares, at Amiens, where the beautiful blossom of Clare's vocation unfolded under the influence of the Perpetual Adoration of the Most Blessed Sacrament. There, at the foot of the altar, she placed the scarcely opened flower of her innocent life, and the sweet fragrance of her truly heroic virtues still pervades the secluded spot. May its perfumes be carried across the ocean to the young and pure in heart of our land; to the lovers of the Blessed Sacrament, and to all those who long for the "Kingdom come," which is opened only to the humble of heart and the mortified!

Clare Vaughan is the sister of the present Cardinal Archbishop of Westminster, and of several brothers whose names are well known in the world of charity and letters.

SERMONS AND DISCOURSES. By John McQuirk, DD., LL.D. Vol. I—Fr. Pustet & Co., New York and Cincinnati, 1896. Pp. 438. (illustrated.)

THE SUBLIMITY OF THE MOST BLESSED SACRAMENT. A Course of Sermons for the Forty Hours' Adoration. Transl. from the German by a Cath. Priest. —Fr. Pustet & Co. Pp. 39.

Quite independent from the fact that a multiplication of Sermon books means increased opportunities of improving the service of the pulpit, we hail with satisfaction the appearance of every new publication by American Priests, as an evidence of literary activity in a field where hitherto there have been but few men possessed of either taste or sufficient facility for intellectual and literary work. Dr. McQuirk's sermons are on familiar topics, those truths of religion,

a remembrance of which, like the sun, is needful for our existence and growth in perfection, and which, if earnestly and judiciously set forth, bear endless repetition without wearying the hearer.

The six sermons on the sublimity of the Bl. Sacrament, translated from the German, are full of suggestive matter, and it is to be hoped that Father Timmins will continue the work to which he has been urged partly by his love for the Bl. Sacrament, partly "by a friendly regard for such priests as live apart and cannot always have each other's help."

BOOKS RECEIVED.

ORDO divini officii recitandi Missaeque celebrandae—pro Clero Saeculari Statuum Foederatorum officiis generalibus hic concessis utente concessus,—Pro A.D. 1897. Fr. Pustet & Co., New York and Cincinnati.

ORDO divini officii recitandi Missaeque celebrandae—a Clero provinciarum S. Ludovici, Milwaukiensis, Chicagiensis, Sanctae Fidei et Dubuq. Juxta rubr. Brev. et Missal. Romani. A.D. 1897.—S. Ludovici: B. Herder.

CATHOLIC CEREMONIES and Explanation of the Ecclesiastical Year. From the French of the Abbé Durand. (Illustrated)—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pp. 283. 16 mo. Pr. bd. 50 cents, (paper 25 cents).

ROME AND ENGLAND, OR ECCLESIASTICAL CONTINUITY. By the Rev. Luke Rivington, M. A., Oxford—London: Burns & Oates. (Benziger Bros.) Pp. 193. 12 mo.

LOVE STRONGER THAN DEATH—"I believe in the Communion of Saints." By Josephine Marié.—New York: Cathedral Library Association. 1896. Pp. 61. 18 mo. Pr. bd. 50 cents.

TAQUISARA. By F. Marion Crawford. Two volumes. New York: The MacMillan Company. 1896. Pp. 309 and 317. Pr. \$2.00.

ORGANUM AD GRADUALE ROMANUM. Pars III, continens Commune Sanctorum, nonnullas Dominicas e "proprio de Tempore," aliqua festa e "proprio Sanctorum," harmoniis exornata a C. Becker, rectore chori in Salesiano, St. Francis, Wis. (Subscript. copy; apply to the Author, or to J. Singenberger, St. Francis, Wis.)

A WOMAN OF FORTUNE, a novel. By Christian Reid, author of Armine, Philip's Restitution, Child of Mary, etc.—Benziger Bros. New York, Cincinnati, Chicago. Pp. 285. Pr. bd. \$1.25.

PRAY FOR US! Little Chaplets for the Saints, compiled by A. Sewell. London: Burns & Oates. (Benziger Bros.)

PRAYER, the great means of obtaining salvation and all the graces which we desire of God. By St. Alphonsus Liguori.—Centenary Edition.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pp. 222. 32 mo. Pr. bd. 50 cents.

THE CATHOLIC FAMILY ANNUAL, 1897. Illustrated.—Catholic School Book Company. 28 Barclay street, New York. Pp. 128.

CLARE VAUGHAN. By Lady Lovat. Illustrated. American Edition. —New York: The Catholic Library Association. 1896. Pp. 135.

LIFE AND LETTERS OF FATHER JOHN MORRIS, S.J. 1826–1893. By Father J. H. Pollen, S.J.—London: Burns & Oates. (Benziger Bros.) 1896. Pp. 294.

KATAKOMBEN—BILDER. Erzählungen aus den ersten Jahrhunderten der römischen Kirche. Von Anton de Waal. Illustriert.—New York and Cincinnati: Fr. Pustet & Co. 1895.

CHILDREN OF MARY. A Tale of the Caucasus. By Rev. Joseph Spillmann, S.J.—Translated by Helena Long.—St. Louis, Mo.: B. Herder. 1896. Pp. 122, 16 mo. Pr. bd. 50 cents.

THE CROWN OF MARY. Complete Manual of Devotions, etc., for all devout Clients of the Mother of God.—Benziger Bros. 1896. Pp. 559. 32 mo. Pr. bd. 60 cents to \$1.50.

ANNUAL REPORT OF THE SUPERINTENDENT OF PAROCHIAL SCHOOLS of the Archdiocese of Philadelphia. Pp. 136. 12 mo. Illustrated.

THE SUBLIMITY OF THE MOST BLESSED SACRAMENT. A Course of Sermons for the Forty Hours' Adoration. Transl. from the German by a Catholic Priest.—Fr. Pustet & Co. Pp. 39.

LANGUAGE AND NATIONALITY in the Light of Revelation and History. Charles F. St. Laurent.—Montreal, Canada. 1896. Pp. 104. Send to L. N. Dumouchel, 66 Rue St. Jacques, Montreal, Canada.

PASTORAL LETTER of the Rt. Rev. Bishop of Covington on Christian Unity. Pp. 6.

SERMONS AND DISCOURSES. By Rev. John McQuirk, D.D., LL.D. Vol. I. New York and Cincinnati: Fr. Pustet & Co. 1896. Pp. 438.

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