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AMERICAN  
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Vol. III.]

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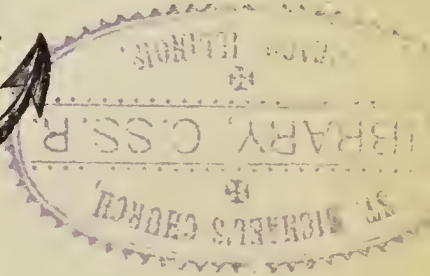
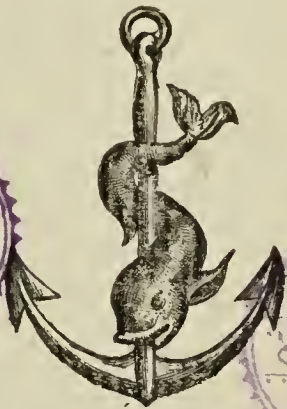
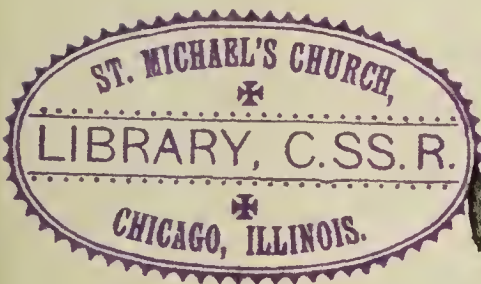
[1890.

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*" Ut Ecclesia adificationem accipiat."*

1. Cor. xiv. 5.



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# American Ecclesiastical Review.

## VOL. III.

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THE LITURGIES OF THE EAST.

TO the Visitor at Rome no season of the year offers so many interesting features from an ecclesiastical point of view as that of Christmas. The ceremonies of the Church are carried out with a pomp and splendor aptly portraying the joyous appreciation in which she holds that exceeding great gift which the divine mercy has bestowed upon the world in the Incarnation of the Son of God. But of all others the beautiful Church of *S. Andrea della Valle* becomes the centre of attraction to the foreigner. Here not only sermons may be heard in different languages and by eminent preachers of all nationalities, but a strange ritual takes the place of the Roman. Here the sacred mysteries are on succeeding days celebrated according to the various rites of the Oriental Church. In a former paper we gave a brief sketch of the four great Liturgies of the West, the *Roman*, the *Ambrosian*, the *Gallican*, and the *Mozarabic*. We shall now briefly review the four principal Liturgies of the Eastern Church, namely, the *Greek*, the *Armenian*, the *Syriac*, and the *Coptic*. These Liturgies, unlike those of the West, are classed according to the languages used in their celebration. Before we proceed with our task, it seems proper to say something of them with respect to their authorship.

## ST. JAMES'.

Among the Liturgies in use in the Eastern Church that of St. James the Less, Bishop of Jerusalem, is the most ancient. Most of the Fathers, ecclesiastical writers, and liturgists are of opinion, that the Apostles did not celebrate Mass before they had received the plenitude of divine grace on Pentecost. St. Chrysostom seems to allude to this in one of his sermons on Pentecost, in which he says, that the Holy Spirit brought us the assurance of our reconciliation with God, after which *feasts* and *gifts* are in order.<sup>1</sup> The Ven. Bede speaks more clearly on this point, when, in one of his homilies on Pentecost, he assures us, that as soon as the Apostles received the Divine Spirit, they offered the Holy Sacrifice.<sup>2</sup> Moreover, St. Thomas, giving the reason why the Church selected the season immediately after Pentecost for the solemnity of Corpus Christi, says it is because during that time the faithful began to frequent this sacrament.<sup>3</sup> We may add also as a theological reason, that, as the Old Law was not abrogated before Pentecost, it is not likely that the sacrifice of the New Law was offered before that day.

The Apostles received the Holy Ghost in the *canaculum* at Jerusalem, and it is probable that there the Holy Sacrifice was offered the first time. It is generally admitted that St. Peter, who had been constituted the prince of the Apostles, was the celebrant. Shortly after Pentecost St. James was appointed Bishop of Jerusalem, and we cannot imagine that he allowed much time to pass before instituting a form and prescribing the manner in which the august mysteries were to be celebrated. Although many liturgists hold that no

<sup>1</sup> Hodierno die Sanctus Spiritus ad naturam nostram descendit. . . . Cum enim uniti sunt et reconciliati inter se inimici sequuntur invitationes, convivia et munera.—*Opera omnia*, Montfaucon, Paris, 1718, Tom. II., p. 461.

<sup>2</sup> Novum in ea sacrificium Domino ipsi quoque Apostoli mox accepto dono Spiritus obtulerunt.—*Opera*, Basileæ, 1563, Tom. VII., col. 59.

<sup>3</sup> Nam et in eodem tempore cœpit hoc Sacramentum a fidelibus frequentari.—*Officium Corp. Christi*, Lect. V., *Opera omnia*, Parmæ, 1854.



liturgy was committed to writing in the first centuries, but that they were transmitted orally, yet almost all agree that the principal ones of the East may be traced to those whose names they bear. We must not, however, conclude from this, that they passed from their hands as we find them at present. Many prayers and formularies were added to them, which were necessary in later ages to bear witness to the faith against heretics, when these did the same to profess and propagate their errors. Hence Cardinal Bellarmine, speaking of this Liturgy, says, that in course of time so many additions were made to it, that it is impossible to ascertain what part of it may be attributed to this Apostle.<sup>1</sup>

Constant and perpetual tradition attests the authenticity of this Liturgy. Not only the Greeks and the other Oriental Churches, orthodox, schismatical, or heretical, but the Western Church also, hold that St. James prescribed a Liturgy for his Church, and assert that from this all the other Oriental Liturgies take their origin. It is impossible that all these Churches, so unlike in their customs, so dissimilar in their habits, and so distinct from one another, should agree on this point, if there was not some foundation for it. We have, however, the authority of ancient writers also to confirm us in our opinion. St. Epiphanius, in his 79th Heresy, after enumerating the Apostles, subjoins that they were the composers of a Liturgy, together with St. James.<sup>2</sup> St. Cyril of Jerusalem, in his fifth Catechetical Instruction, explains to the newly-baptized the principal parts of the Liturgy in use at his time. Beginning with the Oblation, he continues it to the end. These explanations coincide with the order found in the Liturgy usually attributed to St. James. In the seventh century we find the Council *in Trullo* referring to the

<sup>1</sup> Liturgia S. Jacobo attributa a posterioribus ita locupletata est, ut non sit facile dijudicare quæ pars S. Jacobum habeat auctorem.—*De Script. Eccles.*, v. *Jacobus*; Neapoli, 1872.

<sup>2</sup> Et mysteriorum ordinatorum fuere cum Jacobo, fratre Domini, primo Hierosol. Episcopo.—*Patr. Grec.*, Migne, Paris, 1863, col. 743.

Liturgies of St. James and St. Basil to refute the Armenians, who used wine only in the Holy Sacrifice. And Leo Allatius,<sup>1</sup> in his defence of this Liturgy, produces a long array of testimonies, which fully demonstrate that it is the genuine work of St. James.

Protestants deny its authenticity, because we find in it the *Trisagion* or *Doxology* and the words *Homousion* and *Theotocos*, terms, as they allege, not in use before the Council of Chalcedon. But they are mistaken, as these terms are used and applied in the same meaning by many Fathers before that date.<sup>2</sup> But granted that they were not, it is folly on their part on this account to call into question its genuineness. We may as well deny that Moses was the author of the Pentateuch, because mention is made in it of his death and burial, or the authenticity of the Psalms, because they contain many things that can in no way be attributed to David. This Liturgy was originally celebrated in Syro-Chaldæic, and written in Greek probably by St. James for the Greek proselytes in Jerusalem and the other parts of the East. From his Greek composition all the Syriac Liturgies of to-day were translated.

#### ST. BASIL'S.

The Liturgy of St. James was in use down to the time of St. Basil, Bishop of Cæsarea, A. D. 370. That this holy bishop composed a Liturgy is beyond all doubt. St. Gregory Nazianzen tells us, that he prescribed a formula of prayers to be used at the altar, and St. Basil himself<sup>3</sup> describes this formula, which was used in all his monasteries. Peter the

<sup>1</sup> *Epist. ad Bartoldum Niliusium.*

<sup>2</sup> The *Trisagion* is found in *Isaias*, ch. vi., and *Apocalypse*, ch. iv., 8.—Athanasius, *De Synodis, Patr. Græc.*, Paris, 1857, and Theodoret, *Hist. Eccles.*, Lib. I., c. 13, Paris, 1673, tell us, that the term *Homousion* was long in use before the Council of Nice; and Evagrius, Lib. I., *Hist.*, c. 2, Paris, 1673, assures us, that the B. V. Mary was called *Theotocos* or *Deipara* by many of the Fathers before the Council of Ephesus.

<sup>3</sup> *Ep. 63 ad Clerum Neo-Cæsariensem, Patr. Græc.*, Migne, Paris, 1886.

Deacon, at the close of the sixth century, who wrote a treatise on Grace, to prove its necessity, adduces from the Liturgy a prayer which, he says, is in use throughout the East.<sup>1</sup>

The origin of this Liturgy is ascribed by St. Proclus and Amphilochius<sup>2</sup> to different causes. St. Proclus tells us, that on account of the tedious length of St. James' Liturgy, to which both the people and clergy were opposed, St. Basil found it necessary to make a compendium of it. Amphilochius, on the other hand, asserts, that St. Basil begged Christ to allow him to celebrate the divine mysteries in his own words. Christ appeared to him in prayer and gave him a commission to write a new Liturgy. This narration, however, must not be taken literally. It merely implies, according to Renaudot, that before he began his work, St. Basil invoked the aid of God, and with the divine assistance performed the task.

Several codices of this Liturgy are extant, but it is impossible to determine precisely what part may be attributed to him. Some prayers have been added, which are manifestly of a later date. These additions, however, are few and of little moment. It is worthy of note, that it does not contain the full order or rubrics of the Mass. These were taken from the common Liturgy in use at that time. According to St. Proclus, he composed two forms of the Liturgy, one shorter than the other, the latter to consult his own wishes, the former to satisfy the desires of the clergy and people. Of this Liturgy there are three copies, which, though they differ in many ways, are the same in substance. The *first* begins *Domine Deus Noster*, and was translated into Latin from the Greek. The *second*, beginning with the words *Æterne Deus*, was translated from the Syriac. It is probably the most authentic, as it is supposed to have been translated

<sup>1</sup> "Quam pene universus frequentat Oriens."—*De Incarn. et Gratia*, c. 8, *Pat. Lat.*, Migne, 1863.

<sup>2</sup> The life of St. Basil, though published under the name of Amphilochius, is denied by all critics to be his work.

from the Greek by St. Ephrem, whom St. Basil ordained Deacon. The *third* begins *Domine qui nosti*, and was translated by the Maronite Victor Scialach from an Egyptian codex, to which was attached an Arabic translation.<sup>1</sup> This Liturgy was originally composed in Greek, and translated into other languages when it began to be used in the various Oriental Churches.

#### ST. CHRYSOSTOM'S.

During the greater part of the year the Greeks use a Liturgy which is commonly known as that of St. Chrysostom. It was first attributed to him by the Council *in Trullo*, about 300 years after his death. St. Proclus, Abbot Nilus, and Palladius, his biographer, assure us that he composed a Liturgy. Having noticed, they say, the disgust shown by the people for the Liturgy of St. Basil, on account of its prolixity, he determined to introduce a shorter one. Just as St. Basil's was a compendium of St. James', so this may be considered a synopsis of St. Basil's. At least he inserted many formularies found in the latter. Authors of more recent date show their unqualified adherence to this opinion. Mark of Espheus, Patriarch of Constantinople, and Card. Bessarion attest, that their Churches received from their predecessors two Liturgies, the longer one being that of St. Basil, and a more compendious one by St. Chrysostom.<sup>2</sup> This Liturgy is used by the followers of Nestorius, who was condemned in the Council of Ephesus.

<sup>1</sup> The first may be found in the *Edit. Joan. Gillotii Trecensis*, Antverpiæ, 1570. The second and third in *Renaudot, Orient. Lit. Collectio*. Parisiis, 1716.

<sup>2</sup> Nos sequentes et ii, qui postea missam ipsam concisiorem ediderunt, tum magnus ille Basilius, tum post Joannes Chrysostomus. Marcus Ephesinus, *Lib. de Exposit. Missæ*.

Quod Liturgia S. Basilii superat et plenior est verbis, divus autem Chrysostomus compendiosius et concisus loquitur.—Jeremias, *cap. 13, Censura Orientalis Ecclesie*.

Hinc est quod Basilius Jacobi, Chrysostomus vero Basilii missas breviores fecerunt. Bessarion, *Lib. de Euchar.*, apud Bona, *Rer. Lit.* Lib. I., c. ix., § 3.

A. D. 431. It was well known in Constantinople at that time, and consequently we may conjecture that he composed it between A. D. 397 and 404, in which year he was expelled from his see the second time. In course of time many additions were made to it, so that, as is the case with the two preceding Liturgies, it is impossible to determine which of the numerous and divers copies or parts of them may be attributed to this Saint. It was originally written in Greek.

## ST. MARK'S.

It is beyond doubt that St. Mark was appointed Bishop of Alexandria in Egypt by St. Peter. It is not surprising, therefore, that its Christian inhabitants believe that he prescribed a Liturgy. Among many others, Card. Bona and his annotator Sala deny its authenticity. The reasons they allege are: 1. that ancient authors make no mention of it, and 2. that it contains many things which cannot be reconciled with the age of this Evangelist. These reasons, however, do not appear to be valid, as the same objections may be made to other Liturgies, whose genuineness they do not call into question. If he did not compose a *new* Liturgy, we may at least suppose that he introduced into his Church the Liturgy in use at Jerusalem in his time, which he altered and to which he made many additions, conformable to the habits and customs of the people to whom he was sent. This composition, out of reverence to him, the Christians called by his name. Moreover, the Jacobites, strictly Euty-chians, *Copts* as they are called, have always used this Liturgy. They are separated from the Church since the Council of Chalcedon. It is not likely that, after their separation, they would have accepted from her this Liturgy, unless the tradition that St. Mark was its author had been well founded.

A codex of this Liturgy attributed to St. Mark, found at Rossano, in Calabria, seems to confirm this opinion. Ac-



According to Card. Perroni it contains a rite similar to that used anciently in Jerusalem and Alexandria, and if compared with the Liturgies used by the Copts, it becomes apparent that it was the original, from which all others were formed. The order, disposition of ceremonies, and the prayers, if we except a diversity in the use of terms, are the same. This copy is written in Greek, the liturgical language in Egypt before A. D. 450, and belongs at the latest to the eleventh century. The Copts after their separation used the Coptic language exclusively, and in consequence after a few centuries Greek was almost unknown among them. It is impossible, therefore, that it should have been composed by them. In all probability it is a copy of the Liturgy employed in the Church of Alexandria down to the fifth century. In that century St. Cyril, who succeeded Dioscorus, composed another for that Church, which, like the above-mentioned, was written in Greek. This Liturgy bears so great a resemblance to that of St. Mark, that they may be said to be one and the same Liturgy. In fact, the Egyptians called it indiscriminately by the names of St. Mark and St. Cyril.

#### OF THE PRESANCTIFIED.

Besides these Liturgies there are many others in use. Some are of doubtful origin, others are productions of those whose names they bear. Some are common to all; others are peculiar to individual Oriental Churches. Abraham Ecchellensis says that the Syrians had more than fifty, of which he enumerates thirty one.<sup>1</sup> We shall not delay in treating them. We cannot, however, pass over a Liturgy which is used exclusively during Lent by the Greeks, that of the *Presanctified*.

It cannot be called a Mass, for no consecration takes place, but one of the particles, which were consecrated on some preceding day, is consumed. It is generally celebrated during the afternoon. In its nature it resembles the ser-

<sup>1</sup> Abraham Ecchellensis, in *Notis ad Catalogum Hebediesu*.

vices of Good Friday morning in the Western Church. The celebrant on Sunday consecrates as many particles as he wishes or is obliged to say Masses during the week, Saturday excepted. Having consecrated these, he dips them into the Precious Blood <sup>1</sup> and places them in a pix or ciborium. At the evening services on the following days he consumes one of these. The Greeks believe that it was instituted by the Apostles or their immediate successors, and attribute it to the same origin as the fast of Lent. <sup>2</sup> The Council of Laodicea seems to refer to this Liturgy when, in the 49th Canon, the Fathers profess, that during Lent the Eucharistic Bread should be offered on Saturday and Sunday only. <sup>3</sup> Hence those who refer its institution to Gregory I or II, or to St. Germane of Constantinople, are manifestly in error.

In all the essential parts of the sacrifice the Eastern Liturgies agree with those of the Western Church. Hence in all we find the Oblation, Consecration, and Communion. Their difference consists in the disposition of parts, the prayers and ceremonies, which may be called accidental. These were selected to suit the genius of the people. The Eastern Liturgies are longer than those of the West. In the former there are two principal divisions, the first extending to the *kiss of peace*, which is always given before the Consecration in the East, and the second from that point to the end. The first part is the same in almost all the Liturgies of any given Church. It is for this reason, that many codices begin abruptly from the kiss of peace, which on that account seemed to some incomplete. The second part, called *Ana-*

<sup>1</sup> In some of the Oriental Churches, especially in Constantinople, this ceremony is not observed.

<sup>2</sup> Præsanct. Missa ab antiquo tempore et ex Apostolorum successoribus originem habet. Credimus eam ab initio propter jejuniū institutam.—*Simeon Thessalonicensis ad Gabrielem Pentapolitanum.*

<sup>3</sup> Quod non oportet in Quadragesima panem offerre nisi Sabbato et Dominica die.—*Apud Bona, Rer. Lit. Lib. I., C. xv., § 5.*

*phora*, which corresponds to the Canon in the Latin rite, unlike that in the Western Church, varies for every feast.

These are the principal Liturgies of the East and will suffice the purpose of this article. We shall now proceed to treat these Liturgies according to their denomination with respect to the language used.

#### GREEK.

Down to the fourth century the Greek language was used in all the oriental churches, except probably in Syria, where the vernacular was also employed. This language was then spoken throughout Asia, Greece, Egypt, and the provinces of Macedonia. It is for this reason that ancient writers understood by the *Greek Church* all the churches of the East. At present the Greek Church includes only those who use this language in their Liturgy, or who were originally converted to the true faith by the Greeks, as the Russians, Poles, Mingrelians, Georgians, etc., and the *Melchite Greeks*.<sup>1</sup>

This Liturgy is celebrated in Greek in the kingdom of Greece and in the schismatic Churches of the Ottoman Empire subject to the Greek Patriarch of Constantinople, and by the Catholic Greeks of Constantinople and those inhabiting many cities of Italy, especially in Calabria, and in the Islands of Sicily and Corsica. The same rite is used in Sarmatia, Servia, Bosnia, Bulgaria,<sup>2</sup> and the provinces near

<sup>1</sup> After the Council of Chalcedon, A. D. 451, in which Eutyches and Dioscorus, Patriarch of Alexandria, were condemned, a schism arose in Antioch and Alexandria between the Catholics and those who did not adhere to this Council. In Syria and other parts of the East the followers of Eutyches were called *Jacobites*, from James Zanzalus or Baradaeus, one of their reformers, and in Africa *Monophysites*, because they held that there was but one nature, one will, and one operation in Christ. The Catholics were styled *Melchites*, from the Syriac *Malko* or *Meleek* (king or emperor), because they complied with the edict of the Emperor Marcian, to abide by the decisions of this Council.

<sup>2</sup> The Bulgarians living in Constantinople and its suburbs are under the jurisdiction of an Archbishop. Those in Thrace and Macedonia are subjects of two Vicars-Apostolic.



the Black Sea in the Illyrian or Slavonic language; by the inhabitants of Mingrelia and Georgia in their own tongue; by the Uniat and schismatical Churches of Poland, Russia, Austria-Hungary, and Galicia, in the province of Lemberg, in the Ruthenian language; by the Melchite Greeks in the Patriarchate of Antioch<sup>1</sup> in Arabic; and in Transylvania and Walachia in the Walachian tongue.<sup>2</sup>

All these make use of the Liturgy of St. Basil on the vigils of Christmas and Epiphany, the feast of St. Basil,<sup>3</sup> and all the Sundays of Lent, except Palm Sunday, Maundy-Thursaday, and Holy Saturday. The Liturgy of the Pre-sanctified is employed on all the days of Lent, except Saturday and Sunday, and on the feast of the Annunciation. On all the other days of the year that of St. Chrysostom is observed.

The Greek rite employed by the Greeks in Italy has been changed in some particulars. For the education of students destined for the Greek rite in Italy Gregory XIII opened a college in 1566, and in 1596 Clement VIII ordained that a Greek prelate should be resident in Rome for the ordination of these students and the performance of the ceremonies according to this rite.

#### ARMENIAN.

The Armenians were converted to Christianity by St. Bartholomew, and after him their greatest Apostle was St. Gregory the *Illuminator*. He was educated at Cæsarea in Cappadocia, and consecrated bishop by St. Leontius, the predecessor of St. Basil. For a long time it was the duty of the Bishop of Cæsarea to consecrate the primate of Armenia, and St. Basil for a while had this Church under his jurisdiction. From this close connection and intercourse we may

<sup>1</sup> This Patriarch is titled of Antioch, of the Melchites, who resides at Damascus.

<sup>2</sup> In Istria, Liburnia, and maritime Dalmatia the Latin rite is used in the Illyrian or Slavonic language.

<sup>3</sup> Jan. 1.

safely infer that they made use of the same rite, which becomes evident by comparing their Liturgies. In substance the Armenian rite is taken from the Liturgy of St. Chrysostom, whom, together with SS. Athanasius and Basil, they regard as the author of their Liturgy. Towards the end of the fourth century, or the beginning of the fifth, the Sacred Scriptures were translated into their language, and it is probable that about the same time they began to celebrate the Divine Mysteries in Armenian, although they retain even at present many Greek words. Towards the end of the fifth century they became infected with the Greek heresies, and separated from the Church, very few remaining faithful and accepting the decisions of the Council of Chalcedon. They returned several times to the bosom of the true Church, but as often retraced their steps to their former errors.<sup>1</sup>

Though in substance the Armenian Liturgy is like that of St. Chrysostom, yet its composition is different. They use one and the same Liturgy throughout the year, which, according to the best critics, is the work of John, Patriarch of the Armenians in the fifth century. It was translated into Italian by Gabriel Avedichian, from which we have a French translation<sup>2</sup> by J. B. E. Pascal.

The Catholic Armenians have an established hierarchy subject to the Patriarch of Cilicia, entitled "Of the Armenians," who resides at Constantinople. To him all Armenians, except a few in the Russian Empire, are subject.<sup>3</sup>

A prelate resides in Rome for ordaining priests of this rite. During the present pontificate a college was opened

<sup>1</sup> During the Pontificate of John XXII B. Bartholomew of Bologna was created bishop of Naxivan, and sent to that city in greater Armenia. After three years of indefatigable labor he induced many to make use of the Latin rite, though they retained the Armenian language in their services. During the war between the Russians and the Turks, 1757, these Christians fled with their archbishop to Smyrna in Anatolia, where they still exist. They number about 1000.

<sup>2</sup> Migne, *Encyclopédie Théologique*, Tome viii.

<sup>3</sup> Down to the pontificate of Pius IX the Armenians living in Constantinople were subjects of the Vicar Patriarch.

in Rome for Armenian students. They are spread throughout Turkey in Asia, and have bishops in Lemberg (Galicia), Artuin (Russia), and Alexandria (Egypt).

#### SYRIAC.

In the churches of Antioch and Jerusalem, the Syriac language was used with the Greek from the time of the Apostles. Hence the denomination, *Syriac* rite. The difference in language was probably the only one between this and the other Oriental rites before the Council of Chalcedon, when the Monophysite heresy began to spread. In course of time various modifications were made, and two other rites, the *Syro-Maronite* and the *Syro-Chaldaic*, were formed. Hence at present the Syriac Church is divided into three classes. The *pure* Syriac rite is employed in Syria proper, and all the Catholic Syrians are subject to the Patriarch of Antioch styled "of the Syrians," who resides at Mardin. This patriarchate consists of four archbishops and seven bishops. Both the Catholic and schismatic Syrians use the Liturgy of St. James, at least on his feast, and during the year that of St. Basil, translated into the Syriac. Besides these they have many others, which are used on the feasts of those saints whose names they bear.<sup>1</sup>

*Syro-Maronite.* This rite is evidently derived from the pure Syriac. Though it contains many liturgical prayers and ceremonies not found in the latter, yet its conformity to it is very striking. On account of the constant communication between the Maronites and the Roman Church, and their close adherence to the Apostolic See, many things were introduced from the latter.<sup>2</sup> Many writers refer their origin to Maro, a Monothelite of the seventh century, who afterwards abjured his errors and was reconciled to the Church, but

<sup>1</sup> Liturgies of St. John, St. Peter, twelve Apostles, St. Sixtus, St. Julius, St. Dionysius, etc.

<sup>2</sup> They use unleavened bread; their vestments are like those used in the Roman rite; they allow several Low Masses to be celebrated the same day on the same altar, etc.

the more probable opinion obtains, that it originated with the holy Abbot Maro, in the fourth century. This seems to be the tradition among the Maronites, and is confirmed by Benedict XIV.<sup>1</sup> The Maronites are confined to Mt. Libanus and the surrounding country, though some are found in Cyprus and Egypt. They are subject to the Patriarch of Antioch, entitled "Of the Maronites," who resides at Becherche-Diman, near Mt. Libanus. His subjects number about 150,000, and his clergy about 1500. They employ the Liturgy of St. James on his festival, and on other days that of St. Basil, translated into Syriac. They have many other Liturgies in use on the feasts of the saints to whom they are ascribed, or in whose honor they were composed. They have a college in Rome.

*Syro-Chaldaic.* This division of the Syriac Church is the largest. The partisans of Nestorius, condemned in the Council of Ephesus, and of Eutyches, were numerous. They spread their errors throughout Chaldea, Syria, Persia, India, and even in China. Down to the sixteenth century these with few exceptions adhered to Nestorianism. In the following century overtures were made for a return to Catholic unity, and the patriarchate of Babylon was re-established at Mossul, where the Babylonian Patriarch styled "Of the Chaldeans" resides. To him the Catholics of this rite in Chaldea, Syria, and Persia are subject. Those living on the Malabar coast are under the jurisdiction of two vicars-apostolic of the Latin rite, resident at Trichoor and Cottayam.

The Nestorians still abound in those regions. They employ three Liturgies, 1. of the Apostles, 2. of Theodore of Mopsuesta, and 3. of Nestorius. Renaudot, who translated them, observes that the first is the Liturgy used by the Syrians before the time of Nestorius, and is the universal canon from which the other two were formed. The Catholics use those of St. James and St. Basil. In all these Liturgies, even in India and China, the Syriac language is used.

<sup>1</sup> *Allocutio habita die 13 Julii 1744.*

## COPTIC.

There exists a great similarity between the Liturgies of the East and that of the Church of Alexandria, to which the Copts and Abyssinians belong. Down to the fifth century the language used in this Church was the Greek. A large portion of the people not being acquainted with this language, it is probable that in that century the use of the vernacular, called Coptic, began. Dioscorus, the successor of St. Cyril, adhered to Eutyches and drew into this schism most of the native Egyptians. Whilst these celebrated in the Coptic, those who remained faithful to the Church continued the use of Greek. In 660, the Mohametans made themselves masters of Egypt, and the Catholics were crushed, whilst the schismatics were allowed the free exercise of their religion. The Abyssinians were Christianized by the Patriarchs of Alexandria, and most of them still persevere in their schism.

Both the Catholics and heretics made use of the Liturgy employed down to the fifth century, which is commonly attributed to St. Mark, but is entitled that of St. Cyril. They have also, among many others, those of St. Basil and St. Gregory Nazianzen. These Liturgies, as in use among the schismatics, contain nothing contrary to Catholic doctrine, though in the last two mentioned they insert before the Communion a profession of the errors of Eutyches.

The schismatical Copts and Abyssinians are governed by their patriarch, who is styled the Patriarch of Alexandria "Of the Copts." He resides at Cairo. The Catholic Copts have no established hierarchy. They are subject to a vicar-apostolic, who resides at Cairo. The Abyssinians who use the *Gheez* dialect in their Liturgy are under the jurisdiction of a vicar-apostolic residing at Keren.

All the Liturgies used in the Oriental Church, whether by the Copts, Syrians, Armenians, or Greeks, whether by Catholics, schismatics, or heretics, are perfectly uniform, not on-



ly in what belongs to the essence of the sacrifice, but also in the order maintained in their services. They have their altars, sacred vessels, and vestments for their ministers. The holy sacrifice is introduced by prayers, the singing of psalms, the reading of lessons from the Old and New Testaments, and supplications for all stations in life. Then follow the kiss of peace, the oblation, the preface, the consecration, prayers for the living and the dead, the breaking of the host, the Lord's Prayer, the profession of faith in the Real Presence, the adoration, and the Communion of both clergy and laity. Though the majority has been separated from the Catholic Church over fourteen hundred years, yet they have never introduced into their Liturgies anything inconsistent with Catholic doctrine. The differences existing between them are merely accidental, affecting in no manner the essence of the adorable sacrifice. Of these differences, as well as of those between the Eastern and Western Churches, we shall treat in a subsequent article.

S. L. E.

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### ON THE EVE OF CHRISTIAN MARRIAGE.

WHEN persons present themselves to the parish priest, announcing their intention of contracting marriage, they are to be questioned regarding certain facts intimately connected with their own future happiness and with the general good of the community, religious and civil, of which they are or will be members. The Church makes the priest partly responsible for the results, good or evil, which follow from the union which he witnesses and blesses in her name. But she also gives him, in her ecclesiastical canons and the rules and precautions laid down in her Ritual, safe means of conduct, by which he may correct and supply errors or deficiencies in the lives of those who come to him

for a solemn ratification of their marriage-union. The obligation of having the Banns of marriage publicly announced, some weeks before it is blessed, affords the pastor a valuable opportunity to set right whatever may need rectifying, and also to dispose the parties intending marriage so as to realize the importance of this step into a new life full of serious responsibilities, although not without its doubled consolations and joys if entered under the benediction of God.

Before we may bless the nuptials, we are to ascertain, first: Are there any canonical impediments which would forbid the marriage altogether or render it invalid if contracted without proper dispensation? Secondly: Are the parties really Catholics or are they so merely nominally, without a sufficient knowledge of the faith which they profess? Thirdly: Do they understand the grave obligations which they contract in becoming husband and wife or parents? Lastly: Are their souls properly disposed for the reception of the sacramental grace which is inseparably bound up with the character of marriage in the Church?

### I.

Every student of theology is familiar with the two classes of impediments which render matrimony either illicit or invalid, according to their character. Some of them do not affect us in the United States, owing to the changed conditions of society since their institution, or the non-promulgation among us of certain ecclesiastical laws. Ordinarily we are to make sure that the parties presenting themselves are both professedly Catholics; that they are of age; that they are free, which means, that neither party is bound in marriage or solemn promise of marriage to any one else; that there exists between them no relationship within the forbidden degrees of consanguinity or affinity, nor any spiritual relation. As there are among canonical impediments some which should properly remain a secret from others, or which neither party would be willing to reveal be-

fore the other (as for example "affinitas ex cop. illicita, etc.), inquiry into such, since they may invalidate a marriage, must be made separately, perhaps some time later, in the tribunal of penance, where a person could unburden himself without false shame or fear and receive the necessary direction. It is not our purpose to speak here of marriage between persons one of whom is not Catholic, since, being forbidden and not to be blessed in the church, they require a special method of treatment by the Catholic priest, when, in order to avoid greater evils, it becomes his duty to witness them.

## II.

Persons who have been baptized and call themselves Catholics may have the grace of faith, or, by reason of their associations, possess a sincere attachment to the Church and the disposition of accepting all the truths and moral obligations implied in the confession: I believe in the Catholic Church. Yet they may not be able to formulate in a way clear to themselves, much less to give an intelligent account to others, of the faith that is in them. Like invincible or inculpable ignorance, it may save their souls, but it will not save the souls of their children, who during the years when their hearts and minds are most impressionable, and long afterwards, depend for the knowledge of the rudiments of faith on their parents. When persons enter the marriage state, they at once assume the profession of teacher to the children with whom God may bless their union, and they are under the holiest obligation to be rightly and at least sufficiently equipped for this position, which involves the happiness temporal or eternal of their progeny and frequently of subsequent generations. This is the reason why the Ritual exacts that the pastor examine those who intend to be married, as to their knowledge of the Catholic doctrine, "*cum ea deinde filios suos docere debeant*," a caution which might otherwise seem superfluous. The late Plenary Coun-



cil of Baltimore, following out the injunction of the Ritual, says: "Fidelium matrimoniis præmitti etiam deberet opportunum examen quo contrahentes de religione examinentur et instruantur."<sup>1</sup> It speaks of the faithful (*fidelis*), not simply of neophytes or of persons who are willing to embrace the Catholic religion before marriage.

The manner of this examination must, of course, be suited to the age, intellectual capacity, and social conditions of the applicants. It need not be done in form of catechetical questioning, but rather in the way of a friendly conversation on the subject of religion. Starting from the idea of matrimony as a sacred institution, we can easily revert to the sacrament of baptism, with the obligations we assumed, through our sponsors, of fidelity to the doctrines of Christ and His Church. Thus an easy and natural survey may be made of the fundamental doctrines, and from the answers we draw forth we may readily form an idea of the knowledge and ability to impart that knowledge to others, which the persons before us possess. If we find that there is a lack in this respect, it will be necessary to ask them to repeat their visits, or to put them otherwise in the way of certain and definite knowledge. All this may require tact and indulgence and the exercise of other virtues on the part of a pastor, but it has the advantage also, besides making them better Catholics, of allowing him to study and know the people who, as a family, will in most cases form a permanent and by their influence perhaps an important part of his future pastoral care.

### III.

When we know those who apply to us in order to be married, and are assured of their being well grounded in the Catholic faith and able to instruct others at least in the rudiments, then this instruction is, of course, unnecessary. But there is a chapter in Christian doctrine which we can-

<sup>1</sup> Conc. Plen. Balt. III., n. 135.—Cf. *Rituale Rom.*, Tit. vii. Cap. i., n. 1.

not pass over. It regards the special obligations of the new state of life which they are about to enter. For obvious reasons writers on pastoral theology suggest that this instruction should invariably be given by a priest well advanced in years, and whose very exterior stamps his words with a fatherly character. It certainly requires, besides prudence and great delicacy, not only gravity of demeanor but careful preparation in the priest, whoever he be. The scope of this instruction embraces the following points:

This union of husband and wife is a bond which cannot be broken except by death. To take a step of such lasting consequence rashly and thoughtlessly, would be folly, bringing upon them the irreparable sorrow of a lifetime. Let them therefore weigh whether the conditions of their age, their education, their temperaments, habits of life, and tastes are such as to render a lifelong companionship, for better for worse, in sickness as in health, in old age as now—a life which their mutual love would make a happy one for them under all circumstances. Neither passion nor any purely temporal advantage could ever compensate for the absence of these qualities for forming a permanent bond, the secret of whose strength is love, which divides sorrow and joy by a mutual participation. If they have any doubt on this point, let them speak openly their minds and allow the judgment as to what is best for them, to another, who is swayed by the sole wish of their real and permanent welfare.

But marriage has been instituted to bring unto man the blessings of children. Let husband and wife look upon each other as instruments in the hand of God, bound to fulfil a higher purpose than the satisfaction of sensible love. It is perhaps premature to speak to young persons, and who cannot as yet fully realize the importance of their future duty as parents, upon the obligations they owe to their children. Hence instructions given to Christian fathers and mothers upon education aptly form a separate function of the parochial duty. But we may and should warn in becoming

words against all reckless excesses and misuse of their marriage rights, which, apart from being sinful, are invariably avenged by the most lamentable results to mothers and their infants. Let them take counsel with a prudent and conscientious physician, if they deem it necessary, even from the beginning of their married state, when he may give them advice without which it is possible that they destroy forever their domestic happiness.

All this will be secured or facilitated if they are induced to adopt certain measures which, like rules of life, contribute to make their future common home happy. Among these things must be reckoned, that the husband have a steady occupation, and that he be willing to forego certain advantages of income and position rather than be even temporarily idle, unless necessity compel him to it. He should be the guardian of his home, and seek neither his recreation elsewhere, nor debar his wife from any enjoyment which she may partake with him. His earnings should be a common advantage, and his friendships an honor to his name as husband.—The wife, on the other hand, is to exert herself to make home thoroughly pleasant to her consort. Attention and punctuality in supplying him with those daily comforts which assure him of her affection and ward off the feeling of discontent; neatness and cleanliness and order in her domestic arrangements; a pleasant face and a quiet forbearance when toil and disappointment have ruffled his temper and put him out of sorts with the world outside; these things make for happiness in the truest sense of the word. They must trust each other, have no secrets between them, and banish beforehand the demon of jealousy. They may expect to see faults in each other as time goes on, but they will find it to their common advantage to bear them, to carry one another's burden, and readily to forgive. Unbroken fidelity to each other under all circumstances is the guarantee of their happiness. A Christian couple can render such dispositions natural in their daily lives if they be

careful to observe the precepts of their holy faith. Teach them fidelity to their monthly confession, their Sunday and holyday attendance at church, their common domestic devotions. Let a husband know how to say grace aloud at his table and to observe the practice within the hearing of all those who may seat themselves at his board. If he kneels down morning and night at his prayers, and gathers, if possible, the rest of his family around him to do the same, there will be peace and joy in that home, and it will preach a more effective sermon by example to young and old, than the best missionary could do on all the days of the year. As soon as they are aware that God has blessed their marriage, the husband will remember that he is bound to honor with an especial honor the wife who bears him the pledge of their love. He must treat her with the utmost care, save her all hardship and excitement which might prejudice the health and safety of herself or her child. She herself, on the other hand, owes it to God, to her husband, and the infant which she bears, to avoid all exciting amusement or intemperate indulgence. The prayer of father and mother should all along accompany the life of this precious gift of God from its first beginning. When her time approaches, let the mother prepare for it by the devout reception of the sacraments. It may be the last time for her. The nearness of the divine Infant in her heart to the child she expects will sanctify the latter even before it is born. St. Charles Borromeo, instructing his priests on the subject, adds: "*Cum uxor est gravida, frequentius ambo in oratione precibusque versentur, quibus a Deo prolem optimam impetrent.*"<sup>1</sup> And when the day of her sorrow has ended in the joy of the new-born infant, let them offer it at once to God and lose no time in having it baptized. This is an important fact. The delay of baptism, whether through unreasonable tenderness or thoughtlessness, often exerts an evil influence for life upon the child. But the pastor will have occasion

<sup>1</sup> Act. Mediol. IV., p. 459.



to speak of this at the proper time, if his people have learned to look upon him as the guide of their souls from the beginning of their married life.

#### IV.

There remains but one thing after we have satisfied ourselves that the object, the sanctity, and the solemn duties of the marriage state are understood and appreciated. This is to prepare the candidates for the devout reception of the Sacrament of Matrimony, by eliciting those pious dispositions which place them in the state of grace, and assure their worthy approach to the altar of God. They realize the responsibilities of the new life which they are about to enter, and they must feel that they need the help and blessing of God. This sacrament, great in the Church "as St. Paul declares, perfects natural love by grace, strengthens the bond of a mutual attachment, and sanctifies those who contract it. Such is the language of the Council of Trent. The Second Plenary Council of Baltimore has the following: We admonish pastors of souls that, mindful of their office, they use all solicitude in rightly preparing the faithful who approach to receive the Sacrament of Matrimony; and that they cannot consider themselves free from sin, if they venture to marry those who are manifestly unworthy.<sup>1</sup>—In what does this immediate preparation consist?

In receiving worthily the Sacrament of Penance and Holy Communion. The souls of those who are to partake of the sacramental graces imparted by the solemn blessing which seals their union before God and man, must be pure. A sincere and contrite confession, embracing a general review of the whole past, is the best beginning of this new life. Ordinarily a general confession should be advised. "Com-mendent parochi et confessarii sponsis, ut generali peccatorum confessione animas suas purgent, quatenus novum statum novi homines aggrediantur."<sup>2</sup> In some diocesan

<sup>1</sup> Tit. V., n. 330.

<sup>2</sup> *Conc. Prov. Prag.* 1860.

statutes we find the rule laid down that confession be made several days before the nuptials are solemnized. This is intended as a caution to prevent certain impediments being discovered only at the last moment. But, as we indicated already, the safest method to secure a worthy reception of the sacrament is to advise a general confession some time before the day fixed for the marriage, and to have a brief confession on the morning of the nuptial blessing, when they are to receive Holy Communion. If this be prudently insisted upon, it will have great influence in tempering the spirit of vanity and frivolity which unfortunately often accompanies the solemn act of marriage. The argument of too great excitement, of inconvenience, human respect, and the like, should be gently but firmly resisted; for the act is sacred, and we may omit nothing that can tend to secure to it a worthy treatment.

The Sacrament of Marriage is to be administered in the nuptial Mass and ordinarily only outside of the closed seasons of the ecclesiastical year. “*Vehementer hortamur pastores, ut praxim benedicendi matrimonia intra missam ubique introducant.*”<sup>1</sup> The third Plenary Council insists with equal emphasis that marriages should not be celebrated in the evenings, but in the morning, with the nuptial Mass, in order that Catholics might thus profess openly their faith and the high sense they entertain concerning the dignity and sanctity of the married state. And this, continue the Fathers of the Council, is to be considered not merely as a praiseworthy custom, but rather as a necessity, especially in these days, when the sanctity of marriage is assailed by those who see in it merely a civil contract.<sup>2</sup> There is little

<sup>1</sup> Conc. Plen. Balt. II., n. 333.

<sup>2</sup> *Frequenter et gravibus verbis inculcent pium illum et laudabilem ecclesiæ ritum, quo fideles non noctu sed missæ tempore cum benedictione nuptiali contrahunt. Qua ratione fidem suam Catholicam tacite profitentur et coram omnibus ostendunt quam alte, ut decet, ac splendide de matrimonii dignitate ac sanctitate*

danger that those who have been properly instructed, according to the method suggested, will object to having their marriage thus solemnized by the nuptial Mass and the reception of Holy Communion, as is the wish of the Church. In rare cases the Mass may be dispensed with, but never from trivial reasons. In every case the Sacraments of Penance and Holy Communion should form the immediate preparation for the Nuptial Blessing. No personal inconvenience or feeling or exaggerated human respect should be allowed to outweigh the importance of the sacramental action, and to sanction it without grave reasons would be to lower our own ministry. It may be, indeed, that poverty prevents persons, who would otherwise be glad to have a Mass, from asking it. But when we remember that we need not forego our daily intention in celebrating Mass, that we may even lawfully apply its fruits to those who have offered a voluntary stipend, whilst we bless with the nuptial Benediction of the Church the poor who are being united in marriage, we have no reason to refuse them the privilege of performing the ceremony during the Mass. And if we offer the latter for them, proving that the Church knows no distinction between rich and poor in doling out her graces, we shall confirm our people in their attachment to that Church who has ever gloried in her special mission: *prædicare evangelium pauperibus*. If the question of money enters into such transactions at all, because the means are thus furnished for a decent sustenance of the holy ministry, it should certainly never have the appearance of a bargain or even a fee, but rather of an offering, the limits of which, though sometimes fixed by diocesan statute, are never to be considered as a condition of obtaining the rites of the

sentiant. Et hoc quidem non solum laude dignum sed fere necessarium videtur nostris hisce temporibus, quando nihil intentatum relinquunt religionis hostes, ut matrimonio omnis sanctitatis, omnis sacramenti species, si fieri potest, adimatur et quasi merus civilis contractus æstimetur.—

Church. To exact a stipend or a promise of the same before performing the sacred act has ever been branded as a disgraceful violation of the sacerdotal duty, and in many places the pastor who does so incurs suspension from office *ipso facto*. “Si quis sacerdos, cujus erit matrimonium assistere, adeo fuerit sui sancti officii immemor ut recuset matrimonium celebrare, nisi obtenta prius aut saltem promissa certa quadam pecuniæ summa, vel alia re pretio æstimabili, suspensionem suo ordinario reservatam ipso facto incurrat?”<sup>1</sup> Where a dispensation from the proclamation of Banns has been allowed for grave reasons, the common ecclesiastical law in the United States, sanctioned by the Holy See, enjoins that those who ask for this dispensation pay a small sum in alms to the support of some work of charity.<sup>2</sup> This money is ordinarily sent to the episcopal chancery when the dispensation is asked for. Otherwise no money can be accepted for granting dispensations from impediments of matrimony.

## V.

The last thing is to instruct the bridegroom and bride in the ceremonies which are to be observed during the nuptial Mass, lest there be any unnecessary distractions at the solemn service. They will find kneeling desk and seat, if possible, in the sanctuary, at some distance from the altar. The bride kneels at the left of the bridegroom. The witnesses to the marriage may retain seats outside of the sanctuary, but should be instructed to approach and remain standing behind the nuptial party whenever the latter leave their place to kneel at the altar-steps, so as to be within hearing of the questions and answers by which the marriage contract is expressed. The bridegroom and bride go to the

<sup>1</sup> Syn. Plen. Hib. III, cit. ex Wapelh. Compend. n. 290.

<sup>2</sup> Pro dispensationibus ab impedimentis matrimonii pecuniam nullo omnino titulo percipiendam esse jubetur, iis tantum exceptis casibus, in quibus Apostolica Sedes eleemosynam oratoribus injungendam monet, in pium aliquod opus impendendam.—Conc. Pl. Balt. III., Tit. iv., n. 134.



altar and kneel upon the (lowest) step at the beginning of the Mass; again after the "Pater Noster." Holy Communion is more properly given to them at their kneeling desk. They go to the altar a third time after the "Benedicamus Domino" or "Ite missa est," when the priest speaks to them a few heartfelt words of felicitation, reminding them once more of what they have already been told in regard to their sacred duties. Long sermons are hardly in place on these occasions, first, because the parties must before then have realized the full extent of their obligations, and secondly because they are kneeling at this time.—There should always be a ring which is to be blessed. If it be accidentally wanting, the "Benedictio annuli" is for the time omitted (it may be supplied outside of Mass), but the versicle "Confirma hoc" and what follows in the Ritual is said as usual. An old tradition, supported by eminent writers on ceremonies, forbids the use of gloves to those who approach the altar. We believe that, whilst it is entirely proper to keep the hands ungloved until after the nuptial Mass, there is no need to insist upon it in every case. The present universal use of the glove takes away from it the character of an exclusively outdoor dress, at least in this country, although it may be different in Italy and the southern countries generally.<sup>1</sup> After the nuptial Mass, especially if they have received Holy Communion, some time should be allowed for thanksgiving, whilst the celebrant makes his own. Then the nuptial party are invited to the sacristy, and the names of husband and wife and the witnesses are entered according to the usual form in the parish register.

<sup>1</sup> Martinucci says "*si forte uterentur chirothecis*," implying that it is by no means common usage, as with us.

## THE STUDY OF THE CHRISTIAN FATHERS.

To you it is given to know the mystery of the Kingdom of God.—St. Luke viii. 10.

IT is said of Bossuet that he never passed a day, even during his episcopal visitations, without reading some portion from the works of St. Augustine. Most of the great minds in the Catholic Church exhibit in their writings a similar predilection for one or other of the Christian Fathers, even from the earliest times. Thus Gregory of Nyssa, though he had at his side the Great Basil, whom he loved and admired as a true brother, tells us that he holds no conversation so sweetly attractive as that to be found in the writings of the Syrian Ephrem. Nazianzen prefers Athanasius to all others. Augustine turns over and over the sayings of Ambrose, as if the living voice of the holy Bishop of Milan were still investing truth with the enchanting cadences of his matchless rhythm. Each in turn feeds his soul in the habitual reading of some one gone before, and becomes a master by the study of a master pattern. As we look upon the Christian Fathers in their entirety, they seem like the great pillars of the Church, upon which the perfect arch of unbroken tradition rises, held in place by the keystone of infallible truth. Yet, whilst they are the upholders of a perfection which is essentially immutable, they are as varied in their individuality as the wonderful groups of columns which the traveller may see in some of the Roman basilicas, fit emblems of the foundation upon which rests the throne of the Most High described by the angelic pen of St. John: "Jasper and sapphire, calcedony and emerald, sardony, sardius and chrysolite, beryl and topaz, chrysoprasus and jacinth and amethyst."<sup>1</sup> Through this magnificent archway we are led into the eternal Home of truth, whose beauty no mortal eye has seen, no human mind can conceive. All rest

<sup>1</sup> Apocal. xxi. 19, 20.

upon the same foundation. All point to the same end. But they are brought together from many climes, and they are finished in the characteristic style which befits their origin and quality. Thus the Latin Fathers are on the whole perhaps less polished than the Greeks; yet the terse eloquence of the former, showing forth the strong veins of their Roman nature, has a peculiar charm aside of the more elegant finish which captivates us in the eastern form of expression. But whether we study one or dwell in turn upon them all, as they succeed each other in gorgeous array, they lead the eye up to the keystone of true wisdom, and from that keystone we learn the secret of unbarring the gate of the heavenly Jerusalem.

For our own time the study of the Fathers is of special importance, and the fact is being daily demonstrated not only by Catholic apologists but, perhaps, even more so by Protestants who still cling to positive religion. Dogma will always have its force with minds trained to the habit of obedience; but when the principle of authority is made dependent on the judgment of those who are to submit to that authority, then dogma requires not only demonstration but a change of form and name; for prejudice fosters suspicion. The ages of faith, the times when the spirit of reckless speculation in matters of religion was confined to classes that were more or less separated from the mass of the people, has gone by. The rationalistic tendency has become endemic, and the old time remedy, which saved the people from contamination by banishing the intellectual and moral lepers from their midst, or simply forbade communication with them, has lost its virtue. To say: "This is God's teaching, and you must believe it at the peril of your souls," may be as true to-day as it was in the days of Israel in the desert, but it is not as successful. It is like attempting to frighten a man by quoting the penalty of a breach of law when he is intoxicated, or like reasoning with a child about the moral beauty of any action. You might persuade

the one by taking him gently by the arm, and convince the other by showing to it a picture. "Let him," says Father Hecker,<sup>1</sup> "who would serve the Catholic Church in this generation, show her in her own true light, in her unity and universality, in all her beauty and majesty. It is this true vision of her divinity that will captivate man's intelligence, secure the unbidden homage of his will, and elicit his most heroic devotedness. Herein lies the mysterious force of her duration for so many centuries, the secret of the power of her sway over more than two hundred millions of souls, and the reason for the never-broken stream of her converts and the capture of the ablest and noblest minds of our century." The writer appeals in this passage against the exaggerated assertion of authority which is sometimes made by the defenders of the Catholic principle, as likely to do more harm than good. If the Church claims divine authority for her mission as teacher and lawgiver, that claim is not the only prerogative which she enjoys and by which she draws and binds the souls of men to herself. And in these days of a universal reaction from state-bondage, with which religion has in the past been too often identified, nothing is more apt to be misunderstood by a freedom-loving people, unprejudiced by any tradition, than that the claim of the Church over the conscience must overrule all other claims. Certainly, as representative of the highest Legislator, she must needs have rights over man which, whether he respects them or not, are supreme; yet it is neither necessary nor wise to thrust this fact into the faces of men who on the whole have no objection to abide by reasonable laws, but who do not see the need of being warned of a penalty until they have shown a disposition to disregard them. There is another way of forcing subjection of heart and mind to the truth taught by the Catholic Church. It is the way which Father Hecker has pointed out, and it is the way which is best illustrated in the works of the

<sup>1</sup> *The Church and the Age*, p. 205.

Christian Fathers. They addressed for the most part generations whose tendencies were in many respects like those of our own day—a practical pantheism clothed in one form or other of vague religious belief.

In the writings of the Fathers we find collected all the doctrines and facts of Christianity, or better, of Catholicity. Yet the method is throughout not so much dogmatic as rather apologetic. This is what suits the spirit of our time and race. It has been often said by those who came from foreign parts, professedly to make a diagnosis of our people, that there prevails among Americans as a class a keen appreciation of high moral standards; that to freedom of speech and criticism they join an honest readiness to admit and second those who can establish their claim as professors of what is good or true. The Catholic Church teaches nowhere anything that does not appeal to a candid mind as good and true. But in the process of bringing home truth to those who are wholly ignorant of it or doubt it, we must begin with the good. We must pre-occupy the heart, and thus reach the intellect, that the will may be disposed. The mind is much like the eye. It cannot see unless it find congenial light throwing its warm rays around an object. In thought and feeling, in word and action, the Church has left her image in the works of the Fathers. In teaching the Scriptures, she listens to the harmonious voices of these masters in the sacred sciences to interpret those doubtful texts which without their lucid explanations would have made her part of the contending body of sectaries. If by decree of council she defines a truth which, though implied in her previous doctrine, needs a stronger and more emphatic expression, in order to be protected against the assumptions of mere human wisdom or pride, she appeals to the concordant testimony of the Fathers. Her code of morals and discipline is everywhere confirmed and illustrated by maxims from these same sources, which contain the experience of ages and bear the seal of supernatural wisdom. All



the branches of sacred knowledge are there represented. Taking them at random, we have among them models of pastors and pontiffs like Gregory and Athanasius, preachers like Ambrose and Chrysostom, theologians to wield the sword of controversy like Augustine and Epiphanius, ascetical writers and students of Holy Writ such as Jerome and Theodoret. Yet all these qualities together may be predicated of each, though not in the same degree. Nor are they, in dealing with the same subjects, at all alike in their manner. St. Basil, full of erudition, covers a wide field and abounds in sound precepts of the spiritual life, whilst Nazianzen, more profound, enters into the mysteries of that same life, until the depth makes one, unaccustomed to such mental distances, giddy in the attempt to follow him. Simple and plain, steadily moving toward the point of his argument, St. Athanasius impresses us with the aptness and weight of his words, whilst Epiphanius advances with step quick and sharp, and mercilessly overturns the perverter of truth. St. John Damascene, learned and clear in the exposition of dogma, is hardly less attractive than his namesake St. Chrysostom, whose golden tongue still draws the hearer, as Orpheus of old, by the sweet melody of his well-tempered language. Among the Latins Cyprian excels in the copiousness of his speech, yet it is full of dignity, because almost each single word contains a weighty truth, and St. Jerome compares him to a limpid fountain of pure water, whilst St. Augustine styles him the sweetest of teachers (*doctorem suavissimum*). Aside of St. Ambrose, choice and rhythmic in language and full of doctrine, so that he has been alternately styled the theological orator and the eloquent theologian, we may place St. Jerome. Inconsistent as a lover, he yet remains the lover at all times, whether, aflame with divine fire, he smites the adversary of truth without as well as within the Church, or in gentlest and touching affection pours forth his tears and his grief upon the tomb of a noble friend. And so it is with all of them.



It may be said that we have models of a later day, and that we might rightly inform our minds and fashion the inclinations of our hearts after the manner of those who are nearer to us in time and circumstances of life. Perhaps we may find the models, but the old ones that have stood the test of ages are there. They represent not individual greatness. As they have come down to us, they represent principles rather than facts. The distance gives us the power of abstraction, and thus enhances that of our judgment, whilst we lose not the sight of our proportion. Military men, like Napoleon or Moltke, perfected their strategic talent and made it useful for practical service by the study of the journeys of Cyrus and the gesta of Alexander the Great. Our great lawyers habitually search the old codices of Roman law to find themselves right. Lord Tennyson tells us that he obtained his facility of rhythmic writing from the habit as a boy of committing to memory the odes of Horace. What public orator of note is there who has not given years to the study of Cicero among the preceptors of eloquence, and what philosopher is there whose system is not overturned by the vagaries of his disciples, unless he appeal to Aristotle and Plato as the foundation of his method of reasoning. Now the priest is in most cases required to possess the gifts or accomplishments of the soldier, the judge, the dialectician, the orator. "Ars artium est regimen animarum." He is to rule, to teach, to defend. And he will find the means to perfect himself in these accomplishments, which are part of his profession, and which he may be called upon at all times and without special warning to exercise, by the habitual study of the Christian Fathers. Take only the writings which particularly treat of the sacerdotal dignity and functions, such as the work of Ephrem of Edessa on the priesthood, or that of St. Ambrose, wherein he mentions the famous saying, that "the power of speech in the priest depends on his ability to be silent," or the golden book of St. Chrysostom *De Sacerdotio*, or the well-written letters

of St. Jerome on the life of clerics, wherein he portrays with matchless irony the habits of priests in his own day as one might have met them less than a century ago in France and elsewhere, effeminate, with curled and oiled hair, scented handkerchiefs, perfumed notes, and sentimental flippancies in the boudoirs of highborn ladies, and other criminal follies. There is a long line of pastoral writers, down to the days of Peter Damien and St. Bernard, whose treatise *De Conversione ad Clericos* so touched the priests at Paris, to whom it was delivered, that at the conclusion of it many resolved to leave the world forever.

But apart from their being books of spiritual reading, whence may be drawn precepts of right living given in tones at once engaging and dignified, appealing to reason whilst they touch the heart, the Fathers offer a solid ground for the study of theology. In this respect some lines of limitation must naturally be drawn; but it is comparatively easy to make a selection for that purpose, and a good book on Patrology, such as the *Institutiones* of Bishop Fessler, a good edition of which is now being published by Dr. Jungmann of the Louvain University, or any similar work, will greatly aid the student to a systematic pursuit in that direction. Again, the study of the Fathers is a considerable aid to the understanding of Church-history. They reflect in turn the spirit of their age. We understand much better, than by a continuous reading of gesta and annals, the bearing of canons, the use of exceptional rites and discipline, the meaning of peculiar devotions which are still practised without an apparent object to warrant their existence. They show the development of doctrine, and their writings throw a direct light upon the legislation of councils in all ages. For, as Pallavicini aptly remarks in speaking of the Synod of Trent, it neither prescribes nor restricts by new laws the interpretation which we are to give to the revealed word of God. It simply declares that interpretation which has been given it by the universal testimony of the Fathers of the Church.

And in proportion as new forms of doctrine show a departure from this combined testimony, are they condemned as heretical or pronounced as alien to the Catholic sense of faith, or the contrary opinion is simply affirmed as conformable to pious belief and tradition. "Qui vero ab unanimi Patrum consensu discedit, ab universa ecclesia recedit."<sup>1</sup> That one or other of the Fathers are sometimes cited against a doctrine signifies nothing. The Church does not look upon them as individually inspired, but only as giving expression to the general belief of their times, and therefore as proper channels of tradition in uninterrupted series since apostolic times. And in no case does she define her teaching upon the testimony of a single or even a few representatives.

Furthermore, the preacher as well as the catechist will find in the works of the Christian Fathers a storehouse of the best material for his instructions. Even the form, the simple homiletic style which many of them adopted in their preaching, communicates to the frequent reader something of their earnestness and unction. The earlier Christian writers seem to have designedly avoided the arts of the Greek and Roman rhetoricians, because this elegance of oratorical discipline was so intimately bound up with the pride of the Augustan civilization. Their apostolic simplicity of speech was a protest, as it were, against the old ideals, and it served to mark the contrast between Christian truth and pagan sophistry clad in the garb of fair-sounding words. But in the fourth century, when the memories of the golden age had almost died away, when the strange tales of heroism and sacrifice among the Christians, daily demonstrated anew to the growing generation of Romans, had dulled the traditions concerning Tully's magic flow of speech and the charms of the Mantuan swan—then began a golden period of Christian oratory and Christian poetry. Lactantius arose and spoke in language which has given him the name of the Christian

<sup>1</sup> S. Aug. C. Jul. ii. 37.

Cicero. And a long line of eloquent and polished writers follows in the train—Ambrose, Jerome, Augustine, Leo, Peter, Chrysologus, Gregory, Hilary of Poitiers and his namesake of Arles, Sulpicius Severus, Paulinus, Vincence of Lerins, Prosper, Cassian, Cassiodorus, and others. And in the East, where culture had ever been far in advance of Rome, but where it ceased when the proud mistress of the pagan world came to her doom, Christianity awakened new energy as soon as it had gained firm footing. The ancient beauty of the Greek mind, native to the soil, showed itself anew in the magnificent and thoughtful eloquence of Christian bishops like Athanasius, Ephrem, Basil, the two Gregorys of Nyssa and Nazianzen, Chrysostom, Cyril of Jerusalem, Makarius, Epiphanius, Cyril of Alexandria, Theodoret, Isidor of Pelusium, and Nilus, who has been called the Christian Cato. As catechists some of the Fathers are incomparably superior to those later writers who have adopted professedly scientific methods. We may mention especially the writings of Clement of Alexandria, of Cyril of Jerusalem, of Chrysostom, and perhaps best of them all St. Augustine, in his *De catechizandis rudibus*, *Enchiridion*, *De Symbolo ad Catechumenos*, *De Fide et Operibus*, and *De Agone Christiano*.

We must for the present conclude our subject, hoping to return to it in the next number of the Review, where we shall point out some of the aids, practically at the command of the missionary priest, to the study of the Christian Fathers. It may be that he who, accepting the judgment of the learned of all ages and countries as to the excellency of this study of the Christian Fathers, will nevertheless find some difficulty in developing an appreciation of and taste for their writings. This is to be expected. It is here as in the case of the old masterpieces of art. They must be looked at from the point of view in which they were conceived, which may not be the one we are accustomed to. They require a certain preparatory training, a divesting of conventional prej-



udices. In brief, they must be studied, not merely glanced at. We do form our estimate of the character of a foreigner from his outward appearance or manner in first meeting us; but if we have reason to think that his society will be profitable to us from a moral or intellectual standpoint, we seek to become more closely acquainted with him. So it is precisely with the Christian Fathers. They are an old nobility, approved in many a battle, perhaps a trifle quaint, but with good blood and sound ideas. If we are happy enough in our first choice to find a writer who particularly suits our temper of soul, a taste is quickly developed drawing us to the appreciation of the rest. Sometimes an odd sentence from one of the Fathers makes us recognize in him an apt teacher for ourselves. If we follow him up, convinced that no perfection can be acquired in any direction except by assiduous work and attention at the start, but that, when once we have gained a certain facility of understanding our master, this kind of labor becomes the keenest enjoyment—then we are in the way of finding pearls of priceless value. “The wise man will seek out the wisdom of all the ancients; . . . he will keep the sayings of renowned men.”<sup>1</sup>

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Martyres contempserunt vitam, contemne tu delicias; projecerunt illi corpora in ignem; projice tu pecunias in pauperum manus; prunas illi calcarunt; tu cupiditatis flammam extingue. Laboriosa sunt ista et difficilia, sed utilia admodum; noli præsentia acerba spectare, sed jucunda futura. Non quæ in manibus mala, sed quæ in spe bona: non passiones, sed præmia: non labores, sed coronas: non ignem urentem, sed propositum regnum: non carnifices circumstantes, sed Christum coronantem.

St. Joannes Chrysostomus (Homil. 74 de SS. Martyr.).

<sup>1</sup> Ecclus. xxxix. 1, 2.

## THE RIGHTS OF PRIESTS WHO HAVE RETIRED FROM THE MISSION. <sup>1</sup>

THE Council of Trent provides that no cleric be ordained unless he have a title ; that is to say, he must have a definite prospect of an honorable support, which would shield him from the necessity of having either to beg or to engage in pursuits unbecoming his sacred calling. With the secular clergy this support is usually drawn from the church or other ecclesiastical charge to which they are appointed by their Ordinary. There are other titles of ordination, such as membership in a religious community, patrimony, or the various kinds of founded benefices, which we pass over as alien to our purpose here. In the United States priests are generally ordained under what is termed a *Titulus Missionis*. The bishop assures them of sufficient and lasting (*congrua et perpetua*) support, and they in turn pledge themselves to devote their talents and strength to the work of the missions as long as they are able, and in the way and place which the bishop may appoint. Nor can they lawfully vacate a charge at any time without the express consent of the Ordinary, as the Holy See has repeatedly decided in reference to missionary priests in the United States, and as is likewise clear from the terms

<sup>1</sup> The following letter will explain the purpose and scope of the above article. We omit the signature, as it would add nothing to the matter and may not be desired by our Reverend Correspondent.

“REV. DEAR SIR :—I respectfully call your attention to a letter which I wrote to you in January, 1889. . . . The subject in brief was this : What right have priests who have honorably retired after a life-long service in the ministry, in regard to celebrating Mass in a private chapel—their own house and property ? Can the bishop deny them this privilege or censure them for using it ? What is the Church-law on this subject ? Since I wrote to you, half a dozen priests, pioneers of religion in this state, have retired, who, on account of no rule being clearly laid down in this matter, find themselves in the pitiable condition of having to apply at the parish-church every time they wish to say Mass. . . .”



of the promise of obedience made at the time of ordination. On the other hand, it appears from the canons, that the bishop is bound to provide the means of honorable subsistence to priests who, having served the Church for a time, are no longer able to do so, whether by reason of old age, or infirmity, or other legitimate cause. This obligation seems to extend even to delinquents when they are not contumacious, if we judge from various decisions of the S. Congregation and the general tenor of ecclesiastical law; and we may say here in passing that we believe the words of the Second Plenary Council “*nullum habent jus ad sustentationem ab eo petendam*”<sup>1</sup> can be made to harmonize with the Canons of Trent in this sense, that priests who have proved themselves unworthy to administer a missionary charge forfeit all claim to salary or benefice, and that, if they are provided for in a monastery or otherwise, having “*quod ad victum honestum sufficiat*,” so that they be not “obliged to wander homeless through the world, and beg or exercise some menial employment unbecoming to and lowering their sacred ministry, and being a scandal to the faithful,”<sup>2</sup> they have no further demands to make.

When a priest withdraws from the mission he thereby gives up his faculties, which were delegated “*in animarum salutem*,” and imply jurisdiction. And in this respect, because he has no longer any duties, he also loses the corresponding rights, except such as may be allowed him by the bishop or pastor within whose jurisdiction he resides. But the privilege of saying Mass is not considered as a faculty like those of which a priest may be deprived when he has resigned the charge for whose benefit they were given him. To prohibit a priest from saying Mass is to censure him, whilst the withholding of faculties is simply to

<sup>1</sup> Conc. Plen. Balt. II., Decr. Tit. II., n. 77.

<sup>2</sup> *Per sæculum vagantes, vel mendicare, vel sordidum questum exercere, non sine ipsorum dedecore ac ordinis vilipendio et quam plurimorum Christifidelium scandalo cogantur.*—Bull. Pii V., *Roman. Pont.*

abstain from delegating a power for the exercise of which there is no call. But whilst it may always be taken for granted that a priest not under censure, or, as our case implies, one who with the consent of his bishop has honorably retired from the mission, is at liberty to say Mass whenever he can do so, it is quite another question *where or in what places* Mass may be lawfully celebrated.

Without an Indult from the Holy See, Mass cannot be lawfully celebrated in a private oratory, nor in any place except a church or public oratory. "In privato oratorio cui ecclesiæ nomen non convenit, sine speciali S. Sedis Indulto vetita est missarum celebratio."<sup>1</sup> By private oratories, as distinct from public oratories, are here meant such as have no entrance for the public, but are mainly intended for personal and domestic accommodation. According to various decrees of the S. Congregation, this does not include the chapels of seminaries, colleges, religious houses, nor those of hospitals, orphanages, and prisons, which are considered public oratories.<sup>2</sup> Nor can bishops grant this permission to others, though they enjoy it for themselves even outside the limits of their diocese. Pius VII, in an apostolic letter to the Neapolitan clergy, declares emphatically that the practice which some of them claimed as a right upon an alleged concession made by Leo X, of celebrating Mass in the private oratories of their houses, is an abuse and a misinterpretation of the original indult.<sup>3</sup> And Gardellini, remarking on a decree of the S. Congregation of Rites,<sup>4</sup> says: "Intra privatæ domus parietes, nemo præter Romanum Pontificem indulgere potest, ut domestica oratoria, ad ibi Sacrum faciendum, erigantur." The question was put in another and still more direct form: "An episcopi non

<sup>1</sup> Cf. Trid., Sess. XXII., Decr. de obs. et vit. in celebr. miss.

<sup>2</sup> Idemque profecto tenendum de domibus ad exercitia spiritualia paratis dummodo sint domus religiosæ ad præfatum usum tantummodo destinatæ.—Cf. Mühlb., Decreta auth., Suppl. II., Orator. a priv., p. 705.

<sup>3</sup> Lit. Ap. Pii VII., 19 Apr. 1816. <sup>4</sup> Decr. auth. II Mart. 1820; n. 4565 ad X.

habentes facultatem specialem concedendi in oratoriis privatis et capellis pro sæcularibus et aliis legendi Missam possint licentiam dictam petentibus concedere? The answer was: Negative.<sup>1</sup> In cases where bishops had granted such permission without special recourse each time to the Holy See, it was declared as revoked and annulled, since the Council of Trent, by Paul V, again by Clement XI, and lately by a decree of the S. Congregation in answer to a doubt proposed by the Bishop of Münster.<sup>2</sup>

The question has been raised whether cases of grave necessity, for example, to give a dying person the viaticum when the Church is far away, or there is danger in going to it, as during time of war or persecution, would warrant a bishop to give the permission or a priest to presume upon it, of celebrating in a private oratory. Barbosa cites a number of good authorities in favor of the affirmative opinion, although he does not espouse the same, and Gattico, treating professedly of the subject, says, that a bishop could give such permission in a case where the spiritual welfare of many persons is concerned, and no church exists or can be built. Benedict XIV, in a letter to the Bishops of Servia, in the dominion of the Turks, says under this head: "Extra summum necessitatis casum apud infirmos in ædibus non sacratis missam celebrare non licet."<sup>3</sup>

But this does not cover the case of a priest who is sick and unable to leave his house for the purpose of saying Mass, unless he be in danger of death. A bishop who believed that in cases of infirm priests he could grant them the privilege of saying Mass in their own houses, was told

<sup>1</sup> S. R. C. Die 20 Sept. 1749, ad.VII.—In Taurin.

<sup>2</sup> S. C. C. de mandato Paul V, P. M., 15 Oct. 1615, irritavit licentias omnes celebrandi in Oratoriis privatis ab Episcopis concessas et expresse prohibuit, ne hujusmodi licentias concedere auderent. Idem repetit decretum Clem. XI, 14 Dec. 1703, et denuo confirmat S. C. C. 1 Feb. 1847, in resp. ad Episc. Monastericens.—Cf. Decr. auth., Mühlb., II., p. 161, Missa, licentia celebrandi.

<sup>3</sup> Bened. XIV, in Const. diei 2 Feb. 1744, n. 22.

that such power belonged exclusively to the Holy See.<sup>1</sup> Many other passages might be cited to show that the whole tenor of legislation on this subject is to inculcate great care as regards the place in which the Holy Mysteries are to be celebrated. Nevertheless, since the Bl. Eucharist and the Holy Sacrifice have been instituted for the benefit of men, all these restrictions, intended to guard the reverence due to them, must yield to the spiritual necessities of the faithful. Hence, in the days of persecution, Mass was celebrated in any place where it could be done with safety. Hence, also, in missionary countries, where the poverty of the people or other social conditions have made it advisable, the Church has dispensed with the general law of having Mass celebrated only in places exclusively designated and consecrated for that purpose. We may here remark that private or domestic oratories, even if the Holy See grant the permission to celebrate the Holy Sacrifice therein, may never be consecrated.

In the United States, as in other missionary countries, bishops have from the first the faculty of granting permission to celebrate Mass anywhere, provided it be a decent place, even in the open air or under the ground. Form I. of our general faculties, number 23, contains the words: "Celebrandi sub dio et sub terra, in loco tamen decenti." The First Provincial Council of Baltimore, in one of its decrees,<sup>2</sup> is sufficiently explicit to show in what sense this faculty is intended to be used, and that it does not authorize Mass to be said habitually in private oratories, for the personal benefit of the priest, or his immediate household, or particular individuals, even where we might suppose that the Ordinary were inclined to grant such a privilege. "No priest is by reason of the general faculties allowing him to celebrate in

<sup>1</sup> "Potestas qua putat orator Episcopus gaudere concedendi infirmis sacerdotibus licentias hujusmodi solo Romano Pontifici est reservata."—Conf. Decr. authent. cit., suppl., II., p. 703.

<sup>2</sup> Decret. XXIII.



any becoming place empowered to say Mass in private houses, except such as are missionary stations or which the Ordinary has designated; and only for the time during which he actually exercises his missionary functions at a distance from any church. And if the bishop, owing to the particular circumstances, grant leave to celebrate in a private house, he is to do so only 'pro una vel altera vice.'"<sup>1</sup>

Enough has been said to show that in the matter of saying Mass out of devotion we are in the same position as the laity, who are obliged, so long as they are able, to go to the church if they wish to receive Holy Communion, nor could we bring it to their houses in such cases. In cases of sickness or old age, which would still allow a priest to say Mass, though he might not be able to leave his house, application to convert a private oratory into a chapel for the celebration of the Sacred Mysteries has to be made to the Holy See. This would be *a fortiori* the case where reasons of mere inconvenience prevent a priest from going to the nearest church or chapel.

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Quia veram requiem, quæ post hanc vitam promittitur, quæris, etiam hic eam inter amarissimas vitæ hujus molestias, suavem jucundamque gustabis, si ejus qui eam promisit præcepta dilexeris. Cito enim senties dulciores esse fructus justitiæ, quam iniquitatis; et verius ac jucundius gaudere hominem de bona conscientia inter molestias, quam de mala inter delicias.

St. Augustinus (De catechizandis rudibus, cap. 16).

<sup>1</sup> Statuimus sacerdoti nulli, vi facultatum generalium sibi concessarum celebrandi in quocumque loco decenti, licere missam celebrare in ædibus privatis, nisi in stationibus, et in iis ædibus quas Ordinarius designaverit; aut dum, actu, missionis exercitiis, procul ab aliqua ecclesia, dat operam. Quod si Ordinarii alias concedant licentiam celebrandi in privatis ædibus, ob speciales circumstantias, iis commendamus eam pro una tantum vel altera vice concedere.—*Decr. Conc. Pro. Balt. I., a. 1829, n. 23.*

DE JUSTITIA ET GRATIA DIVINA CIRCA INFAN-  
TES SINE BAPTISMO DECEDENTES.

*(The following difficulty with annexed queries has been sent us with a request to have it answered in the "Review." It must be evident that the question covers a wide range, and we believe that in his reply the Rev. L. V. McCabe, to whom we entrusted the solution, has been as brief as the nature of the case admits. <sup>1</sup>—Editor, Am. Eccl. Review.)*

“Ut Deus sit justus in actu creationis tenetur omnibus gratiam sufficientem proferre. Sed animabus (infantibus?) jam in utero defunctis hæc gratia denegatur. Ergo Deus non est justus.

Quæritur 1<sup>o</sup> Num Deus his animabus sufficientem gratiam dat?

2<sup>o</sup> Quomodo—et

3<sup>o</sup> An hæc gratia accipiatur directe vel indirecte, sive per se vel per alium, v. g., per matrem?

Respondetur ad argumentum negando majorem. Gratia enim ex ipsa vi nominis est donum gratuitum et nullo modo ex justitia debitum. “Alioquin gratia jam non est gratia.” —Rom. xi. 6.

Datur, sed non conceditur minor, et negatur consequens.

Quod Deus ex justitia, sive ut justus sit, ad gratiam dandam non teneatur, nulla indiget vel probatione vel explicatione; patet enim per se. Dicitur autem potest Deum, non quidem ex justitia, sed ex summa sua bonitate et misericordia omnibus gratiam promisisse (quippe qui per apostolos dicit se omnes homines velle salvos fieri, aliquos perire nolle, etc.) et promissa sua non posse non adimplere. Certissime equidem constat Deum quæcumque promiserit adimplere. Quid vero reipsa promiserit haud ita liquet. Deus utique vult omnes homines salvos fieri; at hæc voluntas non est

<sup>1</sup> We take this occasion to supply an omission which occurred in a paper “De Dispensationum validitate” (March, 1890), by the same writer. The article had been signed at our request, but the name was accidentally omitted in print.



simplex et absoluta (sic enim omnes actu salvarentur) sed consequens et conditionata. “In omni locutione,” ait vetus auctor, “sensus et conditio latet; unde dicit Petrus apostolus: Omnis scriptura indiget interpretatione. Vult enim Deus omnes homines salvos fieri, sed si accedant ad eum; non enim sic vult, ut nolentes salventur: sed vult illos salvari, si et ipsi velint.” Quænam autem conditiones voluntati Dei salvificæ apponantur aut quomodo præcise iste textus S. Pauli ad Timotheum et alii similes intelligendi sint, valde inter se discrepant theologi. Qui dicuntur Thomistæ et Augustinianenses fere omnes in ea sunt sententia quæ statuit “a Deo denegari obduratis, et excæcatis, ac infidelibus qui nihil unquam de fide audierunt, etiam sufficientia auxilia, quibus converti aut credere possint.” Hi S. Augustinum sequentes vocem “omnes” in textu allato vel de omnibus qui salvantur vel de aliquibus omnis generis, conditionis et nationis hominum aut alio simili modo explicare nituntur et facile quidem concedunt vel potius asserunt infantibus in utero defunctis non dari gratiam quæ vere ad salutem sufficiat. Ceteri vero theologi, qui voluntatem Dei salvificam vere universalem esse contendunt atque omnibus et singulis hominibus, etiam obduratis, infidelibus, etc., gratiam sufficientem dari censent, difficultatem explicandi casum istum infantium et cum sua sententia conciliandi ultro fatentur. Alii alio respondent; plerique tamen agnoscunt gratiam *ipsis* infantibus non dari, at salutem eorum Deum quidem velle, sed ita ut hæc pendeat a cura et diligentia parentum et aliorum atque a legibus etiam ordinis naturalis, quas generatim propter ea mutari non vult; ac ne hoc mirum videatur, salutem adultorum quoque animadvertunt magna ex parte pendere a vita, exemplo, et voluntate aliorum, atque a causis etiam physicis, propter quas, v. g., homo hoc vel illo tempore potius quam alio moriatur, etc. Hic addere fortasse licet Ecclesiam de statu infantium qui sine baptismo decedant nullam hactenus expressam edidisse definitionem. Definitum quidem est eos contraxisse peccatum originis et in

concilio Florentino decretum est “illorum animas, qui in actuali mortali peccato, vel solo originali decedunt, mox in infernum descendere, pœnis tamen disparibus puniendas.” Ex hoc decreto inferendum videtur quosdam ex hac vita decedere solo inquinatos peccato originali. Hoc tamen expresse non asseritur, et propositio incidens, stricte loquendo, haberi forte potest ut priori æquivalens parti enunciationis hypotheticæ. Quidquid vero hac de re sentiatur, certe ex istis et aliis hujusmodi decretis non sequitur omnes qui sine baptismo decedant esse perituros. Quamquam enim sacramentum baptismi Christus instituit tanquam medium regenerationis et salutis ordinarium, potest tamen absque sacramento hac gratia donare quos velit. Potentia enim Dei, juxta vulgatum in scholis axioma, “sacramentis visibilibus non alligatur.” Utrum vero et quoties hoc velit quoad infantes qui in uteris moriantur, an, v. g., ob vota ac preces parentum vel aliorum, hoc nos latere voluit; nam voluntatem suam hac in re non revelavit.

Objicietur procul dubio Christum ipsum suam voluntatem satis clare declarasse et quæstionem negative resolvisse, cum dixerit ad Nicodemum: “Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei.”—Joan. iii. 5.

At si hæc verba tam generaliter accipienda sint quam objectio supponit, nec flaminis baptismus qui dicitur nec qui sanguinis vocatur, sufficeret ad salutem; nam in neutro habetur sacramentum et regeneratio quæ, ut apud omnes in confesso est, in istis fit, licet sit ex Spiritu sancto, non tamen est ex aqua et Spiritu sancto. Hic S. Augustinum laudare juvat, qui de martyrio ita scribit: “Quicumque etiam non percepto regenerationis lavacro pro Christi confessione moriuntur, tantum eis valet ad dimittenda peccata, quantum si abluerentur sacro fonte baptismatis. Qui enim dixit: *Si quis non renatus fuerit ex aqua et Spiritu sancto, non intrabit in regnum cælorum*, alia sententia istos fecit exceptos, ubi non minus generaliter ait: *Qui me confessus fuerit coram homini-*

*bus, confitebor et ego cum coram patre meo qui in cælis est; et alio loco: Qui perdiderit animam suam propter me, inveniet eam,* etc.—“*De Civitate Dei,*” xiii. 7. Idem, “*Contra Donatist.,*” iv. 22, dicit: “*Invenio non tantum passionem pro nomine Christi, id quod ex baptismo deerat posse supplere; sed etiam fidem conversionemque cordis, si forte ad celebrandum mysterium baptismi in angustiis temporum succurri non potest. . . . sed tunc impletur invisibiliter, cum mysterium baptismi, non contemptus religionis, sed articulus necessitatis excludit.*” Alios citare supervacaneum est; nam sententia est communis. Patet igitur sententiam Christi apud Joannem, iii. 5, non ita generalem esse ut exceptiones non admittat, vel potius ad unum Nicodemum directe referri, ad alios indirecte; et quod lex sit generalis, cognoscitur tum ex aliis S. Scripturæ locis tum ex traditione et praxi Ecclesiæ.

An vero exceptionibus istis includantur etiam infantes in utero defuncti vel alias prius quam baptizari queant decedentes, ob fidem scilicet vel preces et vota parentum aut aliorum, Ecclesia haud determinavit. Quod nonnulli saltem salutem ita consequantur, theologi quidam pauci magni nominis opinantur; ceteri autem, numero longe majores, aliter sentiunt. Ex his pauci admodum nunc sunt qui censeant infantes pœnas inferni sentire vel aliquam sensus pœnam pati; plerique scilicet existimant eos soli pœnæ damni, id est, carentiæ visionis Dei beatificæ obnoxios esse, eos ob hanc carentiam seu exclusionem ulla tristitia vel dolore affici plures negant, imo sunt qui naturali quadam beatitudine eos donandos esse putent.

Nunc demum ad quæsitâ respondere licet:—

Ad primum: probabilius saltem talem gratiam ipsis non dat.

Ad secundum et tertium: vel nullo modo, vel per directam sancti Spiritus operationem, licet ob fidem ac preces seu vota matris aut aliorum.

## AN INTRODUCTION TO THE STUDY OF MORAL THEOLOGY.

*Theologia moralis fundamentalis auctore Thoma Jos. Bouquillon, S. T. D., et in Universitate Catholica Americana Theologiæ Moralis Professore. Editio secunda recognita et adaucta.—Brugis. 1890.*

IT is said of Suarez that when, having finished the law course at the University of Salamanca, he entered upon the study of philosophy in the novitiate of the Jesuits, he found it so difficult to master the principles of this science that he asked to be dispensed from attending the classes. An old Jesuit professor intimated his conviction that the youth merely lacked a certain preparation necessary to the right appreciation of the abstract sciences, and that for the rest he possessed sufficient talent. P. Rodriguez (not to be confounded with St. Alphonsus Rodriguez, who lived during the same period) took charge of young Suarez and tutored him for a time, until he had become accustomed to a right method of study in this branch. We all know what was the result, and to what gigantic heights he reached precisely in the mastery of those principles which St. Thomas had indeed formulated with matchless precision, but which no one has explained in more lucid terms than the "Doctor eximius," or, as Suarez was called by his contemporaries, "hujus ætatis prodigium et oraculum."

This preparation, which is found necessary in the study of the scholastic disciplines generally, is no less required in the science of Moral Theology, at least as it presents itself at the present day. Formerly the maxims of the Gospel, interpreted and confirmed by a well-authenticated tradition, and the ecclesiastical canons, which gradually shaped themselves into a definite code of law, were sufficient to guide the teachers of truth and the moderators of consciences. In modern times all this has changed. Experimental science

together with other causes has produced a sceptical temper in society which challenges the veracity of the old sources of truth and questions the correctness of time-honored methods by which to attain certitude. For ourselves, it is true, we must hold that the principles of Moral Theology have changed in nothing from the beginning. Divine revelation, right reason, man in the supernatural order—these are the facts, the immovable points in the triangle around which the circle of this moral science is described. Nevertheless this science is eminently progressive. It has numberless points of tangency outside of itself, which constantly create new relations towards the three points of the triangle, suggesting new ways of demonstrating old truths and actually formulating new theorems. The secular sciences,—physics, philology, history, and their cognate branches,—as they develop under the active and searching mind of man, call forth correlative developments in Moral Theology; for the latter deals wholly with man's final end, towards which all his activity must converge. The science of Moral Theology can shirk no difficulties arising out of this activity, and it must take into account not only facts but fancy as well. The vagaries of the speculative mind, influencing the heart and the will, present themselves at the tribunal of the moral theologian, and await his sentence. To him belongs the touch-stone which will test the false and the true.

If we look over the past history of Moral Theology, in its gradual development from apostolic times through the patristic age, the scholastic period, and the modern schools up to to-day, we become at once convinced of the fact that the Church has constantly realized this her position towards the outer world. Whilst invariably keeping to her centre, infallible truth, every part of her perfect circumference has been and is constantly in touch with those numberless arts of the secular life, which for light and orderly movements depend on her, as the planets depend on the sun, even though they appear to have their own ways. From time to time, as



questions and difficulties arise in the moral order, the ablest theological minds enter the arena to discuss them. In the winnowing of conflicting opinions, the weightier arguments, like the good grain, maintain their ground in the Church, whilst the chaff is blown out of her gates. Men holy and learned are never wanting to gather the good grain and to embody it in approved teaching, and by precepts and illustration to feed the minds of others with healthy doctrine. "Dicendum est" remarks Suarez aptly "de ecclesia Christi, successu temporum crevisse in sapientia rerum divinarum acquisita, mediante fide . . . . advenientibus aliis illustribus doctoribus."

No better confirmation of what we have said could be found than the work which lies before us: *Theologia Moralis Fundamentalis* by Dr. Bouquillon; and we hail it as not the least of the many evidences of God's special designs in behalf of the American Church, that so able and highminded a theologian should be the first to grace the chair of Moral Theology in the Catholic University of America. Nor can we look upon it as a mere accident that the study of Fundamental Moral Theology is thus brought into prominence amongst us. In one sense it is carrying out the designs of Leo XIII when he invites us to secure the foundations of the religious and social edifice of modern times in returning to the principles laid down in the "Summa," and to build upon the model of the scholastic system, using at the same time the material which is fresh and lies closely at hand. And no better way could be found among us of doing this than by the study of Fundamental Moral Theology, which is more inviting, because more directly practical to the American mind, than the abstract sciences of the schools. That there is a necessity of returning and keeping close to the principles of Catholic Theology no one will doubt who watches the effects of the atmosphere of freedom and the rapid growth of modern thought upon those who lack a sound Christian education. The most gifted mind is power-



less to withstand the intoxicating influence of modern ideas without the antidote of the Catholic principle of right and authority. The great heresies of all ages, as well as the false inferences which have been drawn from unguarded doctrines of magnificent intellects and saintly souls, such as Rosmini in our own day, may be traced in most cases to a defect in early training according to the safe and fundamental principles of truth as we find them in St. Thomas. With us, mild heresies, preached through Catholic organs, are not so rare as well informed theologians might wish, and if good names go sponsors for the errors which are cast about we can only find an excuse in the fact that catechetical and theological training has hitherto had to yield a trifle more to practical demands than is just. Where knowledge is superficial, there is always the danger that practice will make the theory, instead of the reverse being the case. And in morals such line of conduct is disastrous alike to the individual who espouses it and to the society which he may direct or influence. Nor is it enough that the student of Moral Theology content himself with committing to memory the principles laid down in every good text book, or have read attentively a large number of cases of conscience. The director of souls to day needs more. He requires not only certain dispositions of soul, which will protect his judgment, but he must be familiar with varied positive knowledge lying properly outside of the domain of morals. All this Dr. Bouquillon inculcates with admirable precision. Having put the student into the right mood of appreciating truth by bidding him lay aside all that may interfere with his reverence for the divine law, perfect sincerity, and absolute freedom from prejudice, he leads him through the antechambres of philosophy, dogma, jurisprudence, history, into the presence of the principal study. At the threshold he defines its nature and scope, shows its various relations to other practical sciences, develops a method of study, and with the skill begotten by many years of experience in

teaching, points out the sources whence the student may safely draw his material. His own method is the best exemplification of the precepts which he gives. Whilst it may be truly said of him that he is *nullius addictus jurare in verba magistri*, he gives evidence everywhere of his eminent power of discrimination. Before him he keeps the three great masters in the science and art of Moral Theology. These are: St. Thomas, the *facile princeps* in the faculty of digesting moral truth into distinct principles; Suarez, whom no one excels in the luminous exposition of these same principles; and St. Alphonsus, the peerless Doctor, whose heavenly prudence shields him from misapplying in practice the principles of Moral Theology. Aside of the striking erudition of which Dr. Bouquillon's work gives undoubted proof, nothing impresses one so much as the thorough conservatism which he maintains in his evidence for or against certain opinions of theologians. To judge the man from the book—and we have not the advantage of knowing him otherwise—we would say that he has no passions, unless the love for truth be accounted such. By the side of the illustrious Ballerini, he appears the very opposite in temper, forging his judgments not so much with the eye of a keen critic who realizes his own superiority, as rather with the deliberate air of one who, having watched for years the strife of contending parties, has formed his judgment without predisposition or attachment to any particular school or author. He takes account of all important assertions of theologians, takes the pains to verify them, and where they are lacking in accuracy or fidelity he gives evidence against the writers, but without animosity. Equally admirable, because of their judiciousness throughout, are the notes which accompany the portion of the work devoted to a sketch of the history of Moral Theology. A good example of the author's objectiveness, if we may adopt a favorite expression of the German philosophers, is the note added to the mention on St. Alphonsus (pag. 113). Dr. Bouquillon gives to the saint great

praise as a safe arbiter between different contending theological schools.

In a foot note we find the following :

“In referree to the *method* of St. Alphonsus, we may say that his theology is simply a commentary to the *Medulla* of Herman Busenbaum. Such the author himself shows it to be not only by making use of this title, but also in retaining the arrangement and disposition of parts as found in the original. Nevertheless, as a commentary it is entirely his own work, inasmuch as he follows the original in the same way as St. Thomas follows Aristotle, correcting, explaining, and adding to the text according to his own judgment. The holy Doctor himself expresses this in his preface to the reader when he says : ‘*Ut justa methodus servaretur, medullam Hermannii Busenbaum præmittendam censui, non jam ut omnes ipsius Auctoris opiniones approbarem, sed tantum ut ejusdem methodum sequeretur, quæ inter aliorum auctorum methodos ad res morales exponendas valde accommodata mihi visa fuit.*’—As to the *doctrine* of St. Alphonsus, it is derived from the casuists who preceded him, principally the Salmanticenses, as the Saint himself declares in the preface of his first edition : ‘*Alia explicanda, alia addenda censui (ad Busenbaum) ex diversis probatorum doctorum auctoritatibus, nimirum S. Thomæ, Lessii, Sanchez, Castropalæ, Iugo, Laymann, Bonacina, Viva, Croix, Roneaglia et aliorum, præsertim Salmanticensium, qui communi æstimatione moralem hanc scientiam diffuse et egregie pertractant; quosque ipse inter cæteros frequentius familiares habui, ita ut fere omnia quæ iidem tot libris latiore calamo in examen revocant, breviter concinnata hic invenias.*’ Any one who compares the text of St. Alphonsus with that of the Salmanticenses will find that both works in most cases treat the same questions in the same order, giving the same solutions, the same arguments and authorities. If we enquire what was the special aim of St. Alphonsus in writing his work, we learn from the preface of it, and also from a letter addressed by him to Benedict XIV, that it was his purpose to publish a book on moral theology, which, whilst maintaining a middle course, would bring together in one, the best founded and most necessary teachings for the guidance of consciences. That he actually attained this end has been attested more than once by the Holy See.—And as regards, in fine, the merit of St. Alphonsus as a writer on Moral Theology, he excels rather in the wise choice among different opinions, and a deeply Christian instinct, than in depth of erudition or superiority of system; we may say, in one word, that in the matter of prudence (which he had mainly at heart) he outranks most others, whilst in the matter of strictly scientific exposition (to which portion of his work he could not, owing to the multitude of his duties, devote his full attention), many are superior to him.”

We do not find anywhere a fairer estimate of the work and worth of St. Alphonsus as a theologian; and this is but one instance out of many displaying the solid and well-informed judgment of Dr. Bouquillon. No doubt the fact

that fully seventeen years have been allowed to pass between the first edition of the above work and the present, have given the author an opportunity of making valuable additions<sup>1</sup> to the latter, but it also assures us that, where there is question of mere opinion, and where moralists differ, we need not apprehend hasty and untried judgment here, but are likely to find well-matured wisdom. We have called attention only to the first portion of the book, treating of the introduction to the science of Moral Theology, because it seemed to us of special significance, but we hope to have occasion later on to give a critique of the main subject with which the volume deals, namely the *Theologia moralis fundamentalis*. Father Lehmkühl—no slight authority in this case—has said of the author's first edition, as of his other works on special theology, *egregie scripsit*. We can hardly expect, then, to find fault with this work, perfected as we have it now. Nevertheless, a detailed review may prove welcome to many.

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OFFICES OF TITULARS IN THE UNITED STATES.  
JULY.

I. VISITATION OF THE B. V. MARY (JULY 2).

(*Twenty two Churches in 1888.*)

Jul. 1. Vesp. de seq. Nulla com.—*Jesu, tibi sit gloria* per tot. oct.

*Pro Clero Romano, idem.*

2, Fer. 4. Alb. Visitatio B. M. V. Dupl. 1. cl. cum oct. off. ut in Breviar. omis. Lect. et com. SS. Mart. Lect. 8. terminatur ad verb. *custodisse* et 9. incip. *Non enim*. Miss. ut in Calend. sine com. In 2. Vesp. com. seq. tant.

*Pro Clero Romano, omnia ut supra.*

3, Fer. 5. Alb. S. Leon II. Semid. ut in Calend. cum com. Oct. Visit. et SS. Apost. in Laud. et Miss. omiss. or. *Concede Præf. B. M. V. Vesp. a cap. de Oct. Visit. com. præc. et Oct. Apost.*

<sup>1</sup> We have been unable to obtain the first edition in order to make a comparison.

*Pro Clero Romano*, S. Paul. I. Dupl. ut in Calend. et supra Vesp. a cap. de seq. com. præc. et 2. Octt.

- 4, Fer. 6. *Alb.* de die 3. infr. Oct. Visit. Lect. 1. Noct. de Script. occ. 2. Noct. *Novum ferit Dominus* ex Octavar. vel Breviar. 11. Sept. vel *Dei Filius* de commun. B. M. V. 3. Noct. ex Octavar. propr. vel ut in fest. com. Oct. in Laud. et Miss. in qua Gl. Cr. 3. or. de Spir. S. Præf. B. M. V. Vesp. de seq. com. 2. Oct.

*Pro Clero Romano*, S. Irenæi ut in Calend. et heri. Vesp. a cap. de seq. com. præc. et 2. Octt.

- 5, Sabb. ut in Calend. et Fer. 5. In 2. Vesp. omit. com. Oct. Visitat.

*Pro Clero Romano*, idem.

- 6, Dom. ut in Calend. Nihil fit de Oct. Visitat.

*Pro Clero Romano*, idem.

- 7, Fer. 2. *Alb.* de die 6. infr. Oct. Visitat. ut Fer. 6. præc. Lect. 2. Noct. ex Octavar. *Hilarem video* vel ut in fest. 3. Noct. ex Octavar. pr. vel ut in fest. Vesp. a cap. de seq. com. Oct.

*Pro Clero Romano*, B. Benedicti XI. ut in Calend. et Fer. 5. præc. cum com. Oct. Visit. tant. Vesp. a cap. de seq. com. præc. et Oct.

- 8, Fer. 3, S. Elizabeth Semid. com. Oct. in Laud. et Miss. in qua Gl. Cr. Præf. B. M. V. 3. or. de Spir. S. Vesp. de seq. (ut in 1 Vesp. fest.) com. præc.

*Pro Clero Romano*, B. Eugenii III. ut in Calend. et Fer. 2.

- 9, Fer. 4. *Alb.* Octava Visitationis B. M. V. Dupl. Lect. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. *Fuit vir* vel ut in fest. 3. oct. ex Octavar. pr. vel ut in fest. Miss. ut in fest. In 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.—Fest. Prodigiior. B. M. V. permanent. transferend. in 7. Sept. nisi antehac fuerit superiori die fixum.

## II. SS. CYRIL AND METHODIUS (JULY 5).

(*Eight Churches in 1888.*)

- Jul. 4, Vesp. de seq. Nulla com.

*Pro Clero Romano*, idem.



- Jul. 5, Sabb. *Alb.* SS. Cyrilli et Methodii Epp. Conf. Dupl. 1. cl. cum Oct. off. C. P. ut in Calend. sine com. Oct. In 2. Vesp. com. seq. diei Oct. SS. Apost. et Dom.

*Pro Clero Romano*, omnia ut supra.

- 6, Dom. ut in Calend. Nihil fit de Oct. nisi com. in 2. Vesp.  
*Pro Clero Romano*, idem sine com. Oct. in 2. Vesp.
- 7, Fer. 2. *Alb.* de 3. die infr. Oct. Lect. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Cum primum* sed omn. in numer. plural. vel ex Breviar. *Ad sanctorum* (ex 2. Noct. de commun. sed in num. plur.) 3. Noct. ex Octavar. *Missis autem* vel ut in fest. Miss. de fest. cum Gl. Cr. 2. or. B. M. V. 3. pro Eccles. vel pro Papa. Vesp. a cap. de seq. com. Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr.

- 8, Fer. 3. S. Elizabeth Semid. Omitt. suffr. et Prec. Com. Oct. in Laud et Miss. in qua 3. or. B. M. V. et Cr. Vesp. a cap. de Oct. com. præc.

*Pro Clero Romano*, B. Eugenii III. ut in Calend. Cr. In 2. Vesp. com. præc. et Oct.

- 9, Fer. 4. *Alb.* de 5. die infr. Oct. Lect. 2. Noct. ex Octavar. *Et homines* (num. plur. *quales Cyr. et Method.* ad fin. 6. Lect.) vel ex Breviar. *Beati Patris N.* (sed in Plur.) 3. Noct. ex Octavar. *Si quem* vel ut in fest. Reliqua ut Fer. 2. Vesp. a cap. de seq. com. Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct.

- 10, Fer. 5. SS. Sept. Fratrum Semid. ut Fer. 3. Vesp. a cap. de Oct. com. præc. et S. Pii Pap. M.

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

- 11, Fer. 6. *Alb.* de 7. die infr. Oct. Lect. 2. Noct. ex Breviar. *Beatorum Patrum* vel si fer. 4. lectæ fuerint ex Octavar. *Tantum debet* vel ex Breviar. *Ad sanctorum* 3. Noct. ex Octavar. *Ipse Dominus* vel ut in fest. Reliq. ut fer. 2. cum com. S. Pii I. Vesp. de Oct. (ut in 1. Vesp.) com. SS. Mart.—Fest. S. Joan. Gualb. perman. mutand. in 21. Julii.

*Pro Clero Romano*, S. Pii Dupl. ut in Calend. cum com. Oct. et Cr.

- 12, Sabb. *Alb.* Octava SS. Cyril. et Method. Dupl. Lect. 2. Noct.

ex Octavar. *Tantum debet* vel si heri lectæ fuerint ut in fest. 3. Noct. ut in fest. Miss. ut in fest. cum com. SS. Mart. In 2. Vesp. com. Dom. et S. Anacleti.

*Pro Clero Romano*, omnia ut supra. Vesp. a cap. de seq. com. præc. et Dom.—Fest. S. Joan. Gualb. permanent. mutand. in 7. Sept. nisi antehac fuerit superius fixum.

### III. THE MOST PRECIOUS BLOOD (JULY 6).

(*Eleven Churches in 1888.*)

Jul. 5. Vesp. de seq. com. Dom. tant.

*Pro Clero Romano*, idem.

6, Dom. 6. post. Pent. *Rub.* Fest. Pretiosiss. Sanguin. D. N. J. C. Dupl. 1. cl. cum Oct. ut in Calend. sed sine com. Oct. Apost.—Præf. Cruc. per tot. Oct.

*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. seq. et Dom.

7, Fer. 2. *Rub.* de die 2. infr. Oct. Semid. Lect. 1. Noct. de Script. occ. Reliq. ut in fest. 2. or. de B. M. V. 3. Eccles. vel pro Papa Vesp. a cap. de seq. com. Oct.

*Pro Clero Romano*, B. Benedicti XI. ut in Calend. cum com. Oct. Cr. et Præf. Cruc. (per tot. Oct. except. fer. 4.). Vesp. a cap. de seq. com. præc. et Oct.

8, Fer. 3. S. Elizabeth. Semid. ut infr. Oct. SS. Cyr. et Method. Vesp. a cap. de Oct. com. præc.

*Pro Clero Romano*, B. Eugenii III. ut in Calend. Cr. In 2. Vesp. com. Præc. et Oct.

9, Fer. 4. *Rub.* de die 4. infr. Oct. Lect. 1. Noct. de Script. occ. reliq. ut in fest. 2. or. de B. M. V. 3. Eccles. vel pro Papa Vesp. a cap. de seq. com. Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct.

10, Fer. 5. SS. Sept. Fratrum Semid. ut Fer. 3. Vesp. a cap. de Oct. com. præc. et S. Pii Pap. Mart.

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

11, Fer. 6. *Rub.* de die 6. infr. Oct. ut Fer. 4. sed 2. or. S. Pii 3. de B. M. V. Vesp. de seq. com. Oct.

*Pro Clero Romano*, S. Pii Dupl. ut in Calend. cum com. Oct. et Cr.

- 12, Sabb. S. Joan. Gualb. Dupl. ut in Calend. cum com. Oct. et Cr. Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc. Dom. et S. Anacleti.—*De hoc fit ut simplex.*

*Pro Clero Romano*, omnia ut supra. Vesp. a cap. de seq. com. præc. S. Anaclet. (*de hoc fit ut simpl.*) et Dom.

- 13, Dom. *Rub.* Octava Pretiosiss. Sanguin. Dupl. Lect. 1. Noct. de Script. occ. Reliq. ut in festo (Lectt. special. in 2. Noct. pro Congr. Miss. et Pret. Sang. in supplem. Octavar.) 9. Lect. de hom. Dom. ejus com. et. S. Anaclet. in Laud. et Miss. ut in fest. In 2. Vesp. com. seq. Dom. et S. Anacleti.

*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. seq. S. Anaclet. et Dom.

IV. S. KILIAN (July 8).

(*Six Churches in 1888.*)

- Jul. 7, Vesp. de seq. Nulla com.—Fest. S. Elizabeth. perpetuo mutand. in 11 Julii.

*Pro Clero Romano*, idem.—Fest. B. Eugen. perpet. mutand. in 7. Sept. nisi antehac fuerit fixum.

- 8, Fer. 3. *Rub.* S. Kiliani Ep. M. Dupl. 1. cl. cum oct. omnia de commun. unius Pont. Mart. 1 loc. Miss. *Statuit. or. Infirmi-  
firmitatem.* Cr. per tot. Oct.

*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. seq. *Jesu, tibi sit gloria.*

- 9, Fer. 4. *Rub.* de 2. die. infr. Oct. Lectt. 2. Noct. ex Octavar. *Clarum tanti* vel ex Breviar. *Principes* 3. Noct. ex Octavar. *Ut autem*, vel ut in fest. In Miss. 2. or. de B. M. V. 3. Eccles. vel pro Papa. Vesp. a cap. de seq. com. Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct. In 2. Vesp. com. seq. et Oct.

- 10, Fer. 5. *Rub.* SS. Sept. Fratr. ut in Calend. 2. or. com. Oct. 3. de B. M. V. omitt. Suffr. et Prec. Vesp. a cap. de seq. com. præc. Oct. et S. Pii I. (or. *Deus qui nos*).

*Pro Clero Romano*, ut supra. Vesp. de seq. (or. *Deus qui nos*) com. præc. et Oct.

- Jul. 11, Fer. 6. *Alb.* S. Elizabeth Vid. (fix. ex 8. hujus) Semid. ut in Calend. 8. Jul. sine suffr. et prec. 2. or. Oct. 3. S. Pii cujus 9. Lect. In 2. Vesp. com. seq. Oct. et SS. Nabor. et Felic.  
*Pro Clero Romano*, S. Pii Dupl. ut in Calend. (*Deus qui nos*) cum com. Oct. Vesp. a cap de seq. com. præc. Oct. et SS. Nabor. et Felic.
- 12, Sabb. S. Joann. Gualb. ut in Calend. cum com. Oct.  
*Pro Clero Romano*, idem.
- 13, Dom. *Alb.* de Dom. ut in Calend. cum com. Oct. post com. S. Anaclet. tant. sine Suffr. et Prec.  
*Pro Clero Romano*, S. Anacleti ut in Calend. cum com. Oct.
- 14, Fer. 2. pro utroq. Clero ut in Calend. cum com. Oct. Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc.—Fest. S. Henrici pro Calend. gener. permanent. mutand. in 21. Julii et pro Clero Rom. in 13. Sept. nisi jam superius fixum.
- 15, Fer. 3. Octavar. S. Kiliani Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tempus* vel ut in fest. 3. Noct. ex Octavar. *Sumptus* vel ut in fest. Reliq. ut in fest. Vesp. de seq. com. præc.  
*Pro Clero Romano*, omnia ut supra.

## V. ST. JOHN GUALBERT (July 12).

(One Church in 1888.)

- Jul. 11, Pro utroq. Clero. Vesp. de seq. sine com.
- 12, Sabb. S. Joann. Gualberti Abb. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Reliq. ut in Calend. cum. Cr. (per. tot. Oct). In 2. Vesp. com. Dom. tant.  
*Pro Clero Romano*, idem. In 2. Vesp. Com. S. Anaclet. et Dom.  
 Infr. Oct. ut in Calend. com. Oct. omiss. Suff. et Prec. et cum Cr. in Miss. In semid. 3. or. de B. M. V. Jul. 18. Vesp. a cap. de seq. (ut in 1. Vesp.) Com. præc.—Fest. S. Vincent. permanent. mutand. in 21. Julii.  
*Pro Clero Romano*, idem.—Fest. S. Symmachi permanent. mutand. in 2. Sept. nisi superius jam fuerit fixum.
- 19, Sabb. *Alb.* Octava S. Joann. Gualb. Dupl. Lectt. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ut in fest. Reliq. ut

in fest. Vesp. a cap. de seq. com præc. Dom. et S. Margar.  
*Pro Clero Romano*, omnia ut supra.

VI. ST. BONAVENTURE (July 14).

(*Eleven Churches in 1888.*)

- Jul. 13, Pro utroq. Clero. Vesp. de seq. Nulla. com.  
 14, Fer. 2. *Alb.* S. Bonaventuræ Ep. C. D. Dupl. 1. cl. cum oct.  
 ut in Calend.  
*Pro Clero Romano*, idem.  
 Infr. Oct. ut in Calend. cum com. Oct. omiss. Suff. et Prec.  
 et cum Cr. in Miss. In semid. 3. or. de B. M. V.  
 20, Dom. Vesp. a cap. de seq. (ut in 1. Vesp.) com præc. Dom.  
 et S. Praxedis.  
*Pro Clero Romano*, omnia ut supra.—Fest. S. Alex. ulterius  
 figend. prima die libera, quæ nunc est 7. Sept.  
 21, Fer. 2. *Alb.* Octava S. Bonaventuræ Dupl. Lectt. 1. Noct. de  
 Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3.  
 Noct. ex Octavar. *Luceat* vel ut in fest. 9. Lect. et com. S.  
 Praxed. in Laud. et Miss. ut in fest. Vesp. a cap. de seq. com.  
 præc.  
*Pro Clero Romano*, omnia ut supra.

VII. ST. HENRY (July 15).

(*Twenty-two Churches in 1888.*)

- 14, Vesp de seq. (m. t. v.) Nulla com.  
*Pro Clero Romano*, idem.  
 15, Fer. 3. *Alb.* S. Henrici Imper. C. Dupl. 1. cl. cum oct. ut  
 in Calend. ritu Dupl. cum Lectt. 1. Noct. *Justus* et Cr. In  
 2. Vesp. com. seq.—*Jesu, tibi sit gloria.*  
*Pro Clero Romano*, omnia ut supra.  
 Infr. Oct. ut in Calend. cum com. Oct. et Cr. omiss. Suffr.  
 et Prec. in semid. in quo 3. or. de B. M. V.  
 21, Fer. 2. *Alb.* de 7. die infr. Oct. Semid. Lectt. 2. Noct. ex  
 Octavar. *Sancti* vel ex Breviar. *Beati* 3. Noct. ex Octavar.  
*Discumbenti* vel ut in fest. 9. Lect. et com. S. Praxed. in Laud.  
 et Miss. ut in fest. 3. or. B. M. V. Cr. Vesp. Dup. ut 1.



Vesp. fest.—Fest. S. Mar. Magd. permanent. mutand. in 27. Julii.

*Pro Clero Romano*, de S. Alex. Dupl. cum com. Oct. Vesp. a cap. de seq. ut in 1. Vesp. com. præc.—Fest. S. Mar. Magd. permanent. mutand. in 7. Sept. nisi antehac prius fuerit fixum.

22, Fer. 3. *Alb.* Octava. S. Henrici Dupl. Lectt. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. Miss. fest. cum Cr. Vesp. a cap. de seq. com. præc. et S. Liborii.

*Pro Clero Romano*, omnia ut supra.

VIII. OUR LADY OF MOUNT CARMEL (July 16).

(*Thirty-six Churches in 1888.*)

Jul. 15, Pro utroq. Clero Vesp. de seq. Nulla com.—*Jesu, tibi sit gloria* per. tot. Oct.

16. Fer. 4. *Alb.* Fest B. M. V. de Monte Carmel. Dupl. 1. cl. cum oct. ut in Calend.

*Pro Clero Romano*, omnia ut supra.

Fer. 5. 6. Sabb. Dom. (Fer. 2. pro Clero Romano) Fer. 3. ut in Calend. cum com. Oct. et Cr. omiss. Suffr. et Prec. in semid. in quo 3. or. de Spirit. S.

21, Fer. 2. *Alb.* de die 6. infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Hilarem* vel ex Breviar. *Dei Filius* 3. Noct. ex Octavar. 5. die infr. oct. B. M. ad Nives *Errant* vel ut in fest. 9. Lect. et com. S. Praxed. in Laud. et Miss. in qua 3. or. de Spirit. S. Cr. Vesp. de seq. com. Oct.

*Pro Clero Romano*, ut indicatum supra.

22, Vesp. de seq. (ut in 1. Vesp. fest.) com. præc. et S. Liborii.

*Pro Clero Romano*, idem.—Fest. S. Apollin. pro Calend. general. permanent. mutand. in 27. Jul. pro Cler. Rom. in 7. Sept. nisi jam antea fixum.

23, Fer 4. *Alb.* Octava Fest. de Monte Carm. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Fuit vir* vel ut in fest. 3. Noct. ex Octavar. ad 12. Aug. de B. M. ad Nives vel ut in fest. Com. S. Libor. in Laud. et Miss. fest. In 2. Vesp. com. seq. et S. Christinæ.

*Pro Clero Romano*, omnia ut supra.

## IX. ST. VINCENT OF PAUL (JULY 19).

*(Fifty-seven Churches in 1888.)*

July 18, Pro utroq. Clero Vesp. de seq. m. t. v. Nulla com.—Fest. S. Symmachi pro Clero Rom. perpetuo mutand. in 13. Augusti.  
 19, Sabb. *Alb.* S. Vincent. a Paul. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *fustus.* Reliq. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq. et Dom. tant.

*Pro Clero Romano, omnia ut supra.*

20, Dom. ut in Calend. pro utroq. cler. cum com. Oct.  
 21, Fer. 2. *Alb.* de die 3. infr. Oct. semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati.* 3. Noct. ex Octavar. *Prædicatori* (de Evangelist.) vel ut in fest. 9. Lect. et com. S. Praxed. in Laud. et Miss. ut in fest. cum Cr. 3. or. de B. M. V. Vesp. de seq. com. Oct.

*Pro Clero Romano, S. Alexii* ut in Calend. cum com. Oct. Fer. 3, 4, 5, et 6. pro utroq. Clero ut in Calend. cum Cr. et (except. fest. S. Jacob.) com. Oct.

26, Sabb. S. Annæ Dupl. 2. cl. ut in Calend. cum com: diei Octav. S. Vincent. in Laud. et Vesp. et Cr. in Miss.

*Pro Clero Romano, omnia ut supra.*

## X. ST. MARY MAGDALEN (JULY 22).

*(Sixteen Churches in 1888.)*

Jul. 21, Pro utroq. Clero Vesp. de seq. sine com.  
 22, Fer. 3. *Alb.* S. Mariæ Magdal. Pœnit. Dupl. 1. cl. cum oct. ut in Calend. In. 2. Vesp. com. seq. tant.

*Pro Clero Romano, omnia ut supra.*

Per totam Oct. pro utroq. Cler. ut in Calend. cum Cr. et (except. fest. S. Jac. et S. Ann.) com. Oct. et omiss. Suffr. et Prec. In Dom. color *Alb* et omitt. 3. or.

28, Vesp. de seq. com. præc. et SS. Mart.

*Pro Clero Romano, Vesp. a cap. de seq. com. præc. et SS. Mart.—Fest. S. Marthæ* perpet. mutand. in diem seq. Fest. S. Felic. pro Clero Rom. in 7. Sept. nisi superius jam fixum.

29, Fer. 3. *Alb.* Octava S. Mar. Magd. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia* (nec Virg. nec Mart.)

vel ut in fest. 3. Noct. ex Octavar. prop. vel ut in fest. Com. SS. Mart. in Laud. et Miss. fest. cum Cr. In 2. Vesp. com. seq. et SS. Mart.

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

30, S. Marthæ. Semid. ut heri.

*Pro Clero Romano*, S. Marth. Dupl. ut in Calend.

XI. ST. LIBORIUS (JULY 23).

(*Three Churches in 1888.*)

Fest. S. Apollin. perpetuo mutand. in 27 Julii; pro Clero Rom. in 7. Sept. nisi jam antehac fixum.

Jul. 22, Pro utroq. Clero Vesp. de seq. nulla com.

23, Feria 4. *Alb.* S. Liborii Ep. C. Dupl. 1. cl. cum oct. Off. tot. de commun. Conf. Pont. 1. loc. Miss. *Statuit* cum Gl. Cr. In 2. Vesp. com. seq. tant.

*Pro Clero Romano*, omnia ut supra.

24, Pro utroq. Cler. ut in Calend. cum com. Oct.

25, et 26. nihil fit de Oct.

27, Dom. 9. post. Pent. *Rub.* S. Apollinaris Ep. Mart. Dupl. (fix. ex 23 Julii) Lectt. 1. Noct. Incip. lib. 4. Reg. 9. Lect. de hom. Dom. et hujus com. Oct. et S. Pantal. in Laud. et Miss. pr. In 2. Vesp. com. Dom. seq. et Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct.

28, et 29. ut in Calend. cum com. Oct. 3. or. de B. M. V. et omiss. Suffr. et Prec.

29, Vesp. de seq. com. præc. et SS. Mart.

*Pro Clero Romano*, Vesp. a cap. de seq. com. præc. et SS. Mart.

30, Fer. 4. *Alb.* Octava S. Liborii Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octav. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. fest. Vesp. a cap. de seq. com. præc.

*Pro Clero Romano*, omnia ut supra.—Fest. S. Marthæ ulterius mutand. in 13. Sept. nisi jam antèrius fixum.

## XII. ST. FRANCIS SOLANO (JULY 24).

*(Five Churches in 1888).*

- Jul. 23, Pro utroq. Clero Vesp. de seq. m. t. v. sine com.  
 24, Fer. 5. *Alb.* S. Francisci Solan. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Justus* 2, et 3. Noct. ut in Breviar. Miss. pr. Cr. Nihil de Vigil. et de S. Christin. In 2. Vesp. com. seq.  
*Pro Clero Romano, omnia ut supra.*
- 25, et 26. pro utroq. Clero ut in Calend. sine com. Oct.  
 27, Dom. *Alb.* de ea. Semid. ut in Calend. cum com. Oct. ante com. S. Mart. in Laud. (omiss. Suffr. et Prec.) et Miss. (omitt. or. *A Cunctis*) In 2. Vesp. com. seq. et Oct.  
*Pro Clero Romano, ut in Calend. cum com. Oct.*
- 28, et 29. (et 30. pro Clero Romano) ut in Calend. cum com. Oct. et in semid. omiss. Suffr. et Prec. 3. or. de B. M. V.  
 29, Vesp. a cap. de Oct. com. præc. et SS. Mart.  
 30, Fer. 4. *Alb.* de die 7. infr. Oct. Semid. Lectt. 2. Noct. *Sancti* ex Octavar. vel *Beatus* ex Breviar. 3. Noct. ut in fest. 9. Lectt. et com. SS. Mart. in Laud. et Miss. fest. Vesp. de seq. (ut in 1. Vesp.)—Fest. S. Ignat. permanent. mutand. in 9. August.  
*Pro Clero Romano, Vesp. a cap. de seq. com. præc.—Fest. S. Ignat. permanent. mutand. in 7. Sept. nisi jam antehac fixum.*
- 31, Fer. 5. *Alb.* Octava S. Francisc. Solani Dupl. Lectt. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ut in fest. Miss. ut fest. Vesp. de seq. com. S. Paul. præc. et SS. Machab.  
*Pro Clero Romano, omnia ut supra.*

## XIII. ST. JAMES THE GREAT (JULY 25).

*(One hundred and fifteen Churches dedicated to St. James, nearly all to St. James the Great; among them the cathedral of Brooklyn and the pro-cathedral of Jamestown.)*

- Jul. 24, Pro utroq. Cler. Vesp. de seq. Nulla com.  
 25, Fer. 6. *Rub.* S. Jacobi Ap. Dupl. 1. cl. ut in Calend. sine com. S. Christoph.  
*Pro Clero Romano, idem.*
- 26, Nihil de Oct.

- Jul. 27, 28, 29, et 31. ut in Calend. ritu infr. Oct. cum com. Oct. et 3. or. de B. M. V. loco *A Cunctis*. In Dom. color *Rub.* et omit. 3. or.
- 29, Vesp. a cap. de seq. com. præc. et SS. Mart.  
*Pro Clero Romano*, In 2. Vesp. a cap. de seq. com. præc. et Oct.
- 30, Fer. 4. *Rub.* de 6. die infr. Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Quæ sunt* vel ex Breviar. *Scriptum est*. 3. Noct. ex Octavar. *Credendum* (prop.) vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. fest. Vesp. de seq. com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct.
- 31, Vesp. a cap. de seq. com. præc. et SS. Mart.—Fest. S. Petr. ad Vinc. perpetuo inutand. in 9. August.  
*Pro Clero Romano*, idem.—Fest. S. Petr. perpetuo mutand. in 7. Sept.
- Aug. 1, Fer. 6. *Rub.* Octav. S. Jacobi Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Breviar. 2. loc. *Fundamenta* 3. Noct. ex Octavar. *Unde* (pr.) vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. fest. Vesp. a cap. de seq. com. præc.  
*Pro Clero Romano*, omnia ut supra.

## XIV. ST. ANN (JULY 26).

(*One hundred and nineteen Churches in 1888.*)

- Jul. 25, Pro utroq. Clero Vesp. de seq. com. præc.
- 26, Sabb. *Alb.* S. Annæ Matris B. M. V. Dupl. 1. cl. cum oct. ut in Calend. cum Cr. per tot. Oct. In 2. Vesp. com. Dom. tant.  
*Pro Clero Romano*, ut supra. In 2. Vesp. com. seq. et Dom. tant.
- 27, 28, 29, 31. Aug. 1. (et 30 Julii pro Clero Rom.) ut in Calend. ritu infr. Oct. cum com. Oct. et 3. or. B. M. V. loco *A Cunctis*.
- 30, Fer. 4. *Alb.* de die 5. inf. Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Operatur* vel ex Breviar. *Agrum hunc*. 3. Noct. ex Octavar. *Perpendis* vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. fest. Vesp. de seq. com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct.
- Aug. 1, In 2. Vesp. com. S. Paul. seq. ut in 1. Vesp. fest. et S. Stephan.—Fest. S. Alphons. perpet. mutand. in 9. Aug.



*Pro Clero Romano*, omnia ut supra.—Fest. S. Stephan. perpet. mutand. in 7. Sept. nisi jam superius fixum.

- 2, Sabb. *Alb.* Octava S. Annæ Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Ideo* vel ut in fest. 9. Lect. et com. S. Stephan. in Laud. et Miss. fest. In 2. Vesp. com. Dom. et Invent. S. Stephan.

*Pro Clero Romano*, omnia ut supra. Vesp. a cap. de seq. et reliq. ut in Calend.

XV. ST. IGNATIUS LOYOLA (JULY 31).

(*Thirty-one Churches in 1888.*)

Jul. 30, Pro utroq. Clero Vesp. de seq. Nulla com.

- 31, Fer. 5. *Alb.* S. Ignatii Loyol. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Cr. per tot. Oct. In 2. Vesp. com. seq. et S. Paul. tant.

*Pro Clero Romano*, omnia ut supra.

Per tot. Oct. pro utroq. Clero ut in Calend. ritu infr. Oct. cum com. Oct. omiss. die Dom. Suffr. et Prec. et or. *A Cunctis.*

7. Fer. 5. *Alb.* Octava S. Ignatii Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. de Evangelist. vel ut in fest. 9. Lect. et com. S. Donat. in Laud. et Miss. fest. In 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.

Fest. S. Cajetan. perpetuo mutand. in 9. August., et pro Clero Rom. in 7. Sept. nisi prius jam fixm.

H. GABRIELS.

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CONFERENCE.

Privileges after the Division of a Diocese.

*Qu.* U., originally a part of the Diocese of S., becomes a new Diocese. In the Diocese of S. the clergy have the privilege of saying two Requiem Masses every week. This privilege extends back for years before the separation of U. from S.

1. Did the privilege cease for the clergy in U. after the division took place?

2. For a continuation of the privilege, was it necessary that it should be so stated in the Faculties of the Bishop of U.?

*Resp.* If the terms of the above privilege granted to the Bishop of S. do not expressly restrict its application, it would appear from general principles in canon law that it continues in force after the division of the Diocese, unless changed or revoked by the new Bishop. Nor is it necessary for the continuance of this privilege that it be expressly mentioned in the Faculties of the new Bishop. This, however, refers to those priests only (*salvo peritorum iudicio*) who were actually in possession of the privilege at the time of the division of the Diocese, and not to those who may be received in or ordained for the new Diocese afterwards. For the privilege—assuming that the wording of it does not state otherwise—was originally granted to the Diocese as a “*corpus morale*” and not as a geographical territory. For the priests of that diocese it was what is called a “*gratia facta*,” that is, it obtained its force as soon as issued and independent of subsequent delegation. Of such privileges the principle holds good: “*non expirat morte aut mutatione delegantis.*” The clergy who once belonged to this moral body, but ceased to do so, nevertheless retain the privilege, because “*semel concessa non expirat mutatione delegantis,*” and according to the general principle, “*Lex favorabilis ampliationem etiam congruentem exigit.*” But further than this we do not think it applies, since: “*Privilegium non est extendendum ad alias personas vel causas ob similitudinem rationis.*” It would, of course, be different if the privilege had been obtained in favor of the entire province, in which case it must have been the intention of the authority who granted it to benefit all the dioceses, present or future, within the metropolitan jurisdiction. The same would hold good in cases where the Bull of erection of the new diocese states that all former customs and privileges are to be retained.—

*Cf. Grandclaude: Jus can., Vol. I., p. 155; Vol. III., p. 489; Ballerini: Opus, Vol. I., Tr. iii., c. 4; Konings: Vol. I., n. 151; Bouquillon: Theol. Fundam., n. 130, p. 311.*

### The Orations at Benediction of the M. Bl. Sacrament.

*Qu.* There are different customs in various churches as to the number and kind of collects chanted by the celebrant during Benediction of the M. Bl. Sacrament. Some add to the ordinary oration "Deus qui nobis" the prayer to the S. Heart, others that of the Patron of the Church, and so forth. Is there any obligation to say any others except the above-mentioned oration to the Bl. Sacrament?

*Resp.* There is no obligation to recite any but the customary oration "Deus qui nobis," unless where the Ordinary of the Diocese has prescribed others.

The celebrant is at liberty to add other collects, such as may be suggested by the ecclesiastical season, place, special necessities, etc. Thus the oration of the Sacred Heart on the first Friday of the month, or of the patron saint of the church on Sundays, are quite proper. The "Imperata" which is obligatory at Mass is usually also added at Benediction, although there is no obligation unless the Ordinary has expressly made it such.

These prayers may be added at all times (even during Forty Hours' Devotion), *except on the feast and during the octave of Corpus Christi*, when the prayer of the Bl. Sacrament alone is to be said.

All the collects are to be said under a common conclusion, which is to be the *short* form *qui vivis et regnas in sæcula sæculorum*. The following is an answer of the S. Congregation of Rites to a similiar question.

Licere collectas addere post orationem SS. Sacramenti et collectas. . . . ordinandas ut ad proximum simul jungendas cum oratione brevi. <sup>1</sup>

Negative vero in festo et per octavam Corporis Christi. <sup>2</sup>

<sup>1</sup> Die 7 Sept. 1850.

<sup>2</sup> Die 22 Sept. 1837.

### Pictures of the Sacred Heart.

*Qu.* Are pictures of the Sacred Heart by itself, without representing Our Lord, forbidden for purposes of private devotion?

*Resp.* No. As to what is licit and what is forbidden in regard to the representations of the Sacred Heart, consult the *American Ecclesiastical Review*, vol. II., pag. 405.

### Jubilee Celebration of Nuptials.

*Qu.* Is there any authorized form which a priest may adopt in blessing a married couple on occasion of the twenty-fifth or fiftieth anniversary of their nuptials?

*Resp.* Although the Roman Ritual does not contain a form of blessing especially set apart for the above-mentioned ceremony, there is no doubt that any suitable form of blessing and prayer, otherwise approved, may be used on this occasion. Such a one may be found in Fr. Lehmkuhl's edition of the *Manuale Sacerdotum*, pars II., pag. 430; also in Fr. Wapelhorst's *Compendium S. Liturgiæ*, n. 293, both of which are substantially the same (taken from *Instr. past.*, *Eystet*). The celebrant, vested in surplice and stole (white), addresses a brief exhortation, in which he sets forth the excellence of the bond that unites the married couple and bids them renew it under the blessing of God, etc. He then places the end of the stole upon their joined hands, and blessing them, says: *Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper. Amen.* Then he recites Psalm cxxvii., *Beati omnes*, etc., with the antiphon *Ecce sic benedicetur homo qui timet Dominum.* Next follow the Versicles *Domine, exaudi orationem*, etc., *Dominus vobiscum*, then *Oremus.* Omnipotens sempiternus Deus, respice propitius super hos famulos tuos, ad templum sanctum tuum pro gratiarum actioni lætos accedentes, et præsta, ut post hanc vitam ad æternæ beatitudinis gaudia (cum prole sua) pervenire mereantur. Per Christum, etc.

He then sprinkles them with blessed water.—If Mass is to be said, he vests for it, leaving the maniple on the step of the altar, and performs the ceremony as above. Then he says the Mass of the day, or, if the rubrics permit, one of the votive Masses.

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## ANALECTA.

### EX S. CONGREGATIONE INDICIS.

Feria V die 6 Martii 1890.

*Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctæ Romanæ Ecclesiæ Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctæque Sede Apostolica Indici librorum præcæ doctrinæ, eorumdemque proscriptioni, expurgationi, ac permissioni in universa christiana Republica præpositorum et delegatorum, habita in Palatio Apostolico Vaticano die 6 Martii 1890, mandavit et mandat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quæ sequuntur Opera :*

Mélanges sur Quelques Questions agitées de mon temps et dans mon coin de pays par J. M. Boillot, Curé de la Madeleine, de Besançon.—Besançon. Imprimerie et Litographie Dodivers et Cie., Grand-Rue, 87, et Rue Moncey, 8 bis—1888.—*Auctor. laudabiliter se subjecit et Opus reprobavit.*

Judas de Keriot—Poema Dramatica de Frederic Soler de la Academia de la llengua catalana, Mestre en gay saber—Barcelona, Llibreria de I. Lopez, Editor—Rambla del Mitj, num. 20—1889.

Il Nuovo Rosmini—Periodico Scientifico-Letterario.—Milano, Tipografia Fratelli Rechiedei.—*Dccr. S. Off. Fer. IV. die 26 Februarii 1890.*

*Itaque nemo cujuscumque gradus et conditionis prædicta Opera damnata atque proscripta, quocumque loco, et quocumque idioma, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut*



*hæreticæ pravitalis Inquisitoribus ea tradere teneatur sub pœnis in Indice librorum vetitorum inlicitis.*

*Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPÆ XIII per me infrascriptum S. I. C. a Secretis relatis SANCTITAS SUA Decretum probavit, et promulgari præcepit. In quorum fidem, etc. Datum Romæ die 22 Martii 1890.*

CAMILLUS Card. MAZZELLA Præf.

FR. HYACINTHUS FRATI, ORD. PRÆD.,

Loco ✠ Sigilli.

S. Ind. Congreg. a Secretis.

*Die 24 Martii 1890 ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.*

VINCENTIUS BENAGLIA Mag. Cours.

## IMPEDIMENTA BIGAMIÆ ET DISPARITATIS CULTUS.

Episcopus Wayne Castrensis quam humillime petit solutionem casus sequentis :

In Fœderatis Americæ Septentrionalis provinciis non raro evenit, aliquos ad fidem Catholicam convertere, qui antea matrimonio civili cum aliqua juncti erant et postea divortium civile obtinuerunt vel inire intendant. Certe prima quæstio solvenda est—eratne primum matrimonium validum tamquam contractus vel tamquam sacramentum? *Posito* tamen quod ex documentis et probationibus certis, a curia Episcopali et defensore matrimonii admissis, constat *primum matrimonium* vel propter bigamiam alterius partis vel propter cultus disparitatem *fuisse certe nullum, requiriturne appellatio defensoris* et judicium, in secunda instantia a Benedicto XIV præscriptum in casibus de nullitate matrimonii in facie ecclesiæ initi? An sufficit, certe constare, primum matrimonium fuisse absolute nullum, ita ut nulla requiratur secunda instantia et judicium? Non est casus Apostoli, quia hic supponit matrimonium validum tamquam con-

tractus. Non est quæstio sanationis primi matrimonii, hoc non desiderant nec communiter possibile est.

Feria IV die 20 Martii 1889.

*S. Congregatio S. Officii examinato suprascripto dubio et perpensis omnibus expositis facti circumstantiis, respondendum decrevit: Dummodo per processum saltem extrajudicialem certo constet de nullitate matrimonii ob præexistens dirimens impedimentum evidenter comprobatum—Negative.*

*SSmus D. N. Leo PP. XIII resolutionem S. Congregationis adprobavit.*

J. MANCINI,

*S. R. et Univ. C. Notarius.*

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## BOOK REVIEW.

**CURSUS SCRIPTURÆ SACRÆ** auctoribus B. Cornely, Jos. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu Presbyteris. Commentarius in Ezechielem Prophetam auctore Jos. Knabenbauer, S. J. pp. 542. Parisiis, P. Lethielleux. (Pustet & Co.) 1890.

The most difficult portion of the Prophecy of Ezechiel, the real *crux interpretum*, as Fr. Cornely styles it, is undoubtedly that which begins at ch. xl. and continues to the close of the book; viz., the chapters wherein the new measurement and rites of the temple and the re-division of the Holy Land are described. It was at this point that St. Jerome closed his commentary on the Prophecy: *Hucusque in Ezechielem prophetam Deo ut optamus et credimus auxiliante et aperiante os nostrum locuti sumus. In ædificatione autem templi et ordine sacerdotum terræque sanctæ divisione . . . . aperte imperilium confitemur, melius arbitrantes interim nihil quam parum dicere.* Yielding, however, to the request of Eustochium, the Saint afterwards continued his commentary: “*et ego istarum Scripturarum ingressus oceanum et mysteriorum Dei. . . labyrinthum, perfectam quidem scientiam veritatis mihi vindicare non audeo.*” And further on, “*hæc non frivola videantur esse lectori, licet et mihi ipsi qui dico displiceant sentiens me clausam pulsare januam.*” Mariana speaks in the same strain:

“*Postrema Ezechielis visio in templi fabrica consumitur omnium plane difficillima, ut inter noctis tenebras hallucinari lector videatur; hoc et antiquis Patribus contigit.*” It is in this part, too, that the different schools of exegesis stand in strongest opposition,—the historical, allegorical, symbolical (and typical), Judaistical, as the speaker’s commentary ranges them, or as Fr. Knabenbauer divides them, the historical, (followed by eminent Catholic commentators, e. g., St. Ephraim, Cornelius a Lapide, Menochius, Calmet, etc.), rationalistic, chiliastic, and symbolical (followed by most orthodox exegesists). The Catholic historical school holds that the precepts laid down by the prophet regarding the temple and its service are to be taken literally as prescriptive for post-Exilian times. But, as Fr. K. very well shows (pp. 501, 504), (a) those precepts were never carried out after the Return, and cannot therefore have been understood as ritualistic precepts by the Jewish elders and prophets, nor were they revealed as such by God; (b) many regulations laid down by Ezechiel are at variance with the Mosaic law, which latter was in no wise changed after the Captivity.

Wellhausen and other rationalistic critics find in these chapters the beginnings of the famous “Priestly Code” and an argument for the fragmentary theory of the Pentateuch. Ezechiel, they maintain, is describing the ritual used in the Old Temple and prescribing its re-establishment in the New. What the prophet did during the Exile, was repeated by other priests in after days, and thus were introduced chs. xvii–xxvi of Leviticus. Later on the rites and ceremonies were increased and more determined, and thus gradually sprang up the “*Codex Sacerdotalis*,” i. e., the collection of regulations contained in Ex. xxv–xl (except xxxii–xxxiv), Levit., Numb. i–x, xv–xix, xxv–xxxvi. Ezechiel therefore is said to stand midway between Deuteronomy and the “Priestly Code,” so that in his work we may see the development of the Jewish ritual from Deuteronomy on, till it reaches its perfection in the above code. Wellhausen, Smend, *aliquæ id generis*, say that the “*Codex Sacerdotalis*” was first promulgated by Esdras and Nehemias. What tells strongly against this mutilation hypothesis, as Fr. K. shows at length, is that Esdras and Nehemias speak of the Mosaic law not as of recent origin, but as delivered by God through Moses to the people,—as *lex Moysi quam Dominus Deus dedit Israel*. This and kindred phrases testifying to the universal belief of priest and people in the ancient *Mosaic* origin of the Pentateuch occur

over and over again in Esdras and Nehemias. There is no reason to suppose that his universal belief sprang from a deception; nay, in view of the onerous nature of the law, the moral impossibility of such deception is quite apparent—Fr. K. cites a specimen of Wellhausen's arguments to show that the Mosaic law was unknown in the days of the Minor Prophets. It is based on Osee ii. 5 sqq., whence flows the inference: "*En tota religio omnisque pietas in id solum dirigitur, ut fruges terræ habeantur: minime vero ei subsunt res illæ quæ ad salutem Israel gestæ esse dicuntur: nullo pacto sollemnitatis quæ in codice sacerdotali describuntur conciliari possunt cum hoc cultu quem Osee nobis exhibet exerceri.*" "*O præclaram argumentationem!* remarks Fr. K. *Etiã nos petimus; ut fructus terræ dare et conservare digneris, te rogamus, audi nos! Ergo tota religio versatur in donis ac beneficiis terræ acquirendis, neque ei subsunt facti illa grandia supernaturalia*" (p. 507). It were, of course, unfair to infer that Wellhausen's theory rests entirely on such sophisms. But it shows at least into what absurdities even an erudite scholar may fall when he brings merely unaided reason to the study of revealed truth. Fr. K., of course, follows the symbolical and typical interpretation, and admirably shows that the main lines of the vision of the temple typify the Church, the temple built by the true Messiah. He does not, however, venture to carry the symbolism into details. This mode of interpretation is confirmed by a close comparison between the present prophecy and the Apocalyptic visions of St. John. *Hæc in universum dici posse arbitror. Magis descendere ad particularia non audeo, quia de singulis res est incerta an vel quid significant. Multa quidem ab aliquibus excogitata sunt; at quam salebrosa res sit singula velle mystice interpretari, ipsis illis explanationibus clarissime manifestatur. Neque enim pro tali singularum rerum enarratione normæ assignari possunt certæ. . . . sed pro suo quisque ingenio ad arbitrium expatilatur libere. Quare alias opiniones et quandoque opinionum pertenta alii proponunt. Immensum autem opinionum acervum augere vereor*" (p. 524). We consider this passage characteristic of this as well as of the other commentaries by the same author on the prophetic writings. Vast and many-sided erudition—philological, historical, exegetical,—is brought to bear in expounding the literal meaning of the sacred text, and that meaning, especially when brought in relation with truths elsewhere revealed, is shown to be full of deepest spiritual meaning, useful, as is *omnis scriptura divinitus inspirata, ad docendum, ad arguendum, ad corripiendum, ad erudicendum ad justitiam.*"

**THE CATHOLIC CHURCH AND SOCIALISM.** A solution of the social problem. By Conde B. Pallen, Ph.D.—St. Louis, Mo.: B. Herder.

It is slightly overstating the truth, to say that Christ was the "first to introduce the teaching of God's and man's personality into the world" (pag. 13). The author, indeed, prepares us for the assertion by the previous comparison between the old Roman and the Christian doctrines regarding man; still, even if it were safe to assume that no pagan philosopher really believed in the personality of God or man, we surely cannot ignore the Jewish people, whose theocratic ideas were pronounced enough at the time of Our Lord's advent to leave their impress on pagan teaching, at least in individual cases.—The pamphlet is well written and timely, and deserves to be widely read.

**MARRIAGE.** Conferences delivered at Notre Dame, Paris. By V. Rev. P. Monsabré, O. P. Translated from the French by M. Hopper. New York, Cincinn., Chicago: Benziger Bros. 1890.

These sermons of the erudite and eloquent Dominican are apt to do much good among the better educated of our laity. They are also of much use to priests who may have occasion to hold similar conferences on this burning subject, inasmuch as the author points out sources for apt material, apart from what he says with admirable grace, upon the Sanctity of Marriage, the Conjugal Tie, Divorce, Legislation on Marriage, Profanation of Marriage, Celibacy, and Virginity. At the end is to be found a good analysis of each of these chapters, preceded by an index of the principal errors contrary to the doctrines set forth in the conferences. There is an air of accurate theological learning pervading these pages, and the book will not be popular in the vulgar sense of the word. The mechanical portion of its get up is equally choice.

**NATURAL RELIGION.** From the "Apologie des Christenthums" of Franz Hettinger, D. D., Prof. of Theology, Wue-zburg. Edited, with an introduction on Certainty, by Henry Sebastian Bowden, of the Oratory.—Fr. Pustet & Co., New York, and Cincinnati, 1890.

At length the first volume of this much-desired translation has appeared. Nearly twenty years ago the gifted oratorian Father Dalgairns was preparing, so it was understood, a version in English of this great work by the German theologian, whose writings found such universal



appreciation among those who were able to read or understand them.

But nothing more was heard of Dr. Hettinger until Father Bowden gave us a sample of the author's exquisite literary power and wide erudition in his happy and judicious translation of the commentary on Dante's *Divina Commedia*. The same writer now edits the first part of the "Apologie" under the title of "Natural Religion." This is to be followed by another volume, entitled "Revealed Religion." The remaining three volumes deal with the Dogmatic portion as distinct from what is called "Evidences" of Christianity. Father Bowden omits in his translation whatever is local or may not harmonize with the genius of the English speaking world, for whom the translation is intended. This is proof of his eminent fitness for the task of translating. Fidelity is a fault when it is injudiciously applied. When we introduce a foreigner into our homes we demand of him not only that he adapt himself as far as may be to our capacity of understanding him, but we should think him out of place if he appealed constantly to persons and books well known to his own circle, but of no account outside of it. Hence many of the quotations from German authors, etc., are properly omitted by Fr. Bowden. On the other hand he supplies a gap in the work which would not be felt as such by the German readers. We allude to the introduction on "Certainty." The great intellectual and moral heresies that confront natural religion in Germany are Materialism and Pantheism. In England and America, infidelity presents itself in the guise of Agnosticism. As Dr. Hettinger makes no profession to meet the latter, it devolved on Father Bowden, in order to render his work really useful and popular, to supply a chapter on the subject. This he does by way of preface, drawing freely from sources which are congenial to the general tone of the book, principally from Dr. Stoeckl and Kleutgen, the two great German philosophers of modern times.

The science of Apologetics is the chief weapon to be employed against secular infidelity of to-day. Dr. Hettinger fully realized this, and set himself to work to forge an apt sword in his "Apologetik," which differs from the work before us inasmuch as it collects and systematically arranges the principles which underlie the facts offered in the history of the Church, her Dogmas, and their development. Dr. Pohle, at the Catholic University, has taken up this branch of study in his lectures, and we confidently look for a text-book on the subject in English, in

the near future. Meanwhile we invite the attention of American students and all earnest thinkers to the excellent exposition of "Natural Religion" edited by Father Bowden. It is charming reading and beguiles the time with wise thoughts.

**DE VITA ET HONESTATE CLERICORUM DISPUTATIUNCULA** ex Commentariis in Concil. Plenar. Baltim. III. Privatis auditorum usibus extracta a Nicolao Nilles, S.J.—Oeniponte. Fel. Rauch (C. Pustet). 1890.

There is in the above study an implied recognition of the practical excellence of American Canon Law as embodied in the Decrees of the Plenary Councils of Baltimore. The disputation is of course didactic in character, and will become valuable if continued. In the meantime we note with pleasure that the American students in Innsbruck are not likely to be neglected.

**SACERDOTAL MEDITATIONS.** By Rev. P. Chaignon, Translated from the eleventh edition of the French. Two Volumes. Montpelier, Vt., 1889.

We have frequently been asked to suggest some meditation book written in English for the use of secular priests, and have always found it difficult to point out one from among those which are current in the vernacular, suitable for our clergy. P. Chaignon, whose meditations had been recommended to us by a director of the Retreat for ordination, came indeed nearest to realize what we thought should be a meditation book for priests not religious, but there existed up to last year no English translation of the same. Bishop De Goesbriand's thoughtfulness and zeal has supplied this want, and we have these meditations now in two well-printed octavo volumes. Their advantage lies, as we have intimated, in this, that they are written principally for the use of the *secular clergy*, whilst the bulk of works of this kind are from and originally intended for the use of religious. Father Chaignon, it is true, was a Jesuit; but he labored almost exclusively among the secular clergy. For more than thirty years he was actively employed in giving retreats to priests, and he thus learned thoroughly to appreciate the difficulties and wants of those with whom he habitually conversed and whom he was especially called to sanctify.

The matter of these meditations is, as may be expected, excellent and

practical. It embraces the general duties and virtues of priests and the pastoral functions in particular. There are also meditations for the Sundays of the year, the principal mysteries of faith, and the great feasts, always with special application to the life of the secular priest.—The method is that of St. Ignatius, which, we may say, without disparaging the favorite one of St. Sulpice, produces in the shortest time the most practical results. A systematic and clear exposition of this method, as well as an outline of other kinds of prayer, may be found in the first volume of the above work. In treating of the feasts of the year, in the second volume, the author is constrained to depart somewhat from the manner of St. Ignatius, owing to the subject matter.

We unhesitatingly recommend this work to the secular clergy and to seminarians, and do not believe that those who have been obliged to use other meditation books in the English language will be disappointed in this. We understand that Bishop De Goesbriand has undertaken the entire responsibility of publication, and that only a limited edition has been printed. The book can be obtained by addressing the *Rev. Thos. Donahue. Bishop's House, Burlington, Vt.*

**DIE WELTREICHE UND DAS GOTTESREICH nach den Weisungen des Propheten Daniel.** Von Franz Duesterwald, Director d. Erzb. Theol. Conv. zu Bonn.—Freiburg im Breisgau. Herder. 1890. St. Louis: B. Herder.

This is an able and thoroughly Catholic exposition of the prophecies of Daniel, adducing sound reasons to prove the authenticity of the book as well as its meaning. The historical predictions made by Daniel in the time of the Jewish captivity were so accurately fulfilled in the subsequent ages, that only one way was left open to the rationalist critics to destroy the force of this book as a supernatural testimony in favor of Christianity. They could not deny its existence as an historical document at the time of Antiochus Epiphanes, for it is mentioned in the book of Maccabees; its authenticity was accepted in the Jewish Church, as is proved from its appearance in the Hebrew canon, and Josephus, who was himself much more of a rationalist than a Jew, bears unhesitating witness to the fact that this book must have existed before the time of Artaxerxes I. Strange enough, many Protestant scholars have followed the wake of the rationalistic school and done their best to endorse the argument against the authorship of the book by Daniel, which,

as St. Jerome tells us, had first been questioned by Porphyrius, in the third century. Our author not only vindicates the historic truth in this matter, but conclusively shows how the entire prophecy points to and finds its last fulfilment in the Catholic Church.

**A MANUAL OF CATHOLIC THEOLOGY**, based on Scheeben's "Dogmatik." by Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, B. D., with a preface by the Cardinal Archbishop of Westminster. Vol. I. The sources of Theology, God, Creation, and the Supernatural Order. London: Kegan Paul; New York: The Cath. Publ. Soc. Co. 1890. pp. li—508.

We have not space in this number for an adequate notice of this important volume, but it forms so timely and valuable an addition to Catholic Theology, that we do not wish to delay bespeaking for it the patronage of our readers. Fr. Scheeben's work is too well known to theological students to require commendation here. The translators have followed the wise plan of adopting the *Dogmatik* to the conditions of English students, rather than of close translation, and it is no small praise to say that their version is worthy of the original. We shall return to the work in a future number.

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#### BOOKS RECEIVED.

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

**CONSECRATION OF THE DIOCESE OF ST. CLOUD TO THE MOST SACRED HEART OF JESUS.** Pastoral Letter of the Rt. Rev. Otto. Zardetti, D.D., Bishop of St. Cloud, addressed to the clergy and the faithful of his diocese. (English and German.)

**MONTH OF THE SACRED HEART for the Young Christian.** By Brother Philippe. Transl. from the French by E. A. Mulligan.—New York, Cinc., Chicago: Benziger Bros. 1890.

**THE IMMACULATE HEART OF MARY.** From the Italian by Fr. John Peter Pinamonti, S. J., (Quarterly Series of the Sacred Heart Library). 1890. Philad., 114. S. Third Str.

VENI SANCTE SPIRITUS. Short Meditations from the Ascension to the Octave of Corpus Christi. By Richard F. Clarke, S. J.—New York, Cinc., Chicago: Benziger Bros. 1890.

HANDBUECHLEIN FUER MINISTRANTEN zu den gewoehnlichen kirchlichen Verrichtungen in den Pfarrkirchen. Zweite Auflage.—Regensburg, New York, and Cincinnati: Fr. Pustet & Co.

THE LEPER QUEEN. A story of the Thirteenth Century.—New York, Cinc., Chicago: Benziger Bros. 1890.

AIDS TO CORRECT AND EFFECTIVE ELOCUTION, with selected Readings and Recitations for practice. By Eleanor O'Grady.—New York, Cinc., Chicago: Benziger Bros. 1890.

CANTORINUS ROMANUS seu collectio compendiosa cantionum ecclesiasticarum quas editiones typicæ S. R. C. Missalis, Ritualis, et Pontificalis Romani continent ad instructionem cantum choralem discentium edita.—Ratisbonæ, Neo Eboraci, et Cincinnatii. Sumptibus Friderici Pustet, 1890.

REVELATIONS OF THE SACRED HEART to Bl. Margaret Mary, and the History of her Life. From the French of Mgr. Bougand, Bishop of Laval. By a Visitandine of Baltimore. New York, Cinc., Chicago: Benziger Bros. 1890.

THE NEW SECOND READER. By the Rt. Rev. Richard Gilmour, D. D.—New York, Cinc., Chicago: Benziger Bros. 1890.

GENERAL METAPHYSICS. By John Rickaby, S.J. (Manuals of Catholic Philosophy—Stonyhurst series). New York, Cinc., Chicago: Benziger Bros. 1890.

AN ESSAY CONTRIBUTING TO A PHILOSOPHY OF LITERATURE. By Brother Azarias. Sixth Edition, Revised and Enlarged.—New York: P. O'Shea, 45 Warren Str. 1890.

RATIONAL RELIGION. By Rev. John Conway. Second Edition.—Milwaukee: Hoffmann Bros. 1890.



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VARIATIONS IN THE RITES OF THE CHURCH.

UNITY is one of the distinguishing notes of the true Church. Dispersed throughout the world, her members everywhere profess but one Lord, one faith, one baptism.<sup>1</sup> Although many members yet one body,<sup>2</sup> by the same faith they are all inflamed with the same charity, and their hopes and aspirations are directed to the same end. From her foundation her faith has remained unaltered in substance. That variations in her rites and ceremonies, the outward expression of her belief, should exist without detriment to her unity is itself a mark of her divine origin. For, as she was instituted by her Divine Founder for all tribes and nations, so, to gain all to Christ, she conforms herself to their various customs and habits. Her different rites are the "golden borders" with which the Psalmist foretold the Spouse of Christ would be clothed.<sup>3</sup>

In two former articles on the subject of the Western and Eastern Liturgies<sup>4</sup> we gave an historical outline of these. To make the sketch complete, we shall now draw attention to the principal differences existing between the rites of the East and those of the West.

<sup>1</sup> Ephes. iv. 5.

<sup>2</sup> I. Cor. xii. 12.

<sup>3</sup> *In fimbriis aureis, circumamicta varietatibus.*—Ps. xlv. 14.

<sup>4</sup> *Am. Eccles. Review*, June and July, 1890.

I. *Language*.—In the Western Church, Latin is the liturgical language. As to the Oriental Liturgies, we have already enumerated the languages in which they are written. We need here only add that they are not the vernacular that is used in ordinary daily intercourse in those countries, but the pure, classical language, unknown to most of the people and not unfrequently even to the clergy, so that in some places a literal translation of the liturgy in the vernacular is added to the text for the use of the celebrant.

II. *Sacraments*.—In the West, baptism is ordinarily conferred by *ablution*; in the East, by *immersion*. In the Latin Church, the bishop is the ordinary minister of Confirmation, though a priest, by special delegation of the Holy See, may administer this sacrament. In the Oriental Church it is conferred by the priest immediately after baptism. Not only the forehead is anointed, but the eyes, ears, nostrils, mouth, hands, and feet also. Extreme Unction with us is conferred by one priest only, but in the East, though one priest may validly administer this sacrament, ordinarily three and often seven are employed.

We use the *indicative* form in administering the sacraments, they the *deprecativè* form.

III. *Liturgical Books*.—In the Western Church five different books are in use: the *Missal*, *Breviary*, *Ritual*, *Pontifical*, and *Ceremonial*. Down to the ninth century four distinct books were employed in the celebration of the Holy Sacrifice:—The *Antiphonary*, which is attributed to St. Gregory the Great, contained the Introit, Gradual, Tract, Offertory, and Versicles of the Communion, or in general the parts to be sung by the choir. The *Lectionary*, in which the Lessons taken from the Old and New Testaments were to be found, was compiled for the subdeacons and lower attendants. The *Evangelistary*, which contained portions of the Gospels to be sung by the deacon. These are attributed to St. Jerome, who arranged them by order of Pope Damasus.<sup>1</sup> The

<sup>1</sup> The Lectionary and Evangelistary were commonly bound in one volume.

*Sacramentary*, which comprised the Collects, Secrets, Prefaces, and Canon, or in general the prayers to be recited by the celebrant. These were collected in one volume, which was called the *Missale Plenarium*,—the *Roman Missal* at the present day. The *Breviary* contains the daily Office, which is recited by those in sacred orders. The *Ritual* is used in the administration of the sacraments. The *Pontifical* comprises all the prayers of the services at which bishops preside. The *Ceremonial* is a complex of all the ceremonies used in the various services of the Church. The three last were formerly added to the *Sacramentary*, of which SS. Gregory the Great and Gelasius are the authors.

If we say that the ecclesiastical books of the Greek Church are almost innumerable, we are only repeating the words of Leo Allatius, a person well versed in the Liturgy of his own Church.<sup>1</sup> We shall notice only the principal books used at the Holy Sacrifice and in the recitation of the Office. Of those used at the altar we may mention 1. The *Anagnosis*, which corresponds to the Latin Lectionary. It contains Lessons taken from the Old and New Testaments. 2. Similar to this is the *Apostolos*, containing portions of the canonical Epistles. 3. The *Praxapostolos*, comprising excerpts from the Acts of the Apostles. In the Latin Church the subdeacon and lower attendants read the Lessons; in the Greek Church they are recited by the deacon. 4. The *Evangelion*, which contains parts of the four Gospels, systematically arranged for the Feasts and Sundays of the year. These are read by a priest. 5. The *Diptychs*, tablets on one of which are inscribed the names of the patriarchs and bishops who govern the various Churches, and on the other the names of those who died in communion with the Church. 6. The *Diaconicon*, containing the various duties of the deacon in all the

<sup>1</sup> Græcorum libri ecclesiastici in eam jam excreverunt mōlem, ut attentius introspectanti haud fieri posse videatur ut per annum, ab homine id studiosius incumbente, nec aliis negotiis implicito recitentur. *Apud Cave, Script. Ecc. Hist. Literar.*, II., Append. Geneva, 1720, p. 179.

services of the Church. 7. The *Liturgicon*, which comprises the Liturgies of St. Basil, St. Chrysostom, and of the Pre-sanctified. And to these may be added, 8., the *Typicon*, which corresponds to our Ordo or Kalendarium, but is more diffuse. It notes in detail what must be recited and sung during Mass, in the Office, and at all the services, gives a list of the fast-days, and describes the manner in which these fasts must be observed.

In the divine Office they use 1. the *Psalterion*, containing the Psalms of David. 2. The *Triodion*, comprising the Offices from Septuagesima to Holy Saturday. 3. The *Pentecostarion*, with the Offices from Easter Sunday to the Octave of Pentecost. 4. The *Hymnologion*, containing hymns with musical notes. 5. The *Menæa*, containing the Offices of the Saints. 6. The *Menologion*, which corresponds to our Martyrology. 7. The *Synaxaria*, which are compendiums of the Triodion, Pentecostarion, and Menæa. The *Octæchus* and *Paracletica*, which are the choral or musical books.

The Greeks are obliged to refer to these different books both during Mass and in their Office. To avoid this inconvenience other books were introduced, which contain in a compendious form the contents of all, and these are called *Anthologion*, which corresponds to our Breviary, and *Horologion*, which takes the place of the *Horæ Diurnæ*. These books are used by the other Oriental Churches, but in a few cases their names have been changed.<sup>1</sup>

The *Euchologion* takes the place of our Ritual. It contains the rites and order of their Liturgy and the ecclesiastical

<sup>1</sup> Their theologians differ in opinion concerning the obligation of reciting the Office, except for bishops and monks, who are obliged to recite it daily. Priests, therefore, whether married or single, apply and make use of the principle *in dubiis libertas*. In general it is left to their individual conscience, but they are supposed to recite as much of the daily office as time or circumstances will allow. They usually recite the Little Hours, which, except on Christmas and the Epiphany and during Holy Week, consist of five psalms each, and are the same throughout the year. We remember to have heard from very good authority, that, were they to perform all the services of the Church, it would take some days from five to seven hours to accomplish the task.

services of the morning and evening, the formulas of the sacraments, benedictions, and blessings. The *Archieratikon* corresponds to our Pontifical. With regard to books of ceremonies the Oriental Churches are very deficient. The only one that has come to our notice is that by George Codinus, entitled, *De Officialibus Palatii Cplitani et de Officiis Magnæ Ecclesiæ*. We may here remark, that the Orientals, except the Maronites and Greek-Melchites, who follow the *Gregorian*, have their peculiar calendars.

IV. *Celibacy*.—Although both Matrimony and Holy Orders bear the sacred seal of their divine institution as sacraments in the Catholic Church, it is plain that the divided affections and absorbing cares of the former must be at times a hindrance to the free exercise of that charity and sacrifice to which the priest is almost constantly called. St. Paul well expresses this in his first Epistle to the Corinthians, where he says: “He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.”<sup>1</sup> Hence, from the time of the Apostles, who, according to St. Jerome, either were virgins or, if married, observed perpetual continence after their call,<sup>2</sup> the Latin Church exacted from bishops, priests, and deacons the observance of celibacy, or, in case they had previously married, of perpetual continence after receiving sacred orders. The same obligation was imposed upon those who were admitted to the subdiaconate, which since the twelfth century ranked as a sacred or major order.

According to some, the reception of holy orders was considered an impediment to subsequent marriage, which rendered the latter *invalid*, as early as the sixth century.

<sup>1</sup> I. Cor. vii. 32, 33.

<sup>2</sup> Christus virgo, virgo Maria utriusque sexui virginitatis dedicaverunt principia. Apostoli vel virgines, vel post nuptias continent. — *Ep.* 48, *ad Pammach.* Op. Venet., 1766, I., 233.



It certainly was such from the twelfth century, and previously was regarded as a *prohibiting* impediment in the same sense in which the reception of minor orders at the present day renders marriage *illicit*, although, when contracted, it becomes valid, depriving the cleric at the same time of the faculty of exercising the orders which he has received.

The Council of Trent renewed this obligation of celibacy for clerics in sacred orders: "Si quis dixerit clericos in sacris ordinibus constitutos posse matrimonium contrahere, contractumque validum esse non obstante lege ecclesiastica, anathema sit."<sup>1</sup> The only cases in which the Latin Church allows married men to be advanced to Sacred Orders are: first, si mulier sit adultera; secondly, if the wife consent to her husband's receiving Sacred Orders and herself enters religion, or if, her age warranting her remaining in the world, she makes a vow of perpetual chastity.

In the *Oriental* Church the case is different. Bishops, priests, and deacons are not allowed to marry after ordination. If priests and deacons are married before they are advanced to sacred orders, they are permitted to remain so. In case, however, such persons are selected for the episcopate, they must separate from their wives with the consent of the latter, who are likewise obliged to enter religion, or else make a vow of perpetual continency in the world. As a rule monks, who have made the vow of perpetual chastity, or celibate priests only are promoted to the episcopate. The subdiaconate being enumerated among the minor orders in the Eastern Church, subdeacons are allowed to contract marriage after receiving this order, except among the Greeks in Italy and the adjacent islands, who are under the jurisdiction of bishops of the Latin rite. Benedict XIV, in his *Const. Etsi Pastoralis*, 1742, not only declares marriage among these invalid, but ordains that those who attempt it are to be deposed from their office and separated.<sup>2</sup>

<sup>1</sup> Sess. 24, can 9.

<sup>2</sup> Statim ab ordine erit deponendus, et ab illegitima uxore separandus. *Bull. Ben. XIV, Romæ, 1746, tom. I., Const. 57, § 7, n. 27.*

The question of the validity of matrimony contracted by those in Sacred Orders in the Oriental Church is doubtful. The Council *in Trullo* declares it only illicit.<sup>1</sup> Benedict XIV, however, in his Const. "*Eo quamvis*," 1745, § 38, after referring to the conflicting opinions of theologians on this point, inclines to the opinion, which he says is conformable to the praxis of the Roman Congregations, that it is invalid. This opinion is corroborated by later documents. The Congr. of the Propaganda, in its Instruction to the Archbishop of Fogaras, dated March 24, 1858, by order of Pius IX, declare these marriages invalid.<sup>2</sup> Hence, in point of law and theoretically, it still remains doubtful, but considering the expressed mind of the Holy See, the former opinion cannot any longer be practically sustained. Clerics in holy orders who are married are obliged to observe continence during the time in which they are engaged in the ministry of the Altar.<sup>3</sup>

V. *Fasts*.—In the Latin Church the number of fast-days prescribed in the year amounts to about sixty; the forty-days of Lent, the Ember-days, and the vigils of some solemn feasts. Sunday was never observed as a fast-day. Hence the Sundays during Lent are not enumerated among the forty

<sup>1</sup> Quoniam in Apostolicis, etc., . . . . decernimus ut deinceps nulli penitus hypodiano, vel diacono, vel presbytero post sui ordinationem matrimonium contrahere liceat."—Can. vi. *Sarr. Conc. Coll.* Labbeus et Cossartius, Florentiæ, 1765. Tom. xi., p. 945.

<sup>2</sup> Quod si aliqui (quod Deus avertat) post sacros, ut præfertur, *matrimonium attentare* præsumserint, decernit Sanctitas Sua ut ad tramites sacrorum canonum severe puniantur.—Santi, *Prælect. Juris Can.*, Ratisb., 1886, vol. iii., p. 35.

<sup>3</sup> See Benedict XIV, *De Sacrificio Missæ*, lib. III., c. xi., n. 11. Clemens VIII, in Instructione super aliquibus Græcorum ritibus, quæ incipit, "*Presbyteri Græci*," ita ait: *Presbyter Græcus conjugatus ante Sacrum Sacrificium seu Sanctam Missam celebrandam, vel per hebdomadam, vel per triduum abstinere ab uxore* (Opera, Romæ, 1748, tom. ix. p. 226). And Lib. III., c. iii., n. 10, p. 270, he alleges this obligation as a reason why Greek priests do not celebrate daily. "De ecclesiæ Græcæ ritu patet, illum ex eo ortum, quod sacerdotes uxores habeant, a quibus cum multo ante tempore debeant sæcubare, quam missam celebrent, idcirco non possunt quotidie sacrificare.

days of this season, and if the vigil of any great feast fall on that day it is anticipated on Saturday. The essence of fasting consists in taking one meal only, and in abstaining from flesh meat.<sup>1</sup> Friday and Saturday throughout the year are days of abstinence.<sup>2</sup>

In the East fast-days are more numerous, and the fast is more severe. The Greeks begin their Lent on Monday after Quinquagesima, and since they never fast on Sunday and Saturday except Holy Saturday, it consists of thirty-six days, which number was observed in the Latin Church during the first centuries. Besides this season, they fast on Wednesday and Friday throughout the year, and observe three other seasons of fast. 1. From Monday after Trinity Sunday to the feast of the Apostles SS. Peter and Paul (June 29). The length of this fast depends upon the date of Easter. It may consist of eight days, or even as many as forty-two. 2. From Aug. 1 to the feast of the Assumption of Our Lady (Aug. 15). 3. From Nov. 15 to the Feast of the Nativity of Our Lord. To these must be added the vigils of some of their great patrons. The total number of their fasting-days in the year cannot, therefore, be less than 190, and at times it reaches 230.

The Syrian Jacobites fast three days after Septuagesima Sunday. They call it the fast of the *Ninivites*, because it was introduced at a time when they were visited with a plague, for the cessation of which, after the manner of the Ninivites, they implored God by fasting and prayer. Their great Lent consists of forty-eight days, and their season of fast before the feast of the Apostles begins on Whit-Monday. They fast two weeks before the Assumption of the B. V. and Christmas, besides many vigils of feast-days. The total number of their fasting days is between 190 and 230. The Copts and Ethiopian schismatics follow the Syrian Jacobites in their fasts.

<sup>1</sup> By special dispensation the use of meat is allowed during Lent once a day on Mondays, Tuesdays, Thursdays, and Saturdays, except the second and last Saturday.

<sup>2</sup> By special dispensation we are allowed to use meat on Saturdays.

The Syrian Nestorians observe the fasts of the Syrian Jacobites, except that in a few cases the number of days is smaller. But in addition they fast three days after the Epiphany, and observe a season of seven weeks in summer, which they denominate the fast of Elias, so that their fasting days reach in some years the number 265.

The Armenians do not observe the same fasts everywhere. All begin their Lent on Monday after Quinquagesima. In general they fast seven days before the Epiphany and five days after Pentecost and the feast of the Assumption, which they always celebrate on a Sunday, and besides observe many vigils. The number of their fasting-days is small when compared with that of the other Orientals.

Nothing can equal the rigor of the fasts of Lent observed by the Orientals. Meat, fish, cheese, eggs, butter, oil, and milk are strictly forbidden, even on Saturdays and Sundays, though on these days, which are never considered fast-days, they are allowed to take more than one meal.<sup>1</sup> The only food permitted to be eaten with bread is vegetables, honey, and dried fruits. Some take no food before sunset;<sup>2</sup> others take their meal at three o'clock in the afternoon or even at noon. For many centuries wine was forbidden; but it is now permitted, though the Jacobites do not taste it during Holy Week, and on the last three days of this week they abstain from food altogether.<sup>3</sup>

VI. *Altars*.—As there is no religion without a sacrifice, so there is no sacrifice without an altar. Hence in the Church, in which the most acceptable of all sacrifices, the Body and Blood of the Immaculate Lamb, is offered to Almighty God, we find frequent mention made of altars. It is impossible to determine of what material they were constructed in the

<sup>1</sup> By universal custom they use fish on the feast of the Annunciation and Palm Sunday.

<sup>2</sup> The Syrian Jacobites and the schismatical Armenians follow this custom.

<sup>3</sup> Formerly monks and pious Christians partook of no food during Holy Week. See St. Augustine, *Ep.* 86, and St. Gregory Naz. *ad Hellen de Monachis*.



first centuries. Christ celebrated the institution of this sacrifice on an ordinary table, which was probably made of wood. At present an altar of the same material is preserved in the Church of St. Pudentiana at Rome, upon which St. Peter and his successors down to St. Sylvester are said to have offered the Holy Sacrifice. Although we have no documents upon which to base our assertion, yet it is commonly supposed that St. Sylvester ordained that altars should be made of stone. It is certain, however, that long after this pontificate altars of wood were still in use.<sup>1</sup> These altars of stone, naturally large, bulky, and heavy, were stationary and immovable. But as bishops and priests in their peregrinations were often obliged to celebrate in churches and oratories which did not possess consecrated stone altars, they carried with them stone tablets, which were sufficiently large for the chalice and its appurtenances. These were consecrated by the bishop and were called *portable altars* (*altaria portatilia*), to distinguish them from the stone altars, which were called fixed or immovable (*fixa et immobilia*). Of these Hincmar of Rheims makes mention in his *Capitula*.<sup>2</sup> In the East, however, the indiscriminate use of wooden or stone altars was allowed down to the tenth century. After that date, the Sacred Liturgy was forbidden to be celebrated on any other than stone altars. In absence of these altars, the Orientals never use the portable tablets, but in their stead they employ the *Antimension*. This is an oblong piece of silk or linen,<sup>3</sup> which has a purse or bag,

<sup>1</sup> Many altars were made of silver and gold. Sozomenus, *Hist. Eccles.*, Paris, 1686, Lib. IX., c. 1, and Nicephorus, *Hist. Eccles.*, Migne, *Patr. Græc.*, Paris, 1865, Lib. XIV., c. 2, narrate, that Pulcheria, daughter of Arcadius, presented an altar of this kind to the basilica in Constantinople.

<sup>2</sup> Quapropter, si necessitas poposcerit, donec ecclesia vel altaria consecrentur, et in capellis etiam, quæ consecrationem non merentur, tabulam quisque presbyter de marmore . . . confectatam habeat, et nobis ad consecrandum afferat, in qua sacra mysteria agere valeat.—*In cap. anno XII. Episc. superaddita*, § iii., c. 3, Migne, Paris, 1879.

<sup>3</sup> Romanoff, *Rites and Customs of the Græco-Russian Church*, says it is sixteen inches square. See O'Brien, *Hist. of the Mass*, pag. 118.



containing saints' relics, attached to each corner. They are consecrated by the bishop with as much ceremony as our portable altars. Without this *antimension* it is unlawful to celebrate Mass.<sup>1</sup> Rome not only never condemned this custom of the Orientals, but Benedict XIV<sup>2</sup> permitted it to be used by the Greeks and Albanians inhabiting Italy, but forbids it to be employed by the Latins.<sup>3</sup> In a later Constitution,<sup>4</sup> however, he made a special concession for its use to the Latin missionaries celebrating the Holy Sacrifice in the churches of the United Ruthenians of Russia-Poland, in case no portable altars could be had.<sup>5</sup>

Grancolas, Bocquillot, Benedict XIV, and others<sup>6</sup> are of opinion that as in the East so also in the West there was originally only one altar in each church, upon which the Holy Sacrifice was offered only once a day. They base their opinion upon passages of the Fathers and Councils, in which reference is made to a single altar. Bona, Sala, Mabillon, and others hold the contrary opinion.<sup>7</sup> They assert, that these passages may be interpreted as having reference to the principal altar of the Church, at which either the bishop pontificated or Solemn Mass was celebrated, and they produce many testimonies which indicate that many altars existed in one church, and that many Masses were often celebrated on them the same day.

<sup>1</sup> Bona, *Rev. Lit.*, Aug. Taurinorum, 1749, Tom. II., p. 70.

The *Syrian Jacobites* allow their priest to celebrate on a leaf of the Gospel, or even on the deacon's hands, in absence of the antimension. *Sumendum est folium ex Evangeliiis, et in loco deserto manibus Diaconorum uti potest sacerdos defectu Antimensii. Abulfaragius in Nomocanone suo.* See Bona, *ibidem*.

<sup>2</sup> *Etsi Pastoralis*, § vi., n. 17. *Bullarium*, Rome, 1746, p. 175.

<sup>3</sup> *Ibidem*, no. 19.

<sup>4</sup> *Imposito Nobis*, 1751, § 1. *Bullarium*, Rome, 1753.

<sup>5</sup> Clement VIII in 1602 permitted United Ruthenian priests to celebrate on the altars and with the chalices and vestments of the churches of the Latin rite, but they were obliged to make use of their own rite, and *vice versa* to the Latin priests. —Zitelli, *Apparatus Juris Eccles.*, Rome, 1886, p. 250.

<sup>6</sup> See Benedict XIV, *De Sacrificio Missæ*, Lovanii, 1762, Pars. I., c. 17, p. 27.

<sup>7</sup> See Bona, *Rev. Lit.*, Aug. Taur., Tom. I., Lib. I., c. 14, pp. 286, 287.

If we except the Maronites and a few other individual churches, which follow the Roman custom, the Orientals have preserved their ancient custom of having in their churches only one altar, upon which they celebrated only once a day. Benedict XIV<sup>1</sup> permitted the Greeks and Albanians of Italy to follow this custom in their churches, but at the same time allowed them to erect smaller altars in their churches, upon which many Masses could be celebrated daily by Latin and Greek priests.

The Greek Melchites petitioned the Holy See to be allowed to celebrate more than one Mass on the same altar in their churches on Mt. Libanus, but Benedict XIV<sup>2</sup> declined to grant such permission, but allowed them to erect several altars in their churches, upon which one Mass might be celebrated daily. If, however, the altars were insufficient for the number of priests who desired to celebrate, or for satisfying the pious intentions of the faithful, he permitted the custom of *concelebrating*, or of having several priests unite in offering the same Mass. When they thus celebrate each must wear the sacred vestments, recite all the prayers of the Mass, and pronounce the words of consecration, just as if he were celebrating alone. In this manner they can satisfy the obligation of celebrating for the intention of the person giving a stipend. The only vestige of this Mass in the Latin Church is at the ordination of a priest or the consecration of a bishop. In the former case, the *ordinandus* celebrates with the ordaining bishop from the offertory, but he receives under one kind only; in the latter, the *consecrandus* celebrates with the consecrating bishop from the beginning to the end of Mass, and receives under both species. This custom still obtains in the East, where there is only one church in the city, and was observed for many centuries in the West. Innocent III assures us, that in his

<sup>1</sup> *Etsi Pastoralis*, 1742, § vi., n. 8, 9; *Bull.*, Rome, 1746, Tom. I.

<sup>2</sup> *Demandatum Calitus*, 1743, n. 8, 9; *Bullarium*, Tom. I.

day the Cardinals concelebrated with the Roman Pontiff.<sup>1</sup>

To consult the wishes of those who desire to celebrate privately, the Greeks erect small chapels near the principal church. They contain each one altar, upon which one Mass may be celebrated each day. They are called *Paroeclesiæ*.

Besides these important differences, many others of less note exist between the Churches of the East and West. We shall not delay in treating them. Our article, however, would be imperfect did we not add a few observations on the obligation imposed upon us of following the rite to which we belong, and make a few remarks on the communication *in divinis* between the Latins and Orientals.

VII. The different rites in the East and West and the various customs of religion which have received the approbation of the Holy See have the force of law. Consequently all the faithful are obliged to observe their peculiar rite, and can be absolved from it by the highest authority in the Church only. They are not at liberty to desert that to which they belong and pass to another without a special permission, nor is any superior allowed to permit his subjects or persuade those over whom he has no jurisdiction to change their rite, unless he has received power for such an action from the Holy See. Benedict XIV, in his Constitution "*Demandatum Nobis*" of 1743, and "*Etsi Pastoralis*" of 1742,<sup>2</sup> treats this obligation of adhering to one's peculiar rite with great minuteness, and shows with what care, diligence, and solicitude the Church has ever guarded and tried to preserve ancient Oriental customs. In the first-mentioned Constitution, in which he treats of the rites and customs of the Greek Melchites, (a) he forbids any one, be he even bishop or patriarch, to change any rite or ceremony, or to

<sup>1</sup> Consueverunt Presbyteri Cardinales Romanum circumstare Pontificem et cum eo pariter celebrare, cumque consummatum est sacrificium de manu ejus communionem recipere. — *De Sacro Altaris Mysteriorio*, lib. iv., c. 25; Migne, *Pat. Lat.*, 1855, vol., 217, col. 873.

<sup>2</sup> *Bullarium*, Romæ, 1746, tom. I., pp. 290 and 167.

introduce any custom that might tend to diminish their exact observance,<sup>1</sup> and (*b*) he reprehends the Maronite bishops for inducing the Greek Melchites to embrace their (Maronite) rite and for interfering in the spiritual affairs of the Melchite patriarch of Antioch, and forbids them and Latin missionaries to make such attempts in the future, unless by special authorization of the Roman Pontiff.<sup>2</sup> (*c*) He orders the Greeks, who, for want of Greek priests to perform the ceremony, had been baptized by Latin priests according to the Latin rite, to appear before the deputy, and decide to what rite it is their intention to belong. Having selected one he obliges them to adhere to it for the remainder of their life,<sup>3</sup> and commands that the children that would be born to them after said selection, and those that had not come to the years of discretion at the time of this decision, follow the rite of their parents, if both belong to the same rite, and if to different rites, they are to be considered as belonging to the rite which the father professes. This provision, however, was only for those cases which took place before 1743. If after that date, in case of necessity, Greeks were baptized according to the Latin rite, he decrees that such should be considered as belonging to the Greek rite.<sup>4</sup>

In the second Constitution mentioned above, which is addressed to the Greeks living in Italy, who are subject to the jurisdiction of Latin bishops, he again intimates the obligation imposed upon the Orientals of remaining attached to their peculiar rite, though, owing to the superiority and pre-eminence of the Latin rite, he makes special concessions for their transfer to the latter.<sup>5</sup> Thus (*a*) he declares that Greek clerics and entire Greek communities cannot be transferred, except by special permission of the Holy See, though he grants powers to Latin bishops to transfer in-

<sup>1</sup> § 3.<sup>2</sup> §§ 12 and 13.<sup>3</sup> § 17.<sup>4</sup> § 18.<sup>5</sup> The regulations of this Constitution may be applied to all Orientals similarly situated.



dividual Greek laics. <sup>1</sup> (b) He ordains that children born of Greek parents must be baptized according to the Greek rite. <sup>2</sup> (c) If the parents are of different rites, the child must be baptized in the rite to which the father belongs. <sup>3</sup> If, however, the father belongs to the Greek rite, the child may with his consent be baptized according to the Latin rite. <sup>4</sup> (d) He prescribes that children are subjects of the parish priest of that rite in which they were baptized, <sup>5</sup> that in case of death they must be buried with the ceremonies pertaining to said rite, <sup>6</sup> and that they must be instructed and educated according to this rite, which, if it be the Latin, they are never at liberty to desert. This same obligation is imposed upon the Greeks that have been transferred to the Latin rite, who are not allowed to return to the Greek rite without special dispensation of the Holy See. <sup>7</sup> Hence a Latin husband can never follow the rite of his Greek wife, nor a Latin wife the rite of her Greek husband, but a Greek husband, if he desire, may embrace the rite of his Latin wife, and a Greek wife the rite of her Latin husband, but after his death she is not permitted to return to the Greek rite. <sup>8</sup>

These regulations have reference to Orientals only who are under the jurisdiction of their own bishops or of those of the Latin rite. We have seen that under peculiar circumstances they are allowed to pass over to the Latin rite. But Latins, even those who live among the Orientals, are never permitted to embrace the rites of the East. Hence Latin missionaries who are sent by the Propaganda to assist the Eastern bishops are strictly obliged to observe their own rite, and follow in everything the discipline of the Latin Church.

Finally, we shall make a few remarks concerning the communication *in divinis*, or the intercourse between Latins and Orientals with regard to the Sacraments of Penance and the Holy Eucharist. There can be no doubt that *in case of*

<sup>1</sup> § ii., n. 14.<sup>2</sup> N. 8.<sup>3</sup> N. 9.<sup>4</sup> N. 10.<sup>5</sup> N. 11.<sup>6</sup> N. 12.<sup>7</sup> N. 13.<sup>8</sup> § viii., n. 7 and 8.



*necessity* the faithful can have recourse to any properly ordained priest for the reception of the Sacrament of Penance, and that a priest can absolve a penitent, whether of his own or another rite. Greek priests, therefore, can hear the confession of Latins, and Latin priests can absolve Greeks who are duly disposed. If, however, the ritual of the Orientals demands the *deprecativè* form of absolution, they are obliged to make use of the *indicative* form also, proscribed by the Council of Florence, and in use at present in the Latin Church.<sup>1</sup> On other occasions the case assumes a different aspect. Latin missionaries sent to the East to assist Oriental bishops have the power to absolve any one, to whatever rite he may belong; an Eastern bishop cannot prevent his subjects from receiving this sacrament from the former,<sup>2</sup> except in *cases reserved* by the bishop. If the subjects of a bishop are of different rites they are allowed to confess to priests that have been approved by him, although they do not belong to the rite of the confessor.<sup>3</sup> In places in which there are bishops of different rites,<sup>4</sup> who have jurisdiction over the faithful of their own rite only, the faculty of hearing confession may be restricted to penitents of the confessor's rite. In such cases priests cannot absolve penitents of another rite. If, however, no restriction is made, they can hear the confessions of all that present themselves.<sup>5</sup>

<sup>1</sup> *Ego te absolvo a peccatis tuis.* Down to the twelfth century the deprecativè form *Absolvat te Dominus a peccatis tuis*, or some other similar to this, was in use in the West.—*Etsi Pastoralis*, § v., n. 5.

<sup>2</sup> See *Instruct. S.C. de Prop. Fide ad Patriarcham. Maron. die V. Dec. 1644.*

<sup>3</sup> Benedict XIV gave permission to the bishops of the Latin rite in Italy to authorize Greek priests to hear the confession of their Latin subjects.—*Etsi Pastoralis*, § v., n. 6.

<sup>4</sup> Lemberg or Leopoli [Livow] has archbishops of the Latin, Armenian, and Greek-Ruthenian rites.

<sup>5</sup> In several dioceses of the United States there are congregations of Greek-Ruthenians. These are subject to the Archbishop of Lemberg in Galicia. We have not heard that our bishops have limited the jurisdiction to penitents of the Latin rite. Hence our priests are allowed to hear their confessions. Catholics of the Latin rite in this country, however, cannot be absolved by these Greek priests, as we are certain that they have not been approved by our Bishops.

With regard to the Holy Eucharist we may note that a Latin priest cannot under any consideration, even in the East, consecrate with leavened bread, nor can an Oriental priest, if we except the Maronite and Armenians, consecrate with unleavened bread. Benedict XIV<sup>1</sup> renewed the penalty of perpetual suspension *a divinis*, which S. Pius V in 1566<sup>2</sup> had inflicted upon those who would disobey his command in this respect. So anxious and careful is the Church to keep the various rites separated, that she forbids Latin parish priests to retain in the tabernacle of their churches particles of leavened bread for the use of Greek communicants, and in like manner, Oriental parish priests to retain unleavened particles for Latin communicants, and strictly enjoins upon priests the obligation of administering this sacrament according to their own rite only.<sup>3</sup> As to the faithful, this same Pontiff prohibits Latin laics to receive under the species of leavened bread from Oriental priests,<sup>4</sup> but by special permission allows Greek communicants, in places in which there is no church of their rite, to receive from Latin priests under the form of unleavened bread.<sup>5</sup>

S. L. E.

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## PERSONAL CHARACTER OF MONSIGNOR CORCORAN.

THERE are men in whom disposition and character blend to perfection; whose convictions are identical with their feelings, and in whom nature has acted from infancy without struggle, spontaneously assuming the outward mould suggested by the play of the soul within. To look upon the face of Dr. Corcoran was without effort to receive the impression of peacefulness, benevolence, and that kind of humility which

<sup>1</sup> *Etsi Pastoralis*, § vi., n. 10.

<sup>2</sup> *Const. Providentia, Rom. Pont. Bullarium*, Romæ, 1745, Tom. iv., pars. ii., p. 309.

<sup>3</sup> *Etsi Pastoralis*, § vi., n. 11.

<sup>4</sup> *Ibidem*, n. 12.

<sup>5</sup> *Ibidem*, n. 13.

belongs to the child rather than to the ascetic. There was moreover about his person an air of purity which, like the clear, soft atmosphere of spring mornings, forbade the suggestion of that frivolity which defiles. It would have been difficult for one who looked at him to imagine that he ever committed a sin in malice of any kind, just as difficult as to fancy him to be cruel to a harmless animal. Both purity and kindness belonged to him as naturally as the pearly softness belongs to the refined wax. It was not the result of discipline or reasoned conviction. He had received innocence, like many others, as his birthright. And those to whom belonged the care of his education had guarded the child's treasure, whilst he himself, unconscious of the gain, yet docile, had learned to shun whatever could fan the lower passion into flame. Thus, when he came to the age where reason enlivened by faith made the habits of the child the duty of the youth, he found but little difficulty in keeping himself on that elevated plain the air of which his lungs had been accustomed to breathe and from which he could not have descended without a strong sensation of stifling. There were many instances when this natural shrinking from moral corruption came out in strong relief. The scandals which, in the press and elsewhere, form the stock of daily gossip, never crossed his lips. He had no words, and probably no thoughts for the things of which the Apostle writes to the Ephesians: "Let it not so much as be named among you." When questions of a delicate nature were brought before him in his capacity as moral theologian, he spoke as one might speak of things possible but not real. There was an utter absence of prudishness and of that conscious reserve which is at once suggestive of evil and yet unsatisfactory to him who seeks knowledge. As he analyzed and examined the case on its merits, his whole manner convinced you that he was a physician dissecting dead matter for a pupil who had to repeat the process—exactly so, only upon the mortified limb of a living patient, in order to save him. If any one put him a

question on such subject, through what appeared idle curiosity, he answered in a way which at once changed the current of conversation, and yet without any implied reproof or wounding of feeling. He seemed to take for granted that no man of decency would care to talk unnecessarily of such things. Once, within my recollection, he expressed a distinct loathing of foul-mouthed talk and a warning against it. It was during the year whilst he was rector of the Seminary. At the beginning of the term he gave the customary lecture upon the observance of the rules. Speaking of the necessity of avoiding in conversation as well as in action everything that could savor of vulgarity, he gradually drew towards the delicate subject. I shall never forget it: "And if," said he, "cleric or layman, any one, should dare to utter within your hearing words which should make every honorable man blush, frown him down—frown him down!" The last words rang through the chapel with such pleading emphasis, that they must have lodged deeply in the hearts of those who heard them. Often he repeated the words "Iniquitatem odio habui," and they fell from his lips with the ring of his heart in the fall.

There was one thing which Dr. Corcoran lacked, and I deem it just for a right appreciation of his character to state it here, before entering further upon the remarkable traits of his lovely disposition. He was not a man of strong native will. Perhaps it was no loss to him. Had he been a more vigorous nature, he could hardly have retained in manhood and old age that enviable simplicity which made him loved by everybody who approached him and gave to his ordinary movements and actions that charm which is so rarely retained beyond the years of early childhood. We know that with some men habit supplies character, and though it may want the forward spontaneity of inborn energy, it frequently accomplishes as much in the end. But in every case, faith—apart from mere religious sentiment—is a much stronger substitute for character than either



habit or enthusiasm. It supplies motives which are not only superior in their nature to all earthly considerations, but which acknowledge no obstacle in their way, because they rely upon omnipotence. It is quite true that the strongest in faith are often the weakest in nature, since conscious weakness is more apt than native strength to seek help out of itself; yet the man of faith will readily rise to a much higher level in the exercise of it, than the self-reliant man, whose endurance is measured by his own strength rather than by the strength of Him Who sustains the weak. Dr. Corcoran was a man of strong, unusually strong faith. The qualities of his soul were, as we have said, developed by habit in the direction which nature and religious teaching had pointed out. Intelligence and reason tested and approved in later years what the pious care of his tutors had inculcated upon the gentle heart in earlier days. Independent of the principles which had thus formed themselves into an insurmountable barrier against definitely evil influences, Dr. Corcoran was easily accessible. His guileless and generous disposition could readily be engaged in favor of the more pronounced sympathies of others. He found it difficult to refuse a request if he could grant it, even at a personal sacrifice wholly out of proportion to the reasonableness of the demand. Outside of the moral field he had hardly what men call fixed views. Only repeated experience taught him ever to use caution in his dealings with others, or to suspect any one of attempting to take advantage of him. And often when it was apparent that he was being imposed upon he preferred to submit to it rather than bring the delinquent to account, and "make trouble," as he termed it. In all things which were not sinful he accommodated himself as far as possible to the tastes and wishes as well as the needs of others. It was in this way that he sometimes sustained humiliations which were a source of regret to those who knew and loved him, because they felt that the world would put its own construction upon his actions, in-



stead of remembering the altogether different judgments of God, Who makes the weakness of a truly humble man the occasion of his merit, by the conscious humiliation which he sustains.

Of Dr. Corcoran's humility his every gesture bore witness. I have seen his beautiful head, which was a model of proportion and perfect physical development, sketched by an artist, who unwittingly gave the face an upward turn, imparting thereby a lofty and commanding attitude. That was not Dr. Corcoran. His head was bent as if in habitual deference. He had a graceful bow, as the tuberosc sways in the breath of light air, in response to the slightest attention, and would give the right of way to any one whom he might meet. When passing through a crowd in which he became conscious of being noticed, he would move quickly, with a maiden-like shyness, which caught your heart at once. When treated rudely—though it seems a mystery how any one could have been rude to him—he acted precisely as a child would have done under similar circumstances. There would be no altercation; nor did he ever affect to despise the person against whom he could not right himself with dignity. On the contrary, if he afterwards mentioned these things to a friend, it was with a sort of pouting air, generally ending by a warlike allusion to the Yankee officials; “for,” he would say, “a Southern man always knows a gentleman when he meets him.” But he would not allow the offender to be reprovèd by any one else; indeed, if it came to this, the Doctor would in all probability take up the cause of the culprit and with simple good nature disarm every attempt at quarrel.

After this it is needless to say that in his feelings and instincts as well as in his training Monsignor Corcoran was a gentleman. He could not have laid aside his courteous manner with his dresscoat. It was the natural temper of his heart, and the mind had been taught to take its lesson from the latter. The keynote of polite manners is charity.

It may miss something of the stereotyped forms, but on the whole, wherever society has not degenerated into a mere exhibition of exclusiveness and vanity, consideration for the feelings and rights of others, allied to common sense, is or should be a safe passport among the most refined. Men or women who can make the accidental violation of a mere conventionality the subject of pointing comment, lack the fibre of true gentle breeding, no matter what parlor practice may have done for them otherwise. Conscious of his own distaste for forms and ceremonies, Dr. Corcoran had no liking for "society," and rarely visited in latter year except where a social duty could not be satisfied by a polite note. At large receptions he would generally be lost, and you might find him in a corner, listening to some interested person who had drawn him aside, and apparently glad to be out of the crowd. At table, with strangers, he was usually silent, simply answering questions in his quiet way and looking as though he were a trifle uncomfortable. If requested to speak on such occasions, he would rise slowly and say a few complimentary words, audible only to those nearest to him, and then resume his seat with one of his inimitable bows towards the honored guest at the board. No one was ever displeased with him for not speaking louder or longer, for he was too good a man to be kept standing long, and if he did not say anything extraordinary, he surely could have done so, as everybody knew.

At home and among intimate friends he was different, and an air of geniality characterized his little speeches on occasion of domestic festivals. Sometimes these were held in his honor by the students, who really loved the dear old Domi, as he was called by them. There were also occasional little parties of friends who met on anniversaries in the seminary once or twice a year. At the gatherings of the clergy, he could frequently be seen surrounded by the younger generation, who had been taught by him, and who doted on his words. Among these he was really as a father,

and perfectly at home ; and it was pleasant to see how one or the other would help to dress him in his purple, when "on ceremonies," or on leaving wrap him up in his cloak or shawl, with a manifest tenderness which reflected his own most amiable disposition. In a circle of friends he could be and usually was charmingly interesting. There were few topics in art, science, or letters upon which he could not discourse with ease, and his large and varied reading brought constantly to light old things and new which served as illustrations of some moral or intellectual truth. And in the same way he could readily enter into the feelings and thoughts of simple folk, or amuse himself with little children, who instinctively reciprocated his fondness for them. A bright little orphan child, left in his care during the war, tells of how he used to make her recite the catechism every day, and then, as if by way of special treat, would teach her the Hebrew letters, hoping that she might turn out to be another St. Paula. He frequently gathered pictures and little trinkets or story books in order to send them to his little pussies, as he called his favorites.

He was extremely careful not to give offence to strangers, even in matters of evident prejudice on their part. Thus, although he was accustomed to read in the railway cars, he never purchased or carried a newspaper on Sundays, saying that he felt that it was needlessly giving umbrage to a large number of people, who had, although narrow, yet strong views on the subject of Sabbath observance and patronage of liberal Sunday journals. A similar regard, although from a different point of view, frequently induced him to purchase irreligious and immoral works conspicuously displayed at the public book-stalls or sold at auction, that he might destroy them afterwards ; whilst he was anxious and expended much money in the purchase of good books, which he distributed with the sole view of disseminating truth and morality.

The same spirit of intelligent charity manifested itself in

regard to the reputation of his fellows. Few men knew more of the secrets of others than he did; for, whilst his character as a priest inspired unreserved confidence on one hand, his unequalled knowledge of canon law and precedent made him a universal judge of appeal in all sorts of personal trouble and ecclesiastical litigation. He was strongly sensitive to injustice, more so indeed than most persons of his usually placid temper might be thought capable of; and when on rare occasion his indignation was called forth, it came like a thunder storm from midsummer sky. You would think no more of arguing against it than interfere by kind words with the law of gravitation in a falling rock. His rebuke would inspire silence because of the unmistakable honesty of its tone manifesting his simple hatred of iniquity, and because of a certain exalted assurance which convinced you that he based his judgment on facts. Yet he was liable to err in this. Himself incapable of deception, he did not suspect it in others. Thus it could happen that, misinformed as to facts by men who sought to enlist his sympathy, he might champion causes not in any sense his own. Beyond this, no man's character was safer than when in his hands; and I have known the conversation to turn in his presence upon persons, lauded with exaggerated praise, whose condemnation he held in his hands, yet no feature or word betraying that he thought or knew aught else than what he heard. He was ingenious, too, without seeming to be so, in favorably interpreting the short-comings of others. Good men's views grow broader, their hearts widen, and their judgments become more lenient as they grow older. Only barren natures, like poor wines, turn into vinegar instead of being sweetened and made generous by age.

He had a thousand little ways which showed his thoughtfulness about others where one would never suspect it. I may be pardoned for relating an instance from personal experience, because it shows this trait of his character better than anything else that could be said about it.—A friend and



I had resolved to spend the greater part of our vacation in reading together at the Seminary. We had rest, the library, and, what was more, the old Doctor, who could always be approached in any matter of doubt. When the time came for him to leave for a few weeks of change at the seaside he urged us also to go away and improve our health. But we thought that it would be as well for us to remain at home. Neither of us enjoyed the best of health, but then, our purses were equally poor, which I believe is a chronic evil with young professors. Whether we had in any way intimated the latter fact, or whether he had surmised it, I cannot say. Certainly we could have had no suspicion that it would make any particular impression upon the Doctor, who never had much surplus himself, partly owing to his book bills and mostly to his generosity towards periodical applicants for charity. On the day he left I found a sealed envelope upon my desk; beneath the address the following was written in pencil:

“MY DEAR FATHER:— . . . Please go into my room while I am away, and you will find a check somewhere for \$200. Give it to Dr. . . . , to whom I am a debtor for \$100. I think it is near the window.”

The envelope contained fifty dollars, and the following note:

“MY DEAR FATHER:— . . . Please say one Mass *at your own convenience pro animabus maxime derelictis*, and oblige yours truly,

“J. A. C.”

At the foot of the note, which lies before me, I find added the following memorandum in my own hand, from which I omit the name of my friend.

“In this was enclosed a fifty dollar note. — received at the same time a like note with contents. It was a pure act of kindness on the part of J. A. C., who, I believe, wished us to take a vacation and thought we lacked the means.—The notice on the outer envelope seems to indicate that he had borrowed the money.”

My companion had received a like note. This act is one out of many similar ones, and whilst it shows forth Mgr. Corcoran's exquisite charity, which was never without a delicate



regard for the feelings of those whom he sought to benefit, it is incidentally indicative of his disregard for money. To look for a check "near the window" of a room every nook and corner of which was covered with books, pamphlets, and manuscripts would have been a toilsome task if you did not know the habits of mind and the time when the check was received. The find must be determined by the methods of geologists. The last stratum of books represented the latest reading to a certain date, and the letters, unless they were important documents, and notes, even bank-notes and checks, served him as convenient book marks. For matters of money and what is commonly called "business" he had neither relish nor capacity. And whilst his conscientious views of what he owed to others made him keep minutely accurate accounts of all his money transactions, it was merely on paper and to satisfy his own sense of justice. He always paid with a punctuality which must have delighted every business-man who had dealings with him. But he never insisted on being paid, and so far depended simply on the honesty of others. If through some error a bill was sent him twice, he would protest that it was paid on such and such a day, as his accounts showed; but the receipt might be buried among his books, whence such vouchers had to be periodically collected. In travelling he was rarely alone, and always left the business transactions to his companion. Even the short distance between Philadelphia and Overbrook was a serious journey when he was alone and had to purchase a ticket. He would spread out on the counter all the money he had with him to allow the agent to take out fifteen cents, and seemed very much obliged to the latter for not keeping the whole amount. Still, for all this, he would notice an error or an attempt at imposition, but he cared too little for what was involved, to show this disposition. We could multiply example of this simplicity and bigheartedness found in a man who could be and as we hope to show further on, was at the same time possessed

of keen penetration, and frequently attentive almost to a fault in little things.

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## THE PRIEST AND THE MEDICAL PROFESSION.

THE mutual relation of the priest and the physician, in the sense in which we propose to treat the subject, is twofold. They meet upon professional ground, and they meet likewise on moral or ethieal grounds. In the first case their conduct toward each other is regulated by the rules of propriety and expediency ; in the second, by the law which determines what is just and lieit. The fact that the invalid whom both treat possesses a twofold nature, the psychieal and the physical, both of which are so interwoven, so dependent on each other, that the condition of one invariably affects that of the other, makes it absolutely necessary for the well-being of their patient that there exist between them perfect understanding and eomplete harmony as to the method and limits of their respective treatment. The adage " *Mens sana in eorpore sano* " hardly loses of its truth when inverted, and Juvenal, by a strange freak, acknowledged the elaims of religion in this respect when he prefaced the phrase by the words " *Orandum est ut sit.* "

Every unprejudiced psyisician will allow that the rites of the Catholic Chureh, as administered to the siek, have a decidedly beneficial and soothing effect upon the latter. Goethe, who had little if any praetical faith in the supernatural, has left us a beautiful literary memorandum entitled " *Sacraments,* " in which he dwells upon the wonderful power of the sacramental rites in the Catholic Church to raise man's aspirations, to strengthen his purpose, and make him superior to the ills of this life. The confession of past sins, which haunt the siek man during the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death, turns into

hope after he has received the assurance of pardon, given, not in the form of friendly desires or pious sentiment, but as an efficacious remedy vouchsafed to man by God through the ministry of man, and always sure of being obtained so long as the sinner has a true sorrow for his offence. Thus, too, in "Extreme Unction" the prayers which the priest pronounces as he anoints the different senses of the body remind the patient that even now, though his life is in jeopardy, he need not fear. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or greatly doubtful. Then the sincere Catholic is made to remember that, if the wisdom of God deem it for his advantage to live, he will recover in the strength of that last sacramental prayer made in the name and power of Christ; but if not, he is fortified for the transit into eternity. And the thought gives him peace, and the last struggle is one of hope and not of despair. If rightly understood, such disposition will be welcomed by every sensible physician.

But we would miss our purpose if we were here to pass over a disadvantage to the sick which sometimes arises out of this very confidence which it is the priest's part to elicit from those who possess the Catholic faith. The fact that priests who have made a thorough course of study in some well equipped theological seminary or at a European university are more or less familiar with the details of medical practice offers not unfrequently a temptation of interfering with the physician who is called to attend the case in which our services are likewise required. Many Catholics, too, especially the poor or those who come from districts where their religion had at one time made them an object of persecution, and who have in needful days found in the priest their only friend, their physician and true father, cling to the latter with a confidence which at times makes them disregard other legitimate claims. This kind of gratitude lies deep in the heart and lasts for a long time. Our people will send for the priest

when they should send for the doctor, or they will neglect the prescriptions of the latter when they have received the blessing of the former. All this is very good so long as it does not create misunderstanding to the detriment of the patient, or cast odium upon our ministry. The claims of the soul are indeed superior to those of the body. No man who believes in the supernatural can consistently ignore the rights of a person to have his or her spiritual wants attended to, even if it involve a temporal loss or physical evil. Hence, too, the priest may claim the right to administer to these wants when they do not involve a violation of justice on some other ground. Law and equity give him the right in this respect against arbitrary assumption of a physician who might attempt to prevent such claims to religious ministrations on the part of his patient. But we are not arguing this side of the question. As a matter of fact our rights are rarely denied us by the medical profession. In France and Italy and other parts of Europe narrow bigotry and religious hatred have sometimes made the civil authorities to deny these rights, against natural law. Not so in America, where the respect for the moral law among medical men of repute seems by all accounts higher than in Europe. What we contend for, and this precisely in the true interests of our people, is the duty of allowing the physician the exercise of his profession within his sphere. How far this obligation extends will become clear in the course of these articles. A conscientious and skilful physician acting in harmony with the priest can only tend to promote the spiritual as well as temporal welfare of the people. In many cases, too, we have to rely upon him to inform us of what should be done for the spiritual welfare of the patient, or expect from him to supply our ministration, as in the case of baptism, when we cannot perform it. And Holy Writ indicates the important position of the physician in many places: "Honor the physician for the need thou hast of him; for the Most High has created him.—The skill of the physician



shall lift up his head, and in the sight of great men he shall be praised. The Most High has created medicines out of the earth; and a wise man will not abhor them.—By these he shall cure and shall allay their pains.”<sup>1</sup> And shortly after: “Give place to the physician; for the Lord created him: and let him not depart from thee, for his works are necessary.” And how necessary prayer and the disposition of peace is in conjunction with these remedies of the physician, may be read in the same chapter of that matchless compendium of wisdom, the Book of Ecclesiasticus.

#### KNOWLEDGE OF MEDICINE AND THE WAYS OF USING IT.

The close connection between ailments of the body and those of the soul makes a general knowledge of remedies which can cure both quite necessary for the priest. Every sensible director of souls knows that a sound and even spirituality is next to impossible in a person affected with chronic dyspepsia, and wherever there is a symptom of heroic virtue a confessor's first question will be: How is the health? There are high fevers affecting the soul as well as the body. As these diseases are not confined to the rich, but found among the poor, and as the wholesome advice, “My child, go and see a doctor,” cannot always be given without shocking sensitive natures, an ordinary familiarity with the principles of dietetic science are part of a priest's necessary intellectual equipment. In other respects, too, this will serve him. Insisting upon cleanliness in the sick-chamber, upon caution in the taking of food and observance of other general health rules, will not only hasten recovery, but enable the poor in many cases to save the expense incurred by the continuous services of the physician. In the second place, our information should cover the principal remedies to be applied in instantaneous danger. A glass of water, the cutting of a belt, prompt stoppage of profuse

<sup>1</sup> Ecclus. xxxviii. 1-7.



bleeding, or, on the contrary, provoking it, may save a life in cases of accident when the priest is often the first or only person to be called. Finally, we should be familiar with the symptoms of approaching death. It will guide us in the administration of the last sacraments and prove in many ways helpful to settle the affairs of the dying, who frequently rely upon us for sole guidance in their most delicate and important affairs. Of course, these things may be learned from books and are touched upon in most works on practical theology. But a good talk now and then with a sensible and experienced physician will bring it home much more effectively. Whilst we are expected to be sufficiently informed on the subject of medicine and surgery to act in cases of emergency or when there is a legitimate call upon us to do so, the disciplinary canons of the Church explicitly forbid such practice outside of necessity. This applies even to persons who, before they entered the sacred ministry, had been engaged in the practice of medicine. There are various reasons for this prohibition, and Benedict XIV, who treats of the subject very explicitly in his work "*De Synodo*,"<sup>1</sup> distinguishes between the practice of medicine and that of surgery, and between the secular and the conventual clergy, whose duty of managing hospitals and attending the wounded on the field of battle, etc., often obliges them to the exercise of the medical and surgical art. For the regular practice of medicine the priest requires the express sanction of ecclesiastical authority, which is not to be given, except where necessity, such as the absence altogether of a competent physician, or similar abnormal circumstances, require it, and even then the use of this faculty is frequently limited as to place, persons, and time. We said that there are various reasons for these restricting canons of the Church. But on the whole they have grown out of the conservative prudence which is so conspicuous a feature in ecclesiastical legislation as to have gained for the Church

<sup>1</sup> *De Synodo Diocesana*, lib. xiii., cap. x., I-II.

the charge of intolerance among those who see her only in a partial light. From the foregoing we draw some practical rules of conduct respecting our relations to the medical profession.

1. Never prescribe. 2. Express no opinion as to the probable issue of the disease. 3. Pass no criticism of any kind upon the physician who attends or is likely to be called in the case. 4. Give no orders affecting bodily comfort of the patient which are contrary to the physician's directions.—We do not say that these are laws admitting of no deviation. But they are rules of prudence; and we need be very certain of the issue when we attempt to violate them. Sometime ago the papers brought a sensational report concerning a young priest who had ordered the removal of a dangerously sick person from the house, where something seemed to be wanting, to the hospital. The attending physician protested on the ground that the removal might prove fatal under the then circumstances. However, the priest carried his point, and the man died.—Whether the report was exaggerated or just to the priest, who no doubt intended well for the patient, matters little; the imprudence of the act appeared plain, as it left him no means open to justify his conduct, and the odium of one such act, however well intended, fastens upon the cloth, as we say, and creates prejudice against our legitimate activity in behalf of the sick. With the above cautions scrupulously observed, it will not be difficult to place ourselves on a friendly footing with the physician who attends our patient, no matter what the religious views of the former may be. He will give us the indications of danger and advise us what can be done for the sick person and how we may approach him, in case he need be prepared for death.

We have thus far spoken only of what we called in the beginning of this paper the professional relations between the priest and the physician. There are other aspects of their position toward each other, when it becomes a question of malpractice of any kind upon the patient. Under this head

we include the use of anæsthetics to an immoderate degree, and all such operations which touch the moral law. For an open violation of the same, as in the case, for instance, of craniotomy, it may at times become our duty to lodge a protest at the door of the conscience either of the physician, or, if he be guided solely by a godless and pretended expediency, of the patient who professes the Catholic religion. Of this we hope to treat in our next issue.

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## THE ART OF EXPRESSION IN PAINTING.

### *Letters to a Religious*

#### I.

YOU have asked me to give you a few directions on the subject of drawing the human countenance. As you have already made some progress in the art of painting, and mastered its technical portions, it seemed to me at first sufficient to refer you to some work, such as that of Sir Charles Bell, who not only treats of the anatomy of the human face, but explains what he terms “the *rationale* of those changes in the countenance which are indicative of passion.” However, further reflection on the subject has convinced me that a treatise like the above-mentioned would not sufficiently serve you. For, if I rightly interpret your purpose in the study of art, it is to attain, not simply accuracy and versatility in expressing the different passions and sentiments of the soul through the human face, which is after all a mechanical acquirement, but principally to learn the secret of that manifold spiritual beauty which, though it unites with the purely animal emotions of man and thereby ennobles them, is nevertheless, in its origin and nature, distinct from and wholly superior to the latter. It is this quality in art which gives it its highest character. The old Masters understood and had seized this subtle element, sometimes by reason of their liv-

ing faith, sometimes by their burning love for the subject which they painted. Thus they were able to influence the souls of the beholders, who, by an irresistible instinct, followed in the train of those lofty aspirations which had first kindled the artist's enthusiasm. The magic power of faith and love which had moved and inspired the artist's pencil, breathed faith and love into the heart of the attentive looker on. And the painter could accomplish this, even when he neglected the correctness of form or accuracy in the delineations of his figures. For whilst the perfect execution of the latter would elicit admiration, it might do no more. It may fail altogether in moving the soul and drawing it aloft, or in creating those longings which are an indication of man's true destiny, and which it is the noblest privilege of the true artist to produce. And whilst this is, and must ever be, the ultimate purpose of the highest art, your beautiful vocation makes it not only a most fitting aim in your case, but since you possess the talent, I should also say, a duty. To dedicate the gifts and energies of your soul, the faculties of eye and hand and heart, to the service of God and the edification of your neighbor—was not this implied in the vow which you pronounced with a clear and unflinching voice at the altar? And when you laid aside the beautiful white robe of the world, to assume with joyous readiness the simple garment of the cloister, was it not practically as if you had said: "Earth, with your vanities and flatteries I break. I have found a Spouse transcendent fair. Henceforth my thoughts, my love, the labor of my hands and head shall follow Him, working but that which His dear love approves"—Hence, I take it, your study of art lies within or moves towards that eminently practical field which cultivates an eternal growth. Imperishable beauty, not the fleeting images of things which are but must needs pass away, is what you would cultivate; for, though the instruments with which this is done are mortal and frail—a soul immortal may produce through them everlasting effects.



However, I would not be understood to say that all painting except that which ostensibly encourages virtue and bears the impress of the loftiest ideal is henceforth to be neglected. Not so. History and portrait, genre and still life, contribute in no small degree to that aim, and so far we may class each of these as high art. I shall not, then, entirely set aside in the following sketches the consideration of anatomy and physiognomy, at least in so far as it will aid you to the perfect interpretation of that art which, as indicated above, I believe to be your principal aim, and which surely becomes your state as a Christian teacher, the art which refines the soul and is in turn refined by it.

At the risk of a too lengthy introduction, yet because I believe it will be of benefit in elucidating the general drift of these papers, let me briefly explain why the popular works, which I might otherwise have recommended to your reading, are insufficient for the purpose. Outside of the religious communities there are comparatively few persons who, neglecting fame, wealth, or other secular advantages, seek in the pursuit of art simply the greater glory of God and the edification of their neighbor. Persons who, living in the world, are influenced by such lofty aims, will hardly find a sufficient number of admirers to encourage their work. Production in art is nearly always regulated by the sentiments of the society which patronizes it. Hence writers upon the subject usually formulate their views and precepts according to the wants of their readers, that is to say, they adopt the sentiments which are most in harmony with their surroundings.

This is the reason why little beyond the technical portions of art can be learned from popular works, which, if they touch upon the spiritual characteristics of the subject at all, too often distort it in a way which jars upon the feelings of Catholics. Perhaps you will ask: But are there not a multitude of religious painters who, appreciating this high view of fine art, would require, and in all probability possess, such



a guide? No doubt there are works written by high-minded men who, like Leonardo da Vinci combining theoretical knowledge with the inborn genius that fosters practice, contain all that could be said on the subject, But on the whole such art is rarely learned from books. In most religious communities, especially those in which the fine arts were at one time almost exclusively cultivated, tradition is still the great teacher. The novice has before him the works of the earlier masters. The aspirations of both are the same. They labor in the same studio, with the same tools, with mind and heart informed alike. It is here, too, that the Christian painter, who, perchance living in and conversing with the world, has his aspirations nevertheless above it, will find that which kindles his genius into flame. Closely observing and patiently imitating the productions of those hallowed brushes; studying the lives of these men and thus entering into their feelings, motives, and aspirations; feeding his senses on the same scenes and surroundings, he finds the keynote, so to speak, of that beautiful harmony which makes the great artists of the ages of faith still our inimitable masters. The painter who would approach or rival them must go back to the past; for the deep religious sense which still pervaded the atmosphere of Southern Europe when the golden period of the fine arts had reached its culminating point, and the so-called Reformation pretended to clear up the darkness of those fruitful ages of faith, no longer holds full sway over any entire nation.

There are other books which treat of æsthetic philosophy, and where you would find the principles of that same high art which is your aim traced to the causes whence they emanate, that is, the life of the soul. But then, you told me that you did not want anything "too theological," as you playfully termed it. So I shall, as best I can, endeavor to pilot you, avoiding on the one side the Scylla of rigid anatomy and materialistic imitation in art, and on the other, the Charybdis of pure psychology. And that I may at once give you some

idea of the division of the subject and the manner in which I propose to treat it, let me indicate the steps by which we shall proceed.

Every study requires, in the first place, from him who would undertake it, that he have a complete and perfect notion of its aim and scope. We cannot hope to be successful in the acquisition of any art, unless we clearly understand the character of the object after which we strive, and know the limits within which it is to be found. Thus our first endeavor must be to ascertain—then to realize and fix upon our minds—what is to be the artist's aim in painting the human countenance. I answer at once, the aim of the true artist who paints the human countenance is, to represent therein man *endowed with moral, intellectual, and spiritual faculties*. For by reason of these faculties is he *man*, as distinct from the lower creation. Their action, therefore, must be represented upon the canvas in such a way as to produce in the beholder the impression of beauty. Why this and nothing less must be the object of the true artist in painting the human face will be explained later on. This aim at once defines the scope of the art of expression.

In the second place, every art has its precepts. They point out the means proper to reach the proposed end and to keep within the prescribed limits. Furthermore, they direct the use of these means in detail. Thus, in painting, the means to produce action in the human figure or expression of the countenance are the anatomical disposition of both, together with those subtle indications of the inner life upon the outer form which are usually noticed only by those who have studied the action of the soul itself. For whilst every one may be impressed by a portrait which speaks certain lofty sentiments or delicate movements of the soul, yet not everyone can tell wherein precisely that expression consists. It is plain, then, that precepts here must concern the soul-life as well as the variety of forms in figure or countenance, and the handling of the pigment with all the clever devices by which

the painted form expresses the wholly spiritual yet withal palpable life of the soul.

Thirdly, perfection in art requires practice. Neither the convincing knowledge of its lofty demands, nor a thorough familiarity with the principles and laws of expression, motion, color, and the many other things which contribute to effect in painting, is sufficient to produce the artist. Yet, mark, by practice I do not mean alone the continuous handling of your brush to imitate and try whatever seems most beautiful in the art which you pursue. A fair proportion of careful imitation of whatever comes actually nearest to your ideal of the beautiful in the works of others is indeed necessary, but what is equally necessary is *a constant raising and perfecting of that ideal within yourself*. The purer we are, the more healthy our spirituality is, the loftier our own aspirations are towards that transcendent Beauty of which the fairest things on earth are but a shadowy reflection—the more likely will we be to reproduce these qualities in the works of our pencil. Every thoughtful student of Fra Angelico's pictures must be impressed with the prayerful and chaste simplicity, which, like pure and warming ray, shines forth from them. But then his paintings were prayers, and hence we feel devout in their presence. His art was, as he said himself, a way of holding converse with His Divine Master. And herein we find the reason of those matchless expressions, which even in their awkward simplicity move us and fasten upon memory and heart far more deeply than the perfect models, the well balanced motion, of the figures which are exhibited in the modern salons.

You see, it is in painting as it is in oratory. He who would speak effectually must have a conscious purpose and guard the limits of that purpose well. He must have by heart the grammar of his language, and regulate pause and inflection so as to make his purpose intelligible to others. His memory, too, must be cultivated by exercise, so as to render his expression easy and graceful. But beyond all this, he

must throw into his language that nameless something which betokens deep conviction; that expression of voice which, whilst distinct and different from modulation, is nevertheless in it. No artificial pathos will ever equal the notes of real sincerity, of actual tenderness of longing, which cannot be defined, yet which are so clearly perceptible that even the dullest are rarely deceived by the most practised counterfeit.

These are our lines. In my next letter I hope to show more in detail what is the aim and scope of this art of expression in the human countenance; how a *face* upon the canvas must possess that something which makes it a *countenance* more or less beautiful according to the form selected and the faculty principally expressed. Let this serve as an introduction to the whole. I hope to be more brief in future.

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## LANDMARKS IN THE STUDY OF PATROLOGY.

IN a former article we pointed out the great utility of the study of those ancient ecclesiastical writers who are commonly styled "the Christian Fathers." But as the term itself is somewhat indefinite, and there are many excellent authors of old whose teaching might serve us as model of Christian life and doctrine, yet who are not considered as belonging to the patristic school of writers, it will be necessary to explain what are the distinguishing marks of those who are properly called "the Christian Fathers." And in order to facilitate a general survey of these rich fountains of Christian lore for purposes of private study, we shall attempt to point out such literature on the subject as lies within ordinary reach of nearly every classical student.

Christian usage has from earliest times applied the term of "Fathers of the Church" to those teachers from whom the Christians in subsequent ages received not only the doctrine of Christ but its spirit as well. In this sense it



comprehends all ecclesiastical writers of acknowledged orthodoxy. Later on the use of the word was restricted. Among theologians it came to be applied principally to those writers who had distinguished themselves during the first centuries of Christianity for learning and holiness of life, and whose writings, illustrating the doctrine delivered by Christ, had received the special sanction of the Church (*ecclesia docens*). Erudition, which assures a correct knowledge of doctrinal facts and an intelligent appreciation of their intended bearing upon ecclesiastical discipline, is an essential requisite in a teacher of religious truth. But it is not sufficient to shield him from error when he is required to apply principle and doctrine to facts and circumstances which lie outside of the former, or when there arises an apparent conflict between the parts. There are questions which no amount of erudition can solve, but for which the heavenly virtue of prudence finds an answer. The dilemmas of the Pharisees proposed to Our Lord supply us with several examples of this wisdom, which, though sometimes found in the unlearned, is always superior to mere knowledge. An old pagan philosopher has said that those who know truth are not equal to those who love it. Love of truth is the secret of prudence, or, as the Scriptures constantly call it, of wisdom. It is holiness of life, which, added to learning, directs the latter into the path least beset with pitfalls, and, as if by an instinct, warns it against error. Where knowledge is perfect, and judgment guided by charity, the witness possessed of these qualities has every right to be trusted—at least in human affairs. In matters supernatural we need additional safeguards. The Church, who by an infused and infallible gift determines the doctrine which is of God, whenever she defines the inspired canon of the Sacred Scriptures, places the seal of unquestionable authority upon a saint when she points him out among others as a faithful witness to Christian tradition and an apt exponent of the truth committed to her care. Hence, when theologians



speak of the Christian Fathers, appealing to them for proof of the true Catholic tradition, they require these three distinctive marks, viz., learning, holiness of life, and the acknowledgment by the Church of their being apt witnesses and interpreters of the apostolic doctrine. If the Church found it necessary to protest against the teaching of a writer, as in the case of Tertullian, it would prove that he was out of harmony with the received doctrine, or that his interpretation of old teaching was novel and strange. In general the Church gives her authoritative approbation to the works of these universal teachers, by citing them in her great councils as witnesses of the doctrine which had been delivered to her by Christ. This we find to be the case at Ephesus, Chalcedon, Constantinople, Nice, and Florence. In the canons of these councils the names of the Fathers of the Church are carefully distinguished from other learned and pious ecclesiastical writers, such as Eusebius of Cæsarea, Socrates, and Rufinus. Sometimes the sovereign pontiffs have attested the lawful claim of a Father of the Church to that title in their public documents, addressed to the universal Church, regarding matters of faith or morals. In these cases the Fathers are appealed to as supporting by unanimous consent in their writings such doctrines as are being defined. Vincent of Lerins explains what is meant by the unanimous consent which the councils or sovereign pontiffs refer to, in support of their decrees. "*Quidquid vel omnes vel plures uno eodem sensu manifeste, frequenter, perseveranter, vel quodam consentiente sibi magistrorum consilio accipiendo, tenendo, tradendo firmaverint, id pro indubitato, certo, ratoque habeatur.*" Cardinal Duperron, in his celebrated reply to James I of England, defines the unanimous consent of the Fathers as follows: *Tunc unanimes consensus patrum cumulate probatus æstimari debet, cum singularum nationum eminentissimi in alicujus rei assertione conveniunt, ita ut inter illos nemo, qui semper orthodoxus semperque orthodoxis adhæsit, dissentiat.*"

We should say here that the Church distinguishes among these learned and saintly witnesses of her apostolic doctrine some who have excelled in the office of universal teachers. To these brightest luminaries in the chair of her great theological school of all times she accords the special rank of "Doctor Ecclesiæ." Thus we find some of the early Fathers associated with those later teachers who by their eminent erudition and skill in the sacred discipline have merited this rank of universal masters in theological science. Such were of old Ambrose, Jerome, Augustine, and Gregory the Great in the West; and Athanasius, Basil, Gregory of Nazianzen, and Chrysostom in the Eastern Church.<sup>1</sup>

As to the precise time which should limit the age of the so-called Christian Fathers, there has been much diversity of opinion. Some maintain that it cannot be said to terminate at all, so long as the Church exists and produces men of superior learning and sanctity, whose unanimous consent in matters of doctrinal interpretation and authentic tradition may be adduced in support of certain teaching in the Catholic Church. Mœhler, whose opinion cannot be lightly set aside, strenuously defends this view in his *Patrology*. Whilst he admits that the nearer we approach to the time of the Apostles, the more valuable and weighty becomes the unanimous testimony of the Fathers in regard to the doctrine which they received from the contemporaries and followers of Our Lord, he nevertheless holds that, whilst uninterrupted and well authenticated tradition remains one of the safeguards of the evangelical truths, we must acknowledge the

<sup>1</sup> Others to whom the same title was given are Hilary of Poitiers, Leo the Great, Peter Chrysologus, Isidor Hispal., Peter Damian, Anselm, Bernard, Thomas, Aquinas, Bonaventure, Francis de Sales, Alphonsus Liguori in the Latin Church to which list, as commonly given, should be added the name of Beda. In the Greek Church we have the two Cyrils of Jerusalem and Alexandria. In the Chaldee Office the following saints are inserted besides the above-mentioned Doctors of the Church: Polycarp, Eustathius of Antioch, Meletius, Alexander of Jerusalem, Gregory of Nyssa, Flavian; also the Syrian Saints Ephrem, Jacob Nisib., Jacob Sarug., Isaac M., Isaac Niniv., and Maruthas.

authority of the witnesses. In his division of Christian Literature he accordingly distinguishes three periods. These are the Græco-roman epoch, which extends to the time of St. John Damascene, in the eighth century. During this period the Church assimilates to her own spirit and finally absorbs the Greek and Roman culture which she found in its perfection among the pagans. The following era he calls the Teutonic. It lasted from the eighth to the fifteenth century, during which time the conversion of the Germanic races changed the current of Christian civilization, largely affecting the Italic nations of Southern Europe. Finally, he sees in our own day a blending of the two great national elements, giving to the Church a fresh mission, by which she inspires her genius into the arts and sciences and national characteristics of all races alike.

There is another school of writers,<sup>1</sup> representing perhaps the more common opinion of our day, who would have the patristic age extend to the scholastic era, including St. Bonaventure and St. Thomas Aquinas among the Fathers of the Church. It is hard to see what argument other than that based on a convenient division of time would furnish a characteristic distinction between, say, St. Bonaventure and St. Alphonsus, and why the latter should be excluded from the ranks of the Fathers if we admit the former. The third opinion, according to which the patristic age terminated with the time of Gregory the Great in the Latin, and with John Damascene in the Greek Church, commends itself for several reasons. Looking upon the Church as the universal teacher of religion to-day, we still find, as in the seventh century, that all the nations group themselves around the two great divisions of the Latin and Greek Churches. One in doctrine, in their allegiance to the chief pontiff who holds

<sup>1</sup> Among these we may mention, as representing the latest critique, Bishop Fessler in his excellent work *Institutiones Patrologiæ*, just edited with some additions by Dr. Bernard Jungmann of Louvain.—The first volume only has so far appeared, Innsbruck, 1890.

the see of St. Peter at Rome, they are distinguished by a different discipline and liturgy, suited to their native genius and ancient traditions. Whatever influence the Teutonic races may have exercised in subsequent ages, we never speak of a Germanic Church in the sense in which the two main bodies of the East and West are looked upon. St. Anselm and Venerable Bede are simply Latin, not Germanic or English Fathers. The great patriarchal sees of Rome and the East formed the pattern of discipline, and the newly converted races, in spite of their political ascendancy, accepted the form with but few changes. Hence we see no repugnance in concluding the circle of the Christian Fathers with an age which drew so marked a line through the history of Christian civilization as the decline of the Greek and Latin and the simultaneous rise of the Germanic races. As, when Abraham, Isaac, and Jacob, the great fathers of the Jewish race, were buried, we hear but of the children of Israel, so with the Latin and Greek Fathers the old generation with its historic mission terminates.

In connection with this subject, we feel that it will be of practical service to the student if we suggest some of the more popular and accessible sources whence the material for a systematic study of the Fathers may be drawn. In this respect we have to distinguish two classes of works. First, those that serve as an introduction and are subsidiary to the study of the patristic writings. They do not contain the works of the Fathers proper, but give their lives and character, and a list together with a more or less extended critique of their writings.<sup>1</sup> Some such introduction is of course necessary, but it may be found in several of those col-

<sup>1</sup> Such are Bellarmin's "*Liber de Scriptoribus Ecclesiasticis*;"—Dupin's principal work, "*Nouvelle Bibliothèque des auteurs ecclésiastiques*," 19 vol. (This work is, according to Moehler, not wholly reliable, and has been severely criticised by Bossuet);—Moehlers "*Patrologie oder Christliche Literargeschichte*," edit. Reithmeyer, 1840 (This has been translated into French, but unfortunately covers only the first three centuries);—Fessler's "*Institutiones Patrologiæ*," edit. Jungmann, Oenip., 1890, vol. I.



lections which contain the choice writings of the Fathers. It is to this second class of patristic works that we would principally call attention. It would be impossible to enumerate all the works which lay claim to merit in this branch; nor is it our purpose to give a catalogue of these writings, which may be found in the first pages of almost every "Introduction to Patrology." We merely select a few works, different each from the other in character, and suitable to different minds and dispositions. Some for the systematic student, others of a kind which rather tend to foster a taste for the habitual study of the Fathers, and help the preacher, the catechist, or the thoughtful reader of solid lore.

*Bibliotheca Manualis Ecclesiæ Patrum complectens illorum vitæ et gestorum Breviarium, Operum Synopsis, Illustriora Testimonia, Dogmata, Mores, Disciplinam spectantia et selecta Vitæ Spiritualis Documenta. A Petro Josepho Tricaletio. 15 vol.*

This work, originally written in French, was soon after translated into Latin, which fact itself speaks greatly for its merit; although, strange to say, nearly a century passed between the first and second edition. I know of no better work on this subject, at least for practical use to the average priest or student. The author was a man of great erudition and a saintly priest whose labor was sanctified by almost continuous sufferings of ill health. As professor of theology and superior of a great theological seminary he had learned at once to measure and to supply the need of ecclesiastical students in regard to the study of the Fathers. The work is such in its method and style as to inspire a relish for the subject to the novice, and it covers the entire ground.

*Thesaurus Patrum Floresque Doctorum qui cum in Theologia tum in Philosophia olim claruerunt, hoc est, Dicta, Sententiæ, et Exempla ex SS. Patribus probatissimisque scriptoribus collecta et per locos communes distributa, cura et opera plurimorum rebus sacris addictorum. 7 vol.* This contains an excellent dictionary of "Common Places" gathered from the fathers.



*Introductio ad SS. Patrum Lectionem, qua eorum tempora, vita, opera, operumque præcipuæ editiones et concionandi modus et prædicandi præcepta describuntur, auctore A. B. Caillon, S. J.*, 3 vol., is specially adapted to the use of preacher and catechist. Of similar character is—

*Bibliotheca manualis concionatoria ordine alphabetico digesta sententiis patrum illustrata, etc. Auctore Tob. Lohner.* 5 vol.

The Paris edition, 1869, is a very good one and has an opusculum added at the end: *Instructio practica de munere concionandi, exhortandi, et catechizandi.* The foregoing works are rendered doubly useful, if to any one of them the student adds—

*SS. Patrum opuscula selecta*, edited by Father Hurter; they contain the choice writings of the Fathers in neat little volumes, which one can easily force into the corner of a full gripsack, or thrust into a side pocket for handy use during a ramble. The indefatigable Jesuit theologian has during the last twenty years issued more than fifty of these opuscula in a cheap and handy form, with a view of creating a greater taste for the writings of the Fathers.<sup>1</sup> The most complete edition of the Fathers is that of the Abbé Migne. It makes by itself a large library. The texts are accurate and accompanied by critical references and good indexes. The entire work contains 382 volumes, 220 of which are devoted to the Latin, the rest to the Greek writers. The full title of the work is: *J. P. Migne, Patrologiæ cursus completus scu Bibliotheca universalis omnium SS. Patrum Scriptorumque Ecclesiasticorum. Series Latina, tomi ccxx. Series Græca, tomi clxii.*

Of English editions, such as there are, we might mention *The Ante-Nicene Library of the Fathers*, which reaches up to the beginning of the fourth century.<sup>2</sup> The translated works

<sup>1</sup> There are two editions, differing somewhat in size. They average from 20 to 30 cents a volume, and can be obtained separately.

<sup>2</sup> *Ante-Nicene Library*; Translations of the writings of the Fathers down to A. D. 325. Edited by Rev. Alexander Roberts, D.D. and James Donaldson, LL.D.—Edinburgh, 1867.

of St. Augustine come to us from a similar source.<sup>1</sup> Of the "Confessions" and the "City of God" there are various translations of different merit. Then we have the *Library of the Fathers of the Holy Catholic Church anterior to the division of the East and West*, translated by members of the English Church. It contains the writings of Saints Athanasius, Augustine, Ambrose, Chrysostom, Cyprian, the two Saints Cyril, Ephrem, Gregory the Great,<sup>2</sup> Irenæus, Justin Martyr, together with Tertullian. The set is complete in 44 volumes. The above translations, although they were made by Protestants, are on the whole faithful and intelligible. It was probably the former quality which induced Dr. Schafer to make a fresh attempt at translating. Those who were capable of understanding the original can easily convince themselves of—whether it be through ignorance or malice—many mistranslations in the work of the latter. It is to be somewhat regretted, although it can easily be explained, that we have only partial versions in English of the writings of the Fathers, which ecclesiastics among us are generally capable of reading in the original. Father Coleridge has given us an old English version of the Dialogues of St. Gregory the Great. A great number of useful dogmatic selections from the Fathers of the first five centuries may also be found in *Walworth's Faith of Catholics*, of which a new edition was printed a few years ago in this country.

<sup>1</sup> The works of Aurelius Augustine, Bishop of Hippo. Edit. by Rev. M. Dodd, M. A. Edinburgh, 1872.

<sup>2</sup> Morals on the Book of Job.

## IGNORANCE OF A RESERVED CASE ON THE PART OF THE PENITENT.

*Qu.* A penitent comes to me and inquires: "Father, in your sermon, yesterday, you said that those who marry before a Protestant minister incur the penalty of excommunication. This I never knew, being under the impression that it was the same as being married before a justice of the peace."—I explain that, as marriage is a sacrament of the Church, a public denial of one's faith in regard to it means separation from her fold; also, that in such a case recourse must be had to the bishop for the purpose of obtaining absolution, marriage before a Protestant minister being a "reserved case." Later on the same subject comes up for discussion among a number of priests. Some of them maintain that there is no "reservation" in this case, because the errant party was ignorant of the fact that the offence was reserved. Is this view correct, and could I absolve such parties without recourse to the bishop for the purpose?

The affirmative answer, viz., that a confessor has the right of absolving the penitent in the given case, without having recourse to the bishop, is perfectly justifiable, and meets what is called a "*sententia probabilis*" among eminent theologians. In making this answer, we prescind for a moment from what may be the expressed or implied interpretation of the diocesan bishop in regard to this particular reservation, which is indeed indicated by the late Plenary Council of Baltimore for all the dioceses which were represented by it,<sup>1</sup> yet in such a way as to leave each bishop separately responsible for its application and interpretation.

The terms of the Decree plainly state that there is a censure attached to this reservation: *Quod si in propria Diœcesi ita deliquerint, statuimus eos ipso facto innodatos esse excommunicatione, quæ, nisi absque fraude legis alium*

<sup>1</sup> *Item decernimus Catholicos, qui coram ministro cujuscumque sectæ a-Catholicæ matrimonium contraxerint vel attentaverint, extra propriam diœcesim, in quolibet statu vel territorio sub ditione præsulum qui huic concilio adsunt vel adesse debent, excommunicationem incurrere Episcopo reservatam, a qua tamen quilibet dictorum Ordinariorum sive per se, sive per sacerdotem ad hoc delegatum absolvere poterit. Quod si in propria diœcesi ita deliquerint, statuimus eos ipso facto innodatos esse excommunicatione, quæ, nisi absque fraude legis alium Episcopum adeant, eorum Ordinario reservatur.*—Conc. Plen. Balt. III., Tit. IV., n. 127.

episcopum adeant, eorum ordinario reservatur.—The reservation has evidently the character of a punishment or penalty. But it is a principle in morals that *ignorantia pœnæ excusat ab ea incurrenda*. And if the censure or penalty is not incurred, then the reservation likewise ceases, since its principal object was that the punishment might be properly enforced. *Sublata censura neque peccatum est reservatum, quia sublato reservationis objecto, jam peccatum non manet reservatum*. It may be objected that the reservation is here indeed attached to the censure, but the latter is not necessarily the cause or the principal end of the former. Even so. By the fact that the censure and the reservation go together the latter participates in the nature of a punishment, and unless the contrary be in some way made clear by a distinction, such would be the natural inference. As a matter of fact, some of our bishops have made this distinction, by explicitly stating that the above mentioned reservation binds in their dioceses also those who were ignorant of it. This we take to be a proof that in their opinion the reservation in its original form was, to say the least, doubtful in its application to the ignorant. But a doubtful reservation is no reservation. Whence we legitimately draw the conclusion, that it does not affect those who were not aware of the fact that their sin was reserved. Finally we may argue that, as already intimated above, this opinion is admitted as at least probable. But a probable opinion in matter of right (not of fact) supplies probable jurisdiction. Hence the confessor in the above case acts within his right by giving absolution from a sin otherwise reserved to the bishop.

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In practice it is to be remembered that it is the bishop who reserves a case in his diocese. If so, he is also the interpreter of the sense of the reservation. Consequently, if the bishop holds a view other than or contrary to the one

which we here advocate simply on the grounds of reason and authority, there can be no further question of private views or speculation, so far as the confessors of his diocese are concerned.

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We have said that this reservation is penal, because of the censure with which it is connected. A large number of theologians, together with St. Alphonsus, hold, that the majority of reservations are *not penal*, but principally *medicinal*, unless the terms express or plainly imply otherwise. Hence episcopal reservations have in general been looked upon, not as punishments, but as disciplinary measures to secure a remedy for some moral evil. In this sense they would lose the character of censures, and accordingly bind all who are guilty of the sin, whether they were conscious of the reservation or not. Lehmkuhl thinks that under these circumstances we must assume that bishops, when they formerly made a reservation, really intended to act upon this more common view, and to comprehend the ignorant under the reservation, unless there be some positive evidence that they differed from the accepted opinion, which St. Alphonsus calls the *communior sententia*. But since then the matter has been much controverted, and the prevalent teaching of today is in the line of our first argument. Where the latter opinion is taught with the knowledge of the bishop, and he does not signify his disapproval, there it can be safely followed. “Quando vero, Episcopo sciente et non reclamante, alicubi docetur sententia, secundum quam ignorantia a reservatione excuset: id haberi debet pro sufficienti signo voluntatis Episcopi, quod nolit ignorantes ligare.”<sup>1</sup>

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We see no reason for entering into the question of whether ordinary episcopal reservations are mainly medicinal, that is, intended to act as a remedy, or whether they are at the

<sup>1</sup> Lehmkuhl, Theol. Mor., Vol. II., n. 407, 5.



same time essentially penal in their character. We believe that there are reservations which may have in no wise the nature of a punishment, but are simply restrictive measures for the guidance of the bishop in the regulation of general discipline. That such reservations include also those who are ignorant of the restriction, there can be no doubt. But with regard to other reservations, which are mixed in their character, and serve partly as a punishment and are likewise intended as a check, many who maintain that they bind every one who is guilty of the offence to which the reservation is attached, adduce the principal argument of St. Alphonsus, namely, that the *reservation means limitation of the power of the confessor to absolve*. We answer, with Ballerini, that this is true. But it does not define the nature of the case to which the reservation extends. We might say with equal force: The law has the power of binding. Unquestionably. But the principle does not demonstrate that such or such particular instance comes under said law. Surely, the reservation does not end with the power of the confessor. It has some object, and it is precisely the nature of the object which must determine whether or not it comes under that power. Against the view of St. Alphonsus there is very weighty authority. The Salmanticenses, Lugo, Sanchez, and others equally respectable have held the opposite as a "*sententia probabilis*." And what is more, it is being taught to-day in the best theological schools. Dr. Checchi, professor of Moral Theology at the Propaganda and Dean of the Pontifical Seminary, strongly maintains it.<sup>1</sup> Yet, whilst on theological grounds the view that a reservation, *unless its terms are limited*, inasmuch as it bears a penal note, is applicable only to those who are aware of the fact that the offence is reserved, we have already stated what is to be done *where the bishop's views are known or may be gathered from circum-*

<sup>1</sup> It seems to have been more or less the prevalent view there. The learned Gabriel Beati, two hundred year ago, defended the same thesis.—Cf. Gury-Ballerini, Tom. II., 571, b, edit. quint., Rom.

*stances.* For he is both legislator and interpreter of his laws. Where a confessor is in practical doubt, we repeat what was said in the beginning, he may avail himself of two principles: A doubtful reservation is no reservation. And: A probable opinion *in re juris* gives probable jurisdiction—which, if it be wanting, *Ecclesia supplet.*

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In the present state of the controversy on the subject, the suggestion of the Provincial Council of New York is of practical value: *Casuum reservatio non raro confessariis anxietatem generat et scrupulos, eo quod vel terminis non omnino claris expressa fuerit reservatio, vel quia dubium adest annon ea propter causas aliquas theologicas fuerit sublata. Hujusmodi incommodo mederi posse censemus: . . . hæc distincte enumerando, et lucide describendo, in documento, quo confessariis facultates tribuit Episcopus; in hoc etiam exprimendo certas circumstantias et conditiones, sub quibus, ex intentione superioris, peccatum non reservaretur.*<sup>1</sup>

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In conclusion we would advert to a fact which may occur in connection with this matter. It is not impossible that baptized Catholics, far removed from priest or church, lose all practical sense of their religious obligations. When they or their children come to be married they frequently desire to have the act solemnized by some religious ceremony, and they not unfrequently believe that on such an occasion some minister is better than none; especially if the latter happen to be at the same time the local magistrate. This view is in fact prevalent in some parts of Protestant Germany, where the law obliges the children of mixed marriages to be trained some in the father's and some in the mother's religion. In such a case there can hardly be a question of reservation, since the parties did not consider that they were committing a grievous sin, which latter condition is required for every reservation.

<sup>1</sup> Conc. Prov. Neo Ebor. IV., art. xvi.

OFFICES OF TITULARS IN THE UNITED STATES.  
AUGUST.

## I.—ST. ALPHONSUS LIGORIO (AUGUST 2).

*(Twenty-eight Churches in 1888.)*

Aug. 1, Vesp. de seq. Nulla com.

*Pro Clero Romano*, idem. Fest. S. Stephan. figend. 24 Aug.

quando de eo hoc anno fiet ut simplex, et 12. Sept. fiet de Oct.

2, Sabb. *Alb.* S. Alphons. M. de Ligorio, Ep., C. D., Dupl. 1. cl. cum oct. ut in Calend. sine lect. et com. S. Mart. In 2. Vesp. com. Dom. et Invent. S. Stephan.*Pro Clero Romano*, ut supra. In 2. Vesp. com. seq. Dom. et Invent. S. Steph.3, Dom. 10. post Pent. *Alb.* De ea Semid. ut in Calend. cum com. Oct. post com. S. Steph. omiss. Suffr. Prec. et or. *A cunctis.* Vesp. de seq. com. Dom. Inv. S. Steph. et Oct.*Pro Clero Romano*, ut in Calend. cum com. Oct. post com. S. Steph.

Fer. 2, 3, 4, 5, et 6. ut in Calend. pro utroq. Clero cum Cr. et com. Oct. in Vesp. Laud. et Miss. et omiss. Suffr. Prec. et or. ad libit. Fer. 6.

8, Vesp. de seq. (ut in 1 Vesp.) com. præc. et S. Romani.

*Pro Clero Romano*, idem. Fest. S. Emigd. figend. 7. Sept. nisi jam antèrius fixum.9, Sabb. *Alb.* Octava S. Alphons. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3. Noct. ex Octavar. *Luceat* vel ut in fest. 9. Lect. et com. Vig. et S. Roman. in Laud. et Miss. ut in fest. Evgl. Vig. in fine Vesp. de seq. com. præc. et Dom.*Pro Clero Romano*, omnia ut supra.

## II.—ST. DOMINIC (AUGUST 4).

*(Twenty-two Churches in 1888.)*

Aug. 3, Vesp. de seq. m. t. v. Nulla com.

*Pro Clero Romano*, idem.4, Fer. 2. *Alb.* S. Dominici C. Dupl. 1. cl. cum oct. ut in

Calend. cum Cr. In 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.

Fer. 3, 4, 5, 6. ut in Calend. pro utroq. Clero cum Cr. et com. Oct. in Vesp. Laud. et Miss. et omiss. Suffr. Prec. et or. ad libit. fer. 6.

8, Vesp. a cap. de Oct. com. præc. et S. Roman.

*Pro Clero Romano*, Vesp. de seq. com. præc. Oct. et S. Roman.

9, Sabb. *Alb.* de die 6. infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Bene* vel ex Breviar. *Ad sancti.* 3. Noct. ex Octavar. *Constringenda* vel ut in fest. 9. Lect. de hom. et com. Vigil. et S. Roman. in Laud. et Miss. ut in fest. cum Evgl. Vig. in fine Vesp. de seq. com. Dom. tant.

*Pro Clero Romano*, ut in Calend. cum com. Oct. tant. in Laud. et Miss.

10, Dom. *Rub.* S. Laurentii ut in Calend. cum Cr. sed sine com. Oct. In 2. Vesp. com. seq. (ut in 1. Vesp.) Dom. et SS. Mart.

*Pro Clero Romano*, omnia ut supra. Fest. S. Xysti figend. 7 Sept. nisi jam antierius fixum.

11, Fer. 2. *Alb.* Octava S. Dominic. Dupl. Lectt. 1. Noct. Incip. Lib. Eccles. (ex heri). 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. 9. Lect. et com. SS. Mart. (post. com. Oct.) in Laud. et Miss. ut in fest. Vesp. a cap. de seq. com. præc. et Oct. S. Laur.

*Pro Clero Romano*, omnia ut supra.

### III.—OUR LADY OF SNOW (AUGUST 5).

(*One Church in 1888*).

This feast has a special octave in the Octavarium. Should the priests who may have to celebrate it in this country not be provided with that book, they can construct the Octave according to the rules given in the January number of the Review, reciting the proper on the day and on the octave, and the common of the B. V. on the 9th and 11th, which are the 5th and 7th within the Octave, and commemorating the Octave on the other days, the feast of St. Lawrence excepted. The feast of St. Clara, on the 12th, is to be fixed for the common Calendar on the 13th, and for the Roman on September 7th, unless it should have been already fixed on a previous date.

## IV.—THE TRANSFIGURATION OF OUR LORD (AUGUST 6).

(Nine Churches in 1888: eighteen under the title of the Redeemer, five of the Good Shepherd, one of the Gesu, one of Emmanuel, one of the Atonement, all to be celebrated on the 6th of August, unless in the case of a special concession.)

- Aug. 5, Pro utroq. Clero Vesp. de seq. Nulla com. Doxol. propr. per tot. Oct.
- 6, Fer. 4. *Alb.* Transfigur. D. N. J. C. Dupl. 1. cl. cum Oct. ut in Calend. sine lect. et com. SS. Mart. Ad prim. *Qui apparuisti* et Præf. Nativ. per tot. Oct. In 2. Vesp. com. seq. tant.  
*Pro Clero Romano*, omnia ut supra.  
Fer. 5. et 6. pro utroq. Clero ut in Calend. cum com Oct. in Vesp. Laud. et Miss. in qua Cr. et omiss. Suffr. Prec. et or. ad libit. fer 6.
- 8, Vesp. a cap. de Oct. com. Præc. et S. Roman.  
*Pro Clero Romano*, Vesp. de seq. com. præc. Oct. et S. Roman.
- 9, Sabb. *Alb.* de die 4. infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. vel propr. ex Octavar. vel ut in fest. 9. Lect. de hom. et com. Vigil. et S. Roman. in Laud. et Miss. ut in fest. cum Evgl. Vig. in fine Vesp. de seq. com. Dom. tant.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. tant. in Laud. et Miss.
- 10, Dom. *Rub.* S. Laurent. ut in Calend. cum Cr. sed sine com. Oct. nisi in Vesp.  
*Pro Clero Romano*, idem, sed sine com. Oct. in 2. Vesp.
- 11, Fer. 2. de die 6. infr. Oct. Semid. ut in Calend. et Sabb. præc. 9. Lect. et com. SS. Mart. in Laud. et Miss. (post. com. Oct. S. Laur.) omiss. or. *Concede.* Vesp. de seq. com. 2. Octt.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. ante Oct. St. Laur. et Cr.
- 12, S. *Claræ* Dupl. ut in Calend. cum com. Oct. ante com. S. Laur. et Cr. Vesp. de seq. (ut in 1 Vesp.) com. præc. Oct. S. Laur. et SS. Mart.  
*Pro Clero Romano*, idem—Fest. S. Vinc. a Paulo ulterius figend. 7. Sept. nisi antehac prius fixum.
- 13, Fer. 4. *Alb.* Octava Transfigur. Dupl. Lectt. 1. Noct. de



Script. occ. 2. et 3. Noct. vel propr. ex Octavar. vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. (post. com. S. Laur.) ut in fest. In 2. Vesp. com. S. Laur. et S. Euseb.

*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. seq. S. Laur. et S. Euseb.

V.—ST. LAWRENCE (AUGUST 10).

(*Fifty-five Churches in 1888; some of them may have for Titular St. Lawrence O'Toole.*)

Aug. 9, Pro utroq. Clero Vesp. de seq. com. Dom. tant.

10, Dom. 11. post. Pent. *Rub.* S. Laurent. Mart. Dupl. 1. cl. cum oct. ut in Calend. per tot. Oct. nisi quod dicit. Cr.

*Pro Clero Romano*, idem.

VI.—ST. PHILOMENA (AUGUST 11).

(*Fourteen Churches, among which the Cathedral of Omaha, in 1888.*)

For the Roman office the feast of St. Philomena is fixed on Sept. 3, when those who have the privilege of the Roman Calendar should celebrate it as Dupl. 1. cl. cum oct. About the date of this feast, see "The Pastor," III., pp. 133, 134.

Aug. 10, Vesp. de seq. com. præc. tant.

*Pro Clero Romano*, nihil de S. Philumena tota hac Oct.

11, Fer. 2. *Rub.* S. Philumenæ, V. M., Dupl. 1. cl. com. Oct. off. de com. V. M. Lectt. 1. Noct. *Confitebor* 2. et 3. Noct. de com. 1 loc. Missa *Loquebar* cum Gl. et Cr. In 2. Vesp. com. seq. tant.

12, S. Claræ ut in Calend. cum com. Octt. S. Philum. et S. Laur. Lectt. 1. Noct. Incip. lib. Eccles. ex Dom. præc.

13, Fer. 4. *Rub.* de 3. die infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Ego licet* vel ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Hanc Parabolam* vel ex Breviar. *Dominus.* 9. Lect. et com. SS. Mart. post com. S. Laur. in Laud. et Miss. fest. Cr. In 2 Vesp. com. oct. S. Laur. et S. Euseb.

14, Fer. 5. de 4. die infr. Oct. semid. ut heri Lectt. 2. Noct. ex Octavar. *Cum in* vel ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Quam* vel ex Breviar. *Sæpe.* 9. Lect. de Vigil. com. S. Laur.

- Vigil. et S. Euseb. in Laud. Miss. de Vig. 2. or. S. Philum. 3. S. Laur. 4. S. Euseb. Vesp. de seq. sine com.
- 15, Nihil de Octava.
- 16, Tit. com. Oct. Assumpt. S. Philum. except. Vesp. et S. Laur. etiam in Vesp.
- 17, Nihil de Oct. Assumpt. et S. Philum. in Laud. et Miss. In 2. Vesp. com. Oct. S. Philum. (ut in 1. Vesp.) dici octav. S. Laur. Dom. Oct. Assumpt. et S. Agapit.
- 18, Fer. 2. *Rub.* Octava S. Philum. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De virginibus inquit* vel ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Intendat* vel ut in fest. 9. Lect. et com. S. Agap. (post com. Assumpt.) in Laud. et Miss. ut in fest. cum Præf. Assumpt. In 2. Vesp. com. Oct. Assumpt.

## VII.—ST. CLARE (AUGUST 12).

*(Twelve Churches in 1888.)*

- Aug. 11, Pro utroq. clero Vesp. de seq. Nulla com.
- 12, Fer. 3. *Alb.* S. Claræ V. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *De virginibus* Miss. *Dilexisti* cum Cr. sine com. Oct. In 2. Vesp. nulla com.  
*Pro Clero Romano*, ut supra. In 2. Vesp. com. seq.
- 13, Fer. 4. *Alb.* de 2. die infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Breviar. *Quoniam hodie.* 3. Noct. ex Octavar. *Notandum* vel ut in fest. 9. Lect. et com. SS. Mart. (post. com. S. Laur.) in Laud. et Miss. Cr. In 2. Vesp. com. S. Laur. et S. Euseb.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. ante Oct. S. Laur. et Cr.
- 14, Fer. 5. de 3. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *Ego licet* vel ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Hanc parabolam* vel ut in fest. 9. Lect. de Vig. Assumpt. com. S. Laur. Vig. et S. Euseb. in Laud. Miss. de Vig. 2. or. S. Claræ. 3. S. Laur. 4. S. Euseb. Vesp. de seq. sine com.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr.
- 15, Nihil de Octava.
- 16, Fit com. Oct. Assumpt. et S. Clar. except. Vesp. et S. Laur.

de qua etiam in vesp. (ut in 1. Vesp.)—De die Oct. S. Laur. hoc anno fit ut simplex.

*Pro Clero Romano*, ut in Calend. cum com. Octt. ut supra.  
17, Nihil de Octt. Assumpt. et S. Clar. in Laud. et Miss. In 2. Vesp. com. diei Octav. S. Laur. Dom. Oct. Assumpt. et S. Agap.

*Pro Clero Romono*, in 2. Vesp. com. seq. diei Oct. S. Laur. Dom. et S. Agap.  
18, Fer. 2. *Alb.* De Oct. Assumpt. ut in Calend. cum com. Oct. S. Clar. ante com. S. Mart. Vesp. de seq. (ut in 1. Vesp. fest. com. Oct).

*Pro Clero Romano*, ut in Calend. cum com. 2. Octt. Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc. et Oct.—Fest. B. Urban. perpet. figend. 7. Sept. nisi jam ante fixum.  
19, Fer. 3. *Alb.* Octava S. Claræ. Dupl. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. ut in Oct. S. Philum. (vd. supra.) vel ut in fest. Com. Oct. Assumpt. in Laud. et Miss. ut in fest. cum Cr. et Præf. Assumpt. Vesp. a cap. de seq. com. præc. et Oct. Assumpt.

*Pro Clero Romano*, omnia ut supra.

#### VIII.—ASSUMPTION OF THE BLESSED VIRGIN (AUGUST 15).

(In 1888, one hundred and two Churches dedicated to this title, among which the cathedral of Louisville; seven hundred and thirty-eight to St. Mary, among which the cathedrals of San Francisco, Cheyenne, Covington, Galveston, Ogdensburg, Peoria, Trenton; and one to Our Lady of Loretto.)

Per totam Octavam Officium et Missa ut in Calend. pro utroque Clero.

#### IX.—ST. HYACINTH (AUGUST 16).

(Six Churches in 1888.)

Aug. 15, In 2. Vesp. com. seq.

*Pro Clero Romano*, idem.—Fest. S. Rochi permanent. mutand. in 18. August.

16, Sabb. *Alb.* S. Hyacinth. C. Dupl. 1. cl. cum oct. m. t. v. Lectt. 1. Noct. *Justus*. Reliq. ut in Calend. sine com. In 2.

Vesp. com. seq. Oct. S. Laur. (ut in 1. Vesp.), de qua hoc anno fit ut simpl. et Dom.

*Pro Clero Romano*, omnia ut supra.

17, Nihil de Oct. S. Hyacinth.

*Pro Clero Romano*, idem.

18, Fit de Oct. Assumpt. cum com. Oct. S. Hyac.

*Pro Clero Romano*, S. Rochi (fix. ex. 16. præc.) ut in Calend. ista die cum com. Oct. S. Hyac. loco Oct. S. Laur. Vesp. a cap. de seq. com. præc. et Oct.

Fer. 3, 4, 5, et 6. pro utroq. Clero ut in Calend. cum com. Oct. omiss. fer. 3. or. Eccl. vel pro Papa.

22, In 2. Vesp. com. seq. (ut in 1. Vesp.) fest.—Fest. S. Philip. Benit. permanent. mutand. in 26. August.

*Pro Clero Romano*, idem.—Fest. S. Philippi figend. 7. Sept. nisi jam antèrius fixum.

23, Sabb. Alb. Octava S. Hyacinthi Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. com. et Evgl. Vig. in fine. Vesp. de. seq. com. præc. 9. Lect. de hom. Vigil. et hujus com. in Laud. et Miss. fest. cum Præf. et Dom.

*Pro Clero Romano*, ut supra. Vesp. de seq. com. præc. et Dom.

#### X.—ST. ROCH (AUGUST 16).

(*Two Churches in 1888.*)

Aug. 15, In 2. Vesp. com. seq. or. *Adesto*.—Fest. S. Hyacinth. permanent. mutand. in 26. Augusti.

*Pro Clero Romano*, idem. or. pr.

16, Sabb. Alb. S. Rochi C. Dupl. 1. cl. cum oct. Off. C. non P. 2. loc. Lectt. 1. Noct. *Beatus*. 2. Noct. *Deridetur*. 3. Noct. *Nolite timere*. Miss. *Iustus* sine com. Cr. Præf. Assumpt. In 2. Vesp. com. seq. etc. ut in fest. S. Hyac. supra.

*Pro Clero Romano*, ut supra nisi ubi habentur propria ut in fine Breviar.

Dies infr. Oct. ordinandi sunt ut in Oct. S. Hyacinth. Fest. S. Philip. Benit. permanent. mutand. in 1. Sept. *Pro Clero Romano*, in 7. Sept. nisi jam prius fixum.

- 23, Octava S. Rochi (Cf. Oct. S. Hyac.) Lectt. 2. Noct. ex Octavar. *Gaudete* vel ex Breviar. *Iustus*. Reliq. ut in Oct. S. Hyac. supra.

*Pro Clero Romano*, idem.

XI.—ST. JOACHIM (AUGUST 17).

(*Fourteen Churches in 1888*).

- Aug. 16, Pro utroq. Clero Vesp. de seq. m. t. v. com. Oct. S. Laur. (ut in 1. Vesp.) et Dom. tant.—De Oct. S. Laur. fit ut simplex.
- 17, Dom. *Alb.* S. Joachim C. Dupl. 1. cl. cum oct. ut in Calend. In 2. Vesp. omit. com. S. Agap.  
*Pro Clero Romano*, ut supra. In. 2. Vesp. com. seq. diei Oct. S. Laur. et Dom. tant.  
Per tot. Oct. pro utroq. Clero ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. et Cr. die 23. omiss. die 18. or. de Spir. S. et die 19. or. Eccl. vel pro Papa.
- 23, Vesp. de seq. com. Oct. (ut in 1. Vesp.) præc. et Dom.—De Octava fit ut simplex.  
*Pro Clero Romano*, Vesp. de seq. (ut in 1. Vesp.) com. præc. et Dom.—Fest. Purissim. Cord. B. M. V. hoc anno omittitur.
- 24, Dom. S. Bartholomæi Dupl. 2. cl. ut in Calend. cum com. diei Oct. S. Joach. in Laud. et Vesp.  
*Pro Clero Romano*, de die Octava S. Joachim, Dupl. Lectt. 1. Noct. Incip. lib. Eccli. 2. Noct. ex Octavar. (de com.) *Gaudete* vel ut in fest. 3. Noct. ut in fest. 9. Lect. de hom. et com. Dom. in Laud. et Miss. ut in fest. Vesp. de seq. com. præc. et Dom.

XII.—ST. HELEN (AUGUST 18).

(*Five Churches in 1888*).

- Aug. 17, Vesp. de seq. or. *Exaudi* com. præc. tant.  
*Pro Clero Romano*, idem—Fest. S. Hyacinth. ulterius perpetuo mutand. in 7. Sept. nisi jam antea fixum.
- 18, Fer. 2. *Alb.* S. Helenæ. Vid. Dupl. 1. cl. cum oct. Omnia



de com. nec Virg. nec Mart. Nulla com. Cr. per tot. Oct. Præf. Assumpt. In 2. Vesp. nulla com.

*Pro Clero Romano*, omnia ut supra.

Pro utroq. Clero per tot. Oct. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. except. Fest. S. Bartholom.

24, In 2. Vesp. com. Oct. (ut in 1. Vesp.) et Dom.—Fest. S. Ludovic. perpetuo mutand. in diem sequent.

*Pro Clero Romano*, Vesp. de seq. com. præc. et diei Oct. S. Helen. de qua fit ut simplex.

25, Fer. 2. *Alb.* Octava S. Helen. Dupl. Lectt. 1. Noct. Incip. lib. Eccli. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Ideo* (de Mart. non. Virg.) vel ut in fest. In Miss. fest. Præf. com. In. 2. Vesp. com. seq. m. t. v. et S. Zephyr. Mart.

*Pro Clero Romano*, ut in Calend. cum com. diei Oct. S. Helen. in Laud. et Missa. In 2. Vesp. com. seq. et diei Oct.

26, S. Ludovic. (fix. ex heri) ut in die propria. Lectt. 1. Noct. de Script. occ. Com. S. Zephyr. in Laud. et Miss. in qua 3. or. *A cunctis*. Vesp. de seq. com. præc.

*Pro Clero Romano*, ut in Calend.

XIII.—ST. BERNARD (AUGUST 20).

(*Fifty-five Churches in 1888.*)

Aug. 19, Vesp. de seq. Nulla com.

*Pro Clero Romano*, idem.

20, Fer. 4. *Alb.* S. Bernardi C. D. Dupl. 1. cl. cum oct. ut in Calend. Lectt. 1. Noct. *Sapientiam* omitt. com. Oct. In 2. Vesp. com. seq. tant.

*Pro Clero Romano*, omnia ut supra.

Fer. 5. 6. Sabb. Dom. 2. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. except. Fest. S. Bartholom. Pro Calend. commun. fer. 5. Incip. lib. *Sapientia*.

25, Vesp. a cap. de Oct. com. præc. (sine Suffr. et Prec.)

*Pro Clero Romano*, nihil de Oct.

26, Fer. 3. de 7. die infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex. Octavar. *Cum nobis* vel ex Breviar. *Qui post*. 3. Noct. ex Octavar. *Si autem* vel in fest. 9. Lect. et com. S.

M. in Laud. et Miss. fest. cum 3. or. *Concede et Cr. Vesp.* ut in 1. Vesp. fest.—Fest. S. Jos. Calas. perpetuo mutand. in 1. Sept.

*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr. Vesp. a cap. de seq. com. præc.—Fest. S. Jos. Calas. perpet. mutand. in 7. Sept. nisi jam antierius fixum.

- 27, Fer. 4. *Alb.* Octava S. Bernard. Dupl. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. *Sollicitissime et Luceat* vel ut in fest. Præf. com. Vesp. a cap. de seq. com. præc. et S. Hermetis.

*Pro Clero Romano*, omnia ut supra.

#### XIV. SACRED HEART OF MARY.

(*Twenty-three Churches in 1888, under this or an equivalent title.*)

As the feast of the Most pure Heart of the B. V. M. is only granted to those who follow the Roman Calendar, it seems to me that, unless a special concession has been obtained, this Titular should be celebrated as a common feast of St. Mary on the 15th of August. The following Octave, therefore, is inserted here for the benefit of those who are allowed to celebrate it according to the Roman Ordo or else by a special grant on the Sunday following the Octave of the Assumption.

Aug. 23, Vesp. de seq. com. Dom. tant.—Fest. S. Bartholomæi hoc anno transfert. in 26. Sept. *Jesu tibi sit gloria* per tot. Oct.

*Pro Clero Romano*, idem.

- 24, Dom. *Alb.* Purissimi Cord. B. M. V. Dupl. 1. cl. cum Oct. Omnia de com. B. M. V. 9. Lect. et com. Dom. in Laud. et Miss. Præf. B. M. V. *et te in festivitate.* Evgl. Dom. in fine. In. 2. Vesp. com. Dom. et seq.

*Pro Clero Romano*, ut supra, sed off. prop. in supplem. In 2. Vesp. com. seq. tant.

- 25, Fer. 2. S. Ludovic. ut in Calend. cum com. Oct. et Cr. Vesp. de seq. Nulla com.

*Pro Clero Romano*, ut in Calend. sine com. Oct.

- 26, Fer. 3. S. Bartholom. Ap. (fuit 24 hujus) Dupl. 2. cl. ut in Calend. die 24 cum 9. Lect. et com. S. Anicet. tant. in Laud. et Miss. In 2. Vesp. com. seq. tant.

*Pro Clero Romano*, ut in Calend. cum com. Oct. Pro utroq.

Clero per reliq. dies ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. Præf. B. M. V. et Cr.

30, Pro utroq. Clero Vesp. de seq. com. præc. et Dom. Fest. S. Raymund. hoc anno transfert in 1. Sept. et pro Clero Romano in 13 Sept.

31, Sabb. *Alb.* Octava Puriss. Cord. B. M. V. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Fuit vir* vel ut in fest. 3. Noct. ut in fest. 9. Lect. de hom. et com. Dom. in Laud. et Miss. fest. In 2. Vesp. com. seq. Dom. S. Aegid. et SS. 12. Mart.

*Pro Clero Romano*, omnia ut supra.

Sept. 1, S. Raymundi Nonnati (fuit heri) Dupl. ut in Calend. heri cum commemor. hujus diei.

XV. ST. BARTHOLOMEW (AUGUST 24).

(*Nine Churches in 1888.*)

Ecclesiastics generally must celebrate this titular on the 24th of August; it is only in the city of Rome and where the legitimate custom or privilege prevail that it is celebrated on the 25th.

Aug. 23, Vesp. de seq. com. Dom. tant.

*Pro Clero Romano*, idem. Omittitur hoc anno fest. Puriss. Cordis B. M. V.

24, Dom. *Rub.* S. Bartholomæi Ap., Dupl. 1 cl. cum oct. ut in Calend. com. Dom. et seq. Pro Clero Romano, omnia ut supra.

25, Ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. 3. or. *Concede* Cr. Præf. Ap.

*Pro Clero Romano*, omnia ut supra.

26, Fer. 3. *Rub.* de 3. imp. Oct. Lectt. 1. Noct. de Script. occ. 2. ex Octavar. *Si omnium* vel ex Breviar. *Scriptum est.* 3. Noct. ex Octavar. (pr.) *Non omnis* vel ex Breviar. *Grandis.* 9. Lect. et com. S. Zephyr. in Laud. et Miss. fest. 3. or. *Concede* Cr. Præf. Ap. Vesp. de seq. com. Oct.

Pro reliq. dieb. Oct. pro utroq. Clero ut in Calend. cum com. Oct. Præf. Ap. et Cr. Fest. S. Raymundi perpetuo figend. 1 Sept. et pro Clero Romano, 6. Sept.

31, Dom. *Rub.* Octava S. Bartholomæi Dupl. Lectt. 1. Noct. de

Script. occ. 2. Noct. *Fundamenta* (in Brev.) 3. Noct. ex Octavar. *Electurus* vel ut in fest. 9. Lect. de hom. et com. Dom. in Laud. et Miss. fest. Præf. Apost. Vesp. a cap. de seq. com. præc. Dom. S. Aegid. et SS. 12. Mart.

Sept 1. S. Raymond. Nonnati (fixum ex heri) off. ut heri cum comm. hujus diei.

XVI.—ST. LOUIS (AUGUST 25.)

(*Forty-five churches in 1888, among which the cathedrals of New Orleans and St. Louis.*)

Aug. 24, Vesp. de seq. m. t. v. com. præc.

*Pro Clero Romano*, idem.—Videtur pro ipsis celebrand. fest. S. Barthol. die 24. (Vd. "The Pastor," III., p. 275, note.) *et hoc anno omittend.* Fest. Puriss. Cordis.

25, Fer. 2. *Alb.* S. Ludovic. Reg. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Miss. pr. cum Gl. Cr. In 2. Vesp. nulla com.

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

26, Fer. 3. *Alb.* de 2. die infr. Oct. Lectt. 1. Noct. Incip. lib. Eccli. ex Dom. præc. 2. Noct. ex Breviar. *Beati* 3. Noct. ex Octavar. *Denique* vel ut in fest. 9. Lect. et com. S. Zephyr. in Laud. et Miss. fest. in qua 3. or. *Concede* et Cr. Vesp. de seq. com. Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr. Reliq. dieb. Oct. ut in Calend. cum com. Oct. et Cr.

31, Vesp. a cap. de seq. com. præc. Dom. S. Aegid. et SS. 12. Mart.

*Pro Clero Romano*, ut supra.—Fest. S. Elizabeth. ulterius figend. 6. Sept.

Sept. 1, Fer. 2. *Alb.* Octava S. Ludov. Dupl. Lect. 1. Noct. de Script. occ. 2. Noct. in Breviar. *Deridetur* 3. Noct. ex Octavar. *Regio* vel ut in fest. 9. Lect. et com. S. Aegid. et SS. Mart. in Laud. et Miss. fest. in 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.

XVII.—ST. AUGUSTINE (AUGUST 28).

(*Seventy churches in 1888, among which the cathedrals of St. Augustine, and perhaps (St. Augustine and St. James) that of Nesqually; some*

of the churches of St. Augustine may have for Titular St. Augustine of Canterbury).

Aug. 27, Pro utroq. Clero. Vesp. de seq. sine com.

28, Fer. 5. *Alb.* S. Augustini C. D. Dupl. 1. cl. cum oct. ut in Calend. sine com. In 2. Vesp. com. seq. tant.

*Pro Clero Romano*, omnia ut supra.

Fer. 6. Sabb. Dom. et Fer. 3. ut in Calend. ritu infr. oct. cum com. Oct. et Cr.

Sept. 1, Fer. 2. *Alb.* de 5. die infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Non habetis* (4. die) vel ex Breviar. *Qui post Orionas*. 3. Noct. ex Octavar. *Considerandum* vel ut in fest. 9. Lect. et com. S. Aegid. et SS. Mart. tant. in Laud. et Miss. fest. Vesp. de seq. com. Oct.

*Pro Clero Romano*, ut in Calend. ritu infr. Oct. com. Oct. Cr.

3, Fer. 4. *Alb.* de 7. die infr. Oct. ut Fer. 2. Lectt. 2. Noct. ex Octavar. *Cum nobis* vel ex Breviar. de com. 3. Noct. ex Octavar. *Si autem* vel ut in fest. In Miss. fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Vesp. de seq. (ut in 1. Vesp.).

*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr. 4. Fer. 5. *Alb.* Octava S. August. Dupl. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. *Sollicitissime* et *Luceat* vel ut in fest. Miss. fest. in 2. Vesp. com. seq.

*Pro Clero Romano*, ut supra.—Fest. S. Ros. Viterb. figend. 7. Sept. ubi hoc anno fiet 9. Lect. de hom. et com. Dom.

#### XVIII.—ST. ROSE (AUGUST 30).

(*Seventy-one churches in 1888, among them the cathedral of Sacramento.*)

Aug. 29, Pro utroq. Clero Vesp. de seq. Nulla com.

30, Sabb. *Alb.* S. Rosæ Limanæ Virg. Dupl. 1. cl. cum oct. Lect. 1. Noct. *De Virginibus* omitt. 9. Lect. et com. simpl. Cr. In 2. Vesp. com. seq. et Dom.

*Pro Clero Romano*, Omnia ut supra.

Dom. Fer. (2. pro clero Romano) 3. (4. 5. pro Clero Romano). et 6. ut in Calend. ritu infr. Oct. cum com. Oct. et Cr.

Sept. 1, Fer. 2. *Alb.* de 3. die infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Ego licet* vel ex Breviar. *Quoniam* 3. Noct. ex Octavar. *Hanc* vel ut in fest. 9. Lect. et



- com. S. Aegid. et SS. Mart. in Laud. et Miss. fest. Cr. Vesp. a cap. de seq. com. Oct.
- 3, Fer. 4. de 5. die infr. Oct. ut. Fer. 2. Lectt. 2. Noct. *Nunc nobis* (in Brev.) 3. Noct. ex Octavar. *Post* vel ut in fest. In Miss. fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Vesp. Oct.
- 4, Fer. 5. de 6. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam*. 3. Noct. ex Octavar. *Intelligamus* vel ut in fest. Vesp. a cap. de seq. com. Oct.
- 5, Vesp. de seq. com. præc.  
*Pro Clero Romano*, idem.—Fest. S. Ludov. figend. 7. Sept.
- 6, Sabb. *Alb.* Octava S. Rosæ Dupl. Lect. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. *De Virginibus inquit* et *Intendat* vel ut in fest. Miss. fest. Cr. In 2. Vesp. com. Dom.  
*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. Dom. et S. Ludov. de quo hoc anno fit ut simplex.

Other Titulars, with each but one church dedicated to them, are St. Jane de Chantal (vidua) Aug. 21, St. Philip Benitius (C. non P.) Aug. 23, and St. Joseph Calasanctius (C. non P.) Aug. 27. As a model for the Octave of St. Jane take St. Elizabeth, July 8, and for SS. Philip and Joseph, the Octave of St. Dominic.

H. GABRIELS.

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## CONFERENCE.

### The Indulgences of the Portiuncula. (2. Aug.)

It will be remembered that the Holy Father, whilst directly encouraging the spread of the Third Order of St. Francis among the laity, nevertheless abrogated, by the Bull *Misericors Dei Filius*, the privilege of the Portiuncula, which those churches in which the Congregation of the Third Order for seculars had been canonically erected formerly claimed. Owing to the doubts which arose, either from an imperfect understanding or insufficient promulgation of this restriction, the Holy See granted for last year the continuance of the old privilege. It is not likely that the same will be repeated this year. Hence the Tertiaries and others who wish to gain

the Portiuncula Indulgence must visit either a church or chapel of the regular Franciscans or one which has obtained the privilege directly from Rome. The object of the above mentioned limitation in regard to the Portiuncula Indulgences is evidently to prevent the privilege from being undervalued and thus grow into disuse; for, as there are very many churches where the Third Order of St. Francis for seculars is at present established, the Indulgences would cease to be a privilege if they could be gained in all these churches. We subjoin the Monitum published by Cardinal Monaco, Protector of the Franciscans, last year, showing that the said privilege expired after August 2, 1889.

INDULGENTIÆ DE PORTIUNCULA IN ECCLESIIS SIVE CAPELLIS  
TERTIARIORUM.

Quum varia hincinde exorta fuissent dubia de perseverantia *Portiunculæ* in ecclesiis seu capellis Tertii Ordinis Sæcularis S. P. Francisci, Procurator Generalis ordinis nostri (Fratr. Min. Capuccinorum) ad S. Sedem per benevolam Emi. Cardinalis Protectoris mediationem recurrit, expostulans ut, pro hocce anno, Indulgentias de Portiuncula in omnibus ecclesiis sive capellis Tertiariorum, Christifideles servatis aliunde servandis, lucrari queant. Sanctitas vero Sua preces benigne exaudire dignata est.

Ex audientia SSmi. Die 28 Jun. 1889.

*SSmus benigne annuit pro gratia juxta preces hoc anno.*

R. CARD. MONACO,

*Ord. Fr. Capulat. apud S. Sedem Protector.*

**The Indulgences of the Way of the Cross attached to a  
Crucifix.**

*Qu.* 1. Cannot a priest who has the faculty of granting the Indulgence of the *Via Crucis* attach the same to a simple cross without a corpus, or is it essential that there be the figure of Our Lord upon it?

2. What material besides wood is allowable for such crosses?

3. Is a person having such a cross obliged to repeat the stations, or is any set form of prayers necessary at all, to gain the Indulgences?

*Resp.* The Indulgences of the *Via Crucis* can be imparted only to crucifixes, and not to simple crosses. In fact, it is to the figure of Our Lord upon the cross that the blessing is attached, so that, if by accident the cross be broken or separated from the corpus, the latter retains the Indulgences and may be fastened to a new cross without requiring another blessing. It is not sufficient to have the figure of Our Lord painted upon the cross, but it must be *aliquo modo integra* and *prominens* (S. C. I. 14 Apr. 1840).

The material of the crucifix should, in the words of Clement XIV, be brass (*un crucifissetto di ottone*). The S. Congregation, asked as to the meaning of *ottone* in this case, answered that it applied to any kind of material except such as was liable to break (*per verbum ottone intelligendam esse exclusam materiam fragilem dumtaxat*).

To gain the Indulgences attached to a crucifix of this kind it is required 1. that it belong to the person who holds it in his or her hand for the purpose; 2. that such persons be morally unable or legitimately prevented from making the Stations of the Cross in a church or chapel; 3. that they devoutly recite twenty times the Our Father, Hail Mary, and Glory be to the Father, that is to say, one for every station, five in honor of the Five Wounds of Our Lord, and one according to the intention of the Holy Father. Those who through sickness are prevented from doing this much, can gain the Indulgence by making an act of contrition or pronouncing the words: "Te ergo quæsumus, famulis tuis subveni, quos pretioso Sanguine redemisti," whilst holding the crucifix in their hands (Brev. Pius IX, 18 Dec. 1877).

#### Which "Ordo"?

*Qu.* There are two "Ordos" in use in this diocese, the so-called Baltimore edition, and the one published by Pustet

& Co. Occasionally they differ. Is there any obligation to use the one which happens to be correct according to the general rubrics, although the other may be more commonly in use? If I suspect or happen to know that the "Ordo" is wrong, am I bound to act upon my knowledge in cases where other priests would probably follow the "Ordo," and the difference of action, as in the case of the Mass or the Collects, would be noticed in public?

*Resp.* If an "Ordo" is especially approved for a diocese, it is obligatory upon the secular clergy to follow it. In dioceses where the Ordinary does not especially approve an "Ordo," either the Baltimore or the Pustet edition, since both are tacitly allowed, may be used. The general rule, which may invariably be followed with safety, is: Adhere to the "Ordo," *i. e.*, the local one, which has the express or tacit approval of the Diocesan.—An in casibus dubiis adhærendum est Calendario Dioecesis, sive quoad Officium publicum et privatum, sive quoad missam, sive quoad vestium sacrarum colorem, etiamsi quibusdam probabilior videtur sententia Calendario opposita? et quatenus affirmative, an idem dicendum de casu quo certum alicui videretur errare kalendarium?

S. C. resp. : "*Standum Kalendario.*"

Die 23 Maji 1835, n. 4746 ad 2.

**"Heap Coals of Fire on His Head."**<sup>1</sup>

The proverbial phrase "to heap coals of fire on his head," in the sense of revenging an injury by an act of charity, is taken from the Epistle of St. Paul to the Romans, where he says: "Revenge not yourselves, my dearly beloved. . . . But if the enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good." St. Paul borrows the passage almost literally from the Book of Proverbs, xxv. 21, where we read, "If thine enemy be hungry give him bread to eat, and if he be thirsty

<sup>1</sup> Rom. xii. 20

give him water to drink : for so thou shalt heap coals of fire on his head."

"Burning coal" or "coals of fire" as a poetic figure of speech among the Hebrews had various meanings. Its most common acceptation (according to Gesenius) was "something exceedingly troublesome, which causes the severest pains and torments." The imagined effect of burning coals being placed upon a person's head as a punishment is translated into a moral sense, so as to mean "thou wilt overwhelm him with shame and remorse for his enmity towards thee." In a similar way the Arabs speak of "coals of the heart," "fire of the liver," to denote burning care, anxiety, remorse, and shame.

But what connects this figure of speech with charity as a punishment for unjust wrong? We may find the answer in another tropical use of the expression "burning coals." It frequently means "Remnant of life." In this sense it is used in the second Book of Kings, where it signifies the last scion of the house or race, and is translated by the Greek "*Zopyron, i. e., suscitabulum ignis quod vitam conservat et quasi excitat sopitam.*" Hence its meaning as an instrument which arouses new hope of life, when it appeared already extinct. The fact that coals were commonly kept alive under the ashes to preserve the hearth-fire naturally suggests the idea of hospitality and manifold other benefits in connection with it. "Fire" is probably among all nations the symbol of life and beneficence, whence it has always been an object of worship among pagans. Theophrastus writes that Prometheus is said to have stolen fire from heaven, which according to him means nothing else than that Prometheus taught men the divine art of reflecting, or a higher philosophy than that which follows the senses.

The Arabs use the expression "to warm a person with burning coals," for "to make a friend." Thus Rosenmüller, in his commentary on Prov. xxv. 22, says: "Paullo aliter Mohammedes proverbialem istam locutionem intellexit. Etenim Corani Sur. xli. 34., ubi hanc gnomam haud obscure al-



legat, verba ista de prunis ita expressit. . . . Is cui tecum inimicitia intercessit fiet quasi esset calidus, *calide* amans *amicus*." Hence we readily gather the aptness of the phrase to express how he who revenges a wrong by bestowing a benefit upon his enemy *overwhelms him with confusion and pain, but at the same time makes him a friend by exciting reflection upon the act of his charitable adversary*. Probably mentioning *the head* is intended to emphasize the idea of thoughtfulness and reflection which the benefit will naturally call forth, since the head is supposed to be the seat of the mental faculties. St. Cyprian, who with others of the Christian Fathers translates "coals of fire" as symbols of love and charity, because they warm the body, thinks that "heaping coals of fire upon his head" is equivalent to building a fire of coal to such a height as to overtop the enemy, as if to warm him from head to foot by our charity. "Si enim prunæ tantum in imo ponantur, non mox totus homo calescit, sed id fiet, si congerantur super caput ejus" (Lib. iii. Ad Quir.). Others refer the expression to the flush produced by the heat as an image of shame and confusion. St. Augustine says: Tropologically the coals of fire are the burning sorrow and contrition by which pride is cured in the reflection that we should have injured one who is still ready to do us kindness.<sup>1</sup>

The idea that the expression "burning coals" has here simply the sense of calling down the anger of God upon the adversary is held by few commentators, but it hardly harmonizes with the context of the passage.

### Continuing the Mass during the singing of the Gloria or Credo.

*Qu.* I have a "Missa Cantata" almost every week-day in the year. Often, after many confessions, Mass is late; often, again, I must carry the Bl. Sacrament after Mass to a sick person, several miles distant. Would it be allowable on such occasions, after intoning the Gloria (or Credo) required by

<sup>1</sup> De Doctr. Christ., lib. iii., cap. xvi., cit. ex Corn. a Lap.

the Rubrics, to continue the Mass whilst the choir is singing the Gloria (or Credo)?

*Resp.* It is not permitted to omit any part of the liturgy of the solemn Mass. The Rubrics plainly oblige the celebrant to sing the "Dominus Vobiscum" after the Gloria and Credo, which in the supposed case he could not do. The Acta Synodi Diœcesanæ Neo-Eboracensis, which simply interpret the true sense of the Rubrics on this point, say: Nullus Sacerdotum quovis titulo aut prætextu Missam continuet submissa voce, quamdiu *Gloria* et *Credo* decantantur in choro.<sup>1</sup> Cf. also: De Herdt's "Praxis," Vol., I., iii. 2; Wapelh., Compendium S. Liturg., n. 98, 4.

### Violet in Requiem Masses.

*Qu.* It appears that when there is solemn service of Requiem, the altar is to be covered with violet instead of black whenever the Bl. Sacrament is in the Tabernacle. If I put violet on *both sides* of the Tabernacle, and use a black antependium, putting also black on the wall above and behind the altar, do I carry too far the principle: *odiosa sunt restringenda*?

*Resp.* The *Tabernacle* and *Antependium* of the altar where the Bl. Sacrament is preserved are to be draped in violet whenever a solemn Requiem is celebrated thereat. All the other draping and ornaments may be black. The principle *odiosa sunt restringenda* has no application in this case, since the object of the violet color is simply to remind the faithful of the presence of the Bl. Sacrament, which fact, if properly explained to them, can only serve to enhance their devotion and confidence amid the affliction which death brings to them. The following is the latest decree from the S. Congr. of Rites on the subject, sent to an American Bishop.

### DUBIUM.

Juxta Decreta Sacrae Congregationis vetitum est in Exequiis et Missis cantatis de Requie nigro panno et pallio ejus-

<sup>1</sup> Constitut., n. 219.

dem coloris ornare altare in quo asservatur S.S. Eucharistiæ Sacramentum. Quum vero in nonnullis locis Diœces. Nesqualien. idem S.S. Sacramentum asservetur vel in majori altari Ecclesiae, vel in unico altari aliis deficientibus, hodiernus ejusdem Diœceseos episcopus ab eadem Sacra Congregatione exquisivit: Utrum prohibitio de qua supra respiciat Altare, ubi asservatur S.S. Sacramentum extra tempus quo illud exponitur, et in ecclesiis ubi hujusmodi Altare majus vel unicum est?

S. R. C., referente subscripto Secretario, sic declarare censuit: In casu tum sacri Tabernaculi conopœum, tum Pallium Altaris esse debent violacei coloris. Atque ita declaravit, ac rescripsit. Die 1 Dec. 1882.

(Decreta Auth., n. 5858.)

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## ANALECTA.

### REPORT OF THE ASSOCIATION OF THE PROPAGATION OF THE FAITH. 1889.

The Receipts of the Association, which supports at present about three hundred foreign missions, amounted during the past year to about seven million francs. Of this sum France contributed 4,013,905 francs, that is, nearly two thirds of the entire amount. Germany comes next with 425,751 francs. Then follow Italy, Belgium, Alsace and Lorraine, British Isles, Holland, Austria, and the rest of the European States. North America, under which head the Report includes Canada, the United States, Mexico, and the Antilles, contributes 248,381 francs, that is, not quite as much as the sum collected in the province of Alsace and Lorraine, which amounts to 279,809 francs. We annex a detailed account of these latter collections. <sup>1</sup>

<sup>1</sup> For the special advantages accruing to priests who interest themselves in this edifying work, see the *American Ecclesiastical Review*, May, 1890, p. 367

## UNITED STATES.

	FRC'S. CTS.		FRC'S. CTS.
<b>Diocese of Baltimore</b> .....	6,924. 35	<b>Diocese of Mobile</b> .....	1,175. 88
Charleston.....	251. —	Natchez.....	906. 66
Richmond.....	1,245. —	Natchitoches....	624. —
Savannah.....	1,653. 55	San Antonio.....	2,057. 71
St. Augustine... ..	409. 60	“ <b>New York</b> ....	8,906. 50
Wilmington. ...	1,028. —	Albany.....	7,868. —
“ <b>Boston</b> .....	29,126. 95	Buffalo.....	5,460. —
Burlington.....	278. 45	Newark... ..	7,113. 50
Hartford.....	10,988. 70	Ogdensburg....	1,245. 50
Manchester....	3,430. 65	Rochester.....	3,811. —
Portland.....	4,493. —	Syracuse.....	2,670. —
Providence....	9,693. 10	“ <b>Oregon</b> .....	1,000. —
Springfield.....	15,314. 30	Helena.....	191. 48
“ <b>Chicago</b> .....	10,640. 45	Nesqually.....	90. —
Alton.....	2,942. —	“ <b>Philadelphia: Erie</b>	2,350. —
Belleville.....	1,413. —	<b>Santa Fé</b> ....	2,815. —
“ <b>Cincinnati</b> ....	3,332. 60	V. A. Arizona... ..	880. —
Cleveland.....	4,996. 94	“ <b>San Francisco: Mon-</b>	
Covington.....	2,152. 60	tery.....	1,210. 50
Fort Wayne... ..	345. 20	Sacramento....	1,000. —
Nashville.....	1,102. 95	“ <b>St. Louis</b> .....	1,814. 25
“ <b>Milwaukee</b> ....	6,878. 10	Concordia.....	653. —
Green Bay... ..	2,635. —	Davenport.....	4,063. —
La Crosse.....	1,585. —	Dubuque. ....	6,075. 50
Marquette.....	1,375. —	Kansas City and	
Sioux Falls. ...	1,000. —	St. Joseph....	1,852. —
“ <b>New Orleans</b>	827. 75	Leavenworth... ..	3,209. 20
V. A. Brownsville	750. —	Omaha.....	2,185. —
Galveston... ..	127. 20	Wichita.....	316. —
Little Rock.....	951. —	“ <b>St. Paul</b> .....	9,004. —

## CANADA.

V. A. Pontiac..	1,048. —	“	St. Albert.....	1,404. —
Antigonish....	1,920. 30		V. A. British	
Charlottetown..	5,040. —		Columbia ...	1,350. —
St. John, N. B..	450. —		P. A. St. Pierre	
“ <b>Montreal</b> .....	3,143. 74		and Miquelon	
Sherbrooke....	2,584. 60		Islands, .....	500. —
“ <b>St. Boniface</b> ..	1,424. 50		Bermuda Islands.	302. 40

## MEXICO.

“ <b>Guadalaxara</b> ..	326. 25	“	<b>Mexico</b> .....	5,549. 50
Merida.....	1,765. 10			

## ANTILLES.

“ <b>Port of Spain</b> ..	2,969. —	“	Guadaloupe....	142. —
Roseau.....	830. 10		St. Peter and Port	
“ <b>Port au Prince</b>	1,268. —		of France....	7,925. —

## INDULGENCED PRAYER "O DOMINA MEA."

The Holy Father grants an Indulgence of 200 days for the devout recital of the following prayer to Our Bl. Lady. The authorship of this beautiful prayer is attributed by some to St. Charles and by others to St. Aloysius. Perhaps the saintly Cardinal taught it to the angelic youth to whom he gave first Holy Communion at the Gonzaga palace.

The Indulgence can be gained once a day, and may be applied to the suffering souls in Purgatory.

*ORATIO AD BEATAM VIRGINEM.*

*O Domina mea, Sancta Maria, me in tuam benedictam fidem ac singularem custodiam et in sinum misericordiæ tuæ, hodie et quotidie et in hora exitus mei, animam meam et corpus meum tibi commendo; omnem spem et consolationem meam, omnes angustias et miseras meas, vitam et finem vitæ meæ tibi committo, ut, per tuam sanctam intercessionem et per tua merita, omnia mea dirigantur et disponantur opera secundum tuam tuique Filii voluntatem. Amen.*

Indulg. 200 dier. aminabus def. applicab. Præsenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Die 15 Mart. 1890.

C. Card. CRISTOFARI *Præfectus.*

ALEXANDER Arch. Nicopolit. *Secretarius.*

## BOOK REVIEW.

**MARIA**, die wunderbare Mutter Gottes und der Menschen, nach allen Gesichtspunkten dargelegt und mit sehr zahlreichen Stellen der hl. Väter u. theolog. Schriftsteller begründet von P. Leonardus Maria Woernhart, O. S. Fr.—Innsbruck: Fel. Rauch. 1890.—Fr. Pustet & Co.

Father Faber says: "To be enthusiastic, our love of Mary only needs to be theological." Aiming to further ardent devotion towards our Bl. Lady by the methods of theology, the author of the above work



gives us an exhaustive survey of the dogmatic teaching of the Church in regard to the Mother of God. He tests the Catholic belief under this head by intrinsic as well as extrinsic arguments, and then answers the question of how we are to honor the Mother of God, by explaining the exercise of the three theological virtues, faith, hope, and charity, towards her. By far the larger portion of this volume is devoted to citations from the Fathers and other ecclesiastical writers, by which each particular point of dogmatic belief in reference to the Bl. Virgin is illustrated and corroborated in Christian tradition. The only fault we have to find with this otherwise excellent collection is, that the works from which the citations are taken are frequently only vaguely mentioned, without reference to book, chapter, and page, nor the editions which have been used for the translation. This manner of work, whilst no doubt sufficient for devotional purposes, is unsatisfactory to the theological reader, who may have occasion to verify a passage of dogmatical import, in the original source. This, too, makes a just critique of the work difficult, because we cannot easily ascertain the literal correctness of certain references, which, without allowing us to suspect the good faith of the author, bear the traces of being quoted at second hand. This is suggested by the very first sentence in the book (*Vorerinnerung*), which is inaccurate, at least as we find it by accident in the original and as we gave it in Father Faber's own words above. He speaks not of devotion, but of love, and does not say that this love, in order to be enthusiastic, must be theological, but that it need only be so. Such omissions may be easily remedied in a subsequent edition, especially as they occur only here and there throughout the work. It would also be desirable to have the editions of the Opera of the Fathers and other Ecclesiastical writers which the author cites mentioned either in the notes or on a separate page of the volume. For sermon matter on the subject the book is to be greatly recommended.

**CANTORINUS ROMANUS** seu *Collectio Compendiosa cantionum ecclesiasticarum quas editiones typicæ S. R. C. Missalis, Ritualis et Pontificalis Romani continent ad instructionem cantum choralem discentium editæ.* Ratisbonæ, Neo Eboraci & Cincinnati: Fr. Pustet, S. Sedis Apost. et S. Rit. Congr. Typographi. 1890.

This is an edition of the liturgical chants contained in the Missal, Ritual, and Pontifical, and especially prepared for the use of clerical seminaries. It will be remembered that by order of the Holy See a

thorough revision and correction of the musical portion of the liturgical books was made some years ago, in order to do away with many local peculiarities and to secure absolute uniformity in the public service of our churches. Accordingly it was made obligatory upon the bishops everywhere throughout the Latin Church to have this form of chant, which was to be found in the so called typical editions of Fr. Pustet, introduced in their churches. To facilitate this reformatory movement, the present work was printed. It contains in convenient form those portions of the liturgical books with which every cleric or priest must be familiar in order to exercise his ministry with becoming dignity and unto edification. Teacher and pupil will find it equally a welcome textbook. There is a good and accurate alphabetical index at the end, referring to the Antiphons, Psalms, Hymns, Litanies, Prefaces, Responses, and the different tones. The price is exceptionally low, no doubt with a view to easy introduction.

**Josephi Fessler quondam Episcopi S. Hippolyti INSTRUCTIONES PATROLOGIÆ** quas denuo recensuit, auxit, edidit Bernardus Jungmann, Profess. ord. Hist. Eccl. et Patrolog. in Universitate Lovanensi. Tom. I.—Oeniponte, 1890. Sumpt. Feliciani Rauch. Ratisb., Neo Ebor. et Cincin.: Fr. Pustet.

Since Bishop Fessler wrote his highly appreciated *Instructiones*, forty years ago, criticism has considerably occupied itself with the authenticity of the writings of what is commonly called the Apostolic age. Some doubtful portions of these valuable documents have been cleared up, and the questionable authorship of others, if not absolutely determined, at least divested of much extravagant conjecture which a former age had attached to them. This is notably the case with regard to the writings which pass under the name of Dionysius the Areopagite. Hypathius, Bishop of Ephesus, was the first to call their genuineness into question when they were adduced as testimony of the disciple of St. Paul in favor of the Monophysite heresy. This was early in the sixth century. At the time of the so called Reformation Erasmus of Rotterdam was among the first to point out the evident inconsistency of attributing these works to a writer of the time of St. Paul. Some critics, however, maintained the genuineness of this nominal authorship. They based their assertion on the titles of the epistles, which were addressed to contemporaries of the apostles, and mention as such the names of Timothy, Titus, Carpus, Sosipater, and Polycarp. They describe

facts which occurred during that time, and at which the author says that he was present in person. Moreover, the elevated tone of these writings, the manifest sincerity of the writer, who shows himself deeply versed in mystic theology and to have been a man of wide and solid erudition, dispel the suspicion that he could have wished to practise any imposition so as to pass a work composed by himself for the labor of one antedating his own time by several centuries. There was no reason or interested motive which could have caused him to attempt such an imposition. For, although it has been asserted that he favored the Monophysite heresy, and may have wished to let it appear that the apostles taught this error, it is not easy to prove this, unless upon partial evidence, which is amply contradicted in other portions of the same writings. Nor could the author, if he intended to deceive, have passed unnoticed the fact of his own inconsistency in mentioning incidents which happened much later than the alleged date of his writing. This is the principal objection brought against the supposition which refers these documents to apostolic times. The very titles of the books savor of a later age, as for example that *De Ecclesiastica Hierarchia*, and another *De Mystica Theologia*. Moreover, the writer enunciates certain dogmatic definitions which were formulated only at the Council of Nice. He speaks of "ancient Catholic tradition," and mentions rites and ceremonies in the administration of the sacraments which took form only as the Church grew, and he dwells on the vows made in the monastic institutions. All this can hardly come from a contemporary of St. Paul.

But how are we to explain the discrepancy between these facts and the author's assertion that he witnessed occurrences and knew persons living in the earlier half of the first century?—It is here where critics of recent times have shown their ingenuity. Among them are distinguished Hipler, Nirschl, and Frothingham. The two former show by skilful summoning of historical records, that the incidents mentioned in the writings of Dionysius are not those we read of in the gospels, but similar ones, which occurred in the writer's own time, and which he connects with the acts of the apostles by a common analogy. In the same way he gives certain mystic appellations to the friends to whom he writes and with whom he converses. This also accounts for his own by-name of the Areopagite. The author is supposed to have been a well-known Egyptian monk, whom Sozomenus mentions in his ecclesiastical

history as having opened a catechetical school at Rhinocorura. Frothingham attributes the Areopagitic writings to a disciple of the monophysite monk Stephan Bar Sudailus, who is said to have died at the beginning of the sixth century. But whilst it is quite safe to assume that these writings cannot be attributed to the Dionysius the Areopagite whom St. Paul converted, as related in the Acts, partly from the intrinsic evidence already mentioned and partly from the absolute silence of all ecclesiastical writers during the first four centuries concerning these documents, which could hardly have escaped their attention, it seems unlikely that they should have originated as late as the beginning of the sixth century. Stephen Bar Sudailus died—according to Frothingham—in 510. But we know that these writings were passed as Apostolic testimony in 532, which could scarcely have been attempted if they had originated only at that time.

Whilst Father Jungmann does not pretend to decide this controversy, he adds considerably to the value of Bishop Fessler's original work by setting forth the true merits of the question as it appears at present. The practical conclusion is, that the writer of the works referred to is certainly not Dionysius the Areopagite of whom we read in the S. Scriptures, but rather a skilled theologian of the fifth century. Nor need we suppose that he wished to deceive his readers as to his true identity. He simply adopted a method, common enough not only among the early Christian writers, but even in our own day, by which he thought to give a certain weight to his arguments, since they were the same which were used by the apostolic men in whose society he pictures himself as living. His platonic manner of writing rather confirms this notion.

It is by such erudition as this, that Dr. Jungmann has made the old edition of the *Instructiones Patrologiæ* almost a new and certainly timely work. We owe him likewise a great deal of what we would call, for want of a better name, the philosophy of Patristic development. He points out the influence which the study of Greek and Latin letters exercised upon the writings of the Fathers. We do not agree, as we have shown elsewhere, with Bishop Fessler's theory any more than with Moehler's, according to which the age of the Christian Fathers trenches upon the scholastic period. However, for this Father Jungmann cannot be made responsible, nor would it have been fair to the original,



had he changed anything in this respect. Indeed, the work as a whole is entirely free from blemish and will serve as a useful and safe introduction to the study of the Fathers. The present volume reaches up to the fourth century, including St. Ambrose and Pope Damasus.

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**BOOKS RECEIVED.**

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

**DER HEILIGE WUNDERSMANN ANTONIUS VON PADUA UND SEINE VEREHRUNG DURCH DIE NEUN DIENSTAGE.** Von P. Sebastian Scheyring. Vierte, vermehrte u. verbesserte Auflage—Innsbruck. Fel. Rauch 1890. Fr. Pustet & Co., New York and Cincinnati.

**GESCHICHTE DER DEUTSCHEN ST. MARIEN GEMEINDE** von New Albany, Indiana, im Zusammenhange mit der Diöcesan-Kirchengeschichte, von Rev. Edm. J. P. Schmitt.—Cincinnati, O.: S. Rosenthal & Co. 1890.

**ANALECTA LITURGICA,** Fasc. V. (Quarterly). W. H. James Weale, 15 in the Grove, Clapham Common, S. W. London. 1890.

**PRACTICAL SANITARY AND ECONOMIC COOKING** adapted to persons of moderate and small means, by Mrs. Mary Hinman Abel.—The Lomb Prize Essay.—Published by the American Public Health Association. 1890.



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THE CHALICE.

THE legend of the Holy Grail, whatever may be its historic value, is certainly full of grave and beautiful lessons for the Christian priest. The mysterious chalice is made the first instrument by which Joseph of Arimathea is instructed in the liturgical service of the Mass. He who guards the sacred cup possesses the secret of eternal youth. Lancelot, daring unhallowed to approach it, is smitten to the ground by a blast of fire, whilst the noble Galahad, armed in spotless purity, derives from its presence the charm of unalloyed peace and a happy death. All this is but allegorical of the true sacred grail used hourly, the world over, since its natal day,<sup>1</sup> in order to perpetuate the eucharistic sacrifice of Holy Thursday. It is not known with certainty of what material the sacred cup was made which our divine Lord used at the last supper. Tradition says that it was crystal or glass. St. Bede mentions a silver cup with two handles preserved in the holy places at Jerusalem as the chalice of Our Lord.<sup>2</sup>

<sup>1</sup> Before the institution of the feast of Corpus Christi, in the thirteenth century, Holy Thursday was commonly called *Natalis Calicis*. "Vocatur hæc dies coena Domini: vocatur et Natalis Calicis."—S. Elig. Hom. X. Cf. Catalani, Comment. Cær., Ep. I., 524; II., 338.

<sup>2</sup> In platea, quæ Martyrium et Golgotha continuat, exedra est, in qua calix Domini in scrinio reconditus, per operculi foramen tangi solet et osculari. Qui argenteus calix duas hinc et inde habens ansulas, sextarii Gallici mensuram capit: in quo est et illa sponsia Dominici potus ministra.—De loc sanct., cap. ii.

The relics of Christian antiquity and allusions of the early Fathers prove that the chalices used in the eucharistic sacrifice during the first centuries of the Church were sometimes of glass or other material less precious than gold, and that these had occasionally the form of a goblet or amphora with handles (*calices ansati, or appensorii*).<sup>1</sup> There can be no doubt, however, that even from the earliest times of the Christian Church, whenever the means of the faithful allowed it, reverence suggested the use of the most precious material for these unique vessels, which Optatus beautifully styles “*Christi sanguinis portatores.*”

#### PRESENT DISCIPLINE AS TO FORM AND MATERIAL.

In course of time both form and material of the chalices used in the holy sacrifice were determined by a uniform discipline throughout the Church. The liturgy of the Mass being defined, the form of the chalice was suggested by the prescribed manner of its use. The rubrics speak of the cup (*cuppa*), the handle (*nodus*) and the foot (*pes*). There are different styles of chalices, the two principal ones of which are the Roman and the Gothic. Characteristic of the former are the perfectly circular lines in the shape of cup and foot, whilst the handle generally consists of a short stem, whose centre forms a round knob.

The Gothic chalice has a cup fashioned in form of a tulip; sometimes it is of oval shape, like the larger half of an egg. Its handle is longer than in the Roman chalice, with sharp corners, which are also introduced into the moulding of the knob and foot, having ordinarily six or eight sides. The so-called renaissance in art brought forth new styles by a more or less graceful blending of the two mentioned. Looking

<sup>1</sup> There are various specimens of this kind preserved in the Vatican Museum. The paintings in the catacombs frequently represent the chalice in form of a glass goblet filled with red wine. Cf. De Rossi; *Roma Sotteran.*, I., tabul. 8.—The *sacro catino* preserved in S. Lorenzo at Genoa, and another at Valencia, in Spain, can hardly lay claim to anything more than a pious belief that they date back to the early days of Christianity.

solely at the purpose for which the sacred vessel is intended, irrespective of elegance in style, that form recommends itself most in which the cup gradually widens towards the lip, not too much, however, and without ending in an abrupt edge. The latter defect is frequently found in Gothic chalices constructed after medieval patterns, and the large surface over which the contents are distributed when brought towards the rim, as the chalice is turned, present great danger of spilling. On the other hand, if the cup be rather narrow, as in many Roman chalices, it will be found on examining it after Mass, that some drops of the ablution still remain at the bottom, which have not been touched by the purificator. The knob (*nodus*) should be round and not too large, as the celebrant has to hold the chalice between the index and middle fingers, and the sharp corners of the Gothic patterns give pain when the chalice has to be lifted in that position. The stem, or that portion which connects the cup with the foot, should be uniformly strong. The delicate shaping above and below the knob, whilst it adds gracefulness to the form of the chalice, presents the danger of breaking the chalice at these points, especially when the stem is hollow. The manner of purifying usually throws an undue weight upon the cup, which makes a firm connection to the foot all the more necessary. Safety also demands that the foot of the chalice be broad and heavy, so as to avoid the possibility of easily overturning it. Whilst all becoming ornament, including monograms of a sacred character, are in place, St. Charles Borromeo, in his "Instructiones," forbids the use of family coats of arms and the like upon the sacred vessels. They may be placed at the bottom, but not upon the outer surface of the chalice. The same may be said of such inscriptions as have a personal character. Although there is no rubric requiring it, it is desirable to have a cross engraved or set upon the foot of the chalice, so as to mark the spot from which the sacred species is taken by the celebrant, in order that the ablution may be taken from the same part.

Formerly two small instruments accompanied the chalice as part of its furniture. The first was a narrow tube of gold or silver, through which the precious blood was absorbed. This was used in the early Church to communicate the people under both species. Afterwards the sacred ministers and the assisting bishop continued to make use of it. To-day the practice only survives in the communion of the Sovereign Pontiff, who receives the Precious Blood in this way from the chalice. The second instrument is a small gold or silver spoon, by means of which a few drops of water are taken from the cruet and mixed with the wine at the offertory. The reason of introducing the latter convenience was, no doubt, to secure the taking of an equal and not too large quantity of water, which, according to the rubrics, is to be added to the wine before consecrating. It is still the custom in many places to use this spoon, and the S. Congregation answered an inquiry of the late Archbishop Kenrick as to its lawfulness, saying that it was not forbidden: "*usum parvi cochlearis non esse prohibitum.*"<sup>1</sup>

The rubrics of the Missal prescribe that the chalice be of gold or silver, or that at least the cup be of silver, covered on the inside with gold.<sup>2</sup> Exceptionally, by reason of poverty or necessity, less precious material has been allowed for the manufacture of the sacred vessels, such as a mixture of lead and silver, tin, and aluminium,<sup>3</sup> but in all cases the inside of the cup is to be gold. Forbidden are the use of brass and kindred metals, which rust, as well as of glass and wood;<sup>4</sup> although this restriction applies mainly to the cup, and for the rest is intended to secure the solidity and cleanliness of the sacred vessels.<sup>5</sup> Precious stones, pearls, and enamel or

<sup>1</sup> S. R. C. 6 Feb. 1853.—Decr. Auth. 5256, Balt. Dub. iv.

<sup>2</sup> Rit. servand. in celebrat. missæ, i., 1.

<sup>3</sup> The S. Congregation has limited the use of aluminium to a certain percentage of the component parts, among which are to be a given quantity of gold and silver. Cf. Acta S. Sed., vol. II., 232; vol. VI., 590.

<sup>4</sup> De Defect. in celebr. miss., x., 1.

<sup>5</sup> Cf. Quarti, II., t. i., 2; De Herdt, I., 172.

artistic chasing of a suitable and sacred character are of course in full keeping with the object for which the chalice serves.

If the chalice be made of silver or less precious material, it becomes necessary to have the inside of the cup regilt from time to time, as the constant friction of frequent purification gradually wears the inner surface away. As it is necessary to have the chalice again consecrated by the bishop each time that it is regilt,<sup>1</sup> a thick plating of gold, if not entirely gold cups, are the most desirable for chalices which are in daily use.

#### CONSECRATION.

The ancient sacramentaries or missals dating back to the sixth century contain special formulas for consecrating the chalice and paten. The rite is nearly the same as that found in the Roman Pontifical of to-day. It can only be performed by a bishop in his own diocese, and he is not empowered to delegate his faculty to another priest, without apostolic indult. The Holy See has occasionally granted the faculty to simple priests in missionary countries and to abbots for their respective communities, but it is not included in the privilege which allows the wearing of the episcopal insignia. According to an ancient custom at Rome, an unconsecrated chalice used by the Sovereign Pontiff at his Mass is considered as *ipso facto* consecrated. Such chalices are usually given to the Pontifical Sacristan, who presents them in turn to the Holy Father for the celebration of his Mass. It is probably this practice which has given rise to the erroneous assertion of some liturgical writers, who maintain that a chalice once used in the celebration of the Holy Mysteries is thereby consecrated. Theologians deny the inference as legitimate, although the S. Congregation has on several occasions decided that a chalice consecrated by a person unlawfully delegated should not be reconsecrated if Mass has

<sup>1</sup> Ex-Decr. S. R. C. 14 Jun. 1845; 9 Maj. 1857, n. 5232, I.



been said with it afterwards.<sup>1</sup> But if the error is ascertained before the chalice has been used at Mass, it has to be consecrated anew, unless there be grave reasons, such as scandalizing the faithful who have witnessed the first consecration, etc. If a bishop or one having the faculty of consecrating within certain limits, as in his diocese or congregation, consecrate outside of these limits, the consecration, though the act was illicit, is not to be repeated by another.

The chalice loses its consecration when it breaks in such a way as to render it useless in its broken state for the decent celebration of Mass. Thus it needs to be reconsecrated if the cup be injured so as to make consecration in it dangerous because of the risk of spilling the sacred contents; also if the parts are separated by a break.<sup>2</sup> If the inner coating of gold is worn out of the cup, although the chalice cannot be said to lose its consecration thereby, yet there is a grave obligation of having a fresh gilding provided. This done, the chalice requires new consecration. A slight alteration or repair of a chalice does not deprive it of its consecration, but liturgists say that it is becoming to wash the same with holy water before using it, whenever it has been profaned by unauthorized use.<sup>3</sup>

Ordinarily and apart from cases of necessity, the chalice, if consecrated, may not be handled by any one but clerics in sacred or minor orders. If it contains the precious Blood it cannot be touched under pain of mortal sin by any one, even by means of a cloth or gloves, except priests and dea-

<sup>1</sup> Neque universim pro probabili haberi potest aliquorum veterum opinio, vasa vel vestimenta sacra, si ante consecrationem vel benedictionem sive bona sive mala fide sacrificio missæ servierint, pro jam consecratis haberi posse: quod tamen admisit S. R. C. pro vasis sacris jam adhibitibus, quæ a sacerdote illegitime delegato consecrata erant, 22 Sept. 1703 in *Fuldensi*, Gardell., n. 3663, ad iii. Cf. Lehmk. Theol. Mor. II., n. 288.

<sup>2</sup> Chalices used for missionary purposes are frequently made so that the parts, which are joined by screws, may be separated. These do not lose their consecration by being taken apart.

<sup>3</sup> De Herdt, l. c. 174.

cons. A decision of the S. Congregation permits the sub-deacon to carry the chalice, though not purified, from the altar to the credence table at the first and second Mass of Christmas.<sup>1</sup> For the rest, it belongs to the bishop to give leave to lay-persons to touch the sacred vessels, which faculty is usually granted through pastors, and to religious communities.—What has been said thus far of the chalice holds good also for the *paten*. The edge of the latter should be sharp, so as to gather easily all the particles, which may be scattered upon the corporal. Those patens which usually accompany chalices of Gothic pattern are probably the most convenient. They have a plain surface gradually deepening towards the centre, and can be more easily purified than such as have circular cavities pressed into the plate. If entirely of gold, they should not be too heavy; if of silver, the upper surface must always be plated with gold. Inscriptions and emblems, even crosses, though they may enhance the appearance, are out of place on the paten, because they give occasion for small particles and dust to fasten in the lines of the engraved portions.

There is no particular time or place assigned for the consecration of the chalice and paten. From the words used in the Pontifical, it appears that the rite is performed in public.<sup>2</sup> The bishop vests in stole and mitre, as distinctive marks of his episcopal rank are required for this function. The paten is first blessed. The opening prayer likens it to the cross on which our divine Lord died.<sup>3</sup> The bishop makes the sign of the cross with chrism upon the paten from edge to edge, and then anoints the entire surface. In a like way he proceeds with the inner cup of the chalice. A priest then absorbs the chrism by means of bread, and cleanses paten and chalice, both of which are now represented as the holy se-

<sup>1</sup> Vid. Americ. Eccl. Review, vol. I., pag. 265.

<sup>2</sup> Oremus, fratres carissimi, ut divinæ gratiæ benedictio, etc.—Oremus, fratres carissimi, ut Deus, etc. De Patenæ et Calicis Consecr., Pontif. Rom.

<sup>3</sup> Consecret et sanctificet hanc patenam ad confringendum in ea Corpus Domini nostri Jesu Christi, qui crucis passionem sustinuit.—Pontific. Rom., l. c.

pulchre in which Christ's body is to rest. Allusion is made to the preciousness of the metal and the beauty of the workmanship, which would yet fail to be worthy of the altar without the consecration and blessing of the Holy Ghost.<sup>1</sup> Chalice and paten are then sprinkled with holy water. The bread used in the wiping of the chrism is cast into the fire or the sacrarium.

#### CLEANSING.

The sacred purpose of chalice and paten, the care and reverence with which the disciplinary laws of the Church surround it, of themselves suggest the necessity of keeping these precious vessels scrupulously clean. Perhaps the legend of the holy Grail, which we mentioned at the beginning of this paper, has its pious purpose in giving the sacred cup with all its attendant blessings into the charge of Joseph of Arimathea, because it was he who, "buying fine linen, wrapped Him up in it and laid Him in a new sepulchre, wherein never yet any man had been laid."<sup>2</sup> St. Matthew says that it was "his own new monument which he had hewed out in a rock." Who would not deem it an honor without labor not only to bear at one's bosom the sacred Body of Christ, but to prepare the sepulchre and to guard it with his own hands. The decrees of Innocent III in the Lateran Council, and the Provincial Acts of St. Charles Borromeo<sup>3</sup> have become models for other synodical statutes which prescribe in detail the time and manner of cleansing the sacred vessels. They are to be kept wrapped in silk and never openly exposed. According to the statutes of Milan, priests, and clerics in sacred orders are to examine the chalices and patens frequently, at least every six months,

<sup>1</sup> Deus, qui legalium institutor es hostiarum, quique inter eas conspersam similitudinem deferri in patenis aureis et argenteis ad altare tuum jussisti, etc.—Quod arte vel metalli natura effici non potest altaribus tuis dignum, fiat tua benedictione sanctificatum.—Pontif. Rom., l. c.

<sup>2</sup> Matth. xxii. 59; Luke xxiii. 52; John xix. 41.

<sup>3</sup> Act. Mediol. I., 275.

and to clean them with great care and reverence, in a vessel only used for that purpose, wherein corporals and purificators are also to be washed. Apart from this, they are to be kept bright and free from damp or other influences which may tarnish them. The complete furniture of a good sacristy includes a box with a few instruments, such as brushes, powder for cleansing metal, small pieces of chamois, and a steel pencil or similar contrivance by which hardened dust may be removed from the crevices. These things are easily obtained from any silversmith, and should be used exclusively for the cleaning of the sacred vessels.

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## VOCATIONS TO THE PRIESTHOOD AND OUR SEMINARIES.

In a letter addressed to the Bavarian bishops some years ago,<sup>1</sup> Leo XIII dwells upon the lofty mission of the Christian priesthood, especially in our day. He lays great stress upon the education of mind and heart which is to be given in ecclesiastical seminaries. "It has ever been," he says, "the first care of the Church to select and train to the priesthood such among the Catholic youth whose dispositions and wishes give an assured hope of their perseverance in the holy ministry. They should be educated from their early years in piety and religion, before bad habits have gained a hold upon them."<sup>2</sup> Further on he appeals to the clergy and bishops, pointing out the part they are to take in bringing about the necessary reforms in the education of candidates for the priesthood, so as to keep it abreast with the demands of these times. "The clergy will fulfil the duties devolving upon them in this respect thoroughly and entirely, if under the guidance of the bishops they strive by their influence to foster such dispositions in regard to ecclesiastical seminaries

<sup>1</sup> *Encycl. Letter.* 21, Dec. 1887.

<sup>2</sup> *Cf. Conc. Trid., Sess. XXIII., 118.*

as the dignity of the Christian priesthood on the one hand demands, and the progress and change of our times and manners, on the other, require. The teaching of the seminaries should indeed surpass all other institutions in excellence, and what is chief, those educated therein should by their reputation for virtue attract the minds of men to the doctrine which they teach, and lead them to its observance." He points out the necessity of a thoroughly classical education and of philosophy, "that deep and true philosophy, which investigates the loftiest problems and is the surest protectress of truth." All this he wishes the young clerics to accomplish before they enter upon the study of theology, that they may thus, by the superiority of their general knowledge, be able to emphasize the true value of those "precepts divine which regulate and direct the life of the priest," for his own welfare and that of the world. We have given the general drift of the encyclical. Briefly analyzed, it contains four points.

First: The youth destined for the sacred ministry are to be *selected* with great care from among those "whose dispositions and desires give hope of their ultimate perseverance."

Second: They are to be educated *from their earliest years* in piety and religion, "before bad habits have gained possession of them."

Third: The clergy under the guidance of the bishops are to foster such dispositions, and aid in facilitating measures likely to bring them about and becoming the dignity of the priesthood.

Fourth: In this they are to have regard "to the natural change of times and manners."

## I.

It is of faith, that a divine vocation is required for the sacred office of the priesthood.<sup>1</sup> If it was so in the Old Testament, it must needs be so in the New.<sup>2</sup> Of Aaron it was

<sup>1</sup> Cf. Conc. Trid., Sess. XXIII., c. 4.

<sup>2</sup> Heb. vii. 12.



said that Jehovah "chose him out of all men living to offer sacrifice to God;"<sup>1</sup> and Christ, gathering His disciples around Him on the eve of His passion, tells them: "You have not chosen me; but I have chosen you and have appointed you, that you should go and should bring forth fruit, and your fruit should remain."<sup>2</sup> It is of the special mission into the vineyard of the Master, into the fields where the harvest is ever ripe, but the laborers are few, that Our Lord spoke on that occasion. Hence Leo the Great aptly says: "The Church does not accept as priests any but such as the Holy Ghost has prepared, so that they are not called to guide God's people by reason of earthly preferences, but by the unction of heavenly grace"<sup>3</sup> And although from the very beginning of the Church men have sometimes assumed the sublime dignity of the priesthood through worldly and sinister motives, or without a heavenly call, yet "they have reigned, but not by me: they have been leaders, and I knew them not, says the Lord."<sup>4</sup> The prophet Jeremias has some awful words concerning the judgment of such as have forced their way uncalled into the sanctuary: "In the latter end you shall understand this counsel. I did not send prophets, yet they ran. I did not speak to them, yet they prophesied—that prophesy is a lie in my name. Behold I am against them, says the Lord: who use their tongues and say: The Lord saith it. . . . I will forsake you and the city I gave to you. . . I will bring everlasting reproach upon you and perpetual shame, which shall never be forgotten."<sup>5</sup>

How do we recognize this special vocation? All the masters of the spiritual life agree that the first evidence of a boy's vocation to the priesthood is an early inclination towards that high office. This desire, spontaneous, constant, and marked whilst lawfully fostered, may never be directly urged by parents or guardians without danger to the child's purity

<sup>1</sup> Ecclus. xlv. 20.

<sup>2</sup> St. John xv. 16.

<sup>3</sup> Serm. de Nat. III., Op. I., 11.

<sup>4</sup> Osee viii. 4.

<sup>5</sup> Jerem. xxiii. 20, 25. 39.

of motive. A true vocation develops in time a silent attraction towards the things of the altar, a reverent longing to take part in the services of the Church, a sense of compassion for the poor, a natural shrinking from boisterous companionship, a modest eagerness to learn the tasks assigned at school, especially the Christian doctrine and sacred history. Such are the marks which, as far as human wisdom may judge, point out the child whom God would lead and fashion to the holy ministry. Sometimes His ways are different, when by strange circumstances a call to the service of the altar seems delayed, and yet is certain. Such cases are the exception, and rare. Their marks are equally plain in the possession of unusual zeal, deep humility, and great holiness or special aptitude for the work of the mission or teaching. Every one knows that the honors of the priesthood and also its emoluments may become the object of ambition. Yet this ambition may remain more or less hidden to the youth who is advanced to the priesthood, and for this as for much other self-knowledge he must depend on others, wiser and more experienced than himself.

Besides a natural inclination and purity of motives in the choice of the priestly office, sufficient talent is required, giving promise that its functions will be fulfilled with becoming decorum and dignity. The fountain-heads whence flows a priest's efficacy are piety, prudence, knowledge. For, although it is true that the sacraments which he administers are the main channels of divine communication and grace, and are independent of or cannot be frustrated in their operation by the unworthiness or ignorance of him who administers them if he be rightly ordained, yet they cannot reach a people abandoned to the mercy of him who fails to attract or call them, or teach them how to find and benefit by the

<sup>1</sup> Alii enim eo consilio ad hanc vivendi rationem se convertunt, ut quæ ad victum vestitumque necessaria sunt parent, ita ut præter quæstum nihil aliud in sacerdotio, quemadmodum vulgo cæteri homines in quovis sordidi artificii genere, spectare videntur.—Alios honorum cupiditas et ambitio ad sacerdotalem ordinem ducit.—Catech. Rom. II., c. vii., 4.

celestial treasures. The sacraments need faith in order to operate; but "faith comes by hearing," that is to say, by the zeal and charity of him who elucidates with knowledge and instructs with prudence. The Old Law forbade the ordaining to the priestly office of a man blind or lame or otherwise defective in body or mind. "Whoever has a blemish, he shall not offer bread to his God; neither shall he approach to minister to Him."<sup>1</sup> So, in the New Covenant, the eye of the intellect must be clear; the will not lame and sluggish and stumbling, but prompt and ready to do. There are faults of character which become a standing offence to our surroundings, though they may be bewailed in secret and forgiven. There are habits and sins which, indulged in for a long time, leave, so to speak, a scar upon a man's brow, weaken his powers of mind and heart, and leave him subject to strong inclinations for evil. These, if found in the young, unfit them for the service of the altar. Formerly any one who had been guilty of grave sins was debarred from aspiring to the priesthood, though he had done ample penance. "Etiam post pœnitentiam" says an ancient canon, "ac reconciliationem nulli unquam laico liceat honorem clericatus adipisci, quia quamvis sint omnium peccatorum contagione mundati, nulla tamen debent gerendorum sacramentorum instrumenta suscipere, qui dudum fuerunt vasa vitiorum."<sup>2</sup> St. Alphonsus, directing confessors how to deal with those who present themselves ready to enter the ecclesiastical state, says: "He who has but lately abandoned habits of sin, and not yet proved himself in the life of piety which is essential for the high dignity of the priesthood, is manifestly unworthy. If such a one attempts to receive sacred orders, he sins grievously by that very act, though he be otherwise in the state of grace."<sup>3</sup> A vocation may be lost or destroyed.

<sup>1</sup> Levit. xxi. 17.

<sup>2</sup> Synod. Carth. IV., can. 68.

<sup>3</sup> Cf. Homo Apostol., P. iii., tract. ult.

## II.

Apart from a desire in the child to become a priest, and the requisite gifts for the proper exercise of the sacred functions, all the marks which prove and confirm a vocation are the result of training. The parent, the teacher may further or frustrate a vocation. What made Judas fail? He surely had a call from God. Was it perhaps that his early training neglected to crush an inherited tendency towards avarice? The constant discipline of those three years in the lovely companionship of the divine Master, in the sacred seminary of Christ, could not eradicate the habit once allowed to grow beyond the years of youth. In an evil hour, one, chosen among twelve, fell. It had been better for him had he never been born. Thus each vocation, with all its future results, magnificently fruitful or the tokens of awful ruin, rests in a measure upon parent and teacher.

It is an inspired proverb: "A young man according to his way, even when he is old, he will not depart from it."<sup>1</sup> Since the mother has the first and greatest influence over the child, we must turn our attention to her as an instrument by which we may foster vocations to the sacred ministry. The First Book of Kings gives us a beautiful picture of Samuel's priestly office and of the power by which he turned the people away from the worship of Baal and Astaroth. Yet, who can think of Samuel's greatness, in whose presence Saul and David grow faint, without remembering Anna leading the child of her tears and prayers to the temple, whilst still in his tender infancy, there to lay the foundation for the splendor of his sacerdotal reign. And there have been countless Christian women, like Anna, who with the mother of St. Athanasius said unto themselves: "I will, with the help of God, train this child to be a man of the Church."<sup>2</sup> These mothers have turned and shaped the destinies of communities and of nations.

<sup>1</sup> Prov. xxii. 6.

<sup>2</sup> Ventura, vol. I., § 20.

But who is to direct our mothers? Who is to turn their attention upon this great responsibility, paramount among all the duties of a parent's life. Who can best facilitate the ways and means by which the poor and unlettered in this rich and generous land of ours may recognize and strengthen the divine call perchance made to their little ones? It has been said, that there are amongst us fewer vocations to the priesthood and to the religious life than we should expect in proportion to the growth of the Catholic population. May it not be that many vocations are wrecked or dwarfed by reason of a want of training in accordance with their grave responsibilities among our mothers. Whether we call it worldliness among our wealthier Catholics, or ignorance and indolence among the poor, it is at bottom one and the same thing, namely, a want of appreciation of family life and family duties, which make it the first joy and the last care of parents to bring up their children in the love or at least intelligent attention to the things which lie beyond material wealth and comfort. The late Council of Baltimore plainly directs the attention of pastors to the means of developing priestly vocations by the influence which they may exercise upon the family circle in instructing our Christian mothers how to bring up their children.<sup>1</sup>

### III.

In time the child, whom God has marked with sacred seal of a call to the ministry of the altar, passes from the hand of the parent to that of the teacher. To speak in this connection of the teacher is to speak of the pastor, the priest. However efficient may be those upon whom the labor of pedagogy mainly devolves, they are after all but the seconds, the helpmates of him to whose love and care not only the sheep but the lambs of the flock are emphatically entrusted.

<sup>1</sup> Parentes ipsos moneant ut filios dummodo signa veræ vocationis ostendant, ad ingrediendum statum clericalem sancte inducant; obstacula demum admovere satagant, quæ non raro ex familiæ egestate oriuntur.—Conc. Plen. Balt. III., Tit. v., 136.



When a boy wishes to enter the seminary he is required to have the testimony of his pastor, and that testimony is, according to the Council of Trent, to be founded on the well-assured knowledge of the virtue and talent of the child. Without such sponsorship no one is to be allowed to enter the seminary. But it may be asked, how can a pastor in a large city and with scattered congregations know every boy sufficiently well to recommend him on his own responsibility? There are many answers to this question, one of which is, that though every boy in the parish may not be personally known to him, those at least who are likely to be called to the priesthood would and should come under his closer observation. Their very vocation, if it be genuine, supposes that they show a preference for the service of the altar, approach the sacraments more regularly and devoutly, and attend religious instruction with a more marked zeal than those boys who have no such special attraction to the house of God. "If a pastor know any boy,"—says the Fourth Provincial Synod of Milan, "who desires to embrace the ecclesiastical state, he shall at once provide that the same be more diligently instructed in the sacred disciplines and the exercises of the spiritual life, that he assist frequently at church in the sacred functions, and that he be in a manner separated for the purpose of guarding and training him either by the pastor himself or by some other priest." Elsewhere the same synod decrees that, in order that a number of boys firmly grounded from their early years in piety, innocence of life, and knowledge may be trained up for the service of the Church, pastors should take boys of good talent and promise into their houses and instruct them in the mode of right living and the rudiments of science, and make from time to time a report of their charge to the bishop, that he may receive them into the seminary at the proper age. Benedict XIV urges the same method of preparing levites for the altar, and says that the home of every parish priest should be a sort of small seminary, where young students might be

edified and imbibe a love for the law of God and of sacred letters.<sup>1</sup> “*Ut omnes presbyteri, qui sunt in parochiis constituti, juniores lectores secum in domo ubi ipsi habitare videntur recipiant: et eos quomodo boni patres spiritualiter nutriendos contendant.*”<sup>2</sup> Our own Council of Baltimore is scarcely less explicit. “We exhort in the Lord and earnestly beseech pastors and other priests, that they exercise especial vigilance in selecting and studying such boys among the flock committed to their care as seem to be well-fitted and called to the ecclesiastical state. If they find boys gifted with intelligence, piety, of devout and generous disposition, and with an inclination for study, who afford the hope that they will persevere in the service of the sacred ministry, let them nourish their zeal and eagerly foster the precious germs of their vocation, teaching them with paternal charity both pious practices and the rudiments of science, thus inciting them to study, and keep them with great care from the contamination of the world.”<sup>3</sup>

This is indeed a great responsibility; but there are joys and lasting rewards in its immediate train. Many priests seek and find in the training of one or more youths preparatory to their entering the seminary a protection against dangers which frequently beset the solitary position of a missionary pastor. Apart from the fact that a priest can thus atone for the omissions of the past in his own education, and in teaching refresh or complete his classical and scriptural knowledge, he may make helpmates and friends of these young hearts, who are quick to appreciate the interest of a good tutor in their behalf. To educate a child in the ways of one's own profession soon becomes the keenest of pleasures, and not only beguiles our leisure hours in pleasant intercourse, but makes us look far ahead with a sort of pride toward the fruits which the young seedling will one day bear, and of which we are sure to reap our share. To neglect a vocation

<sup>1</sup> De Synod. Dioc., Lib. V., c. xi

<sup>2</sup> Harduin. coll. II. col. 1105.

<sup>3</sup> Conc. Plen. Balt. III., Tit. V., c. i., 136.

which perchance grows up within the reach of the hand that can help and shelter it, is only less chargeable than to urge from human motives when God has not made it evident that there is a vocation. "Vocavi—et non respondistis," says Isaias,<sup>1</sup> but he adds also: "et quæ nolui, elegistis."

#### IV.

From the care of the priest and the teacher the boy is to pass into the preparatory seminary. With us in America he remains perhaps at the parochial school, if the grading permits it, or he goes to some college for a year or more, or he works in an office or store, or about the church, etc., until the time of his being admitted into the seminary has arrived, when he is probably sixteen or seventeen years of age. Whilst during the time which elapses between his first Holy Communion and his entrance into the seminary—a space of three or more years—he may learn the rudiments of Latin and other things which will be useful to him later on, he receives for the most part no special training in that which is most essential to him for the preservation and right use of his vocation. Yet the time from the thirteenth or fourteenth to the seventeenth year of a boy's life is without doubt the most important in forming his character. They are precisely the years when he needs to be guarded against temptations the destructive nature and permanent injury of which, if he yield to them, he has no means of measuring and can hardly suspect. It is the time when most men have cast the die which fixed their future fortune and shaped their subsequent views and aims. It is of comparatively little importance that the boy who applies for admission to the seminary at the age of sixteen or seventeen should not know his English grammar, or history, or arithmetic, because for several years before he had been obliged to work in order to help earning a sustenance for his family, or to provide himself with sufficient means to defray the necessary

<sup>1</sup> Is. lxx. 12.

expenses of a seminary course. These deficiencies can be supplied if he have talent and patience. But what he most needs, and what he can never supply if he has once lost it, is the discipline of the heart, the freedom from that contamination which is begotten by the too early knowledge of evil and the habitual sight of vice, the lofty appreciation of the high state to which he aspires, and the exceeding purity of mind and reverence which it exacts. A vocation, no matter how true, does not guarantee that a child may not fall into sin and contract bad habits and get a low estimate of the priestly dignity. The loss of innocence impairs alike the judgment and the affections. These are more safely protected in early age by ignorance than by knowledge of wrong. The character of a boy, and this is eminently true of the American child, is already formed at the time when he is usually sent to the seminary. The discipline of the latter, even if kept up for ten years or more, as it is in some of our ecclesiastical institutions, is inadequate to effect a change of disposition which is more than temporary. The shape of the tree is already fixed. You may help it to grow, you may engraft the best of fruit slips, you may find the stem during all those years sufficiently flexible to yield to a rule, but let it go, and it will snap back. This probably accounts for the failures of vocations which seemed evident from every other point of view. The years most important for the setting, so to speak, of the vocation, are lost. Nor can a college, however good, under ordinary circumstances supply this loss. The boy mingles with others whose aspirations are more or less of a worldly character, whose parents desire them to study with a view of making good merchants and clever businessmen of them. Their tastes, their enjoyments, however innocent otherwise, are apt to turn enthusiasm into a direction wholly alien from that which the priestly mission pursues. We do not maintain that boys called to the priesthood should be prevented from giving vent in useful sport to the merry tones of their disposition. On the



contrary, that is essential, and the best students and the best priests are frequently the first to take a hand in healthy and manly play. But it is the general atmosphere in which the boy finds these things presented to his imitation which dulls his feelings and blinds him to higher aspirations. Great ideals, such as will make him aim at the noblest companionship in the priesthood, are naturally out of his reach in any of the conditions to which we have alluded, and when he comes to the seminary later on, they fail to make the proper impression upon the sensitive plate of his mind, which has already received other images, that now blur all subsequent lights.

This is without exception the experience of teachers and of those who have studied the discipline and life of seminaries in past ages. Our own actual practice, which allows the most fruitful years of the seminarist's life to pass without special care and cultivation, is no doubt a result of past necessity. But it does not stand the test of reason and, we venture to add, that of our own experience. If our clergy are intelligent and faithful in spite of these deficiencies in our seminary-training, it is owing to other causes, and we would no doubt have far superior results and more available vocations than at present, if the system of admission to the seminaries were modified. If contact with the world benefits a youth, it may be later on, when character is sustained by fixed and well understood principles, which mark a youth's aims and aspirations; but it is not at the age when he is comparatively helpless for want of a positive element within himself or around him to shield him from danger. Hence the German system of clerical education cannot be advanced as an argument against our plea; and even as it is, the bishops in Germany are at present prepared, since the *Kulturkampf* has given them the opportunity, of asserting their claims, to change the former system, and to adopt that laid down by the Council of Trent, which is founded upon educational principles that can be applied everywhere and without injury to the progressive movements of our day.



## V.

The wisdom of the Council of Trent is apparent when it suggests the *age of twelve* for entrance into the seminary. "Whereas youth, unless rightly trained, is prone to follow the amusements of the world, and unless it be educated from its tender years unto piety before habits of evil have taken possession of the whole man, it will never, without the extraordinary help of God, persevere in the ecclesiastical state." The Council then ordains that every diocese should, according to its means and extent, in a college set apart for this sole purpose, educate a certain number of boys in ecclesiastical discipline and suitable studies. "Into this college shall be received such as are at least twelve years old, born in lawful wedlock, who have a competent knowledge of how to read and write, and whose morals and inclinations afford a hope that they will always serve in the ecclesiastical ministry."<sup>1</sup> The Council expresses the wish that the children of the poor should be principally selected for these schools, though it does not exclude the more wealthy, provided they give evident signs of vocation.

We are assured that the American hierarchy are anxious to introduce this system of early training as suggested by the Synod of Trent for those called to the ecclesiastical state; for the Council of Baltimore expressly lays this down as its aim. Speaking of preparatory seminaries, it has the following: "These seminaries are to shield from their earliest age (*tenerrima puerorum ætatula*) boys (who have a vocation to the holy ministry) against the influence of bad example and mingling with the world, during the time in which, by study and the discipline which forms their disposition, they prepare themselves for the theological seminary."<sup>2</sup> Again: "Since the preparatory seminaries are, so to speak, the training schools (*tirocinia*) for fostering piety and forming the

<sup>1</sup> Conc. Trid., sess. xxiii., c. 18.

<sup>2</sup> Conc. Plen. Balt. III., Tit. v., c. i., 139.

sacerdotal character, they are to fashion the recruits for the sacred militia from their earliest years, so that they grow up like young plants around the Tabernacle of the Lord (*tamquam novellæ plantationes succrescentes*), and be educated in innocence of life, religion, modesty, and the ecclesiastical spirit; and that at the same time they may learn the humanities and enter into the higher studies.”<sup>1</sup>

But the sooner this measure is carried into practice, the better it will be for the Church of America, and the more surely shall we obtain a sufficient number of vocations to keep pace with the quickly growing needs of the Catholic communities all over the continent. There are serious difficulties in the way of accomplishing this, but they are in no proportion to the advantages to be gained from a thoroughly and uniformly trained priesthood. Some of our dioceses, well equipped in every other respect and provided with seminaries, could surely make a beginning, which would soon reveal its advantages. As it is at present, students from various colleges and from no colleges flock to the examinations for admission to the seminary. They are differently trained. Some excel in mathematics or in English, having no knowledge of the classics; others are wholly deficient in these branches, whilst they are well up in Christian Doctrine, and have studied Latin and Greek, and for the rest evince excellent dispositions. This makes the work of the teacher in the seminary very difficult and puts the student in an awkward position, who, owing to lack of uniform training, is obliged to go back and lose much valuable time or else is constantly kept dragging in the rear of a class in which he is partly deficient and partly in advance. The opening of preparatory seminaries for boys of a younger age than are generally admitted at present would, moreover, take away the temptation from many to go to work instead of entering at once upon the studies that are to fit them for their ultimate duties. The little hard experience gained by a boy's being

<sup>1</sup> L. c. 141.

cast into the turmoil of the world, where he is taught to earn a living, are no compensation for the loss sustained by the mental enervation which secular habits of thought and activity engender, and which a boy brings with him into the seminary without ever getting wholly rid of them. Experience of the world is only useful to him who is not likely to be shipwrecked by it, and who has strength sufficient to bear the rude shocks it offers and to withstand the slippery attractions which line its pathways. The hard steel is not produced by simply putting iron under the tilt-hammer, but bars of the metal are first broken and heated in bundles and welded together with a forge-hammer before they receive the blows that make them resist the mother-metal, and at other times yield, where the latter would break. True, some characters develop strength in early battling with temptations, yet these are the exceptions to the rule established by the experience of generations and attested by the patient and consistent labor of the Church in this direction.

And it is not to be lost sight of, that alone by a system of clerical training which takes the boy at an early age, are we enabled to bring the education in our seminaries to that perfection which Leo XIII bespeaks for it. The priest has to know and hence learn so much more than the men of other professions, and it takes a long course of years to complete it, even as it is now. The plan of studies at present generally pursued in the seminaries can hardly be curtailed. We need all the time we can get, and most so those first years, when a positive foundation is laid in heart and mind. Many ecclesiastics, who have been obliged to enter the seminary late, regret their deficiency by reason of the loss of what is the golden morning hour of a student's life.

An objection may be raised against the practicability of at present instituting preparatory seminaries for boys, or admitting them, say at the age of twelve, into those which are already in existence. The expense would be too great. The necessity of meeting it must fall either upon the students, who

are generally poor, or upon the diocese, which has other needs to provide for, that appear more pressing.—We do not wish to minimize the force of this objection. Let us suppose that none of our boys would be prepared to pay their way in the preparatory seminary, and that the whole burden of supporting the institution would fall upon the faithful. We ask, are these seminaries less important than our schools, our orphanages, and the like, where the young are gratuitously educated for secular life? Or is not the gain, if we only compute its ultimate results, immensely above what can be acquired in any other direction by similar sacrifices on the part of our people? Our churches are the pride of every city where Catholicity has a foothold, and costly school buildings are daily multiplying over the land. These are to protect and strengthen the interests of the faithful. Can we spare no part of the outlay to provide for the equipping of priests, who, with a perfect education, and the sacerdotal spirit kept intact within them, gain thousands to the faith who are now slumbering in the shadow of infidelity, heresy, and lukewarmness because we lack in our midst priestly vocations, which will provide able and vigilant shepherds for the scattered flocks? And it would not be so difficult, perhaps, to enlist the co-operation of intelligent and wealthy Catholics in furthering such a project. This has been proved by the growing into existence of the Catholic University. It might further be objected that taking boys into the seminary at that early age would expose us to the danger of having many enter the seminary who, after having obtained a good education, would leave for want of a vocation to the priesthood, and thus be a source of constant risk and loss to the diocese. It could hardly be said that one who enters the seminary, obtains a good education, and then returns to secular life, is a loss to the community, if he have really profited by the education thus gratuitously received. But if pastors follow out the directions of the Church in selecting and watching over the boys whom they



will send to the seminary, there will be few of such cases. However much we might magnify the inconveniences attaching to this system of early training for the future levites of the altar, the gain would always be far in excess towards the common good.

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## THE OFFERTORY IN THE MISSA DE REQUIE.

*What does it mean?*

In all the Masses for the souls of the faithful departed, as found in the Roman Missal, we read the following *offertory*: “Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum *de pœnis inferni* et de profundo lacu: libera eas de ore leonis, *ne absorbeat eas tartarus, ne cadant in obscurum*: sed signifer sanctus Michael repræsentet eas in lucem sanctam, quam olim Abrahæ promisisti et semini ejus. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam, quam olim Abrahæ promisisti et semini ejus.” This is the only form of offertory which has been preserved unchanged and unabridged as it is found in the old sacramentaries or missals dating back to the time of St. Gregory the Great, or about the end of the sixth century. It was apostolic tradition that, when the Christians, having assembled to assist at the holy sacrifice, had made their confession of sins and profession of faith, they approached the altar and offered gifts, bread wrapt in spotless linen, and wine and oil contained in pure vessels, or alms of money. From these offerings was selected so much as was necessary for the holy sacrifice and the service of the temple. The rest was distributed among the poor, who daily presented themselves at the gate for that purpose. St. Augustine appears to have been the first<sup>1</sup> who, in imitation

<sup>1</sup> *Retractationum* L. II., c. 11.



of the Hebrew Church at the time of Simon the High priest, introduced the chanting of canticles and responses, alternately by the clergy and people, whilst these offerings were going on.<sup>1</sup> The custom passed from Carthage to Rome, and the liturgical books from the fifth to the tenth century contain certain appropriate antiphons and responses, called offertories, adapted to all the seasons of the ecclesiastical year, and parts of which were to be repeated until all the faithful had made their offerings. After the tenth century this mode of bringing gifts to the altar during the service was discontinued, at least in the Latin churches. The faithful who wished to make offerings could do so before or after the holy sacrifice, which practice, according to some, gave rise to the offering of stipends for Mass. The chanting of the antiphons and responses during this portion of the liturgy was thus shortened, and at present the part styled *offertorium* in the missal consists simply of a single verse, which embodies the sentiment of the corresponding feast or ecclesiastical season. Sometimes it has the form of a prayer,<sup>2</sup> or it is a joyous expression of praise or congratulation,<sup>3</sup> or again it is a snatch of inspired truth, expressing hope or recalling a lesson for reflection.<sup>4</sup> But the Masses *de Requie* have retained the original form of offertory, consisting of an antiphon, a verse, and a repetition of the concluding words of the former; for, according to Romsée, the custom of making oblation of bread or wax or alms still continued in many places during the solemn Mass for the dead.<sup>5</sup>

<sup>1</sup> "Simon the High Priest, the Son of Onias, who in his life propped up the house, and in his days fortified the temple. . . . about him was the ring of his brethren . . . and the oblation of the Lord was in their hands, before all the congregation of Israel . . . and the singers lifted up their voices, and in the great house the sound of sweet melody was increased."—Eccus. l. seq.

<sup>2</sup> Confirma hoc Deus, quod operatus es in nobis.—*Miss. de Spir. Sancto.*

<sup>3</sup> Felix namque es, sacra Virgo Maria.—*Miss. de B. V.*

<sup>4</sup> In te speravi Domine; dixi: Tu es Deus meus. in manibus tuis tempora mea.—*Miss. ad postulandam gratiam bene moriendi*—Veritas mea et misericordia mea cum ipso, et in nomine meo exaltabitur cornu ejus.—*Conf. non Pont.*

<sup>5</sup> Porro retentum est in his potius quam in aliis missis, quia in iis, dum sunt

Regarding the authenticity of this offertory there can be no doubt. The same words, just as we find them in the Roman Missal of to-day, have been used at least for the last twelve hundred years, throughout the Western Church. Yet, as they stand, they appear to present a serious difficulty in the way of Catholic dogma. This is all the more singular because the liturgy of the Church is universally accepted as an evidence of her constant teaching. "Forma precandi est lex credendi." The ancient faith is uninterruptedly preserved in public worship, which could never be altered without the change becoming marked not only by reason of the uniformity of the liturgical books throughout the Catholic world, but by the difficulty of introducing a different version among the people, who, unlettered and without the aid of printed books, learned only through oral tradition.

The difficulty alluded to touches, as will be noticed, two points of Catholic belief. In the first part we have the words: "Libera animas omnium fidelium defunctorum de pœnis *inferni*." Although the word *infernum* is ordinarily translated as hell, many writers, among whom are Gavantus, Benedict XIV, Sporer, and some of more recent date, contend that it is to be understood here in the sense of *purgatorium*, since according to Catholic dogma, founded on Sacred Scripture, "ex inferno nulla est redemptio." We need have no scruple in admitting the translation of *infernum* into purgatory. The word in either sense is of ecclesiastical coining, and Carpentier, in his supplement to the Glossary of Du Cange, notices besides this case in point another instance of the same kind.<sup>1</sup> Nevertheless, the original difficulty not only revives in the next passage, but adds another. "Ne

solemnes, in multis locis, præsertim ruri, ad offertorium hodie dum fiunt oblationes vel panum, vel cereorum, aut saltem pecuniæ.—Toss. Jos. Romsée, Praxis Celebr. Miss., edit. Hazé, 1854, Tom. II., p. I., cap. 3, art. 13. iii.

<sup>1</sup> *Infernum pro purgatorium, in offertorio missæ pro defunctis; ita etiam usurpant Monita S. Eligii in vita ejusdem. Tom. II. Spicil.—Glossar. nov. ad scriptores mediæ ævi cum latinis tum gallicos seu supplementum ad auctiorem Glossarii Cangiani editionem. Paris, 1776.*

*absorbeat eas tartarus, ne cadant in obscurum,*” cannot refer to purgatory, since we must suppose the souls of the faithful departed to be there already. Nor is it on the other hand consistent with Catholic dogma to believe that these souls are still exposed to the danger of passing from the purifying flames of purgatory to the eternal fires of hell. Benedict XIV does not meet this difficulty when he says: “*Quibus verbis non pro iis rogat ecclesia, qui perpetuis inferorum pœnis addicti sunt; neque ignorat, nunquam futurum ut animæ Purgatorio detentæ ad inferos dejiciantur.*”<sup>1</sup> Others hold that the passage “*ne absorbeat eas tartarus,*” etc., is equivalent to “*ne diutius detineat*” or “*ne post hoc sacrificium denuo in Purgatorii pœnas incurrere.*”<sup>2</sup> But it is evident that such version does violence to the plain meaning of the terms in their context, and it is difficult to assign a reason why they should have been introduced with what was certainly an unusual signification.

## II.

Other writers, among whom are Suarez, Merati, Franzelin,<sup>3</sup> more consistently render *infernum, tartarus, obscurum* in the sense of hell. Benedict XIV mentions this view in passing, without endorsing it, as he could not have done owing to his translation of the first part.<sup>4</sup>

These authors picture the Church as returning in spirit to the hour of death, before the eternal doom of the soul is decided. She apparently wishes to emphasize the fact that her supplications accompany the souls of her children dur-

<sup>1</sup> Bened. XIV De S. Missæ Sacr. Lib. II., c. ix., n. 4. Edit. Rom. 1748, vol. IX.

<sup>2</sup> Gobat Alph. sacrific. n. 172, apud Gehr, d. h. Messopfer, II., § 45, note.

<sup>3</sup> Cf. also Card. Wiseman, Lect. II. on Holy Week, p. 58.

<sup>4</sup> *Quidem considerant, eam Antiphonam legi consuevisse cum ægrotus aliquis in eo esset ut jamjam emitteret animam; ac putant deinde ecclesiam in missis et funeribus mortuorum eam adhibere cœpisse, retrahendo preces ad punctum illud temporis, quo animæ e corporibus sunt egressæ; eodem plane modo, quo Adventus tempore illis utitur verbis: Rorate cœli desuper et nubes pluant justum, etc.—Bened. XIV, l. c.*

ing the transit from this life into the next. This form of dramatic transposition, which appeals to the living, who in this case are made to chant a sort of processional prayer as they follow their departing brother into eternity, is not uncommon in the liturgy of the Church. The prayers of Advent and Holy Week in several instances carry us back to the time when the devout Hebrew was awaiting the accomplishment of the Messianic facts, although we have for centuries been enjoying the fruits of the same. Such is the interpretation which the majority of liturgical writers in our own day give to the words of this offertory. They see in it an expression of the poetic or dramatic element in Catholic worship, intended to move the faithful more powerfully to the contemplation of their own last end and to the charity which brooks no delay in assisting their departed brethren.<sup>1</sup>

### III.

We must confess that the above explanation, although advocated by unquestionably high authority, does not wholly satisfy us. Nor does it seem to be necessary that we attribute to these words a poetic character, since the sentiment which is thus professedly brought out lies in the bare words themselves if we simply abandon the idea of the offertory being a prayer in behalf of those souls for whom the holy sacrifice is directly applied. We shall at once make clear the interpretation which we intend by translating the offertory, as it stands, into English: "Lord Jesus Christ, king of glory, deliver *the souls of all the faithful, when they have*

<sup>1</sup> Sacerdos non orat proprie, ut animæ jam exutæ corpore ac a Deo judicatæ liberentur ab inferno ac de morte ad vitam transeant (hoc enim vanum esset), sed, ut magis commoveat adstantes, per prosopopœiam repræsentat sibi ac populo illas animas quasi jamjam egressuras e corpore ac divino judicio repræsentandas, et proponit ob oculos pericula, in quibus in illo articulo versantur, et pro illis quasi in eo statu constitutis Deo supplicat, ut eas liberet, quod nullo modo frustra fit. Nam et multum confert ad concitandos adstantium animos ad pietatem et horrorem Divini judicii, et illæ preces etiam apud Deum habent suum effectum, quatenus ex intentione Ecclesiæ et sacerdotum funduntur, ut per eas Deus liberet eas animas a pœnis Purgatorii, si iis forte detinentur.—Conninck, Dr. Sacram., qu. 83, n. 262.



*departed* (defunctorum), from the pains of hell and the deep abyss; free them from the jaws of the lion, lest Tartarus swallow them up, lest they fall into darkness; but let the standard-bearer St. Michael bring them into the holy light, which Thou didst once promise to Abraham and his progeny. We offer Thee, O Lord, gifts and prayers of praise. Accept them for those souls of whom we make commemoration this day: make them, O Lord, pass from death to the life which Thou hast promised," etc. It will be noticed that we leave the words *infernum*, *tartarus*, *obscurum*, unchanged in their literal meaning, and simply translate *defunctorum* by "when they have departed." There is nothing forced in this rendering of *defunctorum*, which refers to souls *after* their departure from this life, when they stand before the judgment seat of God. On the other hand, there is not only nothing to indicate that this particular clause applies to those who have just died, but it speaks distinctly of the souls of *all the faithful* (omnium fidelium defunctorum), that is, all those who may stand in need of the divine mercy after they shall have died. This seems not only in harmony with the entire text, but also with the general purpose of the offertory, which, as we remarked before, is frequently an admonition to the living, and in this case a prayer that, when they themselves come to die, God may avert the danger of eternal punishment from them. At the same time it does not exclude those who are represented as standing before the judgment seat of God to receive sentence. There can be no doubt that the holy sacrifice offered in behalf of individual souls influences the judgment even by prevention, just as the fruits of the redemption were applied by anticipation to the judgment by which many souls in the Old Testament remained in limbo until the time was accomplished, instead of forfeiting heaven. The Church, therefore, in praying for the dead, regards the *moment of judgment* as it affects all the faithful, living and dead, as if she uttered a solemn truth in warning and in the form of prayer suitable to all. Viewed in this light, it is



needless to assume that by a figure of speech the Church represents herself as returning to the time before death, when the soul is on the point of departing. This supposition is still more weakened when we compare it with other parts of the liturgy of the dead. In the oration for the Mass "In die obitus seu depositionis defuncti" we have the following: Deus . . . te supplices exoramus pro anima famuli tui N., *quam hodie de hoc sæculo migrare jussisti: ut non tradas in manus inimici, neque obliviscaris in finem, etc.* This refers to a soul already departed. Even more plainly we have the same idea expressed in the liturgy of the exequies after the Mass: Non intres in iudicium cum servo tuo, Domine . . . sed mereatur *evadere iudicium ultionis, qui dum viveret, insignitus est, etc.* Quite in harmony with this sentiment is the last part of the offertory itself. After the priest and chanters have prayed that all the faithful, whenever they shall have departed this life, may avoid the jaws of hell, and be led to the eternal light promised to Abraham and his seed, which is likewise Christ and His faithful children, a new verse introduces the special application of the offering made then and there in behalf of those for whom the Mass is being celebrated. "Sacrifice and prayer of praise we present to Thee, O Lord: accept it for those souls of whom we make commemoration this day: grant them to pass from death to that life which Thou hast promised to Abraham and his progeny." We would call attention to the last passage *de morte transire ad vitam* as strengthening our proposition. *Mors* does not mean "hell." It is "death" simply. The soul after death receives judgment, which assures it of eternal salvation, even though it be retained for a time in purgatory; and this salvation is the *vita*, the life, which has been promised to Abraham and to all the faithful of Christ. The words "libera animas omnium defunctorum de pœnis inferni—ne cadant in obscurum—fac eas, Domine, de morte transire ad vitam" need therefore no prosopopœia to explain their true meaning. It is this: Deliver, O Lord, the

souls of all Thy children, when they shall have died, from the peril of hell—make them pass from death to the assurance of life eternal, and mitigate the sentence of those who have presently died in virtue of the holy sacrifice of which Thy wisdom and mercy determines in advance the fruits.

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## LETTERS TO A RELIGIOUS.

### *Expression in Painting.*

#### II.

In my last letter I promised to speak more in detail of the aim which the true artist has to keep in view in painting the human countenance. There are certain gifts in man which distinguish him emphatically from all other creatures. These gifts are commonly reflected in the face. According as the painter can produce them in their perfection upon the canvas we would call him a master of his art. To do so requires a bringing out and blending of physical, intellectual, and moral beauty. One or the other of these three elements may predominate, but in every true work of art they must support each other in such a way as to call forth intelligent pleasure in the beholder. In so far as this is the case in a portrait, it may be styled a work of fine art, independent of its correctness as a likeness to the original. Let me here give you a definition of fine art which has been generally endorsed by competent masters both old and new. *A work of fine art is the immediate product of human genius containing those elements of beauty which awaken intelligent pleasure in the beholder.*

Note the parts. A work of art must be the direct result of human genius. It excludes all the products of merely mechanical action, whether originally contrived by man or the direct effect of the operation of nature, as, for instance, in

photography. Genuine art of painting owns no other parent than the hand of man instructed by his mind and heart. The fervor of affection heats the imagination to swift and energetic motion. Both take their impulse from the admiration of the subject which is before the artist, whose skilled sense is guided within lines of right proportion, and whose intelligence and moral sense limit him to truth, whether of the real or the ideal order. This limitation is important. Genius cannot be allowed to soar with extravagance, for in this it would violate one of its canons, according to which it must represent what is beautiful. This is expressed in the second part of our definition of art. It must contain those elements of beauty which awaken intelligent pleasure.

What are these elements of beauty? First, that which renders a thing beautiful by reason of the *harmony which it suggests as existing between itself and some intellectual or moral truth*. This quality is capable of spontaneously arousing in us a love for or a high appreciation of the object represented. It is what we commonly mean when we speak of a thing as beautiful. We are struck by a certain conformity in the work before us to a preconceived perfection. The next element of beauty is that which we term *sublime*. It awakens not so much our love as our admiration, because of its greatness, whether physical, intellectual, or moral. Under this head we include the things which impress us as tragic or in any sense imposing, without bringing us so to say into personal touch with the subject. A third element is *grace*. It is a quality which is difficult to define. Beauty may exist when grace is wanting. Without identifying it with perfection of form or of motion, we might call it the manner in which the object represented speaks to the beholder. I say, it is not motion or pose, although frequently taken in that sense. The Greeks seem to have understood by it that which gives a charm to perfect beauty, apart from it. Thus the veil thrown over the face of modesty may heighten the impression of its beauty, although the features are actually

hidden. It is probably the conscious existence of a moral power which acts upon the beholder in producing this impression. The fourth element of beauty is *truth*. This needs some explanation. Man's mind is naturally inquisitive. He seeks truth by a sort of instinct. Accordingly its discovery is accompanied by a distinct pleasure in the intelligence, which can only be interfered with by other and stronger attachments, which have pre-engaged his mind through an act of the will. But truth is not confined to the religious sphere or the field of facts. Everything that is novel, strange, or comic, so long as it produces pleasure in the intelligence without offending against the general laws of moral as well as physical beauty, is a proper subject of fine art. *Variety* has also been classed by many as one of the elements of beauty.

I must yet call your attention to the third part of our definition. It is essential that a work of fine art appeal to the intellect of man. Hence the representation of physical beauty, so far as it appeals exclusively to the senses, cannot be called by that name. It is true that the intellect is more or less active in connection with all perception of the senses. But I speak here of the aim of the artist and not of the accidental effect which his picture may produce. The refined materialism of modern times has endeavored to attach the name of art to all such productions of the human intelligence and hand as cause pleasure to the senses. This has lowered the standard of art and brought it under the pretensions of the coiffeur and the modiste. Such was not its character even among the pagans in the times when they wrought those admirable works which we still admire as patterns of true beauty. There is a true grace, a reserve, and at the same time unconsciousness in the statues of Phidias and his contemporaries which betoken the highest moral sense. True, this cannot be said of all the Greek works of art preserved by us as precious relics of the fine sense of the beautiful in form and action which that nation produced in sub-



sequent ages. Still, it is universally acknowledged that Greek art attained its highest merit under the influence of the most perfect moral code which that people ever possessed, and that with the age and the reforms of Pericles vanished also by degrees the excellence of its art. The very name, "art" was the equivalent, in their language, of virtue, as understood by the Roman, that is to say, as the expression of every noble quality that can grace a citizen. If great artists were esteemed in all ages even above statesmen and princes, it was not because they could do beautiful things, but because they exercised an influence over the public. Their power to teach, to correct common wrongs, to chastise folly, and to reform the mind of the people without appearing to do so, was felt and gave them the ascendancy over entire nations. Whenever they ceased to be independent and began to flatter the depraved tastes of their patrons, they lessened the perfection of their art. As soon as they yielded their higher aims to that of pleasing the outward sense, they opened the door to what was morally ugly, and their works could no longer claim the name of being in every sense beautiful.

You see, then, how all that pretends to the name of fine art must proceed from and appeal to the intelligence of man. It must do so by means of the beautiful; and when we say the beautiful, we necessarily include the good. Whatever is bad is, as I have just said, morally ugly, and hence contradicts æsthetical beauty. It is needless to prove this after the manner of philosophers, for it must be quite clear to you. Only, to prevent an objection which might be urged in this connection, I would say, that not everything which by itself is ugly need be so when part of a work of fine art. On the contrary, the contrast often produced by the presentation of what is ugly or repulsive in a picture serves to heighten the effect of the moral, or may be even necessary to carry out the full intelligence of the idea which the artist had in mind. Hence these features need not be excluded from a perfect work of art, and at times are essential to it. Thus we appre-



hend the benefits which the possession of certain virtues secures to us frequently much better when they are represented in conjunction with the sad results brought about by their absence. Even in music, which appeals much more to the feelings than to the intelligence, we have an occasional dissonance designedly introduced into a theme, as a transition to unexpected harmony, the pleasing effect of which is thereby much heightened. In the same way the painter depicts anger, cruelty, avarice, remorse, madness for the purpose of emphasizing with greater relief the opposite virtues. The effect of a work of art must therefore be taken in its entirety, and according as it awakens the response of the intelligence to the perception of true beauty will it lay claim to the title of a work of art. For this reason it is necessary that you should study the various expressions of the human countenance in their principles of motion; not only those which show forth the beautiful and nobler qualities of the human soul, but likewise such as indicate its defects and weaknesses. Applying the principles which have thus far been laid down to the human countenance, we must conclude that its beauty lies mainly in the play of features, that is to say, in *action*. All the qualities of mind and heart are brought out in their full perfection only by the operation of the will. The most exact proportion of parts in a face, the happiest blending of colors to give it life, will fail to awaken that sympathy of the intelligence which makes us realize man's actual nobility. You find an example of this in some of the Byzantine pictures. They possess not unfrequently faultless harmony of parts and an extreme delicacy in texture, yet they appear to us like copies from models in wax, stiff and lifeless, without touching any note within us.

As the discourse of the mind and the emotions of the heart vary, so varies the expression of the human countenance in type and degree of beauty. It is this action of the face which the genius of the painter interprets, because he recognizes the same action in himself. This likeness, understood

and seized in an instant, animates his whole being and directs his hand, armed with the instrument of brush or pencil, to the use of which he has become accustomed. The thing of beauty which he sees, whether in reality or in imagination, is like the object which evokes the electric spark and swiftly animates it with motion and light. The joyous ring of a laugh, the tremor of expectation in our voice, the awe that throws fetters about our feet and makes us pause—these are but similar effects of the inward emotion, marked through the outward senses. As the lines of our handwriting might under circumstances show some strong feeling of fear or joy or confidence, so in a similar way does the brush of the painter reflect his living genius when it has been aroused to enthusiastic activity.

But the artist does even more than to represent the living emotions of man through his countenance. He eliminates and perfects nature, and thus creates that which is no longer a mere reproduction of what exists, but an ideal pointing to a higher perfection, or to what man *may* be. Imagine a hero in the moment of some sublime action—the glow of life upon his cheeks, the swell of the muscles produced by the eagerness of his bent, his soul's emotions full upon his face, all telling you as plainly as possible of the noble purpose written in his mind. Suppose that in such an attitude his features, without the slightest change, were by some freak of nature suddenly petrified. We could not call this a piece of art in the sense in which we here speak of it, because it is simply the product of nature and not of man. But let us assume that an artist with the keen perception and the swift skill of Michael Angelo could seize the same heroic action and work it out with the utmost accuracy in a block of marble or upon the canvas. It would be a work of art absolutely and perfectly true to nature, and yet it would depend upon the artist to make it still more perfect. For, if there had been in the original which served him for a model, and in the imitation of which he found it possible to be

scrupulously exact, aught of a natural defect, whether in form or action, the artist, by omitting it, would heighten the beauty of his work. To satisfy the canons of his profession, he would be even obliged to do so—provided always that the defect indicated did not in any way contribute to emphasize the action of the hero and rendering it in reality more beautiful. Thus art surpasses nature, not only in this, that it has a distinct motive by which it appeals to man's higher nature, but also in that it eliminates whatever is on æsthetic grounds defective. Nature is, of course, in a sense, and is intended to be, imperfect. It is the aim of art, like that of religion in another sphere, to bring us back and raise us to the state in which man was before the fall and would be without original sin, in the effects of which all creatures participate.

Such is the aim and object of your art. Recognized and acted out, it is art truly immortal, because its beauty affects the soul, which survives and transcends all material things. We, who have emancipated ourselves from the service of fashion,—paint not for time but for eternity. In my next, I shall speak of the limits which the true artist must observe in pursuing the aim which has been pointed out.—*Addio.*

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### THE MORAL LIMIT IN THE USE OF AN-ÆSTHETICS.

Pain is an ordinary symptom of disease, and generally indicates its seat and nature. Man, like the lower animal, has an instinctive abhorrence of suffering, and he uses the means which his intelligence points out to free himself from it. Of late years important discoveries in the field of experimental medicine and chemistry have led to the frequent use of remedies by which pain can be allayed. Although these remedies do not themselves remove the cause of the suffering, they are indirectly of great advantage in bringing

about cures, independent of the fact that they diminish the pain. Surgeons and physicians by their aid are enabled to obtain a more accurate diagnosis of certain diseases than could be done formerly. They perform with more safety and success the most delicate operations, and thus save a large number of lives which under other circumstances would be considered as lost. The relaxation of the muscular fibres by itself, brought on in the state of insensibility, frequently makes serious operations unnecessary by reducing certain forms of dislocation, hernia, and the like. In obstetrics the use of these means is invaluable at least in some critical cases, and as narcotics they serve in delirium, mania, protracted insomnia, or as antispasmodics in cholera, hysteria, etc. Remedies of this kind are classed under the name of anodynes, that is, drugs that take away pain by benumbing the sensory nerves. They may be applied to certain parts of the body only, without depriving the patient of consciousness. By anæsthetics are generally understood such agents as, affecting the brain directly, render it incapable of receiving outward impressions.<sup>1</sup>

That God has given such remedies to man, and that the latter may use them to relieve the ills of life, there can be no doubt. Nevertheless they may be abused. There is a limit which forbids their indiscriminate use under all circumstances and without measure. It cannot be man's principal object in life to seek immunity from suffering. The fact that it is quite impossible wholly to avoid pain whilst we are on earth, points to a law which implies its necessity to some extent for the conservation of a higher purpose. That higher purpose is the safety of the soul, which outlives the body; and the latter is but the instrument to aid the perfect attainment of absolute happiness, towards which we

<sup>1</sup> Anodynes are: opium, belladonna, hyoscyamus, and their alcaloids, chloroform, ether, cocaine, the last three of which are also anæsthetics. Certain plants, also intoxicants generally, and animal magnetism, may be classed, by reason of their effects, under the same category.



tend even when we shirk the ills of the present. If, then, freedom from bodily pain can be obtained only at the risk or loss of that higher life for which we are created, it would be unlawful to seek it or to procure it for others, because it is destructive instead of being auxiliary to the main purpose of our existence.

Theologians, discussing the obligations of persons in different states of life, with a view of aiding the priest in the direction of souls, lay down some general principles, which would show how far a physician may lawfully go in the use of remedies which serve mainly for the alleviation of pain. It is here that the priest's sphere begins, and where under varying circumstances he will be called upon to guide the patient or the physician, as the case may be, who leave to him the judgment of what is right or wrong according to the law of God. We have been at the sick-bed of Catholics who had learned the soothing effect of anodynes in painful and at the same time hopeless diseases. They could and would administer the magic drug to themselves, until it became apparent that they were literally committing suicide and at the same time depriving themselves by their own act of those powers of reason which insure in this case the valid reception of the last sacraments. Persuasion and reasoning will do little if indulgence in the use of these means has trespassed certain limits; and the responsibility of withholding the opiate rests with the doctor or the nurse and with the priest, who advises the conscience of either and attends the patient for his spiritual interests. A feeling of pity, very natural under the circumstances, may incline those who have care of the sick to administer the drug in order to reduce the evident torture to which he is subjected, and there are physicians who maintain that it is but an act of mercy to hasten the end of a person who is continually suffering, when he is sure to die.

The practical question thus brought before us is: What is the moral law regulating the use of anæsthetics?—Assum-



ing that the means employed under the name of anæsthetics are not in themselves unlawful, and hence exclude the methods of magnetists, spiritualists, and the like, we arrive at a proper answer to the above question by reference to certain fundamental principles accepted in morals. Every direct and intentional attempt against human life, on one's own authority, is sinful in the moral order. This proposition hardly needs any demonstration. Man is not the master of his own or another's life, which has been given him simply as a trust, and of the use of which he is to give account to a higher authority. Not only may he not destroy it, but he is bound to preserve it by the ordinary means which nature puts at his disposal. Hence we conclude that it is unlawful directly and intentionally to take or to shorten life, although it be attended with constant pain, and although recovery is morally impossible.<sup>1</sup> But the principles upon which this conclusion rests assume that the attempt to shorten life is not only not in self-defence and unauthorized, but direct and intentional.

Let us take the case of a patient who endures constantly the most excruciating pains. Nature and the moral law allow him relief when there is no violation of a superior right than that of freeing one's self from suffering. Against the latter we have here the right of preserving life. But we are not bound to use extraordinary means to preserve life, and the constant endurance of excessive pain would be an extraordinary means. Hence moralists limit the interpretation of the above principle by a second proposition: It is not always unlawful to hasten *indirectly* and for serious cause one's own death or that of another. St. Alphonsus holds that it is never allowable to shorten life notably, because that would be equivalent to taking life, and a considerable shortening of life when foreseen cannot be said to be unintentional or indirect.<sup>2</sup> Intense and continual pain, such as frequently exposes a pa-

<sup>1</sup> Lehmkühl, Theol. mor., vol. I., n. 994.

<sup>2</sup> Cf. Lehmkühl, Op. cit., vol. I., n. 571, 573.

tient to danger of committing mortal sin, would be considered a grave cause. Hence the use of opiates, although they deprive a sick person who suffers great pains for a time of consciousness, cannot be accounted sinful, even if we know and remotely foresee that it tends to shorten life; not so, however, when death is apparently close at hand, for in that case the danger of direct interference with life is proximate, and therefore everything to be avoided which will make it actual. On the other hand, the sufferings of the sick person will soon end, and we may not deprive him of the chances of meriting by their endurance for the sake of eternal life. But when death is remote, the shortening of life incidental to the use of opiates taken for weighty cause, such as the soothing of excessive pain, cannot be said to be sinful any more than the pursuit of many occupations or habits in life which are likely to diminish the ordinary chances of a long life, so long as this effect is not directly intended. But there is another phase of the question. Anodynes or anæsthetics, when too frequently used or taken in abnormal quantities, lead to effects which absolutely enforce restriction in their use upon moral grounds. We saw that a considerable shortening of life would render them illicit agents to dispel pain, inasmuch as death may be said to follow from them directly. Practitioners tell us that the consequences following the habitual use of these narcotics are frightful. They not only weaken the whole system but destroy the power of the nerves to withstand pain, and thus an ever increasing desire for their repeated application is aroused in the patient. Every organ of the body becomes deranged, and sleeplessness, loss of appetite, and impaired digestion follow. An attempt to deprive him of morphia, says Capellmann, is followed by chills, general pains, severe diarrhœas. The end is raving madness. The effects of cocaine, which has of late years been introduced, are even worse. It destroys both body and soul with fearful rapidity, by utterly debilitating the will to resist its use.<sup>1</sup>

<sup>1</sup> Cocainum et corpora et animos multo celerius et vehementius perdit ac destruit

These effects, which are often worse than death, make therefore even the moderate use of most anæsthetics a constant danger and proximate occasion of sin, for to deprive one's self or another permanently of the powers of reason and will is a grievous sin and an evil not to be outweighed by any temporal pain, no matter how great. To save the patient a few days of suffering, we expose his soul to eternal loss and endless pain. It is unreasonable and against the moral law. The use, therefore, of anæsthetics to diminish pain is never to be left to the discretion of the patient; and so far as it is in our power to prevent it, we are under obligation to do so. In face of the lasting danger, especially to the soul, which attends even their legitimate use, it should be discountenanced outside of painful and serious operations.

But may not a narcotic be given to a person who is near death, in order that his passage into eternity may be without struggle and pain, provided he have already received the last sacraments and been reconciled with God?—We incline to answer this question, with Lehmkuhl, in the negative. He says: "It is unlawful to give narcotics to a dying person which deprive him of the use of his reason, in order that he might not feel his pains *and die unconsciously.*" If the patient be religiously prepared for death, there is every reason to believe that he will be willing to bear the pains of his remaining life and the last struggle with Christian resignation; and it is un-Christian to deprive him of the merit of these moments through a misplaced compassion. But if the sick man is not well prepared to meet his judge, this remnant of life is all the more important to him by allowing him the use of reason to make an act of sorrow with his last breath. When God gives that respite of life, it cannot be prudent for us to take it away deliberately. And even if the pains be such as to

quam morphiun.—Hallucinationes, animi et perturbationes et infirmitates, mania persecutoria fere sine exceptione vitam horum hominum concludunt. Quare cupiditas cocaini multo difficiliter curatur, quam morphii, etc. *Medicina Pastoralis*, Caspary. Edit. II., 1890.

cause the danger of the sufferer committing grave sin, we must believe that the last moment will be important to him by cancelling it, with the assistance of God's grace, through the administration of the final absolution and the prayers of the dying which are breathed into his ear.<sup>1</sup> This is the purpose of the sacramental rites for the dying in the Catholic Church; to soothe the last moments of her faithful children is the happy privilege of the priest, and needs no hastening or artificial and hurtful means by the aid of drugs.

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### HYMNS OF THE LITTLE HOURS.

*Thou art, O God, the life and light  
Of all this wondrous world we see :  
Its glow by day, its smile by night,  
Are but reflections caught from Thee—  
Where'er we turn Thy glories shine,  
And all things fair and bright are Thine.*

The modern poet gives us a good text for a brief notice of the ancient hymns of the "hours," which, constant as the stars in heaven,

Still quiring to the young-ey'd cherubim,

have indeed become, by their use in the Divine Office, "hymns of the ages." For in the familiar face of Nature the singer could see only the authentic lineaments of the divine countenance; and while taking the natural as his text, he

<sup>1</sup> Non licebit medico *moribundum* . . . usu rationis privare, ne ægrotus dolores sentiat atque *sine doloris conscientia decedat*. Nam si unquam in tali tempore necessarium est, ut homini servetur facultas merendi seseque cum Deo reconciliandi. . . . Quare, si ægrotus nondum bene præparatus est ad mortem, talis medicorum industria omni vi impedienda est: Si autem bene præparatus est, et ex continuato rationis usu periculum graviter labendi oritur, positive permitti quidem nequit ejusmodi medicorum praxis, silentio prætermitti utique potest. At si labendi periculum abest, nullo modo res silentio permittenda est generatim loquendo, quia occasio multum merendi ægrotis subtrahitur.—Lehmk., *Theol. mor.*, vol. I., n. 743, 3.

must read between its lines, and preach, not Nature, but the God of nature. His spiritual eye could therefore perceive obvious suggestiveness in the various physical phases of the *horæ*. *Jam lucis orto sidere* he sees, not merely the natural day, that wakens to new activity the birds of the air and the beasts of the field, but another day of grace, that should find the soul busy with work and worship, with praise and petition; and he prays God,

Ut in diurnis actibus  
Nos servet a nocentibus.

So, in the genial brightness and quickening warmth of Terce he sees a figure of the love that brightens and quickens the soil of the soul:

Flammescat igne caritas,  
Accendat ardor proximos.

Again, taking as text the flaming meridian splendors, he at once preaches the power of God

Splendore mane illuminans  
Et ignibus meridiem,

and sees a figure of that heat of passion which can dry up in our soul the dews of grace, and prays God to take away such baneful warmth.

The lesson of None is, of course, the approaching evening of life; and he prays:

Largire lumen vespere  
Quo vita nunquam decidat.

We have here only another part of the parallel between the natural and the supernatural which is sometimes even more pointedly drawn in the Ferial hymns; as, for instance, in matins of Fer. III.,

Consors paterni luminis  
Lux ipse lucis et dies—

and that other in Lauds of Fer. II.,

Splendor paternæ gloriæ,  
De luce lucem proferens,  
Lux lucis et fons luminis,  
Diem dies illuminans.



The parallel is, of course, an obvious one, and the figures are simple; and we shall err if we seek to base the merit of the hymns of the hours on any other beauty than that which, like the glory of the king's daughter, "is within." There is in them no attempt at "fine writing;" and there is evidently no straining after effect. The singer went up into the temple to pray. Of him might be aptly said what Trench says of St. Ambrose in his songs: "It is as though, building an altar to the living God, he would observe the Levitical precept, and rear it of unhewn stones, upon which no tool had been lifted." The hymns, then, are so many prayers; or rather, like the great 118th psalm, so many splendid litanies of supplication. Every line almost is a distinct prayer—not uttered at random, but with all the force of timeliness, of simplicity, of ejaculatory brevity and energy.

Criticism has not succeeded in definitely settling their authorship. They have been attributed generally to St. Ambrose. Still, although they possess the rugged strength and simplicity of the great bishop's muse, and a metre identical with that of his four hymns,<sup>1</sup> and similar cast of thought and expression, anything more than a *probable* authenticity can scarcely be conceded them. Schlosser, indeed, in his contents, puts them under the heading of "St. Ambrose"; but a more exact and rigid criticism would put them in the category of so-called Ambrosian hymns.<sup>2</sup>

It need hardly be a matter of very great concern that St. Ambrose should not with certainty be identified with their

<sup>1</sup> Deus Creator omnium, Æterne rerum conditor, Jam surgit hora tertia, Veni Redemptor gentium, are of undoubted authenticity.

<sup>2</sup> A large class of hymns, many of which were not ascribed to St. Ambrose, were loosely called *Ambrosiani* because of their close imitation of his peculiar hymnal style. We use the word here in its narrower sense, as indicating hymns that have for various reasons been ascribed to St. Ambrose. Duffield (p. 56) places these hymns of the "hours" in his category of "possible originals." "Von den vielen Hymnen, welche unter dem Namen des Ambrosius ungeboden werden,—Schlosser führt unter seinem Namen 39 an—lassen sich nur vier mit *historischer* Gewissheit als echt nachweisen."—Kayser: "Beiträge zur Geschichte, etc.," Paderborn, p. 130.

authorship : enough for us that they are full of the strength and simplicity, the ardor and majesty of the great Bishop of Milan ; that they have been thought worthy of association with his venerable name ; that they bring us into daily fellowship with his spirit ; that, though sung in far-off centuries, they are full of a present meaning and power, and can raise the soul in praise and petition to the Beauty “ ever ancient, yet ever new.”

In an exact translation of such hymns much modern poetic beauty can hardly be looked for. Prayer, rather than Poesy, was the aim of their composer : and so, a great part of the merit of any translation of them must be simplicity and exactness. We have tried to be faithful, therefore, almost to scrupulosity, and have rejected many figures of thought and diction which might have been agreeable to a modern poetical sense at the expense of exactness. The poems have been rendered almost line by line with the originals. We have included *Complin* in this paper, so as to have all the “ familiar faces ” together. Duffield classes it with a number of hymns of which he says :<sup>1</sup> “ While these are often known to be mere paraphrases of Ambrose’s own homilies, or imitations of his hymns, they are as frequently found to possess his spirit and almost the very forms of his verse.”<sup>2</sup>

## PRIME.

Jam lucis orto sidere,  
Deum precemur supplices,  
Ut in diurnis actibus  
Nos servet a nocentibus.

Linguam refrœnans temperet,  
Ne litis horror insonet :  
Visum fovendo contegat,  
Ne vanitates hauriat.

The orb of morning mounts the sky :—  
Let us with humble voices pray  
That God throughout our active day  
Guard us from perils lurking nigh:—

Bridling the tongue, lest horrid strife  
Affright the calmness of the air :  
Veiling the sight with tender care  
From all the vanities of life

<sup>1</sup> Latin Hymns, p. 57.

<sup>2</sup> For a good commentary on the Hymns of the Little Hours, see Bacquez: *The Divine Office*, pp. 465-519.

Sint pura cordis intima,  
Absistat et vecordia:  
Carnis terat superbiam  
Potus cibique parcitas:

Ut cum dies abscesserit,  
Noctemque sors reducerit,  
Mundi per abstinentiam  
Ipsi canamus gloriam.

Deo Patri sit gloria  
Ejusque soli Filio  
Cum Spiritu Paraclito  
Nunc et per omne sæculum. Amen.

Be pure, O temple of the heart,  
And foolish dreamings, fade away:  
And all the pride of our poor clay  
In frugal sustenance depart.

That when the dying day shall fling  
Its darkling mantle o'er the scene,  
We may, by abstinence made clean,  
To God our joyful praises sing.

To God the Father glory be,  
And to His Son in measure meet,  
And to the Spirit Paraclite,  
Now and through all eternity. Amen.

## TERCE.

Nunc Sancte nobis Spiritus,  
Unum Patri cum Filio,  
Dignare promptus ingeri  
Nostro refusus pectori.

Os, lingua, mens, sensus, vi-  
gor,  
Confessionem personent:  
Flammescat igne caritas,  
Accendat ardor proximis.

Præsta, Pater piissime  
Patrique compar Unice,  
Cum Spiritu Paraclito,  
Regnans per omne sæculum.  
Amen.

O Holy Spirit who art one  
With God the Father and the Son,  
Come now in haste from heaven above  
And fill our waiting hearts with love.

Let mouth and tongue; let strength and  
mind  
Proclaim Thy praises to mankind:  
Let love, aflame within each heart,  
A kindred flame to all impart.

So, loving Father, let it be,  
And Son of equal Deity;  
And Holy Spirit Paraclite,  
Whose reign the endless ages greet.  
Amen.

## SEXT.

Rector potens, verax Deus,  
Qui temperas rerum vices,  
Splendore mane illuminas  
Et ignibus meridiem:

Extingue flammam litium,  
Aufer calorem noxium,  
Confer salutem corporum  
Veramque pacem cordium.

O potent ruler, truthful God,  
Who rulest all with tempering rod,  
Flooding the morn with splendors bright,  
Kindling the morn with fires of light:

Quench Thou the flames of every strife,  
And cool the heart with passion rife;  
And to the body health impart,  
And peace surpassing to the heart.

Præsta, Pater piissime  
 Patrique compar Unice  
 Cum Spiritu Paraclito  
 Regnans per omne sæculum.  
 Amen.

So, loving Father, let it be,  
 And Son of equal Deity,  
 And Holy Spirit Paraclete,  
 Whoso reign the endless ages greet.  
 Amen.

## NONE.

Rerum Deus tenax vigor,  
 Immotus in te permanens,  
 Lucis diurnæ tempora  
 Successibus determinans :

Largiro lumen vespero,  
 Quo vita nusquam decadat,  
 Sed præmium mortis sacræ  
 Perennis instet gloria.

Præsta, Pater piissime  
 Patrique compar Unice  
 Cum Spiritu Paraclito  
 Regnans per omne sæculum. Amen.

O God, whose power unmoved the whole  
 Of nature's vastness doth control,  
 Kindling at morn the torch of light,  
 To flame at noon, to fade at night :

Grant us Thy light when comes the eve;  
 O ne'er our life in darkness leave,  
 But let a holy death's reward  
 Be endless glory in the Lord.

So, loving Father, may it be,  
 And Son of equal Deity,  
 And Holy Spirit Paraclete,  
 Whose reign the endless ages greet.  
 Amen.

## COMPLIN.

Te lucis ante terminum,  
 Rerum Creator poseimus,  
 Ut pro tua elementia  
 Sis præsul et custodia.

Procul recedant somnia  
 Et noctium phantasmata,  
 Hostemque nostrum comprime,  
 Ne polluantur corpora.

Præsta, Pater piissime  
 Patrique compar Unice  
 Cum Spiritu Paraclito  
 Regnans per omne sæculum.  
 Amen.

Before the ending of the light,  
 Onature's God, we ask of Thee  
 That for Thy tender elemency  
 Thou be our guard and guide this night.

All dreams and phantoms drive afar,  
 And, binding fast our enemy,  
 Keep us in peace and purity,  
 Till shines again the morning star.

So, loving Father, let it be,  
 And Son of equal Deity,  
 And Holy Spirit Paraclete,  
 Whose reign the endless ages greet.  
 Amen.

H. T. HENRY.

MATERIA EXAMINIS PRO BACCALAUREATU IN  
S. THEOLOGIA, IN UNIVERSITATE  
CATHOLICA AMERICÆ.

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ANNO 1890-'91.

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*OBSERVATIONES PRÆVIÆ.*

1. Juxta "Constitutiones Facultatis Theologicæ," c. iv., n. vii., "qui post prævium cursum theologicum alibi laudabiliter factum studia superiora in Lyceo aggrediuntur, *adhibitis attestationibus cursus cum profectu expleti*, initio admitti possunt ad certandum pro Baccalaureatu."

Nulli igitur patebit aditus ad hunc gradum nisi, post cursum philosophicum, per tres saltem annos scientiarum sacrarum studio incubuerit.

2. Examen *initio anni scholastici* locum habebit, fietque *tum scripto tum oratenus*. In *scripto* scilicet respondendum est quæstionibus nonnullis ex diversis disciplinis theologicis omnibus simul candidatis proponendis. Uniuscujusque deinde examen *orale per horæ spatium* durabit. In utroque *latino sermone* utendum est in iis saltem materiis, quæ in Seminariis latine tradi solent.

3. Ut theologiæ universæ repetitio præparatoria candidatis quam utilissima evadat, quæstiones præcipuas paullo accuratius indicandas esse censuimus: quarum delectus in singulis disciplinis ea ratione habitus fuit, ut examinandi solidæ scientiæ specimen exhibere possint ac debeant, quin tamen materiæ mole nimis graventur.

*MATERIA EXAMINIS.*

I. SCRIPTURA SACRA.

1. Explicetur et probetur notio *inspirationis*.
2. *Canon* S. Scripturæ.



3. Quinam distinguuntur sacri textus *varii sensus*?
4. Quæ sunt Scripturæ præcipuæ *versiones*?
5. Vindicetur authenticia *vulgatæ*.
6. Explanetur unus liber Veteris Testamenti, candidati arbitrio seligendus; probando, scil., ejus authenticiam dando analysim, textum explicando.
7. Item de uno ex Evangeliiis, vel aliqua ex majoribus Epistolis Apostolicis.

## II. LINGUA HEBRAICA.

Elementa linguæ; interpretatio duorum capitum V. T.

## III. THEOLOGIA DOGMATICA.

### *Fundamentalis et specialis.*

1. Quid revelatio? demonstra eius possibilitatem, necessitatem moralem quoad veritates religionis naturalis, nec non absolutam quoad veritates supernaturales, et in specie quoad mysteria.
2. Quænam sunt revelationis criteria? Proba miraculorum possibilitatem et cognoscibilitatem.
3. Proba divinam Christi missionem et vaticiniis et miraculis.
4. Quid et quotuplex regula fidei? Proba Sacram Scripturam non esse unicum organon propagandæ et conservandæ revelationis, sed ut tale Christum instituisse magistrum vivum et infallibile.
5. Soli Ecclesiæ Catholicæ veræ Ecclesiæ Christi notas competere probetur.
6. Proba Ecclesiam Catholicam esse societatem perfectam et necessariam, et explica illud: extra Ecclesiam nulla salus.
7. Quid primatus? Quemnam asseruerunt Gallicani? Proba primatum jurisdictionis in universam Ecclesiam a Christo Domino Beato Petro promissum et collatum fuisse.
8. Solus Romanus Pontifex est legitimus Petri successor

in primatu ; ipsius ex cathedra loquentis iudicia sunt ex se irreformabilia.

9. Explicetur et probetur doctrina Concilii Vaticani de Deo naturali rationis lumine cognoscibili.

10. Dei scientia quomodo dividitur? Proba eam extendi ad futura libera tum absoluta tum conditionata.

11. Quid prædestinatio? de ea quid docuerunt Calvinistæ, Jansenistæ? quid docent Catholici? Proba Deum voluntate antecedente vera et sincera velle omnes homines salvos fieri, etiam infantes ante baptismum susceptum vita functos.

12. Probetur mysterium SS. Trinitatis ex S. Scriptura.

13. Spiritus Sancti a Patre Filioque processio.

14. Probetur ex revelatione creatio mundi ex nihilo.

15. Explicentur conceptus naturæ, naturalis, supernaturalis, præternaturalis.

16. Quid peccatum originale? Proba ejus existentiam ex Rom. v.

17. Immaculata Conceptio et perpetua Virginitas Beatissimæ Deiparæ.

18. Jesus Christus verus Deus et verus homo.

19. Quid natura? quid hypostasis? quid persona? Vindica unionem hypostaticam contra Nestorianos et Adoptianos.

20. Quid cultus latriæ, hyperdulæ, duliæ? Vindica cultum Sacratissimi Cordis Jesu.

21. Quid gratia? quomodo dividitur? Proba gratiam supernaturalem actualem esse necessariam ad omnes actus salutares.

22. De gratiæ efficacia quid censuere Protestantes? quid Baiani? quid Jansenistæ? eam quomodo explicant scholæ Catholicæ.

23. Enumera et explica effectus formales justificationis.

24. Quid sacramentum? de sacramentis quid docent Protestantes, quid Catholici? Proba ea conferre gratiam ex opere operato.

25. Proba realem Christi præsentiam in Eucharistia ex verbis promissionis et institutionis.

26. Explica et proba transsubstantiationem.
27. Proba S. Missæ celebratione offerri verum et proprium sacrificium.
28. Proba necessitatem confessionis sacramentalis.
29. Quid matrimonium Christianum? quænam Ecclesiæ potestas in statuendis impedimentis? quinam hujus sacramenti minister? Proba matrimonii indissolubilitatem.
30. Proba immediatam visionem Dei ut in se est, nobis tanquam ultimum finem in revelatione propositam ac promissam esse.

#### IV. THEOLOGIA MORALIS.

1. Quid voluntarium.—Quænam præcipuæ voluntarii species.—Qua ratione voluntario obstant ignorantia, concupiscentia, metus, violentia.
2. Quid moralitas actuum humanorum.—Quomodo derivatur moralitas ab objecto, fine et circumstantiis.
3. Quid conscientia: quid conscientia vera et erronea, certa et dubia.—Quomodo in casu dubii (positivi vel negativi) de obligationis objectivæ existentia efformanda sit conscientia recta.
4. Quid peccatum: quid peccatum mortale, quid veniale—Unde petitur distinctio specifica peccatorum.
5. Quid infidelitas, apostasia, hæresis.—Quænam ex jure hodierno pænæ ecclesiasticæ in apostatas et hæreticos lataæ.
6. Quid eleemosyna: qualis et quanta obligatio eleemosynam largiendi, quandonam urget ista obligatio.
7. Quid scandalum, quotuplex distinguitur, quale et quantum peccatum.
8. Quid cooperatio: quænam præcipuæ cooperationis formæ: quandonam illicita aut licita cooperatio ad malum.
9. In quo consistit peccatum sacrilegii: explicetur distinctio sacrilegii in personale, locale, reale.
10. In quo consistit peccatum simoniæ: explicetur distinctio simoniæ in mentalem, conventionalem, realem, confidentialem.—Quibus pœnis jure hodierno punitur simonia.

11. Juramenti essentia: conditiones necessariæ ad ejus liceitatem: juramenti promissorii obligatio.

12. Voti essentia: requisita ad ejus validitatem. Potestas irritandi vota uxoris, filiorum, religiosorum, competens marito, patri, prelato.—Dispensatio in voto, ejusque commutatio.

13. Festorum observantia; legis origo; opera præstanda, omittenda.

14. Suicidium: quo jure prohibitum: pœnæ ecclesiasticæ in hujus criminis reos.

15. Occisio injusti aggressoris: an licita: sub quibusnam conditionibus.

16. Intrinseca malitia duellii: pœnæ ecclesiasticæ in duellantes latæ.

17. Malitia mendacii: an et quousque licitus usus restrictionum mentalium.

18. Juris notio et præcipuæ species.

19. Justitiæ definitio et distinctio in commutativam, legalem et distributivam.

20. Liceitas appropriationis individualis bonorum externorum etiam immobilium.

21. Proprietatis legitimæ tituli tum primitivi tum derivati: occupatio et labor, successio, præscriptio et contractus.

22. Conditiones occupationis.

23. Conditiones successionis.

24. Conditiones præscriptionis.

25. Conditiones contractus.

26. Definitio injuriæ.

27. Natura furti et gravitas materiæ in furto.

28. Qua restitutionis obligatione tenetur possessor rei alienæ, *a*, si fuerit bonæ fidei, *b*, si fuerit malæ fidei, *c*, si fuerit fidei dubiæ.

29. Quis dicitur injustus damnificator: quandonam damnificator tenetur damnum a se causatum reparare.

30. An licitum est lucrum perceptum ex mutuo: quandonam.

31. Contritio et attritio quatenus requiruntur et sufficiunt ad remissionem peccatorum tum in sacramento pœnitentiæ tum extra sacramentum.

32. Quid importat confessionis integritas.

33. Approbatio et jurisdictio necessaria in ministro pœnitentiæ.

34. Qua ratione confessarius generatim debeat se gerere cum recidivis et consuetudinariis.

35. Exponuntur impedimenta *vis et metus, consanguinitatis, voti et ordinis, criminis, disparitatis cultus.*

#### V.—JUS CANONICUM.

De Personis: de Rebus: de Judiciis. (Ex tribus his partibus *unam* pro lubitu eligere poterit).

#### VI.—HISTORIA ECCLESIASTICA.

Historiam ecclesiasticam, in ordine ad examen pro Baccalaureatu, distinguimus in *quatuor partes: ex his candidatus unusquisque unam eliget, in qua sola interrogabitur, et quidem determinatis quæstionibus quæ sequuntur.*

#### PARS PRIMA.

##### A PRÆDICATIONE APOSTOLICA USQUE AD EXCIDIUM IMPERII OCCIDENTALIS.

1. Romanus S. Petri episcopatus.—Persecutio Neronis.
2. S. Clemens.—Persecutio Domitiani.
3. Persecutio Trajani—Plinii epistola.—S. Ignatius.
4. S. Victor.—Controversia de Paschate.
5. Patres Apostolici.
6. Septimii Severi persecutio.—S. Irenæus.
7. S. Zephyrinus et S. Callistus.—S. Hippolytus.—Philosophoumena.
8. Clemens Alexandrinus et Origenes, Tertullianus.
9. Decii persecutio.—SS. Cornelius et Stephanus.—S. Cyprianus.
10. Apologetæ.
11. Fidei propagatio prioribus sæculis.



12. Gnostici, Montanistæ, Novatiani, Manichæi.
13. Persecutio Diocletiani.—Conversio Constantini.
14. Ariana hæresis.—Concilium Nicænum.
15. Semi-arianismus.—Liberius—Concilia Sardicense, Ariminense, Seleuciense.—Formulæ Sirmienses.—Arianismi decreta, ejus propagatio apud Gothos aliosque populos barbaros.
16. Pelagius.—Concilia Africana.
17. Nestorius.—Concilium Ephesinum.
18. Eutyches.—Concilium Chalcedonense.—Latrocinium Ephesinum.
19. Magni Pontifices sæculi IV et V.—Ecclesiæ Patres præcipui.—Doctores.—Liturgiæ.
20. Conversio Hibernorum per S. Patricium.

PARS SECUNDA.

AB EXCIDIO IMPERII OCCIDENTALIS USQUE AD INNOCENTIUM III.

1. Conversio Clodovæi, Francorum regis.
2. S. Benedictus, Monachorum legislator.—S. Columbanus.
3. Visigothorum conversio.
4. Tria Capitula.—Conc. Constantinopolitanum II.
5. S. Gregorius Magnus.
6. Anglorum conversio per S. Augustinum.
7. Islamismus, ejus character et propagatio.
8. Monotheletismus.—Concilium Œcumenicum VI.—Honorius.
9. Synodi Toletanæ.—Magni Scriptores Hispani.—Hispaniæ occupatio per Mauros.
10. Iconoclastæ.—Conc. Nicænum II.—Synodus Franco-Fordiensis.
11. S. Bonifacius.
12. Donatio Pipini.—Civilis principatus RR. Pontificum.
13. Carolus Magnus.—Sanctum Imperium Romanum: ejus character.
14. Paschasius Radbertus et Godescalchus.

15. Decretales Pseudo-Isidorii.
16. S. Nicolaus I.—SS. Cyrillus et Methodius.—Slavorum conversio.
17. Photius.—Schisma.—Concilium Œcum. VIII.
18. Status Ecclesiæ saeculo X.—Indoles Imperii sub-Othone Magno.
19. Labes Ecclesiæ saec. XI: Clerogamia, Simonia, Investituræ.
20. S. Gregorius VII.—Berengarius.
21. Bella Crucciata.
22. S. Bernardus.—S. Norbertus.—Abælardus.—Petrus Lombardus.
23. S. Thomas Cantuariensis.
24. Conc. Lateranense III.

PARS TERTIA.

AB INNOCENTIO III USQUE AD REFORMATIONEM.

1. Innocentius III.
2. SS. Franciscus et Dominicus: Ordines mendicantes.
3. Concilium Later. IV.
4. Albigenses et Waldenses.—Tribunal Inquisitionis.
5. Gregorius IX et Fridericus II.
6. Concilium Lugdunense I.
7. Theologia scholastica: B. Albertus Magnus, Alex. Alensis, S. Thomas, S. Bonaventura, Scotus.
8. Concilium Lugdunense II.
9. Dissidia Franciscanorum.
10. Bonifacius VIII et Philippus Pulcher.
11. Clemens V.—Papæ Avenionenses.
12. Concilium Viennense.—Templarii.
13. Joannes XXII et Ludovicus Bavarus.—Minoritæ.
14. Schisma Occidentale: Pontifices, Concilia, Scriptores.
15. Wicceffitarum et Hussitarum hæresis.
16. Concilium Florentinum.—Græcorum unio.
17. Excidium Imperii Orientalis.
18. Inventio artis typographicæ.

19. Renovatio studiorum litterarum.
20. Inventio Americæ.
21. Pontifices Romani: Pius II, Nicolaus V, Innocentius VIII, Alexander VI, Julius II, Leo X.
22. Concilium Lateranense V.

PARS QUARTA.

A REFORMATIONE USQUE AD CONCILIUM VATICANUM.

1. Lutherus, Zvinglius, Calvinus.
2. Adrianus VI, Clemens VII, Paulus III.
3. Carolus V. Imperator.
4. Henricus VIII.—Schisma Anglicanum.
5. Concilium Tridentinum.
6. S. Ignatius et Societas Jesu.—Institutio Clericorum Regularium.
7. S. Carolus Borromæus.
8. S. Pius V.—Bellum Turcarum.—Victoria.
9. S. Franciscus Xaverius.
10. S. Teresia.
11. S. Philippus Neri.
12. Magni theologi sæculi XVI.—Baronius.
13. S. Franciscus Salesius.
14. Bellum triginta annorum in Germania.—Pax Westphalica.
15. Baius.—Jansenius.—Arnaldus.—Porturegienses.
16. S. Vincentius a Paulo.
17. Lites Ludovici XIV. cum RR. Pontificibus. Declaratio Cleri Gallicani anni 1682.
18. Magni theologi sæculi XVII.—Bollandistæ.—Maurini.
19. Quesnellus.—Bulla Unigenitus.
20. Ritus Sinenses et Malabarici.
21. Rationalistæ in Anglia et in Gallia.—Encyclopaedia.
22. Febronius et Josephismus.
23. Suppressio Societatis Jesu.
24. Revolutio Gallicana.

25. Pontifices sæculi XIX: Pius VII, Leo XII, Pius VIII, Gregorius XVI.  
 26. Perturbatio Italica.  
 27. Pius IX.—Concilium Vaticanum.  
 28. Hierarchiæ Americanæ institutio.—Ejus extensio.—  
 Concilia Plenaria.

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TITULAR FEASTS IN SEPTEMBER.

I. NATIVITY OF THE BLESSED VIRGIN (SEPTEMBER 8).

(*Twenty-eight Churches in 1888.*)

Sept. 8, Fer. 2. *Alb.* Nativitas B. M. V. Dupl. 1. cl. cum oct. Nihil fit de S. Adriano. Reliq. ut in Calend. hodie et per totam Oct.

II. EXALTATION OF THE H. CROSS, (SEPTEMBER 14).

(*This feast is the titular only of Churches dedicated to the Exaltation of the H. Cross. Those dedicated to the H. Cross simply have their titular feast on the 3d of May, festival of the Invention of the H. Cross.*)

Sept. 13, Pro utroq. Clero Vesp. ut in Calend sine com. Oct.

14, Dom. *Rub.* Exaltat. SS. Crucis D. N. J. C. Dupl. 1. cl. cum oct. ut in Calend. sine com. Oct. Nativ. Vesp. ut in Calend.

*Pro Clero Romano, omnia ut supra.*

Per tot. Oct. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr. et Præf. Cruc. (except. Oct. Nativ.) et omiss. Suffr. et Prec. Fer. 3.

21, De die Octava ob fest. S. Matthæi fit ut simplex et commemoratur in 1. Vesp. Laud. Miss. et 2. Vesp. ante alias commemorationes.

III. HOLY NAME OF MARY (SEPTEMBER 14).

(*Eight Churches in 1888.*)

Festum Exaltationis S. Crucis hoc anno celebrandum 25.

Sept. Pro Clero Romano 3. Oct.

Sept. 13, Vesp. de seq. com. Dom. tant. Per tot. Oct. *Jesu, tibi sis gloria.*

*Pro Clero Romano, idem.*

- 14, Dom. *Alb.* Fest. SS. Nomin. Mariæ Dupl. 1. cl. cum oct. ut in Calend. ad 25. Sept. cum 9. Lect. de hom. et com. Dom. in Laud. et Miss. Evgl. Dom. in fine. In 2. Vesp. com. Dom. et S. Nicomedis tant.

*Pro Clero Romano*, omnia ut supra.

- 15, Fer. 2. *Alb.* Octav. Nativ. B. M. V. pro utroq. Clero ut in Calend. sine com. Oct. S. Nominis.

Per reliq. Octav. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr. et Præf. B. M. V. et omiss. suffr. et Prec. Fer. 3.

- 21, De die Octava ob fest. S. Matth. fit ut simplex et commemoratur in 1. Vesp. Laud. Miss. et 2. Vesp. ante alias commemorationes.

IV. SS. CORNELIUS AND CYPRIAN (SEPTEMBER 16).

(*One Church in 1888.*)

- Sept. 15, Pro utroq. Clero Vesp. de seq. sine ulla com.

- 16, Fer. 3. *Rub.* SS. Cornelii et Cyprian. Mart. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Fratres, debitores.* Reliq. ut in Breviar. et Missal. sine lect. et com. SS. Mart. Cr. In 2. Vesp. com seq.—hoc anno omittit. Initium libri Tobiaë.

*Pro Clero Romano*, omnia ut supra.

Infr. Oct. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. (except. Fest. S. Matth.) et Cr.

Fest. S. Lini perpet. transferend. in 25 Sept. et proinde Fest. SS. Nomin. Mariæ hoc anno celebrand. 3. Oct.

*Pro Clero Romano*, Fest. S. Lini figend. 3. Oct. et Fest. SS. Nomin. hoc anno transferend. in 21. Oct.

- 23, Fer. 3. *Rub.* Octava SS. Cornel. et Cypr. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Delectat* vel ut in festo. 3. Noct. ex Octavar. *Dominus Noster* vel ut in fest. 9. Lect. et com. S. Virg. in Laud. et Miss. fest. Vesp. de seq. com. præc.

*Pro Clero Romano*, omnia ut supra.

V. ST. CYPRIAN (SEPTEMBER 16).

(*Two Churches in 1888.*)

Fest. S. Cornel. perpetuo figend. 25. Sept. et Fest. S. Nomin.



Mariæ hoc anno celebrand. 7. Oct. Pro Clero Romano Fest. S. Cornel. sub ritu semid. figend. 3. Oct. et Fest. Nomin. Mar. hoc anno celebrand. 22 Oct.

Sept. 15, Pro utroq. Clero Vesp. de seq. or. *Infirmi- tatem* sine ulla com. neque cras.

16, Fer. 3. *Rub.* S. Cyprian. Ep. Mart. Dupl. 1. cl. cum oct. Off. un. Mart. Pontif. et pr. loc. Lectt. 1. Noct. *A Mileto* 2. Noct. 4 et 5. pr. 6. de commun. *Triumphalis* 3. Noct. de commun. 1. loc. Miss. *Statuit* in qua Cr. In 2. Vesp. com. seq. hoc anno omittit. Init. libri Tobiaë.

*Pro Clero Romano*, omnia ut supra.

Infr. Oct. observa quod in Octava præcedenti.

Fest. S. Lini perpetuo transferend. in 26. Sept. et pro Clero Romano in 21. Oct.

23, Fer. 3. *Rub.* Octava S. Cyprian. Dupl. Lectt. 1. Noct. de Script. ecc. 2. Noct. ex Octavar. *Tempus* vel ut in fest. 3. Noct. ex Octavar. *Sumptus* vel ut in fest. 9. Lect. et com. S. Virg. in Laud. et Miss. fest. Vesp. de seq. com. præc.

*Pro Clero Romano*, omnia ut supra.

#### VI. ST. MATTHEW (SEPTEMBER 21).

(*Twenty-eight Churches in 1888.*)

Sept. 20 Pro utroq. Clero Vesp. de seq. com. Dom. tant.

21, Dom. *Rub.* S. Matthæi Ap. et Evg. Dupl. 1. cl. cum oct. ut in Calend. In 2. Vesp. com. Dom. tant.

*Pro Clero Romano*, omnia ut supra.

Cr. et Præf. Apost. nisi ubi propria habetur per tot. Oct.

Pro utroq. Clero Fer. 2, 3, 4, 5, (6 pro Clero Romano et) Sabb. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

26, Fer. 6. *Rub.* de die 6. infr. Oct. Semid. Lectt. 1. Noct. Incip. Lib. Esther. 2. Noct. ex Octavar. *Et quamvis* (de Evglis.) vel ex Breviar. *Sancta*. 3. Noct. ex Octavar. pr. vel ut in fest. 9. Lect. (ex duab. fit una) et com. SS. Mart. in Laud. et Miss. fest. 3. or. *Concede*. Vesp. a cap. de seq. com. Oct.

Festum Sept. Dolor. transferend. in 12. Oct., pro Clero Romano in 26. Oct., et fest. S. Evarist. celebrand. die sequenti. Fest. vero S. Wencesl. pro utroq. Clero perpetuo transferend. in

3. Oct. et fest. SS. Nomin. Mariæ pro Clero Romano hoc anno celebrand. 22. Oct.
- 27, Pro utroq. Clero Vesp. de seq. com. Dom. et præc.
- 28, Dom. *Rub.* Octava S. Matth. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Quatuor* vel ut in fest. 3. Noct. ex Octavar. pr. vel ut in fest. 9. Lect. de hom. et com. Dom. in Laud. et Miss. fest. Evgl. Dom. in fine Vesp. de seq. com. præc. tant.
- Pro Clero Romano*, omnia ut supra.

VII. FEAST OF THE SEVEN DOLORS (SEPTEMBER 21).

(*Forty-eight Churches in 1888, among which the Cathedral of Natchez.*)

- Festum S. Matth. transferend. in 26. Sept., pro Clero Romano in 3. Oct., et fest. SS. Nominis. Mariæ ulterius transferend. in 21. Oct.
- Sept. 20, Pro utroq. Clero Vesp. de seq. com. Dom. tant.—Doxolog. pr. et Præf. *Et te in transfixione* per tot. Oct. except. festis de Mercede et SS. Nominis.
- 21, Dom. *Alb.* Fest. Sept. Dolor. B. M. V. Dupl. 1. cl. cum oct. ut in Calend. 28. Sept. cum com. Dom. tant. In 2. Vesp. com. seq. tant.
- Pro Clero Romano*, omnia ut supra.
- Fer. 2, 3, 4, 5, (6. pro Clero Romano) et Sabb. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. exceptis festis B. M. V. fer. 4. et 5.
- 25, Vesp. de seq. com. præc. tant.
- 26, Fer. 6. *Rub.* S. Matth. Ap. et Evang. (fuit 21. Sept.) Dupl. 2. cl. Off. Ap. ut indicat. 21. Sept. 9. Lect. et com. SS. Mart. tant. in Laud. et Miss. In 2. Vesp. com. seq. tant.
- 27, De S. Wenceslao hoc anno fit ut simplex. Vesp. de seq. (ut in 1. Vesp.) com. Dom. S. Wenceslai et præc.
- 28, Dom. *Alb.* Octava fest. Sept. Dolor. Dupl. Lectt. 1. Noct. de Script. occ. (Lectt. special concess. Congr. SS. Redempt. pro 2. et 3. Noct.) 2. et 3. Noct. ut in fest. 9. Lect. de hom. et com. Dom. et S. Wencesl. in Laud. et Miss. fest. Vesp. de seq. com. præc. tant.
- Pro Clero Romano*, omnia ut supra.

## VIII. ST. THOMAS A VILLANOVA (SEPTEMBER 22).

(Three Churches in 1888.)

- Sept. 21, Pro utroq. Clero Vesp. de seq. m. t. v. com. præc. tant.
- 22, Fer. 2. *Alb.* S. Thomæ a Villanova Ep. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Fidelis Sermo.* 2. et 3. Noct. et Miss. ut in Calend. Nulla com. Cr. In 2. Vesp. com. seq. tant.  
*Pro Clero Romano*, ut supra.
- 23, S. Lini Semid. ut in Calend. Lectt. 1. Noct. Incip. Lib. Judith. ex Domin. præc. Com. Oct. et S. Virg. in Laud. et Miss. Omitt. Suffr. et Prec. et or. *A cunctis.* Cr. Vesp. de seq. com. præc. et Oct.  
*Pro Clero Romano*, ut supra.
- Fer. 4. 5. (6. pro Clero Romano) Sabb. et Dom. ut in Calend. ritu infr. oct. pro utroq. Clero cum com. Oct. in Vesp. Laud. et Miss. in qua Cr.
- 26, Fer. 6. *Alb.* de die 5. infr. Oct. Semid. Lectt. 1. Noct. Incip. Lib. Esther. 2. Noct. ex Octavar. *Et homines* vel ex Breviar. *Ad sancti.* 3. Noct. ex Octavar. *Divisio* vel ut in fest. 9. Lect. (ex duab. fit una) et com. SS. Mart. in Laud. et Miss. fest. in qua 3. or. *Concede* et Cr. Vesp. a cap. de seq. com. Oct. Omitt. Suffr. Prec. et orat. commun.
- De die Octava pro utroq. Cler. fit ut simplex ob fest. S. Mich. Com. Oct. in 1. Vesp. Laud. Miss. et 2. Vesp.

## IX. ST. MAURICE (SEPTEMBER 22).

(Five Churches in 1888.)

Si S. Mauritius solus sit patronus, nihil fit de ejus sociis. Fest. S. Thom. a Villan. permanent. figend. 26. Sept.—Pro Clero Romano 3. Oct. et Fest. SS. Nomin. Mariæ hoc anno celebrand. 21. Oct.

- Sept. 21, Pro utroq. Clero Vesp. de seq. (de commun. unius Mart.) com. præc. tant.
- 22, Fer. 2. *Rub.* S. Mauricii Mart. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *A Mileto* 2. Noct. 1. pr. 2. et 3. et 3. Noct. de commun. 1. loc. Miss. *In virtute* Cr. In 2. Vesp. com. seq. tant.  
*Pro Clero Romano*, ut supra.

- 23, S. Lini. pro utroq. Clero ut infr. oct. S. Thomæ, supra.  
 Fer. 4. 5. (6. pro Clero Romano) Sabb. et Dom. ut in Calend. ritu infr. oct. pro utroq. Clero cum com. Oct. in Vesp. Laud. et Miss. in qua Cr.
- 25, In. 2. Vesp. com. seq. in pr. loc. Oct. et SS. Mart.
- 26, Fer. 6. *Alb.* S. Thom. a Villanova Ep. C. (fix. ex 22. Sept.) Dupl. Lectt. 1. Noct. Incip. Lib. Esther. Reliq. ut in Calend. ad 22. Sept. cum com. Oct. et SS. Mart. de quib. 9. Lect. (ex duab. fit una) in Laud. et Miss. in qua. Cr. In 2. Vesp. com. seq. et Oct.  
 De die Octava pro utroq. Clero fit ut simplex ob fest. S. Mich. Com. Oct. in 1. Vesp. Laud. Miss. et 2. Vesp.

## X. OUR LADY OF MERCY (SEPTEMBER 24).

(Ten Churches in 1888.)

- Sept. 23, Pro utroq. Clero Vesp. de seq. Nulla com.—*Jesu, tibi sit gloria* per tot. Oct. except. Fest. Sept. Dolor.
- 24, Fer. 4. *Alb.* Fest. B. M. V. de Mercede Dupl. 1. cl. cum oct. ut in Calend. In 2. Vesp. nulla com.  
*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. seq.
- 25, Nihil fit de Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr.
- 26, Fer. 6. de die 3. infr. Oct. Semid. Lectt. 1. Noct. Incip. Lib. Esther. 2. Noct. ex Octavar. *Novum* vel ex Breviar. *Dei Filii* 3. Noct. ut in fest. 9. Lect. (ex duab. fit una) et com. SS. Mart. in Laud. et Miss. fest. in qua 3. or. de Spiritu S. Cr. Vesp. a cap. de seq. com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct.  
 Sabb. et Fer. 3. pro. utroq. Clero ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. Dom. vero et Fer. 2. nihil de Oct.
- 30, Pro utroq. Clero Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc. et S. Remig.—Fest. S. Gregor. pro Clero Romano permanent. mutand. in 3. Oct. et Fest. SS. Nomin. Mariæ hoc anno celebrand. 21. Oct.
- Oct. 1, Fer. 4. *Alb.* Octava B. M. V. de Mercede Dupl. Lectt. 1. Noct. Incip. Lib. I. Machab. 2. ex Octavar. *Fuit vir* vel ut in fest. 3. Noct. ut in fest. 9. Lect. et com. S. Remig. in Laud. et Miss. fest. Vesp. de seq. com. præc.  
*Pro Clero Romano*, omnia ut supra.

## XI. ST. WENCESLAS (SEPTEMBER 28).

*(Twenty-six Churches in 1888.)*

Fest. Sept. Dolor. hoc anno transferend. in 12. Oct. Pro Clero Romano, in 26. Oct., unde fest. S. Evarist. transferend. in diem sequent.

Sept. 27, Pro utroq. Clero Vesp. de seq. com. Dom. tant.

28, Dom. *Rub.* S. Wenceslai Reg. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *A Mileto.* Reliq. ut in Breviar. et Miss. 9. Lect. de hom. et com. Dom. in Laud. et Miss. in qua Cr. et ult. Evgl. Dom. In. 2. Vesp. com. seq. et Dom.

*Pro Clero Romano, omnia ut supra.*

29, Nihil de Octava.

Fer. 3. 4. 5. (6. pro Clero Romano) et Sabb. pro utroq. Clero ut in Calend. ritu infr. Oct. cum com. Oct. in Vesp. Laud. et Miss. in qua Cr.

Oct. 3, Fer. 6. *Rub.* de die 6. infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Ut quid* vel ex Breviar. *Triumphalis* 3. Noct. ex Octavar. *O beatum* (un. M. Pont.) vel ut in fest. Miss. fest. 2. or. *Concede* 3. Eccles. vel. pro Papa. Cr. Vesp. de seq. com. Oct.

De die Octava ob fest. SS. Rosarii hoc anno fit ut simplex pro utroq. Clero. et commemor. in 1. Vesp. Laud. Miss. et 2. Vesp.

## XII. ST. MICHAEL AND HOLY ANGELS (SEPTEMBER 29).

*(One hundred and eighty-one Churches, among which the Cathedral of Springfield and the Pro-cathedral of Sioux-Falls, reported as dedicated to St. Michael, and nineteen to the Holy Angels, whose Titular feast is also celebrated on the 29th of September.)*

Sept. 28, Pro utroq. Clero. Vesp. de seq. sine com.

29, Fer. 2. *Alb.* Dedic. S. Mich. Archang. Dupl. 1. cl. cum oct. ut in Calend.

*Pro Clero Romano, idem.*

Fer. 3. 4. 5. (6. pro Clero Romano) Sabb. et Dom. pro utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct. (except. Dom.) in Vesp. Laud. et Mi-s. in qua Cr.



Oct. 3, Fer. 6. *Alb.* de die 5. infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. pr. vel ut in fest. 3. Noct. ex Octavar. pr. vel ut in fest. Miss. fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Cr. Vesp. de seq. com. Oct.

Fest. S. Brunon. perpetuo figend. 7. Oct. et pro Clero Romano 12. Oct., ubi de eo hoc anno fiet ut simplex.

6, Fer. 2. *Alb.* Octava S. Michael. Dupl. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. pr. vel ut in festo Miss. fest. Vesp. a cap. de seq. com. præc. S. Marci et SS. Mart.

*Pro Clero Romano*, ut supra. Vesp. a cap. de seq. com. præc. et SS. Mart.

7, Fer. 3. *Alb.* S. Brunonis Cr. Dupl. (fix. ex heri) ut in Calend. ad 6. Oct. cum 9. Lect. et com. S. Marc. et SS. Mart. Vesp. a cap. de seq. com. præc.

### XIII. ST. JEROME (SEMPTEBER 30).

(*Fourteen Churches in 1888.*)

Sept. 29, Pro utroq. Clero Vesp. de seq. com. præc.

30, Fer. 3. *Alb.* S. Hieronym. Presb. C. D. Dupl. 1. cl. cum oct. ut in Calend.

*Pro Clero Romano*, idem. In 2. Vesp. com. seq. et S. Remig.

Fer. 4. 5. (6. pro Clero Romano) Sabb. Dom. et Fer. 2. pro utroq. Clero ut in Calend. ritu infr. Oct. cum com. (except. Dom.) Oct. in Vesp. Laud. et Miss. in qua Cr.

Oct. 3, Fer. 6. *Alb.* de die 4. infr. Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Non habetis* vel ex Breviar. *Qui post Orionas.* 3. Noct. ex Octavar. *Attendite* vel ut in fest. Miss. fest. 2. or. *Concede* 3. Eccles. vel. pro Papa. Cr. Vesp. de seq. com. Oct.

6, Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc. S. Marc. et SS. Mart.

*Pro Clero Romano*, Vesp. a cap. de seq. com. præc. et SS. Mart. Fest. S. Marc. perpet. figend. 12. Oct., ubi de eo hoc anno fiet ut simplex.

7, Fer. 3. *Alb.* Octava. S. Hieron. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3. Noct. ex Octavar. *Luceat* vel ut in fest. 9. Lect. et com. S. Marc.

et SS. Mart. in Laud. et Miss. fest. Cr. Vesp. a cap. de seq. com. supra.

*Pro Clero Romano*, omnia ut supra.

Other Titulars this month, with each one church reported in 1888, are St. Rosalia, Virgo, September 4th; St. Januarius, Martyr, September 19th; and the SS. Cosmas and Damian, Martyres, September 27th; but not to make this article too long, we refer the ecclesiastics who may have them as Titulars to the general rules for the making of octaves.

H. GABRIELS.

## CONFERENCE.

### Scapular of Mt. Carmel.

*Qu.* Is the imposition of the Scapular of Mt. Carmel valid if one uses the old formula because he has not at hand the new one, or for other reasons, as neglect, etc. ?

*Resp.* According to several decisions of the S. Congregation of Rites, any form which substantially expresses the acts of blessing and investing is sufficient for the valid reception of the scapular. *Cl. Am. Eccl. Review*, vol. I., pag. 232.

*Qu.* Must the Scapular be worn next to the skin ?

*Resp.* No.—“An parvi habitus seu scapularia sint necessario immediate super corpus deferendi, ita ut illud physice tangent, vel an super vestes retineri possint ?” *Negative* ad primam partem, *affirmative* ad secundam. S. R. C. die 26 Julii, 1855.

*Qu.* If a person has laid aside the scapular for a number of years, must he be invested ?

*Resp.* Not unless it has been laid aside through contempt, or with the intention of renouncing the confraternity. (S. C. Indulg. 27 Mai 1857.)

### The Faculty of erecting the Stations of the Cross.

The Stations of the Cross are to be erected in this church soon. I beg your instruction, so that the Indulgences may be validly attached to them. On a former similar occasion I wrote to the Bishop for faculties, as required by the S. Congr. of Indulgences, 21 June, 1879, and to the Provincial of the Franciscans, as prescribed by the same Congr., 3 Aug., 1748. The former replied: “You already have by your general faculties that one of erecting the way of the cross in your parish.”

The latter: "When you have the faculty from your bishop *singillatim* for the erection of the Stations of the Cross, everything is right, since the bishops here receive the Indult from the Holy See." . . . Having no other resource left, I blessed and placed the Stations according to the Ritual. "The Pastor"<sup>1</sup> thought—the erection invalid; and this seems certain from a response of the S. Congr. of Indulgences, 12 Sept., 1883; also from the fact that the S. Congr. de Prop. Fide, 21 Oct. 1883, obtained a *sanatio* from the Sovereign Pontiff in a similar case. . . All this must have been known to the Bishop and Provincial at that time. It is useless to apply to them again, I suppose. What shall I do?

There seems to us no reason why the erection of the Via Crucis mentioned in this case should be held invalid. The formalities required were fully complied with, although not in the usual curial style. Our reverend correspondent wrote to his bishop, and received an answer which, reminding him of the faculty which he enjoyed, was certainly a *written concession to establish the Via Crucis* in his Church. This is all that is necessary for the *validity* of the erection. The formalities of entering the act in the archives of the episcopal chancery and of the parish church do not affect its validity, although they are required, lest there arise any doubt, later on, as to the canonical erection. It must be remembered that the institution of the Via Crucis belongs properly to the Order of Friar Minors, "privative quoad alios quoscumque," as the original statutes express it. The Superior General of the Franciscans is the only authorized person to delegate the faculty of erecting the Stations, except the Holy See. To avoid the danger of unauthorized erections and of contentions, those who receive this faculty are required to make a written deposition of the fact, which is to be preserved and shown, when necessary. This deposition can be made after the canonical erection, and there is no determined time within which this has to be done.<sup>2</sup> It can be supplied at any time, although the reasonableness of having it done at once is evident.

<sup>1</sup> Vol. II., page 223.

<sup>2</sup> Non esse determinatum tempus ad documentum erectionis conficiendum, sed ratio per se patet, ut quam citius hoc fiat, ne dubium in posterum oriatur circa prædictam canonicam erectionem. S. C. Indulg., 10 Feb., 1844.

We have, then, to distinguish between two kinds of formalities. The one of registering the act, and of which we have just spoken, is required, but does not affect the validity of the erection. The other, which is essential to this validity, in order that the proper Indulgences may be gained, makes it obligatory to obtain from the bishop or ordinary his sanction *in writing* for each particular case. The Decree of 1879, to which our correspondent makes reference, states that it is not enough to have this permission granted in general *for a certain number of churches* without special designation of the place.<sup>1</sup> Later on Leo XIII, at the request of the S. Propaganda, granted a *sanatio* in all cases where, by reason of any omission in the required formalities, the erection of the Stations may have been invalid.<sup>2</sup>

<sup>1</sup> Dub. "An consensus Ordinarii in scriptis requiratur sub pœna nullitatis in singulis casibus pro unaquaque Stationum erectione, vel sufficiat, ut sit generice præstitus pro erigendis stationibus in certo numero ecclesiarum vel oratoriorum sine specifica designatione loci?"

Resp. S. C. Indulg. 21 Jun. 1879: *Affirmative* ad primam partem; *Negative* ad secundam.

<sup>2</sup> "Rmus Archiepiscopus N. N. gaudet indulto apostolico erigendi viam crucis cum facultate communicandi ejusmodi licentiam etiam aliis sacerdotibus spirituali ipsius jurisdictioni subjectis. Tali indulto suffultus sacerdotibus archidiœcesis facultatem prædictam generali modo impertitus est, ita ut in singulis casibus recursum ad ipsum instituere haud debeant. Quum vero juxta superius exposita S. Congregationis Indulgentiarum decreta hujusmodi erectiones Viæ Crucis merito invalidæ censendæ sint, hinc humilis orator supplici genu postulat, quatenus S. V. in radice sanare dignetur omnes et singulas erectiones Viæ Crucis pro tempore in Archidiœcesi N. N. existentes quæ invalidæ fuerint vel ob causam in precibus enunciata vel ob quamcumque aliam causam.—*Ex audientia SSI habita die 21 Oct. 1883*: SS. D. N. Leo Divina Providentia P.P. XIII, referente me infrascripto S. Congr. de Prop. Fide Secretario, petitam sanationem benigne concedere dignatus est; ad avertendum vero in posterum quodcumque dubium desuper legitima erectione Viæ Crucis curent Parochi vel Rectores ecclesiarum, in quibus modo exposito erecta fuit Via Crucis, petere in scriptis ab Ordinario requisitum consensum pro qualibet erectione singillatim.

Datum Romæ, etc.

D. Archiep. Tyren.

Secretarius.

Do these Documents render invalid the erection of the Stations of the Cross, where, as is customary with us, no special form is given except that one which contains the faculty "instituendi pium exercitium viæ crucis, cum applicatione omnium indulgentiarum et privilegiorum quæ Summi Pontifices. . . viæ crucis exercitium peragentibus impertiti sunt" and an appointment to a certain church or mission? We are slow to say so, and do not believe that we are to take the most rigorous interpretation of the above-mentioned documents.

According to Princivalli, who gives the decree of Aug. 3, 1748, referred to by our correspondent, the consent (*consensus et licentia*) of the ordinary is required for the valid erection of the *via crucis*. This consent is to be given in writing, so that it may be shown in case a controversy should arise concerning the validity of the erection, and the omission of this formality would render the erection itself null and void.<sup>1</sup> Commenting on this decree, Father Beringer, S. J., Consultor of the S. Congregation of Indulgences, says: It may happen that one or other of these requisite written instruments is plainly contained in another already in possession, so that an additional document seems superfluous.<sup>2</sup> This we would suppose to be the case with us, where the appointment to a definite church together with the express concession by faculty of erecting the Stations (usually done *scriptis*, which includes printed forms) plainly contains the necessary permission of the ordinary for a particular place. If, as is usually done, an "authentic" to testify to the actual erection and signed by the pastor (countersigned by the ordinary) is placed in the sacristy or other convenient place of the church, all doubt

<sup>1</sup> Ad vitandas controversias super validitate vel nullitate erectionis stationum viæ crucis ex defectu licentiæ episcopi ac ceterorum consensuum, constitutum fuit, sub pœna nullitatis erectionis ipsius, hujusmodi consensus et licentia in scriptis et non aliter expediri et quandocumque opus fuerit exhiberi debeant.—Muhlbauer: Decr. Authent. Suppl. iii., p. 657, a.

<sup>2</sup> Die Ablässe, Ninth Edit., 1887, pag. 272, note.



seems to us removed.<sup>1</sup> And this appears to have been the impression of the bishop and the provincial to whom our correspondent applied. Whilst it is certainly advisable to make such applications in writing to the ordinary for each case, we believe that even if no answer were returned, the faculty which was granted in the first place together with the letter by which the priest's jurisdiction is limited to his appointed place, which is a *specifica designatio loci*, are documents which sufficiently insure validity of the erection. Outside of his own parish this would, of course, be insufficient. It may be objected: Why, then, did the Holy Father, through the Propaganda, give a *sanatio* in a case where the ordinary was said to have granted the faculty "generaliter modo, ita ut in singulis casibus (sacerdotes) recursum ad ipsum instituire haud debeant," which rendered the erection invalid?—We answer that in the case as proposed to the Holy See nothing is said to indicate that the faculty was granted by the bishop or archbishop to his priests *singillatim*, that is to say, for a *definite place*. Both the Holy See and the General of the Franciscans frequently grant the privilege of erecting the Way of the Cross for a certain number of times. A priest may thus receive the faculty of erecting twenty stations anywhere. In this case it is necessary for the valid erection, that the ordinary be applied to in each case separately, so as to mark the locality, since otherwise the primary object of the obligation to obtain the bishop's permission would be frustrated. The Dubium presented

<sup>1</sup> A suitable formula of this kind is:

Formula ad fidem faciendam  
de erectione Viæ Crucis in Ecclesia  
S. N. . . . .

Vigore facultatis mihi concessæ, ego, N. N., Viam Crucis cum adnexis indulgentiis erexi in Ecclesia (sacello) N. In quorum fidem testimonium hoc mea manu exaravi hac die . . . . mensis . . . . 1890.

N. N. . . . .

Rector.

N. N. . . . .

Episcop. N.

with the request for a *sanatio* may easily have been understood as referring to such a case, and the S. Congregation rarely makes a distinction where the petitioner makes none. As a matter of fact, the subject had been discussed in the Roman Congregation, in July of the same year, precisely from this point of view, and a *sanatio* had been given in a Rescript dated July 31, 1883, and communicated to the General of the Franciscan Order.<sup>1</sup>

However, we do not wish to give any greater emphasis to our view than that which appears to be expressed by the fact that our bishops in general deem the transmission of the faculty to a regularly appointed priest, together with the registry of the act of erection in the respective church, sufficient formality for its validity. The letter of Leo XIII granting the *sanatio* in the case, says that, in order to avoid all doubt, rectors should ask the requisite consent of the ordinary "pro qualibet erectione singillatim." The easiest way to accomplish this would be to send the formula which is to certify to the erection (as given above in the note) to the ordinary, asking him to sign it; when returned, it can be framed and, as it is small, conveniently hung anywhere in the sacristy or the church. This should be done, for the sake of greater security, before the blessing of the stations takes place. Those who are anxious to fulfil the requisites in every detail will make a written request, keep a copy of this together with the ordinary's answer and the act of erection, place the whole in the parish archives, and, if the episcopal chancery keeps a similar record, another copy is sent there also, under the heading "Actus erectionis viæ crucis in ecclesia N. . . ."<sup>2</sup>

<sup>1</sup> Cf. Muhl., Decr. Auth., l. c., p. 659, a.

<sup>2</sup> Circa erectionem viæ crucis, impetratis antea ab Apostolica Sede necessariis et opportunis facultatibus, omnia ac singula, quæ talem erectionem respiciunt, scripto fiant, tam nempe postulatio, quam erectionis ejusdem concessio, quarum instrumentum in codicibus seu in actis Episcopatus remaneat et testimonium saltem in codicibus parœciæ, seu loci ubi fuerint erectæ præfatæ Stationes, inseratur.—S. C. Indulg., 23 Sept., 1841.

## ANALECTA.

RECENT DECREES OF THE S. CONGREGATION  
OF RITES.

Hodiernus Redactor Kalendarii pro Clero Diœceseos Monti Politiani, de consensu Rmi sui Episcopi, Sacræ Rituum Congregationi sequentia dubia enodare humillime proposuit, nimirum :

*Dubium I.*—Missa votiva SS. Cordis Jesu per Decretum diei 28 Junii 1889 pro Ecclesiis, in quibus de mane exercitia pietatis in honorem ejusdem Divini Cordis peraguntur, concessa, celebrari debet sine *Gloria*, sine *Credo*, et cum tribus Orationibus, an ritu quo celebrantur Missæ votivæ solemnes cum *Gloria* et *Credo* et unica Oratione ?

*Dubium II.*—In eodem Decreto statuitur quod secundæ Vesperæ die octavæ Corporis Christi sunt dicendæ *sine ulla commemoratione*. Cum non sint concordēs redactores Kalendariorum in interpretandis his verbis, quæritur an per eadem verba commemoratio sequentis festi SS. Cordis excludatur, vel etiam commemoratio alicujus Sancti eo die ad modum simplicis redacti, ut accidit hoc anno pro S. Joanne a S. Facundo.

*Dubium III.*—Capitulum Vesperarum in festis Sanctorum septem Fundatorum Ordinis Servorum B. M. V et S. Catharinæ Fliscæ Adurnæ dicendumne est etiam ad Tertiam ?

*Dubium IV.*—Quando Episcopus Fer. V. in Cœna Domini bis procedit ab altari ad mensam pro sacris oleis conficiendis et ad altare regreditur, debetne uti baculo pastorali ?

*Dubium V.*—In benedicendo post Communionem extra

Missam ministratam, atque in absolvendis fidelibus in Pœnitentiæ Sacramento debetne Episcopus unam tantum vel tres Cruces efformare?

*Dubium VI.*—Si Sabbatho Sancto fiat Sacra Ordinatio, dicendæ suntne Litanix in Missali pro tali die assignatæ; vel illæ consuetæ quæ habentur in Pontificali Romano?

*Dubium VII.*—Diœceses, quibus concessum est officium B. M. V. titulo Boni Consilii, tenenturne assumere novum officium cum respondentem Missa pro eodem Festo a S. R. Congregatione anno 1884 probatum?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex Apostolicarum Cæremoniarum Magistris omnibus mature perpensis, ita propositis dubiis rescribendum censuit, nimirum:

Ad I. *Negative* ad primam partem; *affirmative* ad secundam.

Ad II. *Utraque commemoratio est omittenda.*

Ad III. *Affirmative.*

Ad IV. *Affirmative.*

Ad V. *Servandæ Rubricæ Ritualis Romani.*

Ad VI. Dicendæ sunt in casu Litanix in Missali assignatæ, additis quæ Episcopus proferre debet super Ordinandos post V. *omnibus fidelibus defunctis*, etc.

Ad VII. *Affirmative.*

Atque ita rescripsit, declaravit et servari mandavit die 20 Maji 1890.

† Caj: Card. ALOISI MASELLA S. R. C. Præf.  
VINC. NUSSI Secretarius.

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#### BOOK REVIEW.

**CATHOLIC MANUALS OF PHILOSOPHY. General Metaphysics.**  
by John Rickaby. Benziger Bros. 1890. p. lix-398.

In reviewing Fr. Rickaby's "First Principles of Knowledge" we noted as a point in its favor its utility as a side book in our seminary

classes of Philosophy. More intimate acquaintance with the four volumes of the Stonyhurst series thus far published convinces us that they might to advantage supplant in large measure our present Latin texts. Not that we would advocate teaching Seminarians scholastic philosophy in English, but that, if the authors of these manuals would issue corresponding Latin compendia, or failing this, if professors of philosophy constructed such digests and placed them, conjointly with these English manuals, in the hands of their pupils, it would turn to the profit of our seminary courses. In illustration of this suggestion let us take Fr. Rickaby's chapter on our knowledge of essences in the volume before us. But first note the treatment of the same subject in one of our fullest and best Latin text books. In the latter we find a brief paragraph given to the statement of Locke's nominalistic theory; a second brief paragraph to the defining of the question—conceding that our knowledge extends to comparatively few essences; that it is abstractive, not intuitive; imperfect, not comprehensive. Within half a page it is shown that common sense testifies to our knowledge of some *natural essences*, as does also the fact admitted by nominalists that we know the *real properties* of some things (for from this it follows that we know the *essential composite* or *root* of such properties); whilst the negation of such knowledge rests on the already refuted false nominalism in regard to universal ideas. The objections against the proposition are dismissed with a page. Whilst the salient principles bearing on this most important question are, of course, traced within the narrow compass indicated, it is plain that no small work is thrown on teacher and pupil, especially in drawing out the living character of the subject in the thought of to-day. Now run over Fr. Ricaby's discussion of the same theme. He approaches the subject from the proper—the subjective direction. To the word *essence* is given a broad meaning, as *ens essential*, and a narrower meaning, as the *constitutive principle* of things. As to the former sense, "it is asserted to be the prerogative of intellect proper, that it knows all its objects under the aspect of *essences*, and that this its power is made a strongly distinguishing mark between the perception which is characteristically human and mere animal perception" (p. 60). This is confirmed by citations from such anti-scholastics as Lewes and Romanes.

Against our claim for a knowledge of *essences* in the second sense "attacks may be divided into three possible degrees. (1) The fact of



essence may be granted, but all further knowledge of it denied; (2) the fact may be declared doubtful; (3) the so-called fact may be pronounced a fiction of the mind" (p. 62). Locke leads in the first line, his position being clearly set forth by Reid (p. 63). Locke explicitly states that "the essences of things are nothing else but our abstract ideas" (p. 64). Thus Locke grants that things have essences, "real essences;" what he denies is that we can know anything more than the "*nominal essences*," which, Hamilton says, is only another phrase for "*logical essences*," or "the abstract notions worked out by general terms" (ibid.). "The two other positions are dealt with together, as the step from agnosticism to positive denial is only one of audacity in making assertions" (ibid.). Neill is here seen in the van. According to him "an essential property is one which is part or the very definition of the word which stands as subject in a sentence; and such essence is *verbal*, not *real*. As for any *real essential motive* in physical things, we know of none such, and in any case, the relativity of all knowledge would be a bar to the knowledge of essences, such as the schoolmen assert. Here we have a doctrine common in the school of Hume . . . Lewes likens the Aristotelian essences to the pure space which is supposed to be the background of all things; essences are empty as space, mere negations of all attributes or phenomena; indeed, there can be no absolute thing in itself, for "nothing exists in and for itself," and the universe known to us is a system of correlated events" (p. 67). Though "to fight out this battle to the end belongs to special metaphysics—to cosmology, which treats of bodies, and to psychology, which lays down what is meant by a spiritual substance" (p. 69), yet "in the rough the form of expression can hardly be rejected that *science* seeks to arrive at the *very nature* of things, and that it has some measure of success in the enterprise" (p. 70). This Fr. Rickaby amply proves by a number of citations from Neill, wherein the latter acute writer evidently contradicts his dicta regarding our knowledge of mere *nominal essences*. Mr. Bain is seen helping the good work of his colleague thus: "If we understood more thoroughly the ultimate arrangement of the atoms of bodies, we might not improbably find that one *fundamental* property was the *foundation*—a *real essence*, of which the characters are but the *propria*" (p. 73). Too much emphasis cannot be laid "on the fact that scepticism in the school of Hume about essences does not begin at this point; it rests on utterly false theories about man's power of

knowledge, which is logically reduced to a mere chemistry of ideas, or of the phenomenal states of self-consciousness. Of course, on these shifting and unsubstantial grounds we can build no knowledge of essences" (ibid.).

But leaving to Psychology the determining of the true theory of knowledge, we may do "something to rehabilitate the much discredited teaching of the Schoolmen by starting from less disputed points. At least in the abstract sciences, notably in mathematics, it is maintainable that we can devise *essential* definitions, which stand good amid accidental variations, and have a most unmistakably real significance. Reid confesses as much when he says, "that from the *essence* of a triangle we may be able to deduce its properties. We can determine exactly what *constitutes* the precise *nature* of certain figures, distinguishes them *specifically* from other figures, and enables us to infer their necessary attributes" (p. 68). But we may go to the concrete sciences, to which our opponents cling so closely, for weightier testimony. "Our contention is that, when together, these books<sup>1</sup> do show some knowledge, more or less adequate, about *essences*; that they do furnish replies, more or less final, to the question, *what is this*, that, and the other. For example, the laws of motion, of gravitation, and of combination by definite proportions; the reduction of light and sound to vibratory movements calculable mathematically; the doctrine of the transformation of energy; the assertion of comparatively few chemical elements—all these are approximatives to knowledge of essences; they are the knowledge of what, with a certain looseness of expression, may well be called secondary or derivative essences. Again, to know matter as substance and efficient cause is to know it under an *essential* aspect, though a highly generalized one. Even the classificatory sciences, such as botany and zoology, which in part at least are concerned with matter, so far as they go on a natural system," point in the direction of *essences*. In short, the very admission that there is such a thing as physical science, and that science is *cognitio rerum per causas*—a knowledge of things according to the *rationale* of them—is tantamount to saying, that some manner of acquaintance with *essences* is possible; that the world does present its objects ranged according to at least a certain number of different kinds, and that we can do something to mark off one kind from another. Whatever be the extent of the 'law of continuity,' at least it

<sup>1</sup> Sciences—Cosmology and Special Physical Sciences.

does not abolish every single specific difference in the world ; and there are other differences that have established a character which is, if not in the fullest sense specific, at least is secondarily and practically specific: for example, the difference between 'chalk and cheese.' To this moderate extent the schoolmen are justified in their pretensions to have knowledge of *essences*" (p. 79). Nor do we limit our knowledge to the *essences* of *material* things, but lay claim to prove the conclusions of psychology regarding the *essence* of *spirit*: for instance, that "spirit is an extended substance acting by means of intelligence and will, especially of intelligence, which shows itself to be perfectly self-reflective, and of will, which shows itself to be free" (p. 81).

Other passages might be chosen to indicate the desirability of making this Manual the basis of a Latin Compendium, for instance, the kindred chapter on the nature and reality of substance (pp. 245-267); the latter half of the chapter on the Finite and Infinite, treating of the application of these notions to the sum total of possibilities (pp. 204-220); the discussion on the Beautiful, an idea which is not sufficiently described in our Latin texts. But our hasty sketch, inadequately though it represents the original, must suffice to bear out our suggestion, hinting as it may at a striking merit of the Manual—the bringing of the old philosophy into the camps of the new, overthrowing what in the latter it finds antagonistic, and pressing into good service the forces of truth wherever it meets them. What we have said may also suggest another purpose which the book is well fitted to answer—the introducing of non-Catholic readers of fair intelligence to the foundations of the Church's philosophy—to the basis alike of all her philosophy, as well as to the natural elements of support in her scientific theology. To such readers it will show that the scholastic metaphysics—with the proper qualifications, which Fr. Rickaby fails not to note, stand firm in the light of modern thought, nay, strengthen on being confronted with whatever is true in the latter.

We have one fault to find with the book—if fault it be—viz., its *brevity*. The work might have been somewhat improved by enlargement. The queen of natural science may well be jealous that she has received considerably less domain than her helpmate, logic. Had an additional hundred pages been added to this Manual, making it thus equal to the size of the Logic, space would have been allowed, e. g., for Simple and Compound Being, for the Category of Quality, etc.; and less risk

would have been run of sacrificing clearness to brevity. Though the style is clear, yet greater compass would have made it easier reading, a feature desirable in these days even in Metaphysics.

F. P. S.

VEN. P. LUDOVICI DE PONTE S. J. MEDITATIONES DE PRÆCIPUIS FIDEI NOSTRÆ MYSTERIIS, de Hispanico in Latinum translatae a Melchiorre Trevinnio, S. J. De Novo editae cura Augustini Lehmkuhl, S. J. Part. V. et VI.—Friburgi Brisg. Sumpt. Herder. 1890. (St. Louis: B. Herder.)

In noticing these two volumes, which complete the excellent new edition of De Ponte's Meditations by Fr. Lehmkuhl, we wish merely to emphasize what we said in our review of the first part of this work. It is related of more than one great theologian, that they made their morning meditations from some text in the Summa of St. Thomas. This method may sanctify some, yet for the majority there is in it always danger of giving the intellect more food than the heart. The learned Jesuit of Vallisolet comes, however, very near to the theological student's ideal. The solid character of his matter reminds you everywhere of the Angel of the Schools, and, in fact, aside of the Holy Scriptures, upon which these meditations are, so to say, planned and built, we hard'y meet any other authorities to which he refers but St. Thomas, St. Bonaventure, and St. Bernard. These occur constantly, and they point to the sound reasoning and the *sincera doctrina* contained in the volumes. That the author should found his reflections on the subject of creation (Vol. VI., Med. xviii., pag. 175) upon the old and nearly obsolete view of the hexæmeron creation, or that he should grossly differ from modern astronomers in his calculation of the size of the sun relative to our earth (Vol. VI., Med. xxii., pag. 213), does not in the least diminish the usefulness of these meditations, the test of whose value lies in their aptness to concentrate the mind upon the eternal truths which underlie external facts.

The fifth volume has an introduction on union with God, or rather what is called the unitive way in the spiritual life. Some of the meditations in this and the last volumes are beautiful and withal profound studies of the divine mysteries and those of the Church. Such, for example, are the chapters on the divine essence, on the unity and trinity of God, on the precept of charity, which throws clear light on the action of grace, on the essential glory of the soul and body and of our senses after death,



on the gifts of the Holy Ghost, etc. They are without exception practical, and the author has taken occasion to give explanations here and there of how devotions may be utilized for the conversion and sanctification of souls. The chapter on the different methods of reciting the Rosary (Vol. V., pag. 354) is an example of this.

Excellent as is this work, which has stood the test of three hundred years, and apparently needed no change to be ever appreciated by succeeding generations of learned and devout souls, Father Lehmkuhl's merit is not confined to having issued a faultless edition. He adds with modest grace, under the title of Appendix, twelve meditations, "brevia meditationis puncta," of favorite Saints, whose lives present special attractions to those who seek perfection particularly in religion or in the priesthood. There is also an Appendix which distributes the meditations, so that they may be conveniently carried out through the year without having to follow the order of the author, who groups his subjects according to their nature.—*Qui potest capere, capiat.*

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#### BOOKS RECEIVED.

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

THEOLOGIA MORALIS juxta doctrinam S. Alphonsi Mariæ de Liguorio, Doctoris Ecclesiæ. Auctore Jos. Ærtnys, C.SS.R. Editio altera aucta et recognita. Tom. I. et II.—Paderbornæ: Ferdinand Schœningh. 1890.

SUPPLEMENTUM ad Tractatum de VII. Decalogi præcepto secundum Jus Civile Gallicum, Auctore Jos. Aertnys, C.SS.R.—Paderbornæ: Ferdinand Schœningh. 1890.

THE SANITARY CONDITIONS AND NECESSITIES OF SCHOOL-HOUSES AND SCHOOL-LIFE. By D. F. Lincoln, M. D., Boston, Mass.—American Public Health Association. Rochester, N. Y.

NICOLAI NILLES E. SOC. JESU COMMENTARIA IN CONCILIIUM PLENARIUM BALTIMORENSE TERTIUM EX PRÆLECTIONIBUS ACADEMICIS EXCERPTA. Pars I. Acta Concilii. Pars II. Decreta Concilii. Editio domestica, Privatis auditorum usibus accommodata.—Eniponte. Ex offic. F. Rauch (C. Pustet) 1838-1890.



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THE JEW JOSEPHUS AS A WITNESS TO CHRIST.

**H**ISTORICAL evidence is of immense importance for the defence of the Christian religion in our day. They tell of a schoolmaster in Holland, where the house-tops are gable fashioned, that one day, while he was explaining to the children the Scripture history of how the prophet walked on the roof at noon-time, a precocious boy asked aloud how it was possible to walk on the roof. The teacher, who had never been beyond the limits of his native land and knew nothing of the flat roofs of the East, finding himself puzzled, answered severely: Nothing is impossible to God! The story has a moral. If the assertion of authority ends the matter for some, it awakens suspicion in others. In an age of general scepticism, such as the present, the existence of the supernatural is not to be taken for granted. It must be proved. We may not convince a man by the best of arguments, but we must be able to adduce sufficient reasons to establish just motives of credibility. And in the matter of furnishing such motives we cannot have recourse to simple abstract truths. Tell an educated man, who has no religion because he does not realize the existence of the supernatural, that the desire of the human heart towards complete happi-

ness must have its complement in the actual existence of perfect happiness; or that the idea of God in the mind proves a corresponding reality outside of it, and you may find that the argument carries not a particle of weight with him, unless it be to weaken your position in his eyes for want of a better proof. But confront him with facts which he cannot deny or is disposed to accept, as he would accept them under ordinary circumstances, when there is question of assuring himself of the truth of a theory, and he will listen, and probably examine. Now, the Christian religion bears the test of examination, not only from within and for those who, already Catholic in heart, simply seek the confirmation of their Christian instincts in the teachings of the Church, but likewise for those who approach it from without, with no predisposition in its favor. To such, the testimony of the non-Catholic historians is of great importance, the more so when these are above the suspicion of partiality in favor of Christianity.

Let us say we meet with a sceptic in religion, who is otherwise intelligent and sincere in acting from honest motives. He may disbelieve in the existence of God, or in the supernatural character of Christianity, or in the authority of the Catholic Church as the only legitimate continuation of the power and mission of Christ. In answer to his doubts we refer to the fact that Christ is not a myth but a reality; that He taught the most sublime truths and attested His mission as a divine teacher by many miracles, and that His familiar friends, eye-witnesses of His daily life and actions for three years, record these facts with a simplicity of statement which bears no trace of enthusiasm, but breathes thorough conviction. Among the truths thus taught, confirmed by miracles and written down by faithful and sincere witnesses, are those which the sceptic questions, viz.: the existence of God, the supernatural character of the Christian religion, and the rightful authority of the Church such as it was established by Christ. The cardinal point at which we come and to

which we return under all circumstances is: Was Christ such as He is represented in the Gospels? If not, then He was an impostor or an insane fanatic, for there is no alternative between the two suppositions, since we know that He died for the assertion of His divine mission. The idea of blind fanaticism can hardly be sustained by any reasonable person, because there is first of all an utter absence of all fanatical activity in His life as recorded, which breathes essentially the spirit of prudence, forbearance, and a love of peace. In the second place, the plea of the Jews upon which they demanded His execution would not have availed in the Roman courts, if Pilate had been convinced of the fact that it was simply a question of quelling pious enthusiasm; for he expressly denies any other charge, such as that of sedition, which had been alleged, and places the cause of the clamor against Christ in the hatred of the Pharisees.—But you object that the testimony of the Gospels is open to suspicion of partiality. Very well. There were other historians besides the Evangelists who speak of Christ. And as the Christian teaching was hateful alike to Jew and Gentile, we may trust their words and presume that, if these statements of the Evangelists were a lie, it was the interest of those who proscribed the so-called infamous novelty to point out the falsehood and the imposition, the more so, as the Nazarene was dead and had died in ignominy, and his humble followers claimed such extraordinary things for Him and defied the learning and authority of the Hebrew, Greek, and Roman philosophers.

It must be supposed from the very nature of things that such testimony is scant. But whatever there is, it should in the logic of ordinary events have been rather against the Christian claim than for it. One of the witnesses frequently adduced by Christian apologists for the purpose of establishing the character of the Founder of the Christian Church, by the purely historical testimony of adversaries, is Joseph Ben Matthia, or, as he calls himself, *Flavius Josephus*.

Before we enter upon the value which the testimony of this man possesses from a critical point of view, since its authenticity has been disputed, let us briefly examine the character of the one among Jewish historians most competent to judge of the person of Christ, both on account of the time in which he lived, and owing to the position of impartiality which we must accord him.

Born of a mother who traced her descent to the noble race of the Machabees, Josephus united in himself brilliant talent and an ardent admiration for the prerogatives and sacred destinies of his people. At the age of sixteen he had passed through the schools of the Pharisees, Saducees, and Essenes. Three years he remained an adherent of the latter sect, but their retiring and contemplative habits seem to have but partially accorded with the naturally ambitious disposition of the youth, who was destined soon to become a military leader. He subsequently joined the Pharisees, his former teachers. At the age of twenty-six he went to Rome in behalf of some Jewish prisoners belonging to the priestly cast. Nero was Emperor at the time, and the Roman officials were exercised alternately by seditious movements among the Jews, who hoped to rid themselves of the Gentile yoke, and by the increase of the Christians, who under the teaching of the Apostles and their new mode of life began more and more to throw into disrepute the pagan worship and concentrate upon themselves the odium of its defenders. It is difficult to suppose that Josephus, who was deeply interested in the release of his brother Jews, failed to come in contact with St. Paul, who was also captive at this time in Rome, and had drawn public attention upon himself by his preaching and wonderful deeds during the journey thither. The Romans made no distinction between the Jews and the Christians, the latter of whom they regarded as an inferior sect of the Hebrew people. When Josephus returned to Palestine he had learned enough of the political situation to know that the struggle of the Jews against the Romans would be a hope-

less one. He dissuaded the leaders from organizing the revolution, but seeing that he could get no hearing, and that he was beginning to be suspected of Romanizing tendencies, he assumed command and himself organized an attack. The Revolution in Galilee (Nov. 66) succeeded, and this placed him at once at the head of affairs in that province. Subsequent events showed that he did not intend to go on headlong in the way which the momentary enthusiasm of his people pointed out. He had made bitter enemies for himself, but by skilful diplomacy evaded their designs and maintained his position at the head of an army until Vespasian cut off all exit for them from the stronghold of Jotapata. Seeing the people obstinate in their resistance, and willing to die, Josephus by a strategy escapes their anger and places himself at the mercy of the Roman commanders. His natural gifts, his knowledge of the country, and his skill as a soldier made him a valuable aid to Titus during the later phases of the Jewish war. He allows indeed that he deserted his people in a useless struggle, but protests his reverence for the old faith and traditions. At the siege of Jerusalem he is said to have saved many lives and the copy of the Sacred Text which was preserved in the Temple. The last part of his life was spent in the pursuit of studies and the writing of several valuable works on the history of the Jewish War, Hebrew Antiquities, an apology of the Jewish race against Apion, an Ægyptian sophist, and an autobiographical defence of his policy as governor of Galilee. Other writings are attributed to him, but with doubtful propriety.

He wrote all his works in Greek, with the exception of the book on the Jewish War, which was originally written in Hebrew. Of the Greek manuscript copies of these writings none go back further than the tenth century. But we have several well known translations into Latin made by Rufinus (370) and others, vouched for as original by all the tests of severe criticism, and duplicated by contemporary and later writers.



The avowed object for which Josephus wrote his famous "Antiquities" was a defence of his race before the world, and intended particularly for the Romans, who were at that time his magnificent benefactors. He mentions all the important incidents and personages of the Jewish people, and when he comes to the insurrection of the latter against Pontius Pilate, procurator of Judea, we expect him, in the natural order of events, to speak of Christ. But we would also expect Josephus to discredit the pretensions of one who had openly claimed to be the Messiah: first, because he was in feeling a Pharisee; secondly, because it was his policy to please the Romans, for whom he wrote and in whose service he lived. That he sympathized with the religion of the Pharisees is evident from the manner in which he speaks of them and their practices and from the interpretation he gives to the sacred text of the Old Testament in many places. And whilst there are passages in his works which point out a rationalistic tendency, the impression remains that he was deeply imbued with the spirit of the sect to which he belonged. But the Pharisees had hated Christ, had condemned Him to death, and avowed that the new doctrine meant the subversion of the old. Again, the Romans held the Christians in utter contempt. Their philosophers despised and misrepresented the teaching of Christ in the most shameless manner. Josephus had been a witness to the barbarous persecutions of Nero, who slaughtered them like beasts by thousands. Could Josephus forget that the people who had been but lately branded as the incendiaries of imperial Rome were unpopular, and that to revile their Founder and Chief would be the only thing that might please the ambitious rulers and the proud upper classes of the eternal city? He had always been a thorough politician, and success ever waited his door. By speaking favorably of the Christians he now ran the risk of not only making himself unpopular, but of appearing inconsistent. If, nevertheless, he had resolved to be true and impartial, it was at least his policy to

touch upon those facts which must be odious to the many as briefly as possible. This he did. We can excuse him for it. To omit the name of Christ altogether was impossible. To speak of Him otherwise than he did, would have been untrue and unworthy of the historian.

The Passage in question reads in the translation<sup>1</sup> as follows :

*Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. (And) he drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those who loved Him from the first did not forsake Him; for he appeared to them again living on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day.*

This translation corresponds entirely with the Greek text, except that for the word "Gentiles" the term *Hellenists* is used in the original, and the expression "He was the Christ" is made more emphatic by the insertion of the word *legomenos* before *outos*.

Not before the sixteenth century do we find any one dispute the genuineness of the passage. Since then some commentators have declared it as altogether an interpolation introduced by Eusebius.<sup>2</sup> Among these may be mentioned Lefebvre (Tanaquillus), and of a later date principally the German representatives of the rationalistic tendency in theology. Others have adduced the passage as a proof that Josephus was at heart a Christian. If this be true, he seems to have lacked the courage of his convictions. Among

<sup>1</sup> Antiquities of the Jews, Book XVIII., chap. iii., sect. 3, in Whiston's translation, entitled "Genuine Works of Flavins Josephus, the learned and authentic historian," etc., vol. iv.

<sup>2</sup> It is utterly misleading when the *Encyclopædia Britannica*, following a chosen authority, says that at the present time the weight of criticism is against the authenticity of the passage.

Catholic and orthodox Protestant Christians of acknowledged eminence and impartial judgment we have many, perhaps the bulk of writers, such as Mayand, Danko, Hettinger, Alzog, Hergenrother, pronounce for the authenticity. A third class of critics distinguish, and think that the passage may have been in part interpolated, but must be considered as substantially genuine. Among these we have the learned Villoison of the last century, and of latest date, Gustave A. Mueller.<sup>1</sup> Let us examine the reasons brought forth on either side.

#### ARGUMENTS.

Those who maintain that the passage is a spurious interpolation defend the assertion principally on the ground that Josephus, a Jew, and a pronounced friend of the sect of Pharisees, could not have spoken thus of Christ without inconsistency. They argue further, that it could only serve to give offence to the Romans, and whilst it was easy for him to pass over the mention of Christ altogether, it was utterly in conflict with his policy to speak of Him in praise, much more so to express his belief in Him as the Messiah.

This is the mainstay of the argument which discredits the entire passage, and we have already alluded to it as a plausible motive for not speaking favorably of Christ. But it will be noticed that the argument rests entirely on intrinsic evidence. We might answer it by a similar argument and say: But how could he avoid speaking of Christ, one way or another? He mentions St. John the Baptist in the very same book and speaks of him as a holy man,<sup>2</sup> who lead the people to virtue. Yet St. John had antagonized the Pharisees no less than Christ, and he had constantly pointed to the latter as One Whom the people should follow and the latch of Whose shoe he was not worthy to loosen. Further

<sup>1</sup> Christus bei Josephus Flavius. Eine kritische Untersuchung als Beitrag zur Lösung der beruehmten Frage, etc. Innsbruck, 1890.

<sup>2</sup> Antiqu., XVIII., iii., 5, op. cit.

on Josephus mentions the unjust condemnation and martyrdom of St. James, whom he styles the brother (relative) of Jesus called the Christ, as if the latter were a person of greater note than St. James, who was venerated by the populace as a holy man, and for that reason was hated by the Pharisees. Was it at all likely that the historian of these times would say nothing of the wonderful man whom the people had known everywhere throughout Palestine and beyond its confines, and to whose disciples the same historian refers? No one has, to our knowledge, contested the genuineness of these latter passages, and they are unequivocally eulogistic. But let us see what extrinsic arguments there are, all of which seem to favor the contrary opinion.

1. Every known manuscript of Josephus's works, without exception, contains the passage. The various copies which we have of the original go back to the eleventh century. They must all have been falsified, or all must have been made from one falsified original. Moreover, we must in that case assume that there existed no copy in the possession of any Jew or Gentile which did escape the interpolation. This is absurd on the surface, since the work was written mainly for the latter class.

2. All the translations contain the passage. These are preserved as far back as the fourth century. But Eusebius (born about 270) expressly appeals to this passage as a testimony in favor of Christ, which he seems to have taken from some other writer before him, for Origen (born 185), in his work against the Platonist Celsus, speaks of the view of Josephus concerning Christ. Origen says, indeed, that Josephus did "*not* believe in Jesus as the Christ;" but we can readily understand how this might be true, without injuring the force of the argument. There are many able minds who accept the proofs of Christianity as conclusive, yet for one reason or other do not give the consent of their will, so as to become members of the true faith. In any case, Origen's statement seems to prove that Josephus men-

tioned Christ in such a way as to allow the inference that he did not follow his tenets. We need not suppose that Josephus wished to make a profession of the Christian faith, but simply to record a fact which, in spite of popular prejudice, seemed to himself to carry the weight of truth. We have the same in the case of such contemporaries and friends of his as Agrippa and Felix, who were afraid to believe. The objection, therefore, that Josephus could not consistently have mentioned Christ without condemning Him falls to the ground, since he did mention Him and yet nowhere in condemnation.

Besides these, many others of the early Fathers and historians appeal to the passage in question without seeming to doubt its authenticity. Such are Zozomenus, Isidor of Pelusium, Jerome, Ambrose, and Cassiodorus.<sup>1</sup>

We leave the reader to draw his own conclusion. Müller, the latest critic, attempts with much show of learning to prove that a portion of the text only is genuine, and that the reference to the resurrection and prophecies of the old Testament was introduced by some Christian copyist (perhaps by way of marginal note), during the time that lapses between the death of Origen, 253, and the writing of Eusebius, some fifty years later. But he leaves the clause asserting that Christ was the Messiah intact. This would be quite sufficient for the Christian apologist, for it gives us the testimony of one for several reasons naturally opposed to Christianity, at the same time a man of great erudition, in a position which gave him every opportunity of defending himself had he wished to sin by partiality on the opposite side. His testimony as historical evidence is contemporary with the writings of the New Testament, which had been only partly transcribed at that time.

<sup>1</sup> Cf. Hettinger: *Fundamental Theol.*, § 30, II.



THE SODALITY OF CHRISTIAN MOTHERS IN  
OUR PARISHES.

IT is said that King Darius once put the question to some learned men of his household, What is most powerful in this world? One answered: Wine. Another said: The King. The Jewish prince Zorobabel replied: Women, and above them the truth. As a reward for the wisdom of this answer he obtained the privilege of rebuilding the temple for his people at Jerusalem.

When some forty years ago the bishops of France took unanimous action in establishing congregations of Christian Mothers in all their parishes, they had realized the truth of the above-mentioned saying and felt that the sole hope of restoring the Church of St. Louis to her ancient beauty lay in "woman, and above her the truth." Napoleon had but half understood this when he said: Give me mothers, and I will bring back greatness to France. He could have succeeded only with the aid of truth to direct and control the mothers. "*Sapiens mulier ædificat domum suam, insipiens exstructam quoque destruet.*" If we look for the immediate cause of social, moral, and physical degradation among the young, we find it mainly in the neglect on the part of the mothers. Few among men who have had a thoroughly good mother, go permanently astray and are lost to the world or to heaven. But on the other hand, few men whose mothers have lived below the moral level can boast of those prerogatives which secure social and domestic happiness, sound faculties of mind and body, and a disposition to industry and virtue. Some vices as well as virtues are hereditary. Statistics of foundling asylums and orphanages prove with an overwhelming show of fact that predispositions towards immorality and intemperance, and an inclination towards brutality, deceit, jealousy, theft, and like vices are transmitted by parents to their children. This disposition

is developed in proportion as the child remains under the influence of a vicious mother, whose constant example is like poisonous food, which the unfortunate offspring will be unable afterwards to expel from the system. Nevertheless nature intends the mother to educate her child in the first instance. No one else has the same power over it, as no one else ordinarily has in a like degree the disposition to make the child her sole object of care during the first years of its life. Without a mother's education there remains a void in the child. It has been recognized that the features of orphan children in large institutions, no matter how well they are cared for, show a lack of some quality which other children have. It may be that the absence of that trustfulness which a mother's care for her offspring naturally begets in the latter is thus written on the face of the orphan. The same must be said of their character, their moral sense. The sympathy of a mother, which the child misses during the time of its early helplessness, cannot be wholly supplied by the care of a matron or by the devotion of religious, whose love for the individual is directed not by maternal instinct, but by duty, and who must extend their care to many. This want of a love which apparently absorbs all other affections for the time being, leaves a corresponding void in the heart of the child.

However, our difficulties in training the young to a life of virtue, to habits of industry, cleanliness, and fidelity to their religious, domestic, and civil duties, do not come from orphan children. Self-sacrificing religious have given their care and lives to the task of directing these in a way which we could never supply, and whose successes God alone scores where men pass by, not noticing the labor or the results.

But that which most embarrasses and weighs upon a pastor's soul is the number of children in city and town who are still under the care of their own mothers. Where we have Catholic schools they are frequented by the children of the poor, whose habits of life and associations expose them more

or less to temptations of a grosser sort, and dispose them to the neglect of that conventional decorum upon which the public lay so much stress. We cannot reconcile it with our religious principles to refuse admittance to a child into the classrooms of the parochial school, because he is vicious, or dirty, or both. The civil law gives a weapon of self-defence to the public school in this regard, but we cannot accept such protection, since our object is first and foremost to reform and train the children that are most neglected. Surely, this alone would make the parish schools an absolute necessity for us, even if we had to pay thrice over the cost of maintaining them. But even where we have such schools, well equipped and attended, it is often impossible, certainly extremely difficult, to counteract the habitual home-associations of many children by the work done for them in the school. This can only be accomplished successfully by establishing, as it were, a school for the training of the mothers, simultaneously with the education which we give to their children.

For this purpose associations of Christian Mothers have been formed, as we said before, and exist at present in nearly every parish of Catholic France, in many large cities of Germany, Switzerland, and to a considerable extent in America.<sup>1</sup> By means of these unions many mothers together with their offspring have been saved, and the pastoral responsibility is considerably lightened. To appreciate fully the manifold benefits of such a union acting in conjunction with and under the direction of the pastor, or of a capable sub-

<sup>1</sup> The Sodality of Christian Mothers was first established at Lille (France) in 1850. Pius IX gave to it the title of an archconfraternity in 1856, and endowed it with special privileges in order to facilitate its spread. At present the centre for France, to which other societies of the same kind are affiliated, is in Paris. A similar archconfraternity exists for Germany in the city of Ratisbon. In the United States the Capuchin Fathers at Pittsburg obtained by brief of Leo XIII, dated January 16, 1881, the privilege of erecting the Union of Christian Mothers, established in the Church of St. Augustine of that city some years previously, into an archconfraternity. This centre for the United States counts at present 107 affiliated societies throughout the Union. The Holy Father has on several occasions since its canonical erection enriched this confraternity with special indulgences and privileges.

stitute, we should have to consider in detail the work that may be done by the members of the confraternity. This work embraces the treatment of the child in its first infancy. The mother, no matter what her own habits may be, can be influenced to abstain from injuring her child not only in a certain care regarding its moral well-being, but also that which is too often the foundation of evil habits, namely, the indiscriminate giving of food and drink. Many a habitual drunkard owes the almost unconquerable passion of his life to the folly of mothers who give stimulants to their infants in case of sickness. Next comes the period of first conscious impressions intervening between infancy and school life. Much can be done for the child at this time by the suggestions of the priest to instil the sense of reverence, gratitude, prayer, so that even the weakness and folly of older persons impress the child with a horror for sin rather than invite imitation of what is wrong. The controlling of the child as regards its frequenting school and performing the tasks assigned by the teacher is a natural consequence of the constant intercourse which exists between the priest or teacher and the mothers of the parish. Admission to First Holy Communion and to Confirmation will be easily regulated instead of giving rise to trouble and misunderstanding, as is often the case where the mother is guided in her estimate of a child's capacity by the maternal instinct alone, and not by a reasonable forecast of its future and permanent well-being, indicated by the judgment of the priest and teacher. There are many things, too, which the boy and the girl must be taught to keep them from shipwreck in later life, and which only a mother can teach them. And this is especially the case when they come to the time of maturity, and the die is cast for a life's happiness or woe in the proper choice of a companion for marriage. The priest can speak with more security and freedom to the mother than to the youth or maiden on subjects delicate to all, but most so to the anointed of the Lord. And beyond this, the observance

of the laws of the Church, the furthering of any good work in the parish, does it not almost always and mainly depend on the mother in each family? Thus they are a stronghold, perhaps the greatest stronghold, of the faith where once it has been planted.

Nor can we forget that there is another reason why this important portion of our flock requires separate and special attention. Our instructions and sermons are in the main confined to the more solemn services and the late Mass on Sundays and feasts. Those who have charge of the household, above all among the poor, owing to their domestic duties, are obliged to go to an early Mass and to be absent from the instructions given at other times. Thus they are defrauded by the necessity of their position from the little light that would guide them in the difficult work of educating their children in so far as we must expect it from them. Very much more might be said to draw out into strong relief the great need and advantage of an association in which the priest may reach the mothers of his flock directly and interest them in his and their most important work.

#### THE PROPER METHOD

of doing this readily suggests itself. We speak to our people on the duties of the parent, particularly the mother. We call together a few of the more intelligent mothers at an hour when they can be free, perhaps Sunday after Vespers, so as to allow them time to return to their household duties before the evening meal. We propose to them to unite for the purpose of mutually aiding each other in promoting the spiritual and temporal welfare of their children. The means suggested for the purpose will be prayer, approach to the sacraments at stated times, and instructions given them by the pastor or read to them by the teacher or some one competent among their own number. It may be well to add here that the devotions as well as the instructions should be short. There is ample material in books on the subject,



particularly such as are written by Ventura, Dupanloup, Muller, O'Reilly, Huguet, Cramer, Sickinger.<sup>1</sup> On the whole it may be said that such books are more useful when the priest makes them in part his own, and thus adapts them to the capacity and local circumstances of his congregation. A short, familiar conference on the successive phases of maternal duty takes a deeper hold on the audience than the reading of a book, especially when it is a translation from some foreign language. The reading of the lives of the saints, or a portion of one, selected for the purpose by the priest, would form a useful and interesting feature of these meetings. An altar in the church should be set apart for the devotions; for this is not only a rule of the confraternity, but serves the good purpose of stimulating a healthy attachment to the church and co-operation in its work. As the confraternity of Christian mothers is under the especial patronage of "Our Mother of Sorrows," an altar of the Bl. Virgin is the most appropriate around which to gather the members. Of course, their devotion, both as to time and place, should not conflict with other confraternities.

When a nucleus of Christian mothers, who understand the proposed work and are willing to co-operate in its furtherance, has been secured, statutes are drawn up embodying the general constitutions of the confraternity and such local adaptations as may suggest themselves to the pastor or priest who acts as the spiritual director of the union. These statutes must be submitted to the ordinary of the diocese for approbation. When the latter has been obtained in writing, application is made to the Archconfraternity for affiliation, by which act the members become participants

<sup>1</sup> The two last mentioned are especially intended for the use of Christian mothers:—*The Christian Mother*. The Education of her Children and her Prayer. By Rt. Rev. Cramer.—*A Sure Way to a Happy Marriage*. A Book of Instruction for those Betrothed and for Married People. By Rev. C. Sickinger.—Also *Mother-Love*. A Manual for Christian Mothers. With an instruction on the Archconfraternity of Christian Mothers. By a Priest of the Capuchin Order. J. Schæfer, 60 Barclay Str., New York.

in the indulgences and other privileges accorded to all such confraternities of Christian mothers as have been canonically erected. It is probably the wiser policy, not to proclaim at once a general invitation to the union throughout the parish, but to select such mothers only as give promise by their zeal and exemplary conduct of efficient co-operation. When the society has once obtained a good name, and every member acts out faithfully the duties imposed, there will be less danger of stragglers throwing a dampening effect upon the whole work. Whilst it would be desirable to have every mother in the parish belong to the confraternity, it should be understood that admission to the union is an honor and requires exactness in the fulfilment of the duties which each member freely takes upon herself for her own and the mutual benefit.

We shall explain in our next article the statutes of the confraternity, the obligations in detail of its members, and the privileges attached to the union, together with the authentic documents which have reference to the same.

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## HYPNOTISM AND THEOLOGY.

1. *Hypnotism*. By Albert Moll (Berlin).—Scribner and Welford. 1890.
2. *La Vérité sur l'hypnotisme*. A. Lelong. (*Annales de Philosophie Chrétienne*. Oct. 1889.—Maj. 1890).
3. *Psychology as a natural science applied to the solution of occult psychic phenomena*. By C. G. Raue, M. D.—Porter and Coates. 1890.
4. *Etudes sur le magnétisme animal, son histoire, son influence, ses applications utiles, ses dangers*. Par M. le Dr. E. Masoin, Professeur à l'Université de Louvain. (*Revue des questions scientifiques*. Jan. et Avril, 1890.)
5. *The latest Discoveries in Hypnotism*. By Dr. J. Luys, member of the Academy of Medicine and Physician to La Charité Hospital. (*Fortnightly Review*. June-Aug., 1890.)

**I**N the present state of the controversy regarding Hypnotism it is practically impossible to avoid a direct and

unequivocal answer to the questions: What does the theologian say of its moral aspect in the light of recent developments? Can a Catholic, without violence to his conscience, assume the position of a hypnotizer, or subject himself freely to the strange influence of its manipulations, or, in fine, knowingly and wilfully lend his aid to its practice? Not a few theologians of a high order appear to condemn the practice without distinction. They allow no alternative to the explanation of hypnotic phenomena between imposture and preternatural or demoniac agencies. In the late issue of Ballerini's monumental work<sup>1</sup> we read: "Nova quidem phænomena in somnambulismo (sic enim dicitur) nunc se produnt, quæ sub *suggestionis* nomine veniunt, quæque inter alios describunt Binnet et Feré in suo opere de magnetismo animali; *at ea, nisi omnia sint impostura et collusio, tum physice tum moraliter spectata, adeo sunt contra omnes naturæ leges et honestatem, ut unum satanam auctorem manifeste testentur.*" It is but just to say that Ballerini's editor, P. Palmieri, alone is responsible for this opinion.

Fr. Aertnys, in the edition of his theology which has just appeared, allows a distinction between the physiological or therapeutic effects which can be traced to a material source and such as cannot be ascribed to a natural cause. He seems, however, to doubt that a material origin can be ascribed to the phenomena of animal magnetism<sup>2</sup> and holds that the majority of magnetic phenomena (which are practically the same as those which come under the term of hypnotism) are to be attributed to demoniac influences.

Lehmkuhl, who touches the question of hypnotism in a lengthy note, and accepts, at least theoretically, the facts which have since his writing been corroborated by additional testimony, points out some sort of a test, and thus gives a clue to the difficulty, which lies partly in distinguishing what

<sup>1</sup> *Opus theologicum morale*, vol. II., Tract. VI., sect. i, n. 101.

<sup>2</sup> Nonnullos effectus physiologicos et medicos a causa materiali, *si existat*, produci posse non repugnat.—*Theol. Moral.* edit. alt., 1890. Tom. I., Lib. III., tract. i., qu. 24.

is and what is manifestly not the result of natural causes.<sup>1</sup> For the practical guidance of priests in a matter which is threatening to become more and more of universal application, we propose briefly to show what hypnotism, as it is commonly understood and practised, is; next, to trace the results of well-authenticated facts, as far as may be, to natural causes, and thus to arrive at some just estimate of the moral value of hypnotizing, from the Catholic point of view.

#### GENERAL ASPECT.

The past history of hypnotism and its development need not concern us. We have to deal with facts, or rather with effects, which are perfectly clear. Taken in the abstract, they are portentous enough to revolutionize the existing state of society, and that this danger is recognized becomes evident from the fact that nearly every civilized government has within recent times taken legislative steps to control the exercise and forbid public exhibitions of the hypnotizer. This has been generally done at the instance of the medical profession, whose members have usually the best means of ascertaining the monstrous possibilities of an abuse of the power which one person may, by a slight provocation, exercise over one or more others. This power is nearly absolute and extends to the physical, mental, and emotional nature of man. Nevertheless, we must not ignore the fact that the main body of modern hypnotists define hypnosis as a state distinct and different from mesmerism and clairvoyance, as well as from so called spiritism. The phenomena of these latter states are in many cases analogous to those of hypnosis, and it was mesmerism which gave occasion to the

<sup>1</sup> However, speaking of magnetism and spiritism, in the first part of his work, he says in referring to the use of these agencies to cure diseases, "ne in illis quidem rationibus puto theologum ulli permittere positive posse, ut magnetismi magnetizatorisque opem adeat."—*Theol. Mor.*, vol. I., n. 362. The reason he gives for this opinion is that evil and unnatural results can frequently be traced to one and the same source as those which under the name of hypnotism effect a cure of disease.

experiments whence hypnotism developed. The latter is a certain condition of the nervous system, akin to sleep, into which a person with an aptitude for it can be made to fall, and during which he loses for the time being all consciousness. This state of unconsciousness lasts through various phases of gradually intensified influence upon the physical organism. The first of these is lethargy, during which the hypnotized subject remains motionless and apparently in a condition of utter exhaustion. Nevertheless, the movement of the body is affected by the will and command of the hypnotizer. The next phase is that which has been called the cataleptic stage. The subject has the partial use of his senses, in such a way that, whilst an extraordinary acuteness is developed in one, usually the sense of sight, the other senses are wholly benumbed and powerless. In this state a person reads with a layer of cotton bound over his eyes. He is affected by the different vibrations of light, though the colors which produce these are placed behind a wooden screen one fifth of an inch thick. Whilst he plainly shows in his face and by his voice the emotions produced by what he sees, he remains utterly unconscious, and is not affected by external influences of other kinds. The last stage is a phase of somnambulism. The perceptive sense of sight and hearing is intensified. The subject speaks, answering questions in a way which points to a mechanical association of ideas. The memory seems to revive to an altogether abnormal degree, when compared to the waking state. The hypnotized person acts out every suggestion made to it, imitates, and appears to use his senses, but in such a manner as plainly to indicate all absence of judgment and conscious personal responsibility. The memory is perfect and responds to any suggestion. Commands may be given to a person while in this state of active coma, which he will carry out not only then and there, but, as if by a natural impulse, a considerable time after being aroused from the hypnosis, and when he is perfectly rational and otherwise self-possessed.



We have given the three stages of the hypnotic state as they are commonly indicated by recent writers on the subject. But they are not so much distinct phases as rather points in a series, "capable of infinite variety, extending from the lightest dreams, in which the natural functions are intensified, to the profound state of coma, from which the conscience and the will are completely absent."

#### THE METHODS OF INDUCING HYPNOSIS.

According to Moll the various methods of inducing hypnosis may be divided into two groups—the mental and the physical.

The mental methods induce hypnosis by giving a particular direction to the subject's imagination; by concentrating the attention upon an arbitrary point, or by raising an image of the hypnotic state in the subject's mind. The latter is generally done by speech, but the mere sight of others in the hypnotic state is sometimes sufficient to induce it. The subject may even generate the image of hypnosis in himself by a mere act of the will, and allow the idea to become so powerful that actual hypnosis takes possession of him.

Among the physical methods are certain abnormal excitations of the senses, principally those of sight, hearing, and touch. A fixed gaze on some object or other, so as to produce a strain on the muscles of the eye or lid. A rapidly revolving mirror, the looking at which produces speedy and extreme fatigue of the eye; the monotonous strokes of a gong; stimulation of the skin and also of the muscular sense, such as continuous rocking, have been recommended by different practitioners as hypnogenetic expedients. But it must be admitted that even in the case of sense-stimuli the mental activity or concentration plays, of necessity, a conspicuous part in the production of hypnosis. According to Luys, there must be in every case a particular condition of the nervous system to allow a person to undergo the treatment which is applied to him. "Above all, he must

yield readily, and submit voluntarily to the treatment of the experimenter."

The waking from hypnosis can also occur in two ways—through immediate action on the imagination or through sense stimulation, exactly as awaking out of natural sleep occurs sometimes from mental causes, for example from habit or from the resolution to awake at a certain hour, and sometimes from loud noise, forcible opening of the eyes, etc.

#### WHO ARE HYPNOTIZABLE?

Statements in answer to this question differ apparently very widely. Age, sex, physical build, and the general state of health are said to be factors indicating great variety of disposition in this respect. Most subjects of hypnotism are found between eighteen and thirty years of age. Women, hysterical and nervous persons, and generally weak constitutions have been supposed to be more susceptible to its influence than healthy and able-bodied persons. All this is, however, denied by other experimentalists, who say that the notion arises from the fact that those who furnish these statistics are for the most part hospital physicians, who have experimented with weak persons only. Moll asserts that he has hypnotized many very muscular persons, and that Hansen always preferred such for his experiments. Intelligent subjects are, according to the same authority, more easily hypnotized than those who are dull and idiotic or under the strain of excitement. "It is a mistake," he says, "to suppose that women are better adapted than men." At the same time there are certain predispositions in some which are lacking in others. "A person who is easily hypnotized can be hypnotized by any one; but one who is hypnotized with difficulty can only be thrown into hypnosis by a good and experienced experimenter." Heredity sometimes creates such a predisposition. As to the relative number of persons who in a given population are susceptible to hypnotic influence, it is difficult to give accurate statistics. "It may go

on increasing," says Luys, "in the direct ratio with the variety and the efficacy of the new means and processes brought into operation."

## CAUSE AND EFFECT.

The sum of experiments in hypnotism goes to prove that the cause which induces the hypnotic state exists in the subject and not in the hypnotizer. The latter may be the occasion of bringing it about, but his activity or presence is not essential. Fischer disclaims that the hypnotizer has any actual influence whatever, and that the induction of hypnotism is wholly subjective. And here it is where hypnologists separate from the school of mesmerists, who maintain that there exists a magnetic fluid, which is communicated by the hypnotizer to his subject. Experiments have sufficiently demonstrated that the presence of a medium is not at all necessary to produce the state of hypnosis. It is probably from ignorance of this fact that it has sometimes been stated that a hypnotizer can directly act upon a subject even whilst removed to a considerable distance from him. But we need not insist upon this difference of opinion, since, whether the occasion be the person of the magnetizer, or some object without, or the subject himself, it must be admitted that, as Father Haan, the Jesuit, states it, the immediate cause is always an abnormal excitation of the nervous system and a correspondingly exalted activity of the imagination.<sup>1</sup> There is nothing to show that any one possessed of nerves and imagination may not be hypnotized under otherwise favorable conditions. The hypnoscope, an instrument for measuring the aptitude of an individual to hypnosis, can hardly claim more than to show that such conditions exist in a more or less developed degree in any one person.

But the causes inducing the hypnotical state as an artificial sleep must not be confounded with the causes which operate upon a person in that state and produce the most extra-

<sup>1</sup> Ueber Hypnotismus (*Stimmen aus Maria Laach*, Apr. 21, 1890).

ordinary effects. The condition to which a subject under the influence of the hypnotizer is reduced is practically this: A man resigns his person to the will of another. The conscious energy of the latter enters apparently into the physical organism which has been abandoned by its own native will-power, and governs it at pleasure. The subject thoroughly hypnotized does neither reason nor will as it used to do before it entered the hypnotic state, but all his other faculties, including the imagination, the sensitive memory, and the feelings, retain their power of action; only, they are directed by another's intelligence and will. Thus the hypnotizer may make any impression he wishes upon the subject, and the latter will readily receive it; sometimes there is a momentary resistance, perhaps because contrary impressions actually in the sensitive memory are evoked by the association of ideas; but on a repetition of the impression, the resistance disappears and the subject accepts the most absurd statements as facts. The memory in this case is like a photographic plate. It gives back everything it receives with perfectly mechanical accuracy. The external senses act in harmony with the impressions thus made. Sometimes the will of the hypnotizer determines actions which are to occur a long time afterwards. They act like strong resolutions and create a sort of habit which lasts seemingly in proportion to the impression made during the hypnotic state. But the strangest effect of all, produced by the exercise of a foreign will upon a diseased organism, is the complete or at least partial cure of different physical ailments with such modifications of temperament and disposition as accompany a normal state of health. In how far here the intellect and will of the hypnotizer operate directly, and to what extent the intense activity to which the nervous system is subjected produces such changes in the paralyzed functions as to bring them back to their original status, is difficult to determine. Yet, whilst we can imagine both causes to combine and to produce certain physical changes in the diseased system, the results

claimed for this method of cure seem at first sight wholly out of proportion to the operating causes. We might assume that in regard to the effects produced by the hypnotizer upon the sensitive and animal faculties of the subject, philosophy supplies us with sufficient data to disprove that they are necessarily out of the reach of merely natural causes. We know that the mind and the will exercise a direct influence upon our physical nature. We know also that the mind and will of another controls the energies of those who are weaker than himself, whether this weakness arises from a conscious abandonment of one's own powers of reflection and will or from a natural disposition. But when the hypnotizer almost instantaneously cures a physical weakness, or when he transmits, as is sometimes done, the particular weakness of one patient to another who is abnormally strong, and whom the transmitted disease does not affect after he has returned to consciousness, we might be inclined to doubt the coherence here of natural causes with known effects. Nevertheless, it is precisely in this sphere that hypnotism has found the most satisfactory tests. No one, to our knowledge, claims or has claimed that hypnotism can cure all diseases or even every kind of disease. It has been successfully applied in thousands of cases where the nervous system was affected, and this in large hospitals by responsible and eminent physicians and under the supervision of the government authorities. The remedy did not always prove equally effective, and the statistics of hypnosis as a therapeutic agent vary considerably. One table presents 414 cases of various diseases, in which the persons play a more or less visible part—including intestinal troubles, hectic symptoms, and contusions. The result is as follows :

No cure,	. . . . .	71
Slight or passing improvement,	. . . . .	92
Notable and continuous improvement,	. . . . .	98
Cure,	. . . . .	100
Results uncertain,	. . . . .	53



Physicians and scientists for the most part account for these effects upon natural grounds. They hold that the apparent manifestations of the hypnotic state are based upon the laws of the physiology of the brain, and that, far from preternatural agencies intervening, "the new hypnotic therapeutics borrows its means of action chiefly from physical processes, which, acting on the peripheric extremities of the nerves, bring about central reactions of vital importance." As regards the process of transference, by which a disease is passed into another body, Luys says: "These are indeed strange phenonema, which upset what we know in neurology, and in some respects approach the marvellous. But whatever one may say or think, they are real facts. They are therapeutic effects which are verified every day and may be confirmed by the clinical bulletins of the *Charité*." He pronounces these systems of cure perfectly harmless, and they may be used in conjunction with the application of electricity and the magnet.

There are effects here which we cannot satisfactorily explain. We do not see or know their causes. Yet, would it be lawful to conclude thence that they are preternatural? Not at all. The whole field of electricity in natural science is but little more developed than that of magnetism or hypnotism in therapeutics. The authorities who vouch for the harmlessness of the process from a moral point of view are too many and too weighty to ignore their testimony, although we need not commit ourselves to its unconditional acceptance. Man's composition is a mystery, and in the investigation of that mystery we need stop only where revelation begins, so long as our methods do not exceed the lines of morality.

#### THE MORALITY OF HYPNOTISM.

We have stated in general what are the effects of hypnosis and how they are ordinarily brought about. Examples taken from actual observation might have been given in

illustration, but we wished to be as brief as possible and deal rather with the principles underlying the facts, which are to be met with nearly everywhere in current literature. Let us accept them as true. We need not be able to explain them, unless it were to show that they are not necessarily the result of demoniac action. To prove this, we should have to use other methods than reference to the mere fact that we cannot explain the things we see. How, then, do we determine whether the practice of hypnotism is licit?

In answer to this question we must revert for a moment to the method used to bring about the state of hypnosis, and also to the effect which it produces or is intended to produce. If both are licit, then the act itself is lawful. As to the method of hypnotism for the purpose of curing a disorder of the nervous system, it need have nothing of superstition in it, since, as Lehmkuhl aptly remarks, "*plane insolita accidere posse in homine nervorum et cerebri alteratione atque omnino naturali modo, certissimum est: imo hallucinationes stupendas aliquando naturali omnino modo fieri constat.*"<sup>1</sup> Nor is any undue force exercised, since the patient must give his own consent to the treatment.

But what of the effect? The subject allows himself to be deprived of his reason as well as of his liberty. It is true that to some extent every one does the same in natural sleep; but here we have a forced and unnatural coma, such as is brought about by the use of anæsthetics. We have seen on a former occasion, when treating of the moral limit in the use of anæsthetics,<sup>2</sup> that such remedies may be employed for sufficiently grave reasons, and then with due caution. Suppose that a person suffer from a disease in which all the ordinary remedies fail to give relief, and that it is known to have been cured by the application of hypnosis. This reason would seem sufficiently weighty to allow the experiment

<sup>1</sup> *Theol. Moral.*, P. I., L. II., n. 994, note ad 9.

<sup>2</sup> *Am. Eccl. Review*, Sept. 1890, p. 198.

under the advice of a prudent and trustworthy physician.<sup>1</sup>

#### USE AND ABUSE.

We have thus far spoken of hypnotism as an artificial but not preternatural state, and with special reference to its therapeutic application. In doing so we assume as true facts which are sufficiently well authenticated, are admitted by Catholic scientists and physicians of a high order, and could not be either denied or passed over by us without incurring the reproach of an all too narrow conservatism in theology. The civil, legal, and medical professions accept the facts as true, and whatever they may hold as to the utility of hypnotism, it is our province to pass judgment on its moral worth.

It is quite evident from the very nature of hypnotism that it presents many dangers to the individual as to society. Even the protests of medical authorities like Dr. Luys, that, if used with caution and dexterity for the cure of certain diseases, it is absolutely harmless, are met by equally weighty testimony to the contrary. Possibly caution may reduce the danger of hysteria and like effects to a minimum, so as not to exceed the risks which are incurred by the ordinary application of ether, morphia, or cocaine. In the hands of irresponsible parties it would always remain a dangerous instrument. A more positive danger of hypnosis, and which cannot be denied by those who earnestly advocate the system as a therapeutic agent, lies in the fact that, whilst it cures certain diseases, it begets, when often repeated, a tendency towards spontaneous catalepsy and somnambulism. Just as is the case with other stimulants, the system becomes habituated to it, easily demands it, and thus opens the way to a total derangement of body and mind; because the will-

<sup>1</sup> Cautela adhibita et accedente sufficienti causa, licebit, maxime si verum est, morbos aliter non sanabiles ita curari posse: quod tamen sobrio omnino iudicio peritorum medicorum bene est explorandum, non leviter credendum, quum constet, similia facta sæpe hallucinatione niti.—Lehmkuhl, *Theol. Mor.*, vol. I., 1 c.

power to resist its use is weakened in proportion as the physical habit obtains.

But the greatest danger, morally and socially, of the unrestricted practice of hypnotism consists in the power it gives to unscrupulous persons towards the perpetration of criminal acts. A patient under the influence of hypnotic suggestion can be made to do anything, without being amenable to the law, because of the condition of irresponsibility under which he acts. "He can be made in these states to swallow poison by a simple suggestion, to inhale noxious gases, etc. He can be led to make a manual gift of property, and even to sign a promissory note, a bill, or any kind of contract. He is ready to carry out the most minute legal formulæ with a calm assurance which would deceive the most skilful lawyers. Indeed, how can notaries or witnesses suspect any fraud, when even the doctor needs all his experience and all his skill to avoid falling into error? In criminal matters, a man under suggestion can bring false accusations and maintain earnestly that he has taken part in some horrible crime, etc." (Dr. Luys.) It is needless to point out why the civil authorities in many places, when these facts were once recognized, began to interdict the practice for the amusement of the multitude. Legal jurisprudence has since occupied itself with the question, and much has been written for and against hypnotism as a means which, like a two-edged sword, might serve moral reform in the same measure as it lies open to moral abuse. It is maintained that habits of virtue and industry could be as readily forced upon a person as might be the commission of crime. Experiments are said to have proved the efficacy of this means, and if the influence be true and natural on one side, it is not unlikely to be so on the other, except that persons might object to have habits of virtue and industry forced upon them, which would not be an altogether unlikely thing in the case of those who need reform most.

## CAUTIONS.

On the whole we cannot avoid the conviction that the practice of hypnotism, however justifiable it may be in theory, is dangerous in practice. We give the sum of conclusions which Masoin has presented to the Belgian Academy of Medicine on this subject, and which seem to be eminently reasonable.

It is wrong to practise hypnotism for the purpose of amusement, in private seances.

The authorities should not allow public exhibitions of hypnotism.

The use of it as a therapeutic agent *in the hands of the public* should be regarded as illegal practice of medicine.

Legislation should be sufficiently armed against every kind of abuse of hypnosis, which deserves to be treated as an attempt against public morality.

The professors of our university (Louvain), above all the medical faculty, should be invited to offer instruction to the students on the subject of hypnotism, especially from the standpoint of physiology, pathology, therapeutics, and medical jurisprudence.

As the practice of hypnotizing has been introduced in several of the great medical institutions of France, we naturally look for some guarantee that even here the danger of an abuse is guarded against. We find such in the school of Nancy, which has formulated three rules of practical prudence.

1. Never hypnotize a subject unless you have beforehand obtained his own formal consent and that of those who have authority over him.

2. Never hypnotize a patient except in presence of a third person who is reliable and honorable, so as to protect alike the interests of hypnotizer and his subject.

3. To ascertain, before attempting the hypnosis, whether the patient is subject to nervous accidents or circulatory dis-



turbances, and of what nature these are. If symptoms of this kind appear, to proceed with prudence, and to obtain, if possible, the advice of a competent practitioner.

#### CONCLUSION.

From what has been said we draw several conclusions. By all accounts hypnotism is a reality, which proves the enormous power of the imagination upon our physical organism. It has its uses and its abuses like many other things in this world. Perhaps the danger of abuse is the greater of the two alternatives. Are we therefore to condemn it? Lelong, in his excellent analysis of the subject, thinks that, if the bishops of France were to prohibit its use absolutely, owing to the danger which it carries along with it, the measure might be useful, but it would not be opportune. It is true, he says, we should guard ourselves against its abuse; but the abuse of a thing is not always a sufficient reason for proscribing it. Dr. Masoin comes to the same conclusion. Let us take care not to condemn that which appears impossible. A thing may be true without being recognized as such. Hypnotism, he says, may render signal services as a means of curing bodily ailments; if prudently used by capable persons, it may become a means of moral reform, an agent of philosophic investigation. On the other hand, it may prove a dangerous instrument in unscrupulous hands. It is not a subject to trifle with. Leave it in the hands of science, and it may develop some day and assume a more definite character, such as belongs to the manifestations of truth.

Strange to say, yet a wonderful proof of the foreseeing wisdom of the Church,—when the S. Inquisition pronounced upon the subject of animal magnetism thirty-six years ago, it drew the same lines in regard to what are called the occult sciences. It did not censure the practice of animal magnetism, but rather approved it as suitable subject for investigation in the domain of physical sciences. It condemned

those experiments “quæ ad finem non naturalem, non honestum, non debitis mediis adhibitis, assequendum ordinantur,”<sup>1</sup> by means of which the medium pretended to determine future events, and produce effects althogether out of the reach of natural causes, and these frequently immoral, so as to bear the stamp of demoniac agencies. Whilst similar effects may be claimed by certain impostors for hypnotism, they are by no means generally acknowledged as such by those hypnotists whose character and professional position places them above the suspicion of charlatanery or spiritistic intercourse. In one word,—hypnotism, whilst we may not safely recommend or practise it, may not be condemned as *diablerie* simply because it is not traceable to known causes. This is the point we intended to make whilst throwing some light on the question which must be of interest to every intelligent leader of men in our day.

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### THE SHEPHERD.

WITH charming pen has Virgil traced the pastoral life. Its duties and its cares, the dangers that beset its path, its gains and joys are gracefully interwoven in the smooth motion of his numbers; and though it is the poet's fancy which throws a halo round the shepherd's common day, it seems at times as if the Mantuan Swan had heard the inspiring sounds of revelation, or had had some insight into the realms of grace which opened to the world only when he had passed away. No wonder, then, that the Christian lovers of the Augustan muse should have fancied to see in Virgil's verses prophetic allusions to the birth, life, and resurrection of Christ, Who descended from David, the shepherd king, and sought His first abode on earth amid the

<sup>1</sup> Supr. S. R. Univ. Inquisitionis Encyclica ad omnes Episcopos adversus magnetismi abusum. Aug. 4, 1856.

keepers of Bethlehem's flocks.<sup>1</sup> For, strangely accurate are at times the flights of the poet's genius in their application to revealed truth, which he could not have fathomed by himself. The Christian student, above all the cleric and the priest, can find in the lines of the prince of Latin classics much food for wholesome and practical meditation, a fact attested by the constant reverence which Christian teachers have from the beginning shown for the ancient masterpieces of pagan literature.<sup>2</sup> The shepherd of souls may find the counterpart of his own life and activity in the bucolic battle with the serpent, in the care and precaution of guarding and feeding the flock, the skill and zeal shown in the search after the causes and the application of remedies against disease and death, or even in the rapid sketches of the hireling and the marauder, strikingly showing the harmony of nature and grace.

But we do not intend simply to draw out a parallel between the Theban shepherd and the Christian priest. Rather, in briefly commenting upon the pastoral life in the Church, we look for some conception of that life outside of ourselves. Even Virgil's ideal, near though it comes to the human pattern of the Good Shepherd, must still fall very short of that divine pastorate as found in the Catholic Church, and which we aim to perfect in ourselves. The

<sup>1</sup> Sentit Vives a Virgilio quamquam in seio et imprudenti, mortuum atque redivivum Christum esse laudatum.—Virg. Eclog. V., Arg. iii. Delphin.

<sup>2</sup> It is said that when St. Paul arrived at Puteoli he visited the tomb of Virgil, and, weeping, gave utterance to a prayer which has been preserved as a fragment of the Mantuan liturgy :—

Ad Maronis mausoleum  
 Ductus fudit super eum  
 Piæ rorem lacrimæ :  
 Quantum, inquit, te fecissem,  
 Vivum si te invenissem,  
 Poetarum maxime.

Daniel (Thesaur. hymnol.) supposes this stanza to be part of a sequence, given in Bettinelli's work *Del Risorgimento D' Italia*, T. ii., page 18, note, and belonging to the Church of Mantua.

poet aptly expresses the far grander character of Rome, where a shepherd of a superior order than that of Tityrus is destined to rule :

Urbem quam dicunt Romam, Melibœe, putavi  
 Stultus ego huic nostræ similem, quo sæpe solemus  
 Pastores ovium teneros depellere fœtus :  
 Verum hæc tantum alias inter caput extulit urbes,  
 Quantum lenta solent inter viburna cupressi. <sup>1</sup>

And so, when we see the pastoral life of Christ as unfolded to us by St. Gregory, or St. Bernard, or St. Charles, our conception of its dignity, and, together with that, of its beauty, rises far higher than the poet could conceive it. As dignity and beauty, so sacrifice and joy go hand in hand. In fact, the one is a necessary condition of the other. The cares and responsibilities of the pastoral office are the qualities that exalt its admirable dignity. Jesus, Son of Sirach, tells us that there are joy and glory and honorable gifts in the pastorate,<sup>2</sup> but he makes these advantages rest upon humility and labor.<sup>3</sup> The shepherd, then, who would preserve unto himself the joys and honors of his state can do so only in effectually recognizing the responsibilities of his position. These responsibilities consist in the feeding and guarding his flock.

Every pastor in the Church repeats daily, at Terce, the words: *Bonitatem et disciplinam et scientiam doce me.* This expression of the royal shepherd David outlines the characteristics of the true priest: goodness, discipline, knowledge.

The goodness of which David speaks here is not that natural quality of temper which readily yields to outward influences. Its measure is not the approval of the many.

<sup>1</sup> Buc. Eclog. I. 20.

<sup>2</sup> Take thy place, that thou mayest rejoice for them (whom thou rulest) and receive a crown as an ornament of grace, and get the honorable gift of contribution.—*Ecclus. xxxii. 1.*

<sup>3</sup> Have they made thee a ruler (*rectorem*)? he asks, and then continues: Be not puffed up, but act as one of themselves; have care of them and remain with them, and when all things have been accomplished, rest thyself.—*Ibid.*

Its strength is not the patronage of the powerful. Its attraction has no connection with the beauty of staff and gown. On the contrary, where the shepherd discriminates, the multitude is likely to censure. His prudence often seems weakness. His very solicitude looks at times like neglect. The richest pastures do not give the fairest wool, nor do sweet herbs produce the healthiest milk.

Si tibi lanicium curæ—fuge pabula læta. <sup>1</sup>

The young are his special care. Whilst watching their innocent sport, he surrounds them with safeguards, lest tanglesome brush or pitfall or stone might hurt their limb and endanger their life. Hence goodness needs its sister-care, restraint and discipline. There are lands which, worse than barren wastes, seem full of blooming herbs. Their marshy luxury is dangerous food. Their sluggish streams infect the blood. The good shepherd wisely hedges in the flock and keeps it near the limpid fountain of truth, whence streams of sacramental grace, continually renewing themselves, irrigate the ground. And when a truant lamb attempts to break the wholesome hindrance, he pursues it and brings it back with gentle violence. He is ever occupied about his flock. The sheep follow him in good order as he walks before them. They observe his ways, whilst he, solicitous for their safety, often looks back and calls them on, lest, loitering by the way or surprised by the darkness, they fall a victim to the hidden viper's venomous sting, or to the tooth of ravenous wolves, or, worse, to the feigned care of treacherous hirelings.

But discipline, even though it be allied to genuine goodness, is but of small avail to the shepherd when without knowledge. Christ told His disciples that the good pastor would know his own, and they would know him. That is to say, he would not only recognize each individual member of his flock, but he would make himself recognized, understood, and trusted by them: "Et proprios vocat nomina-

<sup>1</sup> Geo. III. 385.



tim." He possesses the art which teaches them to hear his voice and follow his lead. He is skilled in the choice of provender best suited, according to the changing season, for the healthy growth of his sheep. He studies the symptoms of disease, "*morborum causas et signa*," which sometimes silently destroy the flock, and he has remedies at hand for every case. He is practised in the ready use of those weapons which, like David's sling, smite the lion and bear or the strong, armed Philistine. At home, in the church and school, his care for the flock is equally visible. He acts out the poet's precept:

*Disce et odoratam stabulis accendere cedrum.*

The atmosphere is pure and redolent with the sweet smell of cedar, emblem of immortality. Patiently and prudently he selects and trains up helpmates efficient in the task of preserving order. Whilst all is done in peaceful harmony, there is also apparent the strength that is invariably allied to concord and unity of purpose. With their assistance he need not fear the prowling wolf or hidden serpent—

—*Custodibus illis*

*Nocturnum stabulis furem incursusque luporum.*

With watchful care he rouses his brother at the approach of danger,

*Cape saxa manu cape robora, pastor,  
Tollentemque minas et sibila colla tumentum  
Dejice.*

Such is the ideal shepherd of the pagan poet; such is the good pastor of Christ's flock composed of immortal souls. "And you my flocks, the flocks of my pasture, are men!"<sup>1</sup>

<sup>1</sup> Ezech. xxxiv. 31.

## REFLECTIONS OF A PRIEST ON THE SCHOOL QUESTION.

THE recent animated discussion concerning the respective claims of parochial and state schools has had one signal advantage. It has brought out into strong relief the contrasting views, which are no doubt the sincere convictions of the different classes of American citizens in whose common interest the question is being argued and by whose will it must eventually be settled. This difference of views does not extend only to the contesting parties as directly opposed to each other, but also to the spokesmen who apparently defend the interests of the same side. The religious and secular press of the last few weeks gives ample evidence of this fact, and it would be an easy task to group the expressions of Catholics as well as non-Catholics in such juxtaposition as to make the asserted facts (and even principles) of one contradict those of the other, although both plead the same cause and believe it to be a vital issue.

We are not concerned, for the nonce, with the inconsistencies of non-Catholics. It is our object to promote unity of purpose and to aid in the selection of such means as serve best to its accomplishment. In any case, it seems to us fruitless to invite a final struggle on a question of this kind, so long as there appears to the outside observer an absence of common understanding as to the real issue for which we fight, or at least of consistent methods of stating that issue in our challenge. It is this want of clear and uniform views on what we claim, and what we have a right to claim, which seems to us not only to prevent the prospects of a peaceful settlement of the question, but which makes the impression upon the non-Catholic public, most of whom desire no doubt to deal fairly in the matter, that we have no real grievances beyond such as are suggested by the undue desire of hier-

archical influence among the Roman Catholic clergy. One of the most influential organs of sober thought, whose aim is independence from sectarian bias, after reviewing the opinions of representative men, Catholic and non-Catholic, on this subject of the school question, sums up in the following conclusion: "One thing that will strike our readers is that there are two utterly diverse and contradictory views, mutually exclusive, held among Catholics on public schools." What these two opposing views are, it is hardly necessary to state. Catholic spokesmen have said the public school-system is "godless, immoral, and debasing," At the same time others, of equally high standing and authority, not only bespeak tolerance for the public school system, but they patronize these schools and accept positions of trust for their defence and salaries for the aid they give in conducting them. This looks very much like a contradiction in principle, the more difficult to understand since we claim this struggle to be one for conscience' sake. Yet, as far as the position goes which the Catholic Church as such espouses, there is not a shadow of inconsistency. The struggle is old with her. It was one of the first encounters she had with pagan Rome, when, still in her infancy, she recognized the duty of opposing Christ's truth and morality against the old philosophy and the licentious power of the Roman aristocracy. What, then, does our inconsistency mean, who proclaim that we fight in her name, whose one great note is Catholicity, that is to say, union of aims and methods in the perpetuation of her divinely committed mission? That is a question which many must have asked themselves among our own intelligent people within the last ten years, when the parochial school movement began to take some positive shape.<sup>1</sup>

<sup>1</sup> We must here pay the tribute of honorable exception to our German fellow-Catholics in America, who with singular consistency, and, as is evident in many instances, with much sacrifice of personal interests, have not only succeeded in establishing good schools which they support, but have forced the acknowledg-

As a matter of fact, we believe there is no real difference, certainly not of the fundamental principle involved in this struggle, among the authorized champions of the Catholic cause. The things said at one time or other are all true under certain respects. It strikes us very much like two men claiming the same piece of ground for the same party. One says it lies at Belle Alliance and consists of so many acres; the other says it lies at Waterloo, and consists of a hundred times as much. But the place is the same,<sup>1</sup> and so is the measure, only the denominations differ.

The present actual position seems to be this: The intelligent majority agree that education is necessary to the preservation of good order in the state. To facilitate the obtaining of a certain measure of education, the state, which with us means the representatives in the main of the people, determines to provide public schools, for which the citizens are equitably taxed. This measure being in operation, Catholics find that, as a whole, the system does not favor them. They object to its perpetuation as a part of our common government. The grounds upon which they state their objections are:

First: The public schools under the present system, according to which they must confine their instruction to the exclusive training of the intellectual faculties, give insufficient scope for the proper moulding of the moral faculties, and hence cannot be justly said to educate even to the duties of good citizenship, which requires the training of the heart through the influence of supernatural motives. This, religion, in one form or other, is alone capable of attaining.

Second: That the public school system, in excluding all positive Christian influence, does not maintain the position of neutral ground as claimed for it, since it necessarily fosters agnosticism and atheism, which is no less definite because it is negative. Skepticism, which is begotten by subordinating the supernatural truths to the acquirements of intellectual cul-  
 ment of their intelligent zeal in this respect from those who on other points strongly oppose them.

<sup>1</sup> The French call the town where the battle of Waterloo was fought *Belle Alliance*.

ture, unfits the child for the right appreciation of the former when given to it only at intervals. The system ignores the fact that this training of the heart must be constant, and that, if not given in school, it must be left to the parents; that a large number, probably the larger, of those who have need of imparting this training to their children are incapable of doing it, either from want of time or knowledge, or else because they are too indolent to do so.

Third: That the public school, in some instances at least, becomes the channel of instilling sectarian bias, either through text books which do injustice and violence to the feelings of Catholics, or through teachers who cannot separate their feelings from their intellectual convictions. And whilst this is an accidental evil, the system of public schools offers no efficient guarantee against this introduction of bias; nor can it, since the majority of the representatives of it, who govern the public schools, are free to exercise their own discretion, to the actual violation of the non-sectarian principle.

Fourth: That, as we cannot safely and conscientiously use the public schools in every place and at all times, and are therefore dependent on local and personal circumstances for the advantages which they may offer, we are obliged to abandon the system and build our own schools, where we may not only educate without danger of having our religious convictions interfered with, but can at the same time impart that element of training to good citizenship which is avowedly absent from the public schools.

Fifth: Apart from these questions of fact, there arises a question of right. We are taxed for the maintenance of a system which does not, and if carried out consistently, cannot benefit us. This is said to be unjust, on the basis that where there is no representation, there exists no right of taxation. How far this principle is applicable in our case we shall see directly.<sup>1</sup>

<sup>1</sup> We purposely omit to urge the claims of Parental Rights, except in so far as they are already contained in the statement of the above objections. These rights



The clergy are principally made responsible for the forcing of these objections, and being acknowledged leaders in religious matters of their people, there is no reason why they should shirk this responsibility. Nevertheless, in the light of existing facts, and with the evident experience of the fact that an unequal and indiscriminate putting forth of these reasons leaves an erroneous impression as to our real position, not only on non-Catholics, but on Catholics who note the general progress of the discussion as well, it becomes a duty no less of justice than of prudence to ascertain how far it is consistent with common sense to urge our rights in the abstract when we ourselves do not admit them uniformly in the concrete. Have we any right, or is there any gain in assuming an aggressive attitude against the public schools, so long as we are not forced to send our children into them, whilst on the other hand they are acceptable to the bulk of the population and whilst it is well understood that in many districts Catholics patronize them and do so not unlawfully? Thus, where these schools, being free from sectarian bias, or having Catholic teachers, offer no hindrance to religious influences, or where parents are known to supply the religious instruction, Catholics may send their children there, and sometimes do so by the express advice of the bishop or priest. When we tell our Catholic people that the public school system is rotten, godless, and corrupting, we may stigmatize a danger to which the system lies essentially open and which is verified in many cases, as ample testimony from those who ought to know seems to show; yet the impression made upon those who do not reflect, and they are the bulk of our people, is wholly different. They will look upon the children of the public schools as moral lepers; and if any of the latter hap-  
lie indeed at the very root of the educational question, but can be urged with effect only against compulsory education, since it would be difficult to prove that, and to what extent, a mere system of education such as ours actually violates these rights. We shall speak of the subject of compulsory education in a separate paper, as there is danger of its becoming an integral part of our public school system.

pen to be Catholics, or are known to be as good or better than their critics, they will begin to doubt seriously either the judgment or the knowledge of those who so roundly denounce what admits of serious distinction when applied in practice. Hosts of our public schoolteachers are Catholics. We must suppose that they represent a respectable and intelligent portion of our congregations. How do they bear this lashing of the public schools on our part, which strikes them no less than those who may more justly deserve it.

We say: But our people must be educated to the appreciation of the parochial school system and forewarned of the danger to our faith inherent in the public system. They are voters. They will have a part by representation in shaping our laws and guarding individual right.—We admit, the contention is just. Yet there are many better ways of educating our people than by indiscriminate vilifying of our neighbor, which is actually done whenever we expressly brand the public system, though it be the system only. We are speaking of the clergy, not of the men who represent the political rights. These must study the question from a distinct standpoint, which it may be our secondary duty to support. Neither the Sovereign Pontiff, nor the Syllabus, least of all the Baltimore Council bid us condemn the public school system, except in so far as we are obliged not to patronize the system as such, and we are urged in the interest of our faith, of which the Church is the teacher, to provide positive and all-sided education for our children. This is the spirit of the Church's legislation throughout, and the aim of whatever she condemns as noxious in principle to the religious interests of the people.

On the grounds of equity it is stated, that our people are taxed for the maintenance of the schools both public and parochial; that this double burden justifies a general movement against a system of education to which we cannot conscientiously subscribe; that in order to rouse our people to such a movement all the possibilities of the public

system and its actual defects must be drawn out into full prominence, and that therefore an unequivocal condemnation is not only justifiable but a work of charity, inasmuch as it will relieve our people of unnecessary taxes.

As for the justice of the case, we have no mind to cavil, although it is doubtful whether under a constitution such as ours, in which Congress<sup>1</sup> has the right to levy taxes for the maintenance of institutions which further the arts and sciences, any real objection could be lodged by the minority against the will of the voters to dispose of common taxes in any particular way, although it may not benefit all and even hurt some. The taxes are not exorbitant, and the benefits we receive from this disposal otherwise so manifold, that the exaction of them has in no way the character of unjust oppression. Moreover, the number of Catholics who at present really benefit by the public school system, as for example in the mining districts or in the city of New York, where Catholic teachers and children in large numbers frequent these schools, compensates to a certain extent for what they lose elsewhere. If it be said that we are under heavy contribution, owing to the necessity of maintaining the parochial schools, we cannot lodge this as an objection against the public school system, since we should have to support our own schools as well if public schools did not exist. Of course, the principle admits of argument on both sides, but we have to deal with an actual fact, both in the existence of the public school system and in the popular view concerning it. Many Catholic jurists and political leaders, about whose sentiments of fidelity to the Catholic Church there can be no doubt, and who are equally pronounced in the defence of religious training as an essential element of education for thoroughly good citizenship, admit the force of this fact.<sup>2</sup> Certainly our laws may be amended

<sup>1</sup> Art. I. sect. 8.

<sup>2</sup> Only a few days ago the Hon. Thomas R. Elcock, in an address delivered at the opening of the Philadelphia Catholic High School, said, in referring to the public

and modified and changed, and the public must be educated to the necessity of doing so. But this is hardly done by prejudicing large numbers of citizens against our claim, by urging it with undue vehemence and a disregard for existing circumstances.

The most effective way to awaken the American people to a just sense of our claims is to allow the two systems time to work out their comparative results. That cannot take so very long, and hardly longer than it will take to undo the present prejudice by the proclaiming of the rights of conscience, which the people who are educating their children in the public schools don't understand to be rights of conscience at all. If we build our schools as we build our churches, without aid from the state; if we imitate and adopt what is best in the public school system and add what is better, namely, religious instruction, we shall have a free hand, and the fruits will repay all present outlay.

This, we contend, can be done, and on the part of the priest should be done, not so much by rousing the sense of injustice in our people, as by convincing them through constant instruction of the importance and necessity of religious education to secure the temporal as well as the eternal well-being of their children. Thus we would defeat the aims of those who make our objection to the public schools an occasion of casting distrust upon the priesthood:

school tax: "It is lawful taxation, although they (Catholics) share not in its benefits. As long as the public school system is conducted within the powers of the Constitution, no one can object, and there can never be a division of the schoolfund or taxation of the state in favor of any religious denomination. That is settled and does not require discussion in Pennsylvania. The same argument which is urged why the state should educate, and that without religion, can be made in favor of the Church educating with religion, except that there is no moral obligation on the state to educate at all, which there is upon the Church."—We have quoted this portion of an address which openly vindicates the Catholic view of the educational question in its principles, simply to show the trend and tenor of public opinion among educated Catholics who are not blind to the force of their rights guaranteed by the Constitution.



and especially upon the hierarchy by the senseless cry of "ecclesiastical encroachments." There are men who must and will represent the legal aspect of the question, and who go to the foundation of right, by testing whether and how far the state, in making school laws, is infringing upon parental and individual rights. But that aspect is secondary for us and relates to the wisdom of our statesmen. We may support and aid their activity towards more equitable laws in every way, but our character as ministers of religion neither requires nor advises a wholesale denunciation before our people of the public school system; because it exists by law; because as carried out it is not absolutely bad; because at present we are not forced to accept it for ourselves. When and where the law compels Catholics to adopt that system, then and there is room for solemn and consistent protest. In the meantime writers in the press and public speakers have a perfect right to draw the attention of the people to existing abuses and the unsoundness of the underlying principle.

Nor can we, on the other hand, consistently approve of the present system of public education, simply because it does not satisfy and does not pretend to satisfy what we consider the essential requirements of education. And if we could accept it as satisfactory at any time, we should still object to its being made compulsory, inasmuch as the right of the state is limited by the parental right in that case. Compulsory education can be justified, on Catholic as on ethical grounds, only when the parent actually neglects to impart such knowledge as is required to guarantee the common safety and important interests of a society. Even in that case the rights of conscience must still be respected.

If the matter of a compromise with the state schools were proposed to us, I doubt whether it would be wise to accept it, even with the prospect of lessening the cost of education to Catholics. The history of European states where the clergy and the schools have been supported from the state



funds might teach us some lessons on the subject. The sacrifices which Catholics have made for their religion have always tended to make them more attached to their Church, and we need not fear that they would be less loyal in consequence to the government that accords them religious liberty. Nevertheless, if the clergy should find it wise to advocate a compromise, it would not be so difficult to find a platform the principles of which could be accepted by Catholics as well as non-Catholics in the United States. Mr. Tolman Smith, who is acknowledged to be "one of the most careful and thorough scholars we have on school matters," marks four principles as indicating the actual position of the American public on the subject, and we must confess that we should have no objection to subscribing to them if no flaw vitiated them in the application.

"1. Public money for the parts of education of which the state is the natural judge and conserver.

"2. The rights of conscience secured.

"3. Compulsion with respect to the knowledge that makes for the safety of the state.

"4. Freedom with respect to that which unites the human with the divine.

"With these principles established in law and in practice, something is wrong outside of the school when in a nation like our own, or a nation of churches like France, the altar fires grow dim."<sup>1</sup>

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## LETTERS TO A RELIGIOUS.

### III.

THE aim of the true artist is, as we have seen, to awaken intelligent pleasure by means of the beautiful. In painting the human figure he would therefore have to repre-

<sup>1</sup> From a paper entitled "Tendency of Foreign Schools as to Religious Instruction," in *The Independent*, Sept. 4, 1890.

sent, in the expression of the countenance as well as by the attitude of the body, such moral and intellectual qualities as are the special endowment of man. This, as I said, can be done only by representing the human figure *in action*. Of course, action is not necessarily to be understood as bodily motion, for the activity of the soul may be shown in many ways, even when the body itself is at rest. But action in painting may address itself to different minds and for different purposes. It may simply aim at producing in the beholder what is commonly called æsthetic pleasure, or, in other words, produce the spontaneous consciousness that what we see is true, and that this recognition of truth is a satisfaction and help to us in some way. Fine art in this sense is analogous to the friendships, recreations, and urbanities of life as aids to social happiness. It is the lowest grade in the scale of fine art, for it appeals to the commonest necessity and the commonest faculty of intellectual perception. Under it are classed that which is novel, or comic, or pretty, as well as those subjects which are generally comprised under the term of "genre" and "still life." They belong to fine art inasmuch as they represent truth in some form or other; and truth is an element of æsthetic beauty. It must be added, however, that truth in this sense always excludes moral evil, because that which is morally ugly cannot be æsthetically beautiful.

Again, the action represented in the painting may be intended to elicit those civic virtues or that spirit of activity by which the life of a large community, such as the State, is kept in a healthy condition. This sphere is superior to the one first mentioned, because it discards on the whole that which is merely humorous and addresses itself to our sense of duty, loyalty, humanity, justice, patriotism, valor, or heroism; in short, to those qualities in man by which a union of feelings is produced, and which tend to cement a commonwealth through the cultivation of industry, peace, and prosperity. To this category belongs principally historic painting.

Last of all, there remains that field for the artist wherein he forgets, as it were, the things which immediately surround him. He strives after the ideal of a beauty above the earth, of which he has caught a glimpse, and which has left in his soul a longing such as that of which Dante speaks remembering Beatrice. Full of the fair vision, he has no eye or ear for aught else. It becomes the source of his constant inspiration.

Io mi son un, che, quando  
Amor mi spira, noto, ed in quel modo,  
Che detta dentro, vo significando.

(Purg. xxiv. 53).

It is a "vita nuova" in the truest sense of the word. There is in it nothing vulgar, nothing mechanical. Even the logician may take exception to the want of rule and order in the construction of thought; but the artist, somehow, carries away the strong minds by the wonderful accents of his brush. His subjects elevate, yet they can hardly be analyzed according to the ordinary rules of criticism. They are like songs without words, which nevertheless speak more powerfully than the best-trained tongue. His works are the expression of truth, but not of material, physical truth, if I may say so, but of that which revelation suggests and with which the heart and the mind correspond. The touch of the fundamental note sets vibrating others, creating a perfect harmony, although not perceived by the common ear.

But whilst the religious painter draws his subjects from revelation, he represents the facts of sacred history. Is a painting, therefore, which depicts such facts, necessarily religious art? No. So far as a work of art represents scenes taken from Holy Scripture it is merely an historic work. It may bear witness to the wonderful intervention of God during the old theocracy, or to the grand fact of Christianity, which has its meaning to the student of history, whether Pagan, Jew, or Christian. It is simply the representation of a well-authenticated occurrence and must be

dealt with in the history of facts. It may teach a wholesome lesson of universal or particular virtue, but need go no farther. Christian art, in the true sense of the word, rises higher. It teaches not only the *fact* of Christianity, but also aims at convincing the beholder of the *supernatural character* of that fact. Herein lies the distinction between historic and religious art.

But let us now return to the individual. The religious character does not lie in the dramatic attitude of the form imitating devotion. The head and eyes may be raised toward heaven with perfect gracefulness of the outline, and yet the religious element be wanting in the figure. It is difficult precisely to say in what this element consists. It may be sought for in the perfect blending of all the qualities which go together to make up the devout life, leaving no weakness to mar the lyric beauty of the whole expression. To produce it upon the canvas requires certain conditions within the soul of the artist. What the magic touch is in the musician who thrills the soul by playing upon the well-attuned instrument, or what the candor of voice is by which we implicitly trust a person, even against appearances, because the sound somehow opens to us the interior of the soul, that is the truly religious element in art. Its perfect expression is not so much a difficult task as it is the rarest of gifts, although it depends only in part on native talent.

I have so far outlined the three fields which limit the scope of fine art, by suggesting the kind of subject proper to each sphere. Genre as well as still life, history, and revelation furnish the respective material. However, it is not necessary that every subject be relegated to a distinct category. The several subjects belonging to different orders may be blended and harmonized so as to make one complete and perfect work. The flower interprets the language of simple joy or personal virtue, but it also serves as an emblem of patriotism, civic honor, and the mysteries of religion. So also the painter of animals may express in the lamb the natural joy

and innocence of youth, whilst the Christian artist uses the same subject to draw our thoughts to the subject of the Redemption. And even apart from symbolism, the artist may give to the brute a perfection of human qualities which, whilst never actually found in the same, suggests to man the higher lessons of his own estate.

Such works of art are very much like the parables of Our Lord. They serve for the demonstration of Christian perfection. A good example of this kind seems to me to be a picture by Schenk, which you have probably seen. It is called "Anguish," and represents a mother-sheep standing on a snowy plain over her dead young. The sky is dark, beset with winter clouds. Around the mother are grouped in an irregular circle a dismal flock of dark ravens, awaiting with eager avidity the abandonment of the dead lamb, which the maternal instinct of the sheep protects. The features of the latter are inexpressibly touching. Deep anguish in the knitting of her brow and shaded eyes, the head is lifted up toward the sky, as if expecting help thence against the increasing circle of the dark birds of prey. The hot breath, distinctly visible as it issues from her parted mouth upon the chilly air, makes you almost hear the wail of affliction which presses on the mother's heart. It is a beautiful lesson of appeal to heaven amid the sorrows of earth. Yet we know that this animal, lacking the power of reflection which in reality gives the keen edge to human sorrows, is wholly incapable of suffering such pains as a mother's heart endures upon the loss of her child. But the artist succeeds to my mind admirably in attributing this quality of the human soul to the brute without any incongruousness in carrying out his subject. Our next object will be to explain in detail how the various emotions of the soul are to be expressed in the features, so as to preserve the character of fine art in a painting.



## PROCURATOR FISCALIS.

PRACTICALLY one of the most important and responsible positions in the ecclesiastical curia of the United States is that of the Procurator Fiscalis. The bishop is the supreme judge in his diocese. He is at the same time the principal executive. In cases of accusation against a minor cleric there are, it is true, ways of appeal to a judiciary council to have the matter judged. We have also a norm in the Instruction of the S. Propaganda "Cum magnopere," according to which criminal and disciplinary cases are juridically settled. But every priest is not a lawyer. Even if he has made a thorough study of ecclesiastical jurisprudence, which few among us can be expected to do, its practical application requires a talent distinct from the knowledge of his duties and rights. Just as the man of affairs in secular life, though conversant with his obligations and privileges as a citizen, leaves their adjustment and defence in the hands of an attorney, so the priest who for one cause or other finds himself obliged to assert his rights, whether by way of defence or in lodging a complaint, naturally looks for an advocate.

There are many reasons why a priest may not care to make a complaint or even to repel an accusation. If he gains his point, he may never lose the odium which follows his having done so in cases where the judge has obligations towards, or feelings in behalf of the party who is worsted by the force of facts. On the other hand, it is almost impossible to guard that perfect independence of feelings, as it commonly exists in civil courts, quite inviolate in ecclesiastical circles. Nor does this fact make of necessity against justice. We honor a brother who allows fraternal charity or kindly feeling, begotten by association, to temper the blind rigor of justice, provided it does not subvert the same, and turn into injustice against another. In fact, the cases brought into ecclesiastical courts are not ordinarily supposed to deal with questions of

justice and injustice in the strict sense of the word. They are questions of the interpretation of laws that would be readily obeyed by both contesting parties if their meaning were clearly understood. Contumacy and open violation, once admitted, of the laws of the Church, put the cleric out of the range of ecclesiastical litigation. There is at most only room for canonical censure or excommunication. The term "justice" therefore in connection with ecclesiastical discipline has a wider signification than that which obtains in the codes of criminal law. It means equity, fairness. It may consist in the possession of privileges which a peacefully inclined man may feel repugnance to contest, yet the forfeiture of which would imply some injury to his charge. Perhaps, too, he might be convinced that by reason of personal disposition or peculiarities, or owing to some previous misunderstanding between himself and his superiors, it would be impossible to make his claim properly understood or acknowledged. All this makes it desirable to have some advocate, a sort of attorney general, to whom he could refer his grievance for a plain statement at the proper place. By this means personal feeling is lessened. A hearing is readily obtained. The facts are likely to be brought out in their simple reality, without that undue emphasis which comes from the consciousness of having a grievance. The motives for discontent are weakened.

For this reason the last Plenary Council of Baltimore prescribed the appointing of so called *Fiscal Procurators* (Procurator Fiscalis, qui etiam Promotor et Advocatus Fiscalis nominatur).<sup>1</sup>

The Holy See, in an Instruction of the Propaganda inserted in the Appendix to the Acts of the late Plenary Council of Baltimore,<sup>2</sup> in which a number of canons for the

<sup>1</sup> Conc. Plen. Balt. III., Lit. x, n. 301.

<sup>2</sup> De modo servando in cognoscendis et definiendis causis criminalibus et disciplinariis Clericorum in Foederatis Statibus Americæ Septentrionalis.—Append. Conc. Pl. Balt. III., p. 287, n. xiii.

guidance of the American clergy in matters of litigation are laid down, says among other things: *In qualibet Curia Episcopali procurator fiscalis constituetur, ut justitiæ et legi satisfiat.*

Judging from the meaning of the word, the office of fiscal procurator was originally identical with that of an administrator of temporalities, and in the old law the term is frequently used to denote the chief officer of public ministry, who is to defend the interests of the commonwealth, take note of public disturbances within the realm, call the attention of the executives to whatever needs righting, and to see that every one obtains a fair hearing and a just judgment. A similar office devolves upon the Promotor fiscalis under the modern ecclesiastical law.<sup>1</sup> In some instances he holds the position of a judge in criminal cases. Not so in the United States, at least as his position is defined by the Decrees of the Council, unless he receive a special mandate. If he brings action into the ecclesiastical court, he does so ordinarily as the representative either of the person who deposes him or in the name of what might be called the ecclesiastical commonwealth. He brings a grievance, public or private, officially to the notice of the ordinary, who examines the case juridically or hands it over to his vicar or an appointed auditor. The fiscal procurator is, however, obliged to be present at the trial and witness all the judicial proceedings against the person accused, so as to defend him if need be.

By the terms of the Council of Baltimore<sup>2</sup> the Procurator Fiscalis receives his appointment from the bishop.

<sup>1</sup> *Ecclesiæ quippe suus quoque est fiscus, res nimirum ac jura complectens, quæ ad publicum ejus bonum pertinent. . . . Quapropter eidem merito proprius datur patronus, qui tamquam procurator, ubicumque fuerit opus, pro ejus tuitione interveniat, ac nominatim de iis, qui scelere admissio ordinem socialem perturbarunt, inquirendo, et crimina eorum julici deferendo, justitiæ rite administrandæ vi officii sui cooperetur. Qui publicum hoc officium sustinet, etiam in curia episcopali procurator seu "promotor fiscalis" jure novo appellatur. Nilles, *Commentaria in Concil. Pl. Balt. III.*, Tit. x., cap. ii., pag. 357.*

Conc. Pl. Balt., Tit. x., n. 301.

His duties are outlined as follows: He is to guard against any violation of justice and law in the diocese. If any breach of order occur, he is to request of the bishop to institute inquiry. If the bishop depute to him the charge of prosecuting the case, he is, in the words of the Council, to remember that he is carrying a charge against his brother; nevertheless, he is to be guided by the firm and sole motive of administering justice and vindicating the law.<sup>1</sup> His presence in criminal cases is absolutely necessary, so that, if he be absent, trial must be suspended, and all transactions thus done are null and void.

Having assumed the charge of presenting a case, it is his duty to see that it obtains a judicial hearing, that witnesses as well as the accused be summoned and examined. If the latter refuse to appear, he is declared contumacious. It belongs to the office of fiscal promotor to warn the accused that he select an advocate to defend him, or to have one appointed "ex officio" if the accused fails to do so; to have a time appointed for the trial and for the sentence; to see that the defence be taken down in writing, and warning be given of the sentence, in order that an appeal may be lodged. If no appeal is made, he is to see that the sentence be carried out.

In one word, he is to be the defender of justice and law, and any cleric having a grievance in equity may refer it to him. It goes without saying that the office of fiscal procurator, being on the whole one of personal trust, entails more than ordinary responsibility. The violation of secrecy would be in itself an injustice against those whose rights he is charged to protect. "*Silentium religiosissime servetur a regiis consiliariis.*"

<sup>1</sup> Sit quidem nunquam immemor, se contra fratrem causam agere, sed etiam firmo semper ducatur proposito "ut justitiæ et legi satisfaciatur."—L. c.

## TITULAR FEASTS IN OCTOBER.

## I. GUARDIAN ANGELS (OCTOBER 2).

(Sixteen Churches reported in 1888; among them the pro-cathedral of St. Cloud.)

- Oct. 1, Vesp. de seq. Nulla com.  
*Pro Clero Romano*, idem.
- 2, Fer. 5. *Alb.* SS. Angelor. Custod. Dupl. 1. cl. cum oct. ut in Calend. In 2. Vesp. nulla com.  
*Pro Clero Romano*, ut supra In 2. Vesp. com. seq.
- 3, Fer. 6. de 2. die infr. Oct. Semid. Lect. 1. Noct. de Script. occ. Reliq. ut in fest. Gl. 2. or. *Concede* 3. *Ecclesiæ* vel pro Papa Cr. Vesp. de seq. com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct.  
 Per Reliq. Oct. except. Fer. 3. ut in Calend. cum Cr. et (except. 2. Vesp. Sabb. et tota Domin.) com. Oct. in Laud. Vesp. et Miss.
- 7, Fer. 3. de 6. die infr. Oct. ut Fer. 6. præc. 2. or. S. Marc. 3. SS. Sergii et Soc. In 2. Vesp. com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr.  
 Fest. S. Dionys. et Soc. perpetuo mutand. in 11. Oct., pro Clero Romano in 12. Oct., quando hoc anno de iis fiet uti simplex.
- 8, Pro utroq. Clero Vesp. a cap. de seq. com præc.
- 9, Fer. 5. *Alb.* Octava SS. Angelor. Custod. Dupl. Lectt. 1. Noct. de Script. occ. reliq. ut in fest. In 2. Vesp. com. seq.  
*Pro Clero Romano*, omnia ut supra.

## II. ST. FRANCIS OF ASSISI (OCTOBER 4).

(Eighty-seven Churches in 1888.)

- Oct. 3, Vesp. de seq. Nulla com.  
*Pro Clero Romano*, idem.
- 4, Sabb. S. Francisc. de Assis. C. Dupl. 1. cl. cum Oct. ut in Calend. cum Cr. In 2. Vesp. com. seq. et Dom. tant.



*Pro Clero Romano*, idem. In 2. Vesp. com. seq. S. Gallæ et Dom.

5, Nihil de Oct.

Fer. 2. (3. pro Clero Romano) 4. 5. et 6. ut in Calend. ritu infr. oct. cum com. Oct. et Cr.

7, Fer. 3. de 4. die infr. Oct Semid. Lectt. 2. Noct. ex Octavar. *Quantum* vel ex Breviar. *Beati Francisci* 3. Noct. ex Octavar. *Audiant* (de com plur. mart.) 9. Lect. et com. S. Mart. 3. or. *Concede* Vesp. de seq. com. Oct.

10, Vesp. de seq. com. præc.

*Pro Clero Romano*, idem—Fest. S. B. Joann. Leonard. perpetuo mutand. in 12. Oct. quando de eo hoc anno fiet ut simplex.

11, Sabb. Octava S. Francisc. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Audiamus* (de com. plur. mart.) vel ut in fest. Miss. ut in fest. In 2. Vesp. com Dom.

*Pro Clero Romano*, omnia ut supra. Vesp. de seq. com. præc. et Dom.

### III. HOLY ROSARY (OCTOBER 5).

(*Forty-seven Churches in 1888.*)

Officium SS. Rosarii novum ab anno 1888.

Oct. 4, Pro utroq. Clero Vesp. de seq. Com. Dom. tant.—*Jesu tibi sit gloria* et Cr. per tot. Oct.

5, Dom. Solemnit. SS. Rosarii Dupl. 1. cl. cum Oct. ut in Calend. omiss. com. SS. Mart.

*Pro Clero Romano*, omnia ut supra—Nihil de S. Galla.

Fer. 2. (3. pro Clero Romano) 4. 5. 6. (Sabb. pro Clero Romano) ut in Calend. ritu infr. Oct.

7, Fer. 3. de die 3. infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Novum* vel ex Breviar. *Dei Filius*. 3. Noct. ut in festo 9. Lect. et com. S. Mart. in Laud et Miss. 3. or. de Spirit. S. Vesp. de seq. com. Oct.

11, Sabb. de 7. die infr. Oct. ut Fer. 3. Lectt. 2. Noct. ex Octavar. *De via* vel ut in fest. 3. Noct. ut in fest. 2. or. de Spirit. S. 3. Eccl. vel pro Papa Vesp. de seq. ut in 1. Vesp. fest. com. Dom.

- Pro Clero Romano*, Vesp. de seq. com. præc. et Dom. tant.  
 12, Dom. *Alb.* Octava SS. Rosarii Dupl. Lect. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Fuit vir* vel ut in fest. 3. Noct. ut in fest. 9. Lectt. de hom. et com. Dom. in Laud. et Miss. fest. In 2. Vesp. com. Dom. et seq.

*Pro Clero Romano*, ut in Calend.—Nihil de SS. Rosario.

IV. ST. BRUNO (OCTOBER 6).

(*Three Churches in 1888.*)

- Oct. 5, Pro utroq. clero Vesp. de seq. com. præc. tant.  
 6, Fer. 2. *Alb.* S. Brunon. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Iustus*. Reliq. ut in Calend. cum Cr. per tot. Oct. In 2. Vesp. nulla com.  
*Pro Clero Romano*, ut supra. In 2. Vesp. com. seq.  
 7, Fer. 3. de 2. die infr. Oct. Semid. Lectt. 2. Noct. ex Breviar. *Beati Brunonis*. 3. Noct. ex Octavar. *Sed veniens* vel ut in fest. 9. Lect. et com. S. Marc. (Ant. et Vers. ex 1. Vesp.) et SS. Mart. in Laud. et Miss. Vesp. de seq. com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct.  
 Fer. 4, 5, 6. (Sabb. et Dom. pro Clero Romano) ut in Calend. ritu infr. oct.  
 11, Sabb. de 6. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Bene* vel ex Breviar. *Beatus*. 3. Noct. ex Octavar. *Constringenda* vel ut in fest. 2. or. Concede 3. Eccles. vel pro Papa Vesp. a cap. de Dom. com. Oct.  
 12, Dom. *Alb.* ut in Calend. omiss. suffr. et Prec. 2. or. de Oct. tant. Vesp. de seq. (ut in 1. Vesp.) com. Dom.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. In 2. Vesp. com. seq. (ut in 1. Vesp.) et Dom.  
 Fest. S. Eduard. permanent mutand. in 16. Oct., et pro Clero Romano in 21. Oct.  
 13, Fer. 2. *Alb.* Octava S. Brunon. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. Miss. ut in fest. Vesp. a cap. de seq. com. præc.  
*Pro Clero Romano*, omnia ut supra.

## V. ST. DENNIS (OCTOBER 9).

*(Fourteen Churches in 1888.)*

Supponitur S. Dionysius solus esse patronus harum ecclesiarum; festum sociorum ejus proinde perpetuo figendum est prima die libera, quæ in Calendario commun. est 11. Octobris, pro Clero Romano 12. Octobris; eorum officium pro meliori judicio ibidem indicatum.

- Oct. 8, Pro utroq. Clero Vesp. de seq. (or. prop. de S. Dion. omiss. mention. Socior.) Com. præc.
- 9, Fer. 5. *Rub.* S. Dionys. Ep. Mart. Dupl. 1. cl. cum oct. off. un. mart. Lectt. 1. Noct. *A Mileto* Respons. ex off. unius mart. 2. Noct. pr. 3. Noct. ut in Breviar. Miss. *Sacerdotes Dei* Epist. et Evgl. pr. Cr. In 2. Vesp. com. seq.  
*Pro Clero Romano*, omnia ut supra.
- Fer. 6. (Sabb. pro Clero Romano) Dom. (col. rub.) Fer. 2. 3. 4. ut in Calend. ritu infr. oct.
- 10, Vesp. a cap. de seq. com. præc. et Oct.
- 11, Sabb. *Rub.* Off. Sociorum S. Dionys. (fix. ex 9. hujus) Semid. Off. plur. mart. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex 9. Octob. Miss. ut in fest. S. Dionys. omiss. in orat. *hodierna die* et *Dionysio* 2. or. Oct. 3. *Concede* Cr. Vesp. a cap. de Dom. com. præc. et Oct.
- 12, Pro Clero Romano Com. Socior. S. Dionys. ante com. Oct. In 2. Vesp. com. seq. Socior. S. Dion. et Oct.
- 15, Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc.  
*Pro Clero Romano*, idem—Fest. S. Victor. perpetuo mutand. in 21. Octob.
- 16, Fer. 5. *Rub.* Octava S. Dionys. Dupl. Lectt. 2. Noct. ex Octavar. *Tempus* vel ut in fest. 3. Noct. ex Octavar. *De hoc* (plur. martyr.) vel ut in fest. Miss. ut in fest. In 2. Vesp. com. seq.  
*Pro Clero Romano*, omnia ut supra.

## VI. ST. FRANCIS BORGIA (OCTOBER 10).

*(Three Churches in 1888.)*

- Oct. 9, Pro utroq. Clero Vesp. de seq. m. t. v. Nulla com.

- 10, Fer. 6. *Alb.* S. Franc. Borg. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Cr. In 2. Vesp. Nulla com.  
*Pro Clero Romano*, idem. In 2. Vesp. com. seq.
- 11, Sabb. de 2. die infr. Oct. Semid. Lectt. 2. Noct. ut in Breviar. *Beati.* 3. Noct. ex Octavar. *Perfectus* (de com. Abb.) vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Papa Vesp. a cap. de Dom. Com. Oct.  
*Pro Clero Romano*, ut in Calend. cum com. Oct. et Cr. Dom. Fer. 2. 3. 4. (5. pro Clero Romano) ut in Calend. ritu infr. Oct.
- 16, Fer. 5. de 7. die infr. Oct. ut Sabb. præc. Lectt. 2. Noct. ex Octavar. *Sancti* vel ex Breviar. *Deridetur.* 3. Noct. ex Octavar. *Arbitror* vel ut in fest. Vesp. de seq. (ut in 1. Vesp.)  
*Pro Clero Romano*, Vesp. a cap. de seq. com. præc.  
 Fest. S. Hedwigis pro utroq. Calend. perpetuo mutand. in 21. Oct.
- 17, Fer. 6. *Alb.* Octava S. Francisci Dupl. Lectt. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Ecce enim* vel ut in fest. Miss. fest. Vesp. de seq. com. præc.  
*Pro Clero Romano*, omnia ut supra.

## VII. ST. CANICUS (OCTOBER 11).

(Three Churches in 1888.)

- Oct. 10, Pro utroq. Clero Vesp. de seq. Or. *Intercessio* Nulla com.
- 11, Sabb. *Alb.* S. Canici Abb. Dupl. 1. cl. cum oct. Off. Conf. non Pont. 1. loc. Lectt. 3. Noct. de Abb. Miss. *Os Justi* (de Abb.) Cr. per. tot. Oct. In 2. Vesp. com. Dom.  
*Pro Clero Romano*, ut supra. In 2. Vesp. com. seq. et Dom. Dom. (col. Abb.) Fer. 2. 3. 4. (5. pro Clero Romano) et 6. ut in Calend. ritu infr. Oct.
- 16, Fer. 5. de 6. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Bene* vel ex Breviar. *Deridetur.* 3. Noct. ex Octavar. *Apostoli* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Vesp. a cap. de seq. Com. Oct.
- 17, Pro utroq. Clero Vesp. de seq. com. Oct. (ut in 1. Vesp.) De oct. S. Canici fit ut simplex.
- 18, S. Lucæ ut in Calend. cum com. Oct. in Laud. Miss. et Vesp.

## VIII. MATERNITY OF THE BLESSED VIRGIN.

This feast, according to the general concession, occurs on the second Sunday of October, whereas it has been granted to the original province of Baltimore for the third Sunday of this month. It must therefore be celebrated in the United States on the third Sunday, except where, as in the diocese of Cincinnati and others, a subsequent concession of the Roman Ordo has placed back the feast on the second Sunday.

Pro diœcesibus ubi in usu Ordo Romanus: Oct 11. Vesp. de seq. com. Dom. tant.

12, Dom. Matern. B. M. V. ut in Calend. Per tot. Oct. ut in Calend. ritu infr. Oct.

19, De die Octava nihil fit ob occurrentiam festi Puritat. B. M. V.

## .IX ST. EDWARD (OCTOBER 13).

(Twenty Churches reported as dedicated to St. Edward, all presumably to St. Edward the Confessor.)

Oct. 12, Pro utroq. Clero Vesp. de seq. m. t. v. Nulla com.

13, Fer. 2. Alb. S. Eduard C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Cr. per tot. Oct. In 2. Vesp. com. seq.

*Pro Clero Romano, omnia ut supra.*

Fer. 3. 4. (5. pro Clero Romano) 6. Sabb. (nihil de Oct.) et Dom. ut in Calend. ritu infr. oct.

16, Fer. 5. de 4. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Quantum* vel ex Breviar. *Beati* 3. Noct. ex Octavar. *Hæc tria* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Papa Vesp. a cap. de seq. com. Oct.

Fest. S. Joan. Cant. pro utroq. Calend. perpetuo mutand. in 21. Octobris.

20, Fer. 2. Octava S. Eduardi Dupl. Lectt. 1. Noct. Incip. Lib. 2. Mach. ex heri 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. Vesp. a cap. de seq. com. præc. et S. Hilarion.

*Pro Clero Romano, omnia ut supra.*

21, Fer. 3. S. Joan. Cant. (fix. ex heri) ut in Calend. ad 20. Octob. cum Lectt. de Script. diei et 9. Lect. cum com. S. Hilarion.

*Pro Clero Romano, idem.*



## X. ST. TERESA (OCTOBER 15).

(Thirty-three Churches in 1888, among which the pro-cathedral of  
Lincoln.)

Oct. 14, Pro utroq. Clero Vesp. de seq. sine com.

15, Fer. 4. *Alb.* S. Theresiæ Virg. Dup. 1. cl. cum oct. Lectt. 1.  
Noct. *De virginibus.* Reliq. ut in Calend. cum Cr. per. tot.  
Oct. In. 2. Vesp. nulla com.

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

16, Fer. 5. de 2. die. infr. Oct. Semid. Lectt. 2. Noct. ex Bre-  
viar. *Quoniam hodie.* 3. Noct. ex Octavar. *Notandum* vel ut  
in fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Vesp. a cap. de  
seq. com. Oct.

*Pro Clero Romano*, ut in Calend. cum com Oct.

Fer. 6. Sabb. Dom. Fer. 2. ut in Calend. ritu infr. Oct.

21, Fer. 3. de 7. die infr. Oct. ut. Fer. 5. præc. Lectt. 2. Noct. ex  
Octavar. *Tam magnum* vel ex Breviar. *Nunc nobis.* 3. Noct. ex  
Octavar. *Alias* vel ut in fest. 9. Lect. et com. S. Hilar. 3. or.  
*Concede.* Vesp. de seq. (ut in 1. Vesp.)

*Pro Clero Romano*, omnia ut supra.

22, Fer. 4. Octava S. Theres. Dupl. Lectt. 2. Noct. ex Octavar.  
*De virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel  
ut in fest. In 2. Vesp. com. seq.

*Pro Clero Romano*, ut supra. Vesp. de seq. com. præc.

## XI. ST. GALL (OCTOBER 16).

(Three Churches in 1888.)

16, Fer. 5. *Alb.* S. Galli Abb. Dispone Off. et Miss. in fest. et  
per Oct. ut indicatum supra pro S. Canico, selectis lectionibus  
ex Octavar. pro Abbatibus vel ex Breviar. alternando lectt. 2.  
Noct. de communi quando fit de Oct. 17. et 21. Octobris.

23, Fer. 5 Octava S. Gulli. Dupl. Lectt. 2. Noct. ex Octavar.  
*Gaudete* vel ut in fest. (de com. 1. loc.) 3. Noct. ex Octavar.  
*Ecce enim* vel ut in fest. Vesp. de seq. com. præc.

*Pro Clero Romano*, ut supra. Fest. SS. Redempt. perpetuo  
mutand. in 27. Oct.

## XII. ST. HEDWIGIS (OCTOBER 17).

(Six Churches in 1888.)

- Oct. 16, Pro utroq. Clero Vesp. de seq. sine com.
- 17, Fer. 6. *Alb.* S. Hedwigis Vid. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Mulierem.* Reliq. ut in Calend. cum Cr. per tot. Oct. In 2. Vesp. com. seq.  
*Pro Clero Romano*, ut supra.  
 Sabb. Dom. Fer. 2. ut in Calend. ritu infr. oct.
- 21, Fer. 3. de 5. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Operatur* vel ex Breviar. *Agrum.* 3. Noct. ex Octavar. *Perpendis* (Mart. non Virg.) vel ut in fest. 9. Lect. et com. S. Hilar. in Laud. et Miss. in qua 3. or. *Concede.* Vesp. de Oct.  
*Pro Clero Romano*, omnia ut supra.
- 22, Fer. 4. de 6. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *Prospiciens* vel ut in fest. 3. Noct. ex Octavar. *Vides* (Mart. non Virg.) vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Vesp. de Oct.  
*Pro Clero Romano*, ut supra. Vesp. de seq. com. Oct.
- 23, Fer. 5. de 7. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *Brachia* vel ex Breviar. *Agrum.* 3. Noct. ex Octavar. *Quæstio* (Mart. non Virg.) vel ut in fest. Vesp. de seq. (ut in 1. Vesp.).  
*Pro Clero Romano*, ut in Calend. cum com. Oct.  
 Fest. S. Raphael. perpetuo mutand. in 25. Oct., pro Clero Rom. in 27. Oct.
- 24, Fer. 6. *Alb.* Octava S. Hedwig. Dupl. Lectt. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Et hic* vel ut in fest. Vesp. de seq. com. præc. SS. Mart.  
*Pro Clero Romano*, ut supra. Vesp. a cap. de seq. com. præc. et SS. Mart.
- 25, S. Raphaelis Dupl. maj. (fix. ex heri.) Com. SS. Mart.  
*Pro Clero Romano*, ut in Calend.

## XIII. ST. LUKE (OCTOBER 18).

(Eighteen Churches in 1888.)

- Oct. 17, Pro. utroq. Clero Vesp. de seq. sine com.

18, Sabb. *Rub.* S. Lucæ. Evgl. Dupl. 1. cl. cum. oct. ut in Calend.

*Pro Clero Romano, idem.*

Dom. Fer. 2. (5. pro Clero Rom.) et 6. ut in Calend. ritu infr. oct.

21, Fer. 3. de 4. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Propter* vel ex Breviar. *Sancta.* 3. Noct. ex Octavar. *Sed quando* vel ut in fest. 9. Lect. et com. S. Hilar. 3. or. *Concede* Vesp. de Oct.

*Pro Clero Romano, omnia ut supra.*

22, De 5. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *Matthæus* vel ex Breviar. *Scriptum* (com. Apost.). 3. Noct. ex Octavar. *Si quem* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Papa. Vesp. de Oct.

*Pro Clero Romano, ut supra. Vesp. de seq. Com. Oct.*

23, De 6. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *Et quamvis* vel ex Breviar. *Sancta.* 3. Noct. ex Octavar. *Fortasse* vel ut in fest. Vesp. de seq. Com. Oct.

25, Sabb. Octava. S. Lucæ Dupl. Lectt. 2. Noct. ex Breviar. *Sancta.* 3. Noct. ex Octavar. *Sicut* vel ut in fest. 9. Lect. et com. SS. Mart. Præf. Apost. In 2. Vesp. com. Dom. et S. Evar.

*Pro Clero Romano, ut supra. Vesp. a cap. de seq. com præc.—*  
Fest. S. Bonif. permanent. mutand. in 27. Oct.

#### XIV. MATERNITY OF THE B. VIRGIN (OCTOBER 19).

(*Eleven Churches in 1888.*)

Pro diœcesibus Ordine Romano utentibus vide supra; in aliis autem diœcesibus clerici qui privatim officium Romanum recitant ratione Tituli hac dominica officium Maternitatis iterare tenentur.

Fest. S. Petri hoc anno fit ut simplex.

Oct. 18, Pro utroq. Clero. Vesp. de seq. com. præc. et Dom. tant.—  
*Jesu, tibi sit gloria* per tot. Oct.

19, Dom. Matern. B. M. V. Dupl. 1. cl. cum oct. ut in Calend. omiss. com. S. Petri.

*Pro Clero Romano, idem.*

- Fer. 2. (5. pro Clero Rom.) 6. (Sabb. pro Clero Rom.) ut in Calend. ritu infr. oct. Cr. et Præf. B. M. V. per tot. Oct.
- 21, Fer. 3. de 3. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Novum* vel ex Breviar. *Dei Filius*. 3. Noct. ut in fest. 9. Lect. et com. S. Hilar. 3. or. de Spirit. S. Vesp. de Oct.
- Pro Clero Romano*, idem.
- 22, De 4. die infr. Oct. Lectt. 2. Noct. ex Breviar. *Dei Filius*. 3. Noct. ut in fest. 2. or. de Spirit. S. 3. Eccles. vel pro Papa Vesp. de Oct.
- Pro Clero Romano*, idem. Vesp. de seq. com. Oct.
- 23, De 5. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *Beata* vel ut in fest. 3. Noct. ut in fest. Vesp. de seq. com. Oct.
- 25, De 7. die infr. Oct. ut Fer. 4. Lectt. 2. Noct. ex Octavar. *De via* vel ex Breviar. *Dei Filius*. 3. Noct. ut in fest. 9. Lect. et com. Ss. Mart. 3. or. de Spirit. S. Vesp. de seq. (ut in 1. Vesp.) com. Dom.
- Pro Clero Romano*, de S. Evaristo hoc anno fit ut simplex.
- 26, Dom. Octava Maternit. Dupl. Lectt. 2. Noct. ex Octavar. *Fuit vir* vel ut in fest. 3. Noct. ut in fest. 9. Lect. et com. Dom. In. 2. Vesp. com. Dom.
- Pro Clero Romano*, idem cum com. S. Evar.

## XV. ST. WENDELIN (OCTOBER 20).

*(Nine Churches in 1888.)*

(See the Pastor, III., 343).

- Fest. S. Joan. Cant. permanent. mutand. in 21. Oct. pro utroq. Calend.
- Oct. 19, Pro utroq. Clero Vesp. de seq. Nulla com.
- 20, Fer. 2. *Alb.* S. Wendelini C. non P. Dupl. 1. cl. cum oct. Off. C. non P. 1. loc. Cr. per tot. Oct. In. 2. Vesp. com. seq. tant.
- Pro Clero Romano*, omnia ut supra.
- 21, S. Joan. Cant. (fix. ex heri) m. t. v. ut heri ritu infr. Oct. In. 2. Vesp. com. Oct.
- Pro Clero Romano*, idem.
- 22, Fer. 4. de 3. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Deridetur*. 3. Noct. ex Octavar.

*Audistis* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Papa Vesp. de Oct.

*Pro Clero Romano*, idem. Vesp. de seq. Com. Oct.

23, De 4. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Quantum* vel ex Breviar. *Beati*. 3. Noct. ex Octavar. *Hæc tria* vel ut in fest. Vesp. de Oct.

*Pro Clero Romano*, ut in Calend. cum com. Oct.

25, De 6. die. infr. Oct. Lectt. 2. Noct. ex Octavar. *Sancti* vel ex Breviar. *Deridetur*. 3. Noct. ex Octavar. *Constringenda* vel ut in fest. Vesp. a cap. de Dom. com. Oct. et S. Evar.

*Pro Clero Romano*, ut in Calend. cum com. Oct.

26, *Alb.* Dom. ritu infr. Oct. Vesp. de seq. (ut in 1. Vesp.) com. Dom.

*Pro Clero Romano*, ut in Calend. cum com. Oct. Vesp. a cap. de seq. Com. præc. et Dom.

27, Fer. 2. Octava S. Wendel. Dupl. Lectt. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. 9. Lect. et com. Vig. de qua. ult. Evgl. Vesp. de seq. Com. præc.

*Pro Clero Romano*, omnia ut supra.

#### XVI. ST. RAPHAEL (OCTOBER 24).

(*Twenty-one Churches in 1888, among which the cathedral of Dubuque.*)

Oct. 23, Vesp. de seq. sine com.

*Pro Clero Romano*, idem cum com. præc.

24, Fer. 6. S. Raphaelis Arch. Dupl. 1. cl. cum. oct. ut in Calend. In 2. Vesp. nulla. com.

*Pro Clero Romano*, ut supra. In 2. et Vesp. cum seq.

25, De 2. die infr. Oct. Semid. In 2. et 3. Noct. diebus de Octavar. (25. 27. 29. 31.) repetendæ sunt lectiones festi 3. or. *Concede* Cr. per tot. Oct.

26, Dom. *Alb.* ritu infr. oct.

28, Nihil de Oct.

30, Vesp. de seq. (ut in 1 Vesp.) com. præc.

*Pro Clero Romano*, idem.—Fest. S. Siric. permanent. mutant. in 5. Novemb.

31, Fer. 6. Octava S. Raphael. Dupl. In 2. et 3. Noct. repetunt.



lecti. festi. 9. Lect. et com. Vig. de qua ult. Evgl. Vesp. de seq. sine com.

*Pro Clero Romano*, omnia ut supra.

XVII. SS. SIMON AND JUDE (OCTOBER 28).

(*Four Churches in 1888.*)

Oct. 27, Pro utroq. Clero. Vesp. de seq. sine com.

28, Fer. 3. *Rub.* SS. Simon. et Judæ App. Dupl. 1. cl. cum oct. ut in Calend. In 2. Vesp. nulla com.

*Pro Clero Romano*, ut supra.

29, De 2 die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Duo-decim* vel ex Breviar. *Scriptum.* 3. Noct. ex Octavar. *Pro hac* vel ut in fest. 2. or *Concede* 3. Eccles. vel pro Papa. Vesp. de Oct.

*Pro Clero Romano*, omnia ut supra.

30, De 3. die infr. Oct ut heri. Lectt. 2. Noct. ex Octavar. *Si omnium* vel ex Breviar. *Fundamenta.* 3. Noct. ex Octavar. *Quid est* vel ut in fest.

*Pro Clero Romano*, idem. Vesp. de seq. com. Oct.

31, De 4. die infr. Oct. Lectt. 2. Noct. ex Octavar. *Isti* vel ex Breviar. *Fundamenta.* 3. Noct. ex Octavar. *Qui me* vel ut in fest. 9. Lect. et com. Vig. de qua ult. Evgl. Vesp. de seq. sine com.

*Pro Clero Romano*, ut in Calend. cum com. Oct.

Nov. 3, De 3. die infr. Oct. Omn. Sanct. cum com. Oct. SS. Simon. et Jud. et præf. App. Vesp. de seq. (ut in 1. Vesp.) Com. Oct. OO. Sanct. et S. Vitalis.

Fest. S. Carol. permanent. mutand. in 5. Nov. pro utroq. Calend.

4, Fer. 3. Octava SS. Simon. et Jud. Lectt. 2. Noct. ex Octavar. *Fundamenta* vel ut in fest. 3. Noct. ex Octavar. *Facile* vel ut in fest. Com. Oct. Omn. SS. et S. Vital. Vesp. a cap. de seq. Com. Oct. 5. S. Caroli. (fix. ex heri) Com. Oct.

*Pro Clero Romano*, idem.

XVIII. ST. SIMON (OCTOBER 28).

(*Four Churches in 1888.*)

Ubi solus S. Simon. est patronus, de S. Juda fit. ut dupl. 2. cl. 29. Octobris. Quoad lectiones et orationem vd. De Herdt, III., 108.

Other titulars that occur this month are St. Remigius (One Church) St. Colman (One or two doubtful Churches) St. Callistus (One Church) St. John of Cant. (Two Churches) St. Donatus (One Church). Those who have to celebrate them will, during this season of the liturgical year, meet with no special difficulty in constructing their octaves.

H. GABRIELS.

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## CONFERENCE.

### The Imperata at Benediction.

*Qu.* Where it is customary to sing the *Imperata* at Benediction of the Bl. Sacrament, must it be omitted on a feast *dupl. I. classis*, as is the rule for the Mass?

*Resp.* There is no rubric defining the matter. The *Imperata* is not obligatory at Benediction, hence it may be omitted at any time. Where it is the custom to sing it, conformity to the general rubrics of the Mass would suggest its omission on feasts *dupl. I. classis*.

### The October Devotions.

The devotions in honor of our Bl. Lady of the M. H. Rosary continue of obligation as in previous years, since 1883.

We refer our readers for information regarding the prescribed manner of conducting these devotions to the *American Eccl. Review* of last year, page 351 (Sept. 1889), and the prayer in honor of St. Joseph, which is to be added; see page 392 of the same volume.

We said on that occasion, that if the devotions take place in the morning, the Rosary, Litany, and other prayers may be said before, during, or after Mass, interpreting the words *Sacrum inter preces peragatur* of the Encyclical in that sense. Since then, however, we have learned that the question of how these words are to be understood had been referred to the S. Congregation, and the answer given was that the Rosary is to be said *during* the Mass. We give the decree below.

If these devotions take place in the evening, the Bl. Sacrament is to be exposed, and the Rosary, Litany, etc., to be recited *coram Sanctissimo*. Benediction follows with the

usual ceremonies. "Optamus autem ut *ad has preces* conveniente populo, *eodem tempore* vel sacrum at altare fiat, vel *Sacramento augusto ad adorandum proposito*, sacrosancta deinceps hostia pius supplicantium cœtus rite lustretur." (Encycl. I Sept. 1883.)

We also call attention to the privilege according to which *private exposition* of the Bl. Sacrament in poor churches, etc., means in this case that the Pyxis may be taken out of the Tabernacle and Benediction given with it to the people. This is different from the ordinary rite of private exposition of the Bl. Sacrament. Cf. *American Eccl. Review*, Vol. II., pp. 323 and 325 (May 1890).

#### DUBIUM.

Eodem Decreto (20 Aug. 1885) præcipitur quod si mane Rosarium cum Litanis recitetur, Sacrum inter preces peragatur; quæritur num hæc verba ita intelligi debeant quod Rosarium uno eodemque tempore dicatur quo Missa celebratur, vel potius Missa antea celebranda sit, ac postea Rosarium cum Litanis recitetur quemadmodum fieri solet in Palentina Diœcesi?

S. R. C. rescribendum censuit:—

*Affirmative* ad primam partem; *Negative* ad secundam.  
Die 16 Jan. 1886.

Decr. Auth. 5957. Dub. V.

#### Purifying the Pyxis after Mass.

*Qu.* Is it allowable to wait until the end of Mass, to purify the ciborium before the celebrant leaves the Altar? There are good reasons for waiting. In the first place, it takes some time, particularly from a lately ordained or scrupulous priest, to purify, and the congregation is kept waiting. Moreover, the priest, when he is not hurried, will be more careful in purifying.

*Resp.* We know of no authority which expressly states that the ciborium may be purified after Mass. Rubricists universally take for granted that this is done immediately after Holy Communion. No doubt exceptional circumstances would justify a deviation from the prescribed practice without thereby sanctioning it as a rule which might be followed

indiscriminately. Perhaps the following, which we take from the English edition of an approved manual on the "Sacred Ceremonies of Low Mass,"<sup>1</sup> may give some light as to what is to be done when the priest has reason to fear that a rather long delay in purifying the ciborium would weary the congregation.

"It sometimes occurs that the ciborium, after the particles have been consumed, remains in such a manner covered over with the fragments, that in spite of the utmost diligence it is impossible to purify it well, and this causes a certain amount of uneasiness lest the congregation should be wearied. . . . The best method (under these circumstances) would appear to be, after wiping the ciborium and pouring wine into it once or twice, if many fragments still remain, to leave the ciborium on the altar, first covering it and putting under it the pall. On the priest's return to the sacristy, and having taken off the sacred vestments, he will take the ciborium and wash it carefully with water or wine; he should put this ablution in a suitable vessel, preserve it carefully, and after a certain time throw the ablution into the sacarium."<sup>2</sup>

This seems sufficiently suggestive of what might be done in analogous cases. It is needless to say that the ciborium could be placed in the tabernacle and purified later at a Mass where the fear of inconveniencing the congregation need not be entertained.

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## ANALECTA.

### INDULGENCES FOR THE FEAST OF ST. FRANCIS OF ASSISI (4 October).

The following Brief of Leo XIII, although published two years ago,<sup>3</sup> may be new to many of our readers. It accords

*A Plenary Indulgence* to all the faithful who visit any church or public oratory on the feast of St. Francis, or during its

<sup>1</sup> The Sacred Ceremonies of Low Mass according to the Roman Rite. From the stereotyped Roman edition corrected and enlarged by a priest of the Congregation of the Missions.—Dublin: Brown and Nolan, 1881.

<sup>2</sup> Loc cit., pag. 146, note.

<sup>3</sup> It had been issued in June, 1883, but was not made public at the time.

octave, and pray there devoutly for peace among Christian rulers, for the extirpation of heresy, for the conversion of sinners, and for the prosperity of the Church. The customary conditions are a contrite confession and the reception of holy Communion.

In those churches or chapels where solemn devotions in honor of St. Francis are held during a *novena* or an *entire month*, the faithful who attend these devotions once or oftener gain *each time* an indulgence of 300 *days*, but this does not apply to private devotions. These Indulgences are also applicable to the souls of the faithful departed. <sup>1</sup>

### LEO P. P. XIII

*Universis Christifidelibus præsentis litteras inspecturis salutem et Apostolicam Benedictionem.*

Ad augendam Fidelium religionem et animarum salutem cœlestibus Ecclesiæ thesauris pia charitate intenti, omnibus et singulis utriusque sexus Christifidelibus vere pœnitentibus et confessis ac S. Communione reffectis, qui quamlibet Ecclesiam seu publicum oratorium die festo S. Francisci, vel uno ex septem diebus continuis immediate subsequentibus, cujusque fidelium arbitrio sibi eligendo, singulis annis devote visitaverint, ibique pro christianorum Principum concordia, hæresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiæ exaltatione pias ad Deum preces effuderint, quo ex hisce diebus id egerint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Insuper eisdem Christifidelibus corde saltem contritis, quoties vel novendiali supplicationi, vel piis exercitiis per mensem in honorem S. Francisci celebrandis adfuerint, tercentum dies de injunctis eis, seu alias quomodolibet debitis pœnitentiis in forma

<sup>1</sup> From the terms of the Brief, it appears that these Indulgences expire with the year 1893.



Ecclesiæ consueta relaxamus. Quas omnes et singulas Indulgentias, peccatorum remissiones, ac pœnitentiarum relaxationes etiam animabus Christifidelium, quæ Deo in charitate conjunctæ ab hac luce migraverint, per modum suffragii applicari posse indulgemus atque elargimur. In contrarium facientibus non obstantibus quibuscunque præsentibus ad decennium tantum valituris. Volumus autem ut præsentiam Litterarum transumptis seu exemptis etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo personæ in Ecclesiastica dignitate constitutæ munitis, eadem prorsus fides adhibeatur quæ adhiberetur ipsis præsentibus, si forent exhibitæ vel ostensæ.

Datum Romæ apud S. Petrum sub annulo Piscatoris, xi Junii 1883.

Pontificatus Nostri anno sexto.

TH. Card. MERTEL.

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## EPISTOLA CIRCULARIS AD CUNCTOS ORBIS EPIŒCOPOS. <sup>1</sup>

Illme ac Rme Domine,

Norma liturgica est, quam continuo urget S. R. C. haud posse in eadem ecclesia, multoque magis in eodem altari, publicæ venerationi exponi duas vel pictas tabulas vel statuas, eundem repræsentantes sanctum, et si de alma Virgine agatur, Deiparam sub eodem titulo repræsentantes. Hujusmodi principium nullam exceptionem patiens præ oculis habuit S. R. C. cum per Decretum d. d. 24 Februarii volventis anni <sup>2</sup> nonnullis satisfacit dubiis, quæ Procurator Generalis Prædicatorum proposuerat, ad consuetudinem quod spectat imaginem exponendi in ecclesiis, ubi imago SSmæ Virginis a Rosarii titulo nuncupata antea veneraban-

<sup>1</sup> From the Ephemerides Liturgicæ, July 1890, page 353.

<sup>2</sup> The Decree referred to here contained an answer to the dubium: An liceat Imagini B. M. Virg. de Rosario in eodem Altari Imaginem parvam Pompejanam supponere, ut vulgo dicitur *sotto-quadro*? S. R. C. respondit *Negative*.

tur fideles, aliam ejusdem tituli imaginem, quæ in ecclesia nuper erecta in Valle Pompeja peculiarem obtinet cultum.

Quidquid reapse sit de particulari loco, quo Deipara ejusmodi ratione colitur, nec non de gratiis ac beneficiis, quæ fidelibus dignatur elargiri Deus, qui illuc convolant, aut Virginem illic honore habitam invocant, citra controversiam ponitur, effigiem illam, vel in ipsis accessionibus, si aliquot nullius momenti varietates excipias, Deiparam Virginem a Rosario dictam repræsentare. Haud ergo exponere eam licet in ecclesiis ac publicis oratoriis, in quibus alia sub eodem titulo imago a fidelibus religione colitur.

Hinc, quamvis post dictum vulgatum Decretum, plures porrectæ SSmo Domino Nostro petitiones fuerint, implorandi causa ut una cum antiqua Deiparæ imagine a Rosario nuncupata, nova in aliqua ecclesia relinqueretur, cui denominatio Pompeja superadditur; enunciato nihilominus principio derogari nunquam potuit, quod responsa S. R. Congregationis eo super negotio informat. Quæ responsa, dubio super Indulgentiis inspecto, hucusque expositum confirmant, eas nempe duas imagines unum idemque constituere: proinde, quin novæ excludantur Indulgentiæ, quas concedere Sancta Sedes poterit, ad concessas quod attinet, eadem responsa ad conditiones eo fine præscriptas se referunt.

Interim, ut ejusmodi petitionibus imponatur finis, simulque liturgicæ normæ in similibus casibus tenendæ in memoriam redigantur, hæc S. C. SSmi Domini Nostri voluntate audita opportunum censuit præsentem E. T. mittere epistolam, plenissime fidens, fore ut E. T. illa utatur, ut devotio æqui confinia haud excedat, quæ ceterum tantopere in Virginem Deiparam commendatione digna est ac salutaris.

Subscriptus Cardinalis Sacris tuendis Ritibus Præfectus peculiaris exhibet E. T. existimationis sensus, dum fausta cuncta a Domino adprecatur.

E. V.

Addictissimus uti Frater

Romæ d. 20 Maj. 1890. CAJETANUS Card. ALOISI MASELLA.

Vincentius Nussi *a secretis*.

## BOOK REVIEW.

WISSENSCHAFTLICHE HANDBIBLIOTHEK. Erste Reihe.  
Theol. Lehrbuecher.

I. KATHOLISCHE DOGMATIK, von Dr. Hermann SCHELL, Prof.  
d. Theologie an d. Universität Wuerzburg, Paderborn, 1889.—Fred.  
Schœningh. Band I. pp. i-xxi-425. Band II, pp. x-346.

The inexhaustible wealth of revelation, the perfectibility of man's mind, the ruling of God's providence, under which truth is gradually evolved in human consciousness, make progress in theological science both possible and necessary. Obscurity in terms and propositions disappears only with the lapse of time, under the study of many minds; errors, which may lurk on the human side of any science, are but gradually eliminated. The old principles need constant adjusting to the growing forms and phases of heresy. New works on Theology are therefore ever welcome, at least when they are the product of master minds, such as the volumes before us. The publisher of these books has designed a series of manuals with a view to offer ecclesiastical students, priests on the mission, and intelligent laymen concise yet adequate digests of Exegesis, Apologetics, Liturgy, Church History, Pastoral and Dogmatic Theology, Histories of Philosophy and Dogma.

Specialists, eminent in these branches, most of them professors in the leading Catholic universities of Germany, are to contribute. The present volumes begin the series, and contain four of the six books intended to complete the Dogmatic course. A third volume yet to come will furnish the two closing books. The sources of Revelation, the Existence and Nature of God, the Trinity, Creation,—limit their subject matter. These are familiar lines, of course, but they are drawn in new and in somewhat original fashion. Instead, for instance, of following in the beaten path, by establishing the possibility and fact of Revelation, the author leaves these questions, we suppose, to the Manual on Apologetics, and enters at once on an examination of the matter, form, and channels of Revelation. Starting with the leading of St. Paul that God's word to man "is the power and the wisdom of God unto Salvation" (Rom. i. 16; I. Cor. i. 24), he shows that revelation is not a mere out-flowing of Divine goodness, as the Protestant theory would have it, but a *law* of truth and grace *binding* the human intellect and will (Th. 1); a cov-

enant of love and redemption between the creator and creature involving consequent mutual rights and duties (Th. 2); a kingdom of truth and grace, a visible institution wherein God's purpose of Salvation is applied to men (Th. 3); its contents and Divine certainty requiring an objective theocratic medium for reaching the individual soul (Th. 4). These and the following propositions on S. Scripture and Tradition are treated with great depth and fulness, as are also the questions on the nature and fact of Inspiration. Those most satisfactory to the earnest student will be the proofs of the existence of God. They are searchingly analyzed, and the peculiar value of each as a logical source of special groups of Divine attributes is well drawn out. Thus the Cosmological argument is shown to explain Omnipotence, Omnipresence, Immutability, and Eternity. The attributes consecutive on the Divine Intellect and Will flow properly from the Teleological argument. The absolute Truth and Beauty of God are proved by the Ideological argument, whilst the Ethical argument shows the basis of the Moral attributes.

We do not recollect having read anything more sublime than the author's conception of the Trinity. He looks upon this Mystery as the centre of all revealed truth and purpose. Our idea of God as being supreme and absolutely self-sufficient, yet as deigning to enter into most intimate union with His Creation, is secured by our knowledge of His triple Personality. As triune, God stands at the beginning of time; as threefold, He awaits His creation at the term of its development to take it up into the eternal rest of blissful intercommunion with Himself.

As triune we may conceive God as the essentially independent and unconditioned, whilst His most intensely vital communion with His creatures, His becoming in fullest sense their life content and object, is completed through the origin of the Divine Persons from their one eternal principle. The Divine missions are the royal end of all God's gracious works, the content of all His promises, the meaning of all heavenly blessings, the strongest motive and impulse of aspiration towards entrance into His everlasting sanctuary. This conception of the central truth of faith permeates the scientific exposition of its dogmata; indeed, it points to the leading characteristic and purpose of the whole treatise. The work admirably embodies the true idea of Theology sketched by S. Thomas in the first question of the *Summa* as a science chiefly speculative, and in an eminent way, both speculative and practical, appealing first and mainly to the mind, yet sending its influence directly from head

to heart. To the student of Theology Dr. Schell will be a safe guide; a guide at home in the highest place of the highest science; one, however, who asks of his followers patient toil. The preacher, too, of the Divine word will find in these volumes, not indeed sermons ready to hand, but thorough exposition, theoretical and applied, of religious truth.

**ANALECTA LITURGICA. Fasciculus V. Junio, 1890. London.**

The fifth fasciculus of Mr. Weale's careful work, which we noticed last year, brings some interesting and important additions to the liturgical treasury of the fifteenth and sixteenth century. We have the calendars of Hereford, Rouen, and Toledo with their *festa triplicia* and *dominicalia*, and other quaint yet typical oddities in the way of ritual.

The *Thesaurus hymnologicus* is, however, as might be expected, the most attractive portion, and we fancy also the most valuable. The lyrics of the Catholic Church are of all things in her worship the most direct if not the most accurate reflex of the liturgical life within her at any given period. These hymns are the simple expressions of devotion, not the fine forms and rich imaginings of poets. But they are poetry withal, for they are the songs of love, and the lover is essentially a poet. There is a melodious rhythm wherein the rhythm accommodates itself to the melody, and the elegant art of the Augustan poets is supplanted by naive play of rhyme and assonance and frequent alliteration. But they never fail in their purpose, and if we admire the verses less than we love the sentiment and the melody, the gain is all the same. Mark the curious assonance of the following verses, taken from a hymn in honor of the Bl. Virgin.

Mater ave  
 Quæ nos a væ  
 Liberasti carceris,  
 Fac cum clave  
 Quæ conclave  
 Summi Regis diceris  
 Nos firmari fœderis.

Mortis hora  
 Natum ora  
 Pro tibi psallentibus,  
 Et decora  
 Nos decora  
 Virgo vitæ moribus



Or, again, in a hymn *De Beata Maria*, dating to the fourteenth century.

Tu jucunda  
 Res et recens,  
 Summe munda  
 Summe decens,  
 Summi Regis regia;  
 Summum paris  
 Summa parens,  
 Expers paris  
 Summe parens  
 Summe . . . egregia.

Tu lacuna  
 Documenti  
 Sol et luna  
 Firmamenti,  
 Opportuna  
 Firma menti  
 Dux et lux lætitiæ.

Ros et rosa  
 Gloriosa  
 Dulcis, fragrans, primula,  
 Mel et melos  
 Pande cœlos  
 Nobis prece sedula.

Perhaps the devout zeal of the rhymster may be suspected to have outdone the good sense of devotion in the following:

Mundamini, mundamini  
 Laudantes Matrem Domini,  
 Ut mundus mundæ Virgini  
 Laudes solvatis hodie.

Honor sit Summo Numini,  
 Ejusque solo nomini,  
 Quod præparavit homini  
 Tantæ matronam gratiæ.

Hæc est illa mirabilis,  
 Illa incomparabilis  
 Quæ partus ineffabilis  
 Novitatem exhibuit.

Even the unpoetical, we had almost said unintelligent, reader can hardly mistake the spontaneous tone of joy and devout enthusiasm

which must have animated the writers of these hymns. One understands the temper of the ages of faith before the "Reformation" far better from such expressions, which must have quickly kindled the fervor of those who repeated them, than from the stories of exaggerated superstition which are supposed to belong to this time.

We have no doubt the reader will thank us for the following specimen of the thirteenth century. Notice the Tmesis of the Alle-luja, allowing the insertion of the six lines, as if to make the entire piece a protracted cry of joy in honor of the Nativity of our Bl. Lady.

Alle- resonent omnes ecclesie  
Cum dulci melo symphonie  
Filiu Mariæ genetricis piæ,  
Ut nos septiformis gratiæ  
Repleat donis et gloriæ,  
Unde Deo dicamus: luja.

We are impatient to see the continuation of this very useful collection, and are sure that, if known, it will gain many friends among those interested not only in the liturgy of the Church but in the sphere of art and letters.

**THE RIGHTS OF OUR LITTLE ONES:** or First Principles of Education in catechetical form. By Rev. James Conway, S. J.—New York, Cincinnati, Chicago: Benziger Bros. 1890.

No thought could have been more fruitful than that which suggested this publication. The writer justly confesses to the difficulty of the task, which appears more easy than it is, of condensing a larger work into the form of a catechism. Bellarmine is said to have remarked that his children's Catechism cost him more labor than some of his great works on theology; and Walter Scott said of the Life of Napoleon in three volumes, that he had not had the time to write it in one. Accordingly more than ordinary credit is due to Father Conway for his zeal and industry in digesting his former treatise.

We do not remember now how the matter of compulsory education was stated in *The Respective Rights and Duties of Family, State, and Church in regard to Education* upon which this catechism is based, but the directness with which the question and answer confront us in the latter raises doubts, not only as to the prudence but also as to the correctness of the sentiments expressed under numbers 52, 53, and 54, and the deductions therefrom. "The State," says the author, "cannot justly

enforce compulsory education, even in the case of utter illiteracy, as long as the essential physical and moral education are sufficiently provided for." And why? Because "it infringes on the natural rights of parents and children." We can readily conceive a condition of things when with the general progress of useful culture *utter illiteracy* might become a serious obstacle to the general welfare of the state, and when the latter may justly exercise the right of compelling all its citizens to use their quota of intelligence for the common good or to avert a common evil. It is true that such power vested in the state may become a danger to the individual right; but that may be said of all state power. The line between parental and state right, though it exists, cannot be so accurately defined as to exclude utter illiteracy from the sphere of the latter. It may follow "with logical necessity, that the state has the right to prescribe the quality of the food, clothing, lodging," etc.—But what of it? The right would always be limited by the law of justice on one side and the common interest within the bounds of right reason on the other. We speak, of course, of a representative commonwealth, and simply object to the statement in its absolute form. The government of a nation like ours may find good reason to prescribe the quality of houses we are to lodge in, because other kinds are liable to easy destruction from hurricanes or because such houses are the only protection against malarial influences. Why? Not because a man has not the inherent right of building as he likes or lodging as he wishes, but because his likes and wishes in this case present an obstacle to the common interest, and interfere with the rights of others, who represent a larger aggregate of that good for which the state has been formed.

The following question (55), "has not the state the right *and duty* to exterminate illiteracy?" is answered in the affirmative: "The state has the right to exterminate, or at least diminish, illiteracy, as far as this is possible—without the violation, however, of divine, personal, and domestic rights." In spite of the saving clause this sounds very much like a contradiction of the unqualified statement that "the state cannot *justly enforce compulsory education* even in the case of *utter illiteracy*."

Of course, there are ways of defending propositions the truth of which depends on the application of reason to justice, and we have no doubt a plausible plea could be made in favor of the orthodoxy of the view which we have criticised. Father Conway has taken up a difficult and

dangerous subject, and his zeal no man may misunderstand. Whilst the difficulty should not deter us from sifting to the very bottom the question, which for its proper adjustment requires the considering of times and places, of facts as well as theories, yet the danger of sowing erroneous principles into the hearts of the simple must make us exceedingly cautious of untried utterance. It is dangerous to put a child's intelligence at fault, because that intelligence will in these times become the principal touchstone of its faith; authority yields up the two main beams of its support if it sins against logic and prudence. We leave it to the judgment of soundly educated theologians whether or not this catechism of our children's rights needs tempering in its expressions, and perhaps correction.

**THE CATHOLIC YOUNG MAN OF THE PRESENT DAY.** Letters to to a Young Man by Rt. Rev. Augustine Egger, D.D.—Translated from the German by Miss Ella McMahan. New York, Cincinnati, Chicago: Benziger Bros., 1890.

Nothing but what is in praise can be said of this little volume, which is a good translation of a good and always timely subject, neatly put into bookform.

**THE ROMAN HYMNAL,** A complete manual of English Hymns and Latin Chants for the use of Congregations, Schools, Colleges, and Choirs. Compiled and arranged by Rev. J. B. Young, S.J.—Sixth Edition. Fr. Pustet & Co., New York and Cincinnati.

A book of which five editions have been exhausted in as many years (the first edition of 5000 copies sold, we are told, in six months), may be considered as beyond the criticism of a reviewer, when we remember that it has constantly been in the hands of teachers and competent judges, who would detect the slightest fault and require its correction. But we wish again to recommend this book, especially to the clergy and ecclesiastics generally, because it will be a great help to them in bringing about those reforms in Church music which we all aim at more or less definitely. It is also an excellent book to put into the hands of members of the choir and of sodalities. It contains within reasonable compass the most necessary devotions suitable for every Christian, also a month's meditations, and the Little Offices of the Immaculate Conception and the Holy Guardian Angels. Besides the English and Latin Hymns with modern notation for the treble, we find the Responses for High Mass, the Asperges, Absolution of the Dead,

etc., several Masses, including such for Requiem; Vespers for the common and proper feasts; in fact, everything that those who take part in the liturgical service commonly need. The book is not bulky, as one would be led to suspect from the matter which it contains. The print is very good, as is the rule with the Pustet publications.

**THE CATHOLIC EDUCATIONAL UNION, Youngstown, Ohio.**

THE POPULAR CATHOLIC UNIVERSITY OF SELF-CULTURE.

We hope to speak again of this excellent union, which among other things offers a representative and graded list of select literature, which will greatly help the student who has no capable teacher to guide him in his reading.

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**BOOKS RECEIVED.**

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

**THEOLOGIA DOGMATICA CATHOLICA SPECIALIS CONCINNATA A DR. JOANNE KATSCHTHALER, Theol. in Univers. Oenip. Prof. em. Liber IV.; De Regni Divini Consummatione seu Eschatologia.**—Ratisbonæ, Inst. Librar. pridem. G. J. Manz. 1888.

**THE CATHOLIC UNIVERSITY OF AMERICA.** Official Announcements for the scholastic year 1890-91. Philad. Hardy and Mahony.

**A RETROSPECT** on events which made possible the late Baltimore Convention, and a Complement to the same. By Rev. E. A. M. of the Diocese of Vincennes, Ind.—New York: D. P. Murphy, Jr. 1890.

**LEBEN DER ALLERSELIGSTEN JUNGFRAU UND GOTTESMUTTER MARIA.** Auszug aus der "Geistlichen Stadt Gottes," von Maria von Jesus. Herausgegeben von P. Franz. Vogl, C.S.S.R. 1890. Regensburg, New York, u. Cincinnati: Fr. Pustet.

**PRINCIPLES OF ANTHROPOLOGY AND BIOLOGY,** by Rev. Thomas Hughes, S.J. Second Edit. N. Y.: Benziger Bros. 1890. pp. 178.

**NICOLAI NILLES E SOC. JESU COMMENTARIA IN CONCILIUM PLENARIUM BALTIMORENSE TERTIUM** ex Prælectionibus academicis excerpta. Pars I.: Acta Concilii. Pars II.: Decreta Concilii. Editio domestica, privatis auditorum usibus accommodata—Oeniponte. Ex Offic. F. Ranch (C. Pustet). 1888-1890.



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THE GENTLEMANLINESS OF ST. PAUL.

“RELIGION,” says Coleridge, “is the most gentlemanly thing in the world. It alone will gentilize, if unmixed with cant.” No one who has read the writings of St. Paul, or his life, as described by St. Luke in the Acts, will suspect him of a tendency to cant. The sincerity of his religious convictions is one of the most striking traits in the Apostle of the Gentiles. Even M. Rénan, though he does have a low estimate of St. Paul in other respects, admits that he was a man of deep religious convictions, “a powerful soul, progressive, enthusiastic, a conqueror, a missionary, a propagator.” To the ordinary mind, the reading of St. Paul probably shows him as a man possessed of great courage and tireless activity. Occasionally there is a streak of pathos and tenderness, hardly looked for in such a character. If he corresponds in any way to the common idea of a Christian gentleman, it is rather to that of the rough-diamond sort, which belongs more to the rustic gentry than to men who form their manners through the influence of refined feelings. Nevertheless St. Paul presents the character of the true gentleman as Thackeray and Cardinal Newman have, each in his separate way, described

him. We find in his life the evidence of high culture and varied knowledge, an elevated sense of truth and right, as well as that delicate appreciation of what is due to the personal character and social position of others, which at once points out the gentleman in feeling, no matter under what disadvantages he otherwise appears. Such is Paul, the impassioned lover of Christ crucified, although it is not at once apparent behind the principal purpose of his mission.

In order to appreciate the real character of the Apostle who styles himself "the least," although he had labored more than all the rest, we must not forget his origin. He was a gentleman by birth. His parents, who had emigrated from Giscalis in Palestine, were well-to-do citizens at Tarsus, and Roman citizens, not by purchase or residence, but by inheritance. According to Strabo's account, Tarsus outranked even Athens and Alexandria in point of culture. The learned men of Asia-Minor, Syria, and Egypt, and many from Greece, met in the schools of this great city, which was beautifully situated in a fertile plain, close to the sea. It was even more noted for its marts, where the merchant princes of the surrounding countries gathered to exchange and purchase rare produce of the East and West. His family being descended from the tribe of Benjamin, whence the first king of Israel had been chosen, it is easily understood why the boy should have been called Saul, that being the name of his royal ancestor. Whatever the value of the education he received at Tarsus before the age of twelve, we cannot but suppose that his youthful intellect, his vivid imagination, and fiery disposition received strong impressions from the scenes that surrounded him there. If he developed, as has been said, his knowledge of the classics at a later date, when in the school of Gamaliel, it can hardly be doubted that the teachers of the child at Tarsus, whoever they were, laid the foundation for such a taste. His parents were, of course, thoroughly attached to the Hebrew law and traditions. His grandfather had been a

Pharisee, and so was his father. St. Paul himself, later on, belonged to this school, which was at the time probably the most respected of all the Jewish sects. The desire on the part of the parents of keeping alive in the boy the religion of his forefathers, and perhaps his own inquisitive and earnest nature, making him anxious to roam and to learn, were the cause why at an early age he was sent to Jerusalem. It appears that an elder sister resided there, who was married; for in later years we find one of her sons saving St. Paul's life, by secretly informing him of a design which the Pharisees at Jerusalem had of killing him.

At the feet of Gamaliel, the most celebrated Rabbi of his day, the youth learned to expound the sacred text. Barnabas, whom many years afterwards he met as a Christian, and who introduced him to St. Peter and to St. James, Bishop of Jerusalem, was a fellow disciple with him at the Temple school. But young Saul's education seems not to have been confined to the study of the sacred books and the Halacha of the great synagogue. He gives evidence of his familiarity with the old classics, quotes from Menander, Aratus, and Epimenides, the Rip Van Winkle of ancient Greece. Gamaliel was of a liberal tendency and inclined to foster these studies. According to a Rabbinical law every Hebrew boy was obliged to learn some trade. Scholars were not exempt from this obligation, and St. Paul adopted the occupation of rope or tent maker, an industry for which Tarsus was noted. Later on he became a member of the Pharisees, who had the name of being superior in learning as also in the observance of the Mosaic ordinances. Such are the accounts which we receive partly from himself, partly from traditions handed down by men like Alexander, the Cyprian monk, in the sixth century, and others.

That St. Paul soon became a notable figure and enjoyed the respect of the educated classes is evident from many circumstances in his life, even if his previous education and associations did not lead us to infer this. When St. Luke describes

him as a sort of guard at the scene of St. Stephen's martyrdom, he speaks of him as "a young man." Not long after, we meet him with an armed squad, on his way to Damascus, in the capacity of commissioner, authorized by the Sanhedrin, and with letters from the High Priest. He was only converted a few days when he at once turns about and argues with the Pharisees in the synagogue of Damascus and confounds them, showing that they had misinterpreted the Messianic prophecies.<sup>1</sup> This no man could have attempted with impunity unless he possessed learning and authority at least equal to those with whom he disputed. And St. Luke expressly states that he did so immediately, that is, without much time passing in which he might have acquired a certain superiority by the preparation of his arguments. We notice a similar intellectual as well as social ascendancy throughout. At Athens he disputes openly with the philosophic sects, or rather they "disputed with him," which seems to imply that he had been sought out by them as an opponent with no mean reasons. They were, as we are told, Epicureans and Stoics, possibly the hardest people to convert, if we judge them by their principles.<sup>2</sup> But St. Paul tells them frankly; "I perceive that you are in all things, as it were, too superstitious."<sup>3</sup> Dionysius the Areopagite is converted. At Ephesus we find St. Paul disputing daily for two years in the famous school of Tyrannus, besides preaching in the synagogue. Many of those who had followed curious things brought their books together and burned them. Men who possessed books in those days did not ordinarily count among the democracy, and we may take for granted that it took considerable show of learning, with wisdom, to convince them of their errors. Even the taunt of one of the governors, that much learning had made the Apostle mad, is not without its significance in pointing out St. Paul's ability.

We always find him in what might be called superior company, and we might suppose that there was a certain refinement

<sup>1</sup> Acts iv. 20.

<sup>2</sup> Ibid. xviii. 18.

<sup>3</sup> Ibid. 22.



in his manner which especially fitted him to be that vessel of election which, as God had destined, should carry the name of Christ before the Gentiles and kings.<sup>1</sup> Thus at one time he has as his traveling companion a foster brother of Herod, tetrarch of Gaul. The rulers of Asia everywhere seem to have been friendly inclined towards him, in spite of the accusations against him and his own manly assertion of his rights, when he saw his opponents were transgressing. In one place we find the town-clerk making an harangue to defend him against the angry crowd.<sup>2</sup> St. Luke seems to lay special stress in different places upon the fact that St. Paul made many converts among the noble women of the Gentiles. This was the case not only among the Thessalonians,<sup>3</sup> but among the Bereans, who, even as citizens, boasted of greater nobility than the former.<sup>4</sup>

One trait strikes us more than the rest, perhaps because it is characteristic of the American gentleman above all other nationalities. It is the principle well expressed by the dogmatic phrase "Mind your business." The great saints in the Church, who were also great organizers, have always made it a favorite rule of action. "We entreat you, that you use your endeavor to be quiet, and that you do your own business."<sup>5</sup> Further St. Paul puts the maxim "Honesty is the best policy" on a very sound basis, when he enjoins upon his people, "that no man overreach nor deceive his brother in business: because the Lord is the avenger of all things."<sup>6</sup> He does not want them to have anything to do with people who meddle, and he uses some strong language about gossiping idlers.<sup>7</sup> As for Timothy, he reminds him that the clergy have no business to implicate themselves in worldly affairs.<sup>8</sup>

However, he knows his own business, and will not allow any one uncalled for to interfere with it. This is brought out by the manner in which he asserts his rights. A tribune commands him to be scourged. As they have bound the Apos-

<sup>1</sup> Acts ix. 15.<sup>2</sup> Ibid. xix. 35.<sup>3</sup> Ibid. xvii. 4.<sup>4</sup> Ibid. 12.<sup>5</sup> I. Thessal. iv. 11.<sup>6</sup> Ibid. 6.<sup>7</sup> II. Thessal. iii. 10-12.<sup>8</sup> II. Tim. ii. 4.



tle, he turns to an officer standing by and asks with a certain conscious superiority: "Is it lawful for you to scourge a man that is a Roman?" The proceedings are stopped, and the centurion hastens to tell the judges what Paul has said. The tribune had purchased his own citizenship at a great cost of money, and he wondered if Paul could be so wealthy as to have procured the same advantage. So he asks him about it and tells his own story of how he became a Roman citizen. Paul listens, and then simply says: "But I was born so."<sup>1</sup> With equal manliness he avows that he is a Jew, the son of a Pharisee and a Pharisee himself, "the most sure sect of our religion." Yet he would have them understand that he laid claim to patriotic dignity apart from his Jewish descent: "I am indeed a Jew, a man of Tarsus in Cilicia, a citizen of no mean city."<sup>2</sup> On this ground he asks the right to speak to the people. When a paltering judge, bidding for the popular favor, wishes to delay sentence and send him to another court, St. Paul breaks forth: "I stand at Cæsar's tribunal, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.—I appeal to Cæsar." What a shock it must have been to the Pharisees, who had come down to Cæsarea, all the way from Jerusalem, to watch the issue of that trial and to testify.

In singular and beautiful contrast with this courageous and intelligent demeanor is his deportment with regard to his superiors civil and ecclesiastical, when they exercise their just authority. "If I have injured them (the Jews), or have committed anything that deserves death, I refuse not to die." All the Gentile judges, in every court in which he is tried, bear witness to the truth of what he himself asserts before his accusers: "I study to have always a conscience without offence towards God and men." Once the high-priest Ananias takes the judgment seat. When St. Paul is brought into the council hall he pleads "not guilty." The arrogant priest bids some one strike him on the mouth, as a first ar-

<sup>1</sup> Acts xxii. 25-28.

<sup>2</sup> Ibid. xxi. 39.

gument. The accused, not knowing or recognizing Ananias, turns about, addressing him: "God shall strike thee, thou whited wall. For, sittest thou there to judge me according to the law, and contrary to the law commandest me to be struck?"—And they who stood by remind him that it is the high priest of God whom he is reviling. O touching humility of the manliest yet the gentlest of men! "I knew not, brethren," he answers meekly, "that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people."

We find a similar disposition of reverence and even courtesy of manner and speech in his conduct towards King Agrippa and his other judges: "I think myself happy, O king Agrippa, that I am to answer for myself this day before thee." This is the same Paul who would not, as he distinctly says, use words of flattery. It was his sense of the proprieties to the person whom he addressed. And Agrippa feels this. He forgets the charges of the Jews and his character of judge, touched by the manner of the accused. "In a little while you would persuade me to become a Christian," he says. On an earlier occasion, after having traveled over the Island of Cyprus, he comes to Paphus. We meet him at the house of the Proconsul Sergius Paulus. The latter had invited him and Barnabas, and became the first notable convert of St. Paul. It will be noticed that up to this time the Apostle is invariably called Saul. The Holy Ghost calls him by this name, when He appoints him to the special mission among the Gentiles. He is called so for a long time after his baptism at Damascus, and not until we hear of the conversion of Sergius Paulus, does any one call him Paul. Was it in deference to the habits of the Romans, who sometimes assumed the name of some benefactor or illustrious friend? Some writers have given this reason for the change of name. At all events, it may have been one of the reasons. We know that the two became great friends afterwards, and that Sergius Paulus accompanied the Apostle to Spain, before being

made bishop of Narbonne, in France. The name of Paul would serve indeed many a purpose, considering the peculiar mission of the evangelizer of the Gentiles. It had the ring of the Roman nationality about it, recalling the illustrious memory of Æmilius Paulus and others of the same great family, whereas Saul, being a Jewish name, might have provoked prejudice among the masters of the then known world. The change was slight and hardly noticeable in case he might be with those who would call him by the old name. It may also have satisfied his sense of humility, the word *paulus* signifying *little*, a term which, whilst it expressed that self-contempt which the Apostle felt for himself, like St. Francis when he called his band of friars *minors* or *minims*, also suited, as we are told, his diminutive stature, although

Major in exiguo regnavit corpore virtus.

On the whole the action of St. Paul, in assuming the Roman name, impresses us with a strong sense that he was not one of those narrow minds whose national or social prejudices prevent them from adopting methods and habits suited to new circumstances rather than those which are in harmony with old customs.

We have said that St. Paul was possessed of those finer feelings characteristic of the true gentleman, but which do not at once strike us when we read his life in the Acts or his words in the Epistles. St. Jerome describes him as combining gentleness and gravity in his outward manner. Nicephorus<sup>1</sup> draws a charming picture of him, having before him, it seems, the celebrated image of St. Paul belonging to San Sylvestro. His face, his gait, and motions bespoke that modesty which he preached to others. "Let your modesty be known to the whole world," he writes to the Philippians.<sup>2</sup> And again: "Brethren, whatsoever things are modest, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things."<sup>3</sup> And as if

<sup>1</sup> Cf. Corn. a Lapide, vol. XVII., 29.

<sup>2</sup> Philip. iv. 5.

<sup>3</sup> Ibid. i. 8.

conscious that he had striven to give them the example of this modesty, this amiability, this admirable self-restraint which is the source of good repute, he immediately adds: "The things which you have both learned and received, and heard and seen in me, these do ye." Whilst fearless of the judgments of men in matters of conscience, he is never reckless of his reputation, or that of the Christians, among those who are not of the faith. In each of his letters he points out the necessity of keeping a good name among Jew and Gentile, of preserving peace "as far as may be" with all men.

His urbanity is apparent from the manner of his salutations in the epistles which he writes. He says all sorts of kind things, remembering friends by the services they did to him or to the brethren; yet he reminds them also that he has never "at any time used the speech of flattery, as you know." Though probably better versed in the Sacred Scriptures than any of the other Apostles, and having received his mission from heaven, as we might say, directly, he submits his gospel for approbation to St. Peter and the rest, as he tells the Galatians.<sup>1</sup> His generosity is simply magnificent. He forgets all former injury and prejudice against him when there is question of helping those in need. The Jewish converts had always treated him with more or less coldness. They considered him as something of a foreigner. When he and Barnabas came to them, they invariably gave preference to the latter, who was a true Jew of the tribe of Levi. In many places they would not hear him at all, and this was the case at Jerusalem. Nevertheless, when he hears in Antioch that famine oppresses the converts at Jerusalem, he at once takes up collections and labors with his own hands to increase the sum by which to help them. This is the more admirable, when we recall to mind that he never asked any alms for himself. "I have not coveted any man's silver or gold or apparel—and for them that are with me these hands

<sup>1</sup> Galat. ii. 2, 9.



have furnished.”<sup>1</sup> For the sake of the weak he labored in this manner, remembering that it is more blessed to give than to receive.

Nothing is so touching an evidence of his deep feeling and affectionate disposition as the occasional outbursts by which he conjured them to be faithful to their covenant. He reminds them that he did not content himself with preaching in the synagogue, but has gone from house to house, admonishing each one separately: “How I have kept back nothing that was profitable to you—have preached—and taught you publicly and from house to house.” “Therefore, watch, keeping in mind that for three years I ceased not, night and day, with tears, admonishing every one of you.” Full of pathos is the scene at Ephesus, when he bids farewell—it was to be the last for them on earth. He had spoken to the clergy and warned them of wolves who would not spare the flock after his departure. “And when he had said these things, kneeling down, he prayed with them all. And there was much weeping among them all; and falling on Paul’s neck, they kissed him. Being very much grieved for the word which he had said, that they should see his face no more. And they conducted him to the ship.”

Before concluding this—just here—we took up Cardinal Newman’s description of the true gentleman, as he gives it in his “*Idea of a University*.”<sup>2</sup> The parallel is perfect in almost the least details. What wonder that the best minds of all Christian ages have agreed that the study of St. Paul is one of the best means of educating one’s self for the practical life which is to lead us to heaven. St. Chrysostom, the golden-tongued, found in it the secret of his power over the hearts of men. “I burn with love for this man,” he says, “and have him ever on my lips; and looking upon and into his soul like a pattern of patterns, I wonder at the stu-

<sup>1</sup> Acts xx. 33, 34.

<sup>2</sup> *Idea of a University*, p. 204, or Mr. Lilly’s *Characteristics of Card. Newman*, p. 100.



pendous self-renunciation, which trod beneath its feet the love of earth ; I wonder at the excellence of his fortitude, at the fervent love for God ; and I believe that in this single man all virtues were combined and perfected.”<sup>1</sup>

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## THE ASPERGES.

### I.

THE self-sacrificing missionaries who first ministered to the scattered Catholic population of the United States encountered many difficulties, not the least of which was that of strictly conforming to the ceremonial of the Church in her various sacred functions. At a time when the Adorable Sacrifice was offered up now under a tree, now in a barn or house, again in a canal tunnel—as the Rev. Prince Gallitzin once celebrated it west of the Alleghany Mountains—it cannot be a matter of surprise that all the ceremonies of the liturgy were not observed. This state of affairs existed for a longer or shorter period in all parts of the country, and is still found in many places. Few of the older of our missionaries but are able to recall scenes in which it would have been impossible to carry out the ceremonial ; and the poor priest, with the best intentions, found himself in very truth the creature of circumstances. The early missionaries were also at a disadvantage on their own account. Like their people, they were for the most part from Ireland, Germany, or France. The centuries of English oppression, with their restrictions on Catholic education in general and their prohibition, under the severest penalties, of education for the priesthood, were not sufficient to quench the missionary spirit of the Irish people, although they were frequently successful in depriving those who aspired to the sacred ministry of the opportunity of receiving that thorough

<sup>1</sup> S. Chrysost. Homil. XI , in Genes.

training which would have better fitted them for the exercise of the noble calling to which, even in their oppressed condition, they heard the divine voice inviting them, and which they had the hereditary courage to accept. The disturbed state of continental Europe, too, a century and less ago—the time when the Church in this country received permanent organization—was of the same character, leaving the candidates for the priesthood to do the best they could to fit themselves for following the promptings of their heroic zeal. Hence many came to this country at that unhappy time with but an imperfect preparation for the fulfilment of their exalted mission. To these difficulties must be added the variety of national customs, both of priests and people, which could not fail to exercise an influence on the rising Church in America.

Coming nearer to our own time, when the indomitable energy of the first American prelates prompted them to found ecclesiastical seminaries for the training of our youth—and which was undertaken at a very early day—new elements entered in to render the introduction of the entire ceremonial extremely difficult, if not impossible. The crying needs of the infant Church forced the bishops, much against their will, to ordain and send out priests as soon as they had received the minimum of necessary attainments, in order that bread might be broken for the children who were crying for it. These young priests were generally so much occupied with missionary work, that they could find little time for study; they had no brother priests to consult except at long intervals; and they were so poor that they were unable to buy the few books suitable for them which the market then afforded. What wonder that their scanty store of knowledge suffered from the ravages of time, and the difficulties of their position forced them to encroach somewhat on the domain of ritual requirements? Far be it from me, or from those more favored in our day, to underestimate their difficulties, or censure their conduct. Rather should

we study to emulate their ardent zeal and spirit of self-sacrifice. These young priests, finding their seniors—with whom they were sometimes placed as assistants, and who had entered the mission under still less favorable circumstances,—omit certain ceremonies, would naturally follow their example, and this for two reasons: First, from fear of being criticised and censured, a fear which was not in every case imaginary; and secondly, from a reflex conclusion that what was permitted to their elders was also permitted to them. I am neither attempting to censure nor to justify any departures from liturgical observance, but merely to account for them.

When better times dawned upon the Church here, the difficulties surrounding the priest were not entirely removed. The urgent demand for priests was, if anything, greater than before, owing to the ceaseless tide of immigration, largely Catholic; the professors in our seminaries were themselves for the most part missionaries, conversant with the difficulties of the missionary field, and were not always so well up, it may be, with the strict requirements of the liturgy as could be desired; and the necessity they were under of crowding a long course into a brief space forced them to overlook certain points to which greater attention can be devoted at the present day. If it does not savor of temerity, it may still further be remarked that, when occasionally a missionary was raised to the episcopal dignity, the cruel lessons of circumstances, regretted by none more than by himself, may have followed him, and caused him, in the number and variety of his onerous duties, to tolerate certain departures from the requirements of the liturgy the carrying out of which would have proven, under the circumstances, all but impossible. With these prefatory remarks I shall enter upon the subject indicated by the title of this article.

## II.

And first of the origin and history of the *Asperges*.

It is not to be wondered at that from the earliest times, both among the true and the false systems of religion, water should have been regarded as a purifying element; and hence we find that Egyptian priests were required to wash themselves twice every day and twice every night while officiating at their pagan rites. In the ceremonial of the true Church we read that Solomon placed the molten sea near the entrance of the temple for the corporal purification of the priests who were to offer sacrifice. When the fulness of time came, and the shadows gave place to the reality, it was natural that the sensible should yield in many things to the mystical. The learned Cardinal Baronius, in his *Annals* for the year 57, shows, on the authority of both Latin and Greek writers, that in the ancient churches, among both nations, there was, at the entrance or porch, a font, or cistern, or shell, in which the people were wont to wash their faces and hands before entering the house of prayer. The same authority, speaking of the year 134, proves that the blessing of salt and water, and sprinkling the faithful with it, was transmitted from the Apostles. Marcellius Columna attributes the introduction of the custom of blessing water to the Apostle St. Matthew, a rite which was afterward approved by the other Apostles, and in time came into general use. Other writers, especially St. Basil, also show that it dates from Apostolic times.<sup>1</sup>

The introduction of the custom of blessing water before the principal Mass on Sunday, and sprinkling the people with it, is commonly attributed to Pope St. Leo IV (847-855); but there are not wanting learned writers who trace it to a far more remote antiquity, and regard the words of the Pontiff as referring to an existing custom rather than to the introduction of one not yet in use. His words, addressing

<sup>1</sup> Fornici, *Institutiones Liturgicæ*, pp. 353, 354; *Kirchen Lexicon*, vol. I., p. 482.

the clergy on their duties, are : “ Bless water every Sunday before Mass, whence the people may be sprinkled, and have a vessel especially for that purpose.”<sup>1</sup>

The *Asperges* was directed to be given by one of the canons of a synod held at Rheims by Regina and Hincmar in the ninth century, and Walafrid Strabo (born 806) also speaks of it. Hence we may safely conclude that the *Asperges*,<sup>2</sup> substantially as we have it, dates from at least as early as the beginning of the ninth century. But that it underwent minor changes since that time is more than probable, inasmuch as the ceremonies of the Missal were not irrevocably fixed till some seven centuries later. Having said so much of the history of the *Asperges*, let us now turn to the obligation of performing it, a point upon which it is desired to lay special stress, the better to promote uniformity.

When St. Pius V, acting in accordance with the recommendation of the Fathers of the Council of Trent, issued a carefully revised and corrected edition of the Roman Missal, he commanded all persons of whatever dignity, even the cardinals of the Holy Roman Church, in virtue of holy obedience, to make use of that Missal and no other, and follow the ceremonies prescribed in it, unless they had a different rite dating back at least two hundred years. His Bull is prefixed to every Missal. The same command, with even severer penalties, was renewed by Popes Clement VIII and Urban VIII. From these sacred enactments it follows that no person but the Pope has power to alter the rubrics of the Missal or dispense any one from their observance, whether these rubrics are prescriptive or only directive. Now, one of the rubrics of the Missal, after giving the form for the blessing of water, continues : “ Sacerdos celebraturus indutus pluviali coloris Officio convenientis, accedit ad altare, et ibi ad gradus cum ministris genuflexis, etiam tempore paschali, accipit a diacono aspersionum et primo aspergit altare,” etc. The *Asperges* is also prescribed by the

<sup>1</sup> Fornici, p. 356.

<sup>2</sup> *Kirchen Lexicon*.



ritual, which has a rubric, after the blessing of the water, which directs that, "Post benedictionem aquæ, sacerdos, Dominicis diebus, antequam incipiat Missam, aspergit altare, deinde se, et ministros, ac populum, prout in missali præscribitur." The *Cæremoniale Episcoporum* (L. II. Cap. xxxi.) also prescribes the *Asperges*, and directs by whom it is to be given.

In the first synod ever held in the United States, that which convened at Baltimore in November, 1791, it was decreed that in churches served by more than one priest, or in which there were laics able to sing, after the performance of certain prescribed devotions, "solemniter fiat aspersio aquæ benedictæ, ut in missali præscribitur."<sup>1</sup> The Second Plenary Council, re-enacting certain decrees of previous councils, says (No. 219): "Manuale cæremoniarum et librum cæremonialem, jussu Concilii Baltimorensis Primi præparata, et Gregorio PP. XVI fel. mem. probata, quæ emendatiori stylo iterum in lucem edita sunt. . . . ubique per omnes Fœderatos Status adhibenda statuimus." The decrees of this council have been promulgated in all the dioceses of this country. Turning to the ceremonial, given to us by so high an authority, it is found to contain the following, among other references to the subject now under discussion: "The *Asperges*, or sprinkling of the holy water, takes place every Sunday of the year, except when the bishop solemnly celebrates" (Fifth Edition, p. 67). It is also spoken of in other places as a ceremony that, as a matter of course, always takes place; and the idea of its omission is nowhere so much as insinuated, much less permitted.

Gardellini, in his *Decreta Authentica*, which is officially recognized as the authentic collection of the decrees of the Sacred Congregation of Rites, gives a number of decrees regarding the *Asperges*, as to when, by whom, etc., it is to be given; but the question of the possibility of its omission has, apparently, never been brought before the Sacred Con-

<sup>1</sup> *Concilia Baltimorensia*, p. 19.

gregation. Its performance is in every case taken for granted, and no decree can be construed into even a tacit permission to omit it. This might suffice; but commentators occupy so important a place in matters of this kind, that it is well to hear their opinion.

De Herdt, who is justly regarded as one of the best interpreters of the rubrics, in reply to the question, "Quomodo, a quo, et cum quibus sacris paramentis aspersio aquæ benedictæ fieri debet?" answers: "Omnibus Dominicis ante Missam principalem, uti in missali, rituali, et cæremoniali episcoporum præscribitur; ita ut *omitti nequeat, quia in Dominicis pertinet ad Missæ principales cæremonias*, sive Missa solemniter cantetur, sive non, sive etiam expositum sit Sanctissimum Sacramentum,"<sup>1</sup> etc.

Wapelhorst, a more recent, and on account of his having later decrees at command, a more reliable authority, is even more emphatic in asserting the obligation of giving the *Asperges*. Speaking on the subject, he says: "Si missa conventualis vel principalis celebretur sine cantu, *nequaquam aspersio aquæ omittenda est*, sed leguntur quæ alias cantantur. *Ita omnes.*" And in a marginal note he quotes Romsée, Bouvry, etc., who declared that, "*absque culpa hæc benedictio et populi aspersio omitti nequeat, cum quasi pertineat ad Missæ principalis substantiam*, uti benedictio cereorum in die Purificationis, Cinerum, et Palmarum suis respective diebus."<sup>2</sup>

No authority can be quoted for the omission of the *Asperges*; on the contrary, there is no work referring to the subject but supposes that as a matter of course it is performed. The lack of uniformity among us can only be attributed to the causes mentioned above; and this departure from the rubrics of the Missal was continued most probably because attention was not called to it by the proper authorities, and conformity with the law required. But that it is of strict

<sup>1</sup> *Sacræ Liturgiæ Praxis*, vol. III., No. 137. The italics in this and the following quotations are my own.

<sup>2</sup> *Compendium Sacræ Liturgiæ*, No. 80, ad 9.

obligation appears from the authorities cited above to admit of no doubt.

The celebrant, and no other, as the Sacred Congregation of Rites has several times declared, is the person who must give the *Asperges*, although the water may be blessed by another priest.

As to the manner in which the *Asperges* is to be given, the ceremonial directs that the celebrant, vested in cope, proceed to the foot of the altar, where, "having received the sprinkle from the acolyte, he entones the *Asperges* or the *Vidi Aquam*, according to the season, and then sprinkles the altar three times, first in the middle, then at the Gospel, and lastly at the Epistle side; in the meantime the choir continues to sing the *Asperges*. Then the celebrant sprinkles himself, after which he rises and sprinkles the acolytes, first the one on his right, and then the other, while these remain kneeling. Then, turning to their right, they go as far as the railings of the sanctuary, the first acolyte carrying the holy water vase at the right of the celebrant, and the second at his left, both raising the borders of the cope. From the railings the priest sprinkles the people three times, first in the middle, then at the Epistle, and lastly, at the Gospel side; or, if it is usual, he passes down the aisles; after which, turning to the right, they go back to the front of the lowest step, and there make a genuflection. During the sprinkling the celebrant recites the *Miserere* or *Confitemini*. . . They stand until the antiphon is sung and repeated by the choir; after which the celebrant sings in the ferial tone the versicles and prayer, when he goes to the bench, puts off the cope, vests himself with the manipule and chasuble, and returns to the foot of the altar to begin Mass. According to a decree of Sept. 12th, 1884, it would appear that the *Asperges* should be given from the railing, and not by the celebrant passing down the aisle, as the ceremonial directs. It has also been decreed that it is of strict obligation that both the celebrant and the choir repeat the antiphon.

Of the mystical signification of the *Asperges* Wapelhorst

remarks (No. 80, ad 9), quoting from Quarti: "Singulis Dominicis fit aquæ benedictio et aspersio, tum ob mysterium, videlicet, ad renovandum singulis Dominicis memoriam sacramenti Baptismati, quod olim in Dominica tantum Resurrectionis et Pentecostes conferri solebat; tum ut ipsa aqua benedicta purior servaretur. Asperguntur fideles, ut per applicationem orationum in aquæ benedictione dictarum, purificati et a dæmonis insidiis liberati Sacrificio attente et devote intersint."

### III.

It may be objected, in places where the giving of the *Asperges* is not customary, that the bishop has not ordered it; that there are other blessings in the Missal and ritual which are not imparted; that custom legalizes the omission of the *Asperges*; and that it would be an innovation to introduce it.

To these it must be answered, first, that the observance of the rubrics does not depend upon episcopal approbation, inasmuch as Pope St. Pius V bound all persons in holy orders, even prelates of the highest dignity in the Church, in virtue of holy obedience, to follow the Missal which he had caused to be revised and published. It is the part of the ordinary to enforce the rubrics of the Missal, not to change them. In the next place, that there are blessings in the Missal that are not imparted, is true; but while we might not censure the conduct of those who omit them, considering the circumstances in which they are placed, and the fact that no special time is assigned for the performing of these ceremonies,—as a rule, it must be said that the question of the *Asperges*, like all other questions, is properly judged on its own merits, and, judged on these, we have shown it to be obligatory. Does custom justify the omission? It lacks the essentials necessary to establish a lawful custom; and, besides, there can be no prescription nullifying a rubric of the Missal, as the Bull of Pius V expressly declares: "Huic missali nostro, nuper edito,



nihil unquam addendum, detrahendum, aut immutandum esse decernendo, sub indignationis nostræ pœna, hæc nostra perpetuo valitura constitutione statuimus et ordinamus." Finally, that the introduction of the *Asperges* where it had not previously been given would savor of an innovation, is true ; but a few words judiciously spoken would readily dispel any erroneous ideas that some persons might entertain. The following from Wapelhorst (p. 7, No. 5) is very much to our present purpose. "Consuetudines, etsi immemorabiles, quæ rubricis vel decretis S. R. Congregationis aperte repugnant, sustineri nequunt, sed per constitutiones Summorum Pontificum et S. R. Congregationem tanquam abusus rejiciuntur. Ordinarius stricte tenetur opportunis remediis providere ut rubricæ et S. R. C. decreta rite servantur. . . . Eadem Sacra Congregatio decrevit: Inveterata quæcunque consuetudo derogare non potest legi a decretis Sacræ Congregationis præpositæ." The first Plenary Council of Baltimore decreed: "Vetantes districte ne consuetudines ritusve a Romanis alieni introducantur." Other authorities might be introduced, but these are deemed sufficient.

In conclusion, it may be stated that there is an indulgence of one hundred days granted to all the faithful every time that with contrite heart they shall make the sign of the Cross with holy water, invoking at the same time the Blessed Trinity with the words: "In the name of the Father, and of the Son, and of the Holy Ghost."<sup>1</sup>

A. A. Lambing.

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*Qui ingreditur sine macula.* Extra peccati labem vivere magnum est, sed non in hoc statim confecti itineris est requies. Cœpta enim in his via est, non peracta ; nam sequitur *et operatur justitiam*. Bonum non tam cogitandum est, quam exequendum ; justitiam velle hic erit fructus, ut fiat.

S. Hilarius (In Psalm. xiv).

<sup>1</sup> *Raccolta*, p. 5, no. 5.



## THE SCIENCE OF THEOLOGY.

*A Manual of Catholic Theology based on Scheeben's "Dogmatik." By Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, B.D. With a Preface by the Cardinal Archbishop of Westminster. Vol. I.: The Sources of Theological Knowledge, God, Creation, and the Supernatural Order.—London: Kegan Paul, Trench, Trübner & Co. 1890.*

THE queen of sciences needs no one to plead her right of sovereignty over the mind of the priest. He pledges to her his fealty in the days of his training for the sacred ministry. She would win his service, however, by other claims than those of justice. Her native charms and beneficence are strongest appeal to the willing mind. To give them the best mental endowment they can hope to gain on earth; to adorn their intellects with the highest, deepest, most enduring perfection of which they are capable whilst on their homeward way; to deck them with a crown, not of precious stones, but of life and glory unending—such her favors to her liege subjects. Fair promises, these, in truth, yet they are simply the fuller expression of her merited prerogatives of *science* and wisdom.

## I. THEOLOGY—SCIENCE.

The older theologians dispute much and subtly regarding theology's claim to the title of *science*.<sup>1</sup> Some<sup>2</sup> were in

<sup>1</sup> Since *positive* and *scholastic* theology differ only *ex parte modi*, we treat of them conjointly, and rather on their *speculative* than on their *practical* side.

We take the term *science* mainly in its subjective sense, as a mental *habit*—though not to the exclusion of its objective meaning as a systematized body of demonstrated truths. *Scientia dicit essentialem ordinem ad scibile, sed non vice versa.* The context will plainly indicate when we pass to the objective sense.

<sup>2</sup> Toletus thus sums up the controversy:—Duplex videtur opinio. Altera est S. Thomæ . . . quam sequuntur Dion, Aegid., Alex., et alii. Altera est Scoti . . . Durandi, Gregorii, Gabrielis, et denique Nominalium. Hi non esse scientiam theologiam putant, sed acquisitam opinionem vel fidem. Cajetanus et Capreolus limitarunt conclusionem S. Thomæ, docentes esse quidem scientiam, sed imperfectam (In Summam, art. II.).

favor of calling it faith, or an unclassified habit. The followers of S. Thomas, on the other hand, holding close to the Master's word—*dicendum sacram doctrinam esse scientiam*—have always defended its character as *science*. Amongst the five intellectual virtues they could find no place for it save with science and wisdom.<sup>1</sup> Moreover, they saw in it the essential requisites of a scientific habit: *certitude* regarding the truth of its principles and conclusions, together with *evidence* of the sequences between the latter and the former. Aristotle, it is true, demands intrinsic evidence (immediate or mediate) of principles as an essential note of science, but simply because he knew of no science derived from supernatural source. A system of conclusions not deduced from principles at least *radically per se* evident to natural reason meant with the Philosopher opinion or belief, habits which fall below the dignity of science, whose first attribute is to give certitude, to fix the mind immovably to its object. "Scientia, non eodem modo," says Gotti, "petit evidentiam ac certitudinem; certitudinem enim petit propter se, evidentiam autem propter certitudinem; et ideo, si aliunde possit habere certitudinem quam ex evidentia, stat scientia sine evidentia (Theol. Schol. Dogm. Q. II.). Now, the certainty of theological principles is based on God's infallible revelation and grace. Consequently its legitimate conclusions must be unshakable, and their mental habit must have the note of absolute certitude. Moreover, the lack of inner evidence in those principles merely shows that theology, like its subject, the wayfarer's intellect, is at present in an imperfect state, *in*

The dispute seems to us to be rather one *de nomine* than *de re*, i. e., whether theology shall be called *science* in the sense in which Aristotle defined the word. Cardinal Manning (Pref. to *Engl. Manual*, supra) says "that, if it be not a *science* as to its *principles*, it is so as to its form, method, process, development, and transmission; and because, if its principles are not *evident*, they are in all the higher regions of it infallibly certain; and because many of them are *necessary* and eternal truths." He discusses the question more at length in his *Temporal Mission of the H. Ghost* (ch. ii.).

<sup>1</sup> The habit *intelligence*, dealing with immediate principles; *art*, with works to be made; *prudence*, with human acts.

*statu viæ, non in termino*, just as the boy, to use Gonet's well-worn illustration, is essentially, though imperfectly, a man (Clyp. Thom. Disp. Proem.). Here it is that the sublime scholastic conception of theology as a science subordinate to that of God and of the blessed looms up before us. "*Sacra doctrina est scientia, quia procedit ex principiis notis lumine superioris scientia, quæ scilicet est scientia Dei et beatorum.*" In the Divine essence, beneath the splendors of the Divine intelligence, lie the principles of our Theology in the fulness of outspread truth, in the brightness of their evidence. On them the angels, and the spirits of the just made perfect, gaze in unceasing, blissful contemplation.<sup>1</sup>

—There is seen  
That which we hold through faith; not known by proof,  
But in itself intelligently plain,  
E'en as the truth that man at first believes."

Dante, *Par.* ii. 43.

From the Father of Lights these truths are reflected down to human minds, and accepted not on their internal evidence, but on motives which show their infallible source and certitude.

"Wherefore holdest thou that each,  
The elder proposition and the new  
Which so persuade thee, are the voice of Heaven?  
The works that followed, evidence their truth."

*Par.* xxiv. 95.

The principles thus descending from above through the

<sup>1</sup> Theologians distinguish a triple science in the blessed:—1. The *intrinsically supernatural*—or beatific vision,—which is science in an *eminent* way, inasmuch as by one simple act of intuition principles and conclusions are apprehended, i. e., *God as He is in se*. Hence such science is not *formally*, but eminently discursive; 2. *Discursive science*, which in the case of those who possessed the Theological *in via*, remains *in patria*. In iis vero qui non fuerunt Theologi, sequitur ex ipsa beatifica visione, et hæc scientia est *formaliter discursiva et entitative naturalis*; 3. Purely natural science of natural things acquired by natural exercise of their native faculties. The latter species is found in condemned spirits. Theology acquired here remains in the intellect of course *in patria*, and not only *ad ornatum* but *ad exercitum*, sed alio et perfectionis cognitionis modo; quia non amplius per conversione mad phantasmata sed per conversionem ad species intelligibiles immediate (See Gonet and Gotti, loc. cit.).

divinely constituted medium become for us the starting point of our theology, the seeds whence, under the patient toil of reasoned thought, grows the vast organism—Scientific Theology.

“For inasmuch as we must needs infer,  
From such belief our reasoning, all respect  
To other view excluded.”

*Par.* xxiv. 65.

We need spend no rhetoric in extolling this scholastic view of theology. The unbiassed mind, that in its light looks at the sacred science in its essential nature, as a quality of human reason, cannot fail to be impressed with the surpassing grandeur of the divine habit, which gives to man a new likeness to his first and final cause, and forms a new bond of fellowship between the wanderer in his pilgrimage and his beatified brethren at home.<sup>1</sup> Beautiful and burning, yet none the less accurate and susceptible of calm analysis, is its eulogy pronounced by Diadochus. His words will not bear abridgment nor adequate translation. Their elegance and truth will justify their number :—“*Omnia dona Dei,*” inquit, “*sunt valde bona et omnium bonorum causa, sed nullum ita nostrum cor inflamat et illud ad amandum bonitatem ejus excitat, ut donum theologiæ. Cum enim sit fetus matutinus gratiæ Dei, prima etiam dona largitur animæ. Primum enim facit ut libenter ac jucunde omnes vitæ hujus amicitias contemnamus, ut qui pro cupiditatibus fluxis divitias Dei majores, quam dici potest, habeamus. Deinde mentem nostram igne naturam mutante collustrat, unde consortem ministrantium spirituum eam facit. Hanc igitur virtutem,*

<sup>1</sup> The large amount of subtle commentary on the 2d art. of the 1st quaest. in the *Summa* turns mainly upon what is formal and fundamental in subalternation of sciences. If, as Gotti holds, diversity of principles (so that the conclusions of the higher become the principles of the inferior science) and an accidental addition to the object in the lower science be essential, then there is no strict subalternation between the theology of the Blessed and that of the Viator (Gotti, loc. cit.). The subalternation, however, is really of higher kind than the rigorous from the fact that the principles and the legitimate conclusions in each case are identical, and differ only in the mode of their perception.

fratres charissimi, idonee ad hoc præparati concupiscamus, quæ pulcherrima est, quæ omnia contemplatur, quæ omni solitudine vacuum facit, quæ fulgore arcani luminis plena est, et mentem verbis Dei alit et quæ Deo verbo (ne multa dicam) animam rationis participem per sanctos prophetas ad inseparabilem cum eo conjunctionem despondit, ut apud homines (O rem admiratione dignam!) hæc divina pronuba voces quibus similes Deo efficeremur et theologici sermones diserte canerentur aptaret."<sup>1</sup>

"Let thy up-soaring vision range at large  
This garden through : for so, by ray divine  
Kindled, thy ken a higher flight shall mount."

*Par. xxxi.*

## II. THEOLOGY—WISDOM.

Theology has right to title still more regal, for she is *wisdom*.<sup>2</sup> "Dicendum quod hæc doctrina maxime sapientia est inter omnes sapientias humanas." The claim is briefly and deftly vindicated by the Angelic Doctor: "Cum sapientis sit ordinare et judicare: judicium autem per altiorem causam de inferioribus habeatur: ille sapiens dicitur in unoquoque genere, qui considerat causam altissimam illius generis . . . . Et rursus in genere totius humanæ vitæ prudens sapiens dicitur, in quantum ordinat humanos actus ad debitum finem . . . . Hic igitur qui considerat simpliciter altissimam causam totius universi, quæ Deus est, maxime sapiens est . . . . Sacra autem doctrina propriissime determinat de Deo secundum quod est altissima causa; quia non solum secundum quod est per crea-

<sup>1</sup> Ap. Petav. Prolog. c. ix.

<sup>2</sup> Sapientia est quædam scientia, in quantum habet id quod est commune omnibus scientiis, ut scilicet ex principiis conclusiones demonstrat, sed quia habet aliquid proprium supra alias scientias, in quantum scilicet de omnibus judicat (1, 2, q. 57 a. 2); idque non solum quoad conclusiones, sed etiam quoad principia.—The Saint warns us not to confound the theological habit with the gift of the Holy Ghost called wisdom. The former is ultimate science. The latter implies quamdam rectitudinem iudicii circa divina conspicienda et consulenda, and has its root in divine charity. The habit and gift combined make the perfect theologian. The desirability of their union is beautifully expressed by Satolli (loc cit.).



turas cognoscibile . . . sed etiam quantum ad id quod notum est sibi soli de seipso et aliis per revelationem communicatum.”<sup>1</sup>

With Aristotle *Prima Philosophia* (Ontology) meant wisdom. In this he found six attributes. The wise man, he says, 1. knows all things (in their universal groupings); 2. things most difficult of mental grasp, because lying far beyond the domain of sense; 3. with highest certitude; 4. having a knowledge of the radical principles of things, he is the better able to instruct others; 5. his knowledge is *gratia sui et propter ipsum scire*, and thus more desirable than knowledge *gratia aliorum*; 6. and regulative, not ministrative, in regard to other science.<sup>2</sup>

Of these requirements Toletus<sup>3</sup> says: “Nota ex Aristot. sex esse sapientis conditiones, quas tu optime theologo applicabis et melius quam metaphysico. The application is not strained, for theology extends its sway over the universe of being in its vast divisions uncreated and created, where the strongest efforts of the human mind can but feebly discern the primary objects; yet its actions as to *principles* have the absolute certitude that comes of God’s infallible veracity and grace, and as to *conclusions* the necessity of scientific process. It gives its subject the teaching faculty by opening out to him the ultimate reasons of things. Inferior sciences

<sup>1</sup> Mgr. Satolli’s profound comment on our twofold knowledge of God is worth noting here. “Pro ejus diversæ cognitiones distantia notetur quod ea quæ nobis naturaliter occulta sunt de Deo, quemadmodum magis propria sunt ipsi in cognoscendo ita et in essendo. Ergo scientia determinans de Deo secundum illa quæ soli Deo sunt nota, est scientia de Deo ex propriis Dei; et quoniam secundum hujusmodi propria habentur prima supremaque fundamenta causalitatis divinæ; idcirco dicitur quod hæc scientia determinat propriissime de Deo secundum quod est causa altissima . . . Si ista scientia compareretur metaphysicæ quoad divinorum cognitionem comperimus, metaphysicam sistere in communibus et iis quæ per communia sciri possunt” (*Praelect.*, Q. I, a. vi.).

The whole passage is an admirable gloss on the words of St. Thomas elsewhere: “*Philosophus* argumentum assumit ex propriis rerum causis, *fidelis* autem ex causa prima (C. Gent. ii. c. 4); but a fuller development of the same thought will be found in *Opusc.* 70, Q. 2, a. 2)

<sup>2</sup> Silv. Maurus in Arist. *Meta.*, l. i., c. 2.

<sup>3</sup> In Q. et a. cit.

are its handmaids and submit to its guidance in their respective spheres.

How beautifully and profoundly does the Angelic Doctor tell the praises of wisdom: *Inter omnia studia hominum, sapientiæ studium est perfectius, sublimius, utilius, jucundius. Perfectius* quidem quia in quantum homo *sapientiæ* studio dat se, in tantum veræ beatitudinis jam aliquam partem habet. "Blessed is the man that shall continue in wisdom."<sup>1</sup> *Sublimius*, quia per ipsum homo ad divinam similitudinem præcipue accedit, qui omnia in sapientia fecit. Hence, since likeness is the cause of love, the pursuit of wisdom joins man in friendship with God. "For she is an unfailing treasure to men; which they that use become the friends of God, being commended for the gifts of doctrine."<sup>2</sup> *Utilius* autem, quia per ipsam sapientiam ad immortalitatis regnum pervenitur. "For the desire of wisdom bringeth to the everlasting kingdom."<sup>3</sup> *Jucundius* autem, "quia non habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætitiâ et gaudium."<sup>4</sup>

### III. THE ENGLISH MANUAL.

We have placed the above English Manual at the head of our paper because it embodies in its entirety and parts the scholastic doctrine on the theological habit. It opens at the very fountain-head of theological *principles*, and examines these as they flow from the mind of God by revelation, noting their natural, but more especially their supernatural and mysterious character.

Then it studies the divinely fashioned channel through which the primal truths in their slowly developing volume pass down the ages—dwelling much on the formation of the teaching apostolate and carefully describing the "three phases observable in the development and gradual progress of the transmission of revealed truth: 1. The Apostles confiding the deposit of revelation to the Church, with the obligation to

<sup>1</sup> Eccus. xiv. 22.

<sup>2</sup> Sap. vii. 14.

<sup>3</sup> Sap. vi. 21.

<sup>4</sup> Sap. viii. 16.

continue its promulgation ; 2. The transmission of revelation in and by means of the Church ; and 3. The enforcement of belief by the rule of faith imposed by the chiefs of the apostolate" (p. 48).

Having examined the objective principles of theological knowledge, we pass to their subjective side, and study the manner of their acceptance by man's intellect, the act of faith in its divine and human elements, its degree of certitude ; and trace the evolution of the principles, assented to by faith, into theological science,<sup>1</sup> and note the ways of theological progress. After following the principles from their divine source to their human lodgment, we are prepared to take up the special object (subject matter) to be studied under their light. This object is God in the unity of His substance, in the trinity of His personality. Natural reason assists very much the habit of faith in studying the existence and essence of God, and, combining both sources of knowledge, we reach the fundamental conception of the Divine essence as *ens a se*, and of the divine *nature* as the absolute life. From the two notes we follow the logical outgoing of the attributes. Reason will be of no service in finding the principles which express the reality regarding the Blessed Trinity ; but the channels of revelation—S. Scripture and Tradition—place them fully before us, and aided by Christian Ontology we are enabled to trace "the evolution of the great mystery from the fecundity of the Divine Life."

But God manifests Himself to us as creator—presenting us with sufficient primal truths to enable us to know somewhat of the nature of the creative act, and to study its terms,—angel, man, and the material universe,—and to discern His

<sup>1</sup> The determination of the precise object (subject matter) of a science is of first importance. Toletus mentions as many as twelve opinions on the matter (loc. cit.). Gonet succinctly sums up the general Thomistic teaching : Dico, objectum formale et specificationem theologiæ esse Deum, sub ratione Deitatis, ut cadit sub revelatione virtuali : ita quod ipsa Deitas sit ratio formalis *Quæ* : revelatio vero divina, virtualis, et mediata, ratio formulis *sub qua*. Objectum autem materiale, extensivum et terminativum, quodcumque revelatum a Deo (Clyp. Thom., loc. cit.).

final purpose in creating. He has, moreover, elevated His rational creatures to a supernatural life and destiny, and reflected to us some principles for belief and rational discourse concerning the supernatural state relative in man, and absolute in man and angel. The movements and habits of grace, their influence in the soul, and its faculties in raising these to their "deified" condition in this life and their final perfection in the light and life of glory in the next—what a vista of interminable truth stretches away before us as we think of these terms!

It is just here that we may leave the general tenor of the whole work, as embodying the scholastic idea of theological wisdom, to take an example of the same teaching from a particular portion. A good example lies before us in the analysis of revealed principles on man's supernatural communion with God, especially considered as Adoptive Sonship. Man's supernatural state and destiny, though but typified or feebly indicated in the Old Testament, is abundantly and strongly declared in the New. Especially is the truth insisted on in the Gospel and Epistle of St. John, and in the writings of SS. Peter and Paul. "The status, the life, the goods to which God has called man, are designated in Scripture as an elevation from slavery to adoptive sonship of God. St. John declares it to be the object of the Incarnation, and St. Paul uses the term at least four times.<sup>1</sup> But the primal principle, which virtually contains the whole fund of truth on this highest of human privileges, is found in the words of the Son of God Himself in his last discourse to His disciples.<sup>2</sup> The passage is too long for citation here. We refer to it as a fount of theological science in the volume before us." From the text we infer—I. God's love for

<sup>1</sup> The superficial reader of the New Testament looks on the passage which speaks of man's becoming participator of the divine nature, and sharing in His Sonship, as outgoings of pious emotion. But he who ponders them within light and gift of wisdom sees how inexhaustively full they are of reality and mental nutriment.

<sup>2</sup> John xvii. 20-26.



His adopted children is an extension and communication of His paternal love for His Divine Son. 2. By means of God's love, the creature enters into communion with Him analogous to the communion between God the Father and God the Son, whence Christ also calls His Father our Father,<sup>1</sup> and condescends to call men His brethren,<sup>2</sup> so that we are admitted into the family of God as members.<sup>3</sup> 3. As a pledge of this seal and closer union with Father and Son, Our Lord promises the Holy Ghost, Who is the eternal pledge and seal of the unity of Father and Son. This is frequently dwelt on by St. Paul. 4. The consequence of our union with the Father and the Son is that we shall become partakers of the same glory which the Son has received from the Father, and that we shall be where the Son is, viz., in the house and in the bosom of the Father,<sup>4</sup> and shall have a share in His royal power and sit at His table.<sup>5</sup> 5. The fellowship in the possession of heavenly goods is further described as being a coheirship with the Son, and the Holy Ghost Himself is designated as the pledge and guarantee of the inheritance.<sup>6</sup> 6. The intimacy of our union with Him is likened by Our Lord to that of the branch with the vine:<sup>7</sup> it is such that, as He lives for the Father, so we should live for Him.<sup>8</sup> All this can only mean that the life which He communicates to us is of the same kind (similar to) as the life which the Father communicates to Him<sup>9</sup> [p. 447]. 7. The adoption to Divine Sonship is essentially superior to human adoption. Human adoption is but an external community of life,

<sup>1</sup> John xx. 17.<sup>2</sup> Heb. ii. 11.<sup>3</sup> I. John i. 3.<sup>4</sup> John xiv. 2.<sup>5</sup> Luke xxii. 29.<sup>6</sup> Ephes. i. 13.<sup>7</sup> John xv.<sup>8</sup> John vi.

<sup>9</sup> "It is evident that the union of the creature with God does not consist in the oneness of substance or in the communication of the *Divine Substance* itself to the creature: it is only a unity of relation. It is, however, equally clear that it is more than a moral union. It must be conceived as a physical union based upon the fact that the united parties live a life of the same kind, and that this similarity proceeds from the intimate character of the union, God being the principle and the object of the creature's supernatural life (I. Cor. vi. 16).



whereas Divine adoption affects the life of the creature intrinsically, consisting, as it does, in a true regeneration or new birth of the soul, whereby it is intrinsically likened to the only begotten Son of God, and transformed into His image.”<sup>1</sup>

These extracts, we trust, will serve to show the character of the work as setting forth the wisdom of theology. They may also tell for whom and what the book is useful. The theological, like any other acquired<sup>2</sup> habit, is preserved and strengthened by the use of the same means whereby it is gained: *ex repetitis actibus fit habitus*. The priest distracted with other duties may not have the time and mental state which he would like to bring to the study of theology, at least as expounded by its greatest masters. It is a real boon therefore for him to have its essential truths placed within easier reach, and no small help if they come to him through the medium of his mother-tongue. This treasure he will find in the present manual. He will not go to it for long and subtle arguments on the controversies

<sup>1</sup> We cannot endorse many things that Mr. Drummond says in his “Natural Law in the Spiritual World,” but in his chapter on “Conformity to Type” he has gathered some facts from Biology which aptly illustrate the transformation wrought in the soul in its being “made conformable to the Type of man—the Son of God.

<sup>2</sup> Continson (*Theolog. Mentis et Cordis*, Proem.), and some others contended for the supernatural character of Theological Science. This view seems to exaggerate the influence of principles in the generation of a mental habit. *Principia et conclusio suo modo concurrunt ad producendum habitum scientiæ. Principia concurrunt efficienter ut quo, quatenus assensus principiorum seu præmissarum determinat intellectum ad assensum conclusionis—qui assensus conclusionis, cum sit scientificus, sæpe repetitus generat habitum scientificum, conclusio vero ut illata ex præmissis est objectum scientiæ et consequenter ejus specificativum et constitutivum formale.* If the articles of faith be regarded entitatively or materially, abstracting from their character of *principles* to theology, they are certainly supernatural: but taken in their formal character as principles they are the virtual fount of the conclusions which the intellect must deduce by its native acts. There is much force in Billuart’s appeal to experience, which shows eos solos evadere theologos qui studiose incumbunt lectionibus, speculationibus, discursibus et aliis litterarum exercitiis, non eos qui otio indulgent (*Disp. Proem., a. iv.*).

which vex the schools. Of such he would find little. But if he seek clear, distinct statement of theological principles traced from their true source, well developed, expressed in plain, forcible English, such will meet him here. At the same time he will not expect in it light reading, but terse thought, suggestive and fitted to revive and foster theological science gained in other days. What Cardinal Manning says of the original applies in measure proportionate to its compass to the translation. "The great value of Scheeben's work is in its scientific method, its terminology, definitions, procedure, and unity. It requires not only reading but study: and study with patient care and conscientious desire to understand. Readers overrun truths which they have not mastered. Students leave nothing behind them until it is understood. . . . Valuable as it is in all its parts, the most valuable may be said to be the First Book, on the Sources of Theological Knowledge, and the Second Book, on God in Unity and Trinity. Any one who has mastered this Second Book has reached the Head of the River of the Water of Life (Pref.).<sup>1</sup>

"Well I discern, that by that truth alone  
Enlightened, beyond which no truth may roam,  
Our mind can satisfy her thirst to know;  
Therein she resteth, e'en as in his lair  
The wild beast, soon as she hath reached that bound;  
And she hath power to reach it; else desire  
Were given to no end."—*Par.* iv. 119.

F. P. SIEGFRIED.

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## THE ARCHCONFRATERNITY OF CHRISTIAN MOTHERS.

IN the last number of the *Review* we spoke of the utility of introducing into our parishes the Sodality of the Christian Mothers, and suggested a method of beginning the work. To make the matter further practical we shall

<sup>1</sup> There are five more books yet to appear in English dress: 1. On the Fall; 2. Incarnation; 3. Grace; 4. Church and Sacraments; 5. Eschatology.

outline the general plan upon which such sodalities are constructed, the obligations which membership in them entails, and the special privileges and spiritual benefits to be derived from these pious unions.

### I.

The object of the *Confraternity of Christian Mothers* is, as its name implies, to promote the proper domestic and religious education of children through the aid of Catholic mothers, who for this purpose unite in prayer and action under the guidance of the Church. The society is placed under the special protection of "Our Bl. Mother of Sorrows," and has for its further patrons the H. Guardian Angels, St. Joachim, St. Joseph, St. John Baptist, St. Augustine, St. Anna, St. Elizabeth, mother of the Baptist, St. Rose of Lima, and St. Monica. It may combine for any charitable work whatever, provided the original object of the confraternity be not thereby interfered with. Hence special statutes may be added to the general statutes of the society, but only with the express sanction of the bishop of the diocese.

Only such Catholic women (wives or widows) can be admitted who lead good Christian lives and are willing to aid to the best of their ability in the work proposed by the society. They recite daily some prescribed prayers, approach the sacraments monthly, and meet at stated times in the church for devotions in common. In sickness and death they aid one another by temporal and spiritual assistance, according to their ability. If the principal object or the name of a society be changed, it forfeits all its privileges as a canonically erected confraternity of Christian Mothers.

### II.

The manner of establishing the confraternity in a parish is as follows: When the principal object of the union has been made known, so as to have a nucleus of Christian

mothers willing and able to join in a confraternity, statutes are drawn up, as they are found in this number of the Review, under *Analecta*, IV. To these others suggested by local circumstances may be added. The statutes thus definitely formulated are then sent to the bishop of the diocese, with a request for their approval and the permission in writing for the canonical erection of the Confraternity of Christian Mothers.<sup>1</sup>

The letter of the bishop, sanctioning the establishment of the confraternity, having been received, a diploma of canonical erection and affiliation to the Archconfraternity is then obtained from the Capuchin Fathers in Pittsburgh, whose church of St. Augustine is the established head-centre (by Brief of Leo XIII, January 1881) for the United States, irrespective of nationality or place. The diploma is to be signed by the bishop and kept in the parish church. The Confraternity of Christian Mothers, once canonically erected, does not cease, even if there be afterwards no members; and its privileges may revive at any time.

### III.

The officers of each confraternity are, of course, under the authority of the bishop of the diocese, who appoints its director. The latter receives members. The names of these must be entered into a register set apart for that purpose. Any one who has been properly enrolled remains a member of the confraternity and requires no readmission in case of change of domicile, etc. Although there is no other act required for the valid admission except the expressed will and the registry of the name by an authorized person, a more solemn reception can be arranged<sup>2</sup> according to the circumstances. It is not necessary for valid

<sup>1</sup> The general statutes, printed in English, French, or German, together with a form of application which is to be sent to the bishop, may be had by applying to the very Rev. Superior of the Capuchin Fathers at Pittsburgh, Pa.

<sup>2</sup> A manner of reception is given under *Analecta* of this number of the Review, section VI.

admission into the confraternity that a person belong to the parish.

The director appoints the time for devotions in common and supervises all other matters pertaining to the good order and efficient working of the society. He gives instructions and conferences at stated times on the duties of Christian mothers; how they may best provide for the training of their children, avoid the dangers and overcome the difficulties which present themselves in the fulfilment of the various duties of family life, and how they are to secure in their own sanctification the eternal welfare of those who are committed to their care. He points out the good done by seconding the efforts of the teachers in school and church; advises them as to the proper reading matter kept in the home, and whatever else experience may have taught him to be a useful means of Christianizing the family, in which the mother is almost always the principal factor for good. He also reminds the members from time to time of the indulgences to be gained by them.

The members of each confraternity select from their midst a president and assistants, who compose a sort of executive board, managing the affairs of the society. If the latter be large, it may be divided into sections, each section having its own head. But all the sections act under the general guidance of the director.

Where it is possible, a separate altar, called the Altar of the Confraternity, should be set apart and dedicated to Our Blessed Mother of Sorrows. This is not essential. The members also wear some distinctive token of their association, such as a medal or badge.<sup>1</sup>

The feasts especially celebrated by the confraternity, as well as the indulgences to be gained by its members, are printed with the statutes, and may be obtained from the central society at Pittsburgh.

<sup>1</sup> There are special medals made for this purpose by J. Schæfer, Barclay Str., New York.



## IV.

That religious communities of women may coöperate in the work of the confraternity of Christian Mothers is evident from the fact of its foundation, as also from many examples since then. The confraternity was organized by a devout lady, Madame Louise Josson de Bilhem, wife of a French deputy, living first in Lille (France) and later in Paris. In both cities the lady established the union of Christian Mothers, with the concurrence of the ecclesiastical authorities. After the death of her husband she entered the Congregation of Notre Dame de Sion, and during seventeen years of religious life promoted the cause of Christian Mothers as general president of the society, which had been erected into an archconfraternity on March 11, 1856, by Brief of Pius IX. In 1877 the number of members actually enrolled was over 100,000, distributed in 889 branch confraternities. According to a letter of the general secretary, dated August 30, 1887, about four hundred new diplomas of aggregation had been issued since 1878, of which eighteen belong to America (embracing the United States and Central and South America). In Germany the late Bishop Kettler introduced the society and was general director of it for many years. Countess Ida Hahn Hahn, the well known writer, was president. An archconfraternity was established at Ratisbon, but only for Germany and the neighboring countries in which the German language was used. In 1886 the official report gives 400,000 members for Germany, in 658 different societies.

In America the Capuchin Fathers, at the Church of St. Augustine (Pittsburgh) obtained affiliation of a union of Christian Mothers first attached to their church, in Bavaria, in 1875. Two years later, towards the end of 1877, Bishop Tuigg, as diocesan, confirmed the canonical erection. In 1881 Leo XIII raised this union into an archconfraternity, with the privilege of affiliating other societies of the same name, irrespective of

locality or language. The first aggregation was that of Conception, Nodaway Co., Mo., which took place on Oct. 12, 1884. Others soon followed in different parts of the Union. At present there exist 108 confraternities affiliated to St. Augustine's. There are, however, a few confraternities of Christian Mothers which were founded independently and are connected with the archconfraternity in Paris.

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### THE "IMPRIMATUR."

*Les Congrégations Romaines. Guide historique et pratique par Felix Grimaldi.—Sienne. 1890.*

THE Catholic Church, as divinely commissioned teacher and guardian of faith and morals, is bound to watch over, and if need be, correct the utterances of those who speak in her name. This duty she owes to the faithful, who may be misguided by false or dangerous doctrine of individual teachers, and who, having no reason to suspect the error, imbibe and propagate it, causing dissension in the Church. This duty of protecting the Catholic teaching supposes the correlative right of subjecting to her examination and judgment such writings as propose to teach, explain, and defend Catholic doctrine. Accordingly the Church has established a tribunal of theologians to whose censorship all publications purporting to treat *ex professo* of faith, morals, or ecclesiastical discipline are submitted. Under certain circumstances this tribunal also issues protest and warning against such publications as, whether directly or by insinuation, propagate principles subversive of faith, good morals, or discipline. The principal centre for this kind of censorship is the S. Congregation of the Index. Its character as a body composed not only of the most learned theologians and scholars, but also of different orders and nationalities, guarantees the superiority of its judgments over the individual

teacher. Its methods, moreover, are such as to insure care and impartiality, so that only in rarest instances has it been found necessary to erase a work from the catalogue of the indexed or prohibited books; and then because the writers explained their meaning in subsequent works, or because the singularity of their teaching at the time when they first published their work had made caution imperative for the sake of moral or social order.

Apart from the S. Congregation of the Index at Rome, there exists in every well regulated diocese an office of *Censor librorum*. The duty of the general Censor is to examine books, pamphlets, and newspapers published under *Catholic* names; and if they contain any teaching contrary to that which is fixed and established in the Catholic Church, he is to call the attention of the ordinary to the fact, since such publications, if not censured, become channels of error apparently legitimized. As this supervision involves considerable labor and attention, special censors are frequently appointed for separate works or classes of works. Every publication which bears a distinctly Catholic character is supposed to be issued with the approval of the diocesan bishop. In the case of newspapers and magazines the character of the editor is often a sufficient guarantee of orthodoxy, and the latter becomes, as it were, the censor of the paper or periodical which he publishes. What are called *Approbations* prefixed to newspapers, etc., have no meaning in the sense as if the ordinary or the Pope approved of what the writers may say therein. They simply imply the good will and general confidence which the ecclesiastical superiors repose in the management of the publication. If, as a matter of fact, a Catholic journal expressly approved by the Church authorities promulgate doctrines erroneous or dangerous in the matter of faith, or immoral, the ordinary, through his censor, would simply have to call for retractation or correction. The absence, therefore, of an express *Approbation* in a Catholic paper does not diminish its representative character, and

some of the best edited Catholic journals lack this endorsement.

Books on theology, and in general such as touch the subject, have what is called an *Imprimatur*. The same is the case with periodical publications of a definitely theological character. The importance of the subjects which they treat requires that a certain safeguard be placed before the utterances of persons who, though learned, may err in propounding or explaining themes of which they take a partial view, or upon which for one reason or another they have strong feelings likely to betray them into extravagant statements. The *Imprimatur*, therefore, is intended to protect the readers of what, owing to the subject matter, may be termed the more important and authoritative publications. It is a guarantee that the book or pamphlet or periodical contains nothing adverse to the established Catholic doctrine. Every page of such a work is submitted, according to the nature of its contents, to a learned and orthodox theologian, who *before* its publication passes judgment upon the character of the writing as correctly expounding Catholic teaching in matters of faith, morals, or ecclesiastical discipline. Beyond this the censorship does not extend, and the writer or writers are free to express views and criticism according to their own sense and good pleasure. It is plain, then, that the *Imprimatur* is not a restriction of liberty of speech, but a guard against positive errors in faith and morals. As "the truth shall make us free," so the utterances of private judgment are a constant danger, which too often enslaves the minds of those who are blinded by the captious sounds of freedom, the freedom to teach error and immorality. In these days of the power of the press and its universality as an organ of doctrine, the censorship of books in the Catholic sense of the word is more necessary than ever to protect the purity of Christian morals; and our civil laws admit this in the sphere of the state when they prohibit the publication of immoral literature and its transmission through our mails.



The exercise of this restriction in the Catholic Church is, as we have already implied, founded upon a dogmatic basis. It belongs essentially to the teaching authority of the Church and has its precedent in all past ages, back to the time of the apostles, although it became universally necessary only since the time when the art of printing made the rapid spread of error more easy. St. Luke relates in the Acts (xix. 19) that, when St. Paul had preached the doctrine of Christ to the Ephesians, "who had followed curious things," they "brought their books together and burnt them before all." Books were rare in those days and valuable; and when we are told that the price of such as were here burned, no doubt by the advice and concurrence of the Apostle, amounted to fifty thousand pieces of silver, we may also conclude that, if St. Paul lived to-day, he would make use of the *Imprimatur*. Four hundred years later, a synod held by the bishops of the Catholic Church in the same city of Ephesus, censured the books of Nestorius, one of their own rank, and added the reason in the following words: "For, what is more precious than the soul, what more precious than the faith? Both suffer injury from the reading of such books; and whilst the mind is deceived by the vagaries of a plausible imagination, all the faculties of the soul are misdirected into a false course of reasoning."<sup>1</sup> When the art of printing had been introduced, the necessity of a censorship which might anticipate the publication of errors and immorality through the press became more apparent with the issue of bad literature. Hitherto copies of books had been made by the monks, and on the whole they only copied books of sterling value, which repaid the labor spent upon their reproduction. In 1491, a pontifical rescript was published, addressed to the printers of Venice, according to which "books treating of the Catholic faith and ecclesiastical subjects could not be published without having been previously submitted to and having obtained the *Imprimatur* of the bishop or vicar-general. After the religious revo-

<sup>1</sup> Synod. Ephes., p. iii., c. 46; cf. *Kirchenlexicon*, art. *Büchercensur*.



lution in Germany had created new dangers by the flood of aggressive and malicious publications which poured forth from every quarter with a purpose half religious half political, the office of censorship became not only preventive, but also repressive. Hence arose the so called *Index librorum prohibitorum*. According to the Council of Trent, in its earlier sessions, all books treating "*De rebus sacris*" were to be submitted to an impartial examination, and the *Imprimatur* of the bishop or, in the case of religious, that of the Superior of the Order, was to be affixed in authentic form. In two later sessions the rules of the index were laid down with a view to prevent the possibility of any hindrance being placed to free scientific inquiry, by reason of the censorship. These rules are the result of the combined work of the most learned theologians brought together from every nation for the purpose. The same laws received subsequently several modifications, which restrict their application to works that treat of the S. Scriptures, theology, Church history, canon law,—in short, such as have a religious-moral character. To prevent misuse of the right of censorship, Benedict XIV (in his constitution "*Sollicita ac provida*") requires that the local censors be men "*vitæ integros, probatæ doctrinæ, maturo judicio, incorrupto affectu, ab omni partium studio personarumque acceptione alienos, qui æquitatem libertatemque judicandi cum prudentia et veritatis zelo conjungant.*"

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## LETTERS TO A RELIGIOUS.

### IV.

WE have thus far dwelt on the aim and scope of fine art with particular reference to expression in the human face. The next step touches the manner of execution. It is more technical, and for the easy understanding of it would require illustration by drawings. However, as we cannot have these, I must ask you to use such means to

supply the deficiency as are offered in a careful observance of the particular features to which I may refer among those with whom you converse or whom you see; or by examining carefully such studies and copies of heads and faces as you may have before you. Many details of features which we have frequently seen may have left no definite impression upon our minds until our attention has been called to them for some special purpose. Then they become fingerposts which lead us to that habitual and natural manner of observing and reflecting upon things which perfects talent without apparent effort, or, indeed, without its possessor being conscious of any improvement.

A face may express three separate phases of beauty. First, the beauty of regular form, as fashioned by nature. Second, the beauty of permanent character. This is likewise fashioned by nature, at least in its germ. It is the effect of a certain interior faculty or capacity which nature originally supplies, and which, continually (as by a certain necessity) exercised, stamps a face with certain lines which indicate the disposition or character of a person. To some extent this expression of beauty is found in the faces of animals because they are gifted with feelings, although devoid of reason and the power of reflection. Thus we may discover the gentle or the spirited disposition of a horse from its face, as also other characteristics inherent in certain animals as a class. But it will be noticed that the animal lacks the power of expressing by a change of face some emotions which belong exclusively to man, and which are seemingly independent of his reasoning faculty. Such changes are the smile, the blush, and the like. The third phase of beauty is that which is properly called soul-beauty. It is a certain effect produced in the features when, as we say, the soul is active. It is properly the countenance as distinct from the face, and shows forth man's higher prerogatives.

Giving a separate name to the study of each of these three phases of beauty, we have—the study of the anatomy of the

face; the study of character or disposition; and the study of expression through the countenance, that is, in its higher sense.

The beauty of outward form, of correct proportion in the lines, depends in the main upon the anatomy of a face. Anatomy is said to be the grammar of the art of drawing the human figure. Ordinarily a knowledge of its details is necessary to the painter, just as a knowledge of grammar is necessary to a good orator or writer. We are speaking of the anatomy of the face, or rather of the head, because the form of the latter largely determines the shape of the former. Let me briefly outline the anatomical proportions of the face, and later on remark upon each part in detail.

The front face, when perfectly regular, presents nearly the outline of a well-shaped egg. The upper part is wider, as you will notice, than the lower portion, which represents the chin. If you draw a straight line perpendicularly in the middle and divide it into four equal parts, by drawing lines across, you will have in the uppermost portion the distance from the crown of the head to the beginning of the forehead; in the second part, the forehead to the root of the nose, touching the upper lid of the opened eyes; in the third, the full length of the nose, which is also that of the ears on either side. The lower face, that is, the mouth and chin, fit into the fourth part. A line dividing this fourth part again in half would run close beneath the lower lip. The widest part of the head, just above the ear, is equal to three parts of the perpendicular line. If you represent this width by a horizontal line across, and divide it into five equal parts, you have one part for the size of each eye, one part for the space between the eyes, and one part on each side of the eyes. The width of the nostrils below is again equal to the space between the eyes. The mouth is somewhat wider than this. Such is the measure generally suggested for outline drawings of the face. A similar method is given for obtaining the ground sketch of a profile. But, no doubt, you are familiar with these elements.

In regard to the profile, artists are not quite agreed what is the exact pattern of classical beauty. They have established a so called *facial* line. According to Camper, a perpendicular which touches the forehead and lips determines the beauty of the antique heads. In proportion as this line falls back in measuring the outline of a face, the beauty of the latter diminishes. Whilst in the lower animal a depressed forehead may still be consistent with the beauty of its species, it is not so with the human head ; for in the latter the inclination of the facial line implies a diminution of the cranium ; and a small cranium means a proportionately low type of intelligence. You see how even here we test the beauty of the human face not by the simple rule of proportion in its anatomical construction, but rather by the size and position of the brain as seat of the intelligence.

In a similar way the other organs of sense located in the face have their respective importance as they approach the higher intelligence. Take an ordinary profile, and draw a line from the tube of the ear to the eyebrow, and from the same point to the chin ; you will thus include the face in a triangle. Draw another line to the lowest point of the nose, and you have divided the face into two regions. The lower is occupied by the masticating apparatus of teeth, jaws, and muscles. Try now the experiment of enlarging this lower portion without altering the rest of the profile. You will deprive the face at once of all dignity and delicacy. The effect would be different if you should enlarge the upper portion ; for, although the symmetry of the face would thereby be destroyed, it would not leave the impression of degradation as in the former case. For, the upper part of the face represents the higher qualities of mind and feeling, and these, it is said, may "redeem any degree of deformity." It is not unlikely, therefore, as Sir Bell holds, that what we call beauty of form and outline lies not so much in the proportion of the parts one to the another as in the quality of the functions represented by the different parts of the face ; and

it is generally supposed that the variations in the perfection of the outward organs of sense correspond to variations in the shape and size of the brain, so that the position of the latter contains and regulates more or less the secret of facial beauty. However, there are different views of this matter ; and whilst we must not pass it over entirely, since it serves as a key to much that follows from it, we need not consider it as an essential observance.—Addio, for I must not weary you by too much doctrine on this dry portion of an otherwise interesting subject.

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-TITULAR FEASTS IN NOVEMBER.

I. ALL SAINTS (NOVEMBER 1).

(*Twenty-two Churches in 1888.*)

Omnia ut in Calend. pro utroque Clero per tot. Octavam.

II. ST. MALACHY (NOVEMBER 3).

(*Twenty Churches in 1888.*)

St. Malachy's feast coincides this year with the Commemoration of All Souls, which was transferred on account of the Sunday. It is a doubtful question, says De Herdt, which of the two should give way to the other. Guyet, he adds, thinks the Titular should have the preference and All Souls be further transferred to the 4th. As I have not found that the doubt has been removed by a competent decision, I will for this octave follow Guyet's opinion.

Nov. 2, Vesp. de seq. sine com. or. *Da, quæsumus.*

*Pro Clero Romano, idem.*

- 3, Fer. 2. *Alb.* S. Malachiæ C. P. Dupl. 1. cl. cum oct. Off. Conf. Pont. 1. loc. sine com. Miss. *Statuit* Cr. per tot. Oct. In 2. Vesp. com. seq. tant.—Pro Vesp. Def. vd. Calend. 2. Nov.

*Pro Clero Romano, omnia ut supra.*

Sequente die fit Commem. Omn. Fid. Defunct. modo notato in Calend. ad diem 3.

Per tot Oct. pro utroq. Clero fit ut in Calend. cum com. Oct. post com. Oct. OO. SS. in Vesp. Laud. et Miss.



Fest. S. Andreæ Avell. perpet. mutand. in 26. Nov. ; pro Clero Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex, nisi jam antea fixum fuerit.

Nov. 10, Fer. 2. *Alb* Octava S. Malach. Dupl. Lectt. 1. Noct. Incip. Lib. Dan. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. 9. Lect. et com. SS. Mart. in Laud. et Miss. fest. Cr. Vesp. a cap. de seq. com. præc. et S. Mennæ M.

*Pro Clero Romano*, omnia ut supra.

### III. ST. CHARLES BORROMEIO (NOVEMBER 4).

(*Fifty-eight Churches in 1888.*)

Nov. 3, Pro utroq. Calend. Vesp. de seq. sine com.

4, Fer. 3. *Alb* S. Carol. Borrom. Ep. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Fidelis sermo*. Reliq. ut in Calend. sine com. In 2. Vesp. nulla com.

*Pro Clero Romano*, omnia ut supra.

Per tot. Oct. ut in Calend. cum com. Oct. post com. OO. SS. et Cr. 10. Nov.

*Pro Clero Romano*, idem.

Fest. S. Martin. permanent. mutand. in 26. Nov., pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex, nisi jam antèrius fixum.

11, Fer. 3. *Alb* Octava S. Carol. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. fest. Cr. In 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.

### IV. ST. MARTIN (NOVEMBER 11).

(*Forty-three Churches in 1888.*)

Nov. 10, Pro utroq. Clero Vesp. de seq. sine com.

11, Fer. 3. *Alb* S. Martin. Ep. C. Dupl. 1. cl. cum oct. Off. ut in Calend. sine 9. Lect. Sancti. nec com. 9. Lect. sumitur ex 8. ad verb. *Denique*. Cr. per tot. Oct. In 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.

Per tot. Oct. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Item pro Clero Romano.

Fest. Dedid. Basil. SS. Petr. et. Paul. 18. Nov. permanent. mutand. in 26. Nov., pro Clero Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex, nisi jam antierius fixum.

Nov. 18, Fer. 3. *Alb.* Octava S. Martin. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Lucerna* vel ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc. et S. Pontian.

*Pro Clero Romano*, ut supra. In 2. Vesp. com. præc.

V. ST. STANISLAS KOSTKA (NOVEMBER 14).

(*Thirty Churches in 1888, and probably others simply called St. Stanislas*)

In diœcesibus ubi præscriptus Ordo Romanus hoc festum celebratur 13. Nov. secundum modum qui pro aliis diœcesibus hic describitur pro 14. Nov.

Nov. 13, Pro. utroq. Clero. Vesp. de seq. sine com. m. t. v.

14, Fer. 6. *Alb.* S. Stanislai Kostkæ C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Justus*. Reliq. ut in Breviar. et Missal. (Supplem.) Cr. per tot. Oct. In 2. Vesp. com. seq.

*Pro Clero Romano*, idem. Fest. S. Deusdedit perpetuo mutand. in 16. Nov.

Per tot. Oct. pro. utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. Præsentat. B. M. V. permanent. mutand. in 26. Nov.; pro Clero Rom., nisi jam antierius fixum, in 14. Dec., quando de eo hoc anno fiet ut simplex.

21, Fer. 6. *Alb.* Octava S. Stanisl. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc.

*Pro Clero Romano*, omnia ut supra.

VI. ST. LAWRENCE O'TOOLE (NOVEMBER 14).

(*Thirteen Churches in 1888, besides probably many others simply called St. Lawrence.*)

Fest. S. Stanislai permanent. mutand. in 26. Nov.; pro Clero Rom., nisi jam antierius fixum fest. S. Deusdedit mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex.

Nov. 13, Pro utroq. Clero Vesp. de seq. sine com. Or. *Da, quæsumus.*

Nov. 14, Fer. 6. *Alb.* S. Laurentii Ep. C. Dupl. 1. cl. cum oct. Off. Conf. Pont. 1. loc. Miss. *Statuit.* Cr. per tot Oct. In 3. Vesp. com. seq

*Pro Clero Romano, idem.*

Per tot. Oct. pro utroq. Clero. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. Præsentat. permanent. mutand ut notat. in Oct. S. Stanislai.

21, Fer. 6. *Alb.* Octava. S. Laurent. Dupl. Lect. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 2. Noct. ex Octavar. *Datur* vel ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc.

#### VII. ST. JOSAPHAT (NOVEMBER 14).

(*Three Churches in 1888.*)

Fest. S. Stanisl. permanent. mutand. in 16. Nov.; pro Clero Rom. fest. S. Deusdedit similit. mutand. in 27. Nov.

Nov. 13, Pro utroq. Clero Vesp. de seq. sine. com.

14, Fer. 6. *Rub.* S. Josaphat Ep. M. Dupl. 1. cl. cum. oct. Lectt. 1. Noct. *A Mileto.* Reliq. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq.

*Pro Clero Romano, ut supra.*

Per tot. Oct. pro utroq. Clero. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. Præsentat. permanent. mutand. ut notat. in Octava. S. Stanislai.

21, Fer. 6. *Rub.* Octava S. Josaph. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tempus* vel ut in fest. 3. Noct. ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc.

#### III. ST. GERTRUDE (NOVEMBER 15).

(*Five Churches in 1888.*)

Nov. 14, Pro utroq. Cler. Vesp. de seq. sine com.

15, Sabb. *Alb.* S. Gertrud. V. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *De virginibus.* Reliq. ut in Calend. Cr. per. tot. Oct. In 2. Vesp. com. seq. et Dom.

*Pro Clero Romano, ut supra.*

Per tot. Oct. pro utroq. Clero. ut in calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. S. Cæcil. permanent. mutand. in 26. Nov.; pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex.

Nov. 22, Sabb. *Alb.* Octava S. Gertiud. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel ut in fest. Miss. fest. Vesp. a cap. de seq. com. præc. Dom. et S. Felicit.

*Pro Clero Romano*, omnia ut supra.

#### IX. ST. ELIZABETH (NOVEMBER 19).

(*Twenty-one Churches in 1888, some of them perhaps dedicated to St. Elizabeth of Portugal.*)

Nov. 17, In 1. Noct. Incip. Joel ex lectione crastina pro utroq. Cler. 18, Pro utroq. Clero. Vesp. de seq. sine com.

*Pro Clero Romano*, fest. S. Pontian. permanent. mutand. in 1. Dec.

19, Fer. 4. *Alb.* S. Elizabeth. Vid. Dupl. 1. cl. cum. oct. Lectt. 1. Noct. *Mulierem.* Reliq. ut in Calend. sine 9. Lect. aut com. Sancti. Cr. per tot. Oct. In 2. Vesp. com. seq.

*Pro Clero Romano*, omnia ut supra.

Per tot. Oct. pro utroq. Cler. ut in Calend. ritu infr. Oct. cum com. Oct. in Vesp. Laud. et Miss.

*Pro Clero Romano*, fest. S. Silvestr. permanent. mutand. in 14. Dec. nisi jam antèrius fixum.

26, Fer. 4. *Alb.* Octava S. Elizabeth. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Ideo* (Mart. non. Virg.) vel ut in fest. 9. Lect. et com. S. Petr. in Laud. et Miss. fest. In 2. Vesp. com. seq.

*Pro Clero Romano*, ut supra. Vesp. a cap. de seq. com. præc.

#### X. PRESENTATION OF THE B. VIRGIN (NOVEMBER 21).

(*Five Churches in 1888.*)

Nov. 20, Pro utroq. Cler. Vesp. de seq. sine com.—*Jesu, tibi sit gloria* per tot. Oct.

21, Fer. 6. *Alb.* Præsentat. B. M. V. Dupl. 1. cl. cum oct. ut in Calend. Cr. per tot. Oct.

*Pro Clero Romano*, idem.

- Sabb. Dom. Fer. 2. et 3. 4. et 5. pro Cler. Rom. ut in Calend. ritu infr. oct. cum. com. Oct. in Vesp. Laud. et Miss.
- Nov. 26. *Alb.* de 6. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Hilarem* vel ex Breviar. *Dei Filius.* 3. Noct. ex. Octavar. *Quid aliud* vel ut in fest. 9. Lect. et com. S. Petr. in Laud. et Miss. 3. or. de Spirit. S. Vesp. de Oct.
- 27, De 7. die infr. Oct. ut heri. Lectt. 2. Nocturn. ex Octavar. *De via* vel ut in fest. 3. Noct. ex Octavar. *Una* vel ut in fest. 2. or. de Spirit. S. 3. Eccles. vel pro Papa. Vesp. de seq. (ut in 1. Vesp.) sine com.
- Pro Clero Romano*, fest. S. Gregor. permanent. mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex.
- 28, Fer. 6. *Alb.* Octava Præsent. B. M. V. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Fuit* vel ut in fest. 3. Noct. ex Octavar. *Cum audieris* vel ut in fest. Miss. fest. In 2. Vesp. com. S. Saturn.
- Pro Clero Romano*, ut supra. In 2. Vesp. com. seq. et S. Saturn.

## XI. ST. CECILIA (NOVEMBER 22).

(Twenty-five Churches in 1888.)

- Nov. 21, Pro utroq. Clero Vesp. de seq. sine com.
- 22, Sabb. *Rub.* S. Cæcilie V. M. Dupl. 1. cl. cum oct. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq. et Dom. tant.
- Pro Clero Romano*, ut supra.
- Dom. Fer. 2. 3. (4. 5. 6. pro Clero Romano) ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.
- 26, De 5. die infr. Oct. Semid. Lectt. 2. Noct. ex Breviar. *Nunc nobis* 3. Noct. ex Octavar. *Post* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. 3. or. *Concede.* Vesp. de Oct.
- 27, De 6. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Intelligamus* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.
- 28, De 7. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Tam* vel ex Breviar. *Nunc nobis.* 3. Noct. ex Octavar. *Alias* vel ut in fest. or. ut heri Vesp. de seq. (ut in 1. Vesp.) com. S. Saturn.
- 29, Sabb. *Rub.* Octava S. Cæcilie Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De Virginibus* vel ut in fest.



3. Noct. ex Octavar. *Intendat* vel ut in fest. 9. Lect. et com. Vig. in Laud. et Miss. fest. Evang. Vig. in fine. In 2. Vesp. com. Dom.

*Pro Clero Romano*, idem.—Fest. S. Gelasii permanent. mutand. in 14. Dec., ubi de eo hoc anno fiet ut simplex.

XII. ST. CLEMENT (NOVEMBER 23).

(*Twelve Churches in 1888.*)

Nov. 22, Pro utroq. Clero Vesp. de seq. com. Dom. tant.

23, Dom. *Rub.* S. Clement. Pap. M. Dupl. 1. cl. cum oct. ut in Calend. cum com. Dom. tant. In 2. Vesp. com. seq. et Dom. tant. Cr. per tot. Oct. except. 29.

*Pro Clero Romano*, idem.

Fer. 2. 3. (4. 5. 6. et Sabb. pro Clero Romano) ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

26, De 4. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Merito* vel ex Breviar. *Triumphalis*. 3. Noct. ex Octavar. (de com. Conf. Pont.) *Propterea* vel ut in fest. 9. Lect. et com. S. Mart. (vers. ex 1. Vesp.) in Laud. et Miss. 3. or. *Concede*. Vesp. de Oct.

27, De 5. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Pastor* vel ex Breviar. *Principes*. 3. Noct. ex Octavar. *Die* vel ut in fest 2. or *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.

28, De 6. die infr. Oct. ut heri. Lectt. 2. Noct. ex Octavar. *In martyrio* vel ex Breviar. *Triumphalis*. 3. Noct. ex Octavar. *Hoc* vel ut in fest. Vesp. de Oct. com. S. Saturn.

29, De 7. die Infr. Oct. ut heri. *Viol. ad Miss.* Lectt. 2. Noct. ex Octavar. *Hic* vel ex Breviar. *Principes*. 3. Noct. ex Octavar. *Nam* vel ut in fest. 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. Miss. de Vgl. cum com. Oct. et S. Mart. sine Gl. et Cr. Vesp. a cap. de Dom. com. Oct. de qua fit ut simplex.

30, Dom. 1. Adv. De ea cum com. Oct. sine 3. or.

*Pro Clero Romano*, idem.

XIII. ST. JOHN OF THE CROSS (NOVEMBER 24).

(*Three Churches in 1888.*)

Nov. 23, Pro utroq. Clero Vesp. de seq. m. t. v. sine com.

- Nov. 24, Fer. 2. *Alb.* S. Joan. a Cruce C. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Justus.* Reliq. ut in Calend. sine 9. Lect. aut com. Mart. Cr. per tot. Oct. except. 29. In 2. Vesp. com. seq.  
*Pro Clero Romano, idem.*
- 25, ut in Calend. Lectt. 1. Noct. 1. Incip. Mich. 2. Incip. Nahum. 3. Incip. Habacuc. In 2. Vesp. com. Oct. et S. Petri.  
*Pro Clero Romano, idem uti et per reliq. Octav. cum com. Oct. in Vesp. Laud. et Miss.*
- 26, De 3. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati.* 3. Noct. ex Octavar. *Audistis* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. 3. or. *Concede.* Vesp. de Oct.
- 27, De 4. die infr. Oct. ut heri Lectt. 2. Noct. ex Octavar. *Quantum* vel ex Breviar. *Deridetur.* 3. Noct. ex Octavar. *Hæc* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.
- 28, De 5. die infr. Oct. ut heri Lectt. 2. Noct. ex Breviar. *Deridetur* vel si heri lectæ sint *Beati.* 3. Noct. ex Octavar. *Novus* vel ut in fest. Vesp. de Oct. com. S. Saturn.
- 29, De 6. die infr. Oct. *Viol. ad Miss.* ut heri Lectt. 2. Noct. ex Octavar. *Bene* vel ex Breviar. *Deridetur* (vel *Beati*). 3. Noct. ex Octavar. *Constringenda* vel ut in fest. 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. et Miss. Vig. cum com. Oct. et S. Mart. sine Gl. et Cr. Vesp. a cap. de Dom. com. Oct.
- 30, Dom. 1. Adv. de ea *Viol.* Com. Oct. in Laud. et Miss. sine 3. or. Vesp. de seq. (ut in 1. Vesp.) com. Dom.  
Fest. S. Andr. ulterius transferend. in 5. Dec.  
Pro Clero Romano fest. S. Elizabeth ulterius figend. 14. Dec., ubi de eo hoc anno fiet ut simplex.
- Dec. 1, Fer. 2. *Alb.* Octava S. Joan. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. Com. Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. et Fer.  
*Pro Clero Romano, omnia ut supra.*

## XIV. ST. COLUMBANUS (NOVEMBER 24).

(Five Churches in 1888.)

- Nov. 23, Pro utroq. Clero Vesp. de seq. or. *Intercessio* sine com.

Fest. S. Joan. perpet. mutand. in 26. Nov.; pro Clero Romano in 14. Dec., ubi de eo hoc anno fiet ut simplex.

Nov. 25, Fer. 2. *Alb.* S. Columban. Abb. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Beatus vir.* Reliq. de commem. Abb. sine 9. Lect. et com. Mart. Cr. per tot. Oct. except. 29. In 2. Vesp. com. seq.

*Pro Clero Romano, idem.*

25, Ut in Calend. Lectt. 1. Noct. 1. Incip. Mich. 2. Incip. Nahum 3. Incip. Habacuc. In 2. Vesp. com. Oct. et S. Petri.

*Pro Clero Romano, idem uti et per reliq. Oct. cum com. Oct. in Vesp. Laud. et Miss.*

26, De 3. die infr. Oct. Semid. Lectt. 2. Noct. hac die sicut et 27, 28, 29, ut indicatum pro Oct. S. Joan. a Cruce vel ex Breviar. alternando *Deridetur et Beati.* 3. Noct. hodie ex Octavar. *Duo sunt* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. Reliq. per Octava ut in Octava præc.

27, De 4. die infr. Oct. Lectt. 3. Noct. ex Octavar. *Si centuplum* vel ut in fest.

28, De 5. die infr. Oct. Lectt. 3. Noct. ex Octavar. *Ecce* vel ut in fest.

29, De 6. die infr. Oct. *Viol. ad Miss.* Lectt. 3. Noct. ex Octavar. *Apostoli* vel ut in fest. Cfr. Oct. præc.

30, Dom. 1. Adv. de ea ut in Oct. præc.

Fest. S. Andreæ ulterius transferend. in 5. Dec.

*Pro Clero Romano, fest. S. Elizabeth ulterius figend. 20. Dec.*

Fest. S. Andr. celebrand. 23. Dec., et fest. S. Ambros. redigend. ad formam simplicis ad 7. Dec. ut indicatum in Calend.

Dec. 1. Fer. 2. *Alb.* Octava S. Columb. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Ecce* vel ut in fest. com. Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. et Fer.

*Pro Clero Romano, omnia ut supra.*

#### XV. ST. CATHERINE (NOVEMBER 25).

(*Twenty-three Churches in 1888, many of whom may be in honor of St. Catherine of Sienna or of St. Catherine of Genoa.*)

Nov. 24, Pro utroq. Clero Vesp. de seq. sine com.

25, Fer. 3. *Rub.* S. Catharin. V. M. Dupl. 1. cl. cum oct. Lectt.

1. Noct. *Confitebor*. Reliq. ut in Calend. Cr. per tot. Oct. except. 29. In 2. Vesp. nulla com.

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

Nov. 26, De 2. die infr. Oct. Lectt. 1. Noct. 1. Incip. Habacuc 2. et 3. Incip. Sophon. 2. Noct. ex Breviar. *Quoniam*. 3. Noct. ex Octavar. *Notandum* vel ut in fest. 9. Lect. et com. S. Mart. in Laud. et Miss. 3. or. *Concede*. Vesp. de Oct.

*Pro Clero Romano*, per tot. Oct. ut in Calend. ritu infr. Oct. cum com. Oct. in Vesp. Laud. et Miss.

27, De 3. die infr. Oct. Lectt. 2. Noct. ex Octavar. *Ego* vel ex Breviar. *Nunc nobis*. 3. Noct. ex Octavar. *Hanc* vel ut in fest. 2. or. *Concede* 3. Eccles. vel pro Pap. Vesp. de Oct.

28, De 4. die infr. Oct. Lectt. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam*. 3. Noct. ex Octavar. *Quam* vel ut in fest. Reliq. ut heri.

29, De 5. die infr. Oct. *Viol. ad Miss.* Lectt. 2. Noct. ex Breviar. *Nunc nobis*. 3. Noct. ex Octavar. *Post* vel ut in fest. 9. Lect. de hom. et com. Vig. et S. Mart. in Laud. Miss. Vig. cum com. Oct. et S. Mart. Vesp. a cap. de Dom. com. Oct.

30, Dom. 1. Adv. de ea *Viol.* Com. Oct. in Laud. et Miss. sine 3. or.

Dec. 1, *Pro Clero Romano*, Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc.

Fest. S. Andr. ut in Calend. sine com. Oct.

Fest. S. Bibian. figend. 5. Dec.; pro Clero Romano 14. Dec., ubi de eo hoc anno fiet ut simplex.

2, Fer. 3. *Rub.* Octava S. Catharin. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel ut in fest. com. Fer. in Laud. et Miss. fest. Vesp. a cap. de seq. com. præc.

*Pro Clero Romano*, ut supra.

#### XV. ST. ANDREW (DECEMBER 1).

(*Forty-three Churches in 1888, among which the cathedrals of Grand Rapids and Little Rock.*)

Fest. S. Andreae hoc anno occurrunt in Dom. 1. Adventus transfertur in diem seq., sed pro diocæsis. in quibus viget Ordo Romanus in 20. Dec., ubi celebratur ut in Calend. sine Octav.

Nov. 29, De Vig. vel ejus com. ut in Calend.

30, Pro utroq. Clero Vesp. de seq. com. Dom.

*Pro Clero Romano*, nihil fit de S. Elizabeth. hoc anno.

Dec. 1, Fer. 2. *Rub.* S. Andr. Ap. Dupl. 1. cl. cum oct. partiali ut in Calend. Com. Fer. in Laud. et Miss. In 2. Vesp. com. seq. et Fer.

*Pro Clero Romano*, idem.

Fer. 3. 4. 5. (6 pro Clero Romano) Sabb. Dom. (cum duab. orr. tant.) ut in Calend. cum com. Oct. in Vesp. Laud. et Miss.

5, De 5. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Beati* vel ex Breviar. *Scriptum est.* 3. Noct. ex Octavar. *Et Joannes* vel ut in fest. com. Fer. et S. Sabbæ in Laud. et Miss. Vesp. de seq. com. Oct. et Fer.

Cum die 7. terminatur Octava S. Andreae.

Other Titulars during November are St. Leopold (Con. non Pont.), 1 Church; St. Otto (Abbas), 1 Church; St. Virgil (Conf. Pont.), 2 Churches, and St. Edmund (Conf. Pont.), 1 Church.

H. GABRIELS.

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## CONFERENCE.

### Various Queries about the Five Scapulars.

We explained on former occasions<sup>1</sup> the essential requisites to be observed in the investiture of the Brown Scapular. In answer to a number of questions regarding the Five Scapulars we refer, for much that is applicable to all the various scapulars, to the above mentioned articles. The following points deserve special attention.

1. Although the five scapulars may be worn attached to a single pair of cords and fastened together at the top, they must be blessed and imposed separately. This is always to be observed with regard to the Brown Scapular, for which a special short formula has been composed.<sup>2</sup> The Redemptorist Fathers have a common formula for the remaining

<sup>1</sup> *Am. Eccl. Review*, 1889: Apr., pp. 132 and 151; June, pp. 228 and 232.

<sup>2</sup> Cf. *Am. Eccl. Review*, loc. cit., p. 233.



four scapulars, which cannot be used by others without special faculty.

2. The scapulars should be square and of equal size, each distinct from the other. Hence the method of sewing the several parts upon a single surface, or fastening them together at the corners, is invalid. "Scapularia sint distincta, i. e., vere quinque scapularia" (S. C. Indulg. 26 Mart. 1887).

3. If the five scapulars are joined by one pair of cords, the latter must be of red wool and fastened directly to the red scapular of the Passion. The reason of this is, that, whilst the cords of the other scapulars may be of any color or material, that of the Passion must always be of red wool.<sup>1</sup>

4. The material of the white scapular is wool (*not* "ex lino aut lana," as some authors have). The little cross which is required on the front scapular (not necessarily on the corresponding portion back), has the upright line, which is longer, red, but the horizontal line blue.

5. The order (though not essential) in which these scapulars should be fastened together is: The Red Scapular of the Passion, with the image facing outward: then the Brown, the Black, the Blue, and lastly the White Scapular with the little cross on the outside.

6. When the scapulars are renewed they need not be blessed again except the White Scapular of the H. Trinity. But it is not necessary that a priest should again impose it. Hence a number of these scapulars can be blessed in advance. Those who are invested in the four (five) scapulars by the Redemptorist Fathers are exempt also from the obligation of having this scapular blessed when renewing it.<sup>2</sup>

7. According to the Decree of April 27, 1887, the names of members enrolled in the confraternities of the various scapulars must be placed in a register and sent to the Superior of the respective confraternities. This does not apply to the Scapular of the Passion or that of the Immaculate Concep-

<sup>1</sup> *Decr. Auth.* 408 and 423, Aug. 18, 1868.

<sup>2</sup> Cf. Behringer, *Die Abblasse*, p. 624, note.

tion, since these are not the garbs of confraternities. But it is necessary with regard to the Scapular of the Holy Trinity (white) and that of the Seven Dolors (black), as well as that of Mt. Carmel. The Order of Trinitarians has its headquarters in Rome: *Rmo Generale S. Trinita in Via Condotti*, or *Rmo Commissario generale—S. Carlo alle Quattro Fontane*. The names of those who receive the Black Scapular are to be sent to a house of the Servite Order. In the United States we have the *Monastery of Our Lady of Sorrow*, Jackson Str., Chicago, Ill.

8. The names should be sent before the expiration of a year.<sup>1</sup>

9. A number of scapulars may be blessed at once. In imposing the scapulars it suffices to place them over one shoulder. One scapular will serve for investing several persons, provided the one which they afterwards wear has been blessed by the same priest. The form of investing and receiving into the Confraternity may be used in the plural for several persons together.<sup>2</sup>

### The Chalice in the Hands of a Dead Priest.

*Qu.* Will you kindly inform some of the readers of the *Review* if there is any authority for the belief that a chalice loses its consecration by being placed in the hands of a dead priest when lying in state?

*Resp.* We know of no authority for the statement that a chalice placed in the hands of a dead priest loses its consecration. Perhaps the manner in which some of the provincial councils and ecclesiastical writers speak of this custom may have given rise to the impression that the contact of the dead desecrates the sacred vessels. “Nec rituali neque decentiæ congruum videri, ut in manibus sacerdotis demortui calix. . . . apponatur. Si per sacros canones vetitum fuit defunctorum corpora palla corporali involvi, et *Concil. Arvenens. can. 3.* sacerdotis cadaver pallio obtegi, ne illo suis usibus

<sup>1</sup> St. Louis *Pastoral Bl.*, xxii., p. 116.

<sup>2</sup> S. C. Indulg., 5. Feb., 1841.

reddito altaria polluantur, eo magis de calice foret dicendum, qui immediate inservit sacrificio, si manibus defuncti aptetur et iterum ad Christi Domini Sanguinem recipiendum in missa adhiberetur.”<sup>1</sup> But the expression “ne altaria polluantur” may not be taken literally.

Whilst there is no warrant for this custom in the liturgy, which simply prescribes that a crucifix be placed in the hands of the deceased, the S. Congregation has declared that the practice, where it is a pious usage, may be tolerated.<sup>2</sup> In some places a chalice made of wax and gilt is given into the hands of the dead priest.

### The Extra Candle on the Altar.

The *Ephemerides Liturgicæ* having been asked whether a stearic candle may be placed upon the altar<sup>3</sup> for the purpose of giving more light to the celebrant at Mass, answers as follows:

Nulla adest prohibitio in jure positivo, nec repugnantia aliqua cultui divino in hoc introspecti potest, cum de cultu non agatur, sed de supplendo defectu lucis. Tamen laudandi, qui iis in rebus luxui magis quam avaritiæ student. (No. I., vol. iv., p. 13).

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## ANALECTA.

### EX S. CONGREGATIONE INDICIS.

Feria VI, die 18 Julii 1890.

*Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctæ Romanæ Ecclesiæ Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctæque Sede Apostolica Indici librorum prævæ doctrinæ, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana Republica præpositorum et delegatorum, mandavit et*

<sup>1</sup> Sarnelli, *Litt. Eccles.* xxxiii.

<sup>2</sup> S. R. C. die 23 Maj., 1846; *Decr. Auth.* 5050 ad 11.

<sup>3</sup> Super mensam altaris.

*mandat, in Indicem librorum prohibitorum referri quæ sequuntur Opera damnata atque proscripta a Sacr. Congr. S. Romanæ et Universalis Inquisitionis :—*

LO SPIRITISMO IN SENSO CRISTIANO, per Teofilo Coreni.—Presso l'Unione Typographico Editrice. Roma-Torino-Napoli, 1890.—Decret. S. Off. Fer. IV. die 16 Aprilis, 1890.

LES ANNALES DE LOIGNY, paraissant le 1 Vendredi de chaque mois.—S'adresser à M. Glénard, à Loigny, par Orgères (Eure-et-Loire), Secrétaire de l'Œuvre du Sacré-Cœur de Jésus-Pénitent de Loigny.—Decr. S. Off. Fer. IV, die 11 Junii, 1890.

LA VERITE SUR LES CONDAMNATIONS QUI FRAPPENT MATHILDE MARCHAT (Marie-Geneviève du Sacré-Cœur de Jésus-Pénitent) à Loigny au diocèse de Chartres, et les partisans de ses révélations.—Saint-Malo, Imp. du Commerce, Y. Billois, 8, rue Robert Surcouf, 1889.—Eod. Decr.

LA QUESTION DE LOIGNY AU 28 FEVRIER 1890.—Nécessité pour tous d'un appel à Sa Sainteté Leon XIII.—Saint-Malo, Imprimerie du Commerce, Y. Billois, Rue Robert-Surcouf, 1890.—Eod. Decr.

*Itaque nemo cujuscumque gradus et conditionis prædicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut hæreticæ pravitatis Inquisitoribus illa tradere teneatur sub pænis in Indice librorum vitiorum indictis.*

*Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPÆ XIII per me infrascriptum S. I. C. a Secretis relatis, SANCTITAS SUA Decretum probavit, et promulgari præcepit. In quorum fidem, etc.*

*Datum Romæ die 18 Julii 1890.*

CAMILLUS CARD. MAZELLA Præf.

FR. HYACINTHUS FRATI Ord. Præd.

S. Ind. Congreg. a Secretis.

Loco ✠ Sigilli.

*Die 2 Augusti 1890 ego infrascriptus Mag. Cursorum testor supra-dictum Decretum affixum et publicatum fuisse in Urbe.*

VINCENTIUS BENAGLIA Mag. Cours.

DOCUMENTA AUTHENTICA ARCHISODALITATIS  
MATRUM CHRISTIANARUM.<sup>1</sup>

I. QUOMODO SODALITATES LEGITIME ERIGANTUR ET AG-  
GREGENTUR.

1. Episcopi est,<sup>2</sup> Sodalitates erigere, idque solo Decreto, formula a Clemente PP. VIII, præscripta non adhibita:<sup>3</sup> tum Statuta, quæ sibi confecerint<sup>4</sup> vel ab Archisodalitate susceperint,<sup>5</sup> examinare, pro ratione loci mutare, corrigere, approbare;<sup>6</sup> denique litteras Apostolicas, pro hujusmodi indultis ad se directas, si potestatem subdelegandi non acceperit, per seipsum exequi.<sup>7</sup>

2. Quasdam Sodalitates Episcopi non solum erigunt, verum ex speciali Apostolicæ Sedis indulto etiam indulgentiis et privilegiis cuique propriis augent. Quibus adnumeranda Sodalitas Matrum Christianarum non videtur, quum ejusmodi indulto communicentur solæ indulgentiæ Archisodalitatum in Urbe existentium,<sup>8</sup> ad quas Archisodalitas Matrum Christianarum non pertinet.

<sup>1</sup> These acts are in the main an abstract of the "*Documenta Apostolica Archisodalitatis Matrum Christianarum Pittsburgensis. Addita Institutione brevissima ejusmodi Sodalitates erigendi, aggregandi, dirigendi, cum ritu Sodales solemniter recipiendi et festum principale celebrandi,*" published with the approbation of the Rt. Reverend Ordinary. Although they take up considerable space, it was thought desirable for the guidance of priests who wish to establish the Confraternity within their respective parishes to have the principal documents all grouped together in one place.

<sup>2</sup> *S. C. Indulg.* 18. Aug. 1868; *De Visitatione Liminum* (Romæ, 1878), Cap. VIII, 2. 1; Cf. 28. Aug. 1752.

<sup>3</sup> *S. C. I.* 25. Jan., 22. Aug., 18. Nov. 1842.

<sup>4</sup> *S. C. I.* 20. Maji 1882 (*Acta S. Sedis* XV., p. 186.; *De Visit. Lim. C.* VIII. 2. 2.,

<sup>5</sup> Clem PP. VIII. "*Quacunq̄ue*" § 5.

<sup>6</sup> *L. c. et S. C. I.* 9. Dec. 1862, 20. Maji 1882 (*A. S. S.* II. p. 354 seqq., XV. 186 sqq.); L. Ferraris "*Confraternitas*" a. VI., 22.

<sup>7</sup> *S. C. I.* 18. Aug. 1868.

<sup>8</sup> *S. C. I.* 16. Julii 1887 (*A. S. S.* pp. 253 seqq.



3. At vero spectat ad Episcopum pro aggregatione Sodalitatis Matrum Christianarum, sua auctoritate erectæ, concedere consensum et "litteras testimoniales," quibus Sodalitatis aggregandæ institutum, pietas et christianæ caritatis officia, quæ exercere consueverit vel cupiat, commendentur. <sup>1</sup> Hæc igitur saltem commendatio necessario scripto est danda.

4. Per istos demum actus auctoritatis Episcopalis evehitur pia societas ad statum canonicum et permanentem, induit figuram Ecclesiasticam, atque capax <sup>2</sup> gratiarum et indulgentiarum Archisodalitatis redditur. Neque quidquam eorum valet Vicarius Generalis, nisi specialiter ab Episcopo sit delegatus; <sup>3</sup> ipse Vicarius Capitularis <sup>4</sup> se absteineat.

5. Episcopi etiam est, designare Directorem <sup>5</sup> Sodalitatis eumque vel Parochum, si ita et quamdiu expedire judicaverit, etiam pro toto tempore officii. <sup>6</sup> vel alium Sacerdotem <sup>7</sup> item recognoscere; diploma aggregationis ejusque promulgationem permittere. Tandem ipsius jurisdictioni, decretis, visitationi, moderationi, correctioni Sodalitas semper remanebit subjecta. <sup>8</sup>

6. Qui igitur, sive in Pittsburgensi, sive alia in Diœcesi, Parochianarum voluntate clam explorata, studioque excitato, ejusmodi consociationem instituere voluerit, primo oportet adeat Episcopum suæ Diœcesis, ut Sodalitatem erigat atque erectam declaret, Statuta vel ipse condat, vel condita approbet, Directorem et Altare Sodalitatis designet, aggregationem ad Archisodalitatem Pittsburgensem permittat atque scripto commendet. Supplex libellus confici poterit fere hic:

ILLUSTRISIME AC REVERENDISIME DOMINE:—

Infrascriptus quum Parœciæ liberos ad religionem bonosque mores a teneris annis informari vel maxime cupiam, hoc nulla

<sup>1</sup> *Clem. PP. VIII.*, l. c., § 3.

<sup>2</sup> L. c.

<sup>3</sup> *S. C. I.* 24. Maj. 1843; 18. Aug. 1868. (*A. S. S. IV.*, pp. 103 sqq.)

<sup>4</sup> *S. C. I.* 23. Nov. 1878 (*A. S. S. XI.*, pp. 353 sqq.).

<sup>5</sup> *S. C. I.* 18. Nov. 1842. <sup>6</sup> *S. C. I.* 8. Jan. 1861.

<sup>7</sup> *S. C. I.* 7. Jun. 1842.

<sup>8</sup> *Clem. PP. VIII.* l. c. § 5; *S. C. I.* 15. Jun. 1878 (*A. S. S. XII.* pp. 17 sqq.); L. Ferr., "*Confraternitas*," a. 3.

re certius me assecuturum confido, quam pia matrum con-  
sociatione. Quapropter Vestram Gratiam humiliter rogo, ut  
dignetur Sodalitatem Matrum Christianarum in Ecclesia N.  
ad Altare N. erigere erectamque declarare, Statuta, quæ adji-  
cio, approbare, Rectorem (vel. N.) eiusque successores pro  
tempore muneris in Directores designare eisque facultatem  
tribuere, qua possint, sive legitime impediti, sive non, alium  
Sacerdotem in locum suum ad exequenda officia Sodalitatis  
substituere. Placeat quoque, litteras testimoniales concedere,  
ut Sodalitas Archisodalitati Matrum Christianarum, Pitts-  
burgii ad Ecclesiam S. Augustini existenti, valeat aggregari  
ejusque gratiarum et indulgentiarum particeps fieri.

7. Atque formula erectionis et commendationis, si Rmo.  
Dno. haud ingrata fore prævideatur, addi poterit fere hæc:

Auctoritate Nostra ordinaria erigimus et constituimus  
Sodalitatem Matrum Christianarum in omnibus juxta preces,  
ut supra; Statuta quoque, a Nobis revisa, approbamus. In-  
super volumus, ut aggregatio ab Archisodalitate Matrum  
Christianarum, Pittsburgii ad Ecclesiam S. Augustini insti-  
tuta, quamprimum obtineatur.

8. Episcopi indultum vel ipsum vel descriptum mittatur  
Rectori Ecclesiæ S. Augustini in civitate Pittsburg (37 St.)  
ad impetrandam aggregationem, addito testimonio,<sup>1</sup> quod  
Sodalitas nondum alicui Archisodalitati vel Instituto sit ag-  
gregata. Diploma obtentæ aggregationis, quæ omnino gratis  
concedetur,<sup>2</sup> exhibeatur Episcopo, ut illud recognoscat et  
promulgandum decernat. Quo facto poterit affigi loco ho-  
nestiore Ecclesiæ vel Oratorii, ubi cœtus habebuntur.

9. Possunt in eadem Ecclesia et adeo ad idem Altare<sup>3</sup>  
plures Sodalitates diversi nominis et finis institui, attamen ad  
idem Altare cum consensu Directoris Sodalitatis jam erectæ,  
ne oriantur quæstiones quoad functiones ibi peragendas.<sup>4</sup>

<sup>1</sup> *Clem. PP. VIII.*, l. c., § 3.

<sup>2</sup> *Clem. PP. VIII.*, l. c., § 11; *S. C. I.* 6. Mart. 1608, 10. Apr. 1720 (L. Ferr.  
"Indulg.," a. 4. n. 30), 20. Maj. 1720, Maur. 8. Jan. 1861; v. "Formula Servanda,"  
*Decr. Auth., App.* XII. XIII.

<sup>3</sup> *S. C. I.* 29. Maj. 1841.

<sup>4</sup> Cf. *S. C. I.* 22. Aug. 1842, n. 4.

10. Aggregatio rite concessa præter indulgentias ac privilegia tribuit<sup>4</sup> partem meritorum sociarum aggregatarum omnium, sive communionem Sanctorum arctiorem et efficaciorum, fructibus tanto futuram uberiores, quanto veriores in Christum amore animi inter se jungentur.

11. Sodalitas, certo canonice erecta, permanet in suo statu cum omnibus privilegiis et indulgentiis,<sup>1</sup> quamvis nunquam sociæ sint receptæ vel ob defectum sociarum desierit;<sup>2</sup> aggregationes item fiunt in perpetuum.<sup>3</sup>

## II. DE ARCHISODALITATIS INSTITUTO, NOMINE, STATUTIS.

1. Institutum seu finis, quem nostra Archisodalitas communem cum ceteris Archisodalitatibus sibi proposuit, principalis est: promovere salubrem proles institutionem et educationem domesticam per matres vere Christianas et Catholicas, implorata imprimis Beatæ Mariæ Virginis et Matris Dolorosæ tutela et intercessione. Qui finis, quia intrinsecus et substantialis, a qualibet Sodalitate aggreganda omnino integre debet recipi ac perpetuo retineri.<sup>4</sup>

2. Vocata fuit Archisodalitas "Matrum Christianarum." Hoc nomen, utpote denotans finem associationis atque in litteris Pontificis adhibitum, et ipsum est suscipiendum et tenendum a Sodalitatibus aggregandis. Quæ si aliud habeant, id mutant Latine quidem cum "Sodalitas Matrum Christianarum," in lingua vero vernacula cum illo, quod pro hac ipsa Sodalitate sit usitatum idemque significet, ut Anglice: "Confraternity of Christian Mothers."

3. Principalis Patrona omnium per orbem Sodalitatum Matrum Christianarum parique modo simpliciter assumenda est Beatissima Virgo Maria sub titulo Matris Dolorosæ. Patroni Archisodalitatis nostræ secundarii sunt: Sancti Angeli Custodes, SS. Joachim, Joseph, Sponsus B. M. V., Joannes Baptista, Augustinus, E. D., Sanctæ Anna, Elizabeth, mater Joannis Baptistæ, Rosa Limana, Monica.

<sup>1</sup> S. C. I. 28. Jan. 1839.

<sup>3</sup> S. C. I. 20. Jul. 1728.

<sup>2</sup> S. C. I. 2. Mart. 1748.

<sup>4</sup> Ibid.

4. Quodsi unquam Sodalitatis institutum<sup>1</sup> et nomen essentialiter mutetur, eo ipso communione bonorum operum, orationum, indulgentiarum cum Archisodalitate ceterisque Sodalitatibus aggregatis tollitur ac desinit<sup>1</sup>. Contra nec Statuta, nec pia opera vel usus Archiconfraternitatis sequi necesse est.<sup>2</sup> Quamquam utile atque optandum videtur, conformitatem quandam cum Archisodalitate servari, hujus Statutis eatenus tantum mutatis, quatenus necessitates loci prudenter consideratæ exigant vel consulant.

5. Nec est necessarium præter generalia Statuta haberi specialia; attamen si quis ita arbitretur posse facilius necessitatibus suarum occurrere, condant, atque si ea velit esse leges constantes et non solum ad tempus exercita, Episcopo proponat approbanda.

6. Utile fortasse videbitur, principio relinquere Sodalitatem sine Statutis, etsi ab Episcopo jam approbatis, eaque sensim introducere suo tempore. Quod quidem prorsus licet;<sup>3</sup> modo ne differatur longius, quam bonum Sodalitatis postulet.

7. Impetratio indulgentiarum ac reliquorum favorum spiritualium proprie pendet non ex observatis Statutis quibuscunque,<sup>3</sup> sed ex valida receptione, deinde ex contentione quadam assequendi propositum Sodalitatis finem principalem, postremo ex servatis conditionibus,<sup>4</sup> quæ indulgentiis apponuntur.

8. Licet Directori aliisque officialibus excipere eleemosynas et quævis subsidia, quæ erogentur in utilitatem ecclesiæ Sodalitatis aliosque pios usus, attamen eo, quem Ordinarius præscripserit, vel approbaverit, modo.<sup>5</sup> Minime vero imponantur tanquam conditio, ut quæ assumatur vel maneat Sodalitatis.

<sup>1</sup> *S. C. I.* 20. Jul. 1728.

<sup>2</sup> *S. C. I.* 25. Jan., 22. Aug. 1842, 12. Maj. 1843, 9. Dec. 1862. (*A.S.S. II.*, pp. 534 sqq.)

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Clem. PP. VIII.*, l. c., § 8.

## III. DE MUNERE DIRECTORIS.

1. Solus Director ab Episcopo constitutus,<sup>1</sup> aut, si facultate subdelegandi gaudeat, etiam<sup>2</sup> is, quem legitime subrogaverit, habet potestatem Sodales recipiendi et gratiarum Sodalitatis participes reddendi. Bona fides non rite receptæ minime sufficeret.

2. Cujus subdelegandi potestas, nisi ab Episcopo expresse fuerit coercita, pertinet ad quosvis Diœceseos Sacerdotes, eo tamen cum onere, ut subdelegati saltem semel in anno mittant nomina receptorum registro Sodalitatis inserenda. Qui ab Apostolica Sede obtinuerit facultatem "adscribendi Confraternitatibus a S. Sede approbatis," et in ipsam Sodalitatem Matrum Christianarum valide recipiet, atque mittat nomina ad quamlibet id genus Sodalitatum rite erectam.

3. Recipi possunt non solæ parochianæ vel diœcesanæ,<sup>3</sup> sed quæcunque se sistunt coram. Sed meminerit Director, prohiberi sibi, quominus recipiat inscias vel mortuas,<sup>4</sup> nec absentes<sup>5</sup> posse recipi, quæ commode<sup>6</sup> personaliter accedere valerent.

4. Receptio ipsa consistit in solo actu auctoritativo voluntatis, sed inscriptio<sup>7</sup> nominis et cognominis in proprio et distincto libro seu registro<sup>8</sup> item necessaria est et adeo essentialis. Ceterum materialis inscriptio rite receptarum fieri potest a quocunque,<sup>9</sup> etiam Laico. Schedulæ admissi-  
onum distribuuntur utiliter, sed non necessario. Semel valide admissa nullo tempore nova admissione indigebit,<sup>10</sup> nec tuto non transibit salvis indulgentiis ad aliam Sodalitatem ejusdem generis.

<sup>1</sup> S. C. I. 8. Jan. 1861.

<sup>2</sup> S. C. I. 22. Aug. 1842.

<sup>3</sup> S. C. I. 29. Febr. 1864, 18. Aug. 1868 (*A.S.S. IV.*, 271 sqq.), 26. Jan. 1871.

<sup>4</sup> S. C. *Inquis.* 25. Maj. 1864, 13. Dec. 1876 (Maurel).

<sup>5</sup> S. C. I. 28. Apr. 1761, 13. Apr. 1878.

<sup>6</sup> S. C. I. 19. Jun. 26, Nov. 1880 (*A.S.S. XIII.*, pp. 263 sqq.).

<sup>7</sup> Cf. S. C. I. 18. Aug. 1868 (*A.S.S. IV.* p. 219 sqq.).

<sup>8</sup> S. C. I. 25. Jun. 1746.

<sup>9</sup> S. C. I. 25. Sept. 1845.

<sup>10</sup> Cf. S. C. I. 27. Maj. 1857.



5. Ad Directoris munus spectat etiam, divina Officia publica que pietatis exercitia ad normam legum Ecclesiasticarum et Episcopi sanctiones ordinare, Sodalitatis actus dirigere, Sodalitatis finem in omnibus præ oculis habere, Statuta in suo vigore conservare.

6. Singularem cum cura per seipsum vel alium peritum Sacerdotem in conventibus Sodales planis et opportunis verbis instruet ac monebit, qua meliore ratione debeant prolem docere et educare, difficultates obvias vincere, pericula imminencia vitare et deprecari, munus suum prudenter et fortiter exequi, omni denique ope id agere, aliorum quoque ac præcipue Sodalium adhibitis consiliis ac precibus, ut liberorum mentes catholica fide, mores catholica disciplina penitus imbuantur. Quæ votorum suorum fient compotes, si prorsus innitantur totoque pectore inhæreant Christo, ex quo utique omnis sufficientia nostra, cujusque amor sincerus unicum ac totum idemque efficacissimum remedium malorum hujus temporis.

#### IV. STATUTA GENERALIA ARCHISODALITATIS.

1. Cooptari in Sodalitatem potest quæcunque mulier honesta ac religiosa, sive marita, sive vidua, etsi liberis careat, dummodo finem Sodalitatis promovere statutisque obsequi serio intendat.

2. Quæ adscribi voluerit, adeat oportet Directorem aut ejus Delegatum legitimum, a quo nomen familiæ ac baptismatis referatur in tabulas Sodalitatis; convenienter annotabitur etiam locus domicilii.

3. Adscriptæ curas omnes intendent, ut liberos ad evangelicam vivendi rationem informet; erga consorores præcipuum amorem animo fovebunt.

4. Quotidie certas preces adhibebunt SS. Patronis Archisodalitatis, quibus addere fas erit alios, ut Ordinis, Ecclesiæ Sodalitatis, ipsiusque Matris.

5. Per singulos menses S. Communionem pro consororibus

offerent, aut, si id minus licet, eadem intentione assistentes Missæ sument atque offerent Communionem spiritualem. Aliis quoque, quibus opportune possint, modis consororibus subvenient.

6. Sæpius in anno atque, si fieri potest, semel in quolibet mense, die, et hora a Directore constitutis, convenient ad audiendum sermonem sacrum, fini Archisodalitatis accommodatum, atque ad supplicandum Deo pro liberis et familiis.

7. Eo ipso die Sacrum fiet ad intentiones Matrum Sodalium, inter quod, quæcunque possunt, ad sacram mensam accedent.

8. Bis in anno Communionem generalem instituent, unam festo principali Sodalitatis, alteram die a Directore statuendo.

9. Ampliores Sodalitates quo melius regantur, dividuntur in sectiones, quarum singulæ Præfectam cum Assistente habebunt; cunctis præerit Præsidentis cum Vicepræsidente. Totius Sodalitatis Rector et Præsides erit Director ab Episcopo constitutus, qui Præsidentem nominabit ad triennium; Præfectas etiam subinde, prout opportunum duxerit, mutabit per alias.

10. Matres Christianæ Officiales exemplo ceteras antecedent, atque advertent, num Sodales sibi attributæ conventus frequentent moresque præ se ferant Christianos. Aegrotas visitabunt consolabunturque ac pro facultate sublevabunt, maxime sollicitæ de bona eis morte impetranda. De omnibus rebus majoris momenti Directorem facient certiozem.

11. Sodali de hac vita decedente, pro dilecta anima consorores statim vota precesque suscipient, et quam primum Missa de Requie celebrabitur. Exequiis universæ quæ possunt intererunt. Intra septem dies, quæ Commemorationem Omnium Fidelium Defunctorum sequuntur, Missa de Requie cantabitur pro omnibus Sodalibus defunctis.

12. Sodales defunctæ earumque liberi cordibus ac suffragiis Consororum in perpetuum remanebunt commendatæ.

#### V. PRECES QUOTIDIE A SODALIBUS RECITANDÆ.

O Maria, immaculata Virgo et Mater Dolorosa, intercede

pro liberis nostris apud divinissimum Cor Jesu, Filii Tui,  
 qui Matri suæ nihil denegabit: . . . ora pro eis!  
 Sancti Angeli Custodes: . . . orate pro eis!  
 Sancte Joachim: . . . ora pro eis!  
 Sancte Joseph, potentissime Patrone: . . . ora pro eis!  
 Sancte Joannes perdilecte præcursor Re-  
 demptoris: . . . ora pro eis!  
 Sancte Augustine: . . . ora pro eis!  
 Sancta Anna, mater Mariæ: . . . ora pro eis!  
 Sancta Elizabeth: . . . ora pro eis!  
 Sancta Rosa de Lima: . . . ora pro eis!  
 Sancta Monica: . . . ora pro eis!  
 Omnes Sancti Patres et sanctæ Matres: orate pro eis et  
 pro nobis!  
 Omnes Sancti Liberi: . . . orate pro eis et pro nobis!

VI. RITUS SOLEMNITER RECIPIENDI IN SODALITATEM  
 MATRUM CHRISTIANARUM.

Ut valida sit receptio, sufficit quidem actus voluntatis Directoris aut vicem ejus legitime supplentis; attamen solemnitas quædam adhibita sua non carebit utilitate. Licebit hanc sequi rationem:—

Director vel alius, debita facultate instructus, superpelliceo indutus et stola albi coloris, in infimo Altaris gradu genuflexus dicit:—

ANTIPII. Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum, et creabuntur,

R. Et renovabis faciem terræ.

V. Memento congregationis tuæ,

R. Quam possedisti ab initio.

V Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.—Respice, quaesumus Domine, super hanc familiam tuam, in nomine Beatissimæ Mariæ Virginis ac Matris Dolorosæ congregatam, de cujus gremio hæ famulæ tuæ

esse cupiunt, ut augeatur numerus tibi fideliter servientium, ut ab omnibus sæculi et carnis perturbationibus liberatæ et a laqueis diaboli securæ, intercessione ejusdem Beatissimæ Mariæ Virginis vera gaudia possideant. Qui vivis et regnas in sæcula sæculorum. R. Amen.

Deinde benedicturus numismata Matris Dolorosæ (vel alia), posita super Altare a parte Epistolæ, ad Altare ascendit et dicit:—

V. Adjutorium nostrum in nomine Domini,

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.—Omnipotens sempiterne Deus, qui Sanctorum tuorum imagines sculpi non reprobas, ut, quoties illas oculis corporeis intuemur, toties eorum actus et sanctitatem ad imitandum memoriæ oculis meditemur: hæc, quæsumus, numismata in honorem et memoriam Beatissimæ Virginis Mariæ, Matris Domini nostri, adaptata beneddicere et sanctificare digneris, et præsta, ut quicumque coram illis beatissimam et immaculatam Virginem suppliciter colere et honorare studuerit, illius meritis et obtentu a te gratiam in præsentem et æternam gloriam obtineat in futurum. Per Christum Dominum nostrum. R. Amen.

Aspergit numismata aqua benedicta.

Tum aut transeat ad receptionem, aut, si opportunum duxerit, præsertim quum major numerus sit recipiendus, antea *recitet Litanias Matris Dolorosæ lingua vernacula* vel *Laurentianus lingua latina*, et addat aliquam allocutionem ac protestationem.

Deinde ad recipiendas conversus singulis imponit numismata, simul dicens:—

Accipe, soror, numisma B. Mariæ Virginis, signum famulatus ejus. Ex nunc memor esto, te esse ancillam Dominæ Nostræ, matris Dolorosæ, eique placitis moribus studeas deservire.

Vel omnibus indutis dicat in plurali:—

Accipite, sorores, numismata B. Mariæ Virginis, signa famulatus ejus. Ex nunc memores estote, vos esse ancillas Dominæ Nostræ, Matris Dolorosæ, eique placitis moribus studeatis deservire.

Tunc poterit eas alloqui his vel similibus verbis:—

## DEARLY BELOVED MOTHERS IN CHRIST :

You are here assembled, publicly and solemnly to be received into the Archconfraternity of Christian Mothers. Answer, therefore, with a sincere and devout heart, the following questions :

1. Do you consecrate yourselves and your children from the bottom of your heart to the Blessed Virgin Mary, the Mother of Sorrows?

WE DO.

2. Will you honor and love her as your mother, and instil the same affection into the minds of your children.

WE WILL.

3. Will you be truly Christian Mothers, and try to make your children faithful members of the Catholic Church and followers of Jesus Christ? will you pray for them, and make every sacrifice God may demand of you for the salvation of their souls?

WE WILL.

Repeat, then, with your hearts and lips the following words :

Most Holy Virgin — conceived without sin — Mother of Sorrows — to show my love — and veneration — towards thee — I consecrate — and devote — myself to thee — as thy perpetual servant.— I resolve — henceforth to be — thy true child — and to fulfil towards thee —all the duties of a child — reverence, love, and obedience. — Take me, therefore — O my Mother — under thy shelter and care. — By thy intercession — and merits — aid and protect me — in all my necessities — that I may always know — and accomplish — with all my heart — what is pleasing — to thee — and what thou wishest — me to do. — Especially teach me — how to educate — my children — according to thy mind. — Let them — and all the children — of the other members



— of our Confraternity — be recommended — to thy sorrowful heart. — Be henceforth to them — a loving Mother — full of grace — and tenderness. — Have pity, too — on all my family — help us in every need — save us — from every evil — of body and soul — and obtain — for all of us — a happy death. Amen.

Sequitur ipsa receptio.

Beatissima et Immaculata Virgo Maria ac Mater Dolorosa vos recipiat in numerum famularum suarum, et ego auctoritate mihi concessa vos recipio, aggrego, et adscribo Sodalitati Matrum Christianarum in hac ecclesia institutæ, ut eandem sanctissimam Dei Genitricem Doloribus sauciam unanimes voce laudantes et invocantes, piissimæ intercessionis ejus subsidia in vita et in hora mortis nostræ sentiamus; pariterque participes vos reddo omnium gratiarum et bonorum spiritualium hujus Sodalitatis, in nomine † Patris et Filii et Spiritus Sancti. Amen.

#### VII. RITUS CELEBRANDI FESTUM PRINCIPALE SODALITATIS.

Educatio proles quum sit maximi momenti spectetque ad omnia membra familiarum, e re fortasse videbitur, facere festum principale Sodalitatis commune totius Congregationis, hoc modo. Edoceantur et admoneantur de excellentissimo isto opere, ad quod singuli juvare debeant et exemplo optimo et verbo opportuno. Sermone absoluto, si licentia Rmi. Epi. obtenta fuerit, Ss. Sacramentum exponatur in Ostensorio, ritu consueto. Tum aut cantentur Litanie Lauretanæ lingua Latina, aut dicantur una cum populo Litanie Matris Dolorosæ aliæve preces lingua vernacula.

Deinde Sacerdos stans intonet: TE DEUM. . . et hymno finito:

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cœli,

R. Et laudabilis et gloriosus et superexaltatus in sæcula.

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.—Deus, cujus misericordiæ non est numerus et

bonitatis infinitus est thesaurus: piissimæ Majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut, qui petentibus postulata concedis, eosdem non deserens ad præmia futura disponas. Per Christum Dominum nostrum. R. Amen.

Tum cantatur:—

Tantum ergo Sacramentum. . . .

V. Panem de cœlo præstitisti eis (Alleluja),

R. Omne delectamentum in se habentem (Alleluja).

OREMUS.—Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. R. Amen.

Datur benedictio cum Sanctissimo Sacramento, quod deinde reponitur.

#### VIII. SUMMARIUM FAVORUM SPIRITUALIUM ARCHISODALITATI ADHUC CONCESSORUM.<sup>1</sup>

##### A. INDULGENTIÆ PLENARIÆ.

1. Die primo ingressus, si vere pœnitentes et confessæ SS. Eucharistiæ Sacramentum sumpserint (Leo PP. XIII “*Cum sicut*” 7. Maji 1878).

<sup>1</sup> Clem. PP. VIII. “*Quæcumque*” 7. Dec. 1604; S.C.I. 8. Jan. 1861; 22. Aug. 1842; 29. Febr. 1864.

Quamvis licentia imprimendi Summaria Indulgentiarum, ex diversis concessionibus colligenda, ipsius S. C. Indulg. judicio reservata sit, \* singulari tamen exceptione favore aggregationum permittitur: “ut Societati aggregatæ ab . . . Archiconfraternitate aggregante tradi possit separatim et distincte a formula ac etiam typis impressus elenchus indulgentiarum et privilegorum, ab Ordinario tamen loci recognitus; cujus impressio in hunc tantum finem permittitur, etiamsi indulgentiarum concessionibus sint depromptæ e pluribus Brevibus, etc.” † “Ordinarius loci” vero intelligendus est ille unus, in cujus Diœcesi Archisodalitas existit, nec opus nova recognitione per Ordinarium Sodalitatis aggregatæ. ‡ Quo privilegio utentes jam proponimus elenchum eorum, quæ Documentis superioribus continentur, indulgentiarum.

\* S.C.I. 22. Jan. 1858 (*A.S.S. III.*, p. 102 sqq.).

† S.C.I. 8. Jan. 1861.

‡ *Decr. Auth. S.C.I. App. XII. XIII.*

2. In mortis articulo, si vere pœnitentes et confessæ ac S. Communione refectæ (vel, si id facere nequiverint, saltem contritæ), nomen Jesu ore (si potuerint, sin minus, corde), devote invocaverint (Idem Leo PP. XIII loc. cit.).

3. Festo principali Sodalitatis vel uno ex septem diebus subsequentibus, si vere pœnitentes et confessæ ac S. Communione refectæ Archisodalitatis Ecclesiam visitaverint, et ibi pro Christianorum Principum concordia, hæresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiæ exaltatione pie oraverint (Loc. cit.).

4. Festo Immaculatæ Conceptionis B. M. V., si vere pœnitentes et confessæ ac S. Communione refectæ Archisodalitatis Ecclesiam visitaverint ibique pro S. Fidei propagatione et juxta Summi Pontificis intentionem pie oraverint (Idem Leo PP. XIII. Rescr. 29 Julii 1884).

5. Festo Epiphaniæ D. N. J. C., iisdem ac n. 4. conditionibus (Loc. cit.).

6. Festo S. Joseph, Sponsi B. M. V., iisdem conditionibus ac n. 4 (Loc. cit.).

7. Festo S. Monicæ, si vere pœnitentes confessæ ac S. Communione refectæ Ecclesiam Archisodalitatis visitaverint ibique pro S. Fidei propagatione et juxta Summi Pontificis intentionem pie oraverint (Idem Leo PP. XIII. Rescr. 28 Martii 1886).

8. Festo S. Annæ, B. M. V. matris, iisdem conditionibus ac n. 7 (Loc. cit.).

### B. INDULGENTIÆ PARTIALES.

(Leo PP. XIII " *Cum sicut* " d. 7 Maji 1878.)

1. Septem annorum totidemque quadragenarum quatuor aliis anni feriatis vel non feriatis seu Dominicis diebus, si corde saltem contritæ Ecclesiam seu Capellam vel Oratorium Sodalitatis visitaverint ibique juxta Summi Pontificis intentionem pie oraverint.

2. Sexaginta dierum, quoties bonum aliquod opus iuxta Sodalitatis institutum peregerint.

## C. PRIVILEGIA.

1. Omnes superius relatæ indulgentiæ, tam plenariæ quam partiales, applicari possunt animabus in purgatorio degentibus (Leo PP. XIII dd. 7 Maji 1878, 20 Julii 1884, 28 Martii 1886).

2. Tum festum principale, tum quatuor dies, quibus lucrentur indulgentias septem annorum, etc., ab ipsis Consorioribus semel sunt eligenda<sup>1</sup> atque ab Ordinario tantum approbanda (Leo PP. XIII d. 7 Maji 1878).

3. Omnes indulgentiæ acquiri possunt vel statuto die vel Dominica subsequenti (Leo PP. XIII d. 17 Febr. 1889<sup>2</sup>).

4. Conditio visitandi Ecclesiam Archisodalitatis, impleta erit visitata Ecclesia unicuique Sodali propria, et quoad indulgentias plenarias nn. 4, 5, 6 qualibet visitata Ecclesia (Leo PP. XIII dd. 20. Julii 1884, 28 Martii 1886).

5. Archisodalitati licet aggregare Sodalitates ejusdem nominis et instituti quibusvis locis seu ubique terrarum.<sup>3</sup>

6. Eadem aggregare valet Sodalitates ejusmodi sibi vel inter se *quantumvis propinquas*, non modo diversæ, verum etiam ejusdem linguæ.<sup>4</sup>

## IX. DOCUMENTUM APOSTOLICUM INSTITUTIONIS ARCHISODALITATIS PITTSBURGENSIS.

Granum sinapis, sic cœlesti rore feliciter irrigatum, videbatur aptum, quod ramos extenderit latus. Quare libellus supplex qui sequitur S. Congregationi de Propaganda Fide porrectus est: —

Beatissime Pater, Fr. Franciscus Xaverius ab Illmimona-sterio, Provinciæ Capucinatorum Baviariæ Minister, ad pedes

<sup>1</sup> Expediat eligere dies aliqua indulgentia Sodalitatis nondum occupatas, ut festum Septem Dolorum B. M. V. in hebdomada Passionis, vel unum ex festis abrogatis agendo festo principali; dies 2 Febr., 24 Junii vel 2 Julii, Dom. infra Oct. Assumptionis B. M. V., 2. Nov. lucrandis indulgentiis partialibus.

<sup>2</sup> “ Ex Audientia SSmi., habita die 17 Februarii 1889:—

SSmus. Dominus noster Leo, Divina providentia PP. XIII., referente me infra-scripto Archiepiscopo Tyrenensi S. Congr. de Prop. Fid. Secret., benigne indulsit ut Indulgentias jam obtentas lucrari valeant adscriptæ die statuto vel etiam Dominica sequenti.—D. ARCHIEP. TYREN. Secr.

<sup>3</sup> Leo PP. XIII. d. 16 Januar. 1881.

<sup>4</sup> Leo PP. XIII. d. 28 Martii 1886.

S. V. humiliter provolutus, exponit, quod piam mulierum Sodalitatem in Ecclesia parochiali S. Augustini Ordinis, Capucinatorum Civitatis Pittsburgensis sub titulo Matrum Christianarum<sup>1</sup> canonicè erectam plurimis indulgentiis, sive plenariis sive partialibus, S. V. per Breve diei 7 Maji 1878 ditare dignata est.<sup>2</sup>

Orator nunc humillime supplicat quatenus prædictam Sodalitatem novo favore Sanctitas Vestra pro sua benignitate insignire velit, elevando nempe eandem Sodalitatem ad gradum Archisodalitatis, ita ut in posterum Director possit et valeat alias Sodalitates, sub eodem titulo<sup>3</sup> in Pittsburgensi aut in aliis Diœcesibus<sup>4</sup> institutas aut instituendas, aggregare, ea tamen lege, ut Sodalitas in altera Diœcesi canonicè erecta aggregari nequeat, nisi obtentis in hunc finem respectivi Ordinarii approbatione et commendatione.

Ad quod rescriptum fuit :

Ex Audientia SSmi diei 16 Januarii 1881.

SSmus Dominus Noster Leo, Divina Providentia PP. XIII, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, porrectis precibus benigne in omnibus annuere dignatus est pro gratia juxta petita, servatis servandis.

Datum Romæ ex Aed. S. Congregationis die et anno ut supra.

FR. MASCOTTI *Secretarius.*

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## BOOK REVIEW.

**PRINCIPLES OF ANTHROPOLOGY AND BIOLOGY**, by Rev. Thomas Hughes, S.J. Second Edit. N. Y.: Benziger Bros. 1890. pp. 178.

In a controversy on Evolution carried on last year in a leading news-

<sup>1</sup> "Sub titulo Matrum Christianarum" — nomine non stricte interpretando, quum ab initio etiam mulieres admissæ fuerint, quæ liberis nunquam non caruerint.—

<sup>2</sup> Indulgentiæ nuper concessæ jam supra in Summario Privilegiorum continentur.

<sup>3</sup> "Sub eodem titulo" — a Sodalitate aggreganda simpliciter assumendo.

<sup>4</sup> "Aut aliis in Diœcesibus" — facultas aggregandi nullis circumscripta terminis.



paper the advocate of the theory recommended to his readers Prof. Cope's "Origin of the Fittest." Here is a specimen of the material superabounding in the work thus endorsed: "It is infinitely improbable that a being endowed with such capacities for gradual progress as man has exhibited, should have been full-fledged in accomplishments at the moment when he could first claim his high title, and abandon that of his simian ancestors. We are therefore required to admit the growth of human intelligence from a primitive state of inactivity and absolute ignorance, including the development of one important mode of its expression—speech; as well as that of the moral qualities and of man's social system—the form in which his ideas of morality are first displayed" (p. 148).—"The position (fall of man from a high state) may be true in certain cases, which represent perhaps a condition of senility, but in general we believe that savagery was the condition of the first men" (p. 150). This is a fair sample of the assertions, generally backed up, of course, by plausible though sophistical argument, pervading the popular scientific (?) literature of the time. Full many a welcome therefore to whatever antidote may be offered for the public poison. The modest little book before us serves in large measure the good cause. It reproduces four lectures delivered by the author in the winter of 1888-89 before the Detroit College Alumni, and though retaining the charm and sparkle of the lecture, lacks none of the critical reasoning of a scientific essay. It takes up the central question of Anthropology—the origin and development of the human race—and proves that science and history lead to the one tenable solution, that of revelation. "Traditions coming down to us by many an avenue, like an old melody never lost, sing of a better time that was, and of a supernatural state which was and which ceased to be—of a sin, and then a fall, and then of the many days of a future better state that is to come. Thus, forward and backward alike, natural science bears us to the supernatural. In the retrospect and in the prospect, the human ever leads to the divine, as the waters to the sea" (p. 84). Two lectures discuss the main questions of Biology—Darwinism and Evolution. The first of these two is particularly good in its exposition of the fallacies lurking in the Darwinian hypothesis.

Whilst a work like this, which aims at being popularly scientific, ought not to be loaded down with foot notes, still we think a good point might have been gained by giving the exact sources of at least the leading citations. Moreover, though continuous fertility appears to be the

chief essential note of species, yet in so important a matter it might have been well to answer the objections made by evolutionists against the non-fertility of hybrids. For the rest, we heartily recommend this work to all who seek to know the real value of recent scientific theories regarding its subject matter, when tested by common sense and sound logic.

F. P. S.

**NICOLAI NILLES E SOC. JESU COMMENTARIA IN CONCILIIUM PLENARIUM BALTIMORENSE TERTIUM** ex Prælectionibus academicis excerpta. Pars I.: Acta Concilii. Pars II.: Decreta Concilii. Editio domestica, privatis auditorum usibus accommodata.—Oeniponte: Ex Offic. F. Rauch (C. Pustet). 1888-1890.

The Councils of Baltimore represent, we believe, in the sum of their acts and decrees one of the best codes of canon law in existence. They are not a *Corpus Juris Canonici* in the sense of Gregory XIII, that is to say, collections of canons which contain decrees, decretals, and constitutions, together with what ecclesiastical jurists term "extravagantes;" they are rather a synthetic application of fundamental law and principle to present circumstances, yet so as to adjust themselves to natural development. They take into consideration the formative character of our ecclesiastical commonwealth, and in this respect they run parallel with the Constitution of the United States as the rule and norm of our civil legislation.

Father Nilles takes this practical document, and in true German, scientific fashion analyzes it. Out of its language he constructs a grammar, and comparing the usage of present times with the traditions of the past, he defines what, perhaps as yet understood without definition, may cease to be so hereafter, when the occasions which gave origin to a law may have ceased, while the causes which require its continuance remain in force. There is likewise a considerable amount of incidental history interwoven with the reasoning out of the particular acts and decrees. In fact, the learned writer shows that he is thoroughly familiar with matters relating to the progress and growth of the American Church apart from the legislation upon which he throws so much erudite light. If any one were inclined to smile on seeing the Baltimore *Sun* referred to on several occasions in the grave Latin text as the organ of certain official statements regarding the Catholic University, we would remind him of the inscription on the title "Privatis auditorum usibus accommodata," which will likewise account for other names

immortalized in the work through circumstances great and small.

But the critical character of the book makes it of great value. It throws entirely new light on several questions of much importance.

An instance of this kind is the question regarding the obligation of bishops to provide for priests who have been suspended from duty through their own fault. The Second Plenary Council, adopting a decree from the Provincial Council of St. Louis, approved by the Holy See, made the following statute *legis communis*: "Sacerdotes quibus per Ordinarii sententiam sacerdotii exercitium interdictum fuerit, nullum jus habent ad sustentationem ab eo petendam, cum ipsi se sua culpa missionibus operam navandi incapaces reddiderint" (Conc. Plen. Balt., II., n. 77). The entire range of canon law, the Council of Trent, and numerous subsequent decisions, in practical cases, by the S. Congregation, go against this measure and teach that a priest never loses the right to honorable sustenance, resting this responsibility upon the bishop under whose jurisdiction he has been ordained or accepted, "ne unquam . . . cum dedecore sui ordinis aut stipem quærere, aut sordidum aliquod munus exercere cogeretur" (Conc. Trid., sess. xxi., 2).

We endeavored on a former occasion (Am. Eccl. Review, Vol. III., p. 39, July, 1890) to find an accord of this particular law of the Plenary Council with the general legislation of the Church, by resting the emphasis of the clause in question on the "petendam," as if to say, "they have a right to receive what is necessary, for example, to live in a monastery; but they could make no demands beyond this." But Father Nilles, referring to the fact that this obligation which the Council of Trent places upon bishops rests on the existence of the *Titulus missionis* under which the suspended priest was originally ordained, further shows that the *titulus missionis* in the canonical sense of the word has no existence in the United States. Accordingly the obligations which that title imposes have no force with us. This he demonstrates from a passage in the late Council, which, in conjunction with the above-named sentence from the previous Second Plenary Synod, presents a sufficiently cogent argument to show that the distinction made in the American law was not accidental, but is founded on fact. The Third Plenary Council, speaking of the offices of bishops and their duty of providing for the clergy of their diocese, ends thus: "Nisi forte hic ipse necessariorum defectus, iudicio episcopi cum suis consultoribus, gravi culpa ipsius missionarii accidisset." Upon which our author remarks: "Quo ex

textu comprobatum lector videt, Americano missionis titulo, a sede apostolica veluti ex dispensatione admissio, naturam atque indolem canonici' ordinationis tituli non inesse . . . . Cum illos sacerdotes ab alimentorum beneficio exclusos declarat, qui gravi culpa propria non habent, unde vivere honeste possint, de consulto, ad quem iidem ordinati sunt, missionis vim ac rationem canonici tituli detrahit."

Elsewhere the author makes a distinction between the *titulus missionis* as it obtains for those who are ordained by the Propaganda, and the *titulus missionis* in the United States. "In statibus fœderatis Americæ Septentrionalis obtinet, quod ibidem titulus missionis non tantum valeat, quantum alumnis collegii Urbani de propaganda fide ex titulo missionis sibi a S. Congregatione concesso redit; dum enim propagandistæ vi tituli missionis circa omnia ad cultum et victum necessaria semper securi esse jubentur, in America clericis ad eundem titulum ordinatis sæpe non præstantur necessaria ad vitam honeste transigendam." This is a new view, which will somewhat weaken the arguments of those who have been relying on "The rights of the clergy vindicated."

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### BOOKS RECEIVED.

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

Cursus Scripturæ Sacræ: COMMENTARIUS, IN ECCLESIASTEN ET CANTICUM CANTICORUN auctore Girardo Gietmann, S. J.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

Cursus Scripturæ Sacræ: COMMENTARIUS IN S. PAULI PRIOREM EPISTOLAM AD CORINTHIOS auctore Rudolpho Cornely S. J.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

JUS CANONICUM GENERALE Distributum in articulos quos collegit et ordinavit A. Pillet, Jur. Can. Prof. ordin. Insulens.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

VADE MECUM CONFESSARIORUM seu practica methodus Sacramenti Pœnitentiæ Administrandi post Bullam Apostolicæ Sedis. Editio quarta emendatior et locupletior. P. Salvatoris de Philippis Miss. Ap. G. B. C. O. P.—Parisiis: Sumptibus P. Lethielleux, edit. 1890.

NEO-CONFESSARIUS Practice Instructus seu Methodus Rite obediendi munus Confessarii in gratiam Juniorum qui ad curam animarum



adspirant. A. R. P. Joanne Reuter, S. J. Editio nova emendatio.—  
Parisiis: Sumptibus P. Lethielleux, edit. 1890.

THE CROWN OF THORNS, or the Little Breviary of the Holy Face. A complete manual of Devotion and Reparation, etc. By the Sisters of the Divine Compassion. Withan Introd. Notice by the Right Rev. Mgr. Preston. New York, Cincinn., Chicago: Benziger Bros. 1890.

DE PHILOSOPHIA MORALI Prælectiones quas in Collegio Georgiopolitano Soc. Jesu anno MDCCCLXXXIX—X habuit P. Nicolaus Russo, S. J.—Neo-Eboraci, Cincinn., Chicago: Benziger Fratres 1890.

MANUALE ANTISTITUM, seu quid possit, quid non possit episcopus, dilucide resolvitur. Quod opus a Francisco Privitera, Ordinis Minorum, olim elucubratum, nuper deletis inutilibus, necessariis suppletis, promptuario pro Vicariis generalibus adjuncto, a Gaspere de Louise, P.O., adnotatum.—Neapoli, ex typis A. et Salvatoris Festi. 1890.

THE FOUR TEMPERAMENTS IN CHILDREN. Their appearance and treatment in rearing and in school. As Appendix: The Temperament of Parents and Teachers.—St. Louis: Cath. Publishing Co.

LES CONGREGATIONS ROMAINES. Guide Historique et Pratique par Felix Grimaldi.—Sienne, Imprimerie San Bernardino. 1890.

COMPENDIUM JURIS CANONICI, Ad usum Cleri et Seminariorum hujus regionis accommodatum. Auctore Rev. S. B. Smith, S. T. D. Benziger Bros., New York, Cincinn., Chicago, 1990.

THE SACRED HEART, Studied in the Sacred Scriptures. Translated from the French of Rev. H. Saintrain, C.S.S.R., New York, Cincinn., Chicago: Benziger Bros. 1890.

ORDO DIVINI OFFICII RECITANDI MISSÆQUE CELEBRANDÆ Juxta Rubricas Emendatas Breviarii Missalisque Romani, Cum Votivis Officiis ex Indulto Tam Pro Clero Sæculari statuum fœderatorum officiis generalibus hic concessis utente quam pro iis quibus kalendarium clero romano proprium concessum est. Pro Anno Domini MDCCCXCI. Fr. Pustet & Co., New York and Cincinnati.

SHORT SERMONS on the Gospels for every Sunday in the year. By Rev. N. M. Redmond. 1890. Fr. Pustet & Co. New York and Cincinnati.

ONE AND THIRTY DAYS WITH BLESSED MARGARET MARY. From the French, by a Visitandine of Baltimore.—New York, Cincinn., Chicago: Benziger Bros. 1890.



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THE FINAL ADVENT.

*Theologia Dogmatica Specialis concinnata a Dr. Joanne Katschthaler.*  
*Lib. IV.: Eschatologiæ. Ratisbonæ. Manz. 1888.*

*The Return of the King. By Henry James Coleridge, S. J. London:*  
*Burns & Oates. 1883.*

THE Church, in blending thoughts of the two Advents of the Son of Man—in leading her children to prepare for the commemoration of the first, in its aspects of lowliness and mercy, by looking forward to the second, in its majesty and justice—does but reflect the record of the divine communications made to man regarding the Redemption and Final Judgment. Throughout all Scripture the prophecy or doctrine of the Divine Atonement and the Last Account are united as essential parts of one pre-ordained plan. Malachias tells of “the Lord whom ye seek, and the Angel of the covenant whom ye desire coming to His Temple,” and then cries out: “Who shall be able to think of the day of His coming, and who shall stand to see Him? for He is like a refining fire and like the fuller’s herb” (Mal. iii. 6); and when that Angel—the Precursor—appears to His people, he preaches to them of the Messiah as one “whose fan is in His hand; who shall thoroughly cleanse His floor and gather His wheat

into the barn, but the chaff He will burn with unquenchable fire" (Matt. iii. 12). The Saviour himself, almost at the close of his career of public teaching, describes in detail the Universal Judgment at the end of time, and when afterwards He stands before His accusers in the court of Caiphas, as the lamb before its shearers, in answer to the solemn adjuration of the high-priest, he opens His mouth to confess His Divinity and to utter the prophecy: "I say to you, hereafter you shall see the Son of Man sitting at the right hand of God, and coming in the clouds of heaven" (Matt. xxvi. 64). It was the message of the angel to the apostles on the Mount of Ascension: "This Jesus, who is taken up from you, shall so come as you have seen Him going into heaven" (Acts i.). The same thoughts flow united through the apostolic teaching, and the early Christians, while learning the elementary truths regarding their Saviour's first coming, looked eagerly forward to His second, so certain that "He would not delay but would come quickly," that St. Paul had to warn them not to expect the end too soon, for the antecedent signs had not yet been fulfilled. The two thoughts are frequently commingled in the writings of the Fathers; they follow each other in the Symbols of Faith, and are scientifically treated by the greatest theologians within the same tract. They join therefore in the mind of the Church as they do in the mind of her Divine Founder as the beginning and end of one eternal purpose.<sup>1</sup> It will be therefore quite in keeping with the Advent spirit if we turn our thought in this paper to Our Lord's final coming—to recall some truths regarding its time and signs. We shall walk safely if we follow the guiding of the prudent authors mentioned above.

## I.

Next to the fact itself, nothing is more certain regarding Our Lord's final advent than the *uncertainty* of its *time*.

<sup>1</sup> This blending of the two advents is beautifully described by Fr. Coleridge, loc. cit., serm. i.

“ Thesis est certissima ex effatis S. Scripturæ et Traditionis, quæ aperte annuntiant, diem novissimum prorsus esse ignotum ” (Katschthaler, p. 384). “ Of that day and hour no man knoweth, neither the Angels in Heaven nor the Son,<sup>1</sup> but the Father ” (Mark xiii. 32), for to none is it given “ to know the times or the moments which the Father hath placed in His power ” (Acts i. 6).<sup>2</sup> “ In quo dicto,” says St. Augustine, voicing in this the burden of tradition, “ omnium de hac recalculantium digitos resolvit et quiescere jubet.”<sup>3</sup> Human reason bears witness in the voice of conscience of a judgment to come, but is dumb as to the time. From the natural objects which bound her sphere no bridge passes to the unrevealed counsels of God.<sup>4</sup>

We might here allude in passing to revelations regarding the last days which are said to have been made to private persons. “ Prophetiis nolite spernere,”<sup>5</sup> is the golden advice of St. Paul, and we have no inclination to rank ourselves with those who deny the possibility or fact of God’s extraordinary communications to His chosen servants. Moreover, such private revelations, when used with the caution which the Catholic Church prescribes in forbidding their publication unless they have been properly examined and approved by the constituted authority, serve a good purpose,

<sup>1</sup> As *man*, according to some interpreters ; with *communicable* knowledge, according to others.

<sup>2</sup> “ He did not say His own *knowledge* or *wisdom*, but His own *power*. As if He were speaking of something which depended, above all things, on the free choice of God, independent of any ordinary laws or general rules by which He conducts the government of the world.”—Coleridge, *loc. cit.*, p. 85.

<sup>3</sup> Apud Katschthaler, p. 385.

<sup>4</sup> St. Paul nowhere defines the time of Our Lord’s coming, though he uses expressions which denote the possibility of its being soon. Attamen hæ locutiones vividæ tantum sunt expressiones spei et desiderii Apostoli. . . . assistendi reditui Salvatoris. —Loquitur communicative, vel etiam hypothetice in Epistolis ad Thess. (Dr. K., p. 384). The theory held in early and recent times that Christ was born anno mundi 4000, and would again appear in anno 6000, is based on ignorance of O. Test. chronology (Ibid., p. 386).

<sup>5</sup> I. Thess. v. 20; Conf. Acts ii. 17.

particularly in the present matter, where they help to keep alive the spirit of watchfulness so much insisted on by Our Lord. We have before us a compilation of such revelations, in which we find the famous prophecy attributed to St. Malachy, regarding the series of Popes, beginning with Celestine II (d. 1143) and terminating with Peter II, who, it is said, will be the last to occupy the papal throne. To the name of each Pontiff is affixed a sentence characterizing his reign. According to its list there are to intervene ten Popes between Leo XIII and Peter II. "The authenticity of these prophecies, says the compiler, is proved at great length by the learned Fr. Menestrie in his treatise on the prophecies of St. Malachy. They are also approved by Moreri in his *Biogr. Dict.*, and by Sandini in his "Lives of the Roman Pontiffs;" also in the "Elements of History" of the Abbé Vallemont, publ. in 1702; and Corn. a Lapide, Comm. in Joan., c. x., no. 16, mentions it."<sup>1</sup> Dr. K. says there are *extrinsic* proofs which prove the prophecy spurious. Though the saintly Archbishop of Armagh (d. 1148) had undoubtedly the gift of prophecy, yet there is no trace of his having made the above prediction, which was utterly unknown before the year 1590. St. Bernard, his bosom friend and biographer, in whose arms, too, St. Malachy died, makes no mention of it; neither do Raynaldus, Baronius, or other historians prior to 1590. Its intrinsic character also proves it spurious. Though the characters attributed to some of the Pontiffs are apt,<sup>2</sup> yet in the main they are vague and ambiguous. Moreover, after Leo XIII there are to be but ten successive Pontiffs, whose aggregate reign, allowing for each an average of a dozen years, would make an interval too closely determining the time, which, Our Lord says, it is given no man to know. It

<sup>1</sup> The "Christian Trumpet, or Previsions and Predictions," etc., compiled by Pellegrini. We quote from the Sixth Edition, Boston, 1874.

<sup>2</sup> E.g., Alexander VII, as "Montium Custos;" Gregory XVI, "de balneis Etruriæ;" Pius VI, "Peregrinus apostolicus;" Pius IX, "Crux de cruce;" Leo XIII, "Lumen de cælo."

is truly remarkable, says Bishop Dwenger, what respect this miserable fabrication has won for itself. I say fabrication, for it certainly is not a prophecy made by St. Malachy; no scholar would now consider it such. . . . It saw the light 447 years after the death of the Saint, having been published, not from an Irish source, as we should naturally expect, in Venice, 1596, by the Benedictine Anold Wion. There is no doubt that it was fabricated in order to further the interests of Cardinal Pimoncelli in the Conclave of 1590, which gave to the Church Pope Gregory XIV.<sup>1</sup>

Another prophecy in the compilation before us is that which was to have been fulfilled in 1886: *Quando Marcus Pascha dabit, Antonius pentecostabit, Joannes adorabit, totus mundus Væ clamabit.* What of this prediction? asks Dr. K. It is spurious, he holds, as to its source, for it proceeds from a man in whom the traits of a prophet are not verified. The Latin version comes from the French, and was first published by Michael Notre Dame (Nostradamus), in his *Centuriates* (1555, 1558). Moreover, it has proved itself false. The predicted constellation of festivals—Easter on Apr. 25th, Pentecost, June 13th, Corpus Christi, June 24th, has frequently occurred, once almost every century (1014, 1109, 1204, 1451, 1546). Easter also fell on Apr. 25th in the years 1666, 1734, 1886, and these years were not marked by any extraordinary universal calamity.

This prophecy is also found attributed to St. Bridget.<sup>2</sup> But it must be remembered that her "Revelations" were not written by herself, but in large part, from her recital, by Peter, a Swedish Cistercian, her confessor. The eighth book was written by another confessor, Alphonsus, the Spaniard.<sup>3</sup> This fact explains their lacking the genuine simplicity which characterized the Saint. The Council of Basle charged John of Turrecremata, afterwards Cardinal, to examine the "Rev-

<sup>1</sup> Quoted by Dr. K., loc. cit., from *Wahrheitsfreund*, Cincinnati, 1885, n. 28.

<sup>2</sup> *Chr. Trumphet*, p. 34.

<sup>3</sup> See Butler's *Lives of the Saints*, Oct. 8.



elations," and he wrote their defence. The Council found no difficulty<sup>1</sup> in giving them that general approbation which, as St. Benedict XIV shows, means "that they contain nothing contrary to the faith, and may be read profitably by Christians." They were also commended in the same sense by Gregory XI and Urban VI.<sup>2</sup>

## II.

Though God in His wisdom has hidden from us the time of His final visit, yet in His mercy He has revealed certain signs whose fulfilment shall indicate to the then surviving race that the time is approaching or at hand. Thesis est fide certa, ut constat ex multis S. Scripturæ et SS. Patrum effatis.<sup>3</sup> This forewarning is simply an extension of God's gracious way of dealing with men in matters of supreme importance, for "the Lord God doth not without revealing His secret to His servants the Prophets" (Amos iii. 7). "The whole of Scripture bears witness to the truth that whatever great things God has done in the carrying out of His loving and merciful counsel for the redemption of the world, all have been told over and over again, ever since the beginning of the human race."<sup>4</sup> The Last Judgment is the consummation of the Saviour's redeeming work. Some forewarning, therefore, of the approach of the former is quite in analogy with His predictions of the latter. The signs which shall indicate the drawing nigh of the end are of two kinds: those which refer to the intellectual, moral, and religious state of human society, and those which are embodied in extraordinary physical phenomena. The chief of the

<sup>1</sup> Mansi mentions the objections made by some of the members.—T. IV., Suppl. Concil., p. 910.

<sup>2</sup> We have no authorized copy at hand of the Revelations, and so we cannot say whether this latter prediction is certainly attributed to her. If it be so, it is not unlikely that Nostradamus, to whom Dr. K. ascribes its publication, may have drawn it from that source.

<sup>3</sup> K., p. 392.

<sup>4</sup> Fr. Coleridge, "Preparation for the Incarn.," p. 46.

former are the universal spread of the Gospel, the decay of faith, the coming of Antichrist.

“The Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come” (Matt. xxiv.). Following Patristic teaching, Dr. K. concludes that this does not imply the conversion of the whole race, nor the universal spread of revealed truth without its acceptance, but is to be taken morally, “*ut ubique prædicetur eo saltem fructu, ut in omnibus regionibus ac præcipuis provinciis aliquot templa exstruantur et christiana religio exerceatur,*”<sup>1</sup> so that no nation may excuse itself before its Judge of ignorance of His revealed law. St. Augustine appeals to the prophecies in the O. Test.: “He shall rule from sea to sea, and from the river unto the ends of the earth” (Ps. lxxi. 8). “All the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy name” (Ps. lxxxv. 9). Also Sophon. ii. 11; Mal. i. 77.<sup>2</sup>

The precise meaning of the general “revolt” against Faith of which St. Paul speaks it is not easy to determine. It certainly does not include so universal a defection that the approaching end shall find but few professing Christianity, but rather the lapse of whole nations and kingdoms, “*ita ut principia Christianæ religionis ex scholis, familiis, ex foro tollantur, generatim ex vita publica, sociali et politica removeantur et projiciantur.*”<sup>3</sup> But whatever may be the extent of the falling away from the truth, the deeply intensive character of that fatal lapse is most certain: “Know,” says St. Paul to Timothy, “that in the last days shall come dangerous times: Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of themselves more than of God; hav-

<sup>1</sup> P. 394.<sup>2</sup> *Ibid.*, p. 395.<sup>3</sup> P. 396.

ing indeed an appearance of piety, but denying the power thereof" (II. Tim. iii. 1, 6). This description of the last days is almost the literal counterpart of the same Apostle's summary of the vices of the pagan world before the dawn of Christian revelation (Rom. i.).

The advent of the Judge shall not take place until "the man of sin shall be revealed, the Son of perdition; he is Antichrist, who denieth the Father and the Son" (II. Thess. ii. and I. John ii.). The predictions concerning Antichrist, his character and work, are to a great extent obscure and doubtful. What Dr. K. thinks can certainly be concluded from Holy Writ is: 1. that he is to precede the coming of Christ. 2. That he is a *real person*. This is plain from I. John ii. 18, where the article is used before his name to distinguish the real Antichrist from those other enemies of the Christian religion to whom, because of their share in his wicked character, St. John gives the name in a translated sense; also from the emphatic epithets applied to him by St. Paul (II. Thess.), and from the general consensus Patrium. 3. That he is not a demon in human guise, but a man whose close league with the evil one enables him to perform prodigies. 4. That he is to wield vast power on earth and to wage fierce and successful war against the faith. 5. But shall finally be overcome by the power of Christ.<sup>1</sup>

Speaking of the principles which bring about human success, Fr. Coleridge makes use of an illustration which throws light on the possibility of him who is portrayed in Holy Writ as "the enemy of God, the man of sin, the child of perdition, the persecutor of the Saints, the worker of lying wonders, the slave of Satan, the author and propagator of a false religion, the tyrannical proscriber of every worship but his own;" of him whose described depth of depravity has led many sober thinkers to suppose him a fiend incar-

<sup>1</sup> Apud Judæos et Mohammedanos reperitur persuasio ante mundi consummationem venire Antichristum (qui a Judæis *Armillus*, a Mohammedanis *Deggâl*, i. e., impostor, appellatur).—Dr. K., p. 404.

nate—reaching the height of power amongst reasonable men. “ You may have read in the history of the last century, how that miserable man whose name has become famous as the patriarch and apostle of modern unbelief, the man who began, or at all events carried to its height, that spirit of calumniating and scoffing and sneering at Christianity which has so many followers still—though his contemporaries knew him, as we also know him from his biographies, to have been eaten up by meanness, petty spite, vanity, jealousy, avarice, insatiable pride, ostentation, and love of applause, so that his character appears to us to have nothing in it that any one could heartily admire or love in any way—yet how, at the very close of his long-drawn-out life, when the hand of death was already creeping upon him, he had himself transported once more to Paris, and how he there became the object of universal homage, and it may almost be said of worship, for no other reason so much as that he had been a brilliant forerunner of Antichrist in his doctrine, in laughing at religion and encouraging men in infidelity ! And then all ranks in that gay and thoughtless society, dancing, as it were, at that moment, its last fling over the half-wakened fires of the volcano beneath its feet, which was so soon to burst forth and engulf the revellers in destruction—all ranks, I grieve to say, from the partner of the throne of the successor of St. Louis down to the lowest hangers on of the light literature and the theatres of the time—came or sent in succession to the ante-chamber of that dying sinner as if to burn incense before him.”<sup>1</sup>

St. Paul speaks of a power that now prevents the coming of the man of sin : “ Now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh ; only that he who holdeth, do hold, until he be taken out of the way” (II. Thess. i. 6). Interpreters are not at one on the meaning of this passage. Some think that Our Lord’s coming is withheld because of the non-impletion of the forewarning signs. Others, that providential interfer-

<sup>1</sup> Loc. cit., p. 208.

ence prevents the advent of Antichrist;—according to the early Christian writers the impediment is the Roman Empire, and this opinion, taken in its spirit, appears at least plausible. When the Fathers “speak of the Roman Empire, they mean, as we should put it now, the principle which in those days was embodied and represented by that Government, the principle of law and order and right and obedience, the rule of conscience and of the natural law, as represented in the fabric of human society, which cannot stand for a moment without this principle of law and order and justice, to hold it together and to support it.<sup>1</sup> Faith is founded on reason, grace on nature; the Church, as a supernatural, on natural society. Whatever, therefore, subverts the natural, undermines the supernatural. When we look at the principles at work in society to-day, it is not difficult to discern that it is largely might which keeps intact the realm of right, and that it requires no very great change in the tendency of modern government to bring about the overthrow of foundations which will leave society fit to hasten the formation of an Antichrist.<sup>2</sup>

5. Another sign of the approaching end will be the return to earth of Henoeh and Elias, to strengthen men by their preaching and wonders against the destructive work of Antichrist: the one to be an apostle to the Gentiles, for “Henoeh pleased God, and was translated into paradise,<sup>3</sup> that he may give repentance to the nations;”<sup>4</sup> the other, to the Jews. “Elias indeed shall come,” says Our Lord in answer to the question of His disciples “and shall restore all things,”<sup>5</sup> thus confirming the prophecy made long before by Malachias: “Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall

<sup>1</sup> C. loc. cit., p. 27.

<sup>2</sup> For much that is interesting and instructive regarding this sign, see Suarez, in part III. Summæ, disp. liv.

<sup>3</sup> *In paradisum* is not in the Greek versions. Regarding the present abode of Henoeh and Elias nothing certain is known. Suarez mentions and fully discusses the various theories.—Disp. liv.

<sup>4</sup> Eccl. xlv. 1.

<sup>5</sup> Matt. xvii. 13.



turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and strike the earth with Anathema." <sup>1</sup> This teaching, Dr. K. pronounces *certain*, though Suarez goes farther, calling it *de fide aut fidei valde proxima.* <sup>2</sup>

Still another sign will be the conversion of the Jews to the faith. The entire race will not enter the true fold, "sed tot ad fidem convertentur ut merito universus populus conversus censeatur." <sup>3</sup> This Dr. K. considers a probable tenet, more in harmony with S. Scripture than its opposite. <sup>4</sup> "For I would not have you ignorant, brethren," says St. Paul, "of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel until the fulness of the Gentiles should come in; and so all Israel should be saved, as it is written: Then shall come out of Sion he that shall deliver, and shall turn away impiety from Jacob." <sup>5</sup> St. Augustine thus sums up patristic teaching and general tradition: "That, through the expounding of the law by the great and wonderful prophet Elias, the Jews, in the last times, before the Judgment, will believe in the true Christ, in our Christ, is a truth impressed universally on the sayings and hearts of the faithful. When Elias shall come, he will show the spiritual meaning of the law, whereof the Jews have now but a carnal task: Sic enim cor patrum convertetur ad filios, cum intelligentia patrum perducetur ad intelligentiam filiorum; et cor filiorum ad patres eorum, dum id quod senserunt illi, consentiunt et isti." <sup>6</sup>

The advent of the Son of Man is to be preceded by astounding disturbances of the physical order: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved." <sup>7</sup> Our Lord is here again repeating a former prophecy: "I will show wonders in heaven. . . . The sun shall

<sup>1</sup> Mal. iv. 5.

<sup>2</sup> Loc. cit., p. 405.

<sup>3</sup> Loc. cit., p. 406.

<sup>4</sup> Ibid.

<sup>5</sup> Rom. xi. 25.

<sup>6</sup> Apud K., loc. cit., p. 408.

<sup>7</sup> Matt. xxiv. 29.

be turned into darkness, and the moon into blood, . . . and the stars withdraw their shining." <sup>1</sup> At what time in relation to Christ's coming these revolutions in nature shall occur, we know not. St. Augustine thinks they will take place during the persecution of Antichrist. So also Lactantius. St. Jerome and Chrysostom, after that persecution. Suarez, after the general resurrection, at the very time of Our Lord's coming. <sup>2</sup> In any case, what it behooves us most to note, is that the end shall come to the race of men as it does to the individual, suddenly. The warning words of Our Lord are hardly less remarkable than the catastrophes of nature which are to precede or announce His coming: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the earth." <sup>3</sup>

As it was in the days of Noe and of Lot, so shall it be in the days of the Son of Man. The race of men, grown decrepit, will be found in the same sensual indulgence at the close of time as it was in its younger life, when the flood and fire were sent in chastisement. How is it possible that, in spite of the many divine forwarnings, the Judge shall yet appear to men unprepared and heedless of His coming? The prophecy of St. Peter suggests a reason for this sadly surprising phenomenon: "In the last days there shall come scoffers with deceit, walking according to their own lusts, saying: when is His promise or His coming? for since the fathers slept, all things continue so from the beginning of creation (II. Peter iii. 3). The blindness will be in the false judgment which men, owing to excessive sensuality, will pass upon the nature of physical laws. Fixing their mental vision constantly on matter, they will have come to regard it as the only reality. From the close observing of its mode of action they will have made it the ever obedient servant to

<sup>1</sup> Joel ii. 30 and iii. 15.

<sup>2</sup> K., *ibid.* -

<sup>3</sup> Luke xxi. 34.

constantly whetted appetite for sense gratification. With the denial of the supernatural world, and the full enjoyment of the natural, the belief in the immutability of nature's laws is necessarily linked. On such a frame of mind, divine warnings, naturally speaking, can make no impression. Whether the beginnings of the end be far away from us, or near at hand, we have no means as yet of knowing. But what must be plain to an ordinary observer is the existence and steady growth of principles to-day in society which must logically bring on the general insensibility which will characterize men before Christ's final coming. Of course, these principles have been at work ever since the first sin, for they are simply the evil energies of human nature, which from time to time are permitted to gain an unusual mede of success. It may be doubted, however, whether they have ever before been so orderly marshalled, so brilliantly arrayed, so confidently set forth, as they are in these times in what passes as agnostic science. When St. Paul spoke to the Athenian philosophers, he met them on common ground. He spoke to them of the existence, providence, and omnipresence of God, appealing to their poet's admission that we are His offspring. When he came to the doctrine of the judgment and resurrection, some mocked, but others said: We will hear thee again concerning this matter (Acts xvii.). Were another Paul to bring revealed truth before an assembly of the leaders of "modern thought," he could find no mutually admitted absolute truth, whence to start. The reception which would be accorded to his beginnings would be like to that which the Areopagites had for the doctrine concerning the resurrection. He would find the realities of the supernatural order, to say nothing of its bearings on the close of time, denied—nay, the whole supersensible order relegated to the unknowable. Sensible phenomena and their correlation we can know, the underlying *noumenon*, if such there be, is and must lie beyond our reach. The outer world is for us a series of possibilities of sensations; the inner world,

a series of corresponding states. On such a principle the existence of a spiritual soul, with its faculties of intelligence and volition, disappears, at least as far as our knowledge of them is concerned. With these go morality and religion in their true sense, though they may remain as *utilities*. If there be a God, we know not, though we may postulate a creator who in ages gone by brought into being a few primordial forms, whence, without His interference or guidance, the universe has been gradually evolved and is still advancing to higher states. These are not the theories of dreamers, nor opinions dug out of dusty tomes. They are the assertions and apparently convictions of highly gifted thinkers worked out in long detail, clothed in the most brilliant style that consummate art and skill can command, and sent around the world in book and pamphlet and periodical at prices which place them within the reach of all, save the most indigent readers. We heard the Siberian explorer Kennan testify to the culture of the Russian exiles by the fact that they possessed and read the works of the greatest English "philosopher" of the unknowable. No wonder, and less blame, if they carried out their leader's principles to their logical outcome, political nihilism.

What is most mournfully striking about this agnostic state of mind is that it cuts off all access from the side of the supersensible and supernatural orders. Of the countless heresies that have left the household of Faith there is none that does not retain some relic of the old truth, whereby it may be won back to its former environment. Amongst pagan races there is probably not one that does not cling at least to a remnant, however obscured and corrupted, of primeval revelation, such as the truth of God's existence, or of a future state, etc., which may be used as avenues of approach for revelation. Nothing such is left in the science of nescience. It is its boast to have freed men from thralldom of ancient beliefs, and to have loosened their grasp on all objects beyond the sensible. Add to this the attractive

character of its theories, how with one magnificent generalization, which dazzles unsteady minds, it lights up at least the progress if not the origin of all things under the conditions of an ever-evolving sequence, from their simplest elements to the most complicated harmony of the universe; add, too, the blindness which it produces in the spiritual faculties by turning their gaze ever downwards and selfwards, and it becomes quite plain that, when once this mental condition becomes general, as, naturally speaking, it is quite likely to do, the times may be ripe for the end, and yet men be heedless of the day of their visitation. The predicted calamities might befall the universe, and at their sight some might wither away with fear and expectation of what is to come, "some might even be, as the rest would say, foolish enough to be driven back by them to the old traditions of faith in natural or revealed religion which they had long abandoned. But the generality of such a people would look on such phenomena as interesting or as appalling, as requiring an explanation, even though they might not be able to find one, or as even signifying that a great catastrophe was at hand, for which they must make up their minds and from which there was no escape. Such a temper of mind would be possible enough, and yet it would be very far indeed from that, to the intelligence of these alarming phenomena in the only way in which they could be of use as warnings of the coming Judgment. It might engender a philosophical resignation and tranquillity; it would not make men repent or strive to make their peace with God."<sup>1</sup> If the reader wishes to follow this thought more in detail, let him read the fourth sermon of Fr. Coleridge's "Return of the King," where the psychological effects and moral consequences of the "Creed of false Science" are drawn with a master-hand. We will content ourselves with one more citation. "The one thing in which the professors of that creed believe is the immutabili-

<sup>1</sup> Fr. Coleridge, *loc cit.*, p. 66.



ty of the laws of nature, and these will be shattered to pieces before their eyes. And so it may be said that God in His mercy will address them, so to speak, on their own ground. But how will this catastrophe of nature revive in them the thoughts which it is an axiom with them to consider unthinkable, and lead them to the knowledge of Him whom they banish from His own creation as unknowable? How will it wake up in them the moral sense, the idea of duty, the consciousness that they are something more than bundles of impressions or automata, or that they have immortal souls, and that they are called to stand before their Judge? The fear, the terror, that falls on them will fall as well on the beasts of the field and on the fowls of the air. But it will not make them feel themselves to be men in the Christian sense of the word, any more than it will make birds of the air set their consciences in order, or move the beasts of the field to contrition, compunction, and prayer" (Ibid. p. 83).<sup>1</sup>

Besides the practical conclusions which come spontaneously to those who think seriously of Our Lord's final Advent, on the uncertainty of its time and the certainty of its unexpectedness, there is one which follows immediately in view of the fact that the suddenness will be due to the lapse of absolute and revealed truth from the minds of men, and that is, the ever-pressing necessity of religion preceding, accompanying, following up intellectual training. Unless the truths of the supermaterial and supernatural orders—belief in God—as the first, all-providing, and final cause of creation, from Whom, in Whom, for Whom we live and are; belief in Him as the author, through His Incarnate Son, of a

<sup>1</sup> Lessius illustrates the blindness in men of the last days to the meaning of the dreadful portents by the example of Pharaoh in the presence of the miracles wrought by Moses, and then continues: "Non minor sed major potius erit obduratio impiorum illius temporis; non enim credent hæc a Deo irrogari, sed fatali necessitate et mundi quodam morbo evenire, qualia etiam sensere Stoici," etc. For many more profound and beautiful thoughts, see *De Perf. Div.*, l. xiii.

supernatural revelation; belief in the Divine origin of an organized, universal society as the custodian of that revelation, which binds with an everlasting sanction human intelligence, will, and conduct—unless these truths and what they logically imply be engraven deeply in the minds of the young, there is small hope that they and succeeding generations will withstand the seducing influence—not indeed of *Science*—for that can but lead to God, its author—but of those glittering generalizations and theories which so readily captivate the natural man, because they bind no moral fetters on the indulgence of passion.

F. P. SIEGFRIED.

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### THE "CORPORALE" AND "PALLA."

THE linen cloth which is spread upon the altar at the beginning of the Holy Sacrifice, and on which the chalice and host are to rest, is variously mentioned in the old Ritual books as the *Sindon*, *Palla Dominica*, *Palla corporalis*, *Pallium corporale*, or simply *Corporale*. The name aptly expresses the purpose which the linen cloth serves, as do also the words used in the blessing of it: *Linteamen—ad tegendum involvendumque corpus et sanguinem D. N. J. Chr.* Before the eleventh century a single large piece of linen was used in the celebration of Mass. Upon one end of it the chalice was placed, whilst the other end was turned over the sacred vessels so as completely to cover them. Afterwards two separate pieces were employed for the same purpose. The larger piece was spread beneath, the other and smaller one served as a cover for the chalice. This latter piece was called *Palla* from the verb *Palliare*, to cover; the former retained its name of *Corporale*. In their mystic meaning the two pieces correspond to the *sindon* or windingsheet in which the body of Our Lord was wrapped at its

burial and to the *sudarium* or napkin which bound his head. *Extensa* repræsentat sindonem qua corpus fuit in sepulchro involutum, et inde corporale vocatur; *plicata* super calicem posita sudarium, quo caput ejus fuit separatim involutum," says Durandus: and this interpretation would be applicable also to the *corporale* in its ancient form.

The material of which it is to be made is prescribed, and no exception is ever allowed by way of substituting other stuffs, even silk, for that of pure linen. There are several reasons, of a symbolical nature, why unmixed linen is required in this case. Not only is the corporal another windingsheet of fine linen, like that which Joseph of Arimathea used for Our Lord, but the careful labor expended in the proper preparation and bleaching of pure linen is a figure of Christ, who for our sake took upon himself the hardships and sufferings of an atoning manhood, "propter multiplicem laborem, quo talis pannus præparatur, ad significandum Christi passionem."<sup>1</sup> Its whiteness is a symbol of the reverence and purity of conscience required in those who treat the precious Body of Our Lord. The pall is to be of the same material,<sup>2</sup> made by folding a piece of linen into several layers.<sup>3</sup> The form of the corporal is square. That of the pall may be square or round, although custom sanctions the former as preferable. Figures of an ornamental character

<sup>1</sup> S. Thom. Sum. III., qu. 83, 7.

<sup>2</sup> The custom of using palls the upper part of which is silk embroidered with colored ornamental designs has no sanction in the Liturgy. A decree of the S. Congregation of Rites which is quoted for the practice, bearing the date 10 Jan. (sometimes 30 Jan.) 1852, is either spurious, as it is not to be found in the authentic collection of Gardellini, or else it was intended to have only local application.

<sup>3</sup> The corporal and pall are usually starched to stiffen them, and sometimes a piece of cardboard is inserted in the linen cover of the pall. The starching, if necessary to give consistency to very light linen, should be done sparingly, to avoid the difficulty of being unable to distinguish particles of the Sacred Species from small portions of starch which scale off in purifying the corporal with the paten. Heavy linen properly ironed is sufficiently consistent to allow the purifying of the corporal with ease. The board in the pall can also be dispensed with, if the latter is properly made.

are not called for nor desirable. In the case of the corporal, rich needlework presents an obstacle and a danger in the moving of the chalice, as also in purifying the cloth. There may be a small cross on the anterior part of the corporal to designate the place where the sacred host usually rests. There is an advantage, inasmuch as in successive Masses the same side of the corporal may be unfolded toward the front, and thus the particles possibly remaining from previous Masses would be more likely collected. But even these crosses are better drawn with ink than with the needle, in order to preclude all possibility of gathering particles about them.<sup>1</sup> There may be an embroidered edge around the corporal and pall.

It is needless to say that these linens used in the Holy Sacrifice are to be kept scrupulously clean. Hence they should be frequently renewed. It is forbidden to leave the corporal, when not in use, exposed upon the altar, or to carry it in one's hands without a covering. A *bursa* is always to be used for that purpose. Before burses were introduced, the corporal was usually carried between the leaves of the Missal or Canon. No one is permitted to touch the corporal or pall except those who are privileged to handle the sacred vessels. The washing of these linens is to be done in the first instance by a person in sacred orders, and the water of this ablution is thrown into the sacrarium. The second and third washing may be done by lay persons.

It is necessary that both corporal and pall should be blessed by a person having the proper faculty for the purpose. This faculty belongs ordinarily to a bishop within his own diocese. In the United States special faculties are granted to priests by which they may perform this blessing.<sup>2</sup>

<sup>1</sup> Some liturgists recommend that the side of the corporal which contains the cross be placed back of the chalice. There is hardly any difference, because the object of the cross is to guide the celebrant in the folding and unfolding of the corporal.

<sup>2</sup> Some authors maintain that there is no necessity for the blessing of the corpo-

Besides the corporal used in the celebration of the Holy Mysteries there is also a corporal to be placed in the Tabernacle. This is likewise to be blessed, and should be renewed from time to time. The same may be said of the corporal used in giving Holy Communion to the sick. In folding the corporal, the portion next to the celebrant, and on which the S. Host usually rests, should be turned down first, then the opposite side, and so on. This manner of folding protects any fragments which may possibly remain on the corporal; for the celebrant who next uses it, if he observe the same rule, will purify the same portion. The corporal should be unfolded entirely (not in part, leaving the front edge turned down until the offertory) at the beginning of Mass. <sup>1</sup>

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## COMPULSORY EDUCATION IN THE UNITED STATES.

AN important phase in the discussion of the school-question is that of compulsory education. It is claimed on the one hand that some measure of secular education is necessary for the well-being of the Republic; and as a State system offers the surest guarantee of uniformity and permanence, the advocates of State schools maintain that the government, in compelling its future citizens to accept such education, is simply exercising the right of beneficent foresight. On the other hand, the opponents of State-education urge that the management of the school lies beyond the legitimate sphere of the State; that to use compulsion by determining the character or extent of the education which a child is to receive is an intrusion upon the private rights of parents, who alone are the natural and lawful arbiters in the case. The latter position is held by Catholics and men of positive moral and especially the pall. This is erroneous, as is plain from the Rubrics of the Missal and the Ceremonial of Bishops.

Cf. *Ephemerides Liturgicæ*, vol. III., p 157, and also vol. I., p. 282.



religion generally, who resent State interference in education mainly because it is apt to encroach upon their religious convictions.

On a recent occasion<sup>1</sup> we pointed out that nothing can be gained in behalf of our principle by being needlessly offensive in condemning the public schools; that a wholesale denunciation is neither applicable nor just; and that such method of defence can have no other effect than to incense that large portion of fair-minded Americans who are in some way committed to the system, without being convinced that its shown defects are anything but accidental. If we wish to reach any practical result, it must be our object to persuade such citizens of the justice of our claims; and that can only be done by sober and consistent methods, which, often and distinctly repeated, make the true value of our argument recognized.

But whilst there is some danger of obscuring the right understanding and appreciation of our position, by making too much of the errors of our opponents, there is even greater danger of hindering the ultimate success of our cause by overstating the just measure of the Catholic claim so far as it is founded on principles in ethics. These alone can be the standard by which to judge of the right or the wrong in the school-question. Eminent authorities who have spoken upon the subject, can only be followed when we are quite certain that their reasoning is applicable to our conditions. There are cases when a theoretical right becomes a practical wrong, simply because it fails in the proper adjustment. The code of jurisprudence and morals of the last century, which still obtains in parts of Europe, has had to be altered in more instances than that of the royal rights and slavery and usury, not because the rights of authority or of dominion or of equity have changed in their eternal principle, but because the conditions of life have substituted new values to

<sup>1</sup> Reflections of a Priest on the School-Question.—*American Eccl. Review*; Oct., 1890, p. 277.

things which those rights serve to maintain. The same can be said to some extent of the school-question; and hence exception may be justly taken to such statements as that which, for example, denies absolutely the right of the State to pass compulsory laws of education in case of utter illiteracy.

We propose to examine the question of compulsory education upon its ethical merits, as applicable to the conditions of the North American Republic. To point the reader's attention at once to the several aspects of the case, we state it in the form of the following three questions:—

1. *May the civil government lawfully exact from those who claim its protection that they procure for their children such secular education as, in the judgment of prudent men, appears necessary to insure the safety of the State?*

2. *May the government prescribe the methods of obtaining such knowledge, and compel parents to adopt them to the exclusion of other lawful means equally safe and effective; especially when the State methods are calculated to do violence to the lawful religious convictions of a portion of its citizens?*

3. *May the government, at the public expense, provide secular schools solely under its own management, and compel the attendance of children whose parents neglect or unreasonably refuse to provide such education as is deemed necessary for the preservation of public order?*

In other words: Has the State under any circumstances the right to exact a certain measure of education from its future citizens? Can it give such education regardless of the parental right? Can it lawfully compel any portion of its subjects to accept such secular education as it may give in default of parents exercising their individual right?—Before we can answer these questions, we must obtain a clear notion of the legitimate functions of the State, of the scope and character of the parental right, and of the ground on which both these authorities meet in reference to the child.

## I.

The primary object of civil government is to direct the affairs of its subjects to the general good by the conservation of order, the protection of common interests, and the furtherance, within proper limits, of national prosperity. To effect this in a consistent way, constitutions and laws are made, which are founded, not upon arbitrary notions, but upon a pattern of absolute justice. These laws tend in their last analysis to protect the individual right. From the security which is thus created there follows naturally a condition which enables the State to extend special helps to its subjects by an interchange of interests among them. Thus the means, furnished by some, facilitate the activity of others, whose industry in turn discovers new ways by which to cement the general welfare. Education is one of these means. Hence every well-regulated government properly fosters the cultivation of arts and sciences. The discretionary power which the State exercises in this respect lies, of course, like its laws, within the bounds of justice and right reason.

From the very nature of civil society, as distinct from religious society or the Church, it follows that the functions of the State concern only the outward action of its citizens. Its control is limited to the *external* regime. Even the laws which it enacts affecting morality are understood to apply only to public morality. Such laws are indeed always the reflection of God's eternal law, and can therefore never rightly conflict with it; but the state takes no notice of their internal, only of their outward violation. A man who complies with the civil law is accounted a good citizen, even if he rebel against it in his heart. Moreover, although the State concerns itself only with the outward regime, its authority does not include *everything* which belongs to the external order, but only such things as affect the *common*

weal. For the meaning of "a free citizen in a free state" can be no other than that the individual may exercise his faculties at will, provided such exercise does not conflict with the rights of the community. In the same way, all the smaller circles within the State, including that of the family, have an independent right of existence, provided they do not become an obstacle to the public welfare.

But with these various rights of the individual, of the family, of different corporations, and of the State there are joined corresponding duties. The first of these is the duty of the individual towards God. By it all the other duties are informed as by an underlying principle. The Christian recognizes the full and perfect expression of this duty in the teaching of the Gospel. In it he finds the reason and the end of his existence, and to ignore it or refuse obedience to it is to destroy his eternal happiness. Whatever duties the family, society, or the state may impose, they cannot be just if they are contrary to the law which shapes for the individual his duty towards God. Harmonized one with another as their nature admits, these duties support one another, and lead man, as by so many steps, to his final end. Next in importance to the duty to God is that which is fashioned by the bond of nature. The parent recognizes in it his obligations towards the child. He must nourish its body, teach it reverence for the law of God, and facilitate the development of all its faculties, in order that it may reach by their proper use its final end. Next come the duties which we owe to those to whom personal and private interests bind us, and, finally, we are pledged to certain duties towards the State, which overlooks and harmonizes the activity of all that lies within its domain, yet without interfering with their separate movements.

It follows from this disposition, which nature herself indicates, that, although the functions of the State are much wider, and entail a larger measure, both of responsibility and of authority, than those of the individual or the family, they are

nevertheless inferior in their character. The State exists for the benefit of the individuals that are governed by it, but the individual has a higher end than to live for the State. The various obligations which bind the individual revolve like so many circles around him as a central point, a creature responsible to God. They are all so many expressions of the divine will, and hence he must obey them all. But the inner circles are nearer to him. Outside of them all lies the larger circle of the State, which, surrounding and protecting them, never heedlessly enters them without disturbing their even movement. Only when the smaller circles go out of their own position, and collide with the surrounding spheres, does the State adjust their positions, measuring all distances by the radius that leads to the centre, the primary source of authority and equity, because it is the law of God. So long as the spheres all move in their respective paths, the State can have no reason to control the separate and free movements of the individual or the family or any society within it. To coerce the parent to educate his child contrary to his own convictions is an encroachment upon the principle of liberty.

But whilst the individual or the family or separate societies are legitimately free within their respective spheres, they may yield up their particular rights, and merge them with those of the State. It is supposed that there is always an equalization of advantages under such circumstances, which preserves the balance of freedom. In this way the State may acquire the right of educating, although that right is not an ordinary part of its functions. Whether parents who yield up such a right, when it involves a sacrifice of duty, are true to their allotted sphere, is a question of conscience which admits of varying solutions according to the extent to which they allow the State to control their right. In any case, education is not to be confounded with the imparting of secular instruction. If the State give a purely secular instruction to its citizens, it can be said only in a restricted sense to educate them, since mental training, like military discipline.



draws out the perfections of but one part of man. The mental discipline may indeed be separated from the moral discipline, and this without injury, in the case of men who can regulate their interior apart from their outward actions. But in the case of the child the training of the two must go together, since, there being no interior principles formed in the heart, all the outward influences become so many elements by which the moral being is formed. Hence what is called a purely secular education is a faulty system, which may injure the character and soul of a child, although it no doubt develops those accomplishments which we call secular, because they fit man for the outside world. As here the right of the State and the duty of the parent meet, we must briefly explain the reasons of their respective limitation.

## II.

The early education of the child is essentially a complex work. Mental development is not brought about without influence upon the heart. The latter receives, unconsciously, but none the less positively, impressions from the teacher and the object taught, which quietly and effectually mould the inner life of the soul. It is of immense importance to the reflecting and conscientious parent of what character these impressions are. If he believes in the eternal destiny of his child, as in his own responsibility to God, he will want these impressions to be not merely moral, as the pagan understands the term, but Christian. Indeed, the evangelical teaching is to the Christian simply the revealed and perfect expression of the supernatural law. Hence he cannot imagine any other equally capable of directing the life of his child to its last end. He cannot ignore that law or set it aside even for a time; because upon the fixedness of the Christian principles in the child's heart will depend its eternal happiness. Hence the parent naturally wishes that no occasion should be given which might act upon the soft material of the child's heart

in a way which could weaken or mar such teaching. No amount of secular knowledge can compensate for the loss of even the smallest measure of that delicate instinct which prompts supernatural motives of charity. By that charity, not by knowledge, is man to be saved and to gain heaven. This supernatural element, which religious training inculcates, is to the soul, what the heat of the sun is to the vegetable creation. As neither much moisture nor excessive light without warmth will produce healthy growth, so no cultivation of memory and understanding, however thorough, will effect a sound development of the soul-life. That life must be quickened by the constant influence of a religious atmosphere, which cannot be separated for any length of time from the other elements which nourish the spiritual nature of the child.

This once believed, t'were logic misapplied  
To prove a consequence by none denied,—  
That we are bound to cast the minds of youth  
Betimes into the mould of heavenly truth.

This obligation of giving early and continuous attention to the training of the child's heart, cannot be shirked by the parent who realizes it. It becomes a matter of conscience, which he cannot transfer to the State as he might transfer his other rights. As a Christian, believing in the necessity of revelation, the Christian doctrine is for him the only proper expression of that morality which he is bound to act upon and teach to his children. This is part of his obedience to God. It is a religious duty. Hence Catholics, because they so view it, seek the education of their children in conjunction with religion, and the school becomes an inseparable adjunct and complement of the Church.

### III.

But is it absolutely beyond the functions of the State to demand that its future citizens receive such secular training as will fit them to a harmonious fulfilment of their civic duties,

especially when the parents are left free in the choice of the means by which to procure such education without prejudice to the religious training of their children?—We answer, no; not absolutely. If the want of secular education became a danger to the commonwealth, the State would be justified in abolishing it by law; and in enforcing a certain discipline of the mind, it would only defend the interests of the community without violating the conscience of any one, for secular knowledge is not a sin, nor an injury to the family or society. Political economists almost without exception admit that the State has the right to drill an indefinite number of its subjects for the army, the police, fire corps and the public service generally, with a view to ward off possible dangers and to promote the safety and prosperity of the commonwealth. Now, precisely the same principle which guarantees to the State this right of exacting a definite training from any portion or from all who are capable of it, for the security of the community, vindicates to the State under certain conditions the right of exacting from the claimants of protection such qualifications as will attest their probable coöperation with the common aim of civil society, or at least remove the danger of their becoming a serious obstacle to the preservation of good order and the furtherance of general prosperity.

Nor is the idea that such an obstacle might be found in utter illiteracy wholly imaginary, especially in the United States. Whilst a sufficiently high standard of intellectual culture prevails in all classes of native American society to compare favorably with the education of other nations, multitudes of strangers are daily brought to our shores, seeking a domicile under the protection of an established popular government. These find every avenue of our national life open to them. The law shields them against being imposed upon, and in many ways affords them special aids to secure a decent livelihood, with prospects of constantly bettering their individual condition. If they incur any prejudice not of their own creation, it is that which is unavoidable, owing

to their temporary condition as strangers. In every other respect, tolerance is the leading characteristic of the nation. Among the multitudes of those who receive these benefits, some are wholly destitute of intellectual or even manual training. They may not know the language which is the vehicle of law and order in the community of which they are an integral part, nor are they commonly familiar with the usages and spirit of the people with whom they contract national relations. Their first anxiety being to make a livelihood, they are rarely inclined to take any interest in the general welfare of the country, and it is not infrequent that they denounce methods and customs which they can hardly be supposed to understand. In many cases they only cling more closely to their former national customs, and being free from those hardships which had made them forgetful of patriotism while in their former home, they develop that virtue to an abnormal and not always inoffensive degree in this country, about which they have the one predominant idea—that it is free. As may be expected, they keep together, and thus maintain habits and ways which they account good because they are their own. Unless necessity or exceptional ambition and sagacity throws them out of their immediate circle, they have little opportunity of learning to estimate the value of education, and thus they will not be anxious to procure for their children what they themselves esteem but little. That there are thousands of parents who will not teach their children (or have them taught) the language of the land, or its laws, or the history and character of its institutions, has been asserted by those who ought to know, and must be apparent to any one who chooses to look at what is before his eyes. Whole districts in large cities or in the country are populated by men, women, and children, often as different from the average American, whose civil relations oblige him to exchange commodities with them, as any two societies on earth can be. Take an example. In some parts of the country, east and west, the Slavonic

element predominates to such an extent that the natives could easily become the prey of disorders absolutely associated with illiteracy. Our laws are no longer promulgated by town criers or beadles in public assembly. People are expected to read them. All the affairs of trust, public and private, are transacted upon the supposition that a man has a common school education, and hardly any one would think of using precautions and safety measures which ignore the ability to read a public notice, or a letter warning him of the lapse of a privilege, and the like. Formerly, reading or writing was not so necessary to secure a harmonious cooperation to the public good of which the state is the legitimate guardian. In many places, no doubt, citizens can be and are thoroughly law-abiding, without the aids of an elementary education, and they may be all the better for their ignorance of letters if their hearts be rightly trained. But that cannot be said of men who are often as savage in their feelings as the hordes of Indians whom they expect to meet on coming to New York. That such portions of the community may become an habitual hindrance to good order and social advance is quite possible; and it would be absurd to suppose that, while the community owes them the duty of intelligent fellowship, of protection, and many social advantages which result from good government, they in turn should be under no obligation of qualifying their children to be better citizens than they themselves can in the average be.

There exists, indeed, no clear title in jurisprudence or morals upon which the above-mentioned right of the State can be denied. To say the State may foster and urge, but not exact, secular education, *even in case of utter illiteracy*, is to draw a limit which has good sanction in the social and civil conditions of European countries and of past days; yet it cannot be defended on the principle of parental authority. If the conscience be left untouched, then the question is simply whether the individual as parent can obstruct the common good, without the State having the right to defend



the interests of the community. This is not making utility the measure of right, because, as we have said, and as we suppose throughout, the rights of conscience are to be secured. Those rights imply that the parent may train his child religiously, and add whatever else he may wish. But conscience can never be claimed in vindication of the right to ignore the A B C, or the laws of the land, and such other information as may accidentally be demanded by reason of the social or political conditions of any particular state. If the law may tell me as a free man to keep on the right side of a thoroughfare, so as to preserve obstruction, it may also bid me to read the sign-post which gives such direction, unless I have conscientious reasons for keeping my eyes and my intelligence shut up.

How much secular education a civil government may rightly exact for the purpose of consulting the common safety, must be determined upon the same grounds of equity and reasonableness upon which all other administrative measures for the common good are based. There is the same danger of abuse in every case, although there is less of this danger where the people are practically themselves the law-makers. And this is an important factor to be kept in mind in determining the true merits of a school system. We say it with all deference, yet thoroughly convinced of the logic of our plea, that many European writers on ethics to whom those who deny the right of the State to protect itself from the injury of utter illiteracy appeal, have discussed the question from the point of view suggested by the actual conditions of European society. They aim at defending the rights of the people against the arbitrary exercise of power on the part of governments that are in their character more or less absolute, even where they bear the name of a constitutional or republican rule. In Europe, the laws which regulate the education of the people are, we may say, almost without exception, based on a traditional principle of utility, of which utility the ruling power is constituted or constitutes itself the

judge. It is wholly different with us, where the government is first representative and then legislative, and where there are few traditions which obscure the exercise of nominal rights in the people. Here the minority may indeed be wronged, but the methods of our representation do not consign the minority to the condition of being wronged continually.

All the arguments which can be brought against the right of the State to assume any control whatever of education rest on analogy, or they are negative and hypothetical. To say that such concession on our part will open the way to constitutional absolutism, or else to national socialism, may be a prophecy and a warning, but it is no argument upon which to deny claims of right. The proofs drawn from comparison, viz., that, if the State can lawfully compel its future citizens to learn something while they are young, it can also prescribe how we are to dress and feed and house ourselves, have no force, because under certain conditions that could obtain without in the least curtailing the liberties of citizens; for we should have to suppose that such measures proceed either from necessity or for the common good. As it is, the civil law in many places legislates in the matter of dress as distinguishing the sexes, and it forbids the sale and purchase of certain foods, because they are injurious. The probable anticipation of certain public calamities would justify the government to go much farther in coercive legislation concerning things which we use ordinarily at our discretion.

With better reason might it be urged that there is no actual and all-sided necessity at present for the interference of the State in matters of education; that parents could be urged without being forced. But then, that is a question of fact, not of right. Against it militates the fact that a certain measure of education, which every child can easily obtain, is essentially an advantage in the society in which it is to live and act; that the advantage extends not only to the child

but to those around it ; that the State is in the actual position of a fosterer of public education by the consent of the majority of its citizens, and that it cannot give up such position without serious disturbance of the public order ; that the general state of education and the character of our republic call for some equalizing standard as a protection against utter illiteracy, which fosters prejudice and opposition to progress ; that there are ample facts to show that large numbers of parents will not yield to persuasion or example, because they do not realize the value of education.

Hence we see no reason why the policy of a law requiring that every child capable of elementary instruction should be taught to read and write, to learn the constitution and history of the country, should be branded as essentially an invasion upon individual right. It would be neither unjust nor unreasonable under certain conditions of political, social, and commercial life, such as an unlimited immigration makes possible in America, that the government should demand from those who grow up under its protection such modicum of intellectual culture as is taken for granted by the recognized organs of law and administration of commerce and social intercourse. If it be reasonable to exact certain positive qualifications from every member of the State, by which he gives assurance of properly fulfilling his civil duties, under what title can the measure requiring him to qualify his children for the same duties be called unjust ?

#### IV.

We have seen that, whilst it is not within the proper sphere of the State to educate the child, which right belongs to the parent, the government may nevertheless require the parent to impart a certain amount of education, leaving him free to choose the means which he deems best for that end. But cannot the State lawfully assume the education of a child under any other circumstances ? Undoubtedly. Not only may the parents yield their right in law to the State, and

thus place the education of their children in its hands as a trust, but the State may, if the public safety demands it, assume the right, when parents forfeit it by the utter neglect of their own duty towards their offspring. This needs little demonstration after what has already been said. Ignorance and lawlessness do not of necessity go together. The former is often a protection from evil, as every right-minded man will admit. But this is only verified when virtuous simplicity takes the place of knowledge. The ignorance of which we have more commonly to complain in this free land open to every comer, is the ignorance that goes with sin and crime, that fills our houses of refuge and public charity, and large portion of those penal and reformatory institutions which are supported at the expense of law-abiding citizens. If, then, the State does for the child outwardly what the parent will not do either for its heart or for its intellect; if the State bends the future citizen to the observance of order and external propriety, by instructing the mind, we cannot deny its right. The State may not improve the soul of the child, but it secures what it is its duty as protector of public order to look after, conformity to the laws and usages of the land, by a knowledge of them, as the means which will secure peace and prosperity.

We have given the principles according to which the answers to the three questions proposed at the beginning of this paper may be given. Let us add, before concluding, that, whilst making a plea against needless exaggeration on the part of Catholic defenders of the right to educate, we are not inclined to advocate compulsory education of any kind, because it is quite true that it has its dangers, especially in the present excited state of the public. We cannot brave fanaticism when it is seconded by the prejudice of those who, otherwise fair-minded, have been turned against us by statements which not only lack sufficient reason for being made, but which are not supported by solid argument.

It is idle to attempt to solve the school-question before

the people who are to decide it have been well trained to its understanding. The most effective method, both to secure education for our children and to preserve our rights of educating them according to the dictates of conscience and the requirements of civil society, is to teach the truth, and to teach it constantly and emphatically to our own people, without exaggeration or bitter words. Noise is not warfare, nor bravado courage. Much powder may be saved, which can only obscure the atmosphere, whilst some shot well aimed will strike the mark and tell in effect.

THE EDITOR.

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## SEDULIUS AND HIS ABECEDARY.

### YULETIDE IN THE BREVIARY.

**I**N the above title, the writer wished to couple the name given to a great Christian poem with the name of its author. The title must, however, serve little else than this one purpose. Indeed, it is perhaps misleading—not made so by art, but by necessity. For it furnishes us with the name of the poet, but hides the name of his hymn; and we shall find, nevertheless, that the poet is to us little more than a name, while his poem is an enduring poetic creation. Time has preserved the life-work of a great soul, but hides the life itself; it has given us a sculpture still instinct with graceful energy, but has hidden from our eager scrutiny the mind that conceived, matured, and perfected that artwork. And so, however much we should desire to get a glimpse at the life and actions of the poet Sedulius, we must content ourselves with details which are meagre and unsatisfactory in the extreme, and with speculations, not, indeed, so meagre, but still less satisfactory.

Cælius (or Cecilius) Sedulius flourished probably in the early part of the fifth century. *Claruit sub Theodosio, anno Domini 430*, says Trithem. He is variously supposed to



have been a priest, an abbot, a bishop.<sup>1</sup> Supposing him to have been a bishop, Areval's conjecture would place his see in Achaia, where he is said to have been a priest and to have written his books. The question has been mooted whether he attained to any *cultus* after his death. Alcuin calls him *Blessed*; Asterius, *justus*; he has been styled *venerandus*, *venerabilis*, and even *sanctus*. As he is not mentioned amongst the saints in any martyrology, and as no liturgical books give him a *cultus religiosus*, we may consider these titles to have been testimonies simply to the probity of his life and the general esteem in which he was held. The general title of *justus* bestowed on him by Asterius, the editor of Virgil, and almost a contemporary of Sedulius, may be taken as a safe index of his saintly life rather than of any technical *cultus religiosus* bestowed upon him.<sup>2</sup>

Wanting facts, we are deluged with conjectures. One Vatican codex says briefly: *Laicus fuit gentilis, sed in Italia Philosophiam didicit; dein ad Dominum conversus, et a Macedonio presbytero baptizatus, in Arcadium venit, ubi hunc librum composuit.* Short as this account of his life is, the truth of almost the whole statement is contested. That he was an able, dignified, cultured poet, his works can tell us; that he was a student passionately fond of learning, his many pilgrimages to various lands will assure us. *Velut alter Apollonius Tyanæus fugientem sapientiam toto terrarum orbe perquirens, Britanniam, Hispaniam, Galliam, Italiam, Græciam, et Asiam miro discendi ardore perlustravit: tandemque Romæ divinis et humanis doctrinis illustris sub Theodosio Augusto floruit, carmine excellens*

<sup>1</sup> *Aperte etiam episcopum vocat Sedulium Albinus, sive Alcuinus, in Officiis per ferias, sabbato, ubi hymno abecedario Sedulii A solis ortus, titulum præscribit, B. Episcopi Sedulii hymnus.* Hunc titulum a recentiore esse manu ait Sabbæus: sed mihi contra videtur, ab ipsius Albini manu esse.—Migne, *Patrol. Lat.*, Tit. xix., col. 446, where the subject is fully discussed.

<sup>2</sup> Bollandiani ad diem 12 Februarii inter prætermittis referunt C. Cœlium Sedulium.—Migne.

et prosa.<sup>1</sup> Of course, his nationality has been made the subject of learned controversy. He has been claimed for Ireland, for Scotland, for Rome, and, with very slight probability, for Spain. Says Trithem: *Sedulius presbyter natione Scotus, Hildeberti, Scotorum archiepiscopi, ab ineunte ætate discipulus, vir in divinis scripturis exercitatus, etc.* The statement is challenged by Areval, who also rejects the Spanish claim. The whole question is involved in much obscurity from the fact that three different men of the same name have, according to Labbe, been confounded with each other by modern critics, who have been misled by the identity of name: the three are: Sedulius, our poet; Sedulius, a bishop of the eighth century; and Sedulius, a commentator of the Scriptures, of the ninth century. "The temptation is, however, irresistible to make him Irish rather than Scotch, upon the strength of the most ancient (bull) on record. It is found in the Alphabet Hymn, and reads thus:—

Quarta die jam foetidus  
 Vitam recepit Lazarus,  
 Cunctisque liber vinculis  
 Factus superstes est sibi.

Upon the fourth day Lazarus  
 Reviv'd, though all malodorous,  
 And freed from the enchaining ground,  
 Himself his own survivor found!"<sup>1</sup>

So far conjecture, sufficiently minute and general; sufficiently baffling and unsatisfactory. And surely, this is the irony of fame, which, while it bruits every detail of the lives of men whom a sensitive humanity would seek to blot out of its roll call, yet so often scarce whispers the deeds of them whose influence for good in the world is constant, widespread, and enduring. Perhaps we may solace ourselves with the thought that in a world and in an age which seek to perpetuate not the names alone, but the minutest details of the lives of the children of men, there may be a melancholy

<sup>1</sup> Xystus Senen., l. iv. Biblioth. Sanct., quoted by Areval.

<sup>2</sup> So Duffield, Lat. Hym., p. 85;—who, however, might have found another "irresistible temptation" in the fact that his own more immediate ancestors came from the North of Ireland.

pleasure in gazing at a great monument that shall forever memorialize—merely a name.

#### THE WORKS OF SEDULIUS.

Time has hidden from us the life of the poet, but it has been kinder to his monument. The Horatian boast is surely that of Sedulius as well. *Non omnis moriar* is truer of that poetic soul whose only memorial is his Christian poetry, than it could ever be of the dust that sleeps in the pyramids; for the *innumerabilis annorum series*, which have been quietly crumbling their highest apex, have been adding fresh strength and beauty to the monument of Sedulius. His works have been edited many times with fresh care and discerning criticism, and high tributes of admiration have been paid to his poetic and scholarly ability. It might be interesting to give here a few of those tributes.

Venantius Fortunatus calls him *Sedulius dulcis*; again he says:—

Primus enim docili distinguens ordine carmen,  
Majestatis opus metri canit arte Juvencus.  
Hinc quoque conspicui radiavit lingua Seduli.

His name was coupled with that of Juvencus:

Ambo pares lingua, florentes versibus ambo,  
Fonte evangelico pocula larga ferunt, etc.

He has been styled “egregius versificator,” “bonus ille Sedulius, poeta evangelicus, orator facundus, scriptor catholicus.”

Rudolph of Dunstable finds his name suggestive, and indulges in an appropriate bit of punning:

Surgit Sedulius, veterisque novique tenorem  
Textus concinna *sedulitate* canit.

We may pardon the pun for the truth contained in it.

We may omit further testimony in verse, and all of that in prose, with the exception of this very laudatory notice: *Dictio ejus facilis, ingeniosa, numerosa, perspicua, sic satis*

munda, si excipias prosodica quædam delicta, et in primis Christianæ pietatis commendatrix.<sup>1</sup>

The greatest work of Sedulius is his *Paschale Carmen*, *S. Mirabilium Divinorum Libri V. (IV.)*. At the request of the Abbot Macedonius, he afterwards gave a fuller prose rendering of the work.<sup>2</sup> He assigns as the reason for his title, that Christ, whose miracles he sings, is our Pasch; *Huic autem operi, favente Domino, Paschalis Carminis nomen imposui, quia pascha nostrum immolatus est Christus*. The work has been styled a *Biblia Pauperum*, giving as it does a series of sketches and pictures of the life, miracles, death, resurrection, and ascension of Our Saviour. Perhaps it might more aptly be styled another *Speculum Humanæ Salvationis*, furnishing us with a *poetic* commentary or text illustrative of the series of poetical sketches. The first book is a rapid view of God's wonders in the Old Testament, by way of introduction to the history of Our Lord contained in the other four books. The poem is written in epic verse, and contains over seventeen hundred lines distributed into five books. The Roman Missal borrows verse 63 of the Second Book for the responsory of the 2d Noct. in Circum. Dom.

Salve, sancta parens enixa puerpera regem,  
Qui cælum terramque regit (tenet).

His *Collatio Veteris et Novi Testamenti*, written in elegiac verse, contains fifty-five distichs. The poem would seem to be a complement of the *Carmen Paschale*—an extended doxology *propter magnam gloriam tuam*. Opening with the fine invitation,—

Cantemus, socii, Domino, cantemus honorem;  
Dulcis amor Christi personet ore pio,

<sup>1</sup> Olaus Borrichius de Poet. Latin., in Ed. Areval.

<sup>2</sup> In his dedication of the latter work to Macedonius he says: *Præcepisti, reverende mi Domine, Paschalis Carminis textum, quod officio puræ devotionis simpliciter exsecutus vobis obtuli perlegendum, in rhetoricum me transferre sermonem. . . . Priores igitur libri, quia versu digesti sunt, nomen Paschalis Carminis acceperunt. Sequentes autem in prosa nulla cursus varietate conversi, Paschalis designantur Operis vocabulo nuncupati.*

it then introduces and continues the *epanalepsis* which gives the poem its peculiar poetical form.<sup>1</sup> His authorship of the *Carmen De Incarnatione*, a Virgilian cento, is exceedingly questionable. Its one hundred and eleven dactylic hexameters are composed, according to the plan of its author,<sup>2</sup> for the most part of phrases, clauses, and even verses taken from Virgil; e. g., verses 1 and 2—

Omnipotens genitor laudem miseratus ab alto,  
Postquam cuncta dedit cœlo constare sereno,

have their prototype in

Imperio Jovis luc venio, qui classibus ignem  
Depulit, et cœlo tandem miseratus ab alto est. (Aen. v. 726).  
Postquam cuncta videt cœlo constare sereno. (Aen. iii. 518).

But the poem which has made Sedulius most familiar to us, is that which, wanting any authentic title, has been styled

#### THE ABECEDARY

from the fact that each stanza begins with a letter of the alphabet in regular succession. It has been variously entitled *Cœlii Sedulii Hymnus; Versus Sedulii de Christo, Carmen Alphabeticum Sedulii, Ambrosianum Sedulii, Abecedarius (Hymnus)*, and *Hymnus acrostichis alphabeticis totam vitam Christi continens*. Some have called it an *acrostic*, but incorrectly, as no word is formed out of the opening letters of the stanzas, but merely the alphabet. Like the *Ambrosiani*, it is

<sup>1</sup> The penthemimeris of the hexameter forms the second catalectic trimeter of the pentameter; e. g.,

*Primus ad ima ruit magna de luce superbus;*  
Sic homo, cum tumuit, *primus ad ima ruit.*  
*Unius ob meritum cuncti perire minores,*  
Salvantur cuncti *unius ab meritum.*  
*Sola fuit mulier, patuit qua janua letho:*  
Et qua vita redit, *sola fuit mulier, etc.*

<sup>2</sup> The *Dedicatio ad Theodosium Augustum* explains the poet's idea:

Romulidum ductor, clari lux altera solis,  
Eoum qui regna tenes moderamine justo;  
Spes orbis, fratrisque decus, *dignare Maronem,*  
*Mutatam in melius, divino agnoscere sensu.*



written in iambic dimeter acatalectic, four verses making a stanza. There are twenty-three such stanzas, each beginning with a letter of the alphabet in consecutive order, The opening word of the K Stanza is *K-aterva*. *I-bant* serves for both I and J, *V-erax* for both U and V.<sup>1</sup> The poet had a little more difficulty with the Y stanza—*Ymnis* serving for Hymnis, whose rough aspirate is omitted from necessity. The X is supplied by *Xristo*.

This poem, unquestionably the composition of Sedulius, has been the recipient of much praise from critics and hymnologists. It has been styled "one of the best productions of Christian poetry of the age." "Upon reading it," says Duffield, "one is not surprised that Fortunatus called its author *Sedulius dulcis*—the sweet Sedulius."—Daniel thinks it full of a tender piety. But apart from its poetic beauty, it has a special interest for us in the fact that the Church has taken from the casket two beautiful gems, which shine with the glory of the heavenly hosts singing their "*Gloria in excelsis*," and with the calm effulgence of the star that lit the way of the Wise Men. The hymn for Lauds of Christmas—*A solis ortus cardine*—and that for the First Vespers of the Epiphany—*Crudelis Herodes Deum* (altered from the original *Hostis Herodes impie* for the sake of a better prosody), are both taken from the Abecedary. The *Carmen Paschale* has given the Church a verse—*Salve, sancta parens*, etc., but the Abecedary has given her two complete hymns. And we find a reason for the selection in its beauty as well as in its greater adaptability for a chant-rendering—written as it is in the favorite Ambrosian metre.<sup>2</sup> All Hymnaries and nearly

<sup>1</sup> A consonant which, though originally written with the same sign as the vowel U. . . . was by the ancients themselves considered as essentially different from it. . . . just as the consonant *i* (*j*) and the vowel *i* were regarded as two distinct letters.—Andrew's *Lat. Dict.*

<sup>2</sup> Inter opera C. Sedulii legitur hymnus alphabeticus omni pietatis affectu plenissimus, quo ille Christi miraculorum nobilis præco totam redemptoris vitam persequitur. Ab hoc dulcissimo carmine ecclesia non potuit quin sibi flosculos quosdam delibaret.—Daniel.

all Breviaries, whether of Dioceses or Orders, have availed themselves of the selection "A solis ortus cardine:" only the Carthusians, who have been sparing in the choice of hymns, have not given it a place in their office.<sup>1</sup> Hoffmann gives some old German versions<sup>2</sup> of it, and Luther turned the two Breviary hymns into "his massive German."<sup>3</sup> Several translations of both have been made into English; and the present writer has thought that a new translation might not be unacceptable anent Yuletide.

### I. A SOLIS ORTUS CARDINE.

1. A solis ortus cardine  
Ad usque terræ limitem,  
Christum canamus Principem  
Natum Maria Virgine.

2. Beatus Auctor sæculi,  
Servile corpus induit,  
Ut carne carnem liberans  
Ne perderet quos condidit.

3. Castæ Parentis viscera  
Cælestis intrat gratia:  
Venter puellæ bajulat  
Secreta quæ non noverat.

4. Domus pudici pectoris  
Templum repente fit Dei:  
Intacta nesciens virum,  
Concepit alvo Filium.

From eastern cradles of the sun,  
To the far night-lands of the West,  
To Christ the Prince our praise be done,  
The fruit of Mary's Virgin breast.

Behold in servant's livery  
Creation's awful King arrayed!  
That in our flesh a God might free  
The flesh His tender love had made.

Lo! into Mary's sinless breast,  
The floods of grace celestial pour;  
At last the maiden womb hath guessed  
The secret hidden her before.

Forthwith the virgin heart began  
To temple Him, the Holy One!  
The stainless maid that knew not man,  
Beareth within her womb, a Son.

<sup>1</sup> Alle Hymnarien, fast alle Ordens und Diözesan-Breviere, haben ihn aufgenommen; nur die Karthäuser, welche überhaupt wenig Hymnen in ihrem Chorgesange zuliessen, haben ihm in ihrem Offizium keinen Platz gegönnt.—Kayser, Beiträge zur Geschichte, etc., Paderborn, 1881, p. 347.

<sup>2</sup> Nos. 140, 143, 144.

<sup>3</sup> "And the dear man of God," says Rev. Mr. Duffield, "Dr. Martin Luther of blessed memory, who had no relish for Ambrose's hymns, called our Irishman a *poeta Christianissimus*, and translated into his massive German both the hymns the Breviary had extracted from the chief poem.

5. Enititur puerpera,  
 Quem Gabriel prædixerat,  
 Quem ventre matris gestiens,  
 Baptista clausum senserat.

6. Fœno jacere pertulit,  
 Præsepe non abhorruit :  
 Et lacte modico pastus est,  
 Per quem nec ales esurit.

7. Gaudet chorus Cælestium,  
 Et Angeli canunt Deo ;  
 Palamque fit pastoribus  
 Pastor, Creator omnium.

Jesu, tibi sit gloria,  
 Qui natus es de Virgine,  
 Cum Patre et almo Spiritu,  
 In sempiterna sæcula  
 Amen

She brings the Saviour forth, of whom  
 Gabriel had told her, all-surprised  
 Whom yet unborn, in mother-womb  
 The Baptist, leaping, recognized.

On humble straw His form is bent,  
 And a poor crib to Him belongs :  
 See Him with drops of milk content,  
 Who feeds the countless feathered throng.

The heavenly chorus fills the skies,  
 To God, the angel voices sing : [eyes,  
 And shepherds now, with wondering  
 Their shepherd see their God and King.

To Thee, my Jesus, glory meet—  
 For our poor sakes of virgin born—  
 And Father, and the Paraclete,  
 Through endless ages of the morn.  
 Amen.

## II. CRUDELIS HERODES DEUM.

8. Crudelis Herodes, Deum  
 Regem venire quid times ?  
 Non eripit mortalia  
 Qui regna dat cælestia.

9. Ibant Magi, quam viderant,  
 Stellam sequentes præviam:  
 Lumen requirunt lumine:  
 Deum fatentur munere.

10. Lavacro puri gurgitis  
 Cælestis Agnus attingit:  
 Peccata quæ non detulit,  
 Nos abluendo sustulit.

11. Novum genus potentiae:  
 Aquæ rubescunt hydrizæ,  
 Vinumque jussa fundere,  
 Mutavit unda originem.

Jesu, tibi sit gloria,  
 Qui apparuisti gentibus,  
 Cum Patre, et almo Spiritu,  
 In sempiterna sæcula.  
 Amen.

Why, cruel Herod, dost thou fear ?  
 The King is God who draweth near:  
 No realms of earth allure His eyes,  
 Who giveth kingdoms in the skies.

The Magi follow still the star  
 That marshalled them from lands afar :  
 And by its light they seek the light,—  
 The God their gifts confess aright.

The Lamb that doth the heavens rule  
 Hath bathed in Jordan's sacred pool :  
 And oh! from sins He had not done,  
 To wash us, bore them every one.

Now Cana sees a wonder new,  
 The water reddens at his view :  
 All changèd by His power divine,  
 It poureth out as purest wine.

Glory to Thee, my Jesus dear,  
 Who to the Gentiles didst appear :  
 The Father and the Holy Ghost  
 Be praised for aye by heaven's host.  
 Amen.

The two hymns give the stanzas in order from A to N inclusively, with the exception of the K and M stanzas. *Crudelis Herodes Deum Regem venire*, etc., is the emendation of the original *Hostis Herodes impie, Christum venire*, etc., made by the *correctores hymnorum* under Urban VIII. The K stanza commemorates the murder of the Holy Innocents; the M stanza prefaces the miracles narrated in succeeding verses; healing the sick and raising the dead to life, He gave assurance by His miracles that He had God for His Father. The latter verses of the poem speak of the kiss of Judas, the Scourging, the Crucifixion, the Resurrection, and the Ascension of Christ.

#### NOTES.

In the original poem (we have given the *corrected* text as found in the Roman Breviary) are many evidences of the spirit of freedom which gradually broke away from the restrictions of classical prosody—from *metre*—and sought rather the *rhythm* which constitutes the modern poetic form. Evidences abound, too, in the Abecedary of a yearning after that peculiar charm of *assonance* which is the marked characteristic of our modern poetry, and which, indeed, would seem to be an instinct of all accentual poetry—occurring as it does in the earliest poetry of very many and widely distinct tongues. Rhyme is to be found in the earliest specimens of unquantitative, *accented* Latin verse. Though occasionally employed by Ovid, its accidental occurrence was carefully guarded against by the severe school of Latin quantitative poetry. In the decline of Latin, when Prosody was less carefully attended to, the artificial Grecian forms were gradually merging into an *accented* rather than a quantitative rhythm, and rhymes began to make their appearance. Distinct evidences of rhyme are found in the poetry of St. Hilary of Poitiers. It is found.

throughout the poem of Pope St. Damasus to St. Agatha.

— 0 0 — 0 0 — 0 0 —  
 Martyris ecce dies Agathæ  
 Virginis emicat eximiæ  
 Quo sibi Christus eam sociat  
 Et diadema duplex decorat  
 Stirpe decens, elegans specie  
 Sed magis actibus atque fide, etc.

Sedulius seems not to have followed any scheme of rhyming, but rather to have introduced it, not indeed by stumbling on it haphazard, but with irregular iteration.

Since we can hardly accuse a learned poet like Sedulius of any ignorance of prosodial quantities, we may infer that he simply wanted larger freedom for the introduction of words which might express Christian ideas with more accuracy, grace, dignity, and simplicity than might be found by a strict adherence to the classical rhythms; and, also, that he might the better secure that almost complete identity of *prosodical* with *verse-accent* which is a striking peculiarity of the Abecedary. As the common people knew little of the natural quantities of syllables, and relied much on *accent* for rhythm, it is highly probable that our poet sought, by identity of accents, and by the occasional introduction of rhyme, to satisfy a natural taste and a popular yearning, and make a veritable *Biblia Pauperum* of his “dulcissimum carmen,” to use Daniel’s expression.

The first stanza is to be found in one of the Ambrosian hymns, itself almost an abecedary.

## AMBROSIAN.

A solis ortus cardine  
 Et usque terræ limitem  
 Christum canamus principem,  
 Natum Mariæ Virginis.

## SEDULIUS.

A solis ortus cardine  
 Adusque terræ limitem  
 Christum canamus principem,  
 Natum Maria Virgine.

This poem, once attributed to St. Ambrose, is said to have borrowed its first stanza from Sedulius, while its second and third are taken from Prudentius. *A solis ortu usque ad*



*occasum laudabile nomen Domini* (Ps. cxii.3; cf. Mal. i. 11; Is. xlv.,6.

“*Servile corpus induit*”—*corpus servi*; “*formam servi accipiens*” (Phil. ii. 7). Prudentius has *Mortale corpus induit*.

“*Ut. . . ne,*” pleonastic for *ne*: frequent in Cicero, but not in other writers, and very rare in the post-Augustan period. Zumpt says, “that it chiefly occurs in solemn discourse.”

“*Castæ:*” according to many, “*clausæ;*” *Porta hæc clausa erit, non aperietur, et vir non transibit per eam, quoniam Dominus Deus Israel ingressus est per eam* (Ezech. xlv. 2, 3).

“*Gratia:*” *Cui luna, sol et omnia Deserviunt per tempora Perfusa cœli gratia Gestant puellæ viscera*, says Venantius Fortunatus. “*Secreta quæ non noverat.*” Dom Guéranger translates: “the young maiden carries within her a secret which she knows not.” This may only mean that not all the wonderful things connected with the divine scheme of redemption were known to the Blessed Virgin. She understood the import of the Angel’s explanation, and knew that her “*Fiat mihi secundum verbum tuum*” should permit the divine power to overshadow her, and that her son should be the Son of God. We can scarcely subscribe to the translation of Dr. Littledale, found in the Marquis of Bute’s Breviary,—

She bears within her maiden breast  
A secret by herself unguessed.

Schlosser has:—

Ihr Leib umschloss ein Gottespfand,  
Das der Natur war unbekannt, <sup>1</sup>

which is like Dr. Schaff’s version,—

And she, as earthly bride unknown,  
Yet calls that offspring blest her own. <sup>2</sup>

We have chosen to consider *noverat* as a past tense with regard to *bajulat*; i. e., the mystery of the Incarnation of the Son of God in her womb, unguessed by her until the Angel had explained it, became clear after the inpouring of grace

<sup>1</sup> Her body encloses a Pledge of God which was not avowed to nature.

<sup>2</sup> *Christ in Song*, p. 45.

into her heart,. Enlightened by grace, she bows to the will of God, and immediately bears within her womb a Secret she had not guessed before.

Templum repente fit Dei.<sup>1</sup>

The Italian of Giuseppe Belli has : And mysteries are accomplished in her which she never heard before. <sup>2</sup>

That of V. Capponi : The mind of the pure, spotless maiden did not grasp the conception. But by the quickening and perfecting grace from heaven, Faith and Humility forthwith understood. <sup>3</sup>

4. "Concepit alvo Filium;" in the original, *Virgo creavit filium*, or *Verbo creavit*, or *Verbo concepit*. "*Librariis, ut puto, displicuit verbum creavit, quod bene latinum est pro genuit*. In breviario Mozarabico die XVIII. dec. servatur vetus lectio *creavit*." Ed. Areval.

5. "Enititur puerpera," corrected thus to avoid the hiatus of the (probable) original *Enixa est puerpera* (the lection of the Brev. Mozarab., "Cum nostris omnibus Mss., Alcuino, Ald., et aliis editis."—Arevalus).

"Quem ventre" etc., altered from the original.

Quem matris alvo gestiens  
Clausus Joannes senserat.

The alteration has changed the sense somewhat, and, Kayser thinks, weakened it.

<sup>1</sup> Says Kayser, after noting the interpretation which should make *Secreta* equal all the developments of the Incarnation, etc.: "Mir scheint jedoch eine andere Deutung den Vorzug zu verdienen. Subject ist *puella*, aber in derselben Allgemeinheit wie im Vorhergehenden: der Schoss einer Jungfrau trägt Geheimnisse, wie sie eine Jungfrau bis dahin noch nicht erfahren. Erinnert *gratia celestis* an das *gratia plena* des Engelwortes, so ist *quæ non noverat* nur konkreter Ausdruck für den fernern Inhalt des Engelgrusses, *benedicta tu in mulieribus*."

<sup>2</sup> E arcani in Sei si compiono che non mai prima udi. Inni Ecclesiastici, Roma, p. 188.

3 Della pura, ed intatta giovinetta  
Il concepir non già l'ingegno apprese,  
Ma per celeste grazia, alma, e perfetta,  
La fede, e lu'millà e ratto l'inte.

*Parafrasi Poetiche*, Firenze, 1818, p. 26.

6. "Et lacte," etc., altered from *Parvoque lacte pastus est*, which Arevalus thinks might have been retained, since "*parvum lac est modicum lac, parum lactis.*"

8. "Crudelis," etc; orig., Hostis Herodes impie Christum. "Quid est quod sic turbaris Herodes? Rex iste, qui natus est, non venit reges pugnando superare, sed moriendo mirabiliter subjugare." S. Fulgentius.

9. "Lumen"—Christ, *lumen de lumine*;

*Lux lucis et fons luminis,  
Dies dierum illuminans;*

or, lux vera quæ illuminat omnem hominem venientem in hunc mundum; lumen ad revelationem gentium.

"Munere," not *muneribus*; the frankincense symbolized the Deity.

10. "Peccata" etc., Dom Guéranger translates: It is we whom He hereby washes from our sins, for He could have none to be cleansed.

Caswall has:—

There consecrating by His touch  
Water to cleanse us in His blood,—

which renders closely the Catech. Rom.,<sup>1</sup> "Baptizatur Dominus, non mundari indigens, sed tactu mundæ carnis aquas mundans, ut vim abluendi habeant." Unlike the crowd of Jews, of publicans, of harlots that flocked to receive the baptism of penance unto the remission of sins, Christ had not any sins quæ deferret ad *lavacra gurgitis*, sc., Jordanis; His baptism by St. John, besides being one evidence of His desire "to fulfil all justice," by obeying "the baptizing Prophet, whom God sent to baptize the people," as St. Chrysostom says, had also the effect of sanctifying the waters by His touch for the Christian sacrament, as He showed plainly by receiving from heaven the Spirit of God, which should come down in "His own baptism, typified by that of John."

"Sustulit:" Ecce Agnus Dei, ecce qui tollit peccatum

<sup>1</sup> P. II. cap. ii., qu. 16.

mundi, said St. John, when he saw the Christ whom he had baptized walking, afterwards, by the Jordan. But as Our Saviour took away the sins of the world by taking them on Himself, we have rendered "sustulit" by the word "bore."

"Nos abluendo" is not the ablative of means, but the dative of purpose; tactu mundæ carnis aquas mundans, *ut vim abluendi habeant*, says the Catech. Rom. We might perhaps better have translated the *sense* thus:—

The Savior's sinless flesh shall win  
Waters to wash our souls of sin! <sup>1</sup>

II. "Jussa," i. e., *aqua*, not *hydria*.—

"Rubescunt:" The conscious water saw its God and blushed. <sup>2</sup> We have partly borrowed Crashaw's famous line.

In this poem, as found in the Breviaries, we have a selection of stanzas that commemorate the three great *manifestations* of Christ—His epiphaneiai—which a very trustworthy tradition assigns to the same day of the calendar; this triple epiphany being made when the Magi, following the star, found the God-Man; when the heavens opened and the Spirit of God descended upon Him in the Jordan; when the water of Cana manifested His power by turning into wine.

We take leave of Sedulius and his Abecedary, feeling that, as Taine says, "behind the document there was a man." If time is jealous of its arcana, and will not whisper aught of the life of Sedulius, it cannot forbid that higher knowledge of him which comes from a knowledge of his works. Sedulius was eminently the poet of the Incarnate Word. His *Carmen Paschale*, his *Elegia*, his *Abecedarius*, and (if it be his) the *Cento Virgilianus* (*carmen de Incarnatione*), evidence his devotion to the life of Christ: for "there is no heroic poem in the world but is at bottom a biography, the life of a man." <sup>3</sup>

H. T. HENRY.

<sup>1</sup> Kayser has an interesting discussion of the meaning of Sedulius in these two verses, *Peccata*. . . *sustulit*.—Paderborn, 1881, pp. 378-380.

<sup>2</sup> Crashaw's translation of his own Epigram on the miracle of Cana.

<sup>3</sup> Carlyle, *Essays*.

## LETTERS TO A RELIGIOUS.

## V.

THE perfection of outline in the human face is determined, as we saw, by a certain proportion of the parts to each other. Thus, the front face admits of four almost equal divisions, by horizontal lines, from the crown of the head to the extremity of the chin. Two of these parts are given to the brain case, one to the length of nose and ears, and one to the lower part of the face, representing the organs of speech and mastication. If you take the widest part of the head, and divide a line drawn from temple to temple into five equal parts, you get one part for each of the eyes, one part at each extremity, and one part between the eyes, which is also that of the width of the nose at the wings. The profile of the face is commonly measured by the facial line, a perpendicular which touches the point between the eyes, where the nose has its root, and also the upper lip. But these modes of measurement are but general standards by which to determine the beauty or regularity of facial form. Practically, we are influenced to judge of physical beauty by taking into account the development of certain organs in the face as they represent the higher or lower functions of man. Thus, the forehead might be said to indicate intellectual dignity; the eyes, sentiment; the ears, disposition; the nose, intelligent will-power; the mouth, feeling and passion; the chin, physical will-power. According to their various development within just limits, they give us impressions of physical beauty more or less pronounced in one direction or another. We might call them simply different types of beauty. With this difference of type is intimately connected the difference of character, which likewise represent a distinct division of beauty, as we have seen. Of this we shall speak again later.



However, in speaking of the perfect form of the human face, whether determined by the proportions of lines or of the functions which each organ serves, we have taken the human face in its mature development, such as we find it in midlife or at the period when there is no perceptible increase of growth or decrease from decay. The same measurement which applies to a full-grown person's face, will not apply to the little child or to the old. Here we have to take into account the anatomical construction of the human face, as it develops and contracts. If you draw the outline of a person's face in its maturity, and then reduce it in size, thinking that you will thus obtain the face of that person as a child, you will surely fail. The size of the drawing does not alter the age represented by the outline. The difference in age is indicated by an unequal development of certain parts of the face. Let me briefly explain this.

If you look attentively at a child not yet capable of speech, you will notice that your division of the front face into four equal parts, as indicated before, will not hold good. The forehead from the eye to the highest part of the crown will ordinarily occupy two thirds of the child's front face, instead of one half, as in the man. Thus the brain case appears abnormally large, especially towards the back. The reason for this is, that the bones of the face, especially of the lower portion, are only partly formed in the child, there being no teeth, and the little jaws are still soft and contracted. The nasal bone is depressed, owing to the weakness of its formation, and this naturally raises the end of the nose, leaving no definite indication as to whether it will be of Greek or Roman fashion, or short, or pointed. As the child grows, the setting of the cheek and nasal bones begins to indicate the sockets of the eyes; the bridge of the nose becomes gradually firm and prominent; the action of the jaws develops the tooth-sockets, and with the formation of the teeth the lower face becomes longer. As the skull grows more solid, the depression which is noticeable in infants' heads, just above the fore-

head, passes into a curved line, and the entire head assumes a rounder form. By degrees the continued action of the muscles of the face gives to it a settled shape, by which we recognize more distinctly than we do in the young infant the similarity of features between child and parent.

Another change of outline in the form of the face, analogous to that which occurs between infancy and maturity, takes place as man approaches old age. Here the loss of the teeth, and the subsequent contraction of the jaws, again shortens the lower part of the face. But since the bones and sockets have attained their full development, the effect of this contraction is different from that which we notice in the child. The chin is thrown forward, and in the absence of fleshy clothing assumes a pointed appearance. The upper jaw falls into the lower tooth sockets, and thus brings nose and chin closer together, whilst the lips are necessarily compressed. The gradual decay of fleshy substances makes the bones everywhere more prominent. The eyes fall back into the sockets. The skin, losing its elasticity with its fatty support, shrinks together in folds, producing sharp lines in different parts of the face, especially around the mouth, eyes, and forehead.

The general effect of these changes in the child and the aged is, that the oval line which bounds the perfectly shaped face in mature life assumes, when applied to the child, almost the outline of a circle, whilst in the case of an old person it appears more like a square or rectangle. In the same way, if you apply the perpendicular line which in the antique statue is supposed to touch the point at the root of the nose and the upper lip, you will find that in the child the upper lip is considerably in front of the line, whilst in the aged it recedes from the same line. In the child the face is more round than oval; the nose is round and turned upward; the upper lip is raised, and the mouth usually open, because the muscles lack strength to keep the lips together; the chin is round; the eyes are lying rather on the surface; the cheeks are

round; the forehead is somewhat prominent over the eyes, and rising towards the back of the head, with a slight depression immediately over the brow. Almost the opposite characteristics mark the features of the aged. The contour of the face is angular; the nose sharp, with a downward tendency; the mouth is closed, so that the tightly compressed lips almost disappear; the chin protrudes considerably in front of the facial line, and with an upward turn; the eyes lie in strongly marked sockets; the cheeks are hollow; the forehead is round.

A quaint lesson, like some grave sermon on man's destiny and the vanity of mortal life, might be read out of this change of the human features from childhood to old age. The senses of the child are open. Every impression on the physical organs helps to fashion them. Its brain is there apparently all formed and occupying that portion of his head which lies above all the senses, yet to which these are channels, informing the understanding, the memory, the will; infusing knowledge and piety from without, and then reflecting their inner action again upon the face in later life. Then the inner motives thus fashioned develop of their fulness into action, begetting habits and results. And when strength gradually wanes, reflection follows upon action. The head bends, as if scanning the value of the fruits which the past has produced; the pride of life is gone. The eye sinks back, as if to bring it nearer to the brain and to thought, and to withdraw it from the curious things which had caught its attention before. The lips, which were open in childhood, now close, as if they recognized the value of silence; and that which served the appetites and the growth of the flesh shrivels and contracts, as though life itself gave the warning of its own approaching end.

Your good nature would prevent you from misapplying this digression, even if the fact that I am writing to a devoted religious did not serve as an apology. In truth, any one who reads this letter, without being acquainted with those which

have preceded it, might justly ask with what propriety I have called them "Letters to a Religious." Something more of a technical character will have to follow; but on the whole it will tend to show the value of observation in painting the human countenance. After all, it is painting God, whose good image the perfect man is. Addio,

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TITULAR FEASTS IN DECEMBER.

I. ST. BIBIANA (DECEMBER 2).

(*Two Churches in 1888, one of them the cathedral of Monterey and Los Angeles.*)

Dec. 1, Vesp. de seq. com. præc. et Fer.

*Pro Clero Romano*, Vesp. de seq. Com. Fer.

2, Fer. 3. *Rub.* S. Bibian. V. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Confitebor.* Reliq. ut in Calend. cum Com. Fer. in Laud. et Miss. in qua Cr. per. tot. Oct. In. 2. Vesp. com. seq. e. Fer.

*Pro Clero Romano*, omnia ut supra.

Fer. 4. 5. (6. pro. Cler. Rom.) Sabb. Dom. (sine 3. Or.) et Fer. 2. (sine com. Oct.) ut in Calend. ritu. infr. oct. cum com. Oct. (ante com. Fer.) in Vesp. Laud. et Miss.

5, De 4. die infr. Oct. Semid. Lect. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Thesaurus* (Mart. non Virg.) vel ut in fest. Com. Fer. et S. Sabbæ in Laud. et Miss. fest. Vesp. de seq. com. Oct. et Fer.

Fest. S. Ambros. ulterius transferend. in 10. Dec.

*Pro Clero Romano*, fest. S. Eutyech. perpetuo mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex.

9, Fer. 3. *Rub.* Octava S. Bibian. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex. Octavar. *De Virginitibus* vel ut in fest. 3. Noct. ex Octavar. *Ideo* (Mart. non Virg.) vel ut in fest. Com. Oct. Immac. Conc. et Fer. in Laud. et Miss. fest. Vesp. a cap. de seq. (m. t. v.) Com. præc. Oct. et Fer.

*Pro Clero Romano*, ut supra. Vesp. de seq. Com. præc. et Fer. tant.

10, S. Ambros. (fuit 7. hujus) ut in Calend. ad 9. Dec.

## II. ST. FRANCIS XAVIER (DECEMBER 3).

*(Sixty Churches in 1888.)*

- Dec. 2, Pro utroq. Clero Vesp. de seq. Com. Fer. tant.  
 3, Fer. 4. *Alb.* S. Francisci Xaver. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Justus.* Reliq. ut in Calend. Com. Fer. in Laud. et Miss. in qua Cr. per tot. Oct. In 2. Vesp. com. seq. et Fer. tant.

*Pro Clero Romano, ut supra.*

Fer. 4. (6. pro. Cler. Rom.) Sabb. Dom. (sine 3. or.) Fer. 2. (sine com. Oct.) et 3. ut in Calend. ritu infr. oct. cum com. Oct. (ante com. Fer.) in Vesp. Laud. et Miss.

- 5, de 3. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati.* 3. Noct. ex Octav. *Si istum* vel ut in fest. Com. Fer. in Laud. et Miss. in qua Evang. *Sint lumbi* vel si lectt. 3. Noct. lectæ fuerint ut in fest. Evang. *Euntes.* Vesp. de seq. Com. Oct. et Fer.

- 9, Pro utroq. Clero Vesp. a cap. Com. præc. Oct. Imm. Conc. et Fer.

*Pro Clero Romano, Fest. Translat. Dom. Lauret. perpetuo mutand. in 14. Dec.; quando de eo hoc anno fiet ut simplex.*

- 10, Fer. 4. *Alb.* Octava S. Franc. Xav. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ut in fest. Com. Oct. Imm. Conc. et Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. Oct. Imm. Conc. et Fer.

*Pro Clero Romano, ut supra. Vesp. a cap. de seq. Com. præc. Oct. Imm. Conc. et Fer.*

## III. ST. BARBARA (DECEMBER 4).

*(Eight Churches in 1888.)*

Fest. S. Chrysologi pro Calend. univers. perpet. mutand. in 5. Dec. pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex.

- Dec. 3, Pro utroq. Cler. Vesp. de seq. Com. Fer. tant.  
 4, Fer. 5. *Rub.* S. Barbaræ V. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. et reliq. ut in Breviar. de commun. Virg. 1. loco. Com. Fer. in Laud. et Miss. in qua Cr. per tot. Oct. In 2. Vesp. com. seq. et Fer. tant.



*Pro Clero Romano*, ut supra. In 2. Vesp. com. seq. et Fer. tant.

- 5, S. Petri Chrysologi (fix. ex heri) ut in Calend. ad 4. Dec. cum com. Oct. Fer. et S. Sabbæ in Laud. et Miss.

*Pro Clero Romano*, ut in Calend. cum com. Oct. (ante com. Fer.) et Cr.

Sabb. Dom. (sine 3. or.) Fer. 2. (sine com. Oct.) Fer. 3. et 4. ut in Calend. ritu. infr. oct. cum com. Oct. (post Oct. Imm. Conc.) in Vesp. Laud. et Miss.

Fest. S. Damas. perpetuo mutand. in 12 Dec. ; pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex.

- 10, Vesp. de seq. (ut in 1. Vesp.) Com. Oct. Imm. Conc. et Fer.

*Pro Clero Romano*, in 2. Vesp. com. seq. et Fer. tant.

- 11, Fer. 5. *Rub.* Octava S. Barbar. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De Virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel ut in fest. Com. Oct. Imm. Conc. et Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. et Fer.

- 12, S. Damasi. Pap. Cr. Semid. ut in Calend. ad 11. Dec. sed m. v.

#### IV. ST. NICHOLAS (DECEMBER 6).

(*Twenty-nine Churches in 1888.*)

Dec. 5, Pro utroq. Cler. Vesp. de seq. Com. Fer. tant.

- 6, Sabb. *Alb.* S. Nicolai Ep. C. Dupl. 1. cl. cum com. oct. Lectt. 1. Noct. *Fidelis sermo.* Reliq. ut in Calend. (nihil de Vig.) Com. Fer. in Laud. et Miss. in qua Cr. per tot. Oct. In 2. Vesp. com. Dom.

*Pro Clero Romano*, omnia ut supra (nihil de S. Ambros.).

Dom. (sine 3. or.) Fer. 2. (sine com. Oct.) Fer. 3. 4. 5. et 6. ut in Calend. ritu. infr. oct. cum com. Oct. in Vesp. Laud. et Miss. post com. oct. Imm. Conc. et ante com. Fer.

Fest. S. Lucie perpetuo mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex. Item pro Clero Rom.

- 12, Vesp. de seq. (ut in 1. Vesp.) Com. Oct. Immac. Conc. et Fer.

- 13, Sabb. *Alb.* Octava S. Nicolai Dupl. Lectt. 1. Noct. de Script.

occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. Com. Oct. Imm. Conc. et Fer. in Laud. et Miss. fest. In 2. Vesp. com. Dom. S. Lucix et Oct. Imm. Conc.

*Pro Clero Romano*, omnia ut supra.

- 14, Dom. Pro utroq. Cler. fit com. S. Lucix ante com. Oct. Imm. Conc. in Laud. Miss. (sine alia or.) et Vesp. (post com. Dom.).

V. ST. AMBROSE (DECEMBER 7).

(*Eleven Churches in 1888.*)

Dec. 6, Pro utroq. Clero Vesp. de seq. com. Dom. tant.

- 7, Dom. *Alb.* S. Ambrosii Ep. C. D. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Fidelis sermo*. Reliq. ut in Brev. et Miss. 9. Lect. de hom. et com. Dom. Cr. per tot. Oct. Vesp. de seq. Com. præc. et Dom.

*Pro Clero Romano*, omnia ut supra.

- 8, Nihil. de Octava.

- 9, De 2. die infr. Oct. Immac. Concept. Com. Titul. et Fer.

*Pro Clero Romano*, ut in Calend. cum com. 2. Octt.

Fer. 4. 5. 6. et Sabb. ut in Calend. ritu infr. octav. cum com. Oct. Titul. in Vesp. Laud. et Miss. post. Oct. Immac. Conc. et ante com. Fer.

Dies Octava S. Ambrosii celebrat. ut simplex cum ejus com. in 1. Vesp. Laud. Miss. et 2. Vesp.

VI. THE IMMACULATE CONCEPTION (DECEMBER 8).

(*Three hundred and twenty Churches in 1888.*)

Omnia fiunt de festo et ejus octava ut in utroque Calendario.

VII. ST. LUCIA (DECEMBER 13).

(*Five Churches in 1888.*)

Dec. 12, Pro utroq. Clero Vesp. de seq. Com. Fer. tant.

- 13, Sabb. *Rub.* S. Lucix V. M. Dupl. 1. cl. cum octava partiali. Offic. et Miss. ut in Breviar. et Missal. cum Cr. usque ad fin. Oct. (16. Dec.) Com. Fer. tant. Præf. Concept. Immac. In 2. Vesp. com. Dom. tant.

*Pro Clero Romano*, omnia ut supra.

Dom. Fer. 2. et. 3. pro utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Cum die 16. Dec. terminatur Octava S. Lucix.

VIII. ST. THOMAS THE APOSTLE (DECEMBER 21).

(*Fifty-five Churches in 1888, some of which may be dedicated to Sts. Thomas of Aquinas, of Canterbury, or of Villanova.*)

Dec. 20, Vesp. de seq. com. Dom. (Ant. *O Clavis*).

*Pro Clero Romano*, Vesp. de seq. com. præc. et Dom.

21, Dom. *Rub.* S. Thomæ Ap. Dupl. 1. cl. sine octava ut in Calend. ad 22. Dec. cum 9. Lect. et com. Dom. in Laud. et Miss. In 2. Vesp. com. Dom. (Ant. *O Oriens*).

*Pro Clero Romano*, omnia ut supra. In 2. Vesp. com. Patroc. B. M. V. vel. S. Ambros. ut indicat. in Calend. et Dom.

22, Fer. 2. De ea. Pro Offic. et Miss. consule Calend. ad Fer. 3. *Pro Clero Romano*, fit vel de Patroc. B. M. V. vel de S. Ambros. ut indicat. in Calend. ad Fer. 3. Quod si de priori fiat, Fer. 3. fiet de S. Ambros., cujus fest. proinde non fuerit simplificand. 7. Dec.

IX. THE NATIVITY OF OUR LORD (DECEMBER 25).

(*Eleven Churches in 1888.*)

Dec. 25, Omnia pro utroq. Clero ut in Calend. per tot. Oct.

X. ST. STEPHEN (DECEMBER 26).

(*Fifty-one Churches in 1888.*)

Dec. 26, S. Stephani Protomart. Dupl. 1. cl. cum oct. Omnia ut in Calend. hodie et per totam Octav. pro utroq. Clero.

XI. ST. JOHN THE EVANGELIST (DECEMBER 27).

(*Two hundred and thirty-one Churches in 1888, many of them probably dedicated to St. John the Baptist, and some perhaps to other Saints of the name of John.*)

Dec. 26, Pro utroq. Clero Vesp. de Nativ. a cap. de seq. Com. præc. et Oct. Nativit.

27, S. Joannis Ap. et Evang. Dupl. 1. cl. cum oct. ut in Calend.

per tot. Oct. sed hodie com. Nativit. tant. in Laud. et Miss. Vesp. de Nativ. a cap. de S. Joan. com. seq. et Oct. Nativit.

*Pro Clero Romano, idem.*

Infra Octavam fiet com. S. Joan. post com. Oct. Nativ. ante alias Octavas.

XII. HOLY INNOCENTS (DECEMBER 28).

(*Three Churches in 1888.*)

Dec. 27, Pro utroq. Clero Vesp. de Nativ. a cap. de seq. Com. S. Joan. et Oct. Nativ. tant.

28, Dom. (*vacans*) SS. Innocentium Mart. Dupl. 1. cl. cum oct. ut in Calend. nisi quod fit com. Nativ. tant. in Laud. et Miss. Vesp. de Nativ. et a cap. de SS. Innoc. com. seq. et Oct. Nativ. tant.

*Pro Clero Romano, idem.*

Infra Octavam fit com. SS. Innocent. post com. Oct. Nativ. ante alias octavas.

XIII. ST. THOMAS OF CANTERBURY (DECEMBER 29).

(*Two Churches reported in 1888, and perhaps more dedicated to the Saint, simply reported as St. Thomas.*)

Dec. 28, Pro utroq. Clero Vesp. Nativ. a cap. de seq. com. præc. et Oct. Nativ. tant.

29, Fer. 2. *Rub.* S. Thomæ Ep. M. Dupl. 1. cl. sine oct. ut in Calend. cum com. Oct. Nativ. tant. Vesp. de Nativ. a cap. de S. Thom. ut in 2. Vesp. un. mart. Com. Dom. infr. Oct. Nativ. et Oct. Nativ. tant.

*Pro Clero Romano, omnia ut supra.*

XIV. ST. SYLVESTER (DECEMBER 31).

(*Four Churches in 1888.*)

Dec. 30, Pro utroq. Clero Vesp. de Nativit. a cap. de seq. cum com. Oct. Nativ. tant.

31, Fer. 4. *Alb.* S. Sylvestri Pap. C. Dupl. 1. cl. sine oct. ut in Calend. cum com. Oct. Nativ. tant. Vesp. de S. Sylvestro vel usq. ad cap. de Nativ. (Vd. De Herdt, III. 9.) Com. seq. tant.

*Pro Clero Romano, idem.*

Other Titulars in December are St. Eloi (1 church), Dec. 1; St. Valeria (1 church), Dec. 9; St. Ottilia (1 church), Dec. 13; Expectation of the B. V. (1 church), Dec. 18.

H. GABRIELS.

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## CONFERENCE.

### The State's Right in regard to Compulsory Education.

We publish the following communication of the Rev. James Conway, S. J., in reference to a criticism of his book entitled "The Rights of our Little Ones," which appeared in the October issue of the REVIEW (p. 371). In our book-notice we took exception to F. Conway's statement, that the civil authority had no right whatever to exact secular teaching, even in cases of *utter illiteracy*. We believed this to be a needless exaggeration, in some respects as hurtful as it is untrue. Although it is not customary for book-reviewers to vindicate their criticisms against the grievances of authors we do not wish to be considered unfair in a question which is on all sides considered as one of great importance. Owing to the length of F. Conway's letter, we are forced to omit such portions as have no direct connection with the point for which he contends.<sup>1</sup> We also add a few remarks by way of answer.

Father Conway says:—

The issue between your judicious reviewer and myself seems to be rather a question of expediency than of doctrine.

I categorically deny the right of the State to enforce compulsory education. He, while he does not venture just now to contradict my statement, thinks that it is unwise to endeavor to impress such teaching on the American people at this juncture. Now, it seems to me, on the contrary, that, if my position is a true one and involves a first principle on education, as I hold, it is very wrong to withhold this

<sup>1</sup> The omitted portions are the introduction, which is mainly complimentary to the "Review," and the conclusion, in which the writer refers to the occasion of his first publishing his pamphlet on the school question.



principle from the people, in whose hands rests the power to make or mar the future happiness and prosperity of this country. Had such principles been proclaimed from the housetops in those countries where now reigns unmitigated educational tyranny, it would have been better for the cause of education as well as of Christianity. The adversaries are never weary, in season and out of season, to inculcate the principle which has become a truism in American educational literature, that the State owes an education to all its subjects, while according to the best authorities and to the teaching of reason, the State owes its subjects nothing of the kind. Are we, then, to listen in silence while around us such principles are being propagated and translated into facts? I, for one, believe in saying the honest truth regarding this and similar educational questions, albeit respectfully. The sensitive folk, who are most likely to take offence, are not, to my thinking, so much honest and independent Americans (many of whom have spoken more pronouncedly on this subject than I have), but interested parties, and, I am sorry to think, not unfrequently Catholics. Now, the sooner they are taught to think rightly on the subject, provided they are instructed in charity, the better.

That is briefly my opinion in regard to the expediency of the question in my catechism with which your reviewer has to find fault. This, of course, I say in the supposition of the truth of the principles I defend.

Now, as for my reasons for rejecting compulsory education as unlawful, I have stated them in the "Rights and Duties," etc., pp. 29-32, and will ask the favor of having them inserted here, as I do not think I could now state them more briefly and clearly.

"That education may be an object of government legislation is certain beyond all exception. The limits of this right must, as we hinted, be defined, on the one hand, by the common good as a positive norm; and on the other hand, by personal, domestic, and religious rights, as a negative norm. We cannot in this paper enter into a detailed investigation of these limits. One question, however, we do not wish to pass over in silence. It is the vexed question of compulsory education. Can the State enforce compulsory education, that is, can the State force parents to send their children to school up to a certain age, say twelve or fourteen years?

"Certain it is that the State cannot oblige them to send their children to any school in particular, much less to a school whose teaching is merely secular, or hostile to their religious convictions. This would be against the most sacred rights and highest interests of parents and children. Neither can the State compel parents to send their children to any school at all, if their education is otherwise provided for. So far, we believe, all right-thinking men agree.

"Now the question arises whether the State can by law oblige parents to have their children taught reading, writing, reckoning, and the other elements of secular knowledge. On this point even Catholic authors are at issue. For our own part, we believe that parents in our days are under ordinary circumstances bound in conscience to give their children the advantage not only of a religious education, but also at least of an elementary secular education; but we deny that the State can make or enforce laws to this effect. Parents are also bound in conscience to

afford their children healthy food, clothing, and habitation; yet who will infer from this that the State has the right to regulate the kitchen, nursery, and other departments in families, or make laws to prescribe the material and make of the children's dress, according to the various seasons of the year? God has given this responsibility to the parents, and it is only in cases of utter neglect that they are to be interfered with by outside authority. This extreme case of utter neglect in education cannot occur unless the child is altogether abandoned; then it is the duty of the State to interfere and provide for the necessary education.

“But the advocates of State education urge that it is the duty of the State to defend the rights of its subjects, and that the children have a right to an elementary education at least; that the State, therefore, can and must provide that every child within its jurisdiction is taught at least the elements. Here we must distinguish in education what is essential from what is non-essential. What is essential in mental education is the knowledge of those things which are necessary for the attainment of our last end; as, in physical education, that is essential which is necessary to preserve the physical life of the child; and to this the child has a strict right *ex jure*. All further knowledge is non-essential, and can only be claimed by the child *ex equitate*; in other words, the parents are bound to give their children more education than is merely essential to their eternal salvation, in virtue of the love they owe to their offspring; but they are not bound under the title of justice, and cannot therefore be compelled by coercive measures to the fulfilment of that duty of parental piety; in the same way as a rich man, who disinherits his children and disposes otherwise of his property, sins against parental charity, but does not violate the right of another, because he only disposes of what is his.

“But cannot the State legislate also in cases of mere equity? Certainly it can, but only within its own sphere and for the general good. But neither of these conditions is realized in the case in question. Education, as we have shown, does not fall within the sphere of the State, but is the proper function of domestic society. It is, therefore, only in utter default of parents that the State can assume this duty, and further interference is not for the common good, as we have seen, but leads to communism and despotism.

“They further advance that the honor of a civilized State requires that all its subjects are able to read and write. Illiteracy, they say, is a disgrace to the nation. We do not plead for illiteracy, but we are unable to perceive any great ignominy or serious inconvenience to a State in the fact that some of its colliers, and plowmen, and cowboys, and dairymaids are not able to read the daily paper and carry on an epistolary correspondence with their friends, provided they are honest and thrifty and understand the simple science of their own craft. But such citizens, they say, are not fit for free suffrage. Why not? Unless because they are debarred of their franchise, or duped by their literate brethren? Further, they exclaim, such citizens are unfit to be true patriots and to defend their country. We have seen spectacled German students under arms, but we could not imagine that they were braver than the unlettered Crusaders of old, or more patriotic than the illiterate portion of the Irish Brigade.

“All the arguments which are advanced in favor of compulsory education are, to our mind, utterly void of convincing force. All they prove is, that the State should favor and promote education within its due limits, and that we fully agree to. In our days there is no need of coercion to induce parents to give their children the necessary secular education, if facilities are offered them. Self-respect and self-interest suggest this so strongly, where the state of society requires it, that coercive measures are needless.

“Where illiteracy is a considerable inconvenience, it will generally be found that in those cases in which mental education has been notably neglected, the physical has been a good deal more overlooked. And yet, though it is a true principle in education that *prius est vivere, dein philosophari*,—no State ever thinks of ever making inquiries into the physical rearing of children, which falls within its province more than the mental training. Why, then, should the State be so solicitous that the physically neglected child, whom it has permitted to be half starved, ill-clad, and ill-housed, should at the age of twelve con his A, B, C? Such delicacy we consider highly preposterous and sentimental, not to say pharisaical. Compulsory education, therefore, in whatever shape or form it may be adopted and enforced by the State, we hold to be an overstepping of the divinely constituted limits of political authority and an egregious outrage against private and domestic rights.”

After reading the above, we felt it our duty to call the writer's attention to the fact that he had evidently missed the point of our criticism, and that, whilst we were anxious to do him justice, the publication of his letter might have no other practical effect than to raise an issue with which the original text had nothing to do. As F. Conway did not withdraw his letter, we make the following comment.

He says:—

He [the reviewer], while he does not venture just now to contradict my statement, thinks that it is unwise to impress such teaching on the American people at this juncture.

The reviewer thinks nothing of the kind. He believes that truth and principle should be taught; but not that opinions should be passed off for first principles. If the reader will kindly turn to the criticism in question, he will see that there is nothing temporizing or insinuating in our speech; that it is not a question of prudence, but of fact. We deny the authority of any writer to teach to children, as a first principle, an opinion which, to say the least, is disputed among the gravest writers on ethics. To hold that the State has

no right to enforce elementary secular education, even *against utter illiteracy*, may or may not be true. It depends entirely on circumstances. Whether and how far these circumstances may be verified, is quite another thing.

F. Conway unwittingly argues against himself when in his pamphlet he says : “ It is only in utter default of the parents, that the State can assume this duty [of educating] ” (p. 31).

Stöckl, a philosopher whose authority our correspondent not only admits, but whom he mentions on the first page as one of the writers from whom he has drawn the material of his articles, states the same view more fully. In reading him, F. Conway must have come across the following passage :—

Indeed, there are cases when compulsory education, like every other compulsion in law, must be admitted. And, this is principally the case when as a matter of fact parents utterly neglect their duty of educating, leaving their children without all education and without all instruction, or even abuse their right of educating, to the detriment and injury of their children. In this case the government has the right to protect the right of the children to be educated, and for this purpose it may compel the parents to send their children to school (Lehrb. d. Paedagog., p. 57).

Costa Rosetti, a Jesuit, and an eminent authority on the subject, in his latest work on Moral Philosophy, calls this right accidental, because he believes that there would rarely be occasion to make use of it.

Si demonstratur, liberos a parentibus ita tractari, ut miseri fieri debeant, nisi a potestate parentum eximantur, auctoritas civilis vi muneris tutelæ jurium potest et debet illos educandos curare et, prout adjuncta exigunt, aut liberos parentibus eripere, aut hos cogere, ut illos in scholam mittant (Philos. Moral., ed. II., p. 744).

The right, then, can be admitted. It only remains that the conditions which warrant its exercise be verified. *Whether such conditions may not be brought about by the utter illiteracy of portions of a commonwealth with a local legislation, is a matter of opinion, not of principle.* There is a paper in this number of the Review, which throws further light on this part of a difficult subject. To understand it properly, we must keep in mind the distinction between principles and views, and again between one and the same principle as applied to different facts.



### Burial of Catholics in non-Catholic Cemeteries.

*Qu.* Can a Catholic who has received all the rites of the Catholic Church, and has not given scandal, be buried with a Solemn Requiem Mass, when the interment is to be in a non Catholic cemetery, where the family had a plot and where the father is already buried?

Can a priest officiate at the grave in such a case?

*Resp.* The Second and Third Plenary Councils of Baltimore, considering the fact that Catholics and non-Catholics in the United States live under the same common government, and thus necessarily contract various social relations towards each other, allows, that such of the faithful whose relatives have a family-grave in a non-Catholic cemetery may be buried in the latter; provided the burial ground has not been obtained with the intention of frustrating the disciplinary law of the Church, which requires that Catholics be buried in consecrated ground.

In such a case the burial-service may be held either in the house or in the Church, with or without solemn Mass. According to a note of the S. Congregation, the grave also is to be blessed in such cases. When and how this is best done in particular instances must be determined by the circumstances of the locality.

These privileges, which involve dispensation from the ancient Church discipline, require, however, the concurrence of the bishop. It belongs to him, as legitimate judge in all matters ecclesiastical within his diocese, to determine whether such dispensation is necessary in order to avoid greater evils than would result from the maintenance of the ordinary discipline. Generally speaking, the consent of the bishop may be presumed upon, in cases like the above. In all practical doubts wisdom lies rather in favor of the lenient side and the granting of the request, provided, of course, that the seekers of the privilege are in good faith.

Where it is to be feared that the faithful might be scan-



dalized by the action, because they are ignorant of, or misunderstand the motives of the exception, the priest has to use discretion, and, if need be, explain the matter in a way which is least likely to give offence. (Cf. Concil. Plen. Balt. II., n. 391, 392.)

“In superiori Concilio Plenario de ritibus funeris hæc<sup>2</sup> decreta sunt : Ritus ecclesiasticos nolumus adhiberi in sepultura fidelium, quandocumque eorum corpora sepeliuntur in cœmeteriis sectarum ; vel etiam in cœmeteriis profanis, quando adsunt cœmeteria Catholica.

“Cum tamen conditionem, in qua nostrates versantur, consideremus, legis hujus vigor mitigari aliquantulum posse videtur. Si cujus itaque Catholici defuncti, si fuerit ad fidem conversus, consanguinei superstites sint A catholici, et fundum in alieno cœmeterio jam possideant, permittimus ut exequiæ in domo vel etiam publice in Ecclesia celebrentur, si pastori id eorundem bono spirituali profuturum vel alias expedire visum fuerit. Si superstites Catholici sint, fundum vero in alieno cœmeterio sine ulla fraude legis vel ab anno 1853 habuerint, in quo cadavera jam sint humata, pastoris arbitrio et conscientiæ relinquimus, ut preces pro exequiis in Rituali præscriptas privatim in domo recitet, antequam cadaver efferretur ; at in Ecclesia, ut nonnisi præhabita Ordinarii venio exequiæ fiant, præcipimus.

“Præterea, si in cœmeterio profano separatæ terræ obtineri nequeat, in qua corpora Catholicorum exclusive inhumentur, saltem locus ubi cadaver deponetur benedicatur, ea oratione adhibita quæ in Romano Rituali expresse præscribitur (Tit. de Exequiis), ‘Deus cujus miseratione animæ,’ etc.”

The Third Plenary Council still more mitigates the ancient Canonical Law of Ecclesiastical Burial. (Cf. Tit. XI., n. 318.)

“Quum agitur de sepultura eorum qui fuerunt ad fidem conversi, et quorum superstites acatholici fundum domesticum in alieno cœmeterio habent ; vel etiam de istis Catholicis, qui pariter ante legem latam proprium fundum habuerunt, *vel certe sine ulla fraude post legem* acquisierunt, declaramus, in istis casibus licere ritus ecclesiasticos adhiberi, sive domi sive in ecclesia, quotiescumque id ab Episcopo, ob graves rationes, interdictum non fuerit ; et declaramus insuper, correctionem S. Congr. De Prop. Fide de loculo benedicendo, et supradicto decreto adjunctam, in istis etiam casibus esse observandam. His casibus exceptis nunquam rectori animarum licebit dictos ritus adhibere in sepultura fidelium in alieno cœmeterio, nisi de expressa Ordinarii licentia.”

### Signum Crucis ad “Magnificat.”

*Qu.* Is there any reason for making the Sign of the Cross at the Magnificat in reciting Vespers ?

*Resp.* To make the sign of the cross at the opening of the *Magnificat*, the *Benedictus*, and the *Nunc dimittis* in the office is an ancient practice sanctioned by good authority. “Juxta laudabilem communem praxim præsertim in alma Urbe servatam.” S. R. C. 20 Dec. 1861. (Cf. Wapelhorst, Compendium S. Liturg., n. 251, II, d.)

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 ANALECTA.

## SEPARATING MATINS AND LAUDS.

A Sacra Rituum Congregatione quum exquisitum fuerit an quoties in privata recitatione separentur Laudes a Matutino, hoc semper concludendum sit post respectivam orationem per Vers. *Dominus vobiscum*, etc., et Vers. *Fidelium animæ*, etc., nec non cum *Pater noster*, juxta sententiam, quam tenet S. Alphonsus de Liguorio in suo opere Theol. Mor., Lib. IV., art. iv., n. 167?

S. R. C. respondit: *Affirmative.*

Die 1 Febr. 1886.

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 EXORCISMUS

IN

SATANAM ET ANGELOS APOSTATICOS

JUSSU

LEONIS XIII. P. M.

EDITUS.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Ps. lxxv.

*Exurgat Deus et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus.*

*Sicut deficit fumus, deficiant; sicut fluit cera a facie ignis, sic percant peccatores a facie Dei.*

Ps. xxxiv.

*Judica, Domine, nocentes me; expugna impugnantes me.*

*Confundantur et reveantur quærentes animam meam.*

*Avertantur retrorsum, et confundantur cogitantes mihi mala.*

*Fiant tanquam pulvis ante faciem venti: et angelus Domini coarctans eos.*

*Fiat via illorum tenebræ, et lubricum: et angelus Domini persequens eos.*

*Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.*

*Veniat illi laqueus quem ignorat; et captio quam abscondit, apprehendat eum: et in laqueum cadat in ipsum.*

*Anima autem mea exsultabit in Domino: et delectabitur super salutari suo.*

Gloria Patri, et Filio, et Spiritui Sancto :

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

Amen.

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## AD S. MICHAELEM ARCHANGELUM.

### PRECATIO.

Princeps gloriosissime cælestis militiæ, sancte Michael Archangele, defende nos in prælio et colluctatione, quæ nobis est adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitia, in cælestibus (Ephes. vi.). Veni in auxilium hominum; quos Deus creavit inexterminabiles, et ad imaginem similitudinis suæ fecit, et a tyrannide diaboli emit pretio magno (Sap. ii.; I. Cor. vi.). Præliare

hodie cum beatorum Angelorum exercitu prælia Domini, sicut pugnasti olim contra ducem superbix luciferum, et angelos ejus apostaticos; *et non valuerunt, neque locus inventus est eorum amplius in cælo. Sed projectus est draco ille magnus, serpens antiquus, qui vocatur diabolus et satanas, qui seducit universum orbem; et projectus est in terram, et angeli ejus cum illo missi sunt* (Apoc. xii.). En antiquus inimicus et homicida vehementer erectus est. Transfiguratus in angelum lucis, cum tota malignorum spirituum caterva late circuit et invadit terram, ut in ea deleat nomen Dei et Christi ejus, animasque ad æternæ gloriæ coronam destinatas furetur, mactet ac perdat in sempiternum interitum. Virus nequitix suæ, tamquam flumen immundissimum, draco maleficus transfundit in homines depravatos mente et corruptos corde; spiritum mendacii, impietatis et blasphemix; halitumque mortiferum luxuriæ, vitiorum omnium et iniquitatum.—Ecclesiam, Agni immaculati sponsam, vaferrimi hostes repleverunt amaritudinibus, inebriarunt absinthio; ad omnia desiderabilia ejus impias miserunt manus. Ubi sedes beatissimi Petri et Cathedra veritatis ad lucem gentium constituta est, ibi thronum posuerunt abominationis impietatis suæ; ut percusso Pastore, et gregem disperdere valeant.—Adesto itaque, Dux invictissime, populo Dei contra irrupentes spirituales nequitas, et fac victoriam. Te custodem et patronum sancta veneratur Ecclesia; te gloriatur defensore adversus terrestrium et infernorum nefarias potestates; tibi tradidit Dominus animas redemptorum in superna felicitate locandas. Deprecare Deum pacis, ut contèrat satanam sub pedibus nostris, ne ultra valeat captivos tenere homines, et Ecclesiæ nocere. Offer nostras preces in conspectu Altissimi, ut cito anticipent nos misericordiæ Domini, et apprehendas draconem, serpentem antiquum, qui est diabolus et satanas, ac ligatum mittas in abyssum, *ut non seducat amplius gentes* (Apoc. xx.).

Hinc tuo confisi præsidio ac tutela, sacra ministerii nostri auctoritate, ad infestationes diabolicæ fraudis repellendas in

nomine Jesu Christi Dei et Domini nostri fidentes et securi aggredimur.

V. Ecce Crucem Domini, fugite partes adversæ.

R. Vicit Leo de tribu Juda, radix David.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

#### OREMUS.

Deus, et Pater Domini nostri Jesu Christi, invocamus nomen sanctum tuum, et clementiam tuam supplices exposcimus, ut, per intercessionem immaculatæ semper virginis Dei genitricis Mariæ, beati Michaelis Archangeli, beati Joseph ejusdem beatæ Virginis sponsi, beatorum Apostolorum Petri et Pauli et omnium Sanctorum, adversus satanam, omnesque alios immundos spiritus, qui ad nocendum humano generi animasque perdendas pervagantur in mundo, nobis auxilium præstare digneris. Per eundem Christum Dominum Nostrum. Amen.

#### EXORCISMUS.

Exorcizamus te, omnis immunde spiritus, omnis satanica potestas, omnis incursio infernalis adversarii, omnis legio, omnis congregatio et secta diabolica, in nomine et virtute Domini Nostri Jesu ✠ Christi, eradicare et effugare a Dei Ecclesia, ab animabus ad imaginem Dei conditis ac pretioso divini Agni sanguine redemptis ✠. Non ultra audeas, serpens callidissime, decipere humanum genus, Dei Ecclesiam persequi, ac Dei electos excutere et cribrare sicut triticum ✠. Imperat tibi Deus altissimus ✠, cui in magna tua superbia te similem haberi adhuc præsumis; *qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire* (I. Tim. 2). Imperat tibi Deus Pater ✠; imperat tibi Deus Filius ✠;



imperat tibi Deus Spiritus Sanctus ✠. Imperat tibi majestas Christi, æternum Dei Verbum caro factum ✠, qui pro salute generis nostri tua invidia perditum, *humiliavit semet ipsum, factus obediens usque ad mortem* (Phil. 2.); qui Ecclesiam suam ædificavit supra firmam petram, et portas inferi adversus eam nunquam esse prævalituras edixit, cum ea ipse permanens *omnibus diebus usque ad consummationem sæculi* (Matt. xxviii. 20). Imperat tibi sacramentum Crucis ✠, omniumque christianæ fidei Mysteriorum virtus ✠. Imperat tibi excelsa Dei Genitrix Virgo Maria ✠, quæ superbissimum caput tuum a primo instanti immaculatæ suæ conceptionis in sua humilitate contrivit. Imperat tibi fides sanctorum Apostolorum Petri et Pauli, et ceterorum Apostolorum ✠. Imperat tibi Martyrum sanguis, ac pia Sanctorum et Sanctarum omnium intercessio ✠.

Ergo, draco maledicte et omnis legio diabolica, adjuramus te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum qui *sic . . . dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non percat, sed habeat vitam æternam* (Joan. iii.); cessa decipere humanas creaturas, eisque æternæ perditionis venenum propinare; desine Ecclesiæ nocere, et ejus libertati laqueos injicere. Vade satana, inventor et magister omnis fallaciæ, hostis humanæ salutis. Da locum Christo, in quo nihil invenisti de operibus tuis; da locum Ecclesiæ uni, sanctæ, catholicæ, et Apostolicæ, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili nomine JESU, quem inferi tremunt, cui Virtutes cælorum et Potestates et Dominationes subjectæ sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

## OREMUS.

Deus cæli, Deus terræ, Deus Angelorum, Deus Archangelorum, Deus Patriarcharum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus qui potestatem habes donare vitam post mortem, requiem post laborem; quia non est Deus præter te, nec esse potest nisi tu creator omnium visibilium et invisibilium, cujus regni non erit finis; humiliter majestati gloriæ tuæ supplicamus, ut ab omni infernalium spirituum potestate, laqueo, deceptione et nequitia nos potenter liberare, et incolumes custodire digneris. Per Christum Dominum Nostrum. Amen.

*Ab insidiis diaboli, libera nos, Domine.*

*Ut Ecclesiam tuam securo tibi facias libertate servire; Te rogamus, audi nos.*

*Ut inimicos sanctæ Ecclesiæ humiliare digneris; Te rogamus audi nos.*

(Et aspergatur locus aqua benedicta).

## EX AUDIENTI SSML.

*Dic 18 Maji 1890.*

Ssmus D. N. LEO divina providentia PP. XIII omnibus Rmis Episcopis, nec non Sacerdotibus ab Ordinariis suis legitime ad id auctoritatem habentibus, qui exorcismum supra expressum devote semel in die recitaverint, partialem tercentum dierum indulgentiam singulis diebus lucranda: iisdem vero per totum mensem id peragentibus, confessis, ac sacra Eucharistia reffectis, plenariam omnium peccatorum suorum indulgentiam semel in mense, die eorum arbitrio designanda, pariter lucranda impertitus est: quam etiam animabus Christifidelium in purgatorio detentis applicari posse declaravit. Præsentibus in perpetuum valituris.

✠ D. ARCHIEPISCOPUS TYRENSIS,

*S. C. de Propaganda Fide Secretarius.*

## BOOK REVIEW.

**THEOLOGIA DOGMATICA SPECIALIS** concinnata a Dr. Joanne Katschthaler, Canonico capit. Salisburg., Consil. Consist., Direct. Semin., S. Presb. Theol. in Univ. Œnip., Prof. Em., Equ. Cor. Ferr. Austr., etc. Lib. IV.: De Regni Divini Consummatione seu Eschatologia. Ratisbonæ, Inst. Libr. pridem G. J. Manz. 1888. 8vo., pp. 646. Fr. Pustet & Co.

Considerable use has been made of one portion of this volume, in the paper on the Final Advent, in the present number of this Review. We shall call attention here to some general features of the work—those which bespeak its claim to a fair place in theological literature, and to the patronage of our readers. The book can be fully estimated only when viewed in its relation to the whole system of which it forms an essential part. The great merit of the author's complete system lies in the unity of conception under which he gathers up the entire range of dogmatic truth. He looks upon theological matter as a kingdom, founded by the Triune Creator; at one time disturbed by a revolt of its subjects; afterwards repaired by its Founder, the Incarnate Son of God; fortified by supernatural powers; and struggling upwards under His ruling to its ultimate perfection. The first of the three books that have preceded the present tells of the King and how He established His Kingdom. The second, of the disturbance caused by sin, and its restoration through the Incarnation and Redemption. The third, of its government by Grace through the sacraments. The last, of its passage from time and its existence in eternity. Still, apart from its relation to the other members of the organic whole, the present volume has a unity of its own, covering as it does a distinct portion of Theology. The *Novissima* of the *individual soul*; Death, the Particular Judgment and the after fate, together with the last things touching the *human race*: the Advent of the Judge, the Resurrection, the General Judgment, the Destruction and Renewal of the World, the Unending Life thereafter—these terms limit its subject-matter. But since between the *Novissima* of the individual and those of the race there passes a period of separation, though not of isolation, the peculiar intercourse between the living on earth and those who have gone hence receives explanation in

an intervening section of the work. Hence the partial consummation of the kingdom for the individual (§ I. De consummatione partiali); the communion of the living with the departed (§. II. De vivorum cum mortuis nexu); the final and complete consummation for the whole race of men (§. III. De consummatione universali)—these form the central ideas of the treatise. In developing them the author seems to have had in view a triple purpose. First, to give a simple, yet accurate exposition of Dogmatic principles, with their logical contents, suited to the capacity of beginners and students unadvanced in theology. He had evidently in mind the advice of the Angelic Doctor: “*Catholicæ veritatis doctor non solum provectos debet instruere, sed ad eum etiam pertinet incipientes erudire,*” and, like him, “*ea quæ ad Christianam religionem pertinent eo modo tradere, secundum quod congruit ad eruditionem incipientium.*” (Prol. ad S. Theol.)

In this purpose Dr. K. has succeeded, for, again on the same advice, he shuns “*multiplicitatem inutilium quæstionum, articulorum, et argumentorum*” and explains always “*secundum ordinem disciplinæ.*” An admirable clearness, conciseness, and accuracy pervade the text. The terms and state of the question leading up to the Thesis are carefully explained. The Thesis itself, unlike so many of the leading propositions in recent books of its kind, is not a huge synthesis, but a simple, pithy statement. The clear-cut dogmatic qualification follows, with the proofs drawn from their usual threefold source, the authoritative citations being sufficiently stated, not superabundantly multiplied. Only one fault do we find with this feature of the volume, viz., its lack of attention to the counter difficulties. The second design of the author was apparently to furnish help for post-graduate study, not by striving to rival or supply the wealth of the master theologians, but by offering guidance through the domain of kindred literature. This purpose he has accomplished by his marvellously copious annotations; and it is this feature which merits for the volume a high rank amongst works of its kind, and the attention of earnest students of the Sacred Science. It lays under contribution almost all theological writers of note,—ancient, medieval, and modern,—including not only their larger works, but their monographs in leading periodicals. Unfortunately, however, for those who are not conversant with German, a large number of valuable annotations are from works in that language. Looking over the notes, we find one which seems to express a somewhat singular opinion.

The reason alleged for the inclusion of the B. Virgin under the universal law of death runs thus: "Mortua est B. Maria, 1. ut moriens apud Deum moreretur, vincens naturalem carnis ad moriendum repugnantiam, siquidem, secundum II. Cor. v. 4, 'nolumus exspoliari (corpore) sed supervestiri (veste gloriæ);' 2. ut etiam in hoc Filium suum imitaretur, qui mortuus est, ut morte sua remedium nobis præberet; 3. ut in morte sua omnibus præberet rarum virtutis exemplum, et compateretur morientibus, tanquam experta pugnam illam et repugnantiam carnis (pp. 36, 37). The second argument is good. The first and third bear on their face a meaning quite opposed to the teaching of the Fathers and greatest theologians. Tenent etenim illi B. Mariam non solum vehementissimo Filium in cælo videndi desiderio obiisse, sed etiam sine ullo dolore, seu *repugnantia carnis*. "Neque partus pœnam sensit neque obitus." Ita S. Joann. Damasc., S. Laurent. Justin., Nicephorus, B. Albertus M., Suarez, etc. (Vide Suarez, In P. III, Disp. xxi., § 1, et Scholastica seu Theol. Mariana ap. Migne, Summa Aurea, Tom. VIII., p. 139, n. 1943). "Talis mors non erat decens Deiparam Virginem; nam cum sit principium vitæ et integre caruerit peccato, debebat etiam ejus mors carere oneribus peccati, et per consequens esse libere et voluntarie suscepta sine pœnaitalibus peccato debitis, cujusmodi sunt *dolor et infirmitas*." (l. ult. c., n. 1946). Perhaps Dr. K., in his effort to be brief, became obscure. He may mean: Maria experta est, et vicit *materialiter*, illam repugnantiam carnis quam ceteri homines, peccatores, *formaliter* sentiunt.

The author's third purpose was doubtless to write a theologia *cordis* as well as *mentis*. We all know how easy it is for the head to be busy with practical truth, without a ray of warmth or impulse to action going thence to the will, and it is no small favor for another person, especially if he be of superior mind, to point out to us the logical bearing of our speculation on our affections and conduct. Such a monitor is Dr. K. to his readers. The *monita practica* which he appends to each chapter are not far-fetched nor strained. They indicate the direct application of the dogmatic truths to the supernatural life of the soul. Those who are inclined to look for matter of daily spiritual meditation in Summas and other theological texts, will find this work of double assistance for personal use; whilst its simple analysis of the truths of faith with the indicated moral applications make it a desirable help in preparing matter for sermons or lectures.



**JOHN MAC HALE, ARCHBISHOP OF TUAM.** *His Life, Times, and Correspondence.* By Right Rev. Bernard O'Reilly, D. D., D. Lit. (Lav.). Two Volumes. —Fred. Pustet & Co. 1890.

We have seen but few biographies which so completely answer the requirements of a life story told for a high purpose, as does this one of Archbishop Mac Hale. It is generally admitted that the history of men who by their talents and energy serve as the levers of great movements cannot be written during their own lifetime with any just appreciation of what they were and what they have actually done. Like lofty structures, they can only be properly judged at some distance. Yet there is a limit to that distance, beyond which the range of vision will hardly carry. After all, history is meant to teach us truth; and in the lives of those who, as leaders, direct the current of national activity, we find the secret of efficient motive power, a secret which is so easily lost sight of amid the clamorous enthusiasm that looks to success without weighing the means which must be employed to make it real and lasting. A biography, therefore, of this kind, in order to teach a practical lesson, must maintain its touch with interests that are still living. It is this which elevates it above the ideal delineations of life, which, whilst they arouse admiration, do not awaken that real enthusiasm which carries its activity into practical life.

The history of Ireland offers one of the most singular evidences of national vitality. The heart bleeds as one follows the almost unbroken chain of sorrows and martyrdom which that race has sustained for centuries, and but for the evidence of facts, our reason would refuse to believe that it is possible for the deepest patriotism to survive the crushing pressure of the relentless persecution which the Irish people have born. Yet that wonderful attachment to its native cause is as strong to-day in the exile as it was ever known to be for centuries past, and stronger, perhaps, than the patriotism of any nation on earth. When men point out the shortcomings of the poor emigrants from Erin, they too often forget that these are the marks of chains and the scars of wounds inflicted by the hand of a conqueror who, when he could not subdue the heart, would bind the intellect and starve the body or put it in bonds, hoping thus to enslave a people whose love of freedom would never die. That love had its root in faith. This is one of the things which we learn from the life of Archbishop John of Tuam, that the wonderful patriotism of the Irish race owes its strength to the religious devotion of the people, who in it found the means whereby to sanctify sufferings which under other con-

ditions should have led them to hopeless despair. And this lesson never needed more emphasizing than at this time, when the hopes long deferred are nearing their accomplishment—at least so it would seem,—and when clamorous demagogues would have Ireland's people forget what they owe to their fidelity to the faith of their fathers.

What makes this biography further valuable is the fact that it is not merely the grateful and admiring tribute of a disciple or follower, but that it largely expresses the personal feelings of the subject by allowing him to speak out his own convictions. Mgr. O'Reilly obtained from the Very Rev. Thomas Mac Hale, of the Irish College in Paris, the nephew and executor of the Archbishop, the entire collection of manuscripts and correspondence which the latter left at his death. Of these excellent use has been made by the writer of this Life, who brought to the task not only sterling appreciation of his subject, but singular judgment, based on a wide knowledge of men and things, and the gift of a graphic and charming literary style,—qualities which are never combined for a happier purpose than in the writing of biography, and never for a more useful and noble end than such as the life of the great John of Tuam presents.

The work is a welcome addition to the list of first class American publications, and we are glad to notice it before the Christmas days. The two volumes are well printed and suitably bound in presentation costume.

**ORDO divini Officii recitandi Missæque celebrandæ juxta Rubricas emendatas etc. Pro Anno 1891. Fr. Pustet & Co.**

Every year suggests new improvements in the making up of the Ordo, and the Pustets have practically gotten ahead of all the publishers of Directories. The titular offices of each church have, of course, to be arranged by the local clergy, and we have during the present year given the method upon which this may be done. The new Pustet Ordo contains a separate sheet regulating the office for the anniversary of the dedication of the cathedral in each diocese.

**Harmony between Science and Revelation. By Right Rev. J. de Concilio, D.D.—Fr. Pustet & Co.**

Most of our readers are, no doubt, already familiar with the contents of this excellent and timely book, as the articles of its contents appeared in serial form in one of our Catholic journals. The author has simply gratified a common wish when he published the subjects in book-form. We only wish the printer had done his work better; for this is a work

which we should gladly put into the hands of that great mass of eclectic readers to which the average American of intelligence belongs. In the absence of sound philosophic studies, we need safe guides in those higher regions of scientific thought which are open to the man of affairs and of leisure, since psychology has become a popular pursuit and the reverence for revealed truth is growing daily less amid the glare which the astonishing developments of experimental science produce. There is always more or less confusion of thought as regards the value of first principles. The terminology which modern scientists make use of gives a sort of halo to the things their names are supposed to express, and the superficial thinker, who simply has a taste for abstract subjects, but beyond this would gladly see the realities of faith disproved, readily takes hold of what Spencer says, or Darwin seemingly proves, to prop up his vague intelligence. Mgr. De Concilio, in a familiar way, which does not weary, and, besides, serves to bring out the various characteristic ways in which scientific truths as well as the errors of science appeal to different minds, dissipates a great deal of this haziness. He bluntly asks for definitions from people who talk big words, and he never fails to give satisfaction in the arguments which make for truth.

**VADE MECUM CONFESSARIORUM** seu practica methodus Sacramenti Pœnitentiæ administrandi post Bullam Apostolicæ Sedis. Editio Quarta emendatior et locupletior.—Parisiis: Sumptibus Lethielleux. 1890. Fr. Pustet & Co.

This little work has found great favor among the clergy in Europe. It solves practical doubts and serves the good purpose of an easy review of the whole topic of moral theology. A quarter of an hour every day, says the author, is enough to keep the memory fresh upon the important subjects which a confessor has to deal with in the tribunal of penance. It is also a good book for examiners in theology to follow, as every subject is analyzed according to the scientific methods used in the modern schools of theology. P. Salvator de Philippis has put his missionary experience to the very best advantage.

**PRIVATERA.** Manuale Antistitum, seu quid possit, quid non possit episcopus dilucide resolvitur. Neapoli: ex Typis A. et Salvatoris Festa. 1890.

The relations of the episcopal dignity are so manifold, and the authority which accompanies it is so far reaching in its results, that, like

a double-edged sword, it may not only serve for the victory of truth and the maintenance of good discipline, but likewise for destruction. "Non semper ea quæ velit episcopus valet in cunctis exercere," says the editor of this work, which was first written nearly two hundred years ago, by a religious whose office of "Qualificator Supremæ Congregationis" gave him exceptional insight into the manner in which duty and responsibility may be confounded in practice with self-will and absolutism. Signor Festa has transformed the old "promptuarium" and made it more useful for the modern student than it was when it served as a sort of Canonical Dictionary for bishops generally. He has omitted much of Privatera's book, which has no application in our day, and he has added notes and comments of his own, in such a way, however, that the old may be distinguished from the new. Whilst there are still some things contained in the present edition which are likely to lose their practical value in time to come, and which have no application to our own state of society, the entire book is a most timely exposition of the hierarchical functions.

The first part treats, as its title, "Quid possit episcopus," implies, concerning the episcopal power in reference to the administration of the sacraments, parishes, residence, benefits, etc. The second part, entitled "Quid debeat episcopus," discusses the various offices of bishops as judiciary heads of their dioceses. It has an appendix, "De coadjutoribus et vicariis generalibus," which is of especial utility. The third part, "Quid non possit episcopus," determines the limits of episcopal jurisdiction and discretionary power in reference to the granting of faculties, benefices, dispensations, etc. The work ends with an appendix, in which rules for the reforming and conducting of seminaries and a general plan for literary studies of ecclesiastics are laid down.

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#### BOOKS RECEIVED.

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

**LEBEN DER ALLERSELIGSTEN JUNGFRAU AND GOTTESMUTTER MARIA.** Auszug aus der "Geistlichen Stadt Gottes" von Maria von Jesus. Herausgegeben von P. Franz Vogl., C. SS. R.—Regensburg, New York und Cincinnati: Fr. Pustet & Co. 1890.



- ANALECTA LITURGICA, Fasc. VI., Septembri, 1890.—London: James Weale.
- PSYCHOLOGY. By Michael Maher, S. J. (Stonyhurst Series, fifth volume). 1890. New York, Cincinnati, Chicago: Benziger Bros.
- MEIN BEGLEITER. Sammlung der gewoehnlichsten Gebete zum Gebrauche fuer Katholische Christen.—Regensburg: 1890, Fr. Pustet.
- LE LIEN CONJUGAL et le Divorce, par Jules Cauvière. Paris: Ernest Thorin. 1890. Benziger Bros.
- MIXED MARRIAGE: The forbidden fruit for Catholics. Transl. from the German of Rev. Alban Stolz, by Mgr. H. Cluever, D.D. Fourth Edition.—New York and Cincinnati: Fr. Pustet & Co.
- SUMMA APOLOGETICA DE ECCLESIA CATHOLICA AD MENTEM S. Thomæ Aquinatis, auctore Fr. J. V. De Groot, O. P., S. Th. L. Pars I. and II. (Qu. i.—xxii.). Ratisbonæ: G. J. Manz, 1890.—Fr. Pustet & Co.
- GOLDEN SANDS. Fifth Series. Little Counsels of the sanctification and happiness of daily life. Translated from the French by Miss Ella McMahan.—New York, Cincinnati, and Chicago: Benziger Bros. 1890.
- CATHOLIC NATIONAL CHARTS for the use of Primary Classes.—New York, Cincinnati, and Chicago: Benziger Bros. 1890.
- KLEINER MARIEN-KALENDER fuer Christliche Frauen und Jungfrauen.—Regensburg, New York, and Cincinnati: Fr. Pustet & Co. 1891.
- CATHOLIC HOME ALMANAC, 1891. New York, Cincinnati, and Chicago: Benziger Bros.
- ORBIS TERRARUM CATHOLICUS sive totius ecclesiæ Catholicæ et occidentis et orientis conspectus geographicus et statisticus elucubratus per O. Werner, S. J., ex relationibus ad sacras congregationes Romanas missis et aliis notitiis observationibusque fide dignis.—Friburgi Brisgovix, Sumptibus Herder, 1890.—St Louis, Mo.: B. Herder.
- MISCELLANY. Volume XVII of the Ascetical works of St. Alphonsus Liguori.—New York, Cincinnati, Chicago: Benziger Bros. 1890.
- DER HAUSFREUND, Illustirter Familienkalender fuer 1891. Chic.: Muehbauer & Behrle.
- MANUAL OF CHURCH HISTORY By the Rev. T. Gilmartin, Prof. of Eccl. History, St. Patrick's College, Maynooth. Vol. I. 1890.—Dublin: M. H. Gill & Son. Fr. Pustet & Co.
- THE CATHOLIC FAMILY ANNUAL. 1891. New York: Cath. Publication So. Co.—Fr. Pustet & Co.
- GLÖCKLEINS KALENDER fuer die Terziaren des hl. Vaters Franciscus. 8 Jahrgang, 1891. Regensburg, New York, and Cinn.: Fr. Pustet & Co.



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