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ERRATA CORRIGE :

Pag. 128, line 23 from above insert *necesse* before *habet rationes*.

Pag. 138, line 15 from above, omit *not*.

Pag. 138, line 18 from above, read *affirmative* for *negative*.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. I.—JULY, 1894.—NO. I.

THE MONTH OF THE PRECIOUS BLOOD AND THE RED SCAPULAR.

I.

WHEN Pius IX returned to the Holy City from his exile at Gaeta he issued a decree instituting a new feast of the Precious Blood on the first Sunday of July. "The circumstances, under which this decree of a new feast of the Precious Blood was issued," says Father Faber in his admirable book on the subject, "stamp upon the feast the same character of thanksgiving which belongs to the feast of the Help of Christians. It is an historical monument of a vicissitude of the Holy See, a perpetual *Te Deum* for a deliverance of the Vicar of Christ."

Under this aspect the peculiar fitness of devotion to the Most Precious Blood, as the Church understands it, appeals to Catholics of the present age no less than in the dark days of the pontificate of the gentle and saintly predecessor of Leo XIII.

Moreover, this devotion has, like all others which have their source in the Catholic Church, its special theological meaning, which determines its practical effect for the moral regeneration of society. One of the most popular heresies of the age consists in the substitution of altruism and philanthropy for the spirit of charity and self-sacrifice which is the very essence of the Christian religion. Now the characteristic feature of the devotion to the Most Precious Blood is this that it reveals the true purpose of the Redemption and develops the principle of sacrifice, and in this respect it supplements and enforces the spirit of the

devotion to the Sacred Heart. "Sacrifice is peculiarly the Christian element of holiness; and it is precisely the element which corrupt nature dislikes and resists. There is no end to the delusions which our self-love is fertile enough to bring forth in order to evade the obligation of sacrifice, or to narrow its practical application. If it were enough to have correct views, or high feelings, or devout aspirations, it would be easy to be spiritual. The touchstone is mortification. Worldly amusements, domestic comforts, nice food, and a daily doing our own will in the lesser details of life, are all incompatible with sanctity, when they are habitual and form the ordinary current of our lives."¹

"It is another characteristic of the devotion to the Precious Blood," says the same authority from which we have thus far quoted, "that it does not usurp the place of other devotions, but by its own growth makes room for them." Nay, it mingles, like varicolored rays of light combined by the sun, with devotion to our Lord's Passion, to our Blessed Lady's compassion and all the devotional emanations which have their luminous source and centre in Christ the Redeemer.

It was for the purpose of fostering this view in a practical way that the Confraternity of the Most Precious Blood was first instituted under the approbation and patronage of Pius VII. Some twenty years later, the Red Scapular of the Passion became, through the instrumentality of a devout daughter of St. Vincent de Paul, the badge of that same devotion and has since then effected untold good, by awakening and keeping alive the spirit of self-sacrifice in numberless souls.

We all know, though non-Catholics cannot often realize it, how the scapulars which we wear around our necks and which attach us to one particular devotion or another, serve to remind us, day by day as we recognize the token on our breast, of the pledge we have given to love and serve God

¹ *The Devotion to the Precious Blood*, chapt. vi. We would recommend the reading of Father Faber's treatise to all those who desire to have and propagate an intelligent appreciation of this devotion among their flocks.

and to keep from sin. Each badge has to us its special meaning and in the meaning lies the lesson, the warning and the grace. Different dispositions are attracted to different devotions, which is to say, that they follow different ways to arrive at the same end. Many see in the brown or blue scapulars the images of every beautiful virtue that adorns our Blessed Mother, and they feel the assurance of her heavenly protection in the consciousness of their desire to honor and imitate the Virgin Mother of Christ. There are others to whom the scenes of Calvary have special attraction or at least a specially soothing power. Their sorrows lessen in the remembrance of the compassion borne the burdened and broken heart by Jesus and Mary. In the realization of this sympathy there lies a charm which gradually grows and tightens around our sensitive nature, and we become more and more like to the hearts we love, the Sacred Hearts of Jesus and Mary. To souls capable of estimating the value of suffering, that is, to every Christian soul realizing the "Via Crucis" of life, the necessity, absolute and stern, of taking up a daily cross and following the Master to Calvary, thence to ascend to the heavenly Jerusalem—to such souls the Red Scapular of the Passion will prove a daily comfort, a book of introduction in the mysteries of the Divine Heart, and a pillow whereby to temper the smarting pressure from the edge of their cross upon the shoulder.

With this in view we publish a succinct account of the Red Scapular of the Passion, kindly prepared for the REVIEW by a Priest of the Congregation of the Mission.

II.

THE RED SCAPULAR

OR

The Scapular of the Passion of the Sacred Heart of Our Lord Jesus Christ, also of the most loving and compassionate heart of the Blessed and Immaculate Virgin Mary.

Origin of the Scapular.—This scapular dates its origin from an apparition of our Lord and Saviour to a Sister of

Charity, in Paris, on the octave-day of the Feast of St. Vincent de Paul, July 26, 1846. The sister relates the fact in these words: "I visited the chapel a little before Benediction and there I seemed to behold our Lord. He held in His right hand a red scapular, the parts of which were joined together by two strings of the same color. On one part was pictured the scene of the Crucifixion and around the foot of the cross were the instruments of His dolorous Passion; the scourges, the hammer, and the robe which covered His bleeding body. The words, "Sacred Passion of our Lord Jesus Christ save us" surrounded the figure of the Crucified. On the other part appeared the images of His Sacred Heart and that of His holy Mother; a cross between them seemed to rise out of the Hearts and around the whole picture was the inscription: "Sacred Hearts of Jesus and Mary protect us."

On another occasion our Lord said to the same Sister: "Thou must condole with Me in the sorrows of my Passion." When on a Sunday evening she made the Way of the Cross, the Blessed Virgin appeared to speak to her as follows: "The world is perishing because men do not reflect upon the Passion of Jesus Christ; do all you can to make them meditate upon it, and thus to procure their salvation." The apparition of our Lord holding in His hand the Scapular of the Passion occurred several times; and on the Feast of the Exaltation of the Cross, September 14, 1846, our Saviour addressed to the Sister these consoling words: "All those who wear this scapular, will receive every Friday a great increase of Faith, Hope and Love."

The superiors, to whom the Sister related all, hesitated because they thought that it would be difficult to induce the Ecclesiastical Authority to give the necessary sanction for introducing the new devotion. But she said: "our Divine Saviour wishes that this devotion of the scapular of His holy Passion be established and the time will come when all difficulties will be removed and the Church will enrich it with her treasurers." The Superior General of the Congregation of the Mission, established by St. Vincent de Paul, whilst on a visit to Rome in June 1847, related all to His Holiness

Pope Pius IX. This venerable Pontiff seemed to recognize in the appeal the voice of the Sacred Heart and approved the devotion of the Red Scapular, to which he attached some indulgences.

The following is the Rescript :

EX AUDIENTIA SANCTISSIMI.

Die 25 Junii 1847.

Sanctissimus D. N. Pius div. pro. P.P IX. Sororum a Charitate nuncupatarum piis votis obsecundare, et supplicationibus hâc de re porrectis ab Superiore generali earumdem et Congregationis Missionis indulgere volens, benignè annuit pro gratiâ, ut Sacerdotes dictae Congregationis Missionis pro tempore existentes sanctum Scapulare (rubrum Passionis D.N.J.C.) de quo in precibus, benedicere, et Christifidelibus imponere possint; utque Christifideles illud gestantes, quâvis feriâ VI, si verè poenitentes et confessi ac sanctâ communionem refecti sacras preces *Pater, Ave, et Gloria* quinque recitaverint, et interea temporis Passionem D.N.J.C. devotè recoluerint, septem annos ac totidem quadragenas; quocumque autem anni die, si saltem contriti piae hujusmodi Passionis meditationi dimidiâ ad minus horâ vacaverint, tres annos ac totidem pariter quadragenas de verâ indulgentiâ lucrari possint: denique ut omnes Christifideles, qui idem Scapulare contrito corde deosculati versiculum: *Te ergo quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti*, recitaverint, bis centum dies de verâ item indulgentiâ consequantur. Non obstantibus in contrarium facientibus quibuscumque.

Datum Romae, ex Secretariâ Brevium, die et anno qui suprâ.

A. Card. LAMBRUSCHINI, à *Brevibus apost.*

✠ *Locus sigilli.*

Another Rescript was issued the following year :

EX AUDIENTIA SANCTISSIMI.

Die 21 Martii 1848.

Sanctissimus D. N. Papa Pius IX, ad fidelium pietatem et devotionem erga cruciatum D. N. Jesu Christi vehementè excitandam, Superioris generalis Congregationis Missionis et Puellarum Charitatis precibus annuens, benignè concessit ut omnes et singuli utriusque sexus Christifideles, qui sanctum Scapulare (rubrum Passionis D. N. J. C.) de quo in precibus, induunt, quâvis feriâ sextâ per annum recurrente, si verè poenitentes et confessi ac sacrâ com-

munione refecti Passionem Dominicam per aliquod temporis spatium devoto animo recolant, et item pro Christianorum Principum concordia, haereseum extirpatione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, plenariam omnium peccatorum suorum indulgentiam et remissionem consequi et lucrari possint et valeant. Non obstantibus in contrarium quibuscumque. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, ex Secretaria Brevium, die, mense et anno qui supra.

A. Card. LAMBRUSCHINI, à *Brevibus apost.*

✠ *Locus sigilli.*

According to a third Rescript, the faculty of investing persons with the Red Scapular, which was limited to the Priests of the Congregation of the Mission (Vincentians) can be delegated to other priests :

EX AUDIENTIA SANCTISSIMI.

Die 21 Martii 1848.

Sanctissimus D. N. Papa Pius IX, attentis expositis, Superiori generali pro tempore Congregationis Missionis et Filiarum à Charitate S. Vincentii à Paulo nuncupatarum facultatem concedit alios presbyteros seculares vel cujusvis Ordinis, Congregationis et Instituti Regulares delegandi, ut sanctum Scapulare (rubrum Passionis D. N. J. C.) de quo in precibus, cum indulgentiarum eidem adnexarum applicatione benedicere, illudque omnibus utriusque sexus Christifidelibus qui id cupiunt, imponere possint et valeant. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, ex Secretaria Brevium, die, mense et anno qui supra.

A. Card. LAMBRUSCHINI, a *Brevibus apostolicis.*

✠ *Locus sigilli.*

Priests in the United States may apply for this faculty to the Very Rev. James McGill, Visitor of the Congregation of the Mission, St. Vincent's Seminary, Germantown, Philadelphia, Pa.¹

Another indulgence for the hour of death has been granted by a fourth Rescript :

1 Facultas gratis datur.

EX AUDIENTIA SANCTISSIMI.

Sanctissimus D.N. Pius Papa IX, omnibus Christifidelibus rubrum Passionis D.N.J.C. Scapulare benedictum gestantibus indulgentias ut infra : Plenariam nempe, die prima praelaudati Scapularis receptionis, si verè poenitentes et confessi sanctissimum Eucharistiae sacramentum sumpserint, necnon aliquam Ecclesiam, seu publicum Oratorium visitaverint, ibique per aliquod temporis spatium, juxta mentem sanctitatis suae oraverint ; et similiter plenariam, in mortis articulo acquirendam, dummodo ritè, ut supra, sint dispositi, vel saltem sanctissimum Jesu nomen, corde, si ore nequiverint, devotè invocent, benignè in perpetuum concessit. Praesenti valituro absque ullâ Brevis expeditione.

Datum Romae, ex aedibus S. C. indulgentiarum, die 19 Julii, 1850.

F. Card. ASQUINIUS, *Praef.*

A. Archiep. PRINZIVALLI, *Substitutus.*

Visum et usui datum, in dioecesi nostra. Parisiis, 22 Octobris, 1850.

✠ M. D. AUGUSTUS, *Arch. Paris.*

Concordat cum originali in archivo Congregationis Missionis deposito.

PÉMARTIN,

Secretarius Cong. Missionis.

Conditions. :—The Scapular must be made of wool and the material must be woven (Dec. auth. no. 423 ad 1 et 2) and of a red color. The string must also be of red wool, so that if many scapulars, one of which is the red scapular, are joined to the same strings, these strings must be of red wool. The pieces of woollen cloth must have the representations of the Crucifixion and of the Sacred Hearts, respectively, as described above. As this scapular does not stand in place of a religious habit, but is a scapular of devotion, it must be made as shown in the apparition ; hence, when the pictures are effaced from wearing, a new scapular must be secured, although this need not be blessed anew.

It is not necessary that the name of those invested be enrolled in a register.

Indulgences. :—I. Plenary : (1) On the day of reception, provided the usual conditions are fulfilled, viz.: Confession, Communion, visit to a church, and prayer according to the intention of the Pope. (2) At the hour of death, by invoking

the holy Name of Jesus, at least in the heart, when it cannot be done by the lips. (3) On all Fridays of the year, when those who wear the red scapular, after confession and Communion meditate for a while on the sufferings of Jesus, and pray according to the intention of holy Church. This indulgence can be gained on the Sunday following, as appears from the rescript:

Nota.—Ex audientiâ diei 13 Septembris 1850, Sanctissimus D. N. Pius P. IX benignè quoque concessit ut indulgentia plenaria, lucranda quâvis feriâ sextâ, extendatur ad eos qui moraliter impediti confessionem et communionem transferunt ad insequentem Dominicam.

II. Partial Indulgences: (1) Seven years and seven quarantines on all Fridays when, after confession and Communion, the Our Father, Hail Mary, Glory to be the Father, etc., are recited five times, and in the meantime the sufferings of Our Lord Jesus Christ are called to mind. (2) Three years and three quarantines on any day in the year for all that devote half an hour to meditation upon the sacred Passion of Our Lord. (3) Two hundred days, as often as a person, moved by sincere contrition, kisses the scapular and recites the following versicle: Te ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti. (We pray Thee, therefore, to assist Thy servants, whom Thou hast redeemed by Thy precious blood.)

It is not stated in the documents that these indulgences can be applied to the poor souls in purgatory.

Formula for investing persons with the Red Scapular:

RITUS

Benedicendi et imponendi Scapulare rubrum Passionis sacratissimique Cordis Domini nostri Jesu Christi, necnon et Cordis Amantissimi ac compatientis beatæ Mariæ Virginis Immaculatæ.

Genuflexo qui suscepturus est Scapulare, Sacerdos superpelliceo et stolâ rubrâ indutus, capite detecto, dicat:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe, qui tegimen nostræ mortalitatis induere dignatus, temetipsum exinanivisti, formam servi accipiens, et factus obediens usque ad mortem Crucis, tuæ largitatis clementiam humiliter imploramus, ut hoc genus vestimenti, quod in honorem et memoriam dolorosissimæ Passionis tuæ tuique sacratissimi Cordis, necnon et Cordis amantissimi ac compatiens Immaculatæ Matris tuæ institutum fuit, atque ut illo induti hæc myteria devotius recolant, benedicere † digneris, ut hic famulus tuus qui (*vel hæc famula tua quæ*) ipsum gestaverit, te quoque, per tua merita et intercessionem beatissimæ Virginis Mariæ induere mereatur: Qui vivis et regnas in secula seculorem. Amen.

Hic Sacerdos S. Scapulare aquâ benedictâ aspergit, et illud imponit, dicens:

Accipe, carissime frater (*vel carissima soror*), hunc habitum benedictum, ut veterem hominem exutus (*vel exuta*) novumque indutus (*vel induta*) ipsum digne perferas, et ad vitam pervenias sempiternam: Per Christum Dominum nostrum. R. Amen.

Deinde subjungit.

Et ego, facultate mihi concessâ, recipio te (*vel vos*) ad participationem omnium bonorum spiritualium quæ per Sancta Sedis Apostolicæ privilegium huic sancto Scapulari, in gratiam Congregationis Missionis, concessa sunt. In nomine † Patris, et Filii, et Spiritus sancti. Amen.

Denique dicatur trinâ vice versiculus sequens:

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti!

DE GRAVIDITATE EXTRAUTERINA.

RESPONSIO AD IMPUGNATIONES RMI. P. A. ESCHBACH.

IN horum libellorum periodicorum fasciculis pro mense Novembri anni 1893 et pro mense Januario hujus anni sententiam meam dixi de graviditate extrauterina deque chirurgicis operationibus, quæ necessariae evadere possunt, ut matris vita salvetur.

Defenderam ut probabilem licitamque eam operationem chirurgicam, qua totus tumor cum foetu vivo excidatur, ut hoc modo servetur matris vita temporalis, aeterna vita foetui

per baptismum conciliari possit, etsi ejus vita temporalis, de qua nihilominus conclamatum sit, paullo citius exstinguatur. Nimirum haec operatio chirurgica videbatur mihi in iis circumstantiis haberi posse pro occisione seu mortis acceleratione *indirecta* tantum, quum directe tendat ad salvandam matrem atque insuper offerat spem foetûs pro aeterna vita salvandi, aliter et pro aeterna et pro temporali vita perituri.

Hanc meam expositionem Rmus. P. A. Eschbach, Gallici Seminarii in Urbe Rector, "necessarium duxit" impugnare, vir ceteroqui mihi amicus, in hac re acriter adversarius. Quapropter in libellis periodicis Romanis, quibus titulus est "Analecta ecclesiastica, Revue Romaine" complures statuit contra me theses, quibus meam opinionem ut a veritate omnino alienam confoderet. Quo successu hunc conatum fecerit, lectoris iudicio debeo relinquere.

Puto tamen, abs re non esse, etiam cum horum libellorum lectoribus et impugnationes clarissimi mei adversarii breviter communicare et rationem exponere, cur illae videantur mihi infirmae. Nam videri poterit commendatio aliqua opinionis a me expositae, quod tantus vir graviora magisque fundata contra eam non repererit.

Quo melius lector nodum totius disputationis capiat, transcribam propositiones quattuor, quas contra me adversarius meus statuit :

Propositio I. Non iis incumbit onus probandi, qui abortum universim illicitum censent, sed qui hoc (hunc?) ex consulto aliquando induci licite posse contendunt.

Propositio II. Sententia quae tenet, ex consulto abortum inducere, vel ut in praesenti vitae discrimine mater salvetur, vel ne in futurum tale discrimen injiciatur, licitum esse, totius catholicae scholae doctrinis contradicit.

Propositio III. Seclusis jam argutiis ad cohonestandam craniotomiam olim productis, nulla etiam tenuiter probabili ratione evincitur, licitum esse unquam ex consulto procurare abortum.

Propositio IV. "Ex consulto abortum inducere in vitae maternae discrimine qucd per solam foetus immaturi ejectionem averti posset" (Lehmkuhl, Theol. Mor. I n. 841),

chirurgica operatio est directe occisiva foetûs, quam ullo in casu esse licitam tuto amplius doceri nequit.

Haec Rmus. P. Eschbach.

Quum in mente non habeam, limites disputationis in hisce libellis inchoatae excedere, moneo denuo lectorem, agi de extrauterina graviditate, atque propterea sermonem esse de excisione illa, quae in tali casu ad salvandam matrem necessaria sit.

Ultima adversarii mei Propositio ea est, ex qua reliqua omnia pendent. Quapropter ad hanc ejusque explicationem ab adversario meo factam responsurus sum primum. Quodsi illud responsum valuerit ad thesem infirmandam, tota res haberi potest pro confecta. Nihilominus, ne accusationes graves, quae in reliquis adversarii mei dictis continentur, plane transmittam, addam breve responsum ad alias Propositiones, ex ordine resumendas.

Argumentum Rmi. P. Eschbach ad evincendam Propositionem IV est hoc: Operatione illa chirurgica resecatur aut destruitur "placenta," quam vocant, qua foetus cum matre cohaeret. Sed "foetui est organum, quod *placentam* vocant et quo matri inhaeret, id, quod jam nato sunt pulmones et stomachus. Propterea placentam illi resecare aut destruere idem omnino dicit ac stomachum aut pulmones ferro huic transfigere, aut caput infantis conterere, prout craniotomia obtinet."

Respondeo 1° ad *minorem* propositionem hujus argumenti, videlicet ad ipsa verba mei adversarii: Placenta est foetui *ita necessarium*, ut pulmones et stomachus, *Transeat*; placenta est ita foetûs organum, *ita foetui proprium* ut pulmones et stomachus, *Nego*. Ut autem probaretur, ex eo, quod placenta resecetur vel destruat, actionem aliquam esse directam foetûs occisionem, deberet saltem constare, placentam esse organum foetui ita proprium, ut sunt hominî pulmones vel stomachus; non sufficit ostendisse, illam esse foetui ita necessariam. Necessaria ad vitam producendam sunt mihi etiam aër et cibus; neque tamen illico in omni casu dicendus est homicidii reus, qui me privaverit cibo vel aëre, sicut esset qui me privaret pulmonibus vel stomacho. Reipsa autem

placenta est aliquid, quod aequè bene *matris* est, ac foetûs, imo ex majore parte matris est. Ut enim ex textu etiam Embryologiae DD. Beaunis et Bouchard ab adversario meo laudato patet, ex tribus illis involucris, quae concurrant ad constituendam etiam placentam, exterius illud, quod reliquis crassius est, ad uterum (vel aliud organum) matris certe pertinet. Ergo resecare placentam est resecare primo et per se aliquid quod matris est, et consequenter etiam est auferre id quod foetûs est et quod illi necessarium est ad vitam producendam. Male igitur concludit adversarius meus, hanc chirurgicam operationem omnino non distingui a craniotomia, quae primo et per se caput infantis conterit.

Respondeo 2^{do}. Neque ex iis, quae in hisce libellis defenderam, sequitur, operationem illam chirurgicam debere fieri immediate in placenta. Resecatur totus tumor anormalis, *i. e.* pars organi materni, quae propter anormalem ejus conditionem matri creat vitae imminens periculum: hanc materni corporis partem continere foetum, per accidens est; atque resecando illam partem morbidam simul auferri foetum, eumque vitam, ceteroquin sibi inutilem, diutius producere amplius non posse, permittitur seu *indirecte* intenditur.

Imo in ipsa graviditate uterina, fac, uterum infectum esse atque, ne matris conditio ex eo fatalis evadat, resecandum. Verene illicitum erit, totum uterum resecare, etsi *cum* utero foetus extrahatur? Quod equidem probatum ab adversario meo esse non video. Licebit igitur interim contrarium sentire, atque a fortiori concludere in graviditate extrauterina, si evaserit letalis, posse totam illam materni corporis partem, quae foetui pro utero est, simul cum foetu resecari. Quare iterum non bene concluditur, in omni casu haberi non indirectam tantum, sed directam occisionem sicuti in craniotomia.

Ergo fundamentum totius disputationis contra me institutae reperitur infirmum. Concusso autem fundamento, ea quae superstruuntur, corrumpantur necesse est. Reliquas igitur adversarii mei Propositiones satis erit breviter perstringere.

Propositionem I clarissimus vir R. P. Eschbach statuit contra me, quod scripseram, non probabili tantum ratione,

sed invicte probari debere ab aliis, operationem de qua disputaretur esse non indirectam tantum, sed directam occisionem. Contra quod contendit, iis qui defendant istius operationis liceitatem incumbere onus probandi, atque mea dicta esse "subversionem status quaestionis."

Ad quae respondeo : Si clar. vir contendere vult, iis, qui excisionem foetûs in nostro casu licere censeant, incumbere onus *afferendi probabiles rationes*, quibus suadeatur, eam esse indirectam tantum occisionem mortisve accelerationem, *id concedo*. Si autem contendere vult, id probari debere argumentis ita convincentibus, ut nulla amplius probabilis ratio contraria afferri possit : *hoc omnino nego*. Si afferatur ratio plane convincens, eo melius erit. Sufficit interim omnino, si adest probabilis ratio, ut in tanto discrimine matris et foetûs utrique succurrere liceat ; neque ei, qui ita agit, timendum est, ne coram Deo peccet. Sane, ratio si probabilis tantum est, potest esse objective falsa ; sed quamdiu ejus falsitas non est perspecta, culpae non vertitur ei, qui illâ nixus alteri salvaverit vitam temporalem, aeternam alteri conciliaverit.

Qui vero contra probabiles rationes allatas contendit, nihilominus operationem illam non licere, ille sane id invicte probare debet : nam ad statuendum peccatum non sufficit attulisse probabilem rationem, ratio vere probabilis autem sufficit, ut statuatur actionis liceitas.

Ille erat status quaestionis, quando scribebam quae adversarius meus reprehendit. Quibus patet, quo jure dixerit, me subvertisse statum quaestionis. Nam rationes probabiles, cur videatur operatio chirurgica in nostra quaestione licita, statim ab initio totius disputationis vel potius expositionis studui afferre. Quas impugnare quidem allatis rationibus contrariis, cuilibet fas est ; at inde nondum sequitur, subversum esse statum quaestionis.

Propositione II adversarius me arguit contradictionis contra totius catholicae scholae doctrinas.

Cujus argumentum sumit ex Salmanticensibus, quos nomine omnium audiendos laudat. Hi enim in "Cursu Theologiae Moralis," tract. 13 cap. 2 n. 58, ita habent :

“Restat nunc, ut de occisione innocentis quae per abortum fieri solet agamus. In hoc supponant OMNES AUCTORES, quod si foetus fuerit animatus, omnino illicitum est procurare abortum per media directe et per se ad expellendam vel occidendam creaturam ordinata, ut per potionem, dilacerationem, percussionem aut alia media quae *per se* at talem effectum conducunt, sed esse peccatum homicidii proprie dicti sic abortum procurare, quia haec est occisio injusta per se et directe hominis innocentis, quae nullo modo licet ob periculum infamiae, mortis, vel alterius damni matris. Non enim facienda sunt mala, ut eveniant bona, et ut dixit S. Ambrosius, si alteri subveniri non potest, nisi alter laedatur, commodius est neutrum juvare.”

Quibus ut respondeam, sufficit complere textum laudatum, quo appareat, quid valeat effatum illud “OMNES AUCTORES” vel “TOTA SCHOLA CATHOLICA.”

Nimirum ii ipsi Salmanticenses eodem loco pergunt: “Similiter est CERTUM APUD OMNES, esse illicitum abortum procurare ante foetus animationem, et reduci ad peccatum homicidii.” Nihilominus eodem loco n. 60 hanc quaestionem abortus foetus nondam animati porro tractantes, quem non licere dixerunt “CERTUM ESSE APUD OMNES,” addunt: “Nunc ergo difficultas est, an liceat pharmacum praegnantem dare directe tendens ad faciendum abortum, quando id ad matris periclitantis curationem necessarium judicetur. *Affirmat prima sententia id esse licitum*, etiam si tale remedium non aliter conducat ad matris vitam, nisi quatenus excutit foetum non animatum: *sic Sanchez referens 13 auctores etc.*”

Sisto hic; nam *rem* neque Sanchezii neque Salmanticensium volo defendere.

In III Propositione adversarius meus ostendere conatur, operationem chirurgicam nostri casus nulla ratione vel tenuiter probabili defendi posse, quia iisdem rationibus innitatur ejus defensio, quibus olim defensio craniotomiae. At proscriptâ craniotomia per S. Officium, etiam illa argumenta seu causae proscripta sunt. “Ergo ex hujusmodi causis argumentari, quum de honestate sermo incidit chirurgicae operationis, quae in detrimentum vitae foetus necessario tendit,

amplius non licet.” Nimirum, teste adversario meo, defensores craniotomiae utebantur praeter rationem injustae aggressionis etiam his : “ Est pugna jurium inter matrem et foetus ; porro in tali pugna jus fortius, h. e. matris, praevalere debet. Qui habet jus ad vitam, illud cedere, si velit, potest ; atqui foetus suum jus matri cedere velle censendus est.”

Respondeo : Qui sint, qui *ita* argumentati sunt, non curo ; ego non *sic* argumentum instruxi. Concedo quidem omnino, me provocasse ad cessionem juris ex parte foetus ; sed propterea me reum esse violati decreti S. Officii, non intelligo.

S. Officium proscripsit “ *craniotomiam* ” et “ *quamcunque operationem directe occisivam foetus vel matris gestantis*. Operatio, de qua inter nos quaeritur, adversario meo quidem est operatio directe occisiva foetus ; sed S. Officium hoc non dixit ; ergo, cui non videtur esse operatio directe occisiva foetus, decreto S. Officii non impeditur. Sed—ut opponit adversarius—ego simili ratione utor ut defensores craniotomiae ! Respondeo : Quid ad rem ? S. Officium iudicium nullum tulit de rationibus. Solum est, quod sequitur, S. Officium non probasse rationes ut satis probabiles *ad defendendam craniotomiam*. Sed inde non sequitur, illas rationes nihil amplius valere ad probandum quidquam ; et, si quis velit contendere, eas nihil amplius valere ad probandam licetatem operationis quae ab ejus defensore habetur pro *indirecte occisiva tantum*, conclusio latius patet quam praemissae. Ergo quod non obstante decretum S. Officii “ *nihilominus* ” in *mea* re utar simili ratione, nihil est, in quo peccem.

Objicit autem adversarius meus in afferendis rationibus, quibus velim ostendere non adesse directam occisionem, me “ *versari in ignorantia elenchi*,” quod putem adversarios ex eo probare velle adesse directam occisionem, quod cum illa excisione necessario jungatur mortis foetus acceleratio, quum revera alia ratio afferatur, scilicet *non adesse alium effectum bonum aequae immediatum*.—Ad quae respondeo : Quae ego dixi in hisce libellis, respiciebant, quae in contrariam partem dicta erant *in his* libellis. Videat igitur benignus lector, quaeso, fasciculum mensis Decembris pag. 430 et judicet, num versatus sim in ignorantia elenchi ; caeterum, si

ita res se habet, ut cl. adversarius meus dicit, cur ipse in ipsa pagina anteriore (Anal. eccles. p. 127) characterem operationis *directe* occisivae petit ex eo, "quod in detrimentum vitae fœtus necessario tendat?" Nam juxta ipsum propterea, quia S. Officium operationes *directe occisivas* rationesque qua *his* faventes proscripsit, non amplius licet iisdem rationibus uti "quum de honestate sermo incidit chirurgicae operationis, quae in detrimentum vitae fœtus necessario tendit." —Re vera ad utrumque momentum attendi debet, nimirum effectum malum non obstare et effectum bonum aequè immediate sequi; sed ad utrumque momentum re ipsa attendi; quo successu, hic non quaeritur.

Sed repetit adversarius meus gravissimam accusationem, me in tota hac quaestione committere "petitionem principii," quum supponam semper, quod sit probandum; et me vocare id "principium clarum," cujus "contrarium potius cuilibet, Lehmkuhlio excepto, sit clarum."

Respondeo ab ultimo incipiens. Quod vocaverim *clarum* principium, adversarius meus non videtur recte intellexisse. Refert ad meam *Theologiam Moralem* I n. 843. Principium clarum dixi *generalem* illam propositionem. Si de *sola* conservanda vita aliena vel non amplius conservanda agatur, posse me cessare a conservanda vita aliena, si nequeam amplius conservare sine dispendio vitae propriae. Adversarius meus videtur id intellexisse de applicatione ad matrem gestantem. Sed *me* id nullo modo fecisse, ex l. c. evidens est. Nam statim adjungo; "At si hoc principium per se clarum in praesenti re (*r. i.* quando agitur de matre gestante) applicare volumus, difficultas in eo reperitur, quod in ejectione fœtus generatim *aliquid amplius committi videatur;*" ergo ipse moveo difficultatem, quod actio, de qua disputatur, non sit *mere non amplius conservare!*

Petitionem principii cl. adversarius meus in eo invenit, quod semper supponam, "extractionem foetûs non esse quid malum," quum hoc ipsum sit id, quod probare debeam.

Respondeo: Suppono utique, extractionem foetûs non est aliquod intrinsecus malum morale, quâ extractio seu translocatio est; sed *si sit malum* id *ex eo* repeti debere, *quod causet*

mortem factus. Hoc est quod suppono. Num male? Quod dein probare contendo est illud: hanc causalitatem mortis non obstare, quin malitia moralis possit aliquando abesse, nimirum quando ob gravissimas causas haec extractio fiat actione aliqua, quae causet aequae immediate effectum bonum eumque praeponderantem. Quam feliciter vel infeliciter id ostenderit, hic iterum non quaeritur. Modum procedendi puto immunem esse a legibus logicae tam turpiter violatis.

Leviora dictionis meae, in quibus adversarius offendit, omitto.

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POPULAR NAMES OF THE INSPIRED BOOKS.

NO studies are more earnestly pursued at the present day than those concerning Holy Writ. Anything pertaining to it is deemed worthy of investigation. One of the most fruitful sources of important results in this work has been the study of words—particularly, maybe, of that class of words known as *names*. They have been found to be not merely so much breath expended in making known our meaning to each other, but abiding things; at times souvenirs of important epochs in the history of the race; at times throwing light upon developments of thought; at times—most important of all—letting us into an inner knowledge of God's intercourse with men. What a wonderful revelation in the records of religion is epitomized in the name of "Jesus"!

In a limited way, one or the other of these facts is illustrated in the appellations given to the Inspired Writings, and, therefore, it may be of interest to recall somewhat of the history of those which came to have a general signification.

I. The earliest name was applied to the part of the Bible which was first written—namely, "The Law." This "Law," as approved and authorized by the Jewish Church, was contained in the books we designate as the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

II. In the course of time a change in the primitive signification

tion of this term took place. By the rhetorical figure which uses the thing contained to denote what contains it, the word "Law" came to be applied to the five books themselves. While this change was being brought about the number of Holy Writings was increased, so that by the time of Ecclesiasticus (200 B. C.) these were spoken of as "the law, the prophets, and the rest of the books," or "the law; the prophets, and other books that were delivered to us from our fathers."¹

III. In what year the Second Book of Machabees was written we cannot tell; but certainly a considerable time after the book of the Son of Sirach, and very probably between the years 124 and 63 B. C. This book opens with two letters sent by the Jews of Judea to their brethren, the Jews throughout Egypt. In the second of these epistles occurs the following passage which bears upon the question we are dealing with in an interesting way: "And these same things were set down in the commentaries of Nehemias; and now he made a library, and gathered together out of the countries the books both of the prophets, and of David, and the epistles of the kings concerning the holy gifts. . . . And in like manner Judas also gathered together all such holy things as were lost by the war we had, and they are in our possession" (II Mach. 11, 13, 14). We cannot be sure whether the "library" thus gathered together consisted only of the Sacred Writings, but it certainly included these; and long afterwards the word, modified by the adjective *Divine*, was applied to them alone. The text shows us, however, that at the time, of its writing certain of the Holy Books were known as "the prophets," certain as "of David," and others as "letters of kings about sacred gifts." What these last mentioned were is not plain to us—possibly, it has been surmised, "documents such as those excerpted in the Book of Esdras, respecting edicts issued by Persian kings in favor of the Temple."²

1 Cf. The "Prologue" to Ecclesiasticus in the Vulgate. "Hagiographa" —was the usual designation of "the rest of the books."

2 Driver's Introduction—p xxv.

IV: Coming to New Testament times we find that our Lord used to denote the Old Testament, as we would naturally expect, some word or words in vogue among the Jews of His day. Hence in Matthew xxi, 42, He questions "the chief priests and ancients of the people—Have you never read *in the Scriptures*: The stone which the builders rejected the same is become the head of the corner?" Again to the Sadducees He says: "You err, not knowing *the Scriptures*"—Math. xxii, 29. He asks Peter when he had imprudently cut off the ear of the servant of the high-priest: "How then shall *the Scriptures* be fulfilled?"—Math. xxvi, 54. These are a few of many examples. The Apostles imitated their Master. Thus St. Paul writes to the Galatians: "And the Scripture foreseeing that God justifieth men by faith," etc.—Gal. iii, 8. And St. James dwelling upon the same doctrine under another aspect says: "And the Scripture was fulfilled saying: Abraham believed God, and it was reputed to him to justice."—Jas. ii, 23. St. Peter, too, is not remiss in speaking of "the Scriptures" which "must needs be fulfilled"—Acts i, 16; I Pet. ii, 6; II Pet. i, 20, &c. Needless to say the disciples of the Apostles, as Luke and Mark, held to the customary appellations.

V. However, about the time of our Lord, there were many other names for the inspired volumes in common use among the Jews, some of which terms had the sanction of at least isolated mention in the Old Testament. One of these occurs in the prophet Daniel, and being uncertainly defined, it was not mentioned hitherto: "The first year of his (Darius) reign I Daniel understood by books the number of years, concerning which the word of the Lord came to Jeremias, etc.,"—Dan. ix, 2. Prefixing the article removed the indefiniteness, and "The Books" was a common title among the Jews in the first Christian centuries. A second such term is found in the First Book of Machabees, mention of which has been omitted until now, at the cost of chronological order, because it, too, was in frequent use at the opening of our era. In I Machabees xii, 9, it is written: "We, though we needed none of these things, having for our

comfort the holy books that are in our hands, chose rather to send," etc. In the writings of the Jewish philosopher, Philo (B. C. 20 to A. D. 50, (?), and in those of the historian Josephus (A. D. 38-100), the appellations last mentioned and such as the one most used by our Saviour and others of kindred formation constantly appear. "Sacred Books," "Sacred Scriptures," *ιερα γράμματα*, etc. A passage from Philo worthy of attention, is quoted by Canon Westcott:¹ "In each house of these ascetics"—the Therapeutae—"there is a temple which is called . . . a monastery (a solitary cell), in which they perform the rites of a holy life, introducing therein nothing . . . which is needed for the necessities of the body, but *laws*, and oracles delivered, by *prophets*, and *hymns*, and the other (books) by which knowledge and piety are mentally increased and perfected." Still more pertinent to our purpose is the description of Josephus: "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all past times, which are justly believed to be divine. And of them *five belong to Moses*, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, *the prophets*—who were after Moses, wrote down what was done in their times, in thirteen books. The remaining four books contain *hymns to God*, and precepts for the conduct of human life. It is true that our history hath been written since Artaxerxes, very particularly, but hath not been esteemed of the like authority with the former of our forefathers, because there had not been an exact succession of prophets since that time. . . ."

It is not within the scope of this paper to dwell longer upon this period, and for this reason Talmudic writings are not dealt with.

1 "The Bible in the Church," p. 33.

VI. The post-Apostolic writers and Fathers took up the previous usage. Irenaeus calls all the books the divine Scriptures, which slightly differ from the “*ἅγιοι γράται*” of Theophilus. Origen speaks of the Scriptures as “*ἅγια Βιβλία*” “Holy Books,” and again simplifies this into “*Βιβλία*,” thus reminding us of the word of Clement of Rome in his second epistle to the Corinthians, “*τα Βιβλία*,” a reproduction of the then popular Jewish term.

VII. This word quickly became by use the technical designation of the Old and New Testaments. The causes of this use are not far to seek. *First.* The orthodox writings in presence of the apocryphal works which so quickly and numerous came into existence in the early Christian age were very naturally *the books* in the mind of every faithful soul. *Secondly.* Every church, every community, every monastery would want its copy or copies of Holy Writ; other books were of secondary consideration; such copies would be emphatically *the books* of such church or Christian gathering of any kind. *Thirdly.* The Sacred Volumes were the never-failing source of the readings, the substance of the prayers, and all else that make up church worship; and the better this became organized and developed, the more prominently would these volumes stand out in the general estimation—an estimation naturally and simply voiced in the title *τα Βιβλία*. The Word thus firmly established in this ecclesiastical sense in the East came Westward—like many terms, *v. g.* episcopus, presbyter, diaconus, litania, liturgia, monachus, abbas, etc., with the same meaning. In the West, indeed, there was less chance of its being used in any but its higher meaning, for the Latin *libri* and *libelli* sufficed for every other purpose.¹

VIII. For a while after its transfer into Latin, the Greek *Biblia* held its rights as a plural neuter noun. However, in the course of time a knowledge of Greek became a rare accomplishment in the West; and so it happened that in the Middle Ages the word *Biblia*, having the appearance of

1 Smith's Bib. Dict. art. "Bible."

a feminine noun, was treated as such ; indeed, men ceased to know its plural force, and it was declined *Sacra Biblia*, *Sacrae Bibliae*, instead of *Sacra Biblia*, *Sacrorum Bibliorum*. "Si scires tolam Bibliam exterius," wrote Thomas a Kempis, "et omnium philosophorum dicta, quid totum prodesset sine caritate et Dei gratia." It never crossed his mind that he should pen "tota Biblia." The mistake was not altogether an unhappy one, for it emphasized the truth that of the books that were or would be in the wide world, certainly the Inspired Writings constituted and would ever constitute *the* Book of them all.¹ Nevertheless, the error occasioned serious misconceptions ; standards were applied, at least to parts of the Scriptures, which would never be used had it been studied as a *Literature*. Some of the best biblical work of our day is in no insignificant measure due to the fact that we have returned to the "library" notion of the books of revelation, and have taken up with the name given by that thorough scriptural scholar, St. Jerome—*Bibliotheca Sacra*, a most scientific and enlightening term.²

IX. As to the word in our own language, it was brought to England by the Normans, though, remarkable to narrate, we have the more proper *Bibleothece*, as including all Scripture, in earlier Anglo-Saxon literature. Hence in the works written after the Invasion we find "Bible" already naturalized. Thus Chaucer writes, in his description of the "Doctour of Phisik" (Canterbury Tales, prol. 429 ff.):

" Wel knewe he the olde Esculapius
And Deyscorides, and sek Risus,
Olde Ypocras, Haly and Galyn . . .
His study was but litel on the Bible." ³

The use of the word by the Protestant translators of Scriptures, or their predecessors, as Wycliffe, made it a fixture

¹ The Talmudists used a term equivalent to "The Book," cf. Trochon *Introd.* p. 35.

² A book recently issued, written by the Regius Professor of Hebrew in Cambridge University, is entitled: "The Divine Library of The Old Testament."

³ An odd time Chaucer uses the word in the general sense of "book."

in the languages of the Western nations most affected by the religious revolutions of the sixteenth century.

X. There is another designation of Holy Writ which demands notice: the "Old and New Testament." "Testament" is used as the translation of the Greek *ιαθήκη*. Now in Scripture this word most often expresses the Hebrew *ברית* whose proper meaning is *compact, covenant*. Professor Thayer in his *Lexicon* describes the use of this word. It is made to denote the close relationship God entered into with Noah (Gen. vi, 18; ix, 9 seq.), then with Abraham, Isaac, Jacob and their posterity (Lev. xxvi, 42), but especially with Abraham (Gen. xv. and xvii), and afterwards through Moses with the children of Israel (Ex. xxiv; Deut. v, 2, et al.). In these passages it is told on the one side what God will do in favor of Israel, and on the other what He expects from His children: they are to keep the commandments given through Moses; and He promises the greatest earthly rewards to those who do so, and the direst punishments to those who do not. This is what is back of the word as generally current in the New Testament (Cf. Heb. ix, 4; Apoc. xi, 19; Acts vii, 8; Rom. ix, 4).

However, this covenant included not only what was to happen before the Messiah, but also His coming. For this reason St. Paul writing to the Ephesians, who had been Gentiles, reminds them that when such, they were "without Christ, being aliens from the conversations of Israel, and strangers to the covenant, having no hope of the promise, and without God in this world"—Eph. ii, 12. In other passages it is insisted upon that Christian salvation is the fulfilment of the Divine promises annexed to former covenants, especially to that made with Abraham; thus in Luke i, 72 ff; Acts iii, 25; Rom. xi, 17; Gal. iii, 17. Now these covenants having been filled by the coming of the Messiah, a new and more perfect compact between God and His people would follow: "Behold the day shall come, saith the Lord," quotes the Epistle to the Hebrews from the prophet Jeremiah, "and I will perfect unto the house of Israel, and unto the house of Jacob, a *new* covenant. Now in saying a new,

He hath made the former old. And that which decayeth and groweth old is near its end" (Heb. viii, 8, 9). Again : "But now He hath obtained a better ministry, but how much also He is mediator of a better covenant, which is established on better promises" (Heb. viii, 6). In consequence of this we are not surprised to find two distinct covenants, the Mosaic and the Christian, treated of, as in the Epistle to the Galatians, where under the figure of Ishmael and Isaac the two covenants are described—Gal. iii, 22 ff. This "new covenant,"¹ as the older ones, has its conditions; these are on the part of men faith in Christ with whatever this implies, and on the part of God grace and salvation in return. The compact is sealed—made good—by the death of Christ, as is expressed by the phrases—"the blood of the new covenant," "the blood of the covenant," "my blood of the covenant," *i. e.*, my blood by the shedding of which the covenant is established.

XI. Evidently all along the Greek *διαθήκη* has signified compact—covenant—arrangement between God and man. Nevertheless, there is a very striking exception, one which is the basis of the present use of the word "Testament." In the Epistle to the Hebrews—ix, 16—we read: "For where there is a covenant, the death of the testator must of necessity come in. For a testament is of force after men are dead: otherwise it is yet of no strength whilst the testator liveth." Here we see that into the word *διαθήκη* a new signification is infused, although the meaning which the word has elsewhere in the Epistle is not altogether excluded:² it means "covenant," but a covenant modified by the idea we attach to a last will or testament; and, therefore, Christ is likened to a testator, not only because He bequeathed us a heavenly inheritance, but because *through His death* we obtain the means of fulfilling the covenant even as the Mosaic one should be consecrated by blood (Heb. ix, 15, 18 ff).³

¹ Math. xxvi, 28.

² "The sacred writer starts from the sense of a 'covenant' and glides into that of a 'testament.'"—Lightfoot—*Comm. on Gal.* iii, 15.

³ Thayer's Lexicon.

This new use of *διαθήκη* was a very natural one since "in classical writers it almost always signifies 'a will, a testament.' On the other hand in the Septuagint the word is as universally used of a covenant (most frequently as a translation of *ברית*), whether as a stipulation between two parties (*συνθήκη*, 'a covenant' in the strict sense) or as an engagement on the part of one." Now the actual equivalent of the word, as current in the Bible, in Latin would be *foedus*, or *pactum*; so that *Ἡ παλαια διαθήκη* should be translated *Vetus Foedus* (or *Pactum*), and *Ἡ καινή διαθήκη*, *Novum Foedus*. This did not happen; on the contrary *Testamentum* became the accepted rendering, an interpretation due no doubt to the two-fold sense attributed to *διαθήκη* in the passage quoted from the Epistle to the Hebrews, and to the fact that this is its meaning in classical Greek. Already in Tertullian's day this word's growing popularity had superseded a word frequently used by this writer—"instrumentum." In this way it fell out that the Latin Vulgate renders *διαθήκη*, wherever it occurs in the Christian Revelation, *testamentum*. The natural result of this use was that in later Latin the term was stretched to cover the biblical ("covenant") as well as the classical ("will or testament") sense of *διαθήκη*, and thus it came to pass that what was at first a mere arbitrary assumption—if not an incorrect translation—became a received dictionary translation of the word.

Our short study of the popular names of Holy Writ has led us to touch briefly on its history, and incidentally has brought to mind problems so serious as that of the covenant-nature of the Jewish and Christian Dispensation, and the like. It has taught us, also, that Protestantism owes the appellation "Old and New Testament" to a source so distinctly Catholic as the Vulgate, and that its most prized shibboleth—"Bible"—is a solecism in the Latin of the monks. Such is the irony of Fate!

It may be something of a satisfaction to recall that in so simple a matter as the popular names given to God's written Truth, neither Revelation itself, nor the laws of philology, had a chief part, but the use and authority of the Catholic

Church—the criterion without which in more serious matters, Revelation would be rendered unable to attain its proper end, and Human Science would be left stranded on the shoals of agnosticism.

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AN ARMY CHAPLAIN IN THE CIVIL WAR.

WHEREVER a Catholic priest is needed, he is sure to go. Dangers do not daunt him, hardships do not hinder him, pestilence cannot perturb him, nor the certainty of death drive him away. He is bound to go where there are souls for him to save, and should he lose his life, another priest will be prompt to fill his place and carry on his work.

When the civil war summoned the men of the North and the South to conflict, legions of Catholic citizens swarmed to the defence of the Union. At the call of President Lincoln for volunteers, they rallied around the starry flag and on every battle-field from Bull Run to Appomattox they did their full share in the grand achievement that carried it to final victory.

With the Catholic battalions were priests who had left their peaceful homes to accompany the army in its campaigns, ministering to the spiritual needs of the troops, sharing their privations, confronting the same perils on the march, in bivouac and on the field of blood. Neither fatigue nor exposure, neither hunger nor thirst, neither heat nor cold, neither rain nor snow, neither camp fever nor swamp miasma, neither the carnage of engagements nor the risk of capture, could separate them from their men. Once, at the battle of Malvern Hill, one of them was out at the very front of the line, going about among the wounded, giving absolution to those who wished it, while the cannons roared and the musket balls fell like hail. Coming to a soldier who was mortally hurt, the Father asked :

“Are you a Catholic?”

"No," was the reply, "I'm not, but I'd like to be, for I want to die in the faith that gives you the courage to come out to such a fearful place as this."

And there amid the din and the danger, the priest instructed and baptized him and closed his eyes in death.

Among these brave clergymen who were with the Federal forces in the days that tried men's souls from 1860 to 1865, the Very Rev. William Corby, C.S.C. is conspicuous by reason of the length and the merit of his services. For three years he was with the famous Irish Brigade in the Army of the Potomac. He served under McClellan, Burnside, Hooker, Meade and Grant, marching and countermarching in Virginia, Maryland and Pennsylvania, going with his regiment into the bloodiest battles of the war, and giving up his commission only when the surrender of Lee announced the downfall of the Confederacy.

Some of his reminiscences of chaplain life in the army may entertain and edify the priests of a younger generation who have only the victories of peace to cultivate and who know of war only through the pages of history and the stories of the few surviving veterans of the Republic's fratricidal strife.

Father Corby offered his services to the Government in the autumn of 1861 and shortly afterwards joined his regiment at Alexandria, Virginia. That fall and winter were spent in "Camp California," near Washington, D. C., where the chaplain's work among the men was pretty much the same as the parish duties of a city pastor.

On a miserable rainy day in the early spring of 1862, the army received orders to march. As this was Father Corby's first experience in campaigning, he had not yet the knack of taking care of himself on such an expedition. So when the command was given to start, he placed his missionary outfit, his tent and his blanket in one of the army wagons, hung a small sack of "hard tack" crackers on the pommel of his saddle, mounted his horse, and went forward with his regiment. All day long it rained and all day long the soldiers tramped in the mud, going toward Manassas. At night they

halted. The Irish Brigade came to a rest in a bleak and sodden cornfield. A raw March wind was blowing. And still the rain came down! The gallant chaplain of the Eighty-eighth New York got off his charger, stiff and sore after his eighteen mile ride through the mire. He had no shelter to go to—for the wagons were stalled ten miles back, and his blanket was with his tent. He tried to eat his crackers, but they had got wet with the rain and had absorbed perspiration from the horse. They smelt horse, they tasted horse, and the stomach of his reverence revolted against them. Hunger was more endurable than such food. After a little, he sat on the roots of a tree and heard the confessions of some of the men; then, for the rest of the night he stood beside a fire which the soldiers had started—having ridden all day and having no dinner, no supper and no sleep.

The first battle that Father Corby was in, was at Fair Oaks, on June 1. It had begun on the previous afternoon. When the Irish Brigade reached the front, they found the field strewn with corpses, dead horses, bursted cannon, broken muskets, smashed caissons, clothing, balls, blood, limbs and branches of trees—a gruesome sight, sickening to raw recruits. In sequestered places some of the wounded had been collected. From group to group went the chaplain, giving absolution, comforting the dying, praying for all. At daybreak the Confederates came rushing against the new array of their enemy, but the Irish boys stood the assault without flinching and gave as good as they got. The conflict raged with fury. Men fell by the score in every company. The dead were left where they lay. The wounded were borne toward the rear. In the shelter of a log-cabin, on the exposed side of which the bullets rained with a sound somewhat like that of hail upon a tin roof, Father Corby went on with his ministry. The circumstances were exciting but somewhat too trying to the nerves to be comfortable.

Later in the day the chaplain went to an improvised hospital where the surgeons were at work. In a huge pile were legs, arms, feet and hands, shattered by balls, now amputated and covered with blood, heaped up like meat in a slaughter-

house—a spectacle to make the stoutest heart quail and to dim all the romantic glory of war.

In the *Seven Days' Fight* the Union forces had to give battle by day and to march by night. As they swung round toward a new base of operation, the Confederates advanced. So when the darkness came down, putting an end to the day's encounter and offering opportunity for further retreat, the dead and the badly wounded fell into the hands of the men from the South. The dead were stripped of clothing and accoutrements. The living were made captives and sent back to prison-pens. A part of every night was devoted to burying the dead. Pits were dug, long and deep, and about six feet wide. Into these the bodies were lowered, side by side and on top of one another. Often many poor wretches, unconscious from pain and loss of blood, were thrown into these holes and buried alive.

During every engagement cannons and caissons were dragged into position regardless of minor obstructions, such as the bodies of fallen soldiers, whether living or dead, and afterward army wagons and ambulances were similarly driven over the field, crushing the corpses and either further injuring or completely killing the wounded that lay in their way. The unfortunates were also trodden upon by the horses of orderlies and aids galloping from headquarters with orders from the General in command to his subordinate officers.

All these horrors were witnessed by the new chaplain. They made him shudder. He had other griefs, too, for his brigade left seven hundred of its bravest officers and men on the bloody fields from *White House Landing* to *Malvern Hill*. By God's mercy nearly every one of them had received the sacraments shortly before, and even in their death throes a number of them had again been shriven. But they were sadly missed by their comrades, and that early loss depressed the spirit of the survivors.

Some wonderful escapes from death, on the other hand, obtruded themselves on the notice of Father Corby, and made him wonder at the inscrutable ways of Providence.

A soldier from Brooklyn, N. Y., had received from his

mother a prayer-book, which he placed in an inside pocket of his coat. During the battle of *Malvern Hill* a bullet struck the book in the centre, passed through one cover and some of the leaves, was deflected and glanced off without injuring the man in the least. But for his mother's gift he would have been killed.

Another soldier, hailing from Philadelphia, wore a set of the five scapulars given to him by his sister. A shot struck them, but was diverted before it could penetrate the five thicknesses of woolen cloth, and his life was saved.

A Colonel of the Sixty-first New York Infantry was hit in the stomach, and the bullet was cut out near the spine. To all appearance it had passed through the body, and as soon as the doctor saw it he pronounced it mortal. Later, however, indications showed that it had entered in front in an oblique direction, having probably struck a button, had passed around the body only under the skin, and had made a simple flesh wound. The Colonel was taken to Washington for treatment. There the physician who had attended him on the field met him on the street six weeks later, in remarkably good health.

"Are you the Colonel of the Sixty-first New York Infantry?" he asked.

"I am, doctor," was the answer.

"And you are not dead after having been officially pronounced mortally wounded?"

"No, sir."

"Well, Colonel," said the wag of a doctor, "you ought to have died according to prediction, so as to save the honor of my profession."

Some strange deaths also he beheld. As some men were spared when apparently doomed, so others lost their lives as if singled out and pursued by an edict of destruction.

A Captain, who was only slightly wounded, slipped on a hill-side, his sword fell out of his hand, the hilt stuck in the ground, and the blade passed through his body.

A soldier of the Irish Brigade was going out one night on picket duty. Asked if he was not afraid of sharpshooters, he answered: "No, I am not; I have been through too many

battles to be picked off now." Just then his own gun went off accidentally, and the ball passed through his head.

As the remnant of the brigade came out of action at Fredericksburg, Captain Sullivan and Father Corby met in a street of that town and congratulated each other on their escape. It had been a bloody day, and but few were left to tell its story. The two parted after exchanging a few words of mutual cheer. The Captain went to cross the street. He had not gone ten feet when a stray cannon ball struck him above the knee and laid him low. He died that night.

On the march one day some soldiers started up a rabbit, and one of them raised his gun to fire at it. Just as the trigger was pulled a handsome drummer-boy ran into line with the missile, and was instantly killed.

A young man, whose time of enlistment had expired, was about to start for home. He was bubbling over with joy at the prospect of seeing his own again. Before leaving, he ventured to the front to bid good-bye to a companion. As he reached the breastworks a sharpshooter on the other side put a bullet through his head.

At Chancellorsville some surgeons had a soldier on a table to amputate a limb. When they were about to operate on him a cannon ball literally swept him off the boards and smashed his body to pieces.

These are a few instances out of many that came under the chaplain's observation, in which a mysterious fate made sure of the death of some and took pains to let others live.

At the *Battle of Antietam* the Irish Brigade received orders to go in on the "double-quick." When this command was given out Father Corby gave rein to his horse and dashed at full gallop to the head of the command. Then, passing along the line, he bade the men make an act of contrition, and forthwith gave a general absolution. Inside of half an hour 506 of them lay on the field, either dangerously wounded or dead. As soon as they began to fall the chaplain dismounted and went from one to another of them, giving absolution. Bullets whizzed on every side, cannon balls screamed through the air, hurra replied to yell, the din of battle came and went,

but still he kept at work. The Union forces were at length victorious. After the engagement they proceeded to Harper's Ferry. But Father Corby remained for several days with the wounded. On the morning following the combat he celebrated Mass in the open air near the straw-stack that had answered for a hospital, and he gave Holy Communion to all who were prepared to receive it. In so doing he had to carry the Blessed Eucharist to the stricken where they lay, stepping over some, walking around others, guided by a comrade of theirs, or called by their cries or signs. It was a heart-rending but edifying scene.

In camp one day about noon, Father Corby heard by a Providential chance that there was to be the execution of a deserter early in the afternoon. Rain was falling. Unmindful of the weather, the chaplain set out for division headquarters. Before he got there he was drenched through and his feet were soaking in his broken boots. Taking no thought of his personal discomfort when a life was to be lost and a soul was at stake, he obtained permission from the general to see the condemned man. He hastened to the guard-house and was admitted to the presence of the prisoner. He found the latter to be a young man of German descent, born in this country, about nineteen years of age, very ignorant of religion, and unbaptized. A minister of his own denomination was attending him, but had gone off to dinner. While the priest was still conversing with the poor fellow, the preacher returned from table. Father Corby introduced himself to the other chaplain and explained that not knowing that the doomed man had any religious ministrations he had come of his own accord to see if he could be of any use to him. The minister bowed, and turning to the young man inquired of him :

"Adam, do you believe you will be saved?"

"Y-e-s," said Adam dubiously.

"I hope you will, I do most sincerely hope you will." That was all—have faith, believe that you'll be saved and saved you are.

Father Corby suggested that, as the time was short, the

young man who had declared to the priest his belief in the principal articles of the creed and his desire to do anything possible to him to please God, should be baptized.

"Well," returned the parson, "I do not know what your Church teaches but our Church holds that all that is necessary is faith in Christ as the Saviour and baptism in the Holy Ghost. I will go see the general and learn what time the execution is to take place."

He came back presently reporting that the appointed hour was 1 o'clock.

"Then," said Father Corby, "we have but half an hour to prepare the man for death. Now, if baptism will do him no good, as you think, surely it will do him no harm; so if you have no objections, I shall baptize him."

The minister gave his consent and at once the priest administered the sacrament. Immediately there was a notable change in the prisoner's demeanor. The light of faith, bestowed on him by baptism, seemed to shine in his countenance. A burden had been lifted from his soul, and his heart, hitherto dark and apprehensive, was light and full of peace. Soon a squad of armed men came to escort him to the place of death. He went with them as coolly as if he had been called to dress parade. The chaplains walked beside him. Arrived at the place of execution, his eyes were bandaged, and he was placed in position opposite twelve men detailed to kill him. At a signal, the guns were discharged and the soul of Adam was before its Lord.

When the command of the Army of the Potomac had been taken from General McClellan and turned over to General Burnside, the Irish Brigade was led to slaughter up the heights of Fredericksburg. For three weeks unmolested, the enemy had worked day and night to fortify the slope back of the city. When all their cannons were in place and when their breastworks were all high and wide, the Union troops were ordered to make the assault. It snowed on December 12, 1862. Toward evening the men were marched from their camp to the river by the town, so as to be ready at dawn to cross the pontoon bridge and storm the hill-tops.

All night long they rested on their arms in the slush and the snow. Their chaplain was with them, spending the hours of darkness on a little heap of brush, to keep himself out of the mud. When the day broke, the soldiers crossed the Rappahannock and began to make the ascent. But they were mowed down like grass before a scythe. "Never," wrote the war correspondent of the *London Times* "never, at Fontenoy, Albuera or Waterloo was a more undaunted courage displayed by the sons of Erin than during those six frantic dashes which they directed against the almost impregnable position of the foe."

The Irish Brigade was literally cut to pieces—swept off the hillside by the sheltered fusilade of the enemy, without a chance to make any defence or to strike a single blow in return.

After the disastrous *Battle of Fredericksburg*, the army went into winter quarters, and General Meagher returned to New York to drum up recruits for his decimated brigade.

L. W. REILLY.

THE BREVIARY—GAIN AND LOSS.

Divinum Officium imitatio est coelestis concentus.—*S. Bonaventura.*

If they said the Office devoutly, priests themselves would not be always the same—always imperfect, prone to anger, greedy, attached to self-interest and to vanities.—"*Selva.*"

The whole Church is the sanctuary, and the Divine Office is the ritual of the choir on earth uniting with the praises, thanksgivings, and doxologies which are the ritual of the choir in heaven. Every priest has his place in this choir, and he makes seven visits to the heavenly court day by day.—*Card. Manning.*

IT is related of a zealous bishop of the seventeenth century that, having been appointed to the diocese of Potenza, in which the clergy were somewhat lax, he consulted St. Joseph of Copertino, as to the best measures to adopt in order to secure their amendment. "Let your Lordship," said the Saint, "see to it that your priests recite the divine Office with attention and celebrate the Holy Mass with devotion: the

worthy performance of these two exercises will effect an entire reformation in your clergy." The soundness of the advice cannot be questioned, and two hundred years have detracted so little from its pertinency that these words of the saint might perhaps be addressed to many a bishop of the nineteenth century with fully as much appositeness as characterized their original deliverance to the Ordinary of Potenza in the seventeenth. In any case, most dioceses contain individual priests whose lives in some respect or other need reforming; and it is scarcely too much to say that their reform would virtually be effected, were they once to acquire the habit of worthily acquitting themselves of those capital duties of the sacerdotal day; the Mass and the Office.

Of the two exercises, the recitation of the Canonical Hours is clearly the more liable to be performed with precipitancy, carelessness, voluntary distractions, and an inattention so marked as often to vitiate the whole act, making a mockery of prayer and insulting the God whom the Office is meant to honor. In the celebration of Mass, the circumstance of place, the special dress, and the varying movements, rites, and ceremonies conspire to impress the priest with the tremendous significance of the adorable Sacrifice which he is offering, while the awful reality of the presence of Jesus Christ in the consecrated host lying before him on the corporal, or taken up into his hands, is ordinarily sufficient to fix the attention of the average cleric, and superinduce the reverence demanded of him at the altar. The absence of such, solemn adjuncts in the private recitation of the divine Office, and the latitude allowed to the reciter as to time, place, and posture, make concentrated attention a matter of greater difficulty, increase the danger of disrespect and indevotion, and less readily prevent the deplorable lapse into mere soulless routinism.

By those who have contracted the obligation of reading it, the Breviary is variously considered a pleasure or a burden; and it accordingly proves either an effective help or a genuine hindrance to their sanctification. The truly exemplary priest, the cleric who has become acclimated to the supernatural

atmosphere in which of right the minister of God should habitually move, looks upon the recitation of the divine Office as an honorable service which he is signally privileged in being allowed to perform, and the performance of which brings to him a copious influx of spiritual peace and consolation, a notable accession of celestial sweetness and light. A veritable man of God, voicing the glories of his Lord and Master, is a spectacle which to his sight can never assume the ignoble guise of a laborious task. With the characteristic delight of the ardent lover, he rejoices in rehearsing the endless catalogue of his Beloved's perfections, and never wearies of re-echoing in his heart the constantly recurring tributes of praise and worship and thanksgiving to which patriarchs, evangelists, and saints of every degree lend their voices in the magnificent chorus of the canonical hours.

To such a priest the Breviary is a genuine *Vade Mecum* in whose treasured pages he finds not only congruous expression for all his varied sentiments, but balm-like words of healing for every bruise of his soul; and the precious moments which from time to time during the day he devotes to the Office are merely renewals of the ineffable communion that glorified the morning hour when he reverently stood at the altar, and offered in sacrifice the spotless Lamb of God. Happy the ecclesiastic who thus clearly apprehends the true significance of his relations to the divine Office, and who daily verifies in practice this theory of the Breviary's use. He is indeed one who "seven times a day is in choir with the saints and before the face of God;" and next to Holy Mass, he finds in the Hours his most efficient help to that sacerdotal perfection to which all priests are supposed to aspire.

That all priests, however, do not regard the Office in this light of a welcome privilege of which it is a real pleasure to avail themselves, and from which they habitually derive abundant spiritual profit, is a truth which no one with even the most restricted clerical acquaintance will be inclined to gainsay. In the estimation of not a few ecclesiastics, the recitation of the Breviary is merely an irksome labor, a daily recurring drudgery which they perform in some perfunctory

fashion because of the gravity of the obligation laid upon them, but which they would willingly omit, did the omission involve no sin. Were the reading of the hours to be declared *ad libitum* or *pro opportunitate sacerdotum*, it is tolerably safe to say that many a Breviary would be forthwith relegated to the top shelf of the bookcase in which are stored volumes used for occasional reference only.

One need not, of course, accept as expressions of genuine belief all the inconsiderate remarks upon the Breviary so often heard in clerical circles, or take it for granted that the irreverent tongue is always the faithful interpreter of its owner's real sentiments; but if any truth whatever may be attributed to the maxim "*ex abundantia cordis os loquitur*," then a considerable number of priests clearly look upon the recitation of the divine Office, not as an agreeable and a joy-giving service, but as an onerous and undesirable burden. It goes without saying that such men pervert the purpose of the Office, and make of it a stumbling-block in the way of their spiritual advancement rather than a stepping-stone to their sanctification. The priest who habitually regards the recitation of his Breviary as an uncongenial task is so little likely to turn it to his profit that he may be considered fortunate if the Office does not become for him the occasion of very serious spiritual loss.

If the psalms, hymns, lessons, antiphons, versicles, responses, and prayers that constitute the Canonical Hours are to prove of any positive benefit to him who reads them, they must unquestionably be recited "*digne, attente ac devote*"; and it is difficult to understand how the cleric who views their recitation merely as so much unavoidable drudgery can fulfill these conditions. Granting that he pays such attention to the mere words as strictly suffices for the acquittance of the obligation, what prospect does his frame of mind offer for the presence of even incipient devotion? what likelihood is there that he will combine the interior recollection, the becoming posture, and the decorous general demeanor which should accompany the worthy recital of vocal prayer? In practice, how lamentably often he fails,

not only as to the "digne ac devote," but even as regards the minimum of attention requisite to the valid discharge of his daily debt!

It is characteristic of human nature that a want of thoroughness usually distinguishes the performance of any task that is not congenial to our tastes. No work undertaken in a spirit of repugnance or half-heartedness is likely to be done well. Unless an ecclesiastic has learned to love and esteem his Breviary, he will scarcely derive from its recitation any of the inestimable advantages which accrue to really devout members of the Church's earthly choir; and there is certainly danger of his incurring the guilt of numberless faults, imperfections, and venial sins, even though he does perform all that is rigorously involved in the obligation of the Office. One of the surprises that assuredly await the average cleric who is happily destined to reach Purgatory, is the immense debt contracted through the Breviary, by so-called exemplary priests who never neglected to say their Office—and rarely said it really well.

Perhaps the true explanation of the remissness of so many ecclesiastics in the accomplishment of this duty is their failure to understand, or at least to meditate frequently, the excellence of the Canonical Hours, and the motives by which the Church was actuated in constraining her ministers to their recital. In this respect, as in so many others, it is partly true that "with desolation is all the land made desolate; because there is none that considereth in the heart." How many priests of the reader's acquaintance read, even once a year, a treatise on the Divine Office, supposing that such a volume can be found among their books? How many are conversant with the beautiful symbolism of the different hours, or appreciate the significant collocation of the constituent parts of each? How many possess any further knowledge of the history of the Breviary than a hazy notion that it is a compilation made by the slothful monks of other days, who had nothing else to do than recite interminable prayers, an occupation palpably ill-suited to their overworked successors in modern times.

This lack of information concerning the Office partially accounts for the slight importance attached to it by many priests, and for their grudging to its recitation anything beyond what is strictly exacted by the law. Let the preacher of an ecclesiastical retreat venture to discuss the Breviary in one of his conferences, and suggest that the recitation of the Office should mean something more than the merely mechanical utterance of the words composing the psalms and lessons; and probably half his hearers will accuse him of talking "high spirituality," while a considerable number of the other half will shake their heads and regret the fact that, "The fellow is not practical."

Practical! What a colossal humbug this shibboleth is made to stand for in the vocabulary of the lukewarm, easy-going cleric. Speak to him of the eminent sanctity of the sacerdotal state, the sacred obligations incumbent upon the priest, the necessity of daily mental prayer, the exact observance of the rubrics, the multiple dangers of wasted time, the reverential celebration of Holy Mass, the importance of careful preparation for preaching,—and how glibly he disposes of each such topic with the puerile rejoinder (to which he apparently attaches all the weight of an unanswerable argument): "All very well in theory, my dear sir, but your discourse is not practical." And yet, unless in the ordering of his life he translates into actual practice much of what he professes to disregard as "beautiful theory, only," he will assuredly find it quite impossible to do the duty which God has set him, or work out his eternal salvation.

The counsels which all the spiritual writers give to the priest as to the esteem in which he should hold the Divine Office, and the manner in which he should discharge the obligation of reciting it, certainly do not deserve to be called impracticable theories. On the contrary, they are easily reducible to actual performance by any cleric whose good-will is at all commensurate with his opportunities; and the truly practical ecclesiastic is he who, recognizing the wisdom of such counsels, makes continuous efforts to follow them faithfully. No minimizing of his responsibilities on the part of a priest can

do away with the fact that he is primarily a man of God, dedicated in a special manner to the highest possible life and bound by a thousand considerations to the worship and praise of the ever-blessed Trinity. Whether he fully realizes and accepts all the duties and requirements of his exalted position, or strives to underrate their number and restrict their power of binding, it is none the less incontestible that when he entered the sanctuary and became a "priest forever," he enrolled himself among the chosen band to whom, principally, is entrusted the Church Militant's function of imitating the incessant service of adoration and thanksgiving offered to the Triune God by the Church Glorious and Triumphant.

Not merely, then, as an individual wayfarer on earth, does the cleric pray when he recites the Canonical Hours, but as the special representative of the congregation of all the faithful, as their leader, spokesman and advocate—a consideration which may well accentuate the fervor of his petitions and his determination to make them potent. The divine Office is the prayer of the Church, and the priest, with Breviary in hand, is the Church's ambassador, dowered with her credentials and charged with the mission of proffering to God the homage of her worship and her gratitude. To him also, in this quality of ambassador, do all the members of the Church appeal, begging him to obtain for them from Heaven the graces of which they stand in need—perseverance for the just, repentance for the sinner, fortitude for the wavering, and additional faith and hope and love for all. To shut one's eyes to these truths and to their legitimate bearing on the manner of reciting the Office, is to be the very reverse of practical, is to ignore the patent significance and import of the priestly calling, and to outdo in folly the veriest visionaries that ever mistook fantastic day-dreams for substantial realities.

Again, no member of the clergy will presumably deny that prayer is a duty from which he cannot safely dispense himself. The necessity and importance of this exercise of the Christian life has been the theme of too many of his instructions to his people to admit any doubt as to the ordinary

priest's thorough conviction that prayer is indispensable to the common faithful, and *a fortiori* to the clergy, from whom, since they have received much, "much will be required." This necessity once admitted, can any course of action be more genuinely practical than that of the cleric who makes of the obligatory recitation of the Breviary a real prayer, vivifying, by the emotions of the heart and the elevation of the soul to God, words that would otherwise be meaningless formulas, mechanically uttered and profiting nought. No petitions of his own composing are comparable in excellence with those scattered through the Canonical Hours. "A hundred private prayers," says St. Alphonsus Liguori, "are not of so much value as a single prayer of the Breviary." In truth, whether our object in praying be to acknowledge God's supreme dominion over us as over all creatures, to appease His anger aroused by our sins, to return Him thanks for the benefits constantly showered upon us, or to solicit from His infinite goodness the assistance we need in order that we may walk in the footsteps of our model Priest, Jesus, the divine Office accomplishes each of those ends more excellently and efficaciously than any other form of prayer that heart or lips can utter.

It is evident, then, that the priest who persists in viewing the Breviary as a hardly tolerable burden, and who consequently recites it as the restless schoolboy recites his reading lesson, is oblivious of his true interests, and is wilfully damming up a copious stream of grace—a stream sadly needed, perhaps, for the irrigation of his drouth-stricken soul. Comparatively few, indeed, are the ecclesiastics whose method of saying their Office is not susceptible of judicious revision on the lines of becoming posture, distinct and unhurried utterance, attention to the meaning of psalms and lessons, frequent aspirations in unison with the passages recited, and habitual spiritual union with the heavenly choir of whose never-ending anthem our Canonical Hours form earth's most faithful echo. All such revision would be a manifest blessing, tending, as it certainly would, to the greater glory of God, the Church's benefit, and the personal sanctification of the clergy.

ARTHUR BARRY O'NEILL, C.S.C.

CONFERENCES.

THE ATTITUDE OF THE CHURCH TOWARD BULL FIGHTS.

A recent account of the tragic death of a Spanish *matador*, to whom a priest administered the last sacraments in the presence of a multitude assembled at a bull fight, has caused much comment as to the attitude of the Church toward these cruel sports.

The Canon Law in Spain, as elsewhere, ordains that those who engage in these fights and die therein be deprived of Christian burial.

In 1567 Pius V, with a view of completely rooting out the practice, issued a decree by which not only those who took part in these spectacles, but the princes and governors (not excluding the King of Spain or any Catholic potentate of whatever country), would incur the major excommunication by the very fact of permitting these practices within their territories. In order to destroy every tendency toward their revival, the Pontiff prohibited all similar games in which animals were to be killed or tortured, even though they were absolutely without danger to human life. The decree furthermore ordained that clerics and feudal lords who participated, favored or permitted them were to be deprived of their rank.

“Considering,” says the Pontiff, “that these spectacles, wherein bulls and other wild animals are roused to fury, are wholly opposed to the spirit of Christian charity, and desirous to see these cruel and criminal sports which befit more the character of demons than of men, abolished—we forbid and interdict under pain of excommunication and anathema, each and every Christian prince, ecclesiastical or secular, imperial, royal, or of whatever other dignity possessed—that they do not permit within their realms, cities, lands, towns, and places, any sports wherein bulls or other wild beasts are attacked and tortured. That they moreover prohibit their soldiers or any other person under their jurisdiction to take part in such sports.”

But we give the original text to save further explanation.

“Nos igitur considerantes haec spectacula, ubi Tauri, et Ferae in circō vel foro agitantur, a pietate, et caritate Christiana aliena esse, ac volentes haec cruenta, turpiaque daemonum et non hominum spectacula aboleri, et animarum saluti, quantum cum Deo possumus, providere, omnibus et singulis principibus Christianis quacumque, tam Ecclesiastica quam mundana, etiam Imperiali, Regia, vel quavis alia dignitate fulgentibus, quovis nomine nuncupentur, vel quibusvis communitatibus, et Rebus publicis, hac perpetuo nostra Constitutione valitura, sub excommunicationis, et anathematis poenis ipso facto incurrendis, prohibemus, et interdiciamus, ne in suis Provinciis, Civitatibus, Terris, Oppidis et locis, hujusmodi spectacula, ubi Taurorum, aliarumque ferarum bestiarum, agitationes exercentur, fieri permittant. Militibus quoque ceterisque aliis personis, ne cum Tauris, et aliis in praefatis spectaculis, ipsi tam pedestres quam equestres congregari audeant, interdiciamus.

Quod si quis eorum ibi mortuus fuerit, Ecclesiastica careat sepultura.

Clericis quoque tam Regularibus, quam saecularibus beneficia Ecclesiastica obtinentibus, vel in sacris Ordinibus constitutis, sub excommunicationis poena ne eisdem spectaculis intersint, similiter prohibemus.

Omnesque obligationes, juramenta, et vota, a quibusvis personis, Universitate vel Collegio de hujusmodi Taurorum agitatione, etiam ut ipsi falso arbitrantur, in honorem Sanctorum, seu quarumvis Ecclesiasticarum solemnitatum, et festivitatum, quae divinis laudibus, spiritualibus gaudiis, piisque operibus, non hujusmodi ludis celebrari, et honorari debent, hactenus factas, et factas, seu in futurum fienda, quae et quas omnino prohibemus, cassamus, et annullamus, ac pro cassis, nullis, et irritis haberi perpetuo decernimus, atque declaramus.

Mandamus autem omnibus Principibus, Comitibus, et Baronibus S.R.E. feudatariis, sub poena privationis feudorum, quae ab ipsa Ecclesia Romana obtinent, reliquos vero Principes Christianos et Terrarum dominos praedictos hortamur in Domino, et in virtute sanctae obedientiae mandamus, ut pro divini nominis reverentia, et honore, praemissa omnia in suis Dominiis ac Terris hujusmodi exactissime servari faciant, uberrimam ab ipso Deo mercedem tam boni operis recepturi.

Ac universis venerabilibus fratribus Patriarchis, Primatibus, Archiepiscopis, et Episcopis, aliisque locorum Ordinariis, in virtute sanctae obedientiae, sub obtestatione divini iudicii, et interminatione maledictionis aeternae, quatenus in Civitatibus, et Dioec. propriis praesentes nostras litteras sufficienter publicari faciant, et praemissa, etiam sub poenis, et censuris Ecclesiasticis observari procurent." (Ex Bullario, Tom. iv, pars ii. n. lxix. pag. 402.)

The penalty was deemed so severe that King Philip besought the next Pope, Gregory XIII, to soften the rigor of its tenor by removing the major excommunication and forfeiture of titles at least from games in which there was no risk of human lives and which might be considered like the chase or similar sports in which soldiers were accustomed to indulge. In consequence of this request Gregory limited the excommunication to such games in which human lives were endangered. This limitation plainly condemned the practice of bull fights as properly understood. As to clerics they were still under the old law of excommunication. Moreover, no games were allowed to be carried on on Sundays or holidays.

The following are the terms of modification as published by Gregory. The decree is dated 25 August, 1575:—

"Nos ipsius Phillipi Regis, Nobis in hac parte humiliter porrectis supplicationibus inclinati, excommunicationis anathematis, et interdicti aliarumque Ecclesiasticarum sententiarum, et censurarum in ipsius Pii praedecessoris Constitutione contentas poenas, in eisdem Hispaniarum Regnis, *quoad laicos*, et Fratres *milites* tantum quarumcumque Militiarum, etiam Praeceptorias, et beneficia ipsarum militiarum pro tempore obtinentes, *dummodo* dicti fratres milites *sacris Ordinibus initiati non fuerint, et agitationes Taurorum festis diebus non fiant*, auctoritate Apostolica tenore praesentium tollimus, et amovemus; praemissisque aliis in contrarium facientibus non obstantibus quibuscumque. Provisos tamen per eos, ad quos spectabit, ut exinde alicujus mors quoad fieri poterit, sequi non possit." (Bullarium, Tom. iv, p. iii, page 308.)

Clement VIII reiterated the prohibition in this form, and as a result the national bullfights gradually abated until Charles IV finally abolished them. Soon afterwards Charles

was deposed by Napoleon who placed Joseph Bonaparte, his brother, on the throne. The latter, to gain the favor of the populace, annulled the law against bullfights, and in a short time they became once more popular. The ecclesiastical authorities have not been able to exert any marked influence in discouraging the practice so long as it is encouraged by the Government, as a source of revenues to sustain public charities.

A year ago the S. Congregation was asked whether a priest could be permitted to be present at the fight in order to administer the last sacraments to those who might meet with death in the fight. The answer was positively, no. In order, however, that the dying man, if he repented of his wrong at the last, and called for a priest, might not be deprived of the last consolations of religion, a priest could remain near the circus, provided that this action were not interpreted as an approbation, on the part of the ecclesiastical authority, of the barbarous custom. The decree is in form of an answer of the S. *Congregation de Poenitentiaria* as follows :—

“I. Potestne praelatus consentire, quod sacerdos spectaculo assistat, secum habens sacrum oleum ?

II. Posito quod indecens appareat, in loco adeo profano rem tam sanctam haberi, possetne in alio loco proximo sacrum oleum, ad cautelam, asservari ?

III. Potestne tolerari sacerdos, vi etiam consuetudinis, circo adsit ?

Ad I. Negative.

Ad II. Tolerari posse, ut in loco propinquo sacro vel saltem honesto et decenti sacrum oleum asservetur, cauto ne ex sacri olei praesentia ipse lusus approbari vel promoveri, videatur, neque ex conducto fiat.

Ad III. Negative.

FATHER LEHMKUHL AND THE “REVUE ROMAINE.”

In the last issue of the ECCLESIASTICAL REVIEW we briefly stated that the learned Superior of the French Seminary in Rome, R. P. Eschbach, had impugned the position

of R. P. Lehmkuhl on the subject of ectopic gestation discussed in these pages by three of our most eminent theologians and a number of physiologists of acknowledged repute throughout the world. P. Eschbach himself stands high as an authority, not only by reason of his rank as Procurator General of the Society to which he belongs, as Consultor to the various Roman Congregations, such as the Index, etc., but especially in his capacity as one of the editors of the *Revue Romaine*, who has made a special study of our subject, having published several valuable monographs on moral physiological topics.

The arguments advanced by P. Eschbach against P. Lehmkuhl must stand on their merit. His statements were clear and direct as of one who has no doubt of the correctness of his facts.

We have already given what we considered the main points of argument in his propositions, awaiting in the meantime the answer of P. Lehmkuhl. This we publish in the present number, and our readers who comprehend the importance of the subject can easily compare the relative strength of the opposing parts. The somewhat censorious criticism of R. P. Eschbach is met by the learned Jesuit with the discreet statement that his adversary has assumed a fact which needs first be proved, and that though it may be true that the *placenta* is as *necessary* to the infant before birth, as the lungs and stomach are to the same after birth, yet it does not follow that the vascular appendage is therefore an organ *belonging to the child* any more exclusively than to the mother, such as the respiratory or digesting organs.

The personal charges of "begging the question," and of disregarding the known decree of the S. Congregation against the practice of craniotomy, are repudiated by R. Lehmkuhl with admirable temper.

We learn that R. P. Eschbach proposes to publish a pamphlet in which he sets forth his views on the subject at greater length.

The Rev. A. Sabetti, S.J., will explain his own attitude toward the discussion in our next issue.

THE ARCHCONFRATERNITY OF PERPETUAL ADORATION.

There has been in existence in Austria for several years a sodality whose special object is to promote perpetual adoration of the Most Blessed Sacrament in behalf of the suffering souls of Purgatory. A year ago the Benedictine Fathers, under whose patronage the said Sodality was founded, requested the Holy See through the Rt. Rev. Zardetti (present Archbishop of Bucharest) to have a similar union formed in the United States, whose head centre should be in the abbatial church of St. John, Collegetown, Minn., and which being canonically erected into an archconfraternity, might enjoy the same privileges as the Austrian confraternity without its being dependent on the latter.

The Holy See granted the request and the Archconfraternity has since last year been in active operation to extend the devotion which its members make their special object.

We gladly bring this worthy union to the notice of the Reverend Clergy by publishing the approved Statutes of the Archconfraternity, with the *authentic* of its erection in the United States of America.

The Benedictine Fathers of St. John's Abbey, Collegetown, Minn., publish a convenient Manual in English containing directions for establishing the Confraternity, together with suitable prayers and the privileges attached to membership.

AUTHENTICUM ERECTIONIS.

Ex Audientia Sanctissimi habita die 21 Maii 1893.

Stmus Dom. Noster Leo div. Pr. Pp. XIII, referente infra-scripto s. Congrnis de Prnda Fide Secrio, ad preces R. P. D. Episcopi s. Clodoaldi in Statibus foederatis Americae septentrionalis, confraternitati a *Perpetua Adoratione SSmi Eucharistiae Sacramenti pro animabus Purgatorio detentis sublevandis* in Abbatiali Ecclesia s. Joannis Baptistae apud Collegetown canonice erectae omnes ac singulas indulgentias, quibus Archiconfraternitas Lambacensis in Austria sub eodem titulo constituta gaudet, benigne tribuens, eandem ad Archiconfraternitatis dignitatem provehere dignatus est cum potestate sibi aggregandi omnes eiusdem nominis con-

fraternitates in America septentrionali in posterum erigendas, iisque singulas sibi tributas indulgentias ac privilegia communicandi. Indulsi in super Sanctitas Sua ut eiusdem Archiconfraternitatis Praeses per R. P. D. s. Clodoaldi Episcopum pro tempore eligendus sive per se sive per alios ecclesiasticos viros ab eo specialiter delegandos omnes et singulos utriusque sexus Christifideles etiam in locis ubi eiusdem tituli confraternitas erigi nequit, adscribere memoratae Archiconfraternitati valeat, servatis de iure servandis.

Datum Romae ex aedibus s. Congruis de Prnda Fide, die et anno ut supra.

FR. AUG. ARCHIEP. LARRISSEN.

[L. s.]

Pro-Secrius.

STATUTA GENERALIA

Archiconfraternitatis a perpetua adoratione SS. Sacramenti pro animabus in purgatorio sublevandis sub patrocinio S. P. N. Benedicti.

1. Cultus praecipuus SS. Sacramenti et suffragium ac levamen pro animabus purgatorii est finis piae hujus Associationis.

2. Omnes Christifideles in hanc Associationem adscribi possunt, qui unam saltem horam continuam et determinatam per annum pro adoratione Sanctissimi impendere sibi proponunt et animabus purgatorii succurrere parati sunt.

3. Centrum Associationis est in Abbatia S. Joannis B., Collegetville, Minn., per Breve de die 21, Maji 1893, in cujus Ecclesia ad Altare SS. Sacramenti Archiconfraternitas canonicè erecta est.

4. Patronus Archiconfraternitatis est S. Benedictus Monachorum Patriarcha. Quapropter numisma benedictum S. Benedicti sodalibus est pro tessera.

5. Festa principalia sunt: Festum SS. Cordis Jesu et dies Commemorationis omnium fidelium defunctorum.

6. Moderator generalis facultate gaudet conficiendi Diplomata aggregationis pro Confraternitatibus filialibus noviter erectis et pro locis ubi ejusdem tituli Confraternitas erigi nequit subdelegandi sacerdotes ad adscribendos fideles, ea lege, ut Adscriptorum nomina, Parochiam et adorationis

horam in Album Archiconfraternitatis vel alius huic aggregatae Confraternitatis transmittant.

7. Confraternitates ejusdem tituli ejusdemque finis de consensu Ordinariorum in quovis loco Americae septentrionalis erigi possunt et pro Indulgentiis obtinendis aggregatio petitur a Praeside Generali in Ecclesia Abbatiali S. Joannis B. ut supra. In unaquaque Confraternitate tali modo aggregata Catalogus conficiatur in quo inscribentur nomina et cognomina Sodalium una cum eorum Parochia et adorationis hora. Desideratur, ut singulis annis Confraternitates aggregatae numerum v. g. 300, 500 etc. (non nomina) suorum Adscriptorum in Album Primariae transmittant.

8. Statua Confraternitatum (servatis substantialibus, titulo scilicet et fine) pro variis circumstantiis variari possunt, modo ab Ordinariis locorum approbentur. Adscriptio fidelium fit gratis.

9. Directores Confraternitatum Primariae aggregatarum facultatem habent adscribendi fideles in Catalogo ut supra sub No. 7, ac omnia disponendi qua ipsis pro bono Confraternitatum visum fuerit simul et substituendi sibi, si opus fuerit alium sacerdotem pro rebus Confraternitatis gerendis.

10. Stipes a Sodalibus sponte pro negotiis oneribusque Confraternitatis impendentur et earum computus Ordinariorum subsunt inspectioni.

11. Curent Directores Confraternitatum aggregatarum, ut quantum fieri poterit, cujusvis hebdomadis feria secunda vel saltem semel per mensem una Missa ad altare Confraternitatis celebretur pro animabus purgatorii et specialiter pro defunctis Sodalibus, et eodem modo feria quinta in honorem SS. Sacramenti pro expiatione injuriarum Ipsi illatarum et pro vivis Sodalibus. Curent insuper, ut : a) Festo SS. Corporis Christi et per sequentes dies usque ad Festum SS. Cordis Jesu solemnis devotio novenalis coram Sanctissimo celebretur ; b) die 2da Novembris et per septem dies sequentes mane vel vespere pium exercitium instituat pro defunctis.

12. Adscripti Sacerdotes rogantur, ut infra annum semel Missam celebrent, ceteri vero ut eam celebrari faciant pro

animabus in purgatorio detentis et specialiter pro illis, quae huic piae Unioni nomen dederunt, quae nostro magis indigent succursu, vel a nemine memorantur aut miserrimae in purgatorii flammis existunt. Qui nequeunt tali modo erogare eleemosynam Missae, supplere velint per dignam Sacramentorum Poenitentiae et Eucharistiae receptionem, vel per assistentiam SS. Missae sacrificio, per pium exercitium Viae Crucis aut recitando tertiam partem SS. Rosarii.

Observandum: Nihil ex his statutis obligat sub peccato. Conditiones tamen pro unaquaque indulgentia lucranda praescriptas implere debent Sodales, qui eas lucrari volunt.— Omnes Indulgentiae Associationi Nostrae concessae applicari possunt animabus purgatorii et ob finem huic Associationi proprium Sodalibus consulitur, ut illas et alias multas dictis animabus frequentissime applicent.

THE LATEST "SANATIO VIAE CRUCIS."

We have had occasion at various times to call attention to the essential requirements for valid erection of the Stations of the Cross. These include among others a *written* permit from the diocesan Bishop for *each erection*. The neglect of this formality renders the establishment of a "Via Crucis" null and void, so far as the gaining of the Indulgences attached to it is concerned. As many of the clergy were for a time not aware of the importance of this condition, it frequently happened that the "Stations" were erected in the manner prescribed by the rubrics, without previous recourse to the Ordinary, since it was deemed sufficient to have the privilege "Erigendi" mentioned in the usual Faculties granted to the clergy of missionary countries. In some instances the bishops themselves explicitly sanctioned this view until the S. Congregation directed attention to the error by a special Instruction.

In 1883 (July 31) Leo XIII declared that all previous erections of the "Via Crucis" which were void through some irregularity, should be considered as valid; but that thenceforth the due form was to be observed in every case,

under pain of nullity. Nevertheless there were numerous instances in which priests remained in ignorance of this *conditio sine qua non* of a valid erection, or else interpreted the decision of the Holy See as having no application to the secular clergy. We pointed out in a brief discussion with a Canadian canonist (see *American Ecclesiastical Review*, Jan. 1894), that this view was wholly unfounded and had indeed been explicitly contradicted by a decision of the S. Congregation.

To-day those of our readers who may have had some doubt as to the validity of the "Stations" in which the required formality had possibly been neglected, will be glad to learn that a recent act of the Holy Father has once more revalidated all erections of the "Via Crucis" hitherto defective. The document is dated April 7, 1894. (See *Analecta* of this number.)

MARRIAGES BETWEEN CATHOLICS AND GREEK SCHISMATICS.

The conditions under which the Catholic Church admits so-called mixed marriages, between Catholics and baptized non-Catholics, hold also good in the case of Latin or Greek Catholics who marry members of the Greek Schismatic Communion. Such is the decision of the S. Congregation of the Propaganda in answer to a recent *quaesitum* of the Rt. Rev. Rademacher, Bishop of Fort-Wayne. From the same source we receive the decision which follows. (See *Analecta*.)

THE CHILDREN OF LATIN AND GREEK CATHOLIC PARENTS.

Intermarriages frequently occur in the United States between Catholics of the Latin and of the various Oriental (Ruthenian, Armenian, etc.) rites. The general rule bids members of the different rites to follow the practices and precepts of their own rite, although they may permanently embrace the Latin rite if they so wish. Where the parents, one of whom worships in the Latin and the other in the

Greek Church, wish to adhere to their respective rites, a question arises as to the discipline to be observed regarding the children. Are they to be baptized in the Latin Church and has the Roman Catholic parish priest jurisdiction over them, or do they belong to the Greek Catholic fold?

The Holy See replies that the children¹ in such cases follow, *as a rule, the rite of the father*, in whose Church they are accordingly to be baptized and also educated. Of course the father is free to leave the children to the religious care of his wife, having them baptized and raised in the practices of the Latin Church, but there is no obligation and in doubtful cases of jurisdiction the claim of the father prevails. (See *Analecta*.)

THE CORRECT TEXT OF THE PRAYER "EN EGO."

Owing to the different versions of this popular prayer which have found their way into numerous devotional books, a doubt has arisen as to the legitimate form to be used in order that the indulgence attached to the recital may be gained. It is well known that in the case of indulgenced prayers the literal text of the original must be retained, although translations in different words, provided they give back the exact sense of the original, are admitted. In the present case the changes are very slight and immaterial, but the S. Congregation insists that the exact text of the authentic *Raccolta* be consulted and followed. There the words in question are "in ore ponebat tuo." We give the *Dubium* in full.

Dubium super Oratione: "En ego bone" ad lucrandas Indulgentias, servetur textus authenticus.

Redactor Ephemeridum cui titulus: "La Semaine Religieuse"

¹ The Roman document reads: "Filiifamilias generatim loquendo baptizari et educari debent in ritu patris." We presume that the word "filiifamilias" here stands for "children" as used by Quintilian and other classic writers, although its strict significance would refer it only to "sons." It is not unlikely too that, if the authorities had wished so to restrict the meaning of the word, they would have been more explicit by adding a clause regarding the "filiaefamilias."

quae in civitate Tolosana typis mandatur exponit quod in oratione “*En ego bone et dulcissime Jesu, etc.*,” cui adnexa est quotidie plenaria Indulgentia ab his servanda, qui eam recitant post susceptam Communionem et ante imaginem Crucifixi in quibusdam libris circa finem ejusdem orationis nonnulla verba diversimode leguntur. In aliquibus enim legitur “*quod jam in ore suo ponebat;*” in aliis vero, ut, in Collectione Orationum piorumque operum a RR. PP. Indulgentiis ditatorum edita Romæ anno 1886 “*in ore tuo*” quaeritur igitur ab hac S. Congregatione Indulgentiarum :

I.—Utrum dicendum sit in oratione praefata “*ore tuo*” an vero “*suo.*”

II.—Utrum sit indifferens ad lucrandam Indulgentiam dicere “*suo*” vel “*tuo* ?”

S. Congregatio relatis dubiis respondit ad 1^{um} standum omnino textui Collectionis Authenticae editae Romae anno 1886 ex decreto hujus S. Congregatione diei 24 Maii, 1886.

Ad 2^{um} provisum in 1^o.

Datum Romae ex Secret. ejusd. S. Congregationis, die 29 Martii, 1894.

FR. IGNATIUS *Card.* PERSICO *Praef.*

✠ ALEX. *Archiep.* NICOPOL. *Secret.*

ANTICIPATED JURISDICTION IN MATRIMONIAL DISPENSATIONS.

An interesting and practical case was recently brought before the S. Poenitentiaria for decision. According to Canon Law a bishop cannot assume jurisdiction in case of matrimonial dispensations granted by Apostolic Brief, until he has *actually* received the original document bearing the dispensation, even though he may know its contents in advance from other sources. The question was whether information given by the *minutante* or the regularly accredited secretary, through whom the document is transmitted, could empower a bishop to act whilst the written instrument containing the dispensation is still on its way. The S. Congregation answered in the negative. To the further question, whether, in cases of urgency, where the dispensation had been anticipated and the marriage rite performed, the dispensation might be considered as applicable, provided all parties had acted in good faith—the S.

Congregation replied that the dispensation became void and a new application would have to be made.

Cf. *Analecta* of this number—"Dubia de Dispensationibus Matrimonialibus."

CARRYING THE BLESSED SACRAMENT PRIVATELY.

Qu. Twice a month on Sundays, after having said an early Mass here, I attend a mission about eight miles distant. The people of the mission have frequently expressed a desire to have "Benediction" after Mass. This would necessitate my taking the Blessed Sacrament home with me, as I cannot remain until the following morning so as to consume the Sacred Particle at the next Mass. A similar difficulty prevents my giving "Benediction" before the Mass, for in that case I should have to bring the Blessed Sacrament from the parish church. Would it be lawful under such circumstance to carry the Blessed Sacrament privately?

Resp. Although the practice of carrying the Blessed Sacrament privately from one place to another for the purpose of giving "Benediction," is by many considered lawful, it seems contrary to the established canons of discipline in the Church. Honorius III, in the chapter *Sane, De Celebratione Missae* prohibits the practice of carrying the Blessed Sacrament privately, except in cases of necessity as "Viaticum." Verricelli in his work on Apostolic Missions, cited by the compiler of the "Collectanea S. Congreg. de Propag. Fide" says: "Hodie universalis Ecclesiae consuetudine et plurimorum conciliorum decretis, prohibitum est deferre occulte SS. Eucharistiam in itinere nisi pro communicando infirmo, ubi esset timor et periculum infidelium." Although these expressions are principally intended to eliminate the custom of priests who in travelling carry the Blessed Sacrament with them because they are anxious, lest in case of accidents the faithful be deprived of the holy Viaticum, yet the rule applies equally to all conditions short of the necessity in which those are supposed to be who are *actually sick*.

The privation of "Benediction" in such circumstances may be regarded in the same light as the privation of Mass on alternate Sundays, or of other privileges connected with the parochial churches.

But the Ordinary of the Diocese would be the best judge as to the just causes permitting a temporary deviation from the general discipline of the Church which prohibits the private carriage of the Blessed Sacrament, except to the sick.

THE BLESSING "POST PARTUM."

Qu. Recently a woman came to be "churched." I could not remember the child's baptism and asked her where it had taken place and when? After some hesitation she told me that her husband had insisted upon having the ceremony performed by a close relative of his, a Protestant minister, and that there being, according to the testimony of the Catholic nurse who was present, no reason to doubt the validity of the act, she had, though reluctantly, acquiesced for the sake of domestic peace. As she seemed in good faith and anxious about the Catholic education of her child, to which her husband had agreed at the time of her marriage, I blessed her with the usual "Benedictio mulieris post partum" as the Ritual prescribes. Was there any objection in such a case?

Resp. No,—not as long as the child was *ex legitimo matrimonio* and the mother had made honest efforts to prevent her husband's taking it to a Protestant minister contrary to his solemn promise to have his children raised in the Catholic faith.

"Non esse denegandam benedictionem post partum mulieri petenti, pro eo quod ejus proles ex legitimo matrimonio mixta baptizata fuerit apud haereticos, nisi constet ipsam consensisse aut pro viribus non obstitisse." (S. C. S. Officii, 18 Junii 1873.)

WAS THE FIRST MARRIAGE VALID?

(We reprint the following *casus* from the last number of the AMERICAN ECCLESIASTICAL REVIEW in order to rectify a typographical error which, slight in itself, might seriously mislead if not corrected.)

Qu. Paul, having for years neglected the sacraments of his Church and joined the Masonic Lodge, is married to Bertha, a Methodist, before the Methodist minister. At the time of a mission Bertha becomes a Catholic, and Paul also resolves to abandon the secret societies and to return to his religion. On the day on which

they are both to be publicly reconciled to the Church and admitted to the sacraments, I learn :

1. That Bertha had been married before to a man who afterwards abandoned her, fled to Mexico in order to escape civil charges of bigamy, and of whom, since her divorce from him several years ago, she had heard nothing. She does not know whether he was a baptized Christian or not.

2. That Bertha in contracting her second marriage had acted in good faith, thinking that, since she had obtained a legal divorce from her first husband, she was free to marry again. The Methodist minister, before whom she contracted with Paul, confirmed her, she says, in this belief. Paul, too, thought his marriage with her perfectly valid.

Considering that the first marriage might have been invalid because of the doubtful baptism of the fugitive husband, and finding moreover that it is practically impossible to ascertain anything positive about his life or domicile, I conclude that the present marriage may be judged lawful and consequently admit the parties to the sacraments.

Was this right ?

Resp. The doubt as to whether the marriage between Paul and Bertha may be considered lawful and valid depends on the validity or invalidity of Bertha's first marriage with the fugitive to Mexico of whose present existence no clue can be obtained.

A marriage is considered valid

- a. When *neither* of the two contracting parties is baptized ;
- b. When *both* of them are baptized ;
- c. When the baptism of *one is doubtful*, and that of the *other certain* ;
- d. When the baptism of *both is doubtful*.

In the matter of marriage, doubtful baptism (whether it regards the *fact* of having been administered, or only the *validity* of its administration) is *equivalent to certain baptism*, and, until disproved by positive evidence, renders the contract valid. "Toties supponi debet baptismus, quoties positivis aut ineluctabilibus probationibus non extenditur, illud nullatenus aut non rite fuisse collatum. Proinde in dubio

standum est pro valore ac legitimitate matrimonii." (Ball. Opus Mor. Vol. vi. Tr. x, n. 1075).

Unless, therefore, Bertha can positively state she was *not* baptized when she contracted her first marriage—an item which is not mentioned in the case—her second marriage must be considered invalid until proof can be brought that

a. Either her first husband had not been baptized at the time ; or

b. That he is dead.

The evidence of the death of the first husband must be supported by documents which establish a moral certitude of the fact ; that is to say, it excludes proofs consisting merely of a general rumor, suspicion or what is commonly called simple probability.

Neither the doubt about the baptism, nor the fact that Bertha in her attempted second marriage acted in good faith, nor the uncertainty of her first husband's existence, establish a sufficiently safe title to pronounce a union as severed, which was contracted with full deliberation and no doubt in good faith. It is the office of the Church to protect the definite rights of either party against all uncertainty and doubts until they can be cleared away by some positive evidence.

The conclusion, therefore, is that the second marriage, under the given conditions, is invalid.

As to what a pastor should do in a case where the unexpected separation of two persons, who have lived for years as legitimately married ; would cause public scandal and injury to their good name—theology provides the resources of prudent action. The "*usus matrimonii*" would, after proper explanation of the state of the case, have to be interdicted by the confessor. Outwardly such persons could dwell together as husband and wife "*nisi id offerat proximum periculum peccati.*" The frequent and worthy use of the Sacrament of Penance and holy Communion would probably render such danger remote. In the mean time a *certainty that Bertha or else her first husband was never baptized before they separated* might be obtained, which would favor the second marriage.

ANALECTA.

CONVALIDATIO STATIONUM VIAE CRUCIS.

CONVALIDANTUR OMNES STATIONES VIAE CRUCIS HUCUSQUE
INVALIDE ERECTAE.

BEATISSIME PATER :

Fr. Aloysius de Parma Minister generalis totius Ordinis Minorum, ad pedes Sanctitatis Tuae prostratus sequentia humiliter exponit :

In erectione Viae S. Crucis Stationem non semper et ubique omnia ea adamussim observata fuerunt quae a S. Sede pro valida erectione praescribuntur praesertim quoad consensum in scriptis ante erectione obtinendam. Quapropter, ne Fideles Indulgentiis pio exercitio Viae S. Crucis concessis frustrentur, humilis Orator Sanctitati Tuae enixe supplicat quatenus *omnes erectiones hucusque ob quoslibet defectus invalide factas, benigne sanare dignetur.*

Quam gratiam, etc.

Vigore specialium facultatum a SSmo Dno N. Leone Papa XIII tributarum, Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita defectus omnes de quibus in supplici libello benigne sanavit. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secr. ejusdem S. Cong. die 7 Aprilis 1894.

L. ✠ S.

FR. IGNATIUS, *Card. PERSICO, Praef.*

✠ ALEXANDER, *Archiep. NICOPOL. Secret.*

**INDULGENTIAE PRO ARCHICONFRATERNITATE OPERIS
EXPIATORII.**

CONCEDUNTUR INDULGENTIAE IN FAVOREM SODALIIUM OPERIS
EXPIATORII.

BEATISSIME PATER :

Episcopus Sagiensis ad pedes Sanctitatis Vestrae humiliter pro-
volutus, expostulat ut Sanctitas Vestra sodalibus Archiconfrater-
nitatis, quae inscribitur *Opere Expiatorio*, id est juvandi animabus

igne Purgatorii detentis, et in capella sita in loco vulgo dicto *Montligeon* in sua diocesi ex brevi Apostolico erecta est, Indulgentias, uti infra, benigne concedere dignetur, nempe :

Plenariam : 1. die ingressus in praedictam archisodalitatem ; 2. die festo Sanctissimi Corporis Domini Nostri Jesu Christi ; 3. die festo Sancti Joseph, sponsi Beatae Mariae Virginis ; 4. die festo ejusdem Beatae Mariae Virginis in coelum Assumptae, si dictis diebus festis, vel saltem uno ex septem diebus eosdem festos dies immediate subsequenti, vere poenitentes, confessi ac Sacra Communionem refecti, aliquam Ecclesiam, vel etiam publicum sacellum devote visitaverint, ibique ad mentem Sanctitatis Vestrae aliquandiu pias ad Deum preces effuderint ; tandem 5. in mortis articulo, si uti supra dispositi, vel saltem corde contriti sanctissimum Jesu nomen ore, sin minus mente devote invocaverint.

Partialem vero septem annorum totidemque quadragenarum semel in die lucranda, quo publicum aliquod coemeterium devote visitaverint, ibique aliquam precem effuderint in suffragium fidelium defunctorum. Tandem Sanctitatem Vestram humiliter etiam exorat ut sacerdotes hujus diocesis qui ad colligenda sodalium nomina subdelegantur, saltem pro tribus infra hebdomadam diebus, frui valeant privilegio altaris privilegiati.

Et Deus.

Sacra Congregatio Indulgentiis, Sacrisque Reliquiis praeposita utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII sibi specialiter tributis, benigne annuit pro gratia in omnibus juxta preces. Praesenti in *perpetuum* valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 22 Novembris 1893.

FR. IGNATIUS, *Card. PERSICO, Praefectus.*

DUBIA DE DISPENSATIONIBUS MATRIMONIALIBUS.

Nullitate laborat executio dispensationum matrimonialium si fiat antequam Curia exceperit Apostolicum Documentum.

EME ET RME PRINCEPS :

Notum est quod dispositione juris (*Cap. 12 De Appellationibus, Conc. Trid. Sess. XXII Cap. V. de Ref.*) Ordinarius Diocesanus

nullam habet jurisdictionem ut executioni mandet Brevia Apostolica super dispensationibus matrimonialibus, priusquam habuerit documentum originale. His positis, Episcopus Nicoterien. et Tropien. humiliter E. V. Rmam deprecatur ut dignetur sequentia quaesita solvere.

1°. Applicaturne haec canonica dispositio etiam iis dispensationibus matrimonialibus, quas, vix ac conceduntur, Ordinario manifestat Expeditionarius Apostolicus in Urbe commorans?

2°. Quid faciendum si hodiernus Episcopus invenit quod nonnulla matrimonia, in urgentissimis casibus contracta fuerunt post monitionem Expeditionarii et antequam Curia recepisset Breve originale, dum partes in bona fide versantur.

Sacra Poenitentaria, mature perpensis expositis, respondet :

Ad 1^m. Affirmative.

Ad 2^m. Opus esse nova dispensationum executione.

Datum Roma in S. Poenitentaria die 15 Jan., 1894.

N. AVERARDIUS, S.P., *Reg.*

V. CAN. LUCCHETTI, S.P., *Secretarius.*

I. MATRIMONIA INTER CATHOLICOS ET SCHISMATICOS.

II. FILII PARENTUM DIVERSI RITUS.

S. Congregatio de Prop. Fide.

Per gli affari di Rito Orientale.

Proctocollo n. 2018.

ROMAE DIE II APRILIS, 1894.

ILLUSTRISSIME ET RME DOMINE :

Litteris tuis ad hanc S. Congregationem quaedam proposuisti dubia quorum solutionem postulabas, nempe :

1°. "An matrimonia Catholicos inter et Schismaticos quae in hisce regionibus facile evenire possunt, quoad conditiones canonicas praemitti solitas, aequiparanda sint matrimoniis mixtis, *i. e.*, Catholicos inter et haereticos (baptizatos) contrahendis.

2°. "Utro in ritu baptizari et educari debeant filii filiaeque parentum Catholicorum quidem, sed ad diversos ritus pertinentium, veluti ad Romanum, Ruthenum, Armenum," etc.

Porro omnibus mature perpensis respondendum censeo propositis dubiis ut sequitur :

Ad I^{um}. Affirmative.

Ad II^{um}. *Filiifamilias generatim loquendo baptizari et educari debent in ritu patris.*

Post haec deum O. M. rogo ut Te diutissime sospitet.

Amplitudinis Tuae, addictissimus servus.

M. Card: LEDOCHOWSKI, *Praef.*

ALOISIUS VECCIA, *Secret.*

R. P. D. JOS. RADEMACHER,

Episcopo Wayne-Castrensi.

BOOK REVIEW.

KANT ET LA SCIENCE MODERNE. Par R. P. Tilmann Pesch, S.J. Traduit de l'allemand par M. Lequien.—Paris: P. Lethielleux, Libraire—Editeurs.

The philosophical system of Kant opened a new epoch in the traditional methods of intellectual speculation outside of the Catholic Church. Fichte, Schelling and Hegel followed with momentary éclat, but they have failed to satisfy the tendency of positivism inaugurated by the doctrine which seemed to repudiate its results, and a new movement back to the Kantian principles has begun in our day. It is vainly hoped that the "critique of pure reason" will furnish us a complete justification of the latest conclusions of empiric skepticism; for our agnostic scientists confidently affirm, that the theory of "synthetic judgments *a priori*," whilst it aims to overthrow the skepticism of Hume, offers a satisfactory formula in support of their own skepticism.

We ask what is the significance of the Kantian philosophy upon the ground of positive religion? The answer is simple and must determine our attitude toward the system as part of the machinery of modern sophistry. Kant does not admit a divine revelation in the Christian sense. Religion is to him a manifestation of "the moral sense." The observances and laws of the Old and New Testament are simply devices of man to preserve the harmony between the moral sense and his rational instinct. The Church is an organized profession and legislative expression of the moral sense, which thus constructed, is in reality shaped and enlivened by the medium of "expediency."

It must be evident at first sight to anyone who does not allow himself to be wholly engrossed with the speculative side of the Kantian theory, that the author of the "Religion of Pure Reason" neglects a very tangible and important factor in this matter of religion, and that is—the historical aspect of Christianity. His speculations concerning Christ as a sort of Platonic ideal read well, but they do not stand the test of facts for which we have as witness the unbroken and universal testimony of two thousand years

of history. The utilitarian notion to which Voltaire gave cynic expression, that if there were no God, rulers of states would have to invent one in order to govern the masses, is the condition, practically upon which Kant's system of virtue and religion is built.

That such a view is wholly incompatible with, nay in direct contradiction to, the Catholic principle of causality and moral responsibility, needs no proving. Nevertheless attempts have been made, as our author shows, to naturalize Kant in Catholic science. "Ce ne sont pas seulement des savants non-Catholiques qui se mettent en frais d'admiration pour la critique de Kant; il y a encore maint savant qui, Catholique de profession, s'est laissé entraîner par le vent du siècle." This tendency to burn incense before the idols of modern thought is not the least remarkable of the divided movements toward a dangerous liberalism in religion amongst us. Hence the utility of popularizing the views contained in this work of P. Pesch's, no less in America than in Germany and France.

The author shows the tendency of modern science to be in harmony with the fundamental lines drawn out by the Kantian philosophy; he points out the inevitable results of a complete secularization of science, the corruption of the intellect arising from the separation of the moral from the rational man, and by deft reasoning exposes the shallowness of the speculations which aim solely at justifying an error which their abettors love to entertain because it frees them for the time from the conscious sense of responsibility to an all-knowing and just God.

The volume makes one of the handy series published under the title of *Bibliothèque Philosophique* by the firm of Lethielleux. The same house promises to issue the continuation of P. Pesch's philosophical critique of Kantian errors.

**COMMENTARIUS IN EVANGELIUM SECUNDUM
MARCUM.** (Cursus Scripturae Sacrae auctoribus R.
Cornely aliisque Soc. Jesu presbyteris) Auctore Josepho
Knabenbauer, S.J.—Parisiis P. Lethielleux edit.

The idea which Griesbach proclaimed in his *Commentatio* of the last century, to wit, that the Gospel of St. Marc is nothing more than an excerpt or epitome made from the two Gospels of SS. Matthew and Luke, has been strenuously upheld by modern critics designated as the theological school of Baur. But the internal evidence is certainly against this view. It shows the author of St.

Marc's Gospel to have written not only independently of the aramaic text of St. Matthew which alone can be proved as having existed before St. Marc's, but it shows the traces, in every line, of the direct Petrine influence. Though much shorter than the Gospel of St. Matthew it contains several incidents not mentioned by the latter, (chap. iv, 26-29; vii, 32-37; vii, 22-26), and if St. Augustine calls the disciple of St. Peter "epitomator" nothing more can be inferred than that this second synoptic gospel is of a more condensed character than the preceding account. One of the strongest evidences vouching for the original authorship of the evangel is the vivid tone of the narrative, the almost constant use of the historic present especially in reference to St. Peter. The impression which the reader receives is of one who has heard the things he tells from the lips of an eye witness, the prince of the Apostles. Add to this the constant use of diminutives, the frequent repetition of such expressions as ἡρξαστο, εὐθύς, πάλιν, which are not only peculiar to the writer but indicate a certain temper of vivid realization of the facts described. All this is strongly brought out in the commentary before us.

That St. Marc wrote for the immediate benefit of the Christians at Rome can hardly be denied, when we consider the care with which he avoids and translates the aramaic terminology which would represent the original words used by our Lord and the Apostles. But it cannot therefore be inferred, as Baronius and many others do, that it was first written in Latin. The MSS. notes of the Peschitto which are traced back to the sixth century, say indeed that St. Marc preached in Rome *romane*, but they do not testify that he wrote in Latin. The autograph copy kept in Venice must be considered as a translation probably made in the seventh century, for both St. Jerome and St. Augustine are explicit in stating that this Gospel was written originally in Greek.

The old difficulties in and about chap. xvi, 9-20, are lucidly explained, and if M. Renan could avail himself of the learned critique of our author, he might be induced to draw less boldly on his imagination in writing about St. Mary Magdalen. (Vie de Jesus, chap. 26, p. 440, ed. xvi.) The various assumptions of internal evidence by Weiss, Westcott, Hort, Zahn and others, are subjected to a test which renders them of little or no value and, in some instances, ridiculous from the scientific point of view. The extrinsic evidence, brought in the main from Eusebius to show that the chapter concluded originally with verse 8, is proved to be much weaker than

has been made to appear heretofore. The practice of the Alexandrian Church of not reading this portion accounts sufficiently for the omission in the codices to which Eusebius refers. Indeed the overwhelming majority of critics in our day, Protestants as well as Catholics, admit the genuine character of the concluding verses so long disputed. That the Council of Trent, in defining the Canon, had these verses (as well as St. Luke xxii, St. John viii) particularly in view has been demonstrated by the learned Theiner. Modern criticism therefore, in so far as it has proved exact, has invariably shown the correctness of the anticipated judgment of the Council.

GRAMMATICA GRECA ad uso dei ginnasi e licei, composta dai professori L. Macinai e L. Biacchi, Turin, Ermanno Loescher 1892-3. Vol. I, pp. 294.—Vol. II, pp. 130.

This is decidedly the best Greek grammar we have met with. The distaste for the study of Greek which is frequently evinced by students in our day, may, we believe, be traced in no slight measure to the characteristics of the modern Greek grammar. In some cases our ordinary text-books are bewildering in philological details. In others, which purport to make Greek easy, we find it in reality made hard. There is usually an interlarding of the various tenses of the regular verb with exercises which gives the learner no bird's-eye view of the elements of the language. The Greek grammar of Professors Macinai and Biacchi has none of these defects. It is both systematic and exhaustive in essential detail.

From cover to cover the most logical sequence is followed, not only in the main divisions, but also in the minutest subdivision of each treatise. For example, the student is led step by step from the original use of the article in the Homeric writings through all its various applications then and later. A thorough and lucid treatise is given on each case of nouns; and the original manner in which the *locative* genitive in particular is handled, will at once be appreciated by those who are conversant with the peculiar difficulties of the language.

By the introduction of certain novel features in the arrangement of cases, modes and tenses, the authors have supplied the defects in the grammars of Curtius, Inama and others.

They have laid stress on the phonetic laws of the language by incorporating into their work what the latest research into the phil-

ology of the Greek tongue solidly proves and what at the same time will contribute to an intelligent study of Greek by the youths in our colleges.

The two great sources of sound-changes are assimilation and analogy. Assimilation is perfect when one sound exacts entire conformity from another, as in the case of ν in $\sigma\nu$ when it becomes λ in $\sigma\lambda\lambda\acute{\epsilon}\gamma\omega$; imperfect assimilation occurs when a sound partially succeeds in conforming another sound to itself as in μ of $\sigma\mu\beta\acute{\alpha}\lambda\lambda\omega$ where ν is approximately converted into the β of $\beta\acute{\alpha}\lambda\lambda\omega$.

True analogy is had when after the pattern of one form others are regularly formed according to rule; likewise when a form which of itself might swerve from the main rule is led back by the other forms: thus from $\acute{\pi}\acute{o}\rho\omicron\varsigma$ we have $\pi\omicron\rho\epsilon\acute{\upsilon}\omega$ and $\pi\omicron\rho\acute{\iota}\zeta\omega$; feminine adjectives in $\omicron\omicron\varsigma$ should make their dative singular in ω , but instead have η .

False analogy takes place when forms are made after the pattern of others, but irregularly, as in $\pi\omicron\delta\acute{\epsilon}\sigma\sigma\iota$, which should be $\pi\omicron\sigma\sigma\iota$ (from $\pi\omicron\delta\sigma\iota$ where δ is assimilated to σ).

As to terminology, the terms *first* and *second* aorists are eliminated, not only because these expressions are calculated to give beginners the impression that all verbs have both aorists, but also because this terminology is not in keeping with the genesis of these tenses.

As a sample of the clear and masterly manner in which our authors teach the elements, we invite the reader to peruse their remarks on the *middle* voice. "By the middle voice is indicated an action which the agent does to himself, or for his own advantage: as $\lambda\acute{o}\upsilon\omicron\rho\alpha\iota$, I wash myself, I bathe; $\pi\omicron\rho\acute{\iota}\zeta\omicron\mu\alpha\iota$ $\chi\rho\acute{\eta}\mu\alpha\tau\alpha$, I procure money for myself. The *middle* voice is either *direct* or *indirect*: the *direct* is that which has the reflexive meaning; it is the least used and is employed for the most to express those actions which are exercised on one's own body, as $\zeta\omicron\sigma\mu\epsilon\acute{\iota}\theta\omicron\upsilon\alpha\iota$, to adorn one's self.

The *direct middle* indicates reciprocal action when there are several agents: $\acute{\alpha}\sigma\pi\acute{\alpha}\zeta\epsilon\sigma\theta\alpha\iota$, to embrace one another.

If the reflection of the action upon the agent is indirect, then the *middle* is called *indirect*: This occurs in the following cases: 1. When the agent does an action himself and for himself: as $\chi\alpha\rho\pi\acute{\omicron}\nu$ $\zeta\omicron\rho\acute{\iota}\sigma\alpha\sigma\theta\alpha\iota$, to gather fruit for oneself. 2. When the object belongs to the agent, as: $\psi\acute{\eta}\varphi\omicron\nu$ $\acute{\eta}$ $\gamma\nu\acute{\omega}\mu\eta\nu$ $\theta\acute{\epsilon}\sigma\theta\alpha\iota$, to give one's vote ($\sigma\tau$) to give one's own opinion. 3. When the subject acts at his own expense, with all his might: $\nu\alpha\upsilon\tau\iota\acute{\kappa}\omicron\nu$ $\pi\alpha\rho\epsilon\acute{\iota}\chi\omicron\nu\tau\omicron$, they got ready

a fleet at their own expense ; σκοπεῖσθαι, to consider attentively ; ὀρίξεσθαι, to define exactly. 4. When the subject gets others to do the action ; this might be called a *causative middle*, as ἀγορὴν δεκαλέσσαιτο λαόν, he had the people called together.

Wherever it has been deemed advisable, variations of the forms of words have been indicated in small type with *dates* adjoined. The advantage of this appears when one has to select the most preferable form ; for instance the student is warned to not prefer to Ὀδυσῆα, its variation Ὀδυσῆ, which is not found before the year 282 B. C. Thus also the student is notified that the form βασιλῆς for the nominative and vocative plural is exclusively used in the first half of the fourth century ; the other form, βασιλεῖς, became the ordinary form in the other half, being found even in inscriptions of 378.

Whatever is peculiar to the various dialects is also printed in small type and may be studied by the pupil when he is sufficiently advanced.

We hope that some enterprising publisher will have this excellent grammar done into English.

D. J. D.

THE BIBLICAL ILLUSTRATOR ; or anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic, gathered from a wide range of home and foreign literature, on the Verses of the Bible.—St. James.—By the Rev. Joseph S. Exell, M. A.—New York : Anson D. F. Randolph & Company.

This is a closely printed octavo of some 500 pages containing a minute and varied analysis of the scriptural text, together with interesting facts and sayings illustrating the different truths and sentiments evolved in the consideration of the Epistle of St. James. Although written from a Protestant point of view and representing in its quotations and references almost exclusively the great authorities of the Protestant pulpit, the work may be profitably used by the preacher and catechist of Catholic truth, all the more as we have nothing equally suggestive written in English from a Catholic standpoint, which would of course be preferable. The book is, as far as a cursory examination of the usual crucial passages shows, wholly free from that offensive tone against the Catholic Church which is so often found in distinctly Protestant works. We notice the author

uses the old King James version in preference to the New Revised which latter approaches the Vulgate more closely. In his expository notes, however, he makes amends by coming much nearer to the Catholic doctrine than most Protestants, we fancy, would be willing to allow as consistent with the teaching of the so-called Reformers of the sixteenth century. The text is faultless.

L'ILIADÉ Con note Italiane del Prof. Ludovico Macinai.
Canto I. Roma. Tipografia della R. Accademia dei
Lincei. 1894. pp. 77.

In his preface to the first Canto of the Iliad, Prof. Macinai tells us that there are three Homers : the Homer of tradition, the Homer of critics, and Homer as he probably was.

From tradition nothing certain can be gleaned concerning the age, birthplace and life of Homer.

Some authors say that he assisted at the siege of Troy ; others that he was born 80, 100, 200, 400 years after its downfall. Theopompus says he lived in the days of Antilochus. Theagenes, Strasimbrotus, Antimachus of Colophon, Ephorus of Cumae, Zenodotus, Aristarchus and others disagree with the preceding authors and among themselves. The Oxford marbles place Homer prior to the Olympiads, 300 years after the Trojan war and 907 years B.C. Herodotus asserts that he flourished 400 years before his own time. Cicero, Strabo and Plutarch make him a contemporary of Lycurgus.

Suida enumerates 19 cities which claimed the glory of having given him birth and some authors have gone so far as even to make Rome his birthplace. The parentage and youth of the great poet are likewise prolific subjects of fabulous theories. Some affirm that he was born blind. This others deny, and ascribe his affliction to preternatural causes. Others again strive to prove from his long voyages that he never was blind.

Proclus thought that Homer was very rich ; another historian asserts that he was too poor to provide his daughter with a dowry.

One tradition asserts that the author of the Iliad was the first in time among Grecian poets ; another that he stole from preceding bards.

Modern criticism has denied that Homer the poet ever existed.

The Alexandrians attributed the Iliad and Odyssey to different

authors. Scaliger and Casaubon cast a doubt upon the unity of the Homeric compositions. Perrault, Lamotte and the Abbé d'Aubignac held that the Iliad is a compilation of divers poems. Aubignac denied that Homer ever existed and asserted that his name was synonymous with singer or bard. Perizonius in 1684 gave the Homeric poems a popular origin and held that they were transmitted orally until the age of Pisistratus.

Josephus had long ago insisted that originally the Homeric poems were not consigned to writing and in our time an Englishman, Wood, undertook to prove that the art of writing was not even known to our poet. Vico contends that the rhapsodies of divers bards were arranged by the Pisistratidae into the Iliad and Odyssey, that the Greek people itself was Homer and finally that perhaps the Trojan war never took place.

That the poet Homer really did exist is proved from Xenophon who accused him of want of respect when he spoke of the gods. Simonides (560-470 B.C.) quoting from the Iliad, said that the verses were by the man of Chios. From Homer to Herodotus was a shorter space of time than from Dante to Tennyson; yet Herodotus addressing the Greeks spoke as full of assurance of Homer as we would of Dante.

Whilst then conceding to tradition the existence of a poet named or surnamed Homer, we may concede to critics that not all poems attributed to him were his; we may also grant that changes and interpolations have taken place in his compositions.

With Vico and Wolf we may hold that in the beginning the Homeric poems were not written. When one considers the short, crude inscriptions chiselled in stone or brass and not antedating the age of Pisistratus, it is hard to believe that a hundred years previous a thousand verses could have consecutively been consigned to writing, especially as then neither skins nor papyrus, although known to Greece, were there utilized as writing material. Even Lycurgus in days less remote from us, did not, we are informed, write his laws, nor was the legislation of Solon written down until seventy years after his death.

Besides his remarks on Homer's age, birthplace, parentage and the authenticity of the Iliad, Prof. Macinai also speaks of the position of Troy and of the codices of the Iliad. His notes to the text are scholarly and judicious. The numerous illustrations of ancient Grecian weapons, utensils, etc., will assist the student in understanding the many allusions made to them by the poet. The

whole volume is learnedly and tastefully gotten up and reflects credit on the college of Mondragone.

D. J. D.

THE LITTLE SISTERS OF THE POOR. By Mrs. Abel Ram, author of "The Most Beautiful" etc.—London: Longmans, Green & Co.—New York. 1894.

Who in our large cities is not familiar with the small forms in black cloaks moving rapidly and modestly from door to door, and begging alms for those who are too feeble or too sensitive to beg for themselves. These silent, helpful little women are the truest heroes of earth though the world take little account of them. Hence many an honest reader will be glad to know of this book by one who tells the story and pictures the work of the "Little Sisters of the Poor" in such a charming style and with that genuine sympathy which is apt to beguile even the indifferent into grace-imparting reverence for the lofty motives and far reaching effects of Christian self-sacrifice.

The aged men and women actually cared for by the Little Sisters at this moment pass considerably above the number of 33,000. The members of the Order distributed in different countries are on toward 5,000. France, the birthplace of this charity, alone counts 106 institutes; Spain and Portugal 52; America 39; the British Isles 29; Italy (including Sicily) 17; Belgium 13; one in Turkey; three in Oceanica; two in Asia; four in Africa.

Hitherto all those who felt an impulse toward this labor of love were sent to what might be called the cradle of the Institute, the novitiate at *La Tour St. Joseph*. Here they were to imbibe the spirit which actuated the saintly Jeanne Jugan to become the first *quêteuse* of the little family which within less than fifty years spread its influence over all the face of the earth. Jeanne Jugan was not the foundress nor the first Superior of the Order; but she represented its active spirit, the motive power of self-sacrificing charity, from the beginning.

Mrs. Abel Ram therefore sets her history in the frame-work of Jeanne's life, leaving the future panegyrist to write the lives of the venerable foundress and her director in the noble undertaking.

A short time ago the Mother General of the congregation died in the fifty-first year of her religious profession. Since then changes have been made at the instance of the Holy See by the establishment of temporary novitiates in different countries. This was

deemed a necessity in view of the growing numbers and the increasing distances from the head centre. We trust that the spirit of *La Tour* will not suffer from this change, and that the touching love for these "pauvres petits vieux et les petites bonnes femmes" which strikes one so characteristically as a charity belonging to the hearts of the women of France will never grow cold in regions less congenial to such devotion. One feels doubly grateful to the author for her work on reading the concluding sentence: "And now our labor of love is ended. That it may, by making the Little Sisters and their beautiful work better known, awaken wider sympathy and fresh love on their behalf, is the earnest wish of the unworthy writer."

Of the worth of the writer the reader will form a better judgment by reading the book.

LET US GO TO THE HOLY TABLE.—An appeal to Christians of every age and condition. By the Rev. Father J. M. Lambert, Congregation of the Most Blessed Sacrament. Translated from the French by the Rev. W. Whitty, House of Missions, Enniscorthy. Browne & Nolan: Dublin, 1893.

"The view of regarding the Holy Communion as a sort of recompense for having the soul in a purified state, instead of looking at it as a support to our weakness and a remedy for our human infirmities, is but too common." This is but a partial yet all-sufficient plea for making the little book, of which Father Whitty has given us a truly excellent translation, as popular as an enterprising book-trade allows. In many parishes the settled impression prevails that to go to Holy Communion during the Forty Hours' Prayer and at Easter is all that a good Catholic need be expected to do. This is an error which unfortunately closes a rich store-house of soul-food to multitudes who are continually on the brink of spiritual starvation. A better general knowledge of what frequent Communion does for the poor wanderer on earth would induce many to avail themselves of the heavenly Manna, especially if they could be made to feel that God desires it to be dispensed on most generous conditions. To impart such knowledge in brief form and convincing manner is the purpose of this truly valuable little treatise. An appendix of "Practical Counsels for Holy Communion" forms the conclusion.

UNE DERNIERE PHASE DE LA QUESTION SCOLAIRE AUX ETATS-UNIS. Par Mgr. Jos. Schroeder, D.D. 1894.

At the close of last year a number of European journals printed and largely commented upon a cable report to the effect that the House of Representatives of the United States proposed at an early date to consider the question of incorporating the denominational schools in the National system of public education. Although the "news" was afterwards discredited, on its being shown that the American House of Representatives had nothing whatever to do with the question of schools, which lies solely within the jurisdiction of the States separately, the discussion had brought out numerous erroneous conclusions and misconceptions, which Mgr. Schroeder, at the instigation of one of the leading Belgian journals, undertook to dissipate by giving in clear terms a succinct history of the more recent facts in the Catholic school controversy of the United States. The present pamphlet is a reprint of these articles.

It goes without saying that an account of this kind necessarily reflects the sentiments of its author on the much discussed subject of secular education as divorced from religion. Mgr. Schroeder takes this opportunity of emphasizing the Catholic view of the school question, which, whilst it leaves wholly intact the privilege of the State to enforce a certain measure of secular education calculated to advance the temporal prosperity of a commonwealth, yet insists that this cannot be justly done by a method which practically interferes with the religious convictions and parental rights of the individual citizen. Our author points out how, far from being disposed to interfere with the public schools, the hierarchy of the United States are in almost unexceptional accord in yielding the otherwise equitable claim of having the parochial schools supported from the common fund, to which Catholic citizens not only contribute their quota, but which they moreover increase by lessening the expenses which would be required to keep public schools for the large proportion of children presently tutored in the Catholic schools.

The second article is of historic moment. It demonstrates how the unfortunate school controversy would never have occurred but for the persistent attempts to render popular the compromise system known as the Faribault plan. Its public advocacy in the

popular press, as an expediency measure, which in fact stigmatized the legislation of the Baltimore Council as improvident and defective, at once retarded the zeal to which our Catholic people had, under the direction of the hierarchy and clergy, just begun to warm up. Many parents, already disposed toward liberalism in religion, now understanding that they had no obligation in conscience to support the parochial schools withheld their children in order to send them to the less expensive public schools. The constant cry that we must Americanize our children roused an effective echo in the multitude of those who, having no creed of their own, were satisfied to see that of others eliminated by so choice a process as that of popular education. The American Episcopate, on the whole, recognized the danger. The Bishops had surely weighed the measures proposed by them in the last Plenary Council, with a view, as our author says, of establishing schools answering in every respect to the requirements of true modern progress. "C'est pour ces raisons que nos évêques à la presque unanimité ont protesté contre le système de Faribault." (p. 16.) All previous attempts, made with the aid of an accommodating press abroad as at home, to let it appear as if the voice of one or two bishops expressed the sense of the united Episcopate, were frustrated by the sagacity of Leo XIII, who requested that each bishop express his sentiment by a personal letter to the Holy See. The vaunted *approbation* of the Faribault system has since then lost its support by the failure of the people itself to accept it.

Happily, the decrees of the Council of Baltimore, are once more being recognized as the fixed norm of educational progress among Catholics in America. Of course where necessity dictates a compromise it is open, as it always has been, without remonstrance on the part of the Catholic bishops.

In his third essay Mgr. Schroeder discusses the actual difficulties in the way of harmonious movement among Americans on the ground of common education. Whilst the Catholic must ever maintain the principle of religious education as essential to the perfect development of the child in order that it may fulfill its dual mission of citizen of earth and heaven, the Catholic population, as a political factor, is bound to recognize the golden rule expressed by Montalembert, namely, that: "In the political sphere only that is legitimate which is possible." Viewed in this light the agitation on one side or the other of the school question comes with bad grace from Catholics until they can feel assured that the religious

education given in our schools has brought forth sufficient fruits to convince the majority of those who are at present indifferent to all religion, that the morals which save a prosperous nation from ultimate social destruction cannot be perpetuated in any other way. Whether that time shall ever come is difficult to say, and very doubtful when we remember that the common school education directly tends to instill religious indifferentism—cause sufficient why every Catholic energy should be set at work in the promotion of parochial education.

THE LIFE OF ST. PHILIP NERI, Apostle of Rome. By Alfonso, Cardinal Capececelatro. Translated by Thomas Alder Pope, M.A. Second Edition. Two volumes.—London: Burns and Oates—New York, Cincinnati, Chicago: Benziger Bros., 1894.

The writings of Cardinal Capececelatro have long been recognized as classics of modern Italian and religious literature. They give evidence, not only of the extensive knowledge and accurate research which distinguishes the august Vatican Librarian, or of the rich and melodious flow of the Tuscan tongue when it expresses Neapolitan fervor, but there is a refinement of tone and a depth of religious thought which reveal in combination the spirit of the Duke del Castello Pagano and of the Oratorian who has known how to apply, during years of spiritual direction, the maxims of the Saints and principles of theological science to the needs and for the benefit of souls.

St. Philip's life has been written many times, and not a few of the biographies, such as Gallonio's and Bacci's, possess an interest and literary merit which can hardly be superseded. Yet they differ one from the other very materially, whilst the subject retains its unique charm and addresses each succeeding generation with a newness of meaning which is partly due to the changing audience. Goethe, whilst he lived in Rome, felt himself impelled to study the life of St. Philip, and he recognized the subdued yet strangely powerful beauty of that fascinating figure. But Goethe was incapable of discerning the supernatural element, which was the secret of that beauty and animated the humbly joyous saint with an energy which, soft and lightsome, like the sun was creative of new life and imparted brightness and comeliness to the land upon which it shed its rays, far beyond the effects which any artificial light could produce.

To turn that light upon our present generation and to fructify the newly overthrown soil with a fresh bloom of healthy growth, was a good reason, as it was the primary one of Cardinal Capeceletro, for publishing his life of St. Philip. There is, in many respects, a resemblance between the spirit of the sixteenth century and our own. The protests of arrogant pride against superior authority come to us in different tones and with a different assignment of causes, but it is the same old spirit which made itself first known in the revolt of Lucifer against the ruling Creator.

In our time the one hope of bringing society back into the path of good, and infusing into it a new life, is the reviving and strengthening in men's minds the Catholic faith and the Catholic law of morals. But we shall look in vain for this renewal of strength, unless we seek it from the centre and heart of Christendom, the Chair of Peter. Now St. Philip not only grasped this great truth; he was its apostle. He came to Rome in early youth without any apparent motive and plan. From Rome he drew his surpassing virtue; in Rome he lived, wrought miracles, effected reforms, under the shadow of the Papal chair. It would seem as if he had no thought or care for the rest of Christendom; but, in truth, he saw all Christendom there in Rome, as the physician sees all life in the heart. Amidst the darkness and the woe, light and healing—thought St. Philip—must come from Rome and the Pope. He never left Rome again, not even to gratify the eager desire of saints, his friends. He revered and loved the Papacy with an ardour of unusual vehemence In his yearning desire of reformation he followed the steps and extended the work of the reforming Popes of his day; and if at any time he anticipated them, he did it with unrivalled reverence and humility. . . . In a word, the work of St. Philip, the place where he did it, his demeanor toward successive Popes, may, I think be remembered by us with advantage in the peculiar condition of the Church and of society in this our time. (Introduction, p. 25.)

But the effort to review the image and impress of so admirable a model of loyalty to the Holy See must be seconded by an interpretation of its full meaning and application to the present. Herein lies what might be styled the merit of originality in Cardinal Capeceletro's work. In effect this originality flowed from the love of souls, which dictated the purpose of the work. None of the older biographers had, strangely enough, written with any other marked object than to delineate the features, soul and body, of St. Philip. He would preach by the simple beauty of his form and action. The style of the time and the more or less command of detailed resources are the distinguishing characteristics of the several valuable Lives. The present biography places the Saint in the midst of the circle of his activity, it puts him in active relation with the

age in which he lived, and by thus allowing us an insight into the quality and temper of the social elements upon which the Saint exercised his heaven-guided influence, enables us to measure the relation of cause and effect ever and infallibly applicable in their principle to human society.

Whilst, then, the biography of St. Philip, as told by the illustrious Oratorian, gives us the story of that life in the interesting setting of contemporary history, it yields its lessons as the philosophy of a reform movement equally urgent and equally applicable to our own times.

Next year terminates the third century since the death of the Saint. It will be a time of joyous and grateful remembrance for the people of Florence, his birth-place, and of Rome, the scene of his life-long activity. But not for these alone. English-speaking Catholics of the present generation owe the Saint a deep debt of gratitude, if it were for no other reason than that he gave us two such men as Father Faber and Cardinal Newman. Countless thousands have felt the spiritual influence exercised by the words of these two writers whom St. Philip had invested with something of his own beauty, and who in turn shed their light upon others. To trace the focus where these rays centre cannot but be an edifying and delightful task, and for this reason the well made English translation in its present edition, by another son of St. Philip, deserves to be very popular.

THE LIFE OF FATHER CHARLES of the Congregation of the M. H. Cross and Passion, D. N. J. C. By Rev. Father Austin, C.P.—Dublin: Sealey, Bryers & Walker. (Benziger Bros.) 1893.

The interesting words of this holy man who revived at the present day in a degree the wondrous doings of the Apostolic saints, may do its measure of good by counteracting the sneers and jeers of unbelieving teachers who view the miracles of the Gospel as fables, and class the maxims of Christianity among the mistaken principles of material life. We are not to doubt that many incidents treasured as mementos of his sanctity by the brethren who were daily witnesses of his holiness might seem to the stranger bare exaggerations whose importance is overrated. Affection has a way of recalling the seemingly unimportant details of the speech and

gait of the beloved parent or brother, yet, whatever the stranger may think of the trifles, they have their real meaning and importance, for of them the total is made up which gives us a view of the true spirit in which the more signal actions were performed.

As we published in the REVIEW a short time ago, a sketch of this remarkable Life, which presented a faithful image of the character and activity of the saintly subject, we limit ourselves here by simply directing attention to the volume before us which is well written and published in attractive form.

THE JESUIT MISSIONS IN THE UNITED STATES.

—Written for the Catholic Club of New York. By Rev. J. F. X. O'Connor, S.J.

One of the prominently beneficial results of the late Catholic Columbus celebration has been the zeal and activity which it developed in bringing to light and grouping harmoniously the different sources and methods of Catholic activity. The value, from an educational and social point of view, of accurate historical records is only recognized in proportion as the facts therein contained are duly popularized. Formerly, when "knowledge" was the privilege of the classes, and public opinion was made by representative individuals, it was different—the people accepted upon the authority of the few that which was otherwise an unknown quantity to them. Since the era of popular suffrage and popular education, in the modern sense of the word, began, the masses claim and enforce the right of making public opinion. This is done not by a superior faculty of reasoning, but by the easy and wide diffusion of facts made known through the press, which is godfather to pulpit and platform. Thus truth and toleration are furthered by every effort on the part of Catholics to give their fellow-citizens a clear insight into the motives and facts of the Catholic Church.

The present pamphlet, originally written for the Memorial Volume of the Catholic Club of New York, and constituting part of a series of papers which, besides the account of the Jesuit Missions, embody the history of the Dominican and Franciscan Orders in America, gives twofold evidence of the favorable results above mentioned.

As for the Jesuits, we may say without fear of being contradicted by their most zealous opponents, that as educators they stand head and shoulders above any corporate body of religious or professional men. Within the Catholic Church this is recognized by statistics

which bear every sort of scrutiny. Outside of the Church the achievements of individual members of the Order are to a great extent lost, because the individual is merged in the body, and the body is pledged to victories without proclaiming them for mere renown's sake. Then there is the old-time, deep-rooted prejudice which, considering the "Jesuit" as an imposter by trade, will give him no credit for his labors. Despite these clouds they have been recognized as lights by many. Goethe, in his *Italian Travels* has given them the testimony of his admiration from this point of view. Hugo Grotius, a Protestant, and certainly one of the keenest statesmen of his time, in his *Annales et Historiae de Rebus Belgicis* places them at the head of all societies that have successfully labored for the diffusion of any branch of science during the hundred years from their first establishment in Europe. Among the people this superiority makes itself quickly felt, especially where there are no narrow prejudices to bar their influence. Take an instance: The Jesuit College at Calcutta, has, according to recent account, 736 students. Of these only 189 are Catholics. The rest profess as members of the Protestant (124), Indian (294), Mahometan (71) and various native cultes. Yet in India, as elsewhere, the Jesuits are the champions of the Catholic faith in its unadulterated purity. Everywhere their theologians are the great authorities of appeal, their schools the nurseries of Catholic independence of thought without stain of liberal servility.

The genius which animates and pervades their system of education is the genius which makes them successful missionaries under the most diverging conditions. The Jesuit first studies the people whom he wants to gain to Christ, and having discovered the leaning of the heart which gives the key to persuasion, he is prepared by every sacrifice of mind and body to gain the affection which he seeks to transfer unto God by an exchange of his own for souls. "The Fathers of the Society of Jesus, during the past two hundred and fifty years, have visited or established missions in nearly every State of the Union. In almost every one of these States the Jesuit Fathers were the pioneer missionaries, explorers or settlers," says the writer whom we have to thank for collating the facts contained in this essay on a subject of equal importance to the historian of Church and State. To criticize these facts, or to controvert their influence were a futile task, for they are well authenticated. The proper thing is to know them.

But we have to thank the Catholic Club of New York for this

publication and this fact is of considerable significance in itself. For, from whatever latent source emanates the industry of a body of Catholic men who have bound themselves by what appears at first sight to be merely a social tie of religious fellowship, it has not only a decidedly and highly educating effect, but it gives strength and consistency to the Catholic claim that the Church fosters true culture in every sphere of civil life. The Catholic Club of New York proves itself to be not merely a club of Catholic men sufficiently wealthy to maintain the habit and locality which enable them to meet in intercourse without risk of having their religion made the target of wit or the occasion of ostracism. They join with the further positive aim of fostering Catholic culture by giving the impulse to literary labors, artistic development, economic reform. It may be said that a Catholic Club is not a Literary Union, or a political centre, or a St. Vincent de Paul Society. Certainly not. Unions for such distinct purposes abound. The object of a Catholic Club, if we may borrow the definition of one to which New York offers an appropriate model, is, "primarily to afford Catholic gentlemen the advantage of union and organization in their efforts to maintain the integrity of their faith in relation to *social, moral and intellectual culture.*" The integrity of the Catholic faith is for the social gentlemen maintained by "Musical Smokes," "Evenings of Song," occasional receptions and dinners. This is excellent, but it is a sort of negative aim on the part of men of culture. It means that integrity of faith is maintained by excluding non-Catholics from our social enjoyments. The positive aim would be, first, an interchange of intellectual and moral culture, so that the intercourse or even the well meant friction of temperate and regulated discussion between different members effects a communication of superior knowledge in arts, letters, science, ethics, religion. A second positive aim, naturally flowing out of this sort of activity, is the inauguration and support of movements which directly tend to vindicate the Catholic faith in the domain of morals and intelligence, all of which would necessarily react in favor of the social advancement of the Catholic body.

But we have been beguiled into a digression from the strict demands of a book review, in attempting to emphasize the double motive power which produces the literature of which this pamphlet of the "Jesuit Missions" is a good sample.

PEARLS FROM FABER.—Selected and arranged by Marian Brunowe. New York, Cincinnati, Chicago: Benziger Bros. 1894.

FATHER FABER'S MAY-BOOK.—Compiled by an Oblate of Mary Immaculate.—London: Burns & Oates. (Benziger Bros.)

Father Faber's works are at all times delightful reading. They are solid too; for he was the profound and practical theologian as well as the poet who beguiles the troubled soul into peace and confidence by the charming colors in which he paints God's mercy. Miss Brunowe has made her selection with excellent taste and judgment, and this miniature edition of the most popular English writer on spiritual subjects deserves a wide circulation.

The May-book consists of selections touching the subject of our Blessed Lady, disposed for short readings of devotion during the month of May. The volume is tastefully gotten up.

BOOKS RECEIVED.

REASONABLENESS OF CATHOLIC CEREMONIES AND PRACTICES. By Rev. J. J. Burke. Second, revised ed.—New York, Cincinnati, Chicago: Benziger Bros. 1894. Pr. 35c.

WIDOWS AND CHARITY. The work of the women of Calvary, and its foundress. By Abbé Chaffanjon, Director at Lyons. Transl. from the French.—Benziger Bros. 1894. Pr. 50c.

THE BELOVED DISCIPLE. By the Rev. Fr. Rawes, D.D. Third ed.—London: Burns & Oates. (Benziger Bros.)

FATHER FABER'S MAY-BOOK. Compiled by an Oblate of Mary Immaculate.—London: Burns & Oates. (Benziger Bros.)

SI LE PAPE DOIT ETRE ITALIEN. Origine italienne des papes; causes et conséquences. Par Giovanni Berthelet.—Rome: Forzani et cie. 1894.

LIFE OF BL. ANTONY BALDINUCCI. By Francis Goldie, S.J.—London: Burns & Oates. (Benziger Bros.) Pr. \$1.75.

INDIANLAND AND WONDERLAND. By Olin D. Wheeler. (Illustrated.) Published by Chas. S. Fee of the Northern Pacific R.R.

PEARLS FROM FABER. Selected and arranged by Marian Brunowe.—New York, Cincinnati, Chicago: Benziger Bros., 1894.

AMERICAN ECCLESIASTICAL REVIEW.

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PARISH "MISSIONS" BY THE DOMINICAN FATHERS.

BEING the oldest of the present band of Dominican missionaries in the Eastern States, I have been asked to answer the questions relating to missions proposed by the Editor of the AMERICAN ECCLESIASTICAL REVIEW.

I believe that few priests, if any, will question the benefits accruing to a parish from a well-conducted mission. Apart from the careless Catholics found in every parish, whom a "Mission" arouses to a sense of their religious duties, the entire parish experiences a wonderful enlivening of faith and an increase of piety. This is assuredly consoling to every pastor, whose duties and responsibilities include not only the conversion of sinners, but the quickening of the spiritual life among the devout of his flock.

Another important benefit derived from a mission, is the opportunity afforded to those whom ignorance, or shame, or even fear has led into sacrilegious confessions or marriages, of rectifying these abuses. Such persons are thereby enabled to enter again into the practices of their Faith. At the mission time the poor penitent is particularly well disposed to tell the whole truth, and to comply with the requirements of the Church.

I strongly believe in the "graces of the Mission;" that is, we believe that God gives special and extraordinary graces to a parish during a mission. Whether it is because of the generous indulgences of the Church, or because of a whole people turning to God, like the Ninivites of old, with their hearts bowed in sorrow and repentance; or

whether it is owing, in a measure, to the intercession of the holy founders and saints of the Order of which the missionaries are members, certain it is that great graces are given during the mission time.

The conditions that call for a mission are general or exceptional. As our Bishops see the great benefits that annual retreats confer on their clergy, to whom the duties of their sublime state are forcibly presented during these hours of profound and special thought ; as founders of religious orders realized the usefulness and even necessity of retreats for their spiritual children, it cannot be doubted that the laity, who do not enjoy the rich advantages of the clerical or the religious state, should have, from time to time, the opportunity of withdrawing from the engrossing cares of this world, and of dwelling more particularly on those of the world to come.

In ordinary circumstances I believe that a mission should be given in a parish every second or third year. On this point, however, I refer to the utterances of the Fathers of the Second and Third Councils of Baltimore, and to the teaching of Benedict XIV.

An exceptional case may arise when, on account of some local trouble or dissension, a mission may be found of much benefit within a shorter period than two years.

Of the arduous and varied labors of the missions, the Dominican Fathers regard as of primary importance, the preparation and delivery of the mission sermons. We endeavor to present the truths of Faith clearly, forcibly, and consecutively, and in such language that we shall reach the whole audience. It is related of Henry Clay that he received what he considered the greatest compliment of his life from a poor old slave in Kentucky. After one of his magnificent discourses in that State, the negro approached him, and said : " Massa Clay, you gives us a mighty big speech—best I eber heard ; and Massa Clay, I understood ebery word yo said."

We also believe strongly in the following advice of the late illustrious Archbishop Kenrick, of Baltimore, who said one day to a number of his priests, assembled in conference : " My

sons, in your sermons do not insist too much on the judgments of God and the rigors of His justice. Leave to God to manifest His justice, and take delight in showing the wonders of His unbounded mercy—a subject best calculated to draw the hearts of His people to love and serve Him.”

Whilst mission discourses should, in our opinion, be delivered with great force and earnestness, it is not well to have them too long. The night sermons should not continue beyond an hour; the regular morning instruction should not, as a rule, exceed forty minutes, and the five o'clock “talks” should be as brief as five or eight minutes. This last-named limit enables the missionary to dismiss congregations in ample time for their morning labors.

Mere controversial sermons are seldom delivered by our Fathers. We seek the lost sheep of the House of Israel whose faith lives, though their works do not accord. Nevertheless we give from Scripture, the Fathers, the Councils, the reasons for the hope that is in us, feeling that an increase of light will encourage the repentant sinner in his efforts to lead a new life. Whilst we believe it necessary to denounce blasphemy, impurity and drunkenness with all energy, we seldom ask a whole congregation or audience to take a total abstinence pledge against drink. It seems to us preferable to leave to the confessional the disposition of each case as it is there presented.

* * * * *

It is our practice to spend from eight to ten hours daily in the confessional, and during that time we are able to hear a large number of penitents. Twenty years ago we published a pamphlet entitled “How to Make the Mission.” This little book, sold cheaply in quantities by the publishers, is available for the poor.¹ It is our custom to request pastors

¹ Eight years ago this work was revised and enlarged. It now contains, in epitome, the result of many years' experience. By a careful study of this pamphlet, on which we strongly insist, the penitent generally comes well prepared to make as clear and concise a statement bearing on the number and species of mortal sins, as can be expected or demanded. Thus confessions are more quickly and more easily made, and the labor of the confessor is rendered comparatively light.

to procure this booklet, "How to Make the Mission," several weeks before the opening of the mission, so that the people may study it in advance, as a preparation for the mission, and as a well-digested and arranged method of confession.

Knowing that during a mission there is a tendency, on the part of many, to worry about past confessions, we seek to allay unnecessary anxiety, and, therefore, as a rule, we do not encourage general confessions. We take it for granted that the local clergy know and do their duty in the confessional, and that, therefore, there is usually no occasion for general confession. On this matter a few questions pointedly put satisfy us as to the necessity or advantage or undesirableness of a general confession in any given case.

With St. Alphonsus we are taught to show great kindness, pity, compassion and even tenderness to our penitents, especially to the poor and the uneducated. Mindful of the gentleness of the Master to sinners at His feet, we endeavor to avoid harshness, "snappishness," or any other manner that would confuse penitents, or deter them from freely unveiling their souls.

Realizing the advantages of a divided mission, we generally give one week to the women and one to the men, when the congregation is sufficiently large to warrant a separation. There is, however, no essential difference in the manner of conducting the services, further than the delivery of some special discourses adapted to the respective obligations of the two classes. At the beginning of the mission we announce a class for adults who have not made their First Communion, and one for "converts," but the latter we leave to be received into the Church at a later time, when the pastor may judge them sufficiently prepared.

The following is the order of exercises as observed by the Dominican Fathers in giving missions: 5 A. M., first part of the Rosary, Mass and a "short talk;" 8 A. M., second part of the Rosary, Mass and an Instruction; 7.30 P. M. instruction on the Beads, third part of the Rosary, mission sermon and Benediction of the Blessed Sacrament. Thus we insure the recitation of the fifteen mysteries of

the Rosary each day, and experience teaches us that the success of our work largely depends on the powerful intercession of our Lady, Queen of the Rosary.

The religious societies which we find established in a parish we endeavor to strengthen and increase. Whenever we are requested by the pastor, and the law permits, we erect the Confraternity of the Rosary, or the Holy Name, or the Angelic Warfare. All these confraternities are *Dominican*, and capable of effecting much good in a parish. In cases where we cannot formally establish these societies we affiliate those persons desiring to join one or more of them, to a branch elsewhere canonically formed.

We gratefully accept every assistance from the local clergy who render valuable aid (*a*) by having their sodalities and societies, the school-children or even the whole congregation unite in prayer for weeks before the opening of the mission; (*b*) by frequently announcing the coming mission and earnestly asking their people to prepare for it; (*c*) by distributing explanatory and exhortatory circulars in the church, drafts of which we furnish in advance.

The resident clergy may further co-operate and zealously, with the missionaries, by visiting the "backsliders" and urging them to attend the exercises. Assistance by the local clergy in the confessional we deem of great advantage, particularly when the numbers around the tribunal are greater than the missionaries can well hear.

We close our "Missions" by suitable exhortations and reminders, offering to the people the established means of perseverance. In this connection we emphasize the importance of good reading, believing earnestly in the apostolate of the press.

C. H. MCKENNA, O.P.

PARISH MISSIONS.

THEIR FRUITS AND THEIR FAILURES.

(By a Priest of the Congregation of the Mission.)

I.—BENEFITS OF MISSIONS.

“He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.”—St. James v. 20.

IF the conversion of *one* sinner covers a multitude of sins, great blessings will certainly attend the preservation, as well as the conversion of thousands.

In the fifteenth volume of his ascetical works, St. Liguori says:—“It is certain that the conversion of sinners is the greatest benefit that God can bestow upon man; but the conversion of sinners is precisely the end of the missions; for, by the instructions and sermons of the missions, they are convinced of the malice of sin, of the importance of salvation and of the goodness of God, and thus their hearts are changed, the bonds of vicious habits are broken and they begin to live like Christians.”

Missions are intended also to preserve the good, to animate the faithful with greater fervor in regulating their lives according to the truths of our holy religion.

Some, indeed, may claim that these desirable ends can be attained without missions; hence, the question may arise: What is the advantage of missions since eloquent sermons are preached in the various churches every Sunday?

If the only advantage of missions consisted in what is generally understood by eloquent sermons, their utility might indeed be questioned, since pastors can give or procure eloquent sermons at any time.

It is true, the two-edged sword of the word of God preached at the night sermons in missions, has a powerful effect, especially when the eternal truths are forcibly and vividly brought before the minds of the people; yet the night sermons form but one class of the many advantages of missions.

Experience shows that still more lasting benefits result

from the course of instructions given at missions. The people carry home from these instructions something tangible, something calculated to guide their conduct in their daily actions.

The pastor, or curate, might also give these instructions equally as well as a missionary, but his first difficulty would consist in securing the attendance of those who stand most in need of these instructions. The extraordinary attendance itself, therefore, is no small advantage of missions. This attendance is not spasmodic; it is sustained, and even increases up to the very end of the mission, and often under very trying circumstances, such as early rising, loss of rest, self-denial, etc. Whatever may be the theory of this large attendance, we have to deal with the fact; but it seems an evident result of the special graces attached to the special vocation of missionaries.

In this matter of sermons and instructions, as well as in the reception of the Sacraments of Penance and Holy Eucharist, many abandoned souls can be reached in no other way except by missions.

It may be objected that missions are not beneficial because so many fall away after being reconciled to God. This is a senseless objection. We sometimes fall ourselves after confession, but we do not therefore conclude that our confession was useless or sacrilegious. The friendship of God is a priceless boon, even though it should last but one hour.

It may be said that missionaries absolve relapsing sinners, who would require a long probation before they could be safely absolved. To this we answer, that length of time is not the only means of ascertaining the dispositions of a penitent. At a synod of the Bishops of Flanders, held at Brussels, the following decree was made: "the confessor, in the case of great sinners, even when they are backsliders, should not ask that they should perform works of penance for a notable time, but he should, with the Christian Fathers, be mindful that God, in the conversion of sinners, considers not the measure of time, but of sorrow." St. Cyprian says that charity is perfected, not so much by length of time, as by the

efficacy of grace. And St. Thomas says : " God sometimes infuses so much compunction into the hearts of sinners that they instantly acquire perfect sanctity."

A confessor may indeed be displeased when his penitent dates his last confession from the last mission ; but the case would probably be worse if there had been no mission. By listening to the sermons and instructions of the mission the people acquire a more perfect knowledge of God, a clearer sense of the importance of salvation, and a greater horror for sin ; and if they relapse into sin, their conscience urges them continually to rise again.

St. Liguori says : " I hold for certain that, if among all those who have attended the mission sermons, any one die within a year after the missions, he will scarcely be lost." During the missions, many sinners give up their evil habits, as, drunkenness, impurity, cursing, etc.; they remove the occasions of sin, restore ill-gotten goods, repair injuries, extirpate all sentiments of hatred, and forgive their enemies from their hearts. In a word, an entirely different moral atmosphere exists in a parish during a mission ; and if these desirable results do not continue, it is usually the fault of the local priests in not adopting the proper means to preserve the fruits of the mission.

The fact that many penitents date their last confession from the last mission is not a safe index of the good done even to relapsing sinners ; because, out of the great number of penitents that say they were at confession a short time ago, it is certain that many are leading good lives *on account of* the last mission ; and many who were at *confession* at the last mission, did not *make* the mission ; many of them did not hear even one sermon or instruction ; they did not put themselves to any inconvenience to be present at any of the public exercises, as Mass, Rosary and Benediction ; and therefore they did not receive the grace of perseverance.

Again we must not for a moment imagine that missions are intended merely for *recidivi*. Missions afford powerful motives and means of perseverance to those who are already doing well. Many of those who at present are serving God

faithfully, might be leading scandalous lives had they not attended a mission. Many noble aspirations to a life of higher sanctity, and many vocations to the religious state and to the holy priesthood may be attributed to the graces of missions. Many of those who have fallen away from their religion would in all probability be good Christians to-day if the blessing of a mission had been procured for them before their fall.

In fact, few of us can look back upon the past without recalling some extraordinary grace received from missions.

A very special advantage of missions consists in the encouragement given, and the opportunity afforded, of repairing bad confessions. Some people, through gross ignorance, make fruitless confessions; others, especially where there are few confessors, conceal their sins through shame. The enormity and extent of this evil cries to heaven for a remedy. God, who often draws good out of evil, took occasion from sacrilegious confessions, to inspire the design of establishing the Congregation of the Priests of the Mission.

The beautiful and touching incident which follows, is found in Bedford's "Life of St. Vincent de Paul :"

"In 1616, he accompanied the Countess of Joigny, Madam de Gondi, to the castle of Folleville, in the diocese of Amiens. Vincent was one day requested to go to the village of Gaunes, to hear the confession of a peasant who was dangerously ill. While on his way, it occurred to him that it would be safer for the dying man to make a general confession, as, although he had always lived in good repute among his neighbors, it would be a still greater security for him. The result showed that this thought was a special inspiration of God, who designed to show mercy to a perishing soul, and to snatch it from the brink of a precipice; for Vincent found that he who had lived with such a fair reputation was in truth burdened with several mortal sins, which he had for years concealed through shame; and so he had lived on, making sacrilegious confessions and Communion until the last, when God in His infinite mercy sent a stranger to confess him. The man made no secret of this, but openly avowed it in

the presence of the Countess and of others. 'Ah, madam,' said he, 'I should have been damned had I not made a general confession; for there were several gross sins which I had never before dared to confess.'

"These awful words made a profound impression upon all present, and led the Countess to exclaim, turning to Vincent: 'Ah, sir! what is this that we hear? Doubtless this is the case with many other poor creatures. If this man, who had so fair a reputation, was in a state of damnation, what must be the state of those whose lives are much worse? Oh, M. Vincent, how many souls destroy themselves! and where is the remedy for this?' It was a hard question; but difficult as it was, Vincent gave it a noble answer in the institution which grew out of this day's experience, and which did for thousands what he had done for this poor peasant.

"This event occurred in January, 1617; and, that the good work thus begun might go on and bear fruit, the Countess requested Vincent to preach in the church of Folleville, on the Feast of the Conversion of St. Paul, upon this same subject of general confessions. The effect cannot be better told than in the modest language of the Saint himself. 'I set before them,' he says, 'the importance and usefulness of making a general confession, and explained the best way of making it; and God gave His blessing to my discourse, and the good people were so moved by God, that they all came to make their general confessions. I continued to instruct and prepare them for the sacraments, and began to hear their confessions; but the crowd was so great, that, even with the assistance of another priest who came to my aid, there was more than I could do, and so the Countess sent to beg the Jesuit Fathers at Amiens to come and help us. We afterwards went to the neighboring villages and continued the same system.'"

In substance, mission preaching has been employed in every age of the Church; but systematic parish missions, as now understood, were commenced by St. Vincent de Paul. They are the outgrowth of his sermon to the peasants of

Folleville, preached on the 25th of January, 1617, the Feast of the Conversion of St. Paul.

Priests and laity have everywhere been astonished at the proverbial success of the Vincentian missionaries. The explanation of the success of their unpretentious efforts lies in the simple fact that the missions are the first object of their vocation.

The foregoing are some of the special advantages of missions. In general, missions increase the odor of faith and piety, and enable pastors to carry out any laudable design which they may have in view; as, building churches, establishing schools, organizing societies, etc. After a mission the people are more docile and more generous, both in contributing to the maintenance of religion, and in their duty toward God. They see more clearly their dependence on God, and therefore they feel more grateful to Him both for His temporal and spiritual blessings. A mission is to the people what a retreat is to the clergy, or to religious communities; it is a time of serious thought, as well as of special graces. The Holy Ghost assures us that the want of serious thought causes many sins: "With desolation is the whole land made desolate, because there is none that considereth in the heart." Jeremias xii, 2.

THE FATHERS OF BALTIMORE.

In the "Acta et Decreta," of the Second Plenary Council of Baltimore, we find a whole chapter on parochial missions, showing their great utility, and exhorting pastors to have them at stated times. On page 237 the Fathers say: "Valde animarum saluti promovendae prodesset, si in unaquaque dioecesi Missionarii instituerentur, quorum vel unicum vel saltem praecipuum officium esset Missiones, vel exercitia spiritualia statis temporibus variis per dioecesim congregationibus dare Si vero unquam pastorem aliquem hac in re suo officio deesse contigerit, ab Episcopo cogendus erit ad Missionarios accersendos; quod si non fecerit, ipse Episcopus eos mittat."

In the Appendix of the same work, the Fathers quote five pages from the writings of Pope Benedict XIV, strongly insisting on parish missions. The following is one of the many beautiful expressions of this great Pope, relative to missions: "Et profecto Viri Missionarii merito comparantur Joanni Apostolo, ejusque sociis, qui acciti fuerunt ex alia navi, ut operam suam praeberent Petro atque Andreae in mari laborantibus, ita ut non possent ob copiam incredibilem piscium retia deducere."

Various other Popes have highly recommended missions, and have heartily approved communities established especially for this purpose, granting in their favor many indulgences, the privilege of the Papal benediction, etc.

II.—CONDITIONS WHICH CALL FOR A MISSION.

Missions are necessary—when even a moderate number of parishioners are neglecting their religion, and cannot be brought to a sense of duty in any other way. At missions, many approach the sacraments who had not passed for Catholics at all.

Missions are useful; (*a*) when piety in general is somewhat on the wane; (*b*) when dissensions, or their effects, exist; (*c*) when a new parish is to be organized; (*d*) when a school is to be established; (*e*) before, or during any undertaking which requires generosity; (*f*) when some particular vice begins to gain ground.

HOW OFTEN SHOULD MISSIONS BE GIVEN?

Missions should be given every three years in city parishes, and at least every five years in smaller places. This is the opinion of all bishops, missionaries, and pastors, who value the salvation of souls. St. Liguori says: "An interval of three years is quite sufficient; for, ordinarily speaking, in that space of time many forget the sermons of the missions, many relapse into sin, and very many fall into tepidity. A new mission will renew the fervor of the tepid, and will restore God's grace to those who have relapsed." Three

years added to the age of First Communion children, mark for them an important period ; and in three years more their characters are formed for life. The pastor who defers missions beyond a reasonable time, is shouldering a fearful responsibility. "If, when I say to the wicked, thou shalt surely die, thou declare it not to him, that he may be converted from his wicked way, and live, the same wicked man shall die in his iniquity, but I will require his blood at thy hand." Ezech. iii, 18.

BASIS OF CALCULATION—enabling a pastor to ascertain how many missionaries are needed ; how long ; and whether a division is necessary, or useful.

$80 \times 5 = 400$ confessions per week, for each missionary.

The number of families multiplied by $3\frac{1}{2}$, approximates very closely to the whole number of communicants (all, married and single, who should make the mission). Divide this result by the seating capacity of the church.

No pastor should be timid in asking for a mission merely because his people are poor, or ungenerous ; for, even in such matters, a mission makes a great change, on account of habits of economy, industry, family unity, and other special blessings from God through the mission. Experience proves that the people willingly contribute to pay the expenses of a mission, and afterwards respond more generously to the calls of their pastors. I think no community would refuse a mission even where the offering would not cover traveling expenses. At least I can speak definitely for the children of St. Vincent de Paul. It is not their custom to say a word about money ; they are content with whatever offering the pastors think fit to give, or procure for them. The deficit in small places is made up in larger. If a surplus should remain after traveling expenses are paid, it is used to educate future missionaries.

RELIGIOUS ARTICLES.

The missionaries announce convenient hours for blessing and indulgencing objects of devotion, investing in the scapulars, explaining the indulgences, etc.

A proper supply of these articles should be procured in

time by the pastor. These objects help to promote faith and piety. The proceeds (usually upwards of a dollar net per family) help the pastor to defray the expenses of the mission.

III.—SKETCH OF GROUND WORK TO BE DONE DURING A MISSION.

1. *Sermons.*—As far as time will permit, sermons are usually preached on the following subjects, to be varied somewhat according to circumstances :—Importance of salvation ; mortal sin ; death ; judgment ; hell ; heaven ; delay of repentance ; mercy of God ; sacrament of matrimony ; cursing ; drunkenness ; impurity.

2. *Character of the instructions.*—The Sacrament of Penance, explained in all its parts ; manner of making confession, integrity, etc. ; some of the commandments of God and of the Church ; Holy Communion, preparation, thanksgiving ; the Mass ; devotion to the Blessed Virgin ; prayer ; Extreme Unction ; sick calls ; the souls in Purgatory ; Masses and prayers for the dead ; duty of parents. Special instruction for the children.

(One of our present Archbishops suggests that, at every mission, a sermon should be preached on vocations, and that the parochial clergy should treat the same subject at least once or twice a year.)

3. *Converts.*—Controversial sermons should not be preached at missions ; because the golden opportunity would be lost for giving practical instruction to our own people. Protestants are better converted by the practical exposition of Catholic doctrine, and by contact with well instructed Catholics. Converts should be referred to the pastor for a longer and more thorough course of instruction. Thus they will become acquainted with, and learn to confide in him who is to be their future guide. If the missionaries should receive them into the Church, they would afterwards be more liable to fall away, both on account of the briefness of instruction, and because they would probably be deprived of the acquaintance and the permanent help of the local clergy.

4. *Confessions.*—Confessions should not be heard until

some of the sermons and instructions are given. They usually begin on Tuesday morning, after a Sunday opening ; and five days in the week are devoted to the work of the confessional.

After learning from the instructions when general confessions are necessary, when useful, and when hurtful, penitents should be allowed ample, but not useless, time to make general confessions, not only when necessary, but even when merely useful. Many souls may attribute their eternal salvation to the grace of general confessions. The penitent should not be carelessly brushed aside simply because he is theologically fit to pass ; because it is the penitent and not the confessor, who wishes to bring peace and happiness to his soul. The mission should not thwart its own ends, one of which is to advance in perfection those who are already doing well. Christians are everywhere to be found who aim at, and have a right to, a life of closer union with God.

It would be cruel to arouse fears in their minds by preaching higher aspirations, and then forget the office of father in the tribunal of penance. To hurry penitents on account of the large number, would be to imitate a husbandman who would fail to reap all his harvest because it was too abundant.

A father who looks to the happiness of his children, will listen to their difficulties, even when he knows that their apprehensions are groundless.

Neither the number of penitents, nor the shortness of time, nor the small number of confessors, should deprive the penitent of the privilege of making a general confession ; but ample provision should be made to meet the wants of the people.

Average Number Per Day.—Eighty confessions per day for each missionary have proved high enough average for thorough work.

IV.—FAILURES.

No missions are failures in the sense that no good is accomplished by them ; some may be considered failures ;

first, because the work is not thoroughly done; secondly, because the parishioners do not make the mission; thirdly, because the results are not permanent.

Among communities that have a special vocation to give missions, no radical difference exists in the methods employed. Their missionaries are proverbially successful, and, when an occasional failure is reported, investigation will, in nearly every instance, show the cause to be a purely local one.

Two Causes of Failure.—Where the people are allowed to attend promiscuously, the mission is not, and *cannot be* thorough; because, in nearly every family, some one *must stay home* to look after the house and children. This one is usually a man; the women want to go, and the men, being tired, and neither so devout nor curious, gladly volunteer to mind the babies, and grown boys play hide and go seek in the mixed crowd. Whereas, when the women make the mission by themselves the first week, they act as missionaries the second week, and urge the men to make the mission, not allowing them to stay home; and the boys cannot so easily escape.

Necessity (mere want of church room) obliged the Vincentians to resort to the division; but experience soon proved that many other practical advantages resulted, which no theory can explain. The men invariably make the mission better when they have the church and the confessionals entirely to themselves. Hence, where circumstances will at all justify, the division should be made for the night sermons. Having two services, a division is unnecessary for the morning instructions.

Another cause of failure is insufficient time and inadequate help.

The pastor should obviate this by securing the proper number of missionaries, and for a sufficient time to do the work thoroughly.

V.—CO-OPERATION OF THE LOCAL CLERGY.

It would be unreasonable to expect a mission to be successful without the co-operation of the parochial clergy, both

preparatory to, and during the mission. The people should be reminded of the mission every Sunday for four or five weeks previously, not merely that all may know of it, but that all may be animated with the desire of making it well. A mere announcement is not enough, the people should be reminded that it is a time of special grace, and that it would be detrimental to themselves and ungrateful to God to neglect it. Reasons leading up to self-sacrifice, and to faithful attendance, should be given, like in preparing for a fair, or any other important event. A great deal can be done privately to contribute to the success, as gentle but persistent reminders to those who are likely to forget or neglect. These last will bring others whom the priest would hardly meet. So far from taking it badly, these poor men are pleased that the priest notices them, and they feel themselves more or less bound in honor by the promise which they make him to attend the mission.

This kind of work should be redoubled during the mission. Besides the immediate good done in this way, priests are preparing the way for future good by becoming acquainted with those who scarcely passed for Catholics at all.

No curate should ask for leave of absence during a mission. To do this would be to imitate sons of toil who would ask their father for free time in harvest because extra laborers are coming to help to reap the grain.

VI.—MEANS TO PRESERVE THE FRUITS OF MISSIONS.

1, *Practical Preaching*; 2, *Instructions*; 3, *Societies*; 4, *The Sacraments*.

So far from relaxing in zeal after a mission, a pastor should realize that he has only laid the foundation of his spiritual edifice. If he should sleep, the devil will sow tares amongst the good grain.

If he wishes to build systematically on the groundwork laid during the mission, he should have some definite object in view before, during, and after the mission; as, the extirpation of certain vices, the increase of faith and piety, or the

frequent and fruitful use of the Sacraments of Penance and Holy Eucharist.

The frequentation of the sacraments is the best means to the attainment of every desirable end. Every other means should lead up to this.

FIRST MEANS—PRACTICAL PREACHING.

No thinking priest can for a moment doubt from his knowledge of what should be done in the pulpit, and what is done, that many souls will cry for all eternity for vengeance against those who were appointed to speak to them in God's name. "I will require his blood at thy hand" (Ezech. iii, 18).

Can all say with St. Paul: "We preach not ourselves, but Jesus Christ our Lord" (2 Cor. iv, 5). To be "ambassadors for Christ," is a fearful responsibility.

The opportunities of speaking in God's name to the assembled people are few enough; they should not be wasted either by unduly elaborated, or unprepared sermons.

Cardinal Manning in his excellent work, "The Eternal Priesthood," says: "Most men do preach themselves—that is, their natural mind—and the measure and kind of their gifts or acquisitions come out and color and limit their preaching. The eloquent preach eloquently, the learned preach learnedly, the pedantic pedantically, the vain-glorious vain-gloriously, the empty emptily, the contentious contentiously, the cold coldly, the indolent indolently. And how much of the Word of God is to be heard in such preaching?"

Sermons are usually beyond the grasp of the average man. Cardinal Pignatelli, Archbishop of Naples, recommended to the preachers of the lenten sermons, to address the people in a simple and popular style; "for," says his Eminence, "the greater part of the people being illiterate, they derive no fruit from the sermons unless the language be accommodated to their capacity." He then added: "Perhaps you will tell me that the prescription is already written. I then answer, Oh! what a pity for the patients."

On this subject the Fathers of Trent say: "They shall feed the people committed to them with wholesome words, according to their capacity; by teaching them the things which it is necessary for all to know unto salvation, and by announcing to them, with briefness and plainness of discourse, the vices which they must avoid, and the virtues which they must follow after."

St. Francis de Sales said: "The preacher whose discourses abound in foliage, that is, curious thoughts and elegant expressions, is in danger of being cut down and consigned to the fire, like the unfruitful tree in the Gospel; whilst our Lord said to His disciples and through them to all His priests, that He had chosen them to bring forth fruit, lasting fruit."

Cornelius a Lapide, speaking of such orators, says that they sin mortally, both because they pervert the office of preaching to their own exaltation, and also, by preaching in a lofty and elegant style they oppose an obstacle to the salvation of so many souls that would be converted if they preached in an apostolic manner.

St. Teresa says: "The apostles, though few, have converted the world, because they preached with simplicity and with the true spirit of God; and now so many preachers produce but little fruit, because they have too much of human wisdom and human respect, and therefore few only of their hearers give up the habit of vice."

When the Word of God is preached with simplicity and earnest zeal, the effect is astonishing, especially when much of the Sacred Scripture is used, because then the Holy Ghost speaks. "Are not my words as a fire, saith the Lord; and as a hammer that breaketh the rock in pieces?" (Jer. xxiii, 29).

When numerous Scripture texts are well interwoven in a sermon, "the Word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv, 12).

St. Philip Neri used to say: "Give me ten priests with the true spirit of the apostles, and I will convert the whole world."

Father John D'Avila says: "The best rule for preaching well is to love Jesus Christ fervently."

SECOND MEANS—INSTRUCTIONS.

The people's stock of religious knowledge is usually overestimated. Many of them have forgotten the simple truths of the little catechism; some never learned them well.

Many people from cathedral parishes, and other large parishes, change their abode to some humble suburban parish; here it is astonishing to see the avidity with which they receive the explanation of the simplest catechetical truths.

As men generally fail in any business which they do not well understand, so ignorance of religion is the cause of many spiritual failures. "*Therefore* is my people led away captive, *because* they had not *knowledge*" (Isaias. v, 13).

In every church a regular course of instruction should be given for nine or ten months every year. If a special time cannot be found for this, on Sunday nights, or at the early Masses, then the sermons should partake of the nature of an instruction. An example of how this may be done is given on the 19th page of the Catechism of the Council of Trent, under the heading: "Application of the catechism to the gospel of the Sunday."

"The little ones have asked for bread, and there was no one to break it unto them" (Lam. iv, 4).

The people should be thoroughly instructed on Prayer—a great channel of grace, and a necessary condition of perseverance.

THIRD MEANS—SOCIETIES.

Every pastor should have a few well organized societies. They will be of great assistance in diffusing the spirit of

religion throughout the whole parish. If organizations prove beneficial in advancing temporal interests, they can, with similar energy, be made instrumental in promoting the cause of religion.

Societies bring the members themselves to the frequent use of the sacraments; and they are constant reminders, and salutary examples to the entire congregation.

Societies afford opportunities of giving special instructions where they are particularly needed; each class appropriates more of such instructions, both on account of the interest of the members in their society, and the practical nature of the instructions.

Societies for the young people present fitting occasions for inculcating particular virtues, and for pointing out dangers. Societies of married people offer excellent and frequent opportunities for thoroughly instructing parents in their duty towards their children; whereas, out of societies, they probably would not hear such instructions once in three years. All this would seem to imply extra work; yet it would lighten obligations; because the properly applied means would accomplish important ends. "The good shepherd giveth his life for his sheep."

In the pastoral letter of the Fathers of the Third Plenary Council of Baltimore, under the title "Catholic Societies," we read: "This is pre-eminently an age of action, and what we need to-day is active virtue and energetic piety. Again and again has the voice of the Vicar of Christ been heard, giving approval and encouragement to many kinds of Catholic associations. . . . Hence in the spirit of our Holy Father Leo XIII, we exhort pastors to consider the formation and careful direction of such societies as one of their most important duties."

FOURTH MEANS—THE SACRAMENTS.

"Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?" (Jer. viii, 22). St. Jerome answers:

“ Because there are not priests to apply the necessary remedy.”

Experience, as well as our religion, teaches that a salutary preventive, and a wholesome balm for the wounds of the soul, are found in the frequent use of the Sacraments of Penance and Holy Communion. It is the mind of the Church that the faithful approach these sacraments frequently; therefore, a pastor is not free to omit urging his people to use often these means of grace. “ I will require his blood at thy hand.” “ Because thou art lukewarm, and neither cold nor hot; I will begin to vomit thee out of my mouth” (Apoc. iii, 16).

Not only the nature, but the effects of these sacraments should be explained; that they are to the soul what food is to the body; means of spiritual strength; union with God, etc.; that those who, through their own fault, do not frequently use these means, will certainly fall into mortal sin, and even into habits of sin. St. Bernard says: “ On the day of judgment those poor, ignorant persons will appear to arraign those preachers who have lived on their bounty, but have neglected to heal the diseases of their souls.”

The people instinctively feel the interest taken in them by their pastor, and gradually become molded according to his mind. The children especially should be trained, from the time of their first Communion, to approach the sacraments monthly. “ *Flamma pastoris lux gregis.*”—St. Bernard.

MISSIONS TO CATHOLICS.

FROM the opening service, when the people listen with holy joy to the loud call of warning, until the missionary's loving farewell, when all leave the church, their cheeks wet with happy tears, a good mission is a splendid manifestation of Christian faith and love. The thronging masses of men and women, the pale faces of terrified sinners,

the ecstatic thanks of pardoned sinners and of their wives and children, the holy consolation of the long hours in the confessional, the torrents of living waters tossing the souls of both preacher and congregation at the sermons—what memories of the battles of war or of politics can compare with these, which fill the glorious years of a missionary's life?

The timid are made courageous. If there be but a spark of faith left, the mission breathes upon it and it blazes into a living flame. It is the answer to the prophet's prayer; the cowardly are given heart, and the weak knees are strengthened. Weak before in the face of temptation, the soul now stands its ground bravely. The young, having been caught for a time by the intoxication of youthful liberty, are steadied, are compelled to think, to reckon with conscience and with God. The devout are emancipated from the tyranny of routine; the lukewarm aroused from their lethargy.

But the peculiar grace of the mission is the conversion of the sinner, the outright votary of lust or drink, the slave of money, or the victim of sloth. The repentance of hardened sinners and their permanent return to a life of virtue is the mission's special gift. The awakening of the religious sense in persons and classes addicted to vice is the main purpose of a mission. Eternity's endless ages, the Judge upon His throne, and death, the bailiff of the Judge, standing at the door, the dark gulf, silent, vacant, unmeasurable, impassible, between the joy of heaven and the torment of hell, these are the visions of the sinner's soul during a mission. They are ever accompanied by the pleading form of Jesus Christ, who wins His victory. Conscience, smothered with vice, breaks free and boldly storms the citadel of the sinner's heart, expelling the devil, the world and the flesh which had become masters there.

Hence the supreme need of a mission is first-rate preaching. One may not be an orator, but he must be a powerful persuader, a quality rather of the interior life than of outward training. To be a guide up the mountain side one should be a mountaineer. To bring men to think steadily of their

eternal destiny one must have a heart full of eternal motives. The voice which charms a sinner to the practice of virtue is attuned to the heart's full-voiced love of God. To permeate men's lives with motives supernatural and divine is the privilege of only a "godly" or a divine man. The great black mission cross, the lover's token, the soldier's standard, will point its gaunt, naked arm in contempt at a missionary who is but a half-hearted Christian, and will whisper in derision: "Thou whited wall!" A missionary is a man of God, or he is misnamed and out of place. A powerful speaker he easily becomes if he is a lover of prayer, spiritual reading, devout conversation, bodily mortification, holy humility. Let him be a man of sense and a true Christian, and then a man of the word he can hardly help becoming, for his vocation demands it. The people and the parish clergy expect good preaching and have a right to it. It is a trick to call people to Church at five in the morning to listen to stuff.

It takes men indeed, and men of God, to be the Holy Ghost's advocates for such a supernatural work as a mission, a work whose very success depends on its being made supernatural. Insist on the supernatural; call loudly for self-conquest in overcoming bodily comfort by steadfast attendance on the exercises; insist especially on the early morning service, just because it is the hard one—something hard done for God; accentuate fully the plaintive note of penance in all the first part of the mission; utterly repudiate the notion that the mission is given for the sake of gaining the indulgence, and maintain fiercely the reverse, that the indulgence is granted for the purpose of securing full attendance at the mission; elevate the natural motives and maximize the supernatural ones. Banish totally the huckstering spirit from the mission, its preachers and its people—do all this and you will make a success. It was in this spirit that St. Leonard of Port Maurice, a missionary for forty-four years, said: "My vocation is the giving of missions and solitude," the latter for prayer and study that the former might be fruitful. What makes a good mission is good sermons and instructions by good men; discourses resulting from

patient prayer and well directed study of Scripture and of the great models of apostolic preaching.

The pastor's part in a mission is in the highest degree important. He is related to the missionaries as the father of the family to the physician. The people may have ten thousand missionaries, but not many fathers. The parish church is the people's spiritual home, the pastor is the regular representative of religion, its aids are dispensed by him from infancy to old age, from birth to death, its doctrines are taught by him and its discipline administered as the ordinary magistracy of the Church. Salvation is in the parish, and the people are saved between missions. Hence, a good mission is one in which the priest and his parish organism are taken fully into account. They are the standard representatives of the means of salvation. He should feel this and act accordingly. Understanding, of course, that the missionaries know their business, he should not unduly interfere, but should give them every aid of suggestion, information, encouragement, reasonable criticism, honest applause. Especially should he be their forerunner. He should penetrate the people with the idea that God sends the mission for all, and that all are expected to attend it and to make it. His announcements of it should begin several weeks beforehand, should be made personally rather than by his assistants, should be peremptory as well as attractive, should be printed in the local secular journals as well as in leaflets for distribution. Public notice should be given that sinners not attending shall be visited by the clergy and individually solicited. Public prayers for sinners should be had for several weeks beforehand at all the daily Masses, in parish school and in Sunday school, and enjoined upon parents at family devotions. All this is often recommended by the superior of the mission in the preliminary correspondence—would that it were always carried out.

If a pastor secures a mission to fill the parish treasury, or because it is part of the regular routine, or because he wants the Easter Communions taken off his hands, he cannot complain if the effects are transient. The cultivation of the

Lord's vineyard cannot be let out on shares. A true pastor is the truest missionary. He is in a real sense the superior of the mission. I had rather be annoyed by the misdirected suggestions of a zealous parish priest than left totally alone by an indifferent one. Sometimes an old world custom divests the pastor of his badge of office, his stole, at the opening ceremony. I had rather see the head missionary hand over to the pastor his crucifix.

The clergy of the parish should stay at home and should attend the exercises. Nothing edifies the people so much, nothing encourages the missionaries so much as to see the local clergy in the sanctuary during the early morning and evening services. It is furthermore a wonderful help to the preachers to have their topics seriously discussed with the pastor and his assistants. And nothing topples over the sinner's last defences so quickly as a call from the pastor and one of the missionaries to find out why he has not been attending.

The pastor should have a plan of campaign against vice discussed and matured early in the mission, and should set to work at once to make the fruits of the mission permanent. It sounds too grotesque to be true, but something like the following has actually been said publicly to the people after a mission. "Now you have all been to the sacraments, and I don't want to see sign or sight of you at confession till your Easter duty." Or this: "Now that the parish is in a good state, I'll take a trip." When the mission preaching ends, the mission results begin. More earnest parish preaching begins. Personal attention to particular cases begins after the mission and ranks high. Special attention to societies is necessary, with particular reference to new members. The war against vice and its occasions is hotly renewed—against saloons, public and forbidden dances, bad plays and shows, obscene reading and pictures. Antidotes and preventives of vice must be provided. Looking after those who relapse, encouraging them to renewed efforts, is a golden work after a mission. The weak spot in a mission is the failure of perseverance. Like many a showy piece of cloth, the mission

as it wears sometimes develops the presence of shoddy. I do not refer to the want of perseverance arising from occasional carelessness of the local clergy, but to defects in the mission itself. Nor do I deny that the expectations of results are sometimes extravagant. But the mission itself is often ill calculated to secure permanent effects. This not seldom arises from its having been too short. The patient is cured of his disease and then dies of collapse ; he was dismissed too soon from the hospital. The custom of dividing a mission between the sexes, compulsory as circumstances have sometimes made it, necessarily confines the preaching to one short week, and the Saturday night sermon is often sacrificed to the supposed exigencies of the confessional. Now there can be no doubt that hearing the word of God is the supreme good of the mission, for the sacraments can be had at any time. Each sermon or instruction omitted from a course already reduced to starvation limits is just so much taken from perseverance in the memory, will and understanding of your penitents. Brothers, I would like to say to all missionaries, fight for every sermon and for every instruction. The word of God outranks all else in a mission. I had rather be dizzy-headed with a few hours longer work in the confessional than be shame-faced a year after when the pastor says : "Your mission did not wear well."

Another defect telling against perseverance is lack of judgment in dealing with the occasions of sin. The fatal diseases of the soul are chiefly epidemic and contagious. In America they are lust and drunkenness, and the spiritual health officers must disinfect the parish thoroughly before signing a clear bill of health. In matters of this sort, while zeal feeds the fires under the boiler, discretion holds the helm. Good sense tells us that if principles may be learned from books, conditions are known only by personal inspection and the testimony of witnesses. A sound exponent of moral principles may publish his book in Italy, but contemporary facts in America must be studied on the ground. Terms may be deceptive in such cases, for the names of things may be the same here as in France and their natures

quite dissimilar. Principles for dealing with the occasions of sin are universal, but the application of them is wholly local. Local customs, therefore, must be investigated by the missionaries, peculiar race traits considered, circumstances of labor and of recreation well understood, together with the personal and home environments of the people. What do the people read, how do they spend their leisure, what are the prevalent and what the occasional vices, *where* are they committed, what are the public and private amusements of the place?—Such questions are pertinent and necessary in preparing for the sermon on the occasion of sin, and for the treatment of penitents in the confessional. These two departments of moral influence, the word of God and the Sacrament of Penance, should work together better than they sometimes do. Often a preacher will condemn a class of sin-makers, such as venders of dirty literature, saloon-keepers and dance-hall keepers, to eternal punishment in his sermon, and will allow the wretches to palaver and whine themselves through his confessional to Communion—a burning scandal to the people. This is what St. Francis de Sales calls having the tongue longer than the arm. If you condemn a man's business you cannot approve the man. Consult the law of the American Church. Read what is said by the Prelates of the Baltimore Councils about the occasions of sin, and extract the spirit from the letter; this has the authentication of Rome's broad seal. Then use your own personal knowledge of things as they are here and now, with an intelligent application of the principles of morality under the steadying hand of common sense. Never fail to ask the local clergy, one and all, to testify of vices epidemic and sporadic, and of the circumstances, places, companionships, literature, racial and local customs forming their environment. Look into the press of the place with the same object in mind. One of the most important channels of information is the statement of both fact and opinion by good Christians among the laity. The devout wives, mothers, sisters and daughters of a Catholic parish are full of the Holy Spirit, and their decision on what causes men and women to

commit drunkenness and lust is testimony of paramount importance. Nor should one fail to take into careful consideration the efforts of secular philanthropists and their associations, the testimony of the police and the lessons of the criminal and pauper statistics.

The malady once known, the treatment is plain. All theologians agree that severity is the only charity in dealing with occasions of sin, general and particular; that credence is to be refused or most reluctantly given to promises made in such cases, this sort of human weakness as easily believing a lie as telling one. The knife and the caustic are here the whole art of healing.

And in public or private discourses the missionary should be the foremost truth-teller of the Catholic Church. If there are any sinners to whom the mission should be a terror it is those who lead others astray. A panic rout is the end to be aimed at. Sometimes we find such a class lording it over the town and even the State. But the Church is given to save the people from them. They creep by degrees into a sort of toleration; even if the law turns upon them they actually claim sanctuary at our altars. They are "good fellows," generous (alas! at whose expense!), public spirited. They assume to be good citizens, claim to be good enough Catholics. They slip along because the pastor is young and green, or old and worn out, or newly come, or timid, or oppressed with debt, or with too large a parish to look at things sharply, or wearied and discouraged. A good mission will change it all, will isolate and stigmatize such cases, and the dance hall and the bar-room and the pool-room will be properly advertized to the people as plague spots to be avoided if perseverance is desired. Why should Achab be punished and Jezabel be left off?—the missionary should cry aloud against both that they are equally guilty and that "the dogs shall lick their blood on the highway."

The vocation of a missionary to the faithful is one of the highest. Whatever preserves the faith and love of Christ is next to that which bestows those saving gifts, and the missionary to the faithful ranks next to the missionary to the

unbeliever. It is, besides, a life of easy labor, one of the greatest activity and the least responsibility. The intervals of rest are brief, but they come often and they are real little vacations, the missionary dragging after him no half done work, no annoying details of duties incessantly renewing themselves, as it is the case with parish clergy. As a school of sacred eloquence the mission is unequalled, and from its constant repetition, affectionate criticism and imperative study there results in a few years a repertory of sermons and instructions copious and various enough for a life-time, together with the fluency and readiness due to continual public speaking. Meantime the holy ambition to a perfect spiritual life is never wanting, and is, in fact, quite requisite, if one is going to stand the strain of never living at home, fighting sin with all one's reserves of bodily and mental force, and always departing from the field of victory before the spoils of vain glory can be gathered in.

In conclusion, let me once more warn my brethren against shortening missions or dropping a single sermon or instruction. The ideal mission is at least of two weeks, followed by a week of doctrinal lectures in a public hall for the benefit of non-Catholics, the question-box in active use. But a good mission to Catholics is sometimes spoiled to make a poor mission to both Catholics and non-Catholics. The doctrinal instruction which opens the evening service, given after careful preparation and in a lively, kindly manner, and taken in turn by all the fathers, old and young, will do for all kinds of hearers a good work of persuasion. An intelligent treatment of the eternal truths, dealing generously in doctrinal and Scriptural proofs, will edify Protestants as well as convert sinful Catholics.

Another missionary element making essentially for perseverance, and one not seldom slighted, is the preaching of those sermons calculated to elevate the Christian's motives in the service of God. Tell me, brother missionaries, which is better calculated for perseverance, fear or love? Love, of course. Man is too noble a being to go far for good or bad from the stimulus of fear; but for love he goes over the seas

and mountains and through fire and blood. Then let us preach God's love more than, perhaps, some of us heretofore have done. I forget what old veteran missionary it was who said to me in my early days that every sermon at a mission should be a masterpiece. But if there is to be any pre-eminence, let it be given to the discourse of the Mercy of God. If you must make sacrifice of a topic from want of time, never give up the loving kindness of the Good Shepherd. Appeal to the loving loyalty by a magnificent sermon on the two standards, the very marrow of the Exercises of St. Ignatius and a topic sometimes quite forgotten. The love of God, prayer, heaven, the veneration of Mary and of the Saints, Holy Communion—O! why should not such subjects be the very soul of a mission, as they are the very life of the faithful Christian!

WALTER ELLIOTT.

AN ARMY CHAPLAIN IN THE CIVIL WAR.

(PART II.)

VERY early on the morning of Sunday, May 3, 1863, Father Corby celebrated Mass for his troops at Scott's Mills, not far from Chancellorsville, Va. A few boards were nailed together to form an altar under a spreading beech tree, and there, on the slope of a hill facing the brigade, the Holy Sacrifice was offered up. The sermon was a gem of brevity—the prayer, "God bless and protect my men!" for, before the function was over, the booming of cannon in the distance announced the beginning of a battle, and almost with the *Ite, missa est*, came the order to get ready to advance.

The chaplain went forward with the men, and when they were sent to the front—their usual position—they began to suffer numerous losses. Then was the priest kept busy. At first the wounded that could be reached were taken to the Chancellorville mansion, and there Father Corby stayed until the Confederates got the exact range of the building

and knocked Gen. Hooker down by striking a pillar of the porch against which he was leaning, killed the favorite horse of one of his staff, struck dead a soldier taking a drink at the well before the door, and toppled over the chimney. Finally, the building caught fire and burned to the ground, consuming a number of the wounded that had been carried there for medical treatment. Before this last named horror had happened, however, Father Corby had yielded to the tearful entreaties of his orderly, and had taken a position further to the rear.

The battle went against the Union forces, and thousands of them were wounded and thousands of them killed. From early morning until late at night the chaplain stayed on the field, doing all that he could for the suffering survivors of the engagement, until he was himself nearly dead with fatigue, nervous excitement and hunger. When he did rest from his labors he had no food with him and his terror-stricken orderly had disappeared, having obtained early in the day permission to retire to some safe place. Borrowing a horse from Col. Kelly, the priest rode miles in the rain that was pouring down, but still he could find no trace of his horse or of his man. At last he crossed the river, and, after going on a few more miles toward the place of the morning's encampment, he discovered his servant safe and snug in a bit of woods. There he got something to eat. He was still quite exhausted; nevertheless, he had to pass the night without shelter, under the trees.

A few days later, while the army was on its way to the camp at Falmouth, it halted early in the evening in a pretty dreary bit of country. The chaplain of the 88th New York was supervising the erection of the "fly" or roof of a tent, which was kept up by a four-foot pole in the center—the only shelter he had there and then—when some of his men, who had returned from a short foraging expedition, brought him word that there was a Catholic family living in a cabin not far away, who had not seen a priest for two years and whose youngest child was dying unbaptized. The soldiers requested Father Corby to visit the poor folk and christen

the little one. Accompanied by several of those who had brought him the news, he started, and after a long and rough walk he reached the cot, baptized the infant, and had a talk with the father and mother. Their place had been so ravaged by the contending armies that they had been plundered of all their goods, and were actually on the verge of starvation. The chaplain took up a collection for their benefit among his escort, not forgetting to contribute some dollars himself, and the sum total was a surprising act of charity from men getting only \$13.00 a month, and earning even that pittance by exposure, marches, hardships and the frequent risk of mutilation and death. While his reverence and his companions were still at the house, a rain-storm came up, and they all started for camp on the double-quick. It became very dark of a sudden and the rain fell in long and heavy drops. They could not run very fast, for they had to traverse an old ploughed field, with ridges, matted with vegetation, and soft with mold. In their haste, they tripped and stumbled and fell, laughing at one another's mishaps, and taking comfort by turns out of Dean Swift's maxim, "The more dirt, the less hurt." When they made camp, they were soaked to the skin and covered with mud. Then Father Corby found that his orderly had put his blanket under the tent-fly in such a manner as to catch the rain, so that it also was saturated. He consoled himself with the reflection that he was better off than the poor fellows left in torture or lifeless on the field of Chancellorsville. So, pushing a bayonet into the ground under the center of the "fly," where the rain did not reach, and placing a lighted candle in that part of the weapon that fits on to the musket, he half reclined on one arm and read his Office for the day. Then, having finished his prayers, he slept in his drenched clothes and wet blanket for a few hours until the bugle called reveille.

When the army was on its way to Gettysburg in June, 1863, Father Corby celebrated Mass one Sunday morning on the top of a very high hill in Virginia—a "young mountain," the soldiers called it, beautiful with trees and shrubs, and

picturesque with boulders and masses of rock. Before leaving the place, they erected an immense cross to mark the spot where the sacred ceremony had taken place.

Early on the morning of June 29, the corps to which the Irish Brigade belonged, started from Frederick in Maryland and did not halt that night until about eleven o'clock. On that day they made the longest march of any body of infantry in any department during the whole war. They went fully thirty-four miles. When it is considered that they had shortly before been engaged in an exhausting battle, that they had been on the march daily for weeks before, and that they carried about sixty pounds—including musket, cartridges, provisions, shelter-tent and blanket—it was a marvelous feat of endurance. They halted in a ploughed field. Rain was then falling. Under an apple-tree, wrapped in a blanket, supperless, Father Corby spent the rest of the night.

On the afternoon of July 2 commenced the tremendous battle of Gettysburg. Gen. Lee had between eighty and a hundred thousand men, with more than two hundred cannon, while Gen. Meade had still more soldiers and a heavier battery of artillery. Just as the engagement opened, with the discharge of 120 guns from the side of the enemy, Father Corby proposed to give a general absolution to his men. Major-Gen. St. Clair Mulholland, then a Colonel in the Irish Brigade, furnishes this vivid picture of the memorable event :

“ Now (as the Third Corps is being pressed back) help is called for, and Hancock tells Caldwell to have his men ready. ‘ Fall in ! ’ and the men run to their places. ‘ Take arms ! ’ and the four brigades of Zook, Cross, Brook and Kelly are ready for the fray. There are yet a few minutes to spare before starting and the time is occupied by one of the most impressive religious ceremonies I have ever witnessed. The Irish Brigade, which had been commanded formerly by Gen. Thomas Francis Meagher and whose green flag had been unfurled in every battle in which the Army of the Potomac had been engaged, from the first Bull Run to Appomattox, and

was now commanded by Col. Patrick Kelly of the 88th, New York, formed a part of this division. The Brigade stood in columns of regiments, closed in mass. As a large majority of its members were Catholics, the chaplain of the Brigade, Rev. William Corby, proposed to give a general absolution to all the men before going into the fight. While this is customary in the armies of Catholic countries in Europe, it was perhaps the first time it was ever witnessed on this continent, unless, indeed, the grim old warrior, Ponce de Leon, as he tramped through the Everglades of Florida in search of the Fountain of Youth, or De Soto, on his march to the Mississippi, indulged this act of devotion. Father Corby stood on a large rock in front of the brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere Act of Contribution and firmly resolving to embrace the first opportunity of confessing his sins, urging them to do their duty and reminding them of the high and sacred nature of their trust as soldiers and the noble object for which they fought. . . . The brigade was standing at 'Order arms!' As he closed his address, every man, Catholic and non-Catholic, fell on his knees with his head bowed down. Then stretching his right hand toward the brigade, Father Corby pronounced the words of absolution :

“*“ Dominus noster Jesus Christus vos absolvat, et ego, auctoritate ipsius, vos absolvo ab omni vinculo, excommunicationis interdicti, in quantum possum et vos indigetis, deinde ego absolvo vos a peccatis vestris, in nomine Patris et Filii et Spiritus Sancti. Amen. ”*”

“The scene was more than impressive—it was awe-inspiring. Near by stood a brilliant throng of officers who had gathered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, yet over to the left, out by the peach orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of the battle rose and swelled and re-echoed through the woods, making music more sublime than ever

sounded through cathedral aisle. The act seemed to be in harmony with the surroundings. I do not think there was a man in the brigade who did not offer up a heart-felt prayer. For some, it was their last; they knelt there in their grave-clothes. In less than half an hour many of them were numbered with the dead of July 2. Who can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance, was supplied in the incidents of the fight. That heart would be incorrigible, indeed, that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

"In performing this ceremony," adds Father Corby himself, "I faced the army. My eye covered thousands of officers and men. I noticed that *all*, Catholic and non-Catholic, officers and private soldiers, showed a profound respect, wishing at this fatal crisis to receive every benefit of divine grace that could be imparted through the instrumentality of the Church ministry. Even Major-General Hancock removed his hat and, as far as compatible with the situation, bowed in reverential devotion. That general absolution was intended for all—*in quantum possum*—not only for our brigade but for all, North and South, who were susceptible of it and who were about to appear before their Judge. Let us hope that many thousands of souls, purified by hardships, fasting, prayer and blood, met a favorable sentence on the ever memorable battlefield of Gettysburg."

By way of parentheses it may be related here that about a week after that engagement, a captain one day, during the march, rode up to his Reverence and said: "Chaplain, I would like to know more about your religion. I was present on that awful day, July 2, when you made a prayer and, while I have often witnessed ministers make prayers, I never witnessed one so powerful as the one you made that day in front of Hancock's corps just as the ball opened with one hundred and twenty guns blazing at us." The priest was tickled with the phrase "just as the ball opened" and delighted with the good impression made on this non-Catho-

lic officer by the ceremony of imparting absolution. He willingly instructed him in the faith, so far as he could under the circumstances, and gave him an invitation to call on him in camp for further information.

As Father Corby was the only chaplain with the Irish Brigade at Gettysburg, it is easy to believe that he had a most exhausting work to do during the three days of that terrific engagement and for nearly a week afterward.

The Army of the Potomac pursued Lee's retreating forces toward the Rappahannock. One morning, after marching all night, the Irish Brigade received orders at break of day to halt for breakfast. Just as the fires were lighted, a cannon-ball crashed through the branches of a cherry tree, under which Acting-Brigadier-General Kelly and Father Corby were waiting for their coffee. One of the officers near by remarked: "It's bad manners for the Confederates to call so early, even before breakfast." So a battery was hastily got in position to make them move on, and the men took up again their muskets to increase the effectiveness of the notice to quit served by the cannon. The skirmish cost the brigade their breakfast, for they could not rest in the pursuit with the enemy so close. Another encounter took place somewhat later in the day, and kept the Union soldiers on the *qui vive* as they hastened toward the river. It was well on toward dusk when Father Corby, two of the doctors and some men of the ambulance corps determined to break their fast. They could lay their hands on nothing in the way of food, except a few ears of corn that had been brought along for the horses. Turning aside from the road and halting, they made a fire and half roasted, half burned the corn. This they were eating with hunger for sauce, when a scout rushed up to them with the announcement that they were cut off from their own army by some Confederate cavalry. Directing the ambulances to proceed to Fairfax, the surgeons and the priest hastily mounted their horses and rode all night. Toward four o'clock the next morning they found themselves over the Occoquan River, safe from capture or pursuit. Then they dismounted, tied their horses to some trees, and, although it

was raining, they lay down and slept until seven, having had nothing to eat for two nights and a day, except a few grains of parched corn, and three hours' sleep in all that time. When they were again in the saddle, they rode on until they came to a cabin, where, on the promise of pay, they got a breakfast of fat pork, corn pome, and a drink made of burned peas. It cost them five dollars, and was pronounced by them to be one of the most delicious meals that they had ever tasted.

At Warrenton, Virginia, Father Corby found a small Catholic church. There also he met the widow of Admiral Raphael Semmes, who, although she assured him that he was "on the wrong side," gave him a small Mass stone and baked him some altar bread. With these the next day he offered up in sacrifice the Holy of Holies on the tented plain, sanctifying thus another spot in Virginia, as he had already hallowed hundreds of others in that State, and in Maryland and in Pennsylvania.

When the Union army went into winter quarters in December, 1863, the Government gave the survivors of the Irish Brigade, who had re-enlisted "for the war," free transportation to New York. The friends of the Command in the metropolis gave them a hundred thousand welcomes, tendered them a banquet in Irving Hall, and feasted and lionized them without stint or stop during their stay.

The spring of 1864 found the brigade back in camp at Brandy Station, on the north bank of the Rapidan, with its ranks so replenished with recruits that it was nearly as numerous as it had been in September, 1863.

Early in April, 1864, the services of Father Corby were invoked in behalf of a soldier named Dawson, belonging to a Massachusetts regiment, who was under sentence of death. He had wandered off from camp, gotten stupidly drunk on liquor that he stole from a residence in the neighborhood, and either he or one of two companions of his in his wild foray had committed a capital offence. They were not so stupidly intoxicated as he was, and managed to get back to their tents undetected. He was apprehended, tried by court

martial and sentenced to be hanged. He had been so good a soldier that the officers of his regiment did not want to see him executed. Accordingly nine of them drew up a petition to the President, and persuaded Father Corby to go on to Washington to present it in person. It set forth that the condemned had always, up to the commission of the crime, been an excellent soldier, that after his arrest he had had an opportunity to escape and refused to take it, and that he had won the Victoria Medal and Cross of Honor for bravery during the Crimean war. When the chaplain arrived at the White House and sent in his card, he was immediately admitted to the presence of Mr. Lincoln. With few words he made known the object of his visit, but the President was not disposed to heed the petition, for discipline had been too lax and the generals were complaining that he was too merciful. He promised, however, to consider the case, and wrote across the back of the document: "Set for the 25th of April." That was the date fixed for the execution. "Feeling that my case was about gone," says Father Corby, "I put in a few more pleadings. The President then asked what I had to say in extenuation of the crime. I answered that I could not say anything on that score, since the man had been tried by court-martial and had been found guilty; but I added that good reasons had been set forth in the petition for mercy and pardon. I showed that an actual injustice had been done, according to military standards, in keeping the man so long—some months—under sentence; the suspense he had undergone must be considered as unnecessary cruelty. Still the President was not inclined to grant the pardon, and said that suspense was more or less inevitable on account of the movements of the army. But, finally, I touched a tender chord. All who knew President Lincoln knew that he was a very tender-hearted man. I said, almost in despair of my case: 'Well, Mr. President, since I have seen from the start that it was out of the question to plead the innocence of this man or to say anything in mitigation of his crime, I have confined myself to pleading for his pardon; but, since your Excellency sees fit not to grant it, I must leave his life in your hands.'

This was too much. His tender heart recoiled when he realized that a man's life depended upon his mercy. As I started across 'the green room' to take my departure he turned in his chair and, throwing one of his long legs over the other, said: 'Chaplain, see here! I will pardon him, if General Meade will, and I will put that on the petition.' Then under the note, 'Set for the 25th,' he wrote: 'If General Meade will say in writing he thinks this man ought to be pardoned, it shall be done. A. Lincoln, April 19, 1864.'" Thanking the President, the priest withdrew, caught the next train and hurried back to camp. But General Meade would not consent to the pardon, saying that discipline should be enforced, and that when a pardon was to be granted the President himself should give the final decision. He, however, offered the chaplain another pass to Washington or the use of the military telegraph wires. General Hancock allowed the message to go from his headquarters. The telegram was sent, but it was never answered. It probably never reached the President, some subordinate having most likely in the multiplicity of affairs thrown it into the waste basket, or the imperious Secretary of War having cast it into the fire. Consequently the man was hanged according to sentence, but the officers who had tried to save him never forgot Father Corby's willingness to serve them, nor will his reverence ever forget his interview with Abraham Lincoln.

On May 5, 1864, the army, then under Gen. Grant, began the terrible Battle of the Wilderness, which lasted two days. The Irish Brigade lost heavily for, as usual, it was assigned to a position where the fight was certain to be fierce. On the 7th, Gen. Lee retreated to Spottsylvania Court House. On the 8th, Sunday, Father Corby and the Jesuit chaplain, Father Ouellet, managed to say Mass while both armies were making preparations for another engagement, as the Union forces were pursuing their adversaries and forcing them to conflict. The soldiers who had been seriously wounded, rejoiced at the opportunity to receive Communion, and those among them who were still able to be in arms approached the same Sacrament as if it were to be their Viaticum, for

they knew that numbers of them would most likely be dead in a day or two. It was a most solemn function.

On the 10th of May occurred the bloody Battle of Spottsylvania. It was the most sanguinary of the whole campaign. The two priests were kept busy all day long attending to the Catholic veterans who had fallen in the fray. They risked their own lives over and over again to give absolution to the dying. They beheld all the horrors of war. They gave themselves up to the work of their sacred ministry without thought of their own safety or comfort. Late in the evening, they met and began to look about for a place to pass the night. Near where many of the stricken had been collected, they found a little island, about fifty feet by thirty, dotted with pines, dry, clean, and covered with the odorous pine needles, which the privates were wont to call "Virginia feathers." The little Eden was separated from the main land by a stream four feet wide and three feet deep. Thanking their stars for the discovery of such a cozy nook, they heaped up a lot of the pine needles for a bed and counted on making this their headquarters while kept in that neighborhood. Then, after taking a bite to eat, they set out, lantern in hand, to revisit their patients and to hunt up the late cases, if any, that needed their ministrations. After going the round of their part of the field, they returned to their islet weary and drowsy, and, lying down on their improvised beds, they were soon fast asleep. In the morning they were literally covered with wood-ticks. "These vermin infested that spot," says Father Corby, "and turned our paradise into a land 'cursed to bring forth evil things.' These wood-ticks are of a livid color, a species of *Acarus*. They bury their heads and shoulders, so to speak, in the skin, and, as they feed on your blood, their heads swell inside the skin and their bodies swell outside. The body assumes the size and shape of a large pea, and to remove them you must break the body and leave the head bedded in your flesh. Father Ouellet and I had to go through this morning exercise by way of making our toilet. During the day we suffered terribly. The heads of those pests were still in deep and

caused a burning sensation that was anything but comfortable. That night we secured a quantity of salt and washed in water impregnated with the salt. This helped us some, but for many days we endured great pain. When perspiring the raw wounds filled with the perspiration and smarted so as to throw us into a fever and we passed whole nights in sleepless agony."

The Second Corps, of which the Irish Brigade formed a part, made a strategic move on the 12th of May by which they captured 3,000 men and 40 cannon. On the way they passed over some ground that had been contested for by the pickets and skirmishers on both sides in the previous battle, and they saw many dead bodies of Confederates still unburied. One man, mortally wounded but still fully conscious, looked at them with feverish eyes as they hurried by. Father Corby went over to his side, gave him water, found that he had never been baptized, instructed him sufficiently and administered the sacrament to him. Then doing what he could for his physical comfort, and cheering him with the hope of Heaven, the chaplain bade him good-bye and hastened after his vanished command, admiring the ways of Divine Providence that had so wonderfully accorded the boon of Baptism to that soul.

The two armies continued to fight off and on from May 4 to June 20, when the Union forces found themselves in front of Petersburg, Virginia, having lost 100,000 out of 160,000 men since they had broken camp some 46 days before. This fearful loss will give you an idea of what the soldiers had to pass through and their sufferings from marches in heat and rain (when even horses died from sunstroke and thirst), from the dust, the vermin, hunger, fever, the digging of rifle pits and fighting. The chaplain shared the exposure and privations of the men. When he could, he celebrated Mass; when he could not, he gave his prayers and his presence for the benefit of the troops.

Before Petersburg the Federal lines were advanced by degrees until they were so close to the Confederates that sharpshooters on the other side often got within range.

Once a bullet passed through Father Ouellet's tent near where he was saying his Office. Finally many of the soldiers made shot-proof shelters for themselves by excavating in the hillside holes just about large enough for them to crawl into and covering the top with logs.

On July 11 a summons came for the priest to attend a sick soldier at City Point, eleven miles away. Mounting his horse the chaplain started. At dusk he came to a mountain stream that had been swollen by recent rains until it had become a torrent and had broken down the bridge. Some soldiers, encamped on its bank, warned the Father not to attempt to cross it as it was swift and deep, but he replied that he was on a sick call and had to go over. "Well," said they, "pass over here to the left so as to avoid the sunken timbers of the bridge." His horse was strong and a good swimmer, so he reached the opposite shore in safety. Towards midnight, on his way back, he came to the same stream. After plunging in, he endeavored to guide the horse in what he thought was the best course, but the animal obeyed the bridle reluctantly and a moment or two later was stumbling over the submerged beams. Then his Reverence gave him free rein and the intelligent beast veered toward the right, got along without further mishap and reached land on the very spot where he had entered the water in the evening.

The third anniversary of the formation of the Irish Brigade was celebrated early in September, 1864, in the camp near Petersburg. Gen. Meagher was the guiding spirit of the occasion. Invitations to attend a Solemn High Mass were accepted by Generals Hancock, Miles, Birney, Gibbons, Mott and De Trobriand and by many subordinate officers with their battalions or regiments. A beautiful chapel tent was erected. The grounds near it were cleared and cleaned. Pine and cedar trees were planted around. Seats were built for the invited guests. About 9 o'clock the bugles sounded the summons to get ready and at 10 o'clock the Sacrifice began, in the presence of an immense concourse of veterans. It was offered up by Fathers Ouellet, Gillen and Corby. The *Asperges* was announced, not by a choir,

but by the bugles followed by a discharge of cannon. Then, under the direction of General Meagher, at the *Introibo* the bands played solemn music, the most appropriate airs they knew; at the *Credo*, there was another grand salvo from the guns; then the bugles blew again and after them the bands struck up; at the *Sanctus* the kettle-drums rolled out an announcement of the coming of the Lord; at the Elevation, the bugles woke the echoes, there was a roll of musketry and the booming of cannon saluted the God of Battles; after that the military bands played until the *Ite, missa est*, when guns, drums, and trumpets proclaimed the end of the Mass. Father Corby preached a touching anniversary sermon. After the function, the guests of the Brigade were invited to dinner. A speech of welcome was made by General Meagher. To it responded Major-General Hancock, who eulogized the brigade in the strongest possible terms, Generals Miles, Gibbons, Mott, Birney, and DeTrobriand. The last-named officer declared that the Irishmen in his command claimed him as one of themselves on the evidence of his name, which they insisted was only a Gallican modification of the good old Celtic patronymic of O'Brien. This declaration was greeted with boisterous applause. Thus with religious and social festivities the day was fittingly celebrated.

Father Corby spent the winter of 1864 at Notre Dame, Indiana, having been summoned home to take part in the election of a provincial superior of the Congregation of the Holy Cross for this country. Toward the end of February, however, he returned to his brigade. The members of it were delighted to see him again and gave him a cordial welcome. He remained with them from that on to the close of the war.

During the three years that Father Corby was an army chaplain, he managed to celebrate Mass frequently and to recite the Divine Office almost every day. He read his Breviary while going forward on horse-back, during halts for meals, and at night after every other call of duty had been satisfied. Except for the malarial fever, which he contracted early and which took him to the very point of death, he bore the hardships of campaigning without loss of health. His

ministry at "the front" had its consolations as well as its sufferings. The legion of souls that went to their judgment shriven by him and owing their probable state of grace to him, gave him fresh courage in times of depression, strength in weariness, and joy ineffable in days of peace.

With heartfelt thanksgiving for God's mercies to himself and his surviving companions and with grief and prayers for the dead who had fallen in the conflict, Father Corby attended the celebration of the twenty-fifth anniversary of the Battle of Gettysburg on the field there in July, 1888.

After the cruel war was over, the chaplain of the 88th New York Infantry bade farewell to the heroic Irish Brigade and returned to the classic precincts of Notre Dame. There as professor, training the young for the battle of life, and as priest, leading souls to spiritual victories, he still lives to demonstrate that "peace hath its victories no less renowned than war!"

L. W. REILLY.

NOTE.—Readers of the foregoing pages will be glad to know that Father Corby has made a book of his army experiences, entitled "Memoirs of Chaplain Life;" also that Rev. P. P. Cooney, C.S.C. is at work on a history of the services rendered by Catholic priests and Sisters to the cause of the Union.

LIBELLUM R'DI P. A. ESCHBACH.

Casus de ectopicis seu extra-uterinis conceptibus necnon de procuratione abortus—Auctore A. Eschbach, Seminarii Gallici in urbe Rectore. Pag. 45 et 11 in 8vo. Bibliothèque des Analecta Ecclesiastica.—Revue Romaine. No. 2.

Principale argumentum hujus libelli jam in fasciculo mensis Julii horum libellorum periodicorum communicatum est. Nova enim est editio duorum articulorum quos Rev. auctor primum ediderat in libellis Romanis periodicis *Analecta Ecclesiastica* inscriptis, mensibus Februario et Martio, ad confutandas solutiones in *hisce* libellis mense Novembri anni

praeteriti et hujus anni mense Januario datas, nunc additis duabus appendicibus, quarum una est responsio ad epistolam Klagenfurto ad auctorem missam, qua explicet quaedam de directa et indirecta occisione atque de defensione contra aggressorem; altera appendix post absolutum libellum distincta paginatione adjecta continet defensionem quam infrascriptus miseram Romam ad clarissimam Directionem *Analectorum* et qua repellere studueram impugnationes R. P. Eschbach eodem fere modo, brevius tamen, quo in *hisc* libellis mense Julio; sed continet defensionem meam cum animadversionibus cl. mei adversarii in ipsam hanc defensionem.

De quibus additamentis, quatenus res ipsa illustrari potest, pauca dicturus sum.

Dixeram ad meam defensionem :

I^o Sequi ex operatione ista chirurgica praeter malum alioquin inevitabile bonum maximum ;

II^o Posse proin operationem illam tandiu pro licita haberi, quamdiu *non constet* eam esse illicitam ;

III^o Videri probabile omnino, eam non esse directam foetus occisionem, neque pro casu tantae necessitatis illicitam : idque allatis novis rationibus physiologicis comprobaveram.

Animadvertit igitur ad haec cl. adversarius meus :

Ad I. " Ad minima reduci bona, quae ipse (*i. e.* ego) tamquam maxima extollit," siquidem ea operatio, utpote periculosa omnino, vitam matris nullatenus in tuto collocet, neque spem baptizandi foetus offerat; nam " nonnisi foetus jam emortuos communiter inveniri."

Respondeo: Narrante adversario meo, anno 1892, Dr. Martin Bruxellis in conventu medicorum retulit "de 56 feminis ob ectopicam praegnationem a se excisis, in quibus semel et non amplius foetum adhuc vivum invenit." Sit, in reliquis omnibus non solum dubium, sed certitudinem mortis jam secutae adfuisse, etiam *unius* infantis aeternam beatitudinem habeo pro *bono maximo*. Atque si minus in tuto collocatur vita matris, hujus vitae servandae spes est tamen *bonum aliquod*.

Ad II. R. P. Eschbach animadvertit, de illicite nostrae operationis constare; nam “theologorum schola integra a remotissimis ad recentiora tempora docet et clamat, constare esse illicitum ex consulto procurare abortum, etiamsi in abortu extremum obtineatur remedium salvandi matrem.” Atque repetit quod attulerat dictum Salmanticensium: “NEMO ADMITTET,” simul laudans Sporer ejusque verba ex *Theol. sacram. p. iv n, 710*: “Certissimum est apud omnes, id (procurare abortum) nullo unquam casu vel causa licere, sive abortus intendatur propter se ut finem, sive solum intendatur ut medium propter alium finem, v. gr. ad conservandam vitam matris.”

Ad quae *respondeo*: 1. Quid sibi velint “omnes theologi” jam alibi illustravi. Cautius et rectius Sanchez, *de matrimonio lib. II disp. 20 n. 7* de eadem re dicit: “constat apud omnes auctores *tota hac disputatione referendos*,” sed statim addit alios tres qui stent a parte contraria.

2. Quod vero ad Sporer ejusque verba attinet, dolendum est, quod adversarius meus non attulerit quae idem auctor eodem loco, n. 712, habet: “At quid, si medicamentum adhibendum *aeque efficaciter tendat ad sanitatem matris et interitum foetus alioquin desperati*: poteritne adhuc licite adhiberi, applicari a medico, assumi a matre? Quidquid negent Corduba, etc., eo quod videatur directe procurare abortum et occidere foetum: vera est sententia affirmativa.” Quae ad *nostrum* casum magis applicantur; nam in nostro casu operatio aequae efficaciter tendit ad salvandam matrem atque ad interitum foetus alioquin desperati.

3. Auctores veteres, quando directe procurare abortum in nullo casu, *ne ad salvandam quidem matrem*, licere dicunt, de *nostro* casu cogitasse, sine temeritate in dubium vocari potest. Quid potissimum spectaverint, disces ex Sanchez, qui l. c. quum dixisset, ob avertendum *imminens* matris periculum licere directe inducere abortum foetus nondum animati, pergit n. 10: “non tamen id admitterem licere ad vitandum periculum vitae, quod ex partu femina sibi imminere experta est, vel famae *vitaeve jacturam, quam probabiliter metuit detecto crimine*.”

4. Quibus explicatis, etiam apparet quid sibi velit quod in ultima pagina a cl. adversario accusor *gravissimae censurae in catholicam scholam re prolatae*, “ utpote quae per tot saecula argumentis nihil valentibus nec quidquam probantibus innixa docuisset, ex consulto procurare abortum esse illicitum.” Cujus rei accusor quia nolui admittere, ex iis quae theologi de abortu disputaverant, *nostrum* casum jam pro deciso habendum esse.—Verum in re cognata spectatissimos habeo praecessores, ipsam S. Poenitentiarium, quae anno 1872, pro deciso non habebat quod demum anno 1884 decisum est : illicitam esse etiam in extrema necessitate craniotomiam ; quod concludes ex iis quae notavi in mea Theol. mor. I n. 848. Ceteroquin equidem non dixi, rationes a theologorum schola prolatis nihil valere ad probandum quod ipsi volebant, sed rationes ab adversario meo adductas, easque nisi ultima ratio physiologica persistat, nihil valere neque quidquam probare, scilicet ea nullatenus probare quae ipse probare debuit. Theses enim *suas* probare debuit, atque ita probare debuit, ut evinceret *meas* rationes ne probabiles quidem esse. Nam in hoc melioris sum conditionis, quod ad statuendam liceitatem alicujus actionis sufficere ratio vere probabilis ; ad statuendum peccatum, idque mortale, adversarius habet rationes certas atque convincentes. Num eas re ipsa attulerit, idque etiam seclusa sua ratione physiologica, lectori judicandum committo.

Ad III. cl. adversarius notat : “ Cl. auctor non quidem solum de ectopicis, sed etiam de uterinis conceptibus dixit, lectorem ad suum opus Theologiae moralis remittens, ubi de his exclusive agitur.” Ad quae *respondeo* : Quum remittam lectorem ad meam theologiam moralem, de abortu in genere non plus dixi quam quae ibi habentur. Rem autem ibi disputatam nunquam ita tradidi, ac si practicam securitatem et probabilitatem omnino evicissem. Aperte enim dico in omnibus editionibus : “ *Ceterum in re adeo difficili rationes illas proposuisse sufficiat ; num rem evincant, aliorum judicio relinquo.*” De casu autem *nostro* de quo quaeritur, sane fidentius locutus sum : neque sine causa ; sunt enim graviores rationes quas attuli, cur in nostro casu habeatur occisio foetus indirecta tantum.

Neque rationem illam quam in responso meo fusius exposueram, ex physiologia petitam—ex qua sane peti debet, sed non sine adminiculo ratiocinationis—adversarius refellit eo quod suas animadversiones hisce concludit: “Sinat itaque adversarius simpliciter praeterire quas fusiori calamo anatomicas et embryologicas notiones supra transcripsit. Non is utique sum, qui, quum ex professo de argumentis physiologico-theologicis disputaverim, notiones hujusmodi minus habeam. Iestas tamen ad rem hic vel nihil vel parum facere, neque tales inveniri, quae certam de procuratione abortus scholae doctrinam obnubilent aut dubiam reddant, omnino puto.” Equidem puto, eas ad rem nostram dilucidandam valere plurimum.

AUG. LEHMKUHL, S.J.

Exaeten in Hollandia.

ANIMADVERSIONES IN CONTROVERSIA DE ECTOPICIS CONCEPTIBUS.

Rogatus ut mentem meam aperiā de controversia circa casum de ectopicis conceptibus, in hisce periodicis libellis exorta et agitata, libenter et brevissime id faciam eo solum fine ut veritatis jura serventur, et ut, eliminatis iis quae ad controversiam non spectant, clarius appareat quid sentiendum sit de datis solutionibus. Displicet enim quod, non sine aliqua verborum acrimonia, ex una parte iterum instaurata fuerint argumenta contra certissimum aliquod doctrinae punctum, et ex alia suspiciones manifestatae fuerint de patrocinio indirecte iis dato a viris qui semper et fortiter illud denegarunt.

I. Et re quidem vera controversia haec quae ab initio tota fuit de ectopicis conceptibus, alio sane divertit; nam plura nuper hinc inde scripta fuerunt quae quaestionem de liceitate craniotomiae directe attingunt. Quaestionem istam prorsus solutam esse existimaveram ex eo praesertim tempore quo Romanae Congregationes plura dederunt responsa ex quibus certo conficitur craniotomiam habendam esse ceu *operationem directe occisivam*, ejusque liceitatem non amplius posse *tuto doceri in scholis Catholicis*. Immo fateor me nunquam hac de re dubitasse et jam inde ab anno 1872 quo primum mota fuit quaestio in periodico Romae edito cui

titulus "*Acta S. Sedis*" tum scriptis tum verbis licitatem craniotomiae impugnasse. Non solum igitur ut ab insinuatibus suspicionibus me exonerem, sed etiam ut paucis perstringam totam hanc doctrinam liceat mihi ea hic referre quae alibi antea scripsi.

"Catholic theologians have always been practically agreed as to the sinfulness of the practice of craniotomy. The reason is simply that the end, however good and desirable, can never justify or excuse the use of means which are unlawful in themselves. Now, the killing of a human being, even though that being is within a few moments of death from other causes, is wrong in itself, and has all the guilt of homicide. This proposition has never been doubted by Catholics. They all admit that, even in that case, dominion over life and death belongs to God alone. Hence the killing of a human being can never be adopted as a means for obtaining any end, even one so desirable as saving the life of a mother.

Up to a few years ago this teaching was received without question by all writers on ethics within the Church. Of late years, however—moved, no doubt, by the practice prevailing among some medical men—some few theologians took up the opposite side, and began almost to maintain the lawfulness of the operation, provided an attempt had previously been made to baptize the child *in utero*. The chief writers on this side of the question were Rev. Drs. Avanzini and Pennacchi, of Rome. Their arguments may, in the main, be reduced to two.

1. The killing of the child is indirect, so far as the intention of the operator is concerned, for he looks only to the safety of the mother. Now, all moralists hold that the *indirect* killing of innocent persons may *sometimes* be lawful, as, for instance, in the case where a general advancing to the attack, places hostages in the first rank of his army. It is then lawful for the defending army to fire, though they are certain that they will thereby slay their own friends.

2. Even if the killing of the child be supposed to be *directly* contained in the intention of the operator, it is merely the slaying of an unjust aggressor. The mother has

a right to her life, and the presence of the child will deprive her of that right. It is true that the child is unconscious of this fact, and is in no sense morally responsible for it; but it still remains true that it is in reality an impediment to the mother's enjoyment of her right to life; and so, just as I may, when necessary for saving my own life, kill the lunatic who attacks me, though he be not responsible for his act, so may I take the life of the child to save that of the mother.

It must be confessed that, in spite of the ability of the writers who have presented these arguments for the lawfulness of craniotomy, they would seem to be no better than trivial sophisms. With regard to the first, it is evidently false to say that a means which is *directly* adopted for attaining an end, is only *indirectly* contained in the intention of the agent who so adopts it. It is not indeed the *final* object of his intention, but it is the *immediate* and *direct* object—even more direct, if anything, than the end which is ultimately intended. The parity with the case of the hostages does not hold, for there the defenders do not kill their friends in order that from their death the destruction of the enemy may result: this would be to intend the death of the innocent in itself. They aim at the enemy, though they know that their balls will certainly strike also their friends. With regard to the death of the latter, their intention is purely *permissive*. The same cannot be said of the intention of the craniotomist. He takes the death and dismemberment of the child as a means to secure the safety of the mother. His direct intention, therefore, is, first and foremost, to kill the child.

The second argument is due to an equal confusion of ideas. To constitute an aggressor, some positive act is required. The child is in its unfortunate position through no act of its own; it has come there by the course of nature, and is, in itself, wholly passive in the matter—indeed, generally speaking, the mother might with more propriety be called the aggressor on the rights of the child."—*The Medical Record*, New York, Nov. 28, 1885.

Quod de craniotomia hic dixi applicandum etiam est

accelerationi partus, quae fieret in quarto aut quinto mense praegnationis, utut potentiolem haec antea habuerit patronum et magistrum. Nullum enim inter haec duo inveniri poterit discrimen nisi accidentale. Quare hac in re pleno animo assentior iis quae a clarissimo Eschbach pluribus in locis et docte traduntur, et maxime doleo quod clarissimus Lehmkuhl tam obstinate deneget actionem qua foetus extrahitur esse directe occisivam. Etenim impossibile est negare esse directe volitum illud quod assumitur uti medium, et si aliunde constat medium aliquod mortem secum ferre necessario nexu, sequitur profecto actionem qua medium illud ponitur esse directe occisivam. Argumentum autem deductum ex "placenta" non solvitur animadvertendo illam ad matrem potius quam ad foetum pertinere; nam si ex una parte constat illam esse foetui absolute necessariam et ex alia supponatur actio incisiva directe posita ad foetum extrahendum, actio ista certo certius dicenda est directe occisiva. Facta autem Eleazari et Samsonis et exempla illorum qui nanfragio perituri sunt ad rem non faciunt; nam scimus omnes licite posse poni causam bonam aut indifferentem ex qua *immediate* sequatur duplex effectus, alter bonus, malus alter.

II. Deveniendū nunc ad id quod secundo loco mihi dicendum proposui, duas tantum attingam solutiones casus in quo ectopica praegnantia certo supponitur, illam scilicet Patris Lehmkuhl et aliam a me traditam. De prima candide fateor me nullo modo posse eam admittere non solum quia tunc aperta et facillima, immo etiam necessaria sterneretur via tum ad accelerationem partus tum ad craniotomiam, sed etiam quia obstant plura Romanarum Congregationum responsa, quae casum istum indubitanter, etsi non explicite, includunt. Praeterea, quod quidem caput est, obstat insuperabile et invictum argumentum desumptum ex eo quod nunquam, prorsus nunquam, licere debet ponere actionem *directe occisivam foetus quamdiu ejus jus ad vitam integrum perseverat*. Sed hoc ipsum est quod clarissimus theologus denegat: negat scilicet incisionem matris ad foetum extrahendum esse actionem directe occisivam,

nam haec scribit “Difficultas sola est num *debeat* haec foetus praematuri excisio *haberi pro directa occisione*. Quod non puto. Privatur quidam foetus elemento aliquo ad vitam sibi necessario, quo fortasse per pauculos dies vel horas vitam suam producere possit ; sed eo privari, vel eo se privare homini licet in conflictu cum salute vitae alienae potioris, praecipue quando pro eo ipso, qui tantillo bono privatur, simul spes boni infinite majoris causatur.” Sed ista quomodo possunt admitti? Num seria illa difficultas quam auctor ipse sibi proponit soluta poterit cuiquam apparere tribus illis verbis “quod non puto?” Illa autem quae sequuntur ipsissima illa sunt ad quae olim recurrebant fautores craniotomiae. In ipsis etiam innuitur tantillum vitae posse facile sperni : quasi non esset reus patrati homicidii qui hominem occideret graviter vulneratum et mox certo moriturum ! Pace igitur tanti viri liceat iterum animadvertere hic non agi de *difficultate* sed de solido atque inconcusso principio vi cuius directe volitum dicitur quidquid assumitur tanquam medium. Ergo si ex una parte constat excisionem foetus praematuri assumi uti medium, et ex alia certissimum est hanc excisionem esse illi tam mortiferam sicut mortifera est pisci subtractio aquae aut viro alicui subtractio aëris, dicendum omnino est illam esse actionem directe occisivam. Nisi antea vis istius argumenti plene elidatur inutile erit recurrere ad quodcumque malum quod per talem excisionem evitaretur aut ad quodcumque bonum quod exinde sequeretur, nam sartum semper tectumque servari debet aureum illud principium : *Non sunt facienda mala ut eveniant bona*.

Dixi paulo ante, nullam actionem directe occisivam foetus, posse licite poni *quamdiu ejus jus ad vitam integrum perseverat*. In hisce verbis habes totum fundamentum solutionis casus a me traditae. Etenim jus foetus ad vitam, saltem foetus immaturi, practice loquendo, confunditur cum jure permanendi in loco ubi jacet, quicumque tandem ille sit. Ergo si in casu praegnantiae extra-uterinae, natura dictante, non potest probari foetum ibi esse debere ubi est reconditus, imo probari potest non debere ibi esse, sequitur profecto

illum non possidere jus ad vitam. Quod aliis verbis huc recidit ut dicam, in casu praegnantiae extra-uterinae *et solum in isto casu*, foetum mihi apparere vere affectum omnibus conditionibus aggressoris materialiter injusti, qui non solum indirecte sed, etiam directe occidi potest; nam, stante aggressione, amissum est jus ad vitam. Solutionem igitur affirmativam unice dedi propter hanc rationem, et quoniam nemo adhuc rationem istam falsam esse ostendit, solutionem ipsam non possum non retinere. Et re quidem vera, supponas quaeso, aliquem adesse qui a nativitate sortitus fuerit sex digitos, aut duos nasos. Num ipsum contra quintum Decalogi praeceptum agere dicemus, si sextum digitum aut alterum nasum sibi amputabit? Reus forte erit si hoc faciat, sed solum propter periculum, si quid adsit, cui totum corpus exponet; at sane non contrahit malitiam mutilationis corporis quia illud non privat naturali sua integritate. Scilicet non eodem modo monstruosus hic vir peccaret sicut ille qui unum ex quinque digitis aut unicum quem habet nasum sibi abscinderet. Ratio autem haec est quia natura exigit quidem ut corpus nostrum integrum Deo servemus, sed corpus quod sit humanum. Unde sequitur quod ubicumque invenimus aliquid innaturale et monstruosum, ibi nequit urgeri jus naturae, natura enim non sibi contradicit. Neque dicas hanc eandem rationem urgeri posse in casu praegnantiae uterinae, si quando foetus nimis grande caput protendat, posse scilicet tunc caput comprimi usque ad occisionem; nam respondetur hanc consequentiam nullo modo sequi, quippe cum monstruositas accidentalis toto coelo differat a substantiali. Num natura determinavit unquam quanta esse debeat in homine moles capitis, sicut certo statuit unum debere esse nasum et solum quinque digitos in unaquaque manu? Ceterum tantus est horror quo erga craniotomiam afficior ut, si utcumque probabitur hanc meam solutionem, unice datam pro casu praegnantiae extra-uterinae, ansam praebere illius fautoribus, solutionem ipsam prorsus et libentissime repudiabo. Absit enim ut unquam, aut affirmando dicam aut dubitando insinuem, craniotomiam esse licitam.

A. SABETTI, S.J.

CONFERENCES.

TWO PRIESTS DISTRIBUTING HOLY COMMUNION AT MASS.

Qu. When a priest in surplice and stole assists the celebrant of the Mass in distributing holy Communion, on account of the large number of communicants, should he repeat the words "Misereatur vestri," etc., in taking the ciborium, after the celebrant has pronounced the "Misereatur vestri,"—or should he begin to distribute the sacred particles without saying anything? Some maintain that as the Ritual prescribes the recitation of the "Misereatur vestri" in the administration of holy Communion, it is to be observed by every priest who distributes the same. What do you say?

Resp. In speaking of the administration of holy Communion *intra missam*, the Rubrics prescribe the recitation of the "Misereatur vestri," etc., for the *celebrant of the Mass*. Hence the priest who assists the celebrant in distributing holy Communion at the Mass, says nothing. This stands to reason. The words "Misereatur vestri," etc., are addressed to the present communicants by way of general absolution as a direct preparation for the reception of the Blessed Sacrament. There can be no more purpose in repeating them under the circumstances, than in repeating the "Confiteor."

PREVENTED FROM SAYING THE BREVIARY.

Qu. Whilst on a journey recently I lost my Breviary, in changing stage-coach. The place I was bound for had no Catholic Church, and it was wholly unlikely that I would meet, before two or three days, a Catholic priest who could help me out by the loan of an Office book. To turn back would have been very inconvenient, although I could have done so, and felt serious scruples about the prospect of having to neglect the Office for at least two days. Do you think the duty of reciting the Canonical Hours in the given case was of such gravity as to oblige my returning home at the sacrifice of time and money, although my journey was not a necessary one?

Resp. Whilst the duty of daily reciting the Canonical Hours is unquestionably a grave one, and therefore obliges under proportionately grave inconveniences, there was in the present case no reason for anxiety. The Church prescribes for her clergy daily prayer—ordinarily and strictly the prayer of the Breviary ; but when a priest is by some accident, such as the forgetting of his Office book, or protracted labor in the confessional or on sick calls, prevented from saying the regular Office of the day, he is at perfect liberty to substitute other prayers in its place. This is the purpose of a special faculty granted to missionary priests and hence in general to the clergy of the United States “*recitandi Rosarium vel alias preces, si Breviarium secum deferre non poterunt, vel divinum Officium ob aliquod legitimum impedimentum recitare non valeant.*” (Form. I, n. 26.) The S. Congregation declares that, ordinarily the *fifteen* decades of the beads are here understood as supplying the omission of the Office for one day. In particular cases of incapacity to recite vocal prayers a bishop may dispense with this requirement in part or wholly.

This covers likewise the ground of a proposition, made some time ago, to have a shorter Office substituted for our Sunday Office. The Holy See answered the request by referring to the above mentioned faculty, of which any priest who is overworked on Sundays can avail himself ; moreover, according to the discretion of the Bishop, a rule might be formulated which would dispense the clergy from the Sunday Office in part or wholly under given conditions. The five-hour rule in regard to the confessional is one of the applications of this privilege.

MATRIMONIAL DISPENSATIONS BY TELEGRAPH.

In the last issue of the REVIEW we published a Decision of the S. Poenitentiary pointing out that matrimonial dispensations cannot be validly applied until the document containing the same has been actually received, even though

the parties concerned have been assured by private message that the dispensation is actually granted.

This must not be understood as if a telegraphic or cable message, sent by direct authority of the Holy See, were to be of no avail. There are circumstances when the Holy See or its officials might find it necessary to use this method of communicating a dispensation, to save complications which would arise out of delay. In such cases the usual guarantee of the directly official character of the despatch must of course be looked for. The following answer of the S. Office to a query from an Italian bishop, puts the matter beyond doubt.

S. C. S. Officii, 14 Aug. 1892.—“Se sia valida una dispensa matrimoniale eseguita dall' Ordinario dietro l'avviso telegrafico, prima di avere ricevuto il documento autentico della grazia concessa.”

Resp. Negative, nisi notitia telegraphica transmissa fuerit ex officio auctoritate S. Sedis. SSmus approbavit.

COMMUNICATIO IN SACRIS CUM SCHISMATICIS.

Qu. I am Hungarian and a member of the Greek Church in communion with the Holy See of Rome. Some time ago I visited a sick companion who comes from Bucharest and belongs to the Greek *schismatic* Church. Whilst there the Greek priest entered with the Blessed Sacrament to administer to the sick man. I knew that it is not lawful for uniate Greeks to communicate in any religious rites of schismatics, because it implies that one does not hold the Church of Christ as the unerring and only true Church. But I also knew that this Russian priest, whilst he does not accept the apostolic teaching of the Church of St. Peter, is a truly ordained priest, and therefore had the Blessed Sacrament, which he consecrated, really present in his hands. Was I to stay and adore the Holy Eucharist, or should I have left for fear of giving scandal to those of my own faith?

Resp. The proper conduct was to acknowledge by adoration the real presence of our Lord, despite the fact that He

was in the keeping of one who refuses to believe His entire doctrine. Beyond this act of reverence to the Blessed Sacrament there was no reason to take part in any ceremony which the schismatic priest or others might construe into a special regard for his belief or person. Hence, it would not be necessary, under similar circumstances, to accompany the priest to his church after he leaves the sick, or to enter there for the purpose of adoring, as Catholics would naturally do in case of their own priests.

CONSECRATION OF AN ALTAR IN AN UNCONSECRATED CHURCH.

Qu. Can I have an altar consecrated before the church, which is not yet entirely free from debt, is to be solemnly consecrated? The church and altar are both of stone and complete in every respect.

Resp. A fixed altar can *not* be consecrated until the church is consecrated. "Utrum in ecclesia tantummodo benedicta altare possit consecrari, quin prius ipsa ecclesia consecretur." *Resp. S. R. C., 12 Sept., 1857—Negative.*

SEPARATING MATINS FROM LAUDS.

Qu. Is it lawful to say *Matins* (anticipated) in the evening, and leave *Lauds* until next day, or must they be said as a moral unit since they constitute but one Canonical Hour?

In separating *Matins* and *Lauds* does it suffice to say *the oration of the day* after the *Te Deum*, or must you make all the commemorations?

Is the *Pater noster* and *Salve Regina* (or corresponding antiphon) to be said in such cases?

Resp. In *private* recitation the parts of the Office may be separated for some good reason. Hence, *Matins* may be said in the evening; *Lauds* the following day. In this case *Matins* end as follows: *Te Deum*; *Dominus vobiscum—et cum sp.*, etc. *Oremus* (oration of the day only); *Dominus vobiscum—et cum sp.*, *Benedicamus*, *Fidelium animae*, etc., and *Pater noster*. The *Salve Regina*, etc., need not be said. (Cf. *S. R. C., Decr., 7 Feb., 1886.*)

REQUIEM MASS OVER THE ASHES OF A CREMATED CORPSE.

It is only by degrees that the difficulties, arising from the practice of cremation present themselves to the priest in his sacred ministry. We have already seen in our previous treatment of the subject on various occasions that the Church condemns the practice as repugnant to every religious instinct, and, incidentally, as a method adopted by certain secret and atheistic societies in Italy to lessen the influence of the Catholic Church by abolishing her liturgy.

Nevertheless, a Catholic cremated against his own will and disposition is not to be deprived (like the conscious abettors of the system of cremation) of the last rites of the Church. Lest scandal arise among Catholics from this benign interpretation of the law, it is to be made known that the deceased did not wish his body cremated and that the Church is not accountable for the disposition which the non-Catholic friends of the deceased make of the dead. But it is not lawful for the priest to go to the crematory for the purpose of blessing the ashes or otherwise showing or implying approbation of the custom. (Cf. AMERICAN ECCLESIASTICAL REVIEW, vol. x, n. 6, p. 453.)

But what is to be done when, despite the unwillingness of the deceased Catholic to be cremated, his friends take the corpse to the crematory before it is brought to the church, and afterwards request the priest to perform the "absolution" or to say Mass over the ashes?

From a reply of the S. Congregation, dated July 27, 1892, we would conclude that a priest could not lawfully act in the given case without compromising the attitude of the Church in regard to the forbidden practice of cremation. The question asked by the diocesan authorities of Freiburg (Baden), was whether Mass might be celebrated publicly for Catholics whose bodies *have been* cremated without their consent. The answer was *no*, but that Mass might be *privately* applied for such souls. The difference between a *public* and a *private* Mass, as here indicated, is that of a public liturgical act in which the Church solemnly espouses the object for which the Mass is celebrated, whilst the private

celebration of Mass stands for an intercessory act on the part of the priest individually. The Church does not refuse prayer to the deceased, but she will not do so with a liturgical solemnity which could be misinterpreted as approval of the irregular act which she wishes to condemn. The funeral Mass has always the character of a public celebration, even though it be performed without outward show, because it is known for whom the service is being performed.

The same reasons would seem to apply to the giving of the "absolution" of the dead, which is a public liturgical act and may be construed as a tacit approbation or at least toleration of the system of burning the dead, with which the Church emphatically dissociates her children. Mass or absolution performed over the corpse *before* cremation, when it is known that the deceased did not wish the latter, have an entirely different aspect.

AN EXCEPTIONAL CASE.

Qu. An agnostic physician who at one time had advocated cremation and desired his own body to be disposed of by the method of incineration becomes a Catholic on his death-bed. The priest, after preparing the man for death, adverts to the rite of the Catholic burial, whereupon the sick man earnestly protests that he wishes to be cremated, both from a fear of being buried alive and also because he believes it to be a good sanitary measure for the community. Before the priest can reason him out of this prejudice and show him how this would compromise his faith as a Catholic, the last agony is upon the man and he dies.

Can he receive the last rites of the Church, since he is sure to be cremated and that upon his own declared wish?

Resp. The man dies without due warning of the laws of the Church. His act is in no way contumacious and hence no sin. Having become a Catholic in the face of death, from what we must assume to have been serious and convincing reasons, there can be no doubt that the deceased would have abandoned his intention to be cremated if the matter could have been placed in the just light for him. We have an answer of the Holy Office to a doubt similar to the case proposed, and this answer is in favor of the deceased.

“Is it allowed to administer the last sacraments to such of the faithful as, not being freemasons, have given orders for the cremation of their bodies after death, not as a question of principle but upon other grounds, and refuse to counteract these orders?”

Resp. S. C. S. O., 27 Jul., 1892. “If they refuse, after due warning, *no*. As to the giving or admission of such warning, the rules laid down by approved authors are to be followed; particular care must be taken that no scandal be given.”

It is evident from this reply that only obstinate refusal to comply with the just law of the Church on this subject can be construed as condemning a person to the privation of Christian burial.

CATHOLIC OFFICIALS AND WORKMEN IN PUBLIC CREMATORIES.

Qu. “Is it allowed to co-operate in the cremation of a corpse, either by direction, advice or assistance, as medical adviser, official or workman at the crematory; or may this be allowed at least in case of certain necessity or to avoid greater evil?”

“Is it allowed to administer the sacraments to persons co-operating as above, if they refuse to discontinue such co-operation or declare that they are not in a position capable of discontinuing it?”

Resp. “A formal co-operation, by means of direction or advice, is never allowed. On the other hand, material co-operation may at times be tolerated in cases: (1) Where cremation is not considered as an avowed demonstration of Freemasonry; (2) When there is nothing which in itself expresses directly and unquestionably (*unice*) a rejection of the Catholic teaching and an acknowledgment of the principles of the Crematory League; (3) When it is not clear that the Catholic officials and workmen are employed and induced to accept the work for the purpose of showing contempt for the Catholic religion. Furthermore, whilst they may be left in “good faith” under the above-mentioned circumstance, they are to be warned never to take direct part in an actual cremation.” (S. C. S. Officii, 27 Jul. 1892.)

THE PRIVILEGE OF THE APOSTOLIC BENEDICTION VERBALLY GIVEN.

Qu. Your recent remarks in reference to the Apostolic Benediction *in articulo mortis* suggest to me to ask for an explanation regarding the following case, which, I understand, actually occurred.

On occasion of a visit to the Holy Father the following favor is accorded: "I give yourself, your relatives and friends, the absolution *in articulo mortis*." Now, presuming that the recipients were in a state to receive such absolution, where would be the limit of its conference, and what ceremony would be necessary for its application to any individual recipient?

Resp. The Apostolic Blessing with Plenary Indulgence *in articulo mortis*, which it is customary to receive from the Pope is usually understood to include kindred to the third degree (proche parents jusqu'au troisième degré). The Holy Father can hardly have used the word *absolution* under the circumstances, as he could not possibly give it unless he acted as confessor at the death-bed. The "Apostolic Blessing," as usually understood, includes a Plenary Indulgence, which is gained under the ordinary conditions after sacramental absolution by pronouncing with contrite heart the holy name of Jesus, if not with the lips, at least inwardly. The ceremony of its application is practically the ceremony of receiving the last sacraments, and has merely the purpose of increasing the graces flowing from their application.

If the Sovereign Pontiff actually used the phrase "and your friends" in giving the Indulgence, it implied that the recipient would be expected to comply with the formality of presenting the names of the friends whom he desired to benefit by the blessing upon an engrossed card prepared for this purpose and easily obtained in Rome. These cards are signed by the Holy Father at an opportune time after the audience, when they are presented to him by some official of the Papal household. Visitors at the Vatican are, as a rule, informed of these observances, which are not essential unless where, as in the present case, a doubt arises as to the precise extent of the favor granted.

ANALECTA.

**SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII EPISTOLA APOSTOLICA**

PRINCIPIBUS POPULISQUE UNIVERSIS LEO PP. XIII.

Salutem et Pacem in Domino.

Praeclara gratulationis publicae testimonia, quae toto superiore anno, ob memoriam primordiorum episcopatus Nostri, undique accepimus, quaeque proximo tempore insignis Hispanorum pietas cumulavit, hunc imprimis attulere Nobis laetitiae fructum quod in illa similitudine concordiaque voluntatum eluxit Ecclesiae unitas, eiusque cum Pontifice maximo mira coniunctio. Videbatur per eos dies orbis catholicus, quasi rerum ceterarum cepisset oblivio, in aedibus Vaticanis obtutum oculorum animique cogitationem defixisse. Principum legationes, peregrinorum frequentia, plenae amoris epistolae, caerimoniae sanctissimae id aperte significabant in obsequio Apostolicae Sedis cor unum esse omnium catholicorum et animam. Quae res hoc etiam accidit iucundior et gratior, quia cum consiliis coeptisque Nostris admodum congruens. Siquidem gnari temporum et memores officii, in omni pontificatus Nostri cursu, hoc constanter spectavimus, atque hoc, quantum docendo agendoque potuimus, conati sumus, colligare Nobiscum arctius omnes gentes omnesque populos, atque in conspicuo ponere vim pontificatus romani, salutarem in omnes partes. Maximas igitur et agimus et habemus gratias primum quidem benignitati divinae, cuius munere beneficioque id aetatis attigimus incolumes: deinde viris principibus, episcopis, clero, privatisque universis, quotquot multiplici testificatione pietatis et obsequii dedere operam ut personam ac dignitatem Nostram honore, Nosque privatim opportuno solatio afficerent.

Quamquam ad plenum solidumque solatium, multum sane defuit. Nam inter ipsas popularis laetitiae studiique significationes, obversabatur animo multitudo ingens, in illo gestientium catholicorum consensu aliena, partim quod evangelicae sapientiae est omino expers, partim quod, licet christiano initiata nomini, a fide catholica

dissidet. Qua re graviter commovebamur, commovemur: neque enim fas est sine intimo doloris sensu cogitationem intendere in tantam generis humani partem longe a Nobis, velut itinere devio, digredientem.—Iamvero, cum Dei omnipotentis vices in terris geramus, qui vult omnes homines salvos fieri et ad agnitionem veritatis venire, cumque Nos et sera aetas et amara curarum ad humanum urgeant exitum, visum est redemptoris magistrique nostri Iesu Christi in eo imitari exemplum, quod proxime ad caelestia rediturus summis precibus a Deo Patre flagitavit, ut alumni sectatoresque sui et mente et animo unum fierent: *Rogo . . . ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint*¹. Quae quidem precatio obsecratioque divina quoniam non eos tantum complectitur qui tunc in Iesum Christum crederent, sed etiam quotquot credituri reliquo tempore essent, idcirco dat illa Nobis causam non ineptam aperiendi fidenter vota Nostra, conandique, quoad possumus, ut homines, nullo generis locorumve discrimine, ad fidei divinae unitatem vocentur atque incitentur universi.

Urgente propositum caritate, quae illuc accurrit celerius, ubi opitulandi necessitas maior, primum quidem provolat animus ad gentes omnium miserrimas, quae Evangelii lumen vel nullo modo acceperunt, vel acceptum, incuria seu longinquitate, restinxerunt: proptereaque Deum ignorant, et in summo errore versantur. Quoniam salus omnis a Iesu Christo proficiscitur, *nec enim aliud nomen est sub caelo datum hominibus, in quo nos oporteat salvos fieri*,² votorum Nostrorum hoc est maximum, posse sacrosancto Iesu nomine cunctas terrarum plagas celeriter imbui atque compleri. Qua in re munus efficere sibi demandatum a Deo Ecclesia quidem nullo tempore praetermisit. Quid enim undeviginti saecula laboravit, quid egit studio constantiaque maiore, quam ut ad veritatem atque instituta christiana gentes adduceret? Hodieque frequenter maria transmittunt, ad ultima loca progressuri, ex auctoritate Nostra praecones Evangelii: quotidieque a Deo contendimus ut multiplicare benigne velit sacrorum administros, dignos munere apostolico, qui scilicet commoda sua et incolumitatem et vitam ipsam, si res postulaverit, pro Christi regno amplificando non dubitent devovere.

Tu vero propera, humani generis servator et parens Iesu Christe: exequi ne differas quod olim te dixisti facturum, ut cum exaltatus esses a terra, omnia traheres ad te ipsum. Ergo illabere aliquando,

1 Ioan. xvii, 20-21.

2 Acts, iv, 12.

atque ostende te multitudini infinitae, beneficiorum maximorum, quae cruore tuo peperisti mortalibus, adhuc experti: excita sedentes in tenebris et umbra mortis, ut radiis illustrati sapientiae virtutisque tuae, in te et per te sint *consummati in unum*.

Cuius quidem unitatis sacramentum cogitantibus, occurrit Nobis universitas populorum, quos ab erroribus diuturnis ad evangelicam sapientiam divina pietas iamdiu traduxit. Nihil profecto ad recordationem iucundius, neque ad laudem providentissimi numinis praeclarius veterum memoria temporum, cum fides divinitus accepta patrimonium commune atque individuum vulgo habebatur: cum excultas humanitate gentes, locis, ingenio, moribus dissitas, licet aliis de rebus saepe dissiderent, dimicarent, nihilominus in eo, quod ad religionem pertinet, fides christiana universas coniugabat. Ad huius recordationem memoriae, nimis aegre fert animus, quod successu aetatum, suspicionibus inimicitiisque commotis, magnas ac florentes nationes de sinu Ecclesiae romanae male auspicata tempora abstraxerint. Utcumque sit, Nos quidem gratia confisi misericordiaeque omnipotentis Dei, qui novit unus opitulandi maturitates, et cuius in potestate est eo, quo vult, voluntates hominum flectere, ad eas ipsas nationes adiicimus animum, easdemque caritate paterna hortamur atque obsecramus, ut redire, compositis dissidiis, velint ad unitatem.

Ac primo peramanter respicimus ad Orientem, unde in orbem universum initio profecta salus. Videlicet expectatio desiderii Nostri iucundam spem incohare iubet, non longe absore ut redeant, unde discessere, fide avita gloriaque vetere illustres, Ecclesiae orientales. Eo vel magis quod non ingenti discrimine seiunguntur: imo, si pauca excipias, sic cetera consentimus, ut in ipsis catholici nominis vindiciis non raro ex doctrina, ex more, ex ritibus, quibus orientales utuntur, testimonia atque argumenta promamus. Praecipuum dissidii caput, de romani Pontificis primatu. Verum respiciant ad initia, videant quid maiores senserint sui, quid proxima originibus aetas tradiderit. Inde enimvero illud Christi divinum testimonium, *Tu es Petrus et super hanc petram aedificabo Ecclesiam meam*, luculenter extat de romanis Pontificibus comprobatum. Atque in Pontificum numero lectos ex Oriente ipso non paucos prisca vidit aetas, imprimisque Anacletum, Evaristum, Anicetum, Eleutherium, Zosimum, Agathonem: quorum plerisque contigit, ut universae christianae reipublicae administrationem sapienter sancteque gestam, profuso etiam sanguine consecrarent. Plane liquet quo tempore, qua causa, quibus

auctoribus infelix excitata discordia. Ante illud tempus, quo tempore homo separavit quod Deus coniunxerat, sanctum erat apud omnes christiani orbis gentes Sedis Apostolicae nomen, romanoque Pontifici, ut beati Petri successori legitimo, ob eamque rem Iesu Christi in terris vicario, Oriens pariter atque Occidens consentientibus sentiis sine ulla dubitatione parebant. Hanc ob causam, si respiciatur ad initia dissidii, Photius ipse oratores de rebus suis Romam destinandos curavit: Nicolaus vero I. Pontifex maximus Constantinopolim legatos suos nullo contradicente ab Urbe misit, *ut Ignatii Patriarchae causam diligenter investigarent, et Sedi Apostolicae plenis ac veracibus referrent indiciiis*: ita ut tota rei gestae historia primatum romanae Sedis, quacum dissensus tum erumpebat, aperte confirmet. Denique in Conciliis magnis tum Lugdunensi II., tum Florentino, supremam romanorum pontificum potestatem nemo ignorat, facili consensione et una omnes voce, latinos graecosque ut dogma sanxisset.

Ista quidem ob hanc rem consulto revocavimus, qui ad reconciliandam pacem velut invitamenta sunt: eo vel magis, quod hoc tempore perspicere in orientalibus videmur multo mitiorem erga catholicos animum, imo propensionem quamdam benevolentis voluntatis. Id nominatim non multo ante apparuit, cum scilicet nostris, pietatis causa in Orientem advectis, egregia humanitatis amicitiaeque praestita officia vidimus. Itaque *os Nostrum patet ad vos*, quotquot estis, graeco aliove orientali ritu, Ecclesiae catholicae discordes. Magnopere velimus, reputet unusquisque apud se illam Bessarionis ad patres vestros plenam amoris gravitatisque orationem: *Quae nobis relinquatur apud Deum responsio, quare a fratribus divisi fuerimus, quos ut uniret et ad unum ovile redigeret, ipse descendit de caelo, incarnatus et crucifixus est? quae nostra defensio erit apud posteros nostros? non patiamur haec, Patres optimi: non habeamus hanc sententiam, non ita male nobis consulamus et nostris.* Quae sint postulata Nostra, probe per se ipsa et coram Deo pendite. Nulla quidem humana re, sed caritate divina, communisque salutis studio permoti, reconciliationem coniunctionemque cum Ecclesia romana suademus: coniunctionem intelligimus plenam ac perfectam: talis enim esse nullo modo potest ea, quae nihil amplius inducat, quam certam aliquam dogmatum credendorum concordiam fraternaeque caritatis commutationem. Vera coniunctio inter christianos est, quam auctor Ecclesiae Iesus Christus instituit voluitque, in fidei et regiminis unitate consistens. Neque est cur dubitetis, quidquam propterea vel Nos vel successores Nostros de

iure vestro, de patriarchalibus privilegiis, de rituali cuiusque Ecclesiae consuetudine detracturos. Quippe hoc etiam fuit, idemque est perpetuo futurum in consilio disciplinaque Apostolicae Sedis positum, propriis cuiusque populi originibus moribusque ex aequo et bono non parce tribuere. At vero redintegrata nobiscum communione, mirum profecto quanta Ecclesiis vestris dignitas quantum decus, divino munere, accedet. Sic igitur vestram ipsorum supplicationem Deus perbenigne audiat, *Fac cessent schismata ecclesiarum*¹ atque, *Congrega dispersos et reduc errantes, et coniunge sanctaetuae catholicae et apostolicae Ecclesiae*²: sic ad illam restituamini unam sanctamque fidem, quam ultima vetustas nobis perinde vobisque constantissime tradidit; quam patres ac maiores vestri inviolate servarunt: quam ipsam splendore virtutum, magnitudine ingenii, excellentia doctrinae certatim illustravere Athanasius, Basilius, Gregorius Nazianzenus, Ioannes Chrysostomus, uterque Cyrillus, aliique magni complures, quorum gloria ad Orientem atque Occidentem, tamquam communis hereditas aequae pertinet.

Vosque nominatim compellere hoc loco liceat, Slavorum gentes universae, quarum claritudinem nominis multa rerum gestarum monumenta testantur. Nostis quam egregie de Slavis meruerint sancti in fide patres Cyrillus et Methodius, quorum memoriam Nosmetipsi honore debito augendam aliquot ante annis curavimus. Eorum virtute et laboribus parta plerisque e genere vestro populis humanitas et salus. Quo factum ut Slavoniam inter et romanos pontifices pulcherrima vicissitudo hinc beneficiorum, illinc fidelissimae pietatis diu extiterit. Quod si maiores vestros misera temporum calamitas magnam partem a professione romana alienavit, considerate quanti sit redire ad unitatem. Vos quoque Ecclesia pergit ad suum revocare complexum, salutis, prosperitatis, magnitudinis praesidium multiplex praebitura.

Caritate non minore ad populos respicimus, quos, recentiore memoria, insolita quaedam rerum temporumque conversio ab Ecclesia romana seiunxit. Variis exactorum temporum casibus oblivione dimissis, cogitationem supra humana omnia erigant, animoque veritatis et salutis unice cupido, reputent apud se constitutam a Christo Ecclesiam. Quaecumque si velint congregationes conferre suos, et quo loco in illis religio sit aestimare, facile dabunt, se quidem multis maximisque in rebus, primordiorum oblitos, ad nova errore vario defluxisse; neque diffitebuntur, ex eo velut patrimonio veritatis, quod novarum rerum auctores secum in seces-

sione avexerant, nullam fere formulam fidei certam atque auctoritate praeditam apud ipsos superesse. Immo vero illuc iam deventum, ut multi non vereantur fundamentum ipsum convellere, in quo religio tota et spes omnis mortalium unice nititur, quod est divina Iesu Christi Servatoris natura. Pariter, quos antea novi veterisque Testamenti libros affirmabant divino afflatu conscriptos, eis nunc talem abnegant auctoritatem: quod sane, data cuilibet potestate interpretandi sensu iudicioque suo, omnino consequi erat necesse. Hinc sua cuiusque conscientia, sola dux et norma vitae, qualibet alia reiecta agendi regula: hinc pugnantes inter se opiniones et sectae multiplices, eademque persaepe in *naturalismi* aut *rationalismi* placita abeuntes. Quocirca, desperato sententiarum consensu, iam coniunctionem praedicant et commendant fraternae caritatis. Atque id sane vere: quandoquidem caritate mutua coniuncti esse universi debemus. Id enim maxime Iesus Christus praecepit, atque hanc voluit esse sectatorum suorum notam, diligere inter se. Verum qui potest copulare animos perfecta caritas, si concordēs mentes non effecerit fides? His de causis complures eorum de quibus loquimur, sano iudicio, veritatisque studiosi, certam salutis viam in Ecclesia catholica quaesivere, cum plane intelligerent nequaquam se posse cum Iesu Christo tamquam capite esse coniunctos, cuius non adhaerescerent corpori, quod est Ecclesia: nec sinceram Christi fidem adipisci, cuius magisterium legitimum, Petro et successoribus traditum, repudiarent. Ii videlicet in Ecclesia romana expressam verae Ecclesiae speciem atque imaginem dispexere, inditis ab auctore Deo notis plane conspicuam: ideoque in ipsis numerantur multi, acri iudicio subtilique ad antiquitatem excutiendam ingenio, qui Ecclesiae romanae ab Apostolis continuationem, dogmatum integritatem, disciplinae constantiam scriptis egregiis illustrarint. Igitur horum virorum proposito exemplo, compellat vos plus animus quam oratio, fratres nostri, qui tria iam saecula nobiscum de fide Christiana dissidetis, itemque vos, quotcumque deinceps quavis de causa seorsum a nobis abiistis. *Occurramus omnes in unitatem fidei et agnitionis filii Dei*¹. Ad hanc unitatem, quae nullo tempore Ecclesiae catholicae defuit, nec potest ulla ratione deesse, sinite ut vos invitemus, dextramque peramanter porrigamus. Vos Ecclesiae, communis parens, jamdiu revocat ad se, vos catholici universi fraterno desiderio expectant, ut sancte nobiscum colatis

Deum, unius Evangelii, unius fidei, unius spei professione in caritate perfecta coniuncti.

Ad plenum optatissimae unitatis concentum, reliquum est ut ad eos, quotquot toto orbe sunt, transgrediatur oratio, quorum in salute diu evigilant curae cogitationesque Nostrae: catholicos intelligimus, quos romanae professio fidei uti obedientes facit Apostolicae Sedi, ita tenet cum Iesu Christo coniunctos. Non ii quidem ad veram sanctamque unitatem cohortandi, quippe cuius iam sunt, divina bonitate, compotes: monendi tamen ne, ingravantibus undique periculis, summum Dei beneficium socordia atque ignavia corrumpant. Huius rei gratiâ, quae Nosmetipsi gentibus catholicis vel universis vel singulis alias documenta dedimus, ex iis cogitandi agendique normam opportune sumant: illudque imprimis velut summam sibi legem statuant, magisterio auctoritatique Ecclesiae non anguste, non diffidenter, sed toto animo et perlibente voluntate omnibus in rebus esse parendum. Qua in re animum advertant, illud quam valde sit unitati christianae perniciosum, quod germanam formam notionemque Ecclesiae variis opinionum error passim obscuravit, delevit. Ea quippe, Dei conditoris voluntate ac iussu, societas est genere suo perfecta: cuius officium ac munus est imbuere praeceptis institutisque evangelicis genus humanum, tuendâque integritate morum et christianarum exercitatione virtutum, ad eam, quae unicuique hominum proposita in caelis est, felicitatem adducere. Quoniamque societas est, uti diximus, perfecta, idcirco vim habet virtutemque vitae, non extrinsecus haustam, sed consilio divino et suapte natura insitam: eademque de causa nativam habet legum ferendarum potestatem, in iisque ferendis rectum est eam subesse nemini: itemque aliis in rebus, quae sint iuris sui oportet esse liberam. Quae tamen libertas non est eiusmodi, ut ullum det aemulationi invidiaeque locum: non enim potentiam consecratur Ecclesia, neque ulla cupiditate sua impellitur, sed hoc vult, hoc expetit unice, tueri in hominibus officia virtutum, et hac ratione, hac via, sempiternae eorum saluti consulere. Ideoque facilitatem indulgentiamque maternam adhibere solet: imo etiam non raro contingit, ut plura temporibus civitatum tribuens, uti iure suo absteineat: quod sane pacta ipsa abunde testantur cum imperiis saepe conventa. Nihil magis ab ea alienum, quam rapere ad se quicquam de iure imperii: sed vicissim vereatur imperium necesse est iura Ecclesiae, caveatque ne ullam ex iis partem ad se traducat. Nunc vero, si res et facta spectentur, cuiusmodi est temporum cursus? Ecclesiam videlicet suspectam habere, fastidire,

odisse, invidiose criminari nimis multi consuevere : quodque multo gravius, id agunt omni ope et contentione, ut ditioni gubernatorum civitatis faciant servientem. Hinc sua ipsi et erepta bona, et deducta in angustum libertas · hinc alumnorum sacri ordinis circumiecta difficultatibus institutio : perlatae in Clerum singulari severitate leges : dissolutae, prohibitae, optima christiani nominis praesidia, religiosorum sodalitates ; brevi *regalistarum* praecepta atque acta acerbius renovata. Hoc quidem est vim afferre sanctissimis Ecclesiae iuribus, quod maxima gignit civitatibus mala, propterea quod cum divinis consiliis aperte pugnat. Princeps enim atque opifex mundi Deus, qui hominum congregationi et civilem et sacram potestatem providentissime praeposuit, distinctas quidem permanere eas voluit, at vero seiunctas esse et conligere vetuit. Quin immo cum Dei ipsius voluntas, tum commune societatis humanae bonum omnino postulat, ut potestas civilis in regendo gubernandoque cum ecclesiastica conveniat. Hinc sua et propria sunt imperio iura atque officia, sua item Ecclesiae : sed alterum cum altera concordiae vincolo colligatum esse necesse est.—Ita sane futurum, ut Ecclesiae imperiaque necessitudines mutuae ab illa sese expediant perturbatione, quae nunc est, non uno nomine improvida, bonisque omnibus permolesta : pariterque impetrabitur, ut non permixtis, neque dissociatis utriusque rationibus, reddant cives *quae sunt Caesaris, Caesari, quae sunt Dei, Deo.*

Simili modo magnum unitati discrimen ab ea hominum secta impendit, quae *Massonica* nominatur, cuius funesta vis nationes praesertim catholicas iamdiu premat. Turbulentorum temporum nacta favorem, viribusque et opibus et successu insolescens, dominatum suum firmiter constabilire, latisque propagare summa ope contendit. Iamque ex latebra et insidiis in lucem erupit civitatum, atque in hac Urbe ipsa, catholici nominis principe, quasi Dei numen laccessitura consedit. Quod vero calamitosissimum est ubicumque vestigium posuit, ibi in omnes sese ordines in omniaque instituta reipublicae infert, si tandem summam arbitriumque obtineat. Calamitosissimum id quidem eius enim manifesta est quum opinionum pravitas tum consiliorum nequitia. Per speciem vindicandi iuris humani civilisque societatis instaurandae, christianum nomen hostiliter petit traditam a Deo doctrinam repudiat : officia pietatis, divina sacramenta, tales res augustiores tamquam superstitiosa vituperat : de matrimonio, de familia, de adolescentium institutione, de privata omni et publica disciplina, christianam formam detrahare nititur, omnemque humanae et divinae potestatis rever-

entiam ex animo evellere populorum. Praecipit vero colendam homini esse naturam, atque huius unius principiis aestimari ac dirigi veritatem, honestatem, iustitiam oportere. Quo pacto, uti perspicuum est, compellitur homo ad mores fere vitaeque consuetudinem ethnicorum, eamque multiplicatis illecebris vitiosorem. Hac de re, quamquam alias a Nobis gravissimeque est dictum, Apostolica tamen vigilantia, adducimur in idem ut insistamus, etiam atque etiam monentes, in tam praesenti periculo nullas esse cautiones tantas quin suscipiendae sint maiores. Clemens prohibeat Deus nefaria consilia : sentiat tamen atque intelligat populus christianus, indignissimum sectae iugum excutiendum aliquando esse : excutiantque enixius, qui durius premuntur, Itali et Galli. Quibus armis, qua ratione id rectius possint, iam Nos ipsi demonstravimus ; neque victoria incerta eo fidentibus duce, cujus perstat divina vox : *Ego vici mundum*¹.

Utroque depulso periculo, restitutisque ad fidei unitatem imperiis et civitatibus, mirum quam efficax medicina malorum et quanta bonorum copia manaret. Praecipua libet attingere.

Pertinet primum ad dignitatem ac munera Ecclesiae : quae quidem receptura esset honoris gradum debitum, atque iter suum et invidia vacuum et libertate munitum pergeret, administra evangelicae veritatis et gratiae : idque singulari cum salute civitatum. Ea enim cum magistra sit et dux hominum generi a Deo data, conferre operam potest praecipue accommodatam maximis temporum conversionibus in commune bonum temperandis, caussis vel impeditissimis opportune dirimendis, recto iustoque, quae firmissima sunt fundamenta reipublicae provehendo.

Praeclara deinde coniunctionis inter nationes accessio fieret, desideranda maxime hoc tempore, ad taetra bellorum discrimina praecavenda. Ante oculos habemus Europae tempora. Multos iam annos plus specie in pace vivitur, quam re. Insidentibus suspicionibus mutuis, singulae fere gentes pergunt certatim instruere sese apparatu bellico. Improvida adolescentium aetas procul parentum consilio magisterioque in pericula truditur vitae militaris : validissima pubes ab agrorum cultura, a studiis optimis, a mercaturis, ab artificiis, ad arma traducitur. Hinc exhausta magnis sumptibus aeraria, attritae civitatum opes, afflictæ fortuna privatorum ; iamque ea, quae nunc est, veluti procincta pax diutius ferri non potest. Civilis hominum coniunctionis talemne esse naturâ

statum? Atqui hinc evadere, et pacem veri nominis adipisci, nisi Jesu Christi beneficio, non possumus. Etenim ad ambitionem ad appetentiam alieni, ad aemulationem cohibendam, quae sunt maximae bellorum faces, christiana virtute imprimisque iustitia, nihil est aptius: cuius ipsius virtutis munere tum iura gentium et religiones foederum integra esse possunt, tum germanitatis vincula firmiter permanere, eo persuaso: *Iustitia elevat gentem*¹.

Pariter domi suppetet inde praesidium salutis publicae multo certius ac validius, quam quod leges et arma praebent. Siquidem nemo non videt, ingravescere quotidie pericula incolumitatis et tranquillitatis publicae, cum seditiorum sectae, quod crebra testatur facinorum atrocitas, in eversiones conspirent atque excidia civitatum. Scilicet magna contentione agitur ea duplex causa, quam *socialem*, quam *politicam* appellant. Utraque sane gravissima: atque utrique sapienter iusteque dirimendae, quamvis laudabilia studia, temperamenta, experimenta sint in medio consulta, tamen nihil aliud tam opportunum fuerit, quam si passim animi ad conscientiam regulamque officii ex interiore fidei christianae principio informentur. De *sociali* causa in hanc sententiam a Nobis non multo ante, datâ operâ, tractatum est, sumptis ab Evangelio, itemque a naturali ratione principiis. De caussa *politica*, libertatis cum potestate conciliandae gratiâ, quas multi notione confundunt et re intemperanter distrahunt, ex christiana philosophia vis derivari potest perutilis. Nam hoc posito, et omnium assensu approbato, quaecumque demum sit forma reipublicae, auctoritatem esse a Deo, continuo ratio perspicit, legitimum esse in aliis ius imperandi, consentaneum in aliis officium parendi, neque id dignitati contrarium, quia Deo verius quam homini paretur: a Deo autem *iudicium durissimum iis qui praesunt* denuntiatur est, nisi personam eius recte iusteque gesserint. Libertas vero singulorum nemini potest esse suspecta et invisâ, quia nocens nemini in iis quae vera sunt, quae recta, quae cum publica tranquillitate coniuncta, versabitur. Denique si ullud spectetur, quid possit populorum ac principum parens et conciliatrix Ecclesia, ad utrosque iuvandos auctoritate consilioque suo nata, tum maxime apparebit quantum salutis communis intersit ut gentes universae inducant animum idem de fide christiana sentire, idem profiteri.

Ista quidem cogitantes ac toto animo concupiscentes, longe intuemur qualis esset rerum ordo in terris futurus, nec quidquam

1 Prov. xiv, 34.

novimus consequentium bonorum contemplatione iucundius. Fingi vix animo potest, quantus ubique gentium repente foret ad omnem excellentiam prosperitatemque cursus, constituta tranquillitate, et otio, incitatis ad incrementa litteris, conditis insuper auctisque christiano more, secundum praescripta Nostra, agrorum, opificum, industriorum consociationibus, quarum ope et vorax reprimatur usura, et utilium laborum campus dilatetur.

Quorum vis beneficiorum, humanarum atque exultarum gentium nequaquam circumscripta finibus, longe lateque, velut abundantissimus amnis, deflueret. Illud enim est considerandum, quod initio diximus, gentes multitudine infinitas plura iam saecula et aetates praestolari, a quo lumen veritatis humanitatisque accipiant. Certe, quod pertinet ad sempiternam populorem salutem, aeternae mentis consilia longissime sunt ab hominum intelligentia remota: nihilominus si per varias terrarum plagas tam est adhuc infelix superstitio diffusa, id non minima ex parte vitio dandum subortis de religione dissidiis. Nam, quantum valet mortalis ratio ex rerum eventis existimare, hoc plane videtur Europae munus assignatum a Deo, ut christianam gentium humanitatem ad omnes terras sensim preferat. Cuius tanti operis initia progressusque, superiorum aetatum parta laboribus, ad laeta incrementa properabant, cum repente discordia saeculo xvi deflagavit. Discerpto disputationibus dissidiisque nomine christiano, extenuatis Europae per contentiones et bella viribus, funestam temporum vim sacrae expeditiones sensere. Inidentibus discordiae caussis, quid mirum si tam magna pars mortalium moribus inhumanis, et vesanis ritibus implicata tenetur? Omnes igitur pari studio demus operam ut concordia vetus, communis boni caussâ, restituatur. Eiusmodi reconciliandae concordiae, pariterque beneficiis christianae sapientiae late propagandis, opportuna maxime fluunt tempora, propterea quod humanae fraternitatis sensa nunquam altius in animos pervasere, neque ulla aetate visus homo sui similes, noscendi opitulandique caussâ, studiosius anquirere. Immensos terrarum marisque tractus celeritate incredibili currus et navigia transvehuntur; quae sane egregios usus afferunt, non ad commercia tantummodo curiositatemque ingeniosorum, sed etiam ad verbum Dei ab ortu solis ad occasum late disseminandum.

Non sumus nescii, quam diuturni laboriosique negotii sit rerum ordo, quem restitutum optamus: nec fortasse deerunt, qui Nos arbitrentur nimiae indulgere spei, atque optanda magis, quam expectanda quaerere. Sed Nos quidem spem omnem ac plane fidu-

ciam collocamus in humani generis Servatore Iesu Christo, probe memores, quae olim et quanta per stultitiam Crucis et praedicationis eius patrata sint, *huius mundi* obstupescente et confusa *sapientia*. Principes vero et rectores civitatum nominatim rogamus, velint pro civili prudentia sua et fideli populorum cura consilia Nostra ex veritate aestimare, velint auctoritate et gratia fovere. Quaesitorum fructuum si vel pars provenierit, non id minimi fuerit beneficii loco in tanta rerum omnium inclinatione, quando impatientia praesentium temporum cum formidine iungitur futurorum.

Extrema saeculi superioris fessam cladibus trepidamque perturbationibus Europam reliquere. Haec, quae ad exitum properat aetas, quidni, versa vice, humano generi hereditate transmittat auspicia concordiae cum spe maximorum bonorum, quae unitate fide christianae continentur?

Adsit optatis votisque Nostris *dives in misericordia Deus, cuius in potestate tempore sunt et momenta*, benignissimeque implere maturet divinum illud Iesu Christi promissum, *fiet unum ovile et unus pastor* ¹.

Datum Romae apud S. Petrum die xx Iunii anno MLCCCXCIV, Pontificatus Nostri decimoseptimo.

LEO PP. XIII.

BOOK REVIEW.

A CONVERT THROUGH SPIRITUALISM. With Preface by Richard F. Clarke, S.J.—London: Kegan Paul, Trench, Trubner & Co.

‘To a Catholic,’ says the lady who writes this remarkable story of the experience which led her into the Catholic Church, “all conscious seeking into the invisible world is, as we are aware, wisely forbidden.” At the time when she became a member of the spiritualist circle she knew nothing of the Catholic Church and felt no such restraint. She had lost her husband after a very happy but short married life and “was hungering and thirsting for some sign of his presence, for some evidence that he still lived,” when she began to hear Spiritualism discussed. Eagerly, yet with the single purpose which her affection for her departed husband prompted, she pursued the subject and soon came into contact with other persons equally honest in the search after the unknown. The communications received during the *seances* were often startling and seemingly true, “but occasionally deceptions were attempted.” “I recollect particularly that on one occasion, when a friend of mine and I had our hands on the ‘Indicator,’ a spirit endeavored to communicate with me which professed to be that of my husband . . . Dubious of the identity and conscious of a distressing influence, I said: ‘I charge you to speak the truth in the name of the Blessed Trinity.’ Instantly the movement of the ‘Indicator’ ceased . . . After some minutes it began again to spell, though very slowly, and, as it were, painfully: ‘I am one of the unhappy beings whom you would call a devil.’”

The writer and her friend were at this time fully alive to the danger of spiritualistic communication when held, “not from any good motive, but out of morbid curiosity and with a half guilty consciousness of the influence to which they are subject, being no heaven sent messenger.” But they did not intend to tempt God. Their *seances* were begun by prayer, and it appears that this had

been suggested by the spirits of the departed, who also besought the members to pray for them. "This fact," says our writer, "struck me very much—'Is not this the Roman Catholic Doctrine of purgatory and of prayer to the dead?' I asked a spirit. 'Yes, and it is true' was the reply. . . . We began to wonder whether, as the Church of Rome was apparently considerably right, it might not be actually possible that she should be right in a good deal more, and what if she should be altogether right, and be the one true teacher?" At another time a friend, who has since become a Catholic, and who is at present a nun, asked the spirit whether the Church of England was preferable to other forms of religion, as she believed it then to be. "The Roman Catholic Church is the true religion" was the reply. Upon this the friend immediately exclaimed: "Now I know that this is not a reliable message!" Yet she found the peace of her soul in that Church, after all. So did the writer of our sketch, whose first plain statement of her case provoked not a little criticism from Catholics who saw in the assumption of one not belonging to the true fold of Christ, claiming to have received communications and petitions for intercessory prayer from the souls in purgatory, a certain inconsistency and presumption. Yet this is an error. The sincere search after truth is a mark itself of Catholicity so far as it ensures communication of preparatory graces to the soul and there is no cause why God could not or should not make use of such communications as above related to bring full conviction to the inquirer.

As for the actual existence of such communications there can be no doubt. On the part of Catholics it would be wrong to solicit any intercourse with the spirit-world, because of its extreme danger and the difficulty of distinguishing between good and evil spirits, which latter, as St. Paul assures us, often assume the garb of light. When, nevertheless, God desires such communication, the initiative comes, as a rule, from Himself, and with it goes the guarantee of the heavenly source of the message. In the case of sincere non-Catholics this rule does not apply in the same degree, and hence we cannot pronounce upon the character of similar communications with any degree of certainty. As our author says: "In the preternaturalism of the present day, outside the Church, there are many shades and grades and degrees and differences included under the general name of "*Spiritualism*," and whilst she allows "that it is scarcely possible to overstate or exaggerate its many and fearful perils," yet in some cases, as in her own, she believes that God uses

this means to lead souls from darkness to the light of Catholic truth. Father Richard Clarke, in a preface of several pages, lays down what seem to him the rules that ought to guide us in forming our opinion as to what is lawful and what is unlawful in the method of intercourse with those who belong to the invisible world. These rules practically formulate the distinction suggested above, between invoking the spirits of the dead (necromancy) through wantonness and the desire of an honest soul to obtain assurance of a basis for that longing after eternal happiness which is an agony for those who have no positive faith to guide them in their aspirations.

CASUS DE ECTOPICIS SEU EXTRA-UTERINIS CONCEPTIBUS NECNON DE PROCURATIONE ABORTUS, Auctore A. Eschbach, Seminarii Gallici in Urbe Rectore.—Rome : Imprimerie S. Joseph. 1894.

The contents of this pamphlet which is, practically, a reprint of the articles that have recently appeared in the *Revue Romaine*, have already been discussed in the two preceding issues of this REVIEW. P. Lehmkuhl, S.J., answers specifically, in the present number (see the article *Libellum P. Eschbach*) the charges advanced against the position of the eminent Jesuit theologian. How far these explanations will satisfy our illustrious Roman critic remains to be seen. We anticipate, however, that this controversy will definitely settle the delicate question which has been thoroughly ventilated in our pages for the last six months or more.

THEOLOGIA MORALIS per modum Conferentiarum auctore cl. P. Benjamin Elbel, O.S.F. Novis curis editit P. F. Irenaeus Bierbaum, O.S.F.—Editio secunda. Cum approbatione Superiorum. Vol. I. — Paderbornae, MDCCCXCIV. Ex Typographia Bonifaciana.—(J. W. Shroeder.) Page iv, 923.

There can be no hesitation in pronouncing favorably upon this new edition of a work whose excellent features of method we pointed out some years ago, when reviewing the first edition. P. Elbel's text has stood the test of a centenary advance in perfecting the medium of pastoral science. The present edition is an improvement on its predecessor from a mechanical point of view, facilitating reference to the contents both by the headlines and also

by a complete index at the end of the volume. Furthermore, the entire work has been subjected to a scrupulous revise in order to bring the solutions of the given cases of conscience in explicit and complete harmony with the recent decisions of the S. Office. The fourth part, "De sex ultimis praeceptis decalogi," has been added to the first volume, which is both a convenience and perhaps also somewhat more congruous than the old partition.

As to the matter, apart from the added references to later decrees of the S. Congregation, some portions of the work have been recast, notably the latter part of the Conferences *De magia et maleficio*. In regard to spiritualism though we believe the judgment of our author is practically correct, there are exceptions classed under the generic name of spiritistic influence which must limit the categorical enunciation of such principles as "spiritismus proprie dictus pravissimus est . . . quia experientia teste tendit ad obscurandam veritatem catholicam et stabiliendam falsitatem, haeresim et apostasiam a fide." We admit that the danger implied in this quasi definition is exceedingly great and can never be lawfully braved by a Catholic, yet there are well authenticated cases where the opposite results have been reached. We refer the reader to another book review entitled "A Convert Through Spiritualism," as suggestive in this respect. Whether text books in theology should take account of these exceptions or possibilities when giving the principle upon which to form a practical judgment, must depend on the likelihood of a priest encountering such cases, when he will find that acting upon the above defined principle will make him close the door of the Church to a soul in search of truth, instead of reasonably opening it in the conviction that the veil which conceals evil is sometimes a revelation of truth. But this is an incidental criticism which in no wise falls singly upon the theologian before us; for after all caution is a better principle than too much distinction in questions which are at best obscure.

The methodical arrangement, clear exposition and thoroughly practical application of the established moral code to concrete cases form the distinguishing features of this theology. It is a combination of theory and practice which readily appeals to the student who is preparing for the ministry of the confessional. If cases of conscience as treated here were simply read in the "Conferences" which many of the clergy periodically hold for the purpose of mutual advancement in the study of moral theology, a vast amount of good would be accomplished with but little effort or preparatory

application. As a theological text book Elbel holds a distinct place and ranks, as we have said before, by the side of scientific works with the very highest.

THE LIFE OF THE BLESSED ANTHONY BALDINUCCI. By Francis Goldie, S.J.—London: Burns & Oates. 1894.

One year ago, on the feast of St. George, amid the festivities of the Episcopal Jubilee of Leo XIII., Rome celebrated the solemn beatification of the Jesuit, Anthony Balducci. He was not, like many of his recently canonized brethren, a martyr who had sacrificed his life-blood during the persecution in China or Japan, but a missionary whom burning zeal for the salvation of souls in his native country urged to the unbloody martyrdom of daily sacrifices which require a heroism different, but probably of a higher kind, than the generous act which spends itself once for all under the torture of the persecutor.

Blessed Anthony lived and labored among the people in the towns and villages round about Rome. As a youth of seventeen he had entered the religious state, fifteen years he had spent in preparing himself for his work of the missions, and then for twenty more he labored day and night attracting and leading souls to God by the wondrous unction of his preaching, and much more by the edification of his beautiful life. He actually died whilst giving a mission at Pofi, a little town south of Frosinone, the Frusino of Volscians on the Via Latina, and it is touching to watch the interest with which he occupied himself with this duty to the last, even when he lay helplessly stretched on his death-bed. "He asked them to sing for him one of the mission hymns from a little book called *Laudi spirituali*, on our Lady's birth, and he himself, with much fervor and joyfulness, though faintly and as best he could, yet with great tenderness, sang the refrain, *Gesu, mio dolce amor, io per te muoio*—Jesus, my true love, for Thee I die!" He particularly enjoyed, and often asked those around his bed to repeat the words of another hymn "*Paradiso, o bella patria*," and when he was told, as he desired, that the priest who had taken his place as preacher, was giving the people in the church the blessing at the conclusion of the mission, he raised himself, and, with crucifix in hand, also blessed the people whom he loved; then he called for a lay brother, to whom he was much attached, and gave him some

rules faithfully to observe, for the protection of his innocence and perseverance in virtue in years to come, when his dying friend would no longer be with him.

The author of the present life had at his disposal Father Vanucci's biography of our Saint, published last year in Italian, likewise the *Summarium de Virtutibus*, used in the process of Beatification, which furnished fragrant material for a chapter, entitled "A Nosegay of Virtue," at the end of the volume. There are many well known figures of the seventeenth and early eighteenth centuries introduced into the well written narrative, which give something of an historical (apart from the hagiographic) character to the volume. The handsome face of the boy Antonio in front is a good copy of the picture by Baltassar di Volterra, now in the Pitti gallery at Florence. The painter was a dear friend to the father of our Saint. The volume also contains a geographical map outlining the field of Blessed Anthony's missionary activity.

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- THE LIFE OF ST. FRANCIS BORGIA**, of the Society of Jesus. By A. M. Clarke.—London: Burns & Oates. 1894.
- THE LIFE OF THE BLESSED ANTONY BALDINUCCI**. By Francis Goldie, S.J.—London: Burns & Oates. 1894.
- THE FORMATION OF CHRISTENDOM**. By T. W. Allies, K.C.S.G. Popular Edition.—London: Burns & Oates.—New York, Cincinnati, Chicago: Benziger Bros. 1894.
- THE FIRST DIVORCE OF HENRY VIII**. As told in the State Papers. By Mrs. Hope. Edited with Notes and Introduction by Francis Aidan Gasquet, D.D., O.S.B.—London: Kegan Paul, Trench, Trübner & Co. 1894. (Benziger Bros.)
- A CONVERT THROUGH SPIRITUALISM**. With Preface by Richard F. Clarke, S.J.—London: Kegan Paul, Trench, Trübner & Co. (Benziger Bros.)
- THEOLOGIA MORALIS** per modum Conferentiarum, Auctore cl. P. B. Elbel, O.S.F. Novis curis edidit P. F. Irenaeus Bierbaum, O.S.F.—Editio secunda. Vol. I. Paderbornae, 1894. Typogr. Bonifaciana. (J. W. Schroeder.) *Pr.* Mark. 7, 50.
- S. THOMAE AQUINATIS O. P. DOCTRINA SINCERA DE UNIONE HYPOSTATICA** Verbi Dei cum humanitate amplissime declarata, Auctore J. B. Terrien, S.J., in Cathol. Instituto Parisiensi S. Theolog. Profess.—Parisiis: P. Lethielleux, edit. 1894. Pg. 216. *Pr.* Fr. 3.50.

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PARISH MISSIONS.

BY A FRANCISCAN FATHER.

ONE of the most important points in the line of pastoral duties and of the salvation of souls, no doubt, is the giving, periodically, of what is called a mission. The office of the Church—of her consecrated ministers—ever since the commission of Christ to the Apostles of going throughout the whole world and of preaching the Gospel to all nations, was and is of a missionary nature—an embassy, representative of Almighty God and directed to the whole world—for the purpose of its salvation.

The scope of this article is not a discussion of the missionary work of the Church among the heathens or among people separated from the Church, but an essay on Parish Missions, conducted by her through the medium of her missionaries, among her own children and for their benefit, that is to say, for the conversion of sinners, for the arousing of the lukewarm, and the improvement and perseverance of her good and devout children. Hence it follows that the making of converts, though most desirable and gratifying to the heart of the missionary and that of the pastor, is not the primary or main object of a parish mission, and that its success or failure must not be judged or gauged, at least not chiefly, by this standard.

A mission always is and must be pronounced successful whenever through its influence the sinners, public or occult, are converted, the tepid and indifferent Christians are aroused to fervor and the good are made still better; whenever, in a word, a new Christianlike spirit is infused into the congregation. And if this three-fold end is not realized, the

mission, no matter how much eulogized otherwise, is a failure.

There is need of a mission in a parish whenever, in the prudent judgment of the pastor, an extraordinary impulse and grace is required to revive or to stimulate the dormant Christian faith and piety of his flock, to arouse those, that under ordinary circumstances and by the usual efforts of his ministry, can hardly be aroused—to revalidate defective or bad confessions, to uproot deep-seated evil habits, or to make up for deficiencies or defects of his ordinary “*cura animarum*,” and to reach those that are and keep beyond the reach of their own pastor, or fail, for some reason or other, to heed his pastoral admonitions.

An extraordinary cause, as a rule, will bring about extraordinary results. A mission, no doubt, is a time of extraordinary divine grace and of effort on the part of men, and hence must and (all parties concerned doing their very best) will be crowned with extraordinary results, sometimes even surpassing the most sanguine expectations of the parish priest. Whatever and whoever can not be gained by means of a mission, can hardly ever, as daily experience proves, be gained at any other time.

There are to be found, sometimes, extraordinary local or exceptional conditions of affairs in parishes, when besides the general conditions calling for a mission, there exist special, local or personal reasons for a revival. Such, in the writer’s humble opinion, would exist when a parish has been newly established or organized; when it has been shocked by public scandals; when a new church or parochial school must be built, whilst the Catholic people are indifferent or unreasonably opposed to it; or when the material temple has been completed; on occasion of a jubilee, or when local evils cannot be successfully combated by the customary efforts of the pastor; when the people are estranged from or unjustly opposed to their pastor and there is hope of a mutual reconciliation. But in any case the object of the pastor, as well as of the missionary, in getting up a mission must be the spiritual welfare of the people, and nothing else.

The question might be asked here : How frequently ought a mission to take place in a parish ?

Of course, there is on this, as well as on nearly all other matters, a difference of opinion, of theory and of practice. Thanks to God, the priests who from principle are opposed to missions are few, and, to be sure, there would be none if they had only once or twice gone along on missions, and in the confessional, on these occasions, had observed the good done by missions. I honestly believe that millions of souls now in the glory of heaven would have been lost forever if it had not been for a mission. But, at the same time, it must be admitted, a good thing can be overdone. If a mission is given regularly every other year, it is bound to lose its novelty and attraction, and cannot, for obvious reasons, be expected to make so deep and lasting an impression, to yield so rich a harvest, as would be the case if it were of less frequent occurrence. *Ne quid nimis!*

On the other hand, a mission ought not to be unreasonably long delayed. From every five to seven years a mission ought to be preached in every organized parish, and the statutes of some dioceses of this country would seem to justify this assertion.

How long ought a mission to last ?

The length or duration of a mission, no doubt, must largely depend upon circumstances, but nevertheless, it may be laid down as a rule that it ought not to last much less than a week nor exceed the space of two weeks. The mission ought to close whilst the enthusiasm of the people is at its highest point, and they are wishing it might last a week longer. To close when they begin to feel tired of it does not seem to be good policy.

If a mission is to last two weeks, it is advisable to divide the sexes, *i. e.*, to devote one week to the women and the other to the men.

As every one knows, this is frequently done, but it may appear doubtful whether this method is the best that could be adopted. In that case, the missionaries address only one-half of the congregation at a time, whereas they might just

as well, if the capacity of the church and other circumstances will permit, have the whole or nearly the whole parish listen to their discourses. Not to mention other reasons, much better results can, and as a general rule will be achieved, if all the members, both male and female, of the parish attend the mission for two weeks in succession.

HOW MANY MISSIONARIES OUGHT TO CONDUCT THE MISSION?

The labors of one missionary, no matter what his qualifications, can hardly be called a mission. Unless the congregation consists of a very limited number of families, there never ought to be less than two. Our dear Lord Himself never sent less than two of His disciples to preach. For a parish of a hundred to two hundred families two missionaries will do, and for every additional hundred families, the services of one more missionary ought to be secured. As a rule, a missionary ought not to be expected to deliver more than one mission sermon a day. Apart from this regard for the missionaries, the people ought to be supplied with a sufficient number and choice of confessors. Two hundred and fifty to three hundred general confessions is all a missionary ought to hear at a mission of one week's duration.

The object of the mission being the conversion, reformation and improvement of the people, the sermons and discourses preached during the mission must be adapted to that end. They ought to be such in character, style and delivery, as to terrify the sinner, to awaken the lukewarm and to sanctify the pious and devout Christians. Hence, as is obvious, they ought not to be exclusively dogmatical, instructive, much less controversial, because no matter how good in themselves, instructions and discourses of this kind will fail to arouse the people to that pitch of enthusiasm and to that change of heart and life, which the mission is intended to bring about. It seems to me they ought to resemble, in substance at least, the meditations of the retreat, though, of course, they will differ from them in style, form and manner because a mission is a retreat for the people.

WHAT ABOUT SPECIAL INSTRUCTIONS AND CONFERENCES
FOR THE DIFFERENT STATES OF LIFE?

On this matter again there exists a difference of opinion : but, to be candid, I honestly believe there are ten reasons for, to one against these particular instructions, intended for and given exclusively to one particular state of life. No one of any experience can doubt that in our days of laxity of morals, instructions for married people, for instance, are not only timely, but absolutely necessary, in order to guard and prevent them from the ways and practices of modern heathens. But how can such delicate matters be safely treated before a mixed audience or conveniently at any other time? To reserve them for the confessional is impracticable, because of the want of time. Not only will the people, during a mission, be ready to humbly receive these instructions touching upon all the duties of their particular state of life, they will oftentimes even express their gratitude and appreciation of the information received. And as to the good effect of these important instructions, let those speak who have assisted in hearing confessions on missions where such instructions were given.

At missions, the people, with the exception of scrupulous souls, ought to be urged to make a general confession, because of the alarming multitude of former doubtful, invalid and sacrilegious confessions, and because a real genuine conversion, a thorough and lasting change of life, as a rule, dates from the day of such a general confession. It may be safely said, a mission that does not yield this fruit is not very successful.

The time for the making of the general confession ought not to be set too early—for instance, the very first days of the mission,—because the people at that early period are not sufficiently prepared. Nor does it seem advisable to put off the confessions to the very last—say, the last or second last day of the mission—because then there will be a rush, and the number of available confessors being generally limited, it will be next to impossible to do justice to the crowd of peni-

tents. It would seem that the time most suitable for the general confessions would be at or after the middle of the mission, one day (or more) being assigned to each particular state, after the particular instruction and those sermons that serve as a preparation for confession have been given.

IS ONE CONFESSION SUFFICIENT ?

Generally speaking, one confession made after careful preparation on the part of the penitent and with due assistance of the confessor, is sufficient. Still it oftentimes, or at least sometimes happens, that the penitent afterwards remembers, or in subsequent discourses is reminded of something that at the time of confession escaped his memory, and now disquiets his conscience. Though the formal integrity required by divine law of confession was complied with, it lacked material integrity, and the penitent's conscience is not at rest. Now, in this case, he ought not to be denied the opportunity of a second confession.

Since a mission is to reform not only individual members of the parish, but also the parish as such, which is the proper way and method to combat and to abolish local public evils that may exist in a parish?—Are they to be attacked directly ?

Evils of this kind may be intemperance, gambling, prostitution or kindred immoralities, sinful parties and dances, enmities, neglect of divine service, of Catholic education, mixed marriages, opposition to the pastor, and the like. It seems to me, as a rule, from which there may be on account of circumstances exceptions, that it is the best and safest policy for the missionary to attack these vices not directly, but indirectly, and in order to avoid the creation of prejudice against himself, the pastor and the mission, not even to insinuate that he has knowledge of their existence to any great extent in the parish. The mission hardly ever produces a good effect when the missionaries give the people to understand that they have a poor or a bad opinion of them. Surely this is not a *captatio benevolentiae*.

At a mission it is customary to organize or re-organize societies and to establish confraternities. They are, indeed, a powerful means to preserve and perpetuate the good work of the mission. It is very much to be desired that the whole parish should be divided up into societies and that each society should have its own special Sunday for monthly Communion and meeting. A congregation without these church societies may be compared to a fruit-tree devoid alike of blossom and fruit. Still it is not necessary to enlarge upon the usefulness of societies to the parish. But, if ever, the mission is the time when the parishioners will be ready to join them. They might also be urged by the missionaries to become members of some or other confraternity approved by the Church. All ought to be enrolled in that of the Scapular. The Confraternity or League of the Sacred Heart is becoming more and more popular. The Third Order of St. Francis, so strongly recommended by the Sovereign Pontiff (a Tertiary himself), can easily be introduced on occasion of a mission. Perhaps more than anything else the Third Order will serve to foster in the parish the spirit of genuine Christian piety. In all his missionary travels and labors between ocean and ocean, the writer never struck a more devout and more pious congregation, than one in the Central States. The parish priest was a most enthusiastic advocate and promoter of the Third Order, and three hundred and forty souls belonged and lived up to the rule of the Third Order of St. Francis. *Ex fructibus eorum cognoscetis eos.* But no matter how good all these things, it is not advisable to introduce too many confraternities in a parish. Again, *ne quid nimis!*

With regard to converts, we may be permitted to repeat what was said in the beginning, that the making of them is not the main point or object of the parish mission. Still the conversion to the true faith of non-Catholics is one of its most consoling results. The serious truths announced during the mission can hardly fail to make a deep impression upon people not altogether devoid of the religious element and who perhaps never before heard anything like them from

the lips of their ministers. Urged alike by the voice of divine grace and the persuasion of their Catholic friends and neighbors, they may come and ask to be received into the Church.

Still, we consider it a serious mistake to admit them without a due course of probation, instruction and preparation. And how can the missionary, during the few hours he might possibly have of leisure, impart a thorough knowledge and understanding of Catholic truth! This is next to impossible. If these converts, who at the mission are apt to embrace the Catholic religion on the spur of the moment, through emotion rather than conviction, are at once received into the Church, what is generally the outcome? Like a straw fire, their religious enthusiasm will soon die away, they will frequently turn out renegades, or almost always be found anything but exemplary Christians, a poor acquisition to the Church. Surely, converts should not be discouraged or turned away, but let them be turned over to the hands of the pastor for the purpose of a full and complete course of instruction.

To insure success, not only the missionaries, but also the parochial clergy must do their full duty. The success or failure of a mission, in many cases, is largely to be attributed to them.

The resident clergy's co-operation is needed before, during and after the mission. No need to prove this assertion. All that is required is to point out in what way or manner that co-operation is to be rendered.

First of all the pastor must be a man inflamed with the zeal for souls, having at heart the good of his flock, and seeking to promote it by all available means; and one of them, perhaps the most powerful of all, is the grace of a holy mission. It is an incontrovertible fact that the best priests and pastors of souls are in favor of missions, and that a priest indifferent or even opposed to them cannot be called a very zealous one. The next thing in the line of the pastor's co-operation will be the appointment of the proper time when the mission is to take place. In this matter he must be careful not to consult his own convenience but the interests of his people, and to make due allowance for the conditions and

particular circumstances of his parishioners. A mission is out of place at a time of the year when, owing to the inclemency of the season, of extreme cold or heat, or to the bad state of roads, or to the pressure of unavoidable business, or such similar circumstances, the people cannot, at least not reasonably, be expected to attend from beginning to the end. It is the pastor's place, unless done so by higher authority, to select the missionaries whom he wishes to conduct the exercises of the mission, and to apply in due season to the proper authorities. A priest cannot expect to have missionaries sent at a moment's notice, hence application for missionaries ought to be made at least some months previous to the time and date it is desired to have the mission. And this application ought to be directed, not to the missionaries themselves, but to their respective superiors. It is also desirable not to have the same missionaries, nor even missionaries of the same Order or Community at each and every mission. "*Varietas delectat.*"

More than this. One set or class of missionaries might do better at this time or place, and another might be preferable under different circumstances. The services of the missionaries secured, the parish priest ought, in due season, to apply to the bishop of the diocese for faculties needed by missionaries. The ordinary or usual faculties given to priests oftentimes prove inadequate to the work and object of the mission, hence more extensive faculties, more ample powers ought to be asked. Generally these faculties, so essential to the complete success of the missionary work, will be most cheerfully granted, but, alas! the writer is aware of some instances wherein the faculty of absolving parties who had married out of the Church, was positively denied. How embarrassing to the missionary when, after having from the pulpit invited these poor sinners to return, he must in the confessional, for the lack of faculties, turn them away,—knowing that they will be discouraged, as is frequently the case, from making another attempt to be forgiven. It would seem to stand to reason that, if ever, parties in need of the benefit of special faculties will, at the time of a mission, be disposed to seek pardon and ready to repair the scandal

given. Again, it is difficult to be obliged to apply for faculties for each individual case during the progress of the mission. And what can be done if at the very close of the mission such a reserved case should present itself? May it not even happen that the refusal of the faculty in question, and the necessity of application in each particular, individual case, will create, besides many other inconveniences, a danger of *violatio sigilli*! But *videant consules*! *Salus animae suprema lex esto*!

The parish clergy, furthermore, ought to prepare the way by repeated announcement from the pulpit and otherwise, of the mission to be given, and by frequent allusion in their sermons to its necessity, importance and blessings. Much, indeed, depends upon this preparation of the people. The parish priest, likewise, ought to have an understanding with the missionaries concerning articles of mission goods to be procured previous to the mission, as well as with regard to everything else required for the mission.

But above all, let it be borne in mind that the principal preparation for a successful mission is made by prayer; hence the zealous pastor will invoke, and urge the people to invoke, by means of daily prayer, God's blessing upon the mission, weeks, perhaps months, previous to the day set for its opening.

During the days of the mission, the parochial clergy are expected to be at their post of duty, for the mission is not the proper time of absence, vacation or leisure for the resident clergy. More than that of any other priest, the presence and assistance of the pastor is required. The idea of the missionaries having full charge of the parish, so as to relieve the parochial clergy of all duty and responsibility during the period of the mission, surely is a mistaken one. The information and counsel to be derived from the clergy upon various matters, that are apt to come up during the progress of the mission, are almost indispensable to the missionaries; whilst the presence and lively interest taken by the clergy serve to edify and encourage the people. What, on the other hand, would they think and say if their priests, during the

mission, would be conspicuous by their absence or indifference. It goes without saying, that on the part of the missionary, parochial or visiting clergy, everything or act that is inconsistent with the spirit, aim and object of the mission, everything that savors of levity, of jealousy or *turpis lucri* must be carefully avoided.

The sale of mission goods ought to be conducted—not by any of the missionaries who ought to have no hand or personal interest in it, save that of blessing them; nor by the parochial clergy, but by some competent and reliable parties appointed by the pastor. To guard against the suspicion of profit or the appearance of business, these articles should not be offered for sale at the very beginning or first days of the mission, nor in the church, nor ought they to be too high priced.

Besides attending to everything prescribed by the order of the exercises, and providing for the wants and reasonable comfort of the missionaries, the parochial clergy ought to relieve them of part of the burden that is not exactly their business when giving missions. Such work, for instance, would be the recital with the people of the Rosary, the giving of the Benediction and Communion, recording the members enrolled in a confraternity, and especially the daily *Missa Cantata*. No reasonable pastor will ask the missionary, whose vocal organs on that occasion are taxed to their utmost capacity, to sing High Mass. There are good reasons why the pastor himself, during the mission, should give Holy Communion. If it happens that some one or other fail to attend the mission, or to approach the Sacraments, the pastor should leave no means unemployed to bring them in. His personal presence in the church or sanctuary, at the various exercises of the mission, is bound to impress the people favorably. To hear confessions during the mission is not expected of the parochial clergy; but if requested, either by some one or another of his congregation, or by the missionaries, they surely ought not to refuse to lend aid in that direction, and as much as possible act upon the same principle, and in the same spirit as the missionaries.

The co-operation of the parochial clergy, however, must

not cease with the close of the mission, regardless of its success or failure. They ought to continue the good work, to irrigate and to mature the seed planted by the hands of the missionaries. With that view, they ought to treat with the utmost kindness and solicitude the returned prodigal son, never throwing up to him his former disorders. Let the converted sinner feel that, together with the pardon of God, he obtained the unreserved pardon of man. If, as will sometimes happen, after the mission, a straggler will come to unburden his conscience, let him be received with open arms.

For weeks and even months following the mission, the good, zealous pastor in his discourses to his flock will refer to the mission preached, to the instruction received, to the blessings, graces and happiness obtained, to the good resolutions formed and promises made, thus to keep burning in the hearts of his parishioners the fire of religious fervor and divine love, and to lead them to perseverance by inculcating upon their minds the necessity of the use of the means of grace, of prayer of the frequent reception of the holy Sacraments,—and above all, the flight from the approximate occasion of sin. To the societies or confraternities organized by the missionaries, to the converts gained, he must give due care and attention. If during the mission he discovered that his parishioners, in some way or other, had been disedified by his own personal ways and actions, let him be careful to correct them. Above all, let him be extremely cautious in his remarks upon the mission and the missionaries, let him not exhibit the slightest trace of jealousy at praise bestowed by his people, and never encourage or countenance adverse criticism. The writer has charge of a parish where, some years ago, the pastor on the Sunday following the close of the mission, from the pulpit made an indiscreet and imprudent remark, and by so doing almost entirely undid and spoiled the good done by the mission. To keep up the remembrance of those days of grace and salvation, the people ought to be urged frequently to visit the mission cross erected, there to meditate, to pray and to gain the indulgences attached.

And finally, let him not omit to have a renewal of the mission, for a few days at least, if not for a whole week, the following year. If these points are faithfully observed, the parish mission will always, by the grace of God, prove a source of untold blessings to individuals and to whole parishes.

P. VICTOR, O.S.F.

THE GOOD EFFECTS OF PARISH MISSIONS.

BY A REDEMPTORIST MISSIONARY.

I.

THE immense benefits derived from parish missions are too well known to need our comment. The better portion of the parishioners are strengthened in their faith; they learn to appreciate their religion in greater measure and to practice it more cheerfully; they are put on their guard against dangers that threaten them at the present, or may rise up against them in the future. The weaker portion of the congregation is animated to greater fervor; the wayward are brought back; the erring are enlightened; the ignorant are instructed; all classes of sinners are brought to repentance.

NECESSITY OF MISSIONS.

Although everybody seems to understand the great utility of missions being periodically introduced in the parish, but is there a real necessity for them? Many a pastor of souls believes that a mission is a good thing, and he would perhaps make up his mind to have one himself, but owing to some imaginary obstacles, he will wait for some opportune time. He cannot convince himself of the real necessity of a mission, at least as far as his parish is concerned, in which he believes the best order to prevail. "Et hæc cogitaverunt et erraverunt." The writer of this knows from the experience he has gathered in the field of American missions during a period of forty years, how often pastors have deceived themselves in this respect. Of course, when we speak of the

necessity of missions, we do not mean an *absolute* necessity, as though people *could not* be saved without them. People have been, are now, and no doubt will be saved, without having ever had a mission. But what we mean to say is that many souls *will not* be saved without a mission.

There is scarcely a single parish in which some people may not be found who habitually neglect Mass on Sunday and on feasts of obligation, while they could go without any difficulty, or, if there are some obstacles in the way, they could easily overcome them. Such people, if they go to their annual confession, manifest some kind of sorrow when questioned about this point, and promise to amend. And yet, after having attended Mass twice or three times, miss it again the same as before. Next year they make the same promises, and the same relapses follow. Nothing but a good mission will bring these people to a change of their perverse dispositions and make practical Catholics out of them.

And what is said here in regard to missing Mass applies to many other sins that are habitually committed, notwithstanding all the fair promises that are made at the confessional. And is there not good reason to doubt the validity of these confessions?—an evil that is likewise best remedied by a good mission.

In every parish there is a smaller or greater number of such as neglect the sacraments for years, and all the efforts of a zealous pastor, of a solicitous mother or wife, of relations and friends, all the prayers of pious souls, are unavailing to bring them to a reconciliation with God. Nothing but a well conducted mission can bring about their conversion. The plain but forcible exposition of the evil of sin and its terrible consequences on the one hand, and the reflection on the mercy and goodness of God on the other, made to bear upon them by experienced missionaries who know how to deal with that class of people, make an irresistible impression upon their perverted hearts, and, like so many prodigals, they rise to go to their Father.

These and similar effects of missions are seen by many, and they are so many proofs of their necessity. But there

are other reasons why missions are needed. St. Leonard of Porto Mauritio, the famous missionary of the Franciscan Order, used to say that he believed that at least one-third of all the confessions made were bad. The experience which St. Vincent de Paul had in the confessional about the overwhelming number of sacrileges committed, gave him the first thought of establishing the Congregation of the Mission (Lazarists). St. Alphonsus Liguori had the same experience and to meet this great evil properly and to cure it successfully in the mission, he laid down particular rules of action for the missionaries of his Congregation (Redemptorists). But there is no need of going so far back; let all those who have spent a few years on the missions speak from their own personal experience, and they will confirm the unquestionably strong testimony. This evil exists in the best regulated parishes. Many an active and zealous pastor thinks it impossible that his parish can be infected with this plague, because he believes that his people place full confidence in him. Yet the hearts of many people are kept closed over the most heinous crimes, until one or two very plain instructions have been given on this subject, and even then some sins are kept concealed. Missionaries usually have this sad experience at the customary renewal which follows a short time after the mission.

Still another reason why missions are necessary is the general ignorance of Catholics in religious matters. Our people are, as a rule, well educated as far as their temporal interests are concerned, but in regard to religion they know barely enough to be saved. The reason is obvious. There is not enough of religious instruction given to the young while at school. Even in Catholic schools and educational institutions there is more attention paid and more time given to the sciences than to religion. And what little is learned in the school is soon forgotten. We have quite an amount of reading matter in books as well as in papers and periodicals, by which the defect of religious education might in some measure be supplied. But the very people that should read them never look at them. There are also many good

and instructive sermons preached from Sunday to Sunday in many churches both in the cities and in the country, but how many are those that hear a sermon? The five minutes' sermon prescribed by the late Plenary Council should make up for this defect. Often however, it amounts to no more than a protracted announcement about some church affair, or a collection. The mission is badly needed to give at least the most necessary religious knowledge to the people. How many hundreds of Catholics have not been heard saying after attending a mission: "Were it not for this mission I would never have known my religion!"

There is much ignorance prevailing among our Catholics in regard to the precepts of the Church, the law of fast, the law of annual confession and Easter Communion, the necessity of the sacraments and the way to receive them,—but particularly with regard to the Sacrament of Matrimony, the laws of the Church in reference to the most ordinary impediments to matrimony, the way of contracting marriage and the preparation thereto,—not to speak of the most shocking abuses practised in married life, now so common even among Catholics.

Indifferentism in religious matters is growing daily and fixing itself in the hearts of our people. The incessant efforts of the world and the devil are unfortunately but too successful in plunging many into the abyss of infidelity. The mission is a most efficient means in the hands of Divine Providence to keep many back from pursuing the broad way opening before them, and to rescue others from utter perdition. The plain, yet powerful preaching of the eternal truths revives the faith, strengthens it and raises the soul to higher aspirations.

There are yet other reasons why missions are necessary in certain parishes, which we must here pass over in silence.

Missions may be called a special institution of the Church for the reformation of the people. What retreats are to the clergy and to religious communities, that missions are for the people. Many religious orders have made missions part of their special occupation, such as the Order of St. Francis,

the Order of St. Dominic and the Society of Jesus; other religious congregations have been instituted to pursue the work of the missions as the only object of their vocation, such as the Institutes of St. Vincent de Paul, St. Paul of the Cross, and of St. Alphonsus Liguori. The work of these Religious Orders has received the most hearty approbation of the Church. Several Popes of this and the last century, have bestowed the highest encomiums upon the work of parish missions, and have enriched them with many indulgences to make them more attractive. Among others let us hear Benedict XIV:—"Diuturna experientia edocti perspeximus, ad improbos mores corrigendos, qui vel serpere incipiunt, vel nimis jam invalescunt, vel tandem diuturnitate confirmati dioceses latius occuparunt, nihil magis conferre, quam alienam opem ac vires implorare, videlicet Sacras Missiones ubique indicere.—Quo circa neque novum neque incertum dici potest hoc remedium, quod populi corruptelis corrigendis proponitur. Antiquum illud est, malis curandis aptissimum et fortasse unicum, quod tot episcopi pietatis gloria insignes magna cum utilitate in diocesisibus adhibuerunt." Bulla "Gravissimum" 8 Sept. 1745.

Pius VI condemned those who call missions an empty noise without effect. "Propositio enuntians, irregularem strepitum novarum institutionum quae dicta sunt exercitia vel missiones . . . forte nunquam aut saltem perraro eo pertingere, ut absolutam conversionem operentur; et exteriores illos commotionis actus, qui apparuere, nil aliud fuisse quam transeuntia naturalis concussionis fulgura;—temeraria, male sonans, perniciosa, mori pie ac salutariter per Ecclesiam frequentato et in verbo Dei fundato injuriosa." —Auct. fid. prop. 15.

Pius IX of blessed memory, speaks in the same sense: "Sacrae missiones, ubi operariis idoneis commissae fuerint, valde utiles benedicente Domino esse constat, tum fovendae bonorum pietati, tum peccatoribus, et longo etiam vitiorum habitu depravatis hominibus, ad salutarem poenitentiam excitandis."—Enc. 8 Dec. 1849.

The action of the bishops of the entire Catholic world in

reference to parish missions has always corresponded with the sentiments pronounced by the Holy See. Our own bishops assembled in the Second Plenary Council have well understood the necessity and utility of missions, and, therefore, have laid down special regulations with regard to them. A decree of that Council says: "Si vero unquam pastorem aliquem hac in re suo officio deesse contigerit, ab episcopo cogendus erit ad missionarios accersendos; quod si non fecerit, ipse episcopus eos mittat."—Conc. Pl. II n. 473.

The work of the missions may be called the *extraordinary* ministry of the Church instituted to aid the *ordinary* ministry, to save those whom the ordinary ministry cannot reach any more, but about whom our most tender mother the Church is most solicitous. She is filled with greater anxiety about her erring children than even about the conversion of the heathen, because bad Catholics are a disgrace to her, and their sins and vices are more offensive to God than the crimes of heathen nations. "Melius enim erat illis non cognoscere viam justitiae, quam post agnitionem retrorsum converti ab eo, quod illis traditum est sancto mandato."—II Pet. 2, 27.

Priests who are called to this extraordinary ministry need to be particularly trained for it. Their entire education, or at least their last studies, are directed toward this object, we might say, exclusively, the same as it is with regard to young clerics who are preparing for the foreign missions.

WHAT IS REQUIRED TO MAKE A MISSION SUCCESSFUL.

Are missions generally successful? Far from it. Most missions do a certain amount of good, some more, some less, but that does not yet make them successful missions.

What is a successful mission? It is that from which the parishioners derive a sufficient knowledge of the doctrines which they must believe as well as of the Christian duties which they must fulfil; at which all, except perhaps a few renegades, receive the Sacraments worthily, with a full determination to live as practical Catholics for the future, and keep the same for at least some years. After that another mission is needed to repair the evil that in the meanwhile

may have crept in, and to renew the spirit of zeal for good, which by that time has become languid. The success of the mission is, therefore, not to be estimated by the collections taken up during the time or at the close of the exercises, nor by the fulsome reports in the newspapers praising the grand and eloquent discourses of the missionaries, nor even by the number of converts made at the mission. For it happens but too often, that converts gained during the mission fall away from the Church as fast as they were taken in, because they are not sufficiently instructed in the faith, nor have they had opportunity to consider maturely the duties to be fulfilled by a member of the Church, before they were admitted into its fold.

To make a mission successful, three essential conditions are required from the start. If one is wanting the mission cannot but be a failure. Taking for granted that God will give extraordinary grace where human effort combines for the salvation of souls, we require: 1. Extraordinary efforts on the part of the missionaries. 2. Extra work on the part of the pastor and of his assistants. 3. Faithful co-operation on the part of the people.

A mission is a season of extraordinary grace for the parish. Everything in connection with it must be extraordinary,—the preparation, the exercises, the preachers, the discourses, the attendance of the people, the work in the confessional and all the various ceremonies performed during the mission. Then the result will not fail to be an extraordinary effect.

We need not consider in detail the part that depends on God. God most willingly gives extraordinary grace to the mission, provided fervent prayers are offered for that purpose before and during the mission, because no grace without prayer. It remains for us to consider the part the missionaries have to perform, the work the pastor has to do, and what is to be done to secure a regular attendance of the people.

THE MISSIONARIES.

To achieve some extraordinary result, God sends out extraordinary messengers who, in this case, are the missionaries.

A missionary must in every respect be a man of God. If he is this, then no special efforts on his part are needed to produce a favorable impression, wherever he is seen or whatever work he performs, in the pastor's residence, in the sacristy, in the pulpit, in the confessional, in the parlor, at the bedside of the sick. The people will at once give him their confidence, will listen to his word as directly coming from heaven, and will most eagerly look for the occasion to disclose to him the secrets of their hearts in the confessional. And the blessing of God will add still more to this good feeling that has sprung up so suddenly. Everything is ready for the missionary's work. Let him only take good care lest he spoil it by faults of his own. Let him be on his guard against impulsiveness in his sermons and instructions, in giving out his notices, in his occasional remarks, in his way of speaking in the confessional. He should be kind toward all, and manifest his love for God and his zeal for the salvation of souls at all times in spite of temptations, difficulties, obstacles and provocations. Thus he will appear among the people as a true messenger from God.

Endowed with these happy dispositions the missionaries begin their work by doing their utmost to secure a regular attendance of the people. Therefore, a good opening discourse that embodies the importance and necessity of missions together with the method of making it well, is the first in order. But, as it is most frequently the case that only a minority of the parishioners attend the late Mass on Sundays, announcements to that effect have to be made in a few well chosen words at all the Masses. This should be done by one of the missionaries, who are more experienced in this matter, so that the attention of the people will be aroused effectually. It has been said that the missionaries should not put in their appearance before the regular opening of the mission. All very good, but then the object, which is the invitation of the people to the mission, is not fully attained.

After the introduction follows the regular course of the mission,—discourses for which the missionaries are supposed to be well prepared. These discourses will have to be ar-

ranged and modified, in respect of both the subjects and their application, to the various needs of particular congregations.

The general object to be attained is the instruction of the mind and the movement of the will. Both must go hand in hand, although we may aim sometimes more directly to reach the intelligence, whilst at other times we make greater efforts to reach the heart.

II.

NECESSITY OF INSTRUCTION AT MISSIONS.

The people in general are sadly in need of religious instruction, not excepting even the so-called "educated class." The instructions first in order are those needed for the worthy reception of the sacraments during the mission, in particular of the Sacrament of Penance and of the Blessed Eucharist. These must be given from the very outset of the exercises to prevent sacrilege during the mission. As soon as the people are supposed to be sufficiently impressed with the necessity of saving their souls and the disastrous evil of mortal sin, they should be well instructed in the proper way of making a good confession. They should clearly understand the essential parts of the Sacrament of Penance and how to perform them, as also the great remedy for sacrilegious confessions in the past,—general confession,—by whom and how to be made. Nor should be omitted the main obstacles against a reconciliation with God, as enmity, the retention of ill-gotten goods, and the proximate occasion of sin. Next in order come the Blessed Eucharist, the Mass and Holy Communion. It may sound strange to say, yet it is true that many of our people do not realize what they receive in Holy Communion; as to thanksgiving after Communion, there are very few who make any. No wonder that the sacraments produce no fruit.

After this, instructions must be given in regard to all the Commandments of God and the Precepts of the Church, although not necessarily in the regular order of the catechism. As far as the missionaries are concerned, they must

do all they can to infuse into the minds of the people a sufficient knowledge of their religious duties. If it is found that a good number of the parishioners are rather ignorant in regard to matters of faith, the evil must be remedied by one or the other dogmatical sermon, which should hardly ever assume the character of a controversial, and never of a polemical discourse. The missionary comes to *instruct* Catholics, *not to fight* Protestants. If any of the latter class are present, they are gained much more easily by some solid, clear and plain instruction, given in a fervent apostolic manner, than by controversy. It is perhaps advisable never to use the word "Protestant." And yet at such missions, as experience shows, many Protestants are converted, or receive the first impulse to their conversion.

But more important than all this are instructions for the *different states of life* on their special duties, which should never be omitted at any mission, even should it have to be done at the sacrifice of the ordinary evening sermon. There exists an apparent prejudice in certain quarters against these particular discourses. It cannot be denied that by the imprudent utterances on subjects in themselves of a delicate nature, harm rather than good may be done. This happens when the missionary forgets his character as an apostolic man, when he is not sufficiently prepared, when he is not careful in his expressions, when he goes into details regarding matters that should "not so much as be named among Christians," when he says the most serious things more by way of a joke than in the dignified way of a messenger from heaven, etc. Such missionaries should never be allowed to give these instructions, if they are not to be considered altogether unfit for the position of a missionary.

"But would it not be better to leave the people in their blissful ignorance?" Ignorance! Would to God it were no more than ignorance,—and if it is, then in most cases it is a culpable ignorance,—ignorance about matters which man must know to save his soul. No! Everybody is obliged to know what he is to do in his particular position or state of life. Besides, very much depends on the knowledge and the

fulfillment of these particular duties with regard to human society in general and for the Church and the State in particular. It may be laid down as the great maxim of our times: Save the family and you save the world. But to save the family or to put it on a Christian basis, it is necessary to bring the different members of the family to an exact observance of their duties; the parents, to have a higher regard for the position they hold from God, the purity of life they should cultivate, the responsibility for their offspring of which they should be mindful. Children should be taught the respect, love and obedience which they owe to their parents, how they are to shun the numerous dangers that surround them, and in what manner they should prepare for their future state of life. Everybody knows how much depends on good training of youth. One of the most recent acts of Pope Leo XIII is directed toward the elevation of the Christian family, and in this he has given the keynote to the concerted action of the hierarchy and the pastoral clergy throughout the world for social regeneration. Missionaries must take a most prominent part in this great movement of our days.

The limited space of this article does not permit a further dilucidation of the various topics to be treated in these particular instructions. For the present we leave this point to the discretion of experienced missionaries.

THE MOVEMENT AND ELEVATION OF THE WILL TO A CHANGE
OF LIFE.

To effect a change of heart, to raise the soul from the mire of sin, to fill it with compunction, to detach it from earth and fill it with a desire of heaven and life everlasting—this is the very essence of a good mission. The clear and fearless exposition of the so-called Eternal Truths, the deep reflection made on them by the people, the powerful influence of God's extraordinary grace added to this, will make a lasting impression. These truths are deeply buried in the soul of every man. All believe them in some way, even infidels, no matter how much they have tried to secure themselves in

their unbelief. But, for many causes they are lost sight of. Like precious stones buried under a heap of rubbish, these eternal truths seem to be forgotten, consequently disregarded by most men, and hence arise the disorders of their lives. It is the very object of the mission to clear away the rubbish from men's souls and to show up to them these truths as they are, presenting them to the people without the cover of high-sounding sentences, or in the pomp of oratorical display. The effect is marvelous. "Videbunt et timebunt et sperabunt in Domino." Ps. xxxix, 4. After listening two or three times to the plain and forcible exposition of one or the other of these truths, the people begin to open their eyes, they "see" what they seemed not to have seen before—they fear God's judgments, the "beginning of Wisdom;"—and seeing also the goodness and mercy of God, they put their confidence in Him, begin to love Him; and after having received pardon, they are determined to serve Him faithfully in the future.

The missionaries must necessarily be well prepared for these sermons, paying more attention to sound matter, strict logical order, and persuasive, even forcible delivery, than style of language. Their eloquence will find ample occasion of displaying itself, when, after having made plain their doctrine, they begin the attack upon the will of their audience to make it surrender to the grace of God.

THE MISSIONARY IN THE CONFSSIONAL.

The first fruits of the mission are reaped in the confessional. It is there the real conversion takes place. And who should reap the fruit but the one who has sown the seed—the missionary. *All the confessions should be heard by the missionaries*, for the following reasons :

1. The missionaries have taken upon themselves the obligation of giving a good mission to the entire parish. But, the principal work of the mission is that all the parishioners make a good confession; therefore, the missionaries must take upon themselves the confessions of all the parishioners. They have no obligation to hear people from other parishes,

nor should they allow them to come, so as not to unnecessarily crowd their confessionals and thus make it more difficult for the parishioners to approach them.

2. By the very fact that by their sermons they have moved the people to repentance and have enlightened them with more religious knowledge, they have gained their confidence. The people feel attracted by them, and it is to them they desire to go to unburden their consciences. This more than ordinary confidence of the people in the missionaries is from God, and God uses it as a most effectual means for their reconciliation. Therefore, every facility ought to be offered to the people for approaching the missionaries for confession.

3. Missionaries, by their constant employment on the missions, as well as by their special instructions from home, are better adapted to deal with such complicated cases as generally turn up on the missions; they know better how to take souls steeped in vice and sacrilege, and to supply the wants of those who coming only half disposed, are still afraid to tell their sins, and most unwilling to abandon sin and the proximate occasion thereof; they understand better how to enter into the most secret recesses of the heart in which sin is kept hidden, or where the devil lurks concealed. Confessors not devoted to this special work, often lack the necessary patience, if not the requisite knowledge, to do this most arduous task in such a way as to leave no doubt of its being thoroughly accomplished.

4. The casual confessors often called to aid the missionaries frequently lack the time to enter thoroughly into the condition of the penitent at a mission. They are generally priests from other parishes, and as such have other duties to attend to; or they are unaccustomed to long and protracted sittings in the confessional, consequently they shorten the confessions as much as their conscience will allow, and often more than their conscience warrants—they do not give the penitents sufficient time to speak, silence them as over-scrupulous or talkative, just when they ought to be allowed to speak; they are averse to the idea of hearing general confessions, will not allow them even in cases when they are

absolutely necessary, because in their hurry they do not perceive that necessity. What, then, is gained by such confessions?—And, consequently, of what good is the mission at all?

5. It is most important on the missions that all the confessors follow the same line of action. But, it is simply impossible to obtain this from a variety of confessors. The people discover a difference of direction very soon, and they can hardly understand it. It causes talk, criticism, dissatisfaction, etc. The missionaries are, as a rule, Religious, men of one school and consequently of one line of action. If they alone occupy the confessionals, everything works smoothly.

HOW MUST CONFESSIONS BE HEARD AT THE MISSIONS?

The duties of a confessor at a mission widely differ from those of a confessor at ordinary times. The missionary in the confessional must attend to the past, the present and the future of his penitent. With reference to the past, it must be seen whether or not a general confession is needed to bring this soul to the road of perfection. Therefore, the confessor must inquire about the past life of the penitent, although the latter may say nothing about it. Many are so ignorant that, notwithstanding the instructions given at the mission, they do not know how to approach the confessor about their past lives, others are overcome by fright, while others will allow shame to predominate over them, even at the mission, and they will say nothing about the past unless they are asked.

In regard to the present some penitents badly need instruction and there may be no other opportunity of giving it to them. To this class belong grown people who never went to Holy Communion and who could be allowed to receive it after having received a short instruction from the confessor. Married people should be questioned in regard to abuses in married life, especially when there is good reason to suspect their guilt in this matter (and where is it not?) A considerable number of married people pretend to be ignorant of the sinfulness of onanism and abortion, an evil which is

assuming greater dimensions from year to year, even in our country, according to the testimony of many eminent physicians and priests. If asked in a general way, they will often deny that they are guilty of any abuse in this line. Such people need instruction in this matter and must be made to promise to keep the law of God and nature in this regard in the future, even under the penalty of being sent away without absolution. For this we have a late decision of the Sacred Poenitentiary, which we quote.

I. Quando adest fundata suspicio, poenitentem qui de onanismo omnino silet, huic crimini esse addictum, num confessario liceat a prudenti et discreta interrogatione abstinere, eo quod praevideat plures ex bona fide exturbandos, multosque sacramenta deserturos esse?—An potius *teneatur* confessarius prudenter et discrete interrogare?

II. An Confessarius qui, sive ex spontanea confessione sive ex prudenti interrogatione, cognoscit, poenitentem esse onanistam, *teneatur* illum de hujus peccati gravitate, aequae ac de aliorum peccatorum mortalium *monere* eumque (ut ait Rituale Romanum) paterna charitate reprehendere eique absolutionem tunc solum impertiri, cum sufficientibus signis constet, eundem dolere de praeterito et habere propositum non amplius onanistice agendi?

Sacra Poenitentiaria attento vitium infandum de quo in casu late invaluisse ad proposita dubia respondendum censuit, prout respondet :

Ad I. Regulariter *negative* ad primam partem ; *affirmative* ad secundam.

Ad II. *Affirmative* juxta doctrinas probatorum auctorum.

Datum Romae in S. Poenit. die 10. Mart. 1886.

Card. MONACO, *Poenit. Maj.*

Hipp. Can. PALOMBI, *S. P. Secr.*

After that the confessor must look to and provide for the future of the penitent ; and here are three things to be observed: (1) that the penitent will keep out of the proximate occasion of sin, (2) that he will fortify himself regularly with the sacraments, and (3) that he practice ejaculatory prayer in temptation.

If all the confessions are heard in this manner, then there is every reason to hope that the entire parish, being now truly reconciled to God, will persevere in God's holy service for a considerable time.

There is no need of causing the people to return to confession a second time. As a general thing, there is no time for this. All should receive absolution after their first confes-

sion, but be free to return again if their conscience is not entirely at rest. It is useless to say that they should settle their remaining scruples with their own confessors. These scruples, if they are not perhaps more than that, are often of such a nature as were the sins they concealed before, and being yet too weak, they would rather make sacrilegious confessions again, than disclose their trouble to their own confessor. Long experience proves it.

PERSEVERANCE.

Conversion and perseverance is the great two-fold object of the mission. After everything has been done for the individual parishioners in the confessional to secure their perseverance, the missionaries are to give this subject, special attention in some sermons and instructions, to be preached toward the end of the mission. Among these deserve special mention the sermon on the absolute necessity of prayer, on the frequentation of the sacraments, and on shunning the proximate occasion of sin. Without these three means, salvation becomes simply impossible. But, to help carrying them into effect, the most powerful assistance of the Blessed Virgin Mary is to be obtained. For this reason, after a clear and popular discourse on the patronage of the Mother of God, the whole congregation should be dedicated to her service.

Ordinarily, this will suffice. It is well, however, to establish or promote some special means, particularly for the younger generation, to better secure their perseverance. Hence, the introduction of the Sodality of the Blessed Virgin, or of some other confraternity, such as that of the Holy Family, so strongly recommended by Leo XIII, should engage the attention of the missionaries. However, to render such pious institutions fruitful it becomes indispensably necessary that they be placed in charge of some priest who is both able and willing to give to them his constant care and attention; otherwise they will soon come to naught, and what was at first a very pious undertaking is turned into a ridiculous farce.

In certain localities temperance and total abstinence so-

cieties must be introduced under the same conditions. But, it is never advisable to pledge the whole congregation, because some, perhaps many will not keep it, and not having kept it, they may stay from the sacraments. The zeal of missionaries who exact this pledge is certainly very praiseworthy, but may it not be asked: What right have the missionaries to demand from the people of an entire parish that to which no law, either divine or human, obliges them? There are other and more effectual means to check the demon of intemperance, instituted by the Lord Himself.

DUTIES OF PASTORS AND THEIR ASSISTANTS IN REGARD
TO THE MISSION.

To give the work of the missionaries more effect, the pastor and his assistants should co-operate with them wherever they can, and perform well especially that part of the mission which directly devolves on them. Much, very much is to be done by the parish clergy before, during and after the mission.

I. *Before the mission.* About a month before the mission the people are to receive due notice of it. The mission must be emphatically announced three or four Sundays before it begins, and the good will of the people ought to be aroused in advance in expectation of the extraordinary season of grace prepared for them. A sermon or two, together with the morning exhortations given at the early Masses on Sundays, on the goodness of God soon to be manifested toward the parish, as well as on the abuse of God's grace, especially at the mission, will not fail to prepare the people well. It is a very good practice to have printed notices distributed throughout the parish, stating the day and hour of the opening of the mission, the hours of the daily exercises, and the time for the men and women accordingly as it is arranged. A word of encouragement, together with an appropriate text from Holy Scripture, should find a prominent place on this paper. It may also be published in general by what class of missionaries the exercises are to be conducted; but *no names of individuals* should be given, because the

very name of the missionary, his nationality, perhaps some personal prejudice against him, against the Order of which he is a member, may keep some from attending the mission. For the same reason it is inadvisable to publish in advance the subjects of the discourses, or who is to preach on such or such a day. Such things do more harm than good. The devil hates missions—and when he cannot prevent them, he does all he can to keep the people away; and if a pin's head will serve his purpose he will make use of it. *By no means should the time be published, how long the mission will last*, because some who need the mission most, particularly the sermons of the first few days, will take this for an excuse and begin to come only toward the end. "Experto crede."

Besides this, the pastor and his assistants should organize among themselves a general visitation through the parish, find out the most careless members, and give them a cordial invitation to attend the mission. Such visits, made at such a time, produce an immense deal of good. The sight of the pastor, looking after his wayward sheep, a few kind words from him, an affectionate shaking of hands, do not fail to favorably impress the most hardened hearts.

Another most important preparation for the mission consists in arranging for a sufficient number of missionaries to do the immense work required, and for sufficient time to do it well. We have seen what work is to be effected in the pulpit and in the confessional. *The pastor should inform the superior of the mission-house as approximately as he can do it, how many families belong to his parish, or what the number of communicants may be, and then leave him to determine the number of missionaries and the time the mission is to last.* Superiors generally know how many men they must send and how many days they must work, to make the mission a real success. If they find opposition in this point on the part of the pastors, they cannot guarantee a fruitful mission. We shall give an answer below to the objections made against missions on this head.

2. *During the mission.* After the pastor has thus prepared his people for the mission, he, on the opening day in-

roduces to them the missionaries as so many messengers from God, and he hands over to them, for the few days to come, the entire care and management of his parish. In making this introduction he follows the customs of the missionaries on such occasions. Then he retires, so to speak, from his place on the stage, only to work so much the more behind the scenes. He acts like the captain of a vessel, who leaves the whole management of the ship to the pilot, until the latter has steered it through the harbor in safety.

The pastor should particularly abstain from interfering with the missionaries in regard to the management of the mission. The missionaries have a continuous experience in this work; they have their time-honored traditions and customs, their rules, their special education in this branch of the sacred ministry, and a special grace from Heaven besides. They know what sermons and instructions are needed, what is to be said, when, how, and how much; what ceremonies are to be performed etc. All that the pastor should do is to inform the missionaries of the peculiar vices, abuses, dangers, etc., prevalent in the parish, then leave it to them to employ whatever remedies they see best adapted for the cure of the evil.

The assistants of the pastor should not go on vacation during the mission, but help wherever they can to promote the success of the mission. They, as well as the pastor himself, are to inquire whether the wayward sinners whom they met before the mission, are attending the exercises, and, if not, visit them again to remind them of their promise.

They should be willing to take from the hands of the missionaries the instruction of certain grown-up people, that need some special attention, such as have not yet made their First Communion, or have grown up in total ignorance of their religion; they are to take charge of converts who wish to join the Church, or at least desire to know more about the Catholic Church with a view of adopting the faith if they can be convinced of its divine origin. The parish clergy should take upon themselves the late Mass on Sundays as well as on week-days, give Benediction, and distribute Holy

Communion whenever it is necessary. In doing so they save a great deal of time for the missionaries, which these badly need for the confessional.

3. *After the mission.* If the powers of darkness could not prevent the mission, nor the people from attending it, they shall surely use every artifice to destroy the effects of it. But the vigilance and the solicitude of the parish clergy may prevent this, at least to a great extent, if not altogether. For this purpose the pastor should give his attention to the following points :

At least one sermon should be preached on the efforts the powers of hell will make to gain back what they have lost during the mission. Our Lord Himself speaks of this—Luke c. xi. In this connection the means to be adopted should be explained. It is well to warn against a relapse, but the relapsed must not be discouraged. The temptation to give up all attempt toward a pure life after the first relapse, is most common. And many of those converted at the mission will fall again, especially if they had contracted sinful habits in which they had indulged for years. The mission has changed their will but not their nature. “The spirit is indeed willing but the flesh is weak.”—Matt. xxvi.

The people should be exhorted and encouraged to frequent the sacraments at least every three months, young people oftener; and *every facility should be offered to the men for approaching the confessionals at a time when they are free from their work.* Without the sacraments the souls of the people will die from spiritual starvation, the same as their bodies would die if left without food for a considerable time. This is the most important point to be attended to after the mission. Another general visitation should be made through the parish, at least within a year, to see whether all comply with this duty.

Our men, both married and single, need some special care. An idea is suggested here which has never yet been carried out in practice, and which would nevertheless greatly promote perseverance after the mission among the men of the parish. Once every three months the married men ought to

be called together—and very soon after, the unmarried men—to give them what might be styled a “Quarterly Conference,” consisting of a well prepared and a well digested familiar discourse on some of their particular duties with special reference to the exigencies of the present day. This occasion could be made use of to exhort them to approach the sacraments again on the Sunday following, having for this purpose a sort of two General Communion, one for the married, another for the single men; but not together, because the young do not as a rule like to be merged in a crowd of older men.

If some confraternity or religious society was established or newly organized at the mission, let that be well attended to, especially with regard to the frequentation of the sacraments. Still, this must not be considered as carrying out the object mentioned in the foregoing point, because it affects only a certain portion of the congregation, that is, those who belong to some pious union.

As it is the practice of most missionaries to have a “Renewal of the Mission,” let the pastor order it by all means and make his arrangements for it very soon after the mission. The Renewal confirms the good effects of the mission and makes them lasting—it prevents the relapse of many into their former evil habits—it raises again and encourages those that have relapsed already—and it brings in those that have neglected the mission. But, if the *Renewal* as such, is to do any good, it should be given *at a time when the mission is yet fresh in the minds of the people*, and, therefore, should take place at least within nine months after the mission. If later, it is no more a Renewal, nor can it be treated as such, but it is to be a new mission, and that would come too soon. Missions given too frequently, generally do more harm than good.

OBJECTIONS AGAINST MISSIONS.

In conclusion let us review some of the ordinary objections made against missions. Some of these are expressed openly, while others are kept concealed in the minds of the pastors;

but they are well known even without having recourse to the art of "mind reading."

"In my parish everything is in the best order."—You deserve praise, my dear pastor, for the high opinion you have of your people, and, no doubt, you have worked well for them, but you see only the surface of the hearts of your people without knowing or even suspecting what is concealed underneath.

"But my people have great confidence in me."—True; and just because many of them not wishing to destroy that good opinion they know you have of them, will not tell you all that burdens their souls.

"I ask all that is needed of my penitents."—Did you "dig in the wall"—"pass in through the inner door"—of their consciences?—If you did, you might have beheld "every form of creeping things and of living creatures" (Ez. viii.) But these "walls and inner doors" have generally to be burst open first by the extraordinary grace of the mission and by the vivid reflection on the Eternal Truths, before any one can look through.

"Missions lessen the authority of the pastor. The missionaries gain the entire confidence of the people—the pastor is nothing."—Not so. The people generally feel very grateful toward the pastor for procuring the mission for them. That the people show an extraordinary confidence in the missionaries, is essentially necessary for the good success of the mission. God wants it so. Or, does the pastor perhaps, wish the people to have no or but little confidence in the men whom he has called to his aid?

"Is it not an indirect acknowledgment of the pastor that he has not performed his duty toward his people or that he is unable to do so?"—On the contrary, he shows that he does his duty by calling the mission to his parish, and if he would not, his bishop would have a right to call him to order for neglecting his duty. The best and most zealous pastors are the first to call for the mission.

"Missions do no good. I have had a mission; it effected no change for the better. I have heard the same of other

missions.”—A vast amount of good effected by the mission is never seen until judgment day. But, supposing this to be so, then, let it be asked: were those missions such as are described in this article? And, if they were not, whose fault was it? Was there sufficient time given to the missionaries to preach what was necessary—to hear the confessions as they should have been heard? Or, was the whole work rather to be finished within a very limited time? A good mission in a good sized parish should last ten days, and if the sexes are separated, ten days should be allowed for each sex. Are not pastors generally opposed to the idea of having a mission take more than a week’s time? And then they want no more than two or three missionaries for a work that requires four and five. To whom is the failure of such missions to be attributed?—Did the pastor sufficiently prepare his people for the mission? Did he try to perpetuate the good effects of the mission by doing his duty after it? Let these questions be fairly answered, then we may be able to account for the partial or total failure of some missions.

“Missions are too expensive.” This may be so, but they are expensive neither to the church nor to the pastor. The collections taken up during the mission, and especially at the end, together with what accrues from the sale of the articles of devotion, more than cover the expenses incurred by the pastor and of the donation given to the missionaries. And these are all the expenses which need and should be made. There is no necessity for grand dinners, costly wines, and other extravagant delicacies during the mission. The writer of this article has taken a part in five hundred and forty-seven missions, and among these he does not remember *a single one* the income of which did not more than cover the ordinary expenses without any particular effort being made to raise money for this purpose. It may happen indeed that some pastors can not raise a certain sum of money from the mission, which they expected for some other pious purposes not connected with the mission. But, missions are not given for such an object.

Let this suffice for the furtherance of the great work car-

ried on in the Church of God by her extraordinary ministry—the missions. Thanks to the great mercy of God, many missions are given throughout the width and the length of the country, and many more should be given, and many more missionaries are needed for this salutary work. But, a great many of our missions are not yet what they ought to be, and consequently do not effect the amount of good intended by the Church. The object of this article is to draw the attention of both pastors and missionaries to some of the defects of our missions which could easily be remedied. May this be done for the greater glory of God and the salvation of so many more souls.

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EFFECTIVE MISSION WORK IN OUR PARISHES.

BY A PASSIONIST FATHER.

I.

WITH a rapidly increasing population and a corresponding increase of clergy, both regular and secular, the holding of missions in parishes has become a very noted element in the moral and religious world, and deserves more than a mere passing notice. Already the demand upon missionary priests is far greater than the supply, owing, no doubt, to the remarkable influence which these missions have upon the bulk of our people. No one who has listened to the hurried step or dull patter of a thousand feet or more hastening toward the dimly lighted church—long before the dawn of day, or watched the surging crowd that issues forth at night, and the constant stream going and coming from the same holy place all day long, can fail to recognize the wonderful influence which a mission has upon the people. The determined countenance, the humble attitude and heroic patience of the many gathered at all times around the confessional during these days of graces, and the piety of those

who throng the Communion table, all testify to the immediate benefits that a mission brings to a parish. In fact, to gain an adequate idea of the influence and benefits of missions, would be to speak the history of real Christian civilization viewed in its highest form and under the most favorable auspices.

The men whose special vocation has destined them to labors of this kind and who are called "Missionary Fathers," can lay no greater claim to power as priests than that of God's regularly appointed ministers—such as the parochial clergy. Yet in point of fact they do possess a power greater in *word* and in *work*, and this seems to be the combined result of given conditions on the part of the people requiring a mission and of certain qualifications on the part of the missionary priests, which, humanly speaking, insure the success of their work.

Generally speaking, the conditions which call for a mission are found in all parishes. The *ordinary condition* is the positive need of a periodical "renewal of spirit" among the people. The most zealous pastor will find it a difficult task to preserve among his parishioners that practical religion which he wishes to see in them. Human nature is weak—it is prone to evil. Habits of carelessness and downright indifference are easily contracted, and moral evils become prevalent. There is a strong tendency to slide away from God and the practice of religious duties and to shirk every moral obligation. A renewal of religious energy, therefore, becomes a necessity. A prudent pastor finds that the most strenuous efforts of the local clergy are not sufficient to effect this renewal. He must resort to some extraordinary means. Hence the mission—which, if conducted at a seasonable time and in the proper manner, cannot fail to produce that renewal of spirit in the congregation which is the immediate object of the mission.

There is another condition calling for missions that may be classified under the head of *ordinary*, and that is the change that takes place in a congregation every three or more years. Our parishes in most instances are composed

of a large floating population. There is a continual going out of people and a corresponding influx. Then again there is that constant change which in the lapse of time nature herself effects. In a very few years the child has reached the period of youth, the girl has attained womanhood, the boy becomes the man. This changes almost the entire complexion of a congregation at least every five years, and therefore a mission, if not of absolute necessity, is an affair of the utmost importance in such a parish and should be held at least every five years.

Some of the conditions, however, which call for a mission are quite *exceptional*. The formation of a parish, or the re-construction of a parish where the church has been rebuilt or enlarged, come under this category. Also when some dreadful scandal has occurred in a parish which is calculated to weaken faith and promote immorality. In the latter case there is no doubt but that a mission is very necessary. The novelty of the mission, the powerful sermons of the Fathers and their advice to individuals in the confessional, will do more, humanly speaking, than anything else to destroy the scandal and heal its ill effects. In the former case nothing, perhaps, conduces more to the formation of a parish or its reconstruction than a good mission. The people flocking day and night to the exercises become habituated to church attendance. The pastor, who is supposed to be present at nearly every exercise, will come into immediate contact with his people as a congregation and with individuals who heretofore were unknown to him as Catholics, but through the mission are brought to a sense of duty toward God and the Church.

The time of Jubilee might be added as another exceptional cause calling for a mission. As during this season extraordinary graces and indulgences are offered the people, it is well that the parochial clergy afford them extraordinary facilities for acquiring these special blessings.

These ordinary or exceptional conditions being found in a parish, a judicious selection of the time for holding the mission has much to do with its success. A pastor should

endeavor to have his mission at that season of the year which affords the best opportunity to his people for coming in a body to all the exercises. Many priests invariably want their missions in Lent. We fail to see why ; because outside of our large cities it is a very inconvenient time as far as the people are concerned, and then the weather at this season is generally very bad. It might be remarked, also, that missions held every year in a parish are unseasonable for another reason. People become accustomed to them, and the mission loses that power which its very novelty carries with it. When the needs of a parish are such that extra preachers and confessors must be called annually, it is far better to term their labors "*a Retreat*," and let the exercises be conducted under that form so that the mission, when it comes, may appear to the people what it really is—"an extraordinary season of grace and salvation."

II.

The real success of a mission depends principally on the labors of the missionary Fathers, their personal qualifications and the character or style of sermons and instructions they give to the people.

The groundwork of their labors may be considered under a twofold aspect—objectively, or subjectively. *Objectively*, it is the mind and the heart of the people—their moral condition. *Subjectively*, it is the quick perception of this by the missionary Fathers, and the judicious application of that style of sermons and instructions best suited to the people's needs. Hence the effective missionary priest is not the mere declaimer who has learned his lesson as a schoolboy and gets it off with more or less dramatic effect. Neither is he the man who rattles off a stereotyped edition of powerful sermons without any special relation to the wants of his immediate audience. Nor again is he an effective missionary who fires off his biggest guns at the very commencement of the mission, without any relation to the logical sequence of eternal truths or the moral condition of his audience. Such may please for the time, but their work is not lasting. The real

powerful missionary, the man whose labors are destined to be crowned with success, is he who quickly takes in the mental and moral worth of his listeners and shapes his different subjects and the style of his preaching in accordance with this idea. Viewed under its every aspect, a mission should be above all things else a most logical affair. Logical in the conception of the end for which the mission is given, logical in the application of those means best suited to attain that end, and logical, above all, in the sequence of truths, whether moral or dogmatic, that are placed before the minds of the people for their consideration. As a rule, there should be at least two priests conducting a work of this kind that aspires to the dignity and success of a mission. These two men should form, as it were, a powerful battery, each well prepared in his own distinct mode of warfare—each attacking the enemy from a different position, and in an altogether different manner, yet both working in the most logical harmony. One is pre-eminently the instructor or *Catechist*, the other is the *Preacher*.

The style of the catechist should be didactic—plain, simple, and every word right to the point. He explains the laws of God and the precepts of the Church; he prepares the people for a good confession by explaining its qualities. His object is to enlighten the mind—he never seeks to move the will. His instructions should be short. The preacher, however, on whom practically the success of the mission depends, must seek to move the will. He hammers while the iron is heated and shapes or moulds the hearts of the people. Having measured the mental and moral calibre of his audience he suits his subjects accordingly. Generally his sermons are on the eternal truths, such as “The Importance of Salvation—Mortal Sin—Death, etc.” He will, however, introduce into these, very adroitly but powerfully, the vices he has come to root up, the evils he has come to cure. Moreover, when he is aware that there is some local or prevalent evil existing, he will concentrate on this all his powers of eloquence in some special sermon about the middle of the mission. The preacher should be a

man of great experience, with a correct knowledge of the human heart, and a keen observer of its many passions. His discourses must be carefully prepared, and consist of solid, well digested matter; every argument so logically put together that the whole tremendous force of his entire sermon may come upon the heart like an avalanche, moving the will to do the good he seeks, or avoid the evil he deploras.

Men thus qualified will not only renew the spirit of an entire congregation, and lay down the solid foundation for a grand spiritual edifice, but they actually reap a rich harvest during the very time of the mission. This is evident in the number and kind of confessions they hear. It is the surest test of the success of a mission. As a rule missionary priests devote from ten to twelve hours daily to the hearing of confessions. Generally, more time is given to each penitent during a mission than on other occasions. The reason is obvious. The practice of requiring general confessions during a mission is not at all commendable. Such confessions can hardly be made in a satisfactory manner unless the penitent return a second and perhaps a third time. Now all this, except in cases of real necessity, is little better than loss of valuable time to the confessor. Moreover, experience teaches that this promiscuous hearing of general confessions during the mission, is calculated to upset weak minds, and leave the conscience in a very troubled state afterwards. In some instances, also, it panders to the foolish idea that the holy Fathers are, after all, the only men who can hear confessions properly, and when these shall have left the place, the penitent, having lost confidence in the local clergy, is simply at sea and liable at any time to suffer shipwreck. Now, one of the characteristic features of efficient missionaries is that they establish or strengthen the confidence of people in the local clergy, and whatever may be done to the contrary is positively detrimental to the ultimate success of the mission. There are, however, cases in time of the mission, and many of them, where the confessor is obliged to permit and insist on a general confession, other cases again where he must patiently listen and solve the doubts engen-

dered by the instructions or sermons of the mission. In a word, the missionary Fathers cannot hurry people, or as some one remarked "railroad them through the confessional." This would be unwise, for it is here especially that the Fathers do their solid work. The criterion of their success here is not the number they rush through, as mere absolving machines, but the completeness of the work they do in each case, the finish that is given to every individual that kneels before them. Hence though *one* confession is sufficient during the mission, it is always more satisfactory to penitent and ^a confessor, when a second conveniently can be made, because this enables the confessor to give the finest touches to his work, and leaves the conscience of the penitent perfectly at rest.

Although the work of uprooting local and public evils is done principally by powerful sermons, yet where there is an understanding and concerted action among the confessors, that work is best accomplished in the confessional.

With regard to the establishment of confraternities or sodalities, that is best effected toward the end of the mission. If the mission lasts two weeks, it is well to begin this work of establishment at the end of the first week. Announce for Sunday afternoon a meeting of men or women as the case may be, and when they are gathered, a simple explanation of the nature of the society to be established and strong reasons for joining it, may be given, and then the names of members taken. Another meeting the last Sunday of the mission will confirm the work, and generally bring new members. These confraternities or sodalities are very necessary in every parish, and they should be established or strengthened during the mission.

As to people who are not of the Church Catholic, but come occasionally to the exercises of the mission, the less particular attention publicly paid to them by missionary priests, the better. Missions given in parishes are not as a rule for outsiders. The converts that a parish priest earnestly seeks are his own fallen people. The number of *these* converts,—not the converts from Protestantism—tells the real success of

a mission. It must, however, be granted that missions are the source of innumerable conversions to Catholicity; yet this happens, not through the preaching of controversy, but rather by the clear and forcible explanation of plain, moral and dogmatic truths, without any reference whatever to non-Catholics. There is a loftiness and conviction in these grand truths which seizes the mind and the heart of non-Catholics, and converts thus made are generally faithful and a credit to the Church. It is laudable, indeed, to set aside some definite hour in the day, when non-Catholics, seeking information, may call at the parochial residence and receive that attention which their condition deserves. But barring some exceptional cases, it is better, after a short encouraging conversation with them, to refer or introduce them to the local clergy, and let these devote that length of time to their instruction and probation which a zealous missionary cannot spare, and which, moreover, is necessary for the permanent success of such conversions.

III.

Although a mission may be held under favorable circumstances already mentioned, and conducted by very efficient men, yet the co-operation of the local clergy is an important factor in its success.

Preparatory to the mission, and for two or three Sundays before its opening, a clear announcement should be made in such a manner as to elicit all-sided attention. Its necessity and object should be dwelt upon at some length. And here the pastor has a magnificent opportunity of engaging his zeal in behalf of his flock. He can remind them of the many efforts and sacrifices made by him in their behalf; that with all this, he finds many have fallen away, others have grown cold and indifferent. His dread responsibility before God for every soul committed to his care may be dwelt upon with splendid effect. And now to relieve his own conscience, that nothing has been left undone for his people, and seeking above all things else their spiritual

welfare, he invites missionary priests, as "God's special messengers"—to come and labor for them. He will have special prayers recited every day after the parochial Mass and request special prayers at home, for the success of the mission. This proceeding not only announces the mission and makes its advent the topic of conversation, but draws God's special blessing on the work. Immediately preceding the mission, it should be well announced in the daily or weekly local newspapers. It is well to have the "order of exercises" furnished by the missionary Fathers a week before the the mission opens,—and let this be printed and distributed at the church door, on the Sunday that the mission begins. Some priests find it an excellent plan to make a visitation of the entire parish as soon as they have definitely arranged the time of the mission, and thus personally announce it and encourage those to come whom they know actually need it.

During the mission, the local clergy co-operate very much by their presence at the different exercises. The people like to see their own priests interested in the work. Their example is encouraging. Moreover, the clergy have thus an opportunity of noticing those present and finding out the absent. They will make it a point to visit the negligent and thus bring them to the mission.

Excepting the simple announcement of a collection to defray the expenses of the mission, the mention of money matters should be studiously avoided during this holy time. If the people have reason to suspect that the mission is a money-making affair, they become prejudiced at once and the mission is a failure. It matters not how eloquent the missionary Fathers may be, however great their powers of attraction, let people conceive the idea that emptying their purses is the object of the mission, and the indifferent will remain away while the good become disgusted. No one will object to the customary plate offering that is taken up at the principal services. But if people are forced to pay admission to the services whether they are pew-holders or not, if the collectors are at the door with their baskets to shame them into an admission fee, the result is discouraging. The poor cannot come, the hard

cases will use this as a pretext for not coming, the clergy are severely criticized, the missionaries lose courage,—their principal work then must be the defense of the clergy and trying to explain away their conduct. Reminding the people daily that the Holy Sacrifice is offered up for those that contribute ten cents or more to the offering, morning and evening, savors of traffic ; so also the ten cent basket, which is so unbecomingly thrust at people as they enter, ill becomes the mission ; and the enormous prices set on mission goods, or pious articles, for sale during this time, is in many cases little short of downright swindling. Men of vast experience both as missionaries and pastors know well that when a mission is spiritually a perfect success, the financial condition of the parish will quickly become better. Let your people make the mission well, do not place even the shadow of a hindrance to this, and once they begin to come regularly to church, join societies, and frequent the Sacraments, their purse-strings will open generously. Of all the impediments to the success of a mission, this appearance of money-making is the greatest ; whereas, when the congregation is imbued with the idea that the mission is purely for their spiritual good, that the pastor looks to this above all things else, then "all co-operating in good," the mission is a grand success.

IV.

To preserve the good spirit engendered by the mission, and gather the fruit it is calculated to bring forth, the labors of the missionary Fathers should be followed up by some systematic work on the part of the local clergy. The following suggestions may be of some help in enabling zealous priests to carry out this idea.

1.—*System in Preaching*.—People grow tired of the ordinary Sunday sermon. It's the same identical explanation of the Gospel year after year. They need more plain, practical instruction and fewer moral harangues. These instructions should be made interesting, which will always be the case when they are given in something like systematic order and

are replete with simple but solid information. Such would be a series of instructions on the Sacraments, the Commandments, the ceremonies of the Mass, as we find them treated in that admirable work of the Abbé Gaume—"The Catechism of Perseverance." Occasionally a series of dogmatic instructions on faith, on the Church, on the religious errors of the day. It is remarkable with what avidity people seek after information of this kind, and it is easily given by a zealous priest.

2.—*System in Hearing Confessions.*—Every possible facility should be afforded the people for approaching frequently the tribunal of penance. A prudent disposition of the priests' time for this work is the confessional, and great punctuality should be noticeable. It is not at all encouraging when a priest announces confessions at three o'clock, and does not appear until four or five. Many sacrifices are made by people in coming, but habitual disappointments when they do come, may keep them away altogether. The practice of those priests who hear confessions every day, or every second day, before or after their Mass, is commendable. It is an immense relief to them on Saturdays, and moreover it gives a better opportunity to many working people, men especially, to be heard on Saturday night. Parochial clergy should insist on this, that girls not working and married women, especially the old women, should go to confession during the day-time, so that when the working class, men particularly, come on Saturday nights, they may not wait too long or be crowded out altogether.

3.—*System with Sodalties.*—There is no doubt but that the sodalties or societies in a parish are its mainstay. Special attention must be paid to these. It is not enough to leave them to the tender care of the good Sisters, much less to care for themselves. They need the personal attention of a priest. Besides the few prayers recited at their regular monthly meetings, it is advantageous to give them a short instruction and some encouragement. This can easily be

done by the priest appointed to their charge. Moreover, his presence regularly at their meetings, gives him a chance to see who are present, and find out who are absent. A priest should never absent himself from the meeting of men's societies.

When sodalities prosper and the members show a good will, it is amazing how advantageous a short retreat is to them, and to the priest. The Retreat may be for only a few days, or for a week, but it gives them to understand the zeal of their pastor, and while strengthening the sodality in spirit, it generally augments its number.

In conclusion it may be remarked that it is comparatively easy for a priest to build upon the groundwork laid during a mission, if in his priestly contact with his people, he manifests a true apostolic zeal for their spiritual welfare. In this manner, he will hold his own with any missionary Father. His congregation will love him and confide in him. Nothing captivates our people, rich and poor, learned or unlearned, more than the unselfish spirit and disinterested zeal of the priest. They gladly come to his aid in financial difficulties. They look to him as their spiritual Father. They heed his pastoral advice. They loathe to displease him; and although some may fall away from the fervor of piety engendered by the mission, yet many will remain to testify by their exemplary lives its manifold benefits.

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THE WORK OF PARISH MISSIONS.

BY A FATHER OF THE SOCIETY OF THE PRECIOUS BLOOD.

MISSIONS are of no recent date in the Church of Christ. This world-wide Institution is, in fact, the outcome of a Divine Mission. Being "sent" by His Eternal Father into this home of sin, our Redeemer entered upon His missionary career, "teaching daily in the temple," "preaching to the multitudes from the ship," and as He "went about doing good," He at the same time carefully trained His disciples for a similar work among Jews and Gentiles. "Sicut misit me Pater," etc. The mission, then, in the Catholic Church, is a continuation of the life-work of Jesus, whether by it are meant prolonged missionary labors among barbarous tribes, or the exercise of regular parochial missions at home. It is of the latter only that I wish to speak.

The benefits that accrue from this work in Christ's vineyard cannot easily be overestimated. During these seasons of extraordinary grace the kingdom of God is re-established in the hearts of many. Sinners are restored to God's friendship; tepid souls are re-animated to a life of fervor; the righteous encouraged in their efforts to aim at still greater perfection; in a word: A mission well made, destroys the kingdom of satan, purifies and renovates the parish, and glorifies the Church of God. What Retreats are for the clergy and religious, missions are for the laity. They are the Spiritual Exercises of which all stand in need, at times according to St. Paul, Eph. iv, 23, "Renovamini" etc. A series of eternal truths, and instructions on the duties of the various states of life, proposed for consideration within the space of eight, ten or fourteen days, is calculated to quicken man's perception of things supernatural, move the will and mould his conduct more effectually than if given out on successive Sundays or after still longer intervals when the bustle and distraction of every day life have almost wiped out every vestige of the preceding instruction. Add to this, that the sermons are preached by strangers, who, in wielding the two-edged sword, are listened to by many with

greater docility than is one familiar to all. The mission is a time of special graces on account of the many and fervent prayers that are offered up daily by hundreds crying out for help. Seldom are confessions made so complete, so sincere, and so contrite as during the time of a mission. For proofs I refer to the writings of St. Alphonse of Liguori, who gave missions for forty years, and to what is related in the biographies of other great missionaries, *e. g.* St. Francis Xavier, St. Vincent a Paulo, St. Philip Neri, St. Leonard a Portu Mauritio and St. Paul of the Cross. What wonder, then, that Roman Pontiffs have so often recommended and highly indulgenced such exercises, and approved of the religious communities established for the purpose of giving missions! Must even a D'Alembert confess to the impious Voltaire: "This jubilee has put us back half a century; another such jubilee, and our cause is ruined." If missions were deemed a necessity in ages of faith and countries entirely Catholic, who can doubt their usefulness in this age of religious indifference in a country that exhibits a far greater variety of creeds than nationalities? A country in which a most dangerous influence is brought to bear on weak Catholics by a sectarian, irreligious and immoral press; where secret societies are springing up almost every day, and snares are so cunningly laid by the craft of those "that lie in wait;" where so many inducements are offered to our pleasure-loving youths and maidens; where many are to be reclaimed who have received a very imperfect Catholic education at home or in school; while others, still lingering outside of the fold, are only waiting for some powerful impulse to examine the claims of God's holy Church.

Besides these general conditions which call for missions, there are others of exceptional nature, *v. g.*, sinful customs and abuses of long standing, scandals, enmities, violent prejudices against Catholics or invincible ignorance of our holy religion.

In order to meet these wants of man's heart and heal the infirmities of his soul, the mission appeals alike to his intellect and heart. The discourses on the end of man and the

eternal truths are so many knocks at the door of his heart and set him thinking, while the plain instructions on the Commandments and Sacraments (Penance, Eucharist—as Communion and Sacrifice, and Matrimony) point out to him the *way* and *means* of salvation. Conferences in which the duties of the various states of life are explained on confession day, are a great help in examining the conscience and disposing for heartfelt contrition. They enable penitents to make a complete confession at once and thus quiet their conscience. It is well, however, to give those who desire it, another chance to receive the Sacrament of Penance while preparing for the Communion to be offered up on the day after the mission for deceased relatives, friends, benefactors and pioneers of the parish. What an acceptable time for a good general confession given to all for whom the same is necessary or useful! And their number is legion. Many have not yet made one. Though their former confessions may not have been sacrilegious, yet these people are not altogether at ease on account of defects that may have crept in, in course of time, in the examination of conscience, contrition, accusation, performance of penance—all or some of which were gone through in a hurried, thoughtless, superficial manner. Habitual sinners there are who show great surprise when told that if they wish to receive absolution, they must make a number of confessions over again. They assure the confessor that they always confessed their sins according to numerical and specific distinctions and aggravating circumstances, imagining that this is all that is required of them. Not a few, who, through fear or shame, had concealed their greatest sins for years, are anxiously looking forward to the mission to rid themselves of the heavy load with the help of God's grace and the assistance of the missionary Father. Scrupulous penitents must, of course, abide by the directions received from their ordinary confessor. As a rule, confessions are not heard during the first days of the Mission, until people have attended some of the instructions and have had ample time to prepare for a review. Married women are usually invited to conference

and confession first of all. Once you gain the good will of the wives and mothers you have secured the valuable assistance of what might be called very energetic "canvassing agents" in every home of the parish.

Again, rare opportunities are offered in these conferences, as well as in occasional sermons, to inveigh against (public) local evils and perseveringly to combat them on all sides until uprooted, which is part of the groundwork to be done during the mission. The service thus rendered to pastors by discreet and systematic work in the pulpit and confessional is seldom ineffectual and transient.

However, it is not only by preaching and hearing confessions that missions are to become a success with God's help, but also by the establishment of confraternities, sodalities, etc. With the blessed Rosary, Scapular and Indulged Cross, the Christian's armor, our child of the mission is prepared for renewed attacks on the part of Satan, the world and the flesh. There is an Altar Society, that of Christian Mothers, a Young Ladies's Sodality, that comes forth from the exercises on a general Communion day with re-awakened energies and numbers greatly increased; here youths and married men are prompted to join a Catholic Mutual Aid Association or a Sodality Club deemed expedient *pro hic et nunc*. How many of our young men are lost to the Church by the inducement the Lodge holds out to them! They are told that in time of sickness they can draw dividends—three to five dollars a week; every possible encouragement and assistance offered them in business, and when they travel abroad they meet friends and supporters in every town. Religion, they are given to understand, is no barrier to the privileges of membership. How important, then, the introduction of some of our well organized Catholic societies that supply all the reasonable demands of the age!

During missions non-Catholics evince at times a strong desire to come nearer to our Church, and here another field of labor opens for pastor and missionary. While the greatest possible attention should be given to such as seek earnestly, it might be the wiser plan not to precipitate their conversion,

but kindly invite, nay urge them to continue their studies and prayers and be prompt at catechetical instructions, even after they have attended all the mission exercises. Poorly instructed converts are apt to fall away after the first fervor of enthusiasm has abated, or they cling to the Church like the icicles hanging from the eaves. A mission can at most give the impulse and lay the foundation whereon to erect the religious edifice, except in cases where candidates for Baptism or Eucharist have previously acquired a satisfactory knowledge of the Catholic religion. In this case there need be no delay, especially if friends or relatives begin to throw obstacles in the way of conversion. If, for good reasons, the admission of converts into the Church during a mission, be considered advisable, religious instruction should be continued for some time at least after the mission. One of the most necessary precautions to be taken when converts are received "on short acquaintance," is, undoubtedly, to secure a good sponsor, a well instructed, practical Catholic, who will interest himself in the spiritual advancement of his god-child. It is not out of place either to assure converts, desirous of avoiding publicity for good reasons, that the abjuration of previous errors, and profession of faith, etc., need not be made before the entire congregation, a few witnesses being sufficient. Not a few, on the contrary, may easily be induced to have the act performed solemnly to the edification of the faithful.

The main object of missions, however, is to strengthen faith in our Catholic people, and reanimate their religious fervor; their exemplary lives will then help to spread God's kingdom among others, as was the case in the earlier ages of Christianity.

The co-operation of the parochial clergy is necessary preparatory to the mission by announcing the same in good season, say two or three weeks before the opening. In places, however, where considerable opposition may be looked for on the part of bad Catholics, freethinkers or others, it may be best to give shorter notice and thus prevent schemers from decrying the mission and prepossessing the minds of

men against it. While counseling merchants, traveling men, and the faithful generally, not to enter upon journeys that might be postponed, and undertake no work, engage in no trade, traffic, plays or amusements incompatible with this time of prayer and meditation, the parish priest will do a good service to his people and missionary by briefly explaining the end of the mission and calling upon his flock to pray for abundant graces. A short devotion with all in church on Sundays for that purpose and Rosary offered up by the children during morning Mass on week days, must assuredly help to dispose people for these days of salvation. Is it not a great source of consolation for a missionary to know that while he is seeking "the lost one" with untiring zeal, good and pious souls, in the seclusion of a convent home perhaps, are pouring forth fervent prayers during the silent vigils of the night before the tabernacle for himself and his dear children of the mission? "Neque qui plantat est aliquid, neque qui vigilat, sed qui incrementum dat, Deus."—I Cor. iii, 7. I consider this one of the most important features of mission work.

It is not always lost time, either, to visit careless Catholics, even such as have not gone to church for years, and kindly invite them to the mission. At times this cordial invitation accompanied with a fatherly admonition may be made by letter. A kind and encouraging word to such as keep boarding-houses, restaurants, meat markets, as well as other public men, *v. g.*, physicians, instructors, state or city officials, may not only prove highly beneficial to these parties personally, but to all upon whom such men are able to wield an influence for good or evil. It is well to prepare a list of nominal Catholics, for whom hopes may yet be entertained. Any well informed member of the parish will suggest names of new comers, and such as are seldom seen in church or do not figure on the pew-rent list. Some of these may harbor slight misgivings or prejudices; a pleasant interview with their pastor will brush these away. Others have been out of the Church so long, have "forgotten their confession prayers," and therefore dread the tribunal of penance;—here relapsing

sinners, no longer in the proximate occasion of sin, would be willing to make amends, but oh! that general confession!—but they all had to promise the kind Father who came to see them to go to the mission and there they are told how easy it is to make a good confession with the help of God's minister. They make another attempt and are saved. Some you will find who are waiting "just a little longer," are not yet ready; others, who are very poor, have no pew, nothing to offer, in fact no clothes fit to wear. Here are railroad men who would swear that they are unable to make the mission. Why? "Father, I must be out early in the morning," and "we are run very hard just now, the company have taken men off the road." Tell them they can receive Communion at 5 o'clock A. M. How often are such men able to secure substitutes for a day or so, or obtain permission to "lay off." Where there is a will there is a way.

Other preparations for the mission are to be made in the church edifice. It is of considerable importance to have the church well lighted during evening service. In the absence of electric light or gas, large coal oil lamps with reflectors, chandeliers, or at least some candles along the walls will and must answer the purpose. It is well to appoint ushers to take strangers to vacant seats and by all means to try to fill front seats first. Nothing is more annoying to priest and people, than to have late comers walk through the entire church in quest of seats during a sermon. The pastor should not omit to inform choir members that no new and extra grand Masses and solos are expected during the mission. The usual hymns, *Veni Creator, O Salutaris, Tantum Ergo*—all in *Latin*, of course, chaste, simple, church-like, sung briefly without many repetitions, but with great unction—help to bring the congregation nearer to God and leave salutary impressions upon the minds and hearts of all. A High Mass in the morning, at 9 o'clock or so, and in the evening at 7 or 7.30 Rosary, sermon and Benediction of the Blessed Sacrament, seem to answer the purpose of a mission. An extra effort at the organ during the solemn conclusion of the mission is, no doubt, befitting.

Not only previous to, but likewise during the mission, the zealous activity of the parochial clergy is required to some degree. In larger parishes, where but one missionary conducts the services, the pastor will try to procure help in the confessional. By taking the various states of life on successive days the rush will at no time be too great, yet it may be too much for one priest, especially when many general confessions are expected. It is perhaps the safest rule to invite one or two, who can be relied on, to hear in the afternoon and evening after the respective conferences—Tuesday P. M. married ladies; Wednesday, young ladies; Thursday, married men; Friday, young men—rather than invite numbers, and sometimes have a “crowded house” and no work, then again scores of penitents waiting and only one priest to dispose of. Lengthy admonitions need not be given to penitents who have just listened to a thorough explanation of their respective duties. Whether or not assistance is needed in the confessional, every pastor can easily ascertain from the missionary if he but mention the number of families or penitents that may be reasonably expected. If at all able, I like to hear them all myself during the five or six confession days. Children may be heard on the first Monday of the mission or in classes after morning service during the ensuing week.

In places where book-stores are not convenient, the devotional articles, viz., rosaries, scapulars, crucifixes, prayer-books, catechetical and instructive works—such as “Catholic Belief,” “Catholic Worship,” “Faith of Our Fathers,” “Goffine,” “Correct Thing for Catholics,” “Short Lines,” “Side Switches,” “Notes on Ingersoll,” “Lives of the Saints,” “Catholic Almanacs,” etc.—should be obtained at an early day and assorted in some suitable place, school hall, or any building near the church, where people can easily get all they need for private use and family purposes. It is necessary to emphasize the order for good, strong beads and crosses, no brittle ware, which can either not be indulged at all or easily lose the indulgence. When possible the pastor or an assistant priest should superintend the sale of books, etc. Half an hour before and after service will

suffice. A word from the priest in recommending a certain book or devotional to a parishioner, goes much farther than if a lady of the parish, or even a school teacher, speaks volumes in its praise.

From the beginning of the mission the pastor should demand promptness and regularity from all who are engaged in divine service in the sanctuary, sacristy, belfry and gallery, that Mass in the morning and Rosary in the evening may begin without delay at the time announced. Acolytes should not be permitted to remain in the sacristy during sermon to get the censer ready. This can be attended to while the large bell is tolled after sermon and three Our Fathers are said for the conversion of sinners.

It is well to make arrangements for the mission cross during the earlier part of the week, that it may be in readiness with suitable inscription or motto, when needed.

The mission over, the missionary's work is done, but not that of the pastor. The foundation is laid upon which the latter is to build up systematically, if the fruits of the mission shall last. Much depends upon a frequent and thorough renewal of spirit. This is brought about chiefly by a worthy reception of the sacraments. Young people should be urged to receive monthly, as they are exposed to more numerous and more violent temptations, and sorely stand in need of the counsels and directions a wise and vigilant confessor alone can give them. Mothers, as a rule, are pretty regular on general Communion day when the society members are expected. Married men might go at least once in three months. If, besides, the First Fridays are observed by the more fervent, the good spirit manifested during the time of the mission, is not in danger of evaporating so soon.

If it is arranged that the Forty Hours' Adoration is held annually in fall or winter, then even the most tardy of penitents will come to confession and Communion at least twice a year.

In regard to the sodalities, every pastor must know what he may reasonably expect from his people, young and old. I

do not believe that iron-clad rules will answer the purpose for all. How many a sodality could have been saved in principle despite a change in name, if some new, and by no means objectionable, feature had been seasonably blended with the old. Perhaps you can bring a circulating library, dramatic club, reading-room, lawn parties, literary sociables or some innocent amusement in connection with the same, and prolong its life and usefulness. A short devotion once a month, or quarterly, before the mission cross to obtain the grace of perseverance, will revive the memory of graces received and resolutions taken during the holy season. As a part of the penance enjoined on Confession Day, it is well to have the penitent read attentively the Souvenir of Remembrance he received during the mission.

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SUGGESTIONS HOW TO PRESERVE THE FRUITS OF A "MISSION."

BY THE PROVINCIAL OF THE CARMELITES.

WHAT ought a pastor to do, to render lasting the fruits of a mission? We have three kinds of people to deal with: the zealous, the easy going and the callous. As to the zealous there is no difficulty. They are themselves anxious to keep and develop any grace they may receive. Of the callous there are two species. One is indifferent through ignorance in religion, the other is hardened by vice and rejects grace when offered. The latter probably will not attend a mission, or only listen to some sermons without the intention of benefiting by them or approaching the sacraments. Some few come in a bad disposition, but are struck by grace, yield and for the future are zealous, or even zealots. The great difficulty lies with the easy going, those reeds shaken by the winds, who are always what the company is in which they find themselves. How can they be made steadfast? A complex question demands a complex solution.

1. The *ignorance in religion* is to be removed. Adults cannot be called to catechism like children, therefore *catechetical sermons* must take the place, and they should be within the realm of intelligence of the hearer, presupposing nothing, couched in plain, easy language, and leaving out all the subtleties, which perplex without enlightening. Personal experience proves to me, that such sermons are popular and fruitful.

2. *Association is necessary.* Societies ought to be called into existence, which give Catholics a chance to gather among themselves for amusement, instruction and recreation for the *whole* family. Confraternities are a good thing, but they hardly reach those to whom they would be most beneficial, and their influence in every day-life is very small, if we except the League of the Sacred Heart, which cannot be too highly recommended, and has converted whole congregations.

It appears to me, that the question of amusements for our Catholics has been too much neglected or treated in an one-sided manner. Catholics are told, with whom not to associate and what not to do, but no substitute is offered. As long as Catholics are men, they will desire some relaxation and amusement, and if not a Catholic one is offered to them, they will continue seeking forbidden ones. Frequent gatherings of Catholics would render religious ties stronger, help to overcome human respect, and favorably impress the outsider.

3. The zealous Catholic ought to act as missionary among the indifferent members. The words of a layman are often more efficacious than those of the priest.

4. Reading matter, cheap and suited to the individual taste ought to be introduced into the families. As it is impossible altogether to suppress light reading, the pastor should take care to substitute Catholic works. The same holds good of newspapers. If undertaken on a large scale, great blessing would result from such substitution, but I must confess I do not wish to ventilate the question, as our priests are hardly prepared yet to undertake such a great task

and carry it out successfully. Yet I am convinced that the principles advocated by our daily press are largely responsible for the tares, which we find among our wheat so soon after a mission.

These are a few hints which might prove useful to others in the pastoral charge. Much might be said in detail regarding each of the points mentioned, but it is hardly necessary for the accomplishment of a practical purpose for the thoughtful readers of the REVIEW.

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PROTESTANT ZEAL IN MISSIONARY WORK.

SURELY it is unpleasant for a priest and a missionary to appeal to his brothers of the clergy and to those aspiring to the honor of the Sanctuary by contrasting Protestant activity with that of Catholics in America.

With a noble envy we may indeed point to the generous youths of France, who for three centuries have been fighting the Master's battle with the sword of the Spirit—the Word of God—in pagan lands. Countless missionaries have left that great country and done good service. "Gesta Dei per Francos" is still a true saying. But we are not the French and we have not their spirit. It cannot be said that the American is lacking in energy or in high-minded zeal; yet as Catholics we have shown but little of either quality in cultivating a large and inviting missionary field. There are hardly any American Catholics on the Foreign Missions; but a few, I believe, on the Indian, a couple in Alaska, while St. Joseph's Seminary and the Epiphany Apostolic College have about seventy in preparation for the Negro Missions.

To this let me contrast in the present paper one solitary movement among Protestants. It is the Student Volunteer

movement. At Detroit during March 1894, they held their second convention, the first preceding it in Cleveland, Ohio, by three years.

It was a convention of students gathered, let me repeat, in the cause of the Foreign Missions. In the Strait-city there were assembled eleven hundred youths, mostly all men—an insignificant fraction being women—and representing 300 Protestant institutions of learning in the United States and Canada.

Think of it, 1100, more than half the young men in our general Catholic Colleges according to Hoffmann's Directory—2,076 being their number—and eight times as many colleges (300 to 25) were present, in their delegates, as there are Catholic Colleges. Or again they equalled three-fourths the number of seminarians (1,100 to 1,457) we boast of in the land, and from five times as many institutions.

To this convention Yale sent 25 and Princeton 25 also. Should our Catholic Colleges try to equal its members, they would have to send half their boys. Fancy Mt. St. Mary's, Georgetown, Fordham and Notre Dame sending together half their households to some central point to discuss the Foreign Missions. Or suppose the Catholic Colleges would emulate the spirit of Yale and Princeton and send 25 a piece. We should have 625 Catholic boys gathering. A great sight surely! Mind you, those 1,100 Protestant young gentlemen who assembled at Detroit bore the cost. They paid the journeys to and fro, their hotel bills, and other expenses incidental to a trip. These facts are significant.

Those youths who assembled in Detroit have the same country as we, the same aspirations, the same sentiments except in religious matters. Some of them may have been our playmates and neighbors. How is it that we behold such a magnificent spectacle as the sight of 1,100 earnest, honest, manly boys meeting in the cold winter, traveling from Winnipeg and the Gulf, from Oregon and Maine to spread the glad tidings? "How beautiful the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things."

But more. Not only did 1,100 youths gather from the Protestant colleges of Canada and the United States, but leading men of the various denominations were there to lead and guide them. It is not a hap-hazard, go-as-you-please movement. Dr. Smith, Secretary of the American Missionary Board, a professor from Yale, and missionaries from Syria, India, China, Persia, Africa and Japan led the boys. At one time 60 professors from 40 different colleges held a special conference to advance the movement. And what did they do?

In the forenoon they studied the organization and its methods; the afternoons were given to the discussion of various kinds of mission works, evangelical work, medical work, woman's work, school work, Christian Endeavor, Epworth League, etc.; in all twenty-five subjects engaged their attention. A Rev. H. P. Beach, of Springfield, Mass., gave them points for practical preparation: The Volunteer is to be "all things to all men." He advised him among other things: "(1) to become acquainted with the officers, polity, and policy of his board; (2) to study his chosen field as to its strategic points, the climate, people, religions, the work accomplished, and the successes and failures, as pictured in missionary biographies; (3) to know something about keeping accounts, practical work at gardening, carpentry, etc.; (4) to study the laws of health, dentistry, preparation of the dead for burial, etc.; (5) to be able to use the camera, printing press and magic lantern, and know how to start industrial, normal and kindergarten schools; (6) to study to be an organizer and pastor; but, above all, to be skilled in personal work." This last point was frequently urged by the missionaries. The most effective way of winning souls is hand-to-hand, heart-to-heart work, and they insisted that men should begin at home and not wait until they reach the foreign field.

Every night the delegates held rousing-meetings, in which the claims of the various missions were discussed, as well as the conditions of success.

On the Sunday, which came during the convention, 34

Protestant churches had their pulpits filled by delegates. Let me add that the church where the convention met seats 1,500; but from the start there were steady overflow meetings in other churches.

The purpose of the movement was announced by the president in these words: "It is to lead students to a thorough consideration of the claims of the foreign missions upon them, to foster this purpose, to unite volunteers in an aggressive movement, to maintain an intelligent interest at home, but especially to secure a sufficient number of qualified men and women for the work of evangelization of the world in this generation." It is a little curious to note that a printed card, known as the "Declaration Card" was circulated, on which were these words: "*It is my purpose, if God permits, to become a foreign missionary.*" This card is the basis of membership, *ipso facto* by signing it, the volunteer becomes a member. The signers, however, were warned that it was no pledge, but a mere honest declaration of purpose.

Before speaking of the results, let us prefix the lines of policy as announced in the convention:

(1) Efforts to establish the movement in new sections and new classes of institutions, especially in young woman colleges.

(2) More thorough supervision of work already begun.

(3) More earnest, prayerful pressing of the masses of the unevangelized upon fellow-students;

(4) A more comprehensive course of study outlined.

(5) Increase in contributions.

(6) Keeping in close touch with volunteers already in the field.

(7) Most of all, absolute dependence on the Holy Spirit for life and light.

Very sensible speeches were made on the need of intellectual and spiritual and practical training. The results are particularly interesting.

The first convention was held at Cleveland in 1891. To-day there are 447 different institutions, which have the volunteer

movement; *i. e.*, about half as many more as were represented. About 50 per cent. more theological students have declared for the foreign missions than there were three years ago.

On their rolls they have 3,200 students. Now compare this number with ours. Hoffmann's Directory gives 2,076 students in our secular colleges and 1,457 in the seminaries; in all 3,533. In other words, the volunteers from Protestant colleges for the foreign missions are almost as many as the students in all the Catholic colleges and seminaries, or, for instance, twelve for every boy in St. Charles' College, Ellcott's City, Md. Of more significance is the fact that, of the 3,200 enrolled, 686 are actually on the foreign missions, laboring, according to their lights, away off in China, Japan, Oceanica, Syria and Africa. That is, one-fifth are in the front of battle. More Protestant missionaries have left America during the past two and a half years, than in the five and a half which preceded. We are told that during the past three years contributions have doubled, although no amount is given.

Let me now take up the arguments advanced for one mission, *viz.*: China. The representatives of that field numbered upwards of 20. China has about seven times as many people as the United States. Of this vast number of human beings 1,000,000 die every month, *i. e.*, something over two a second. Four hundred million Pagans are there, among whom Christ our Lord wants His disciples to take His place as witnesses to His Divinity and Truth. When Christian, China will become a great evangelizing agency. The Chinaman was called a natural evangelist, no doubt intimating the spirit of zeal which the converts show. The result was that one-half of the volunteers ready to go out this year chose China for their field, *i. e.*, 26 out of 52.

The reasons alleged by the youths who volunteered are worth repeating: "Because I can't stay away;" "Because God wants me there;" "Because more are ready to take my place here than there;" "Because I have given my life to Christ, to be used where there is the greatest need;" "That I may not build on another's foundation." And a

Texan volunteer declared: "Because the need is greater there than in my own State."

At some length we have given an idea of this volunteer convention. The application which we make of it is obvious. By no flight of the imagination could we hope to see at a congress, assembled in the interests of Catholic foreign missions, so large, or even proportionally so large, a representation of Catholic colleges. Nor could we expect to see as large a number of representative men, Bishops, priests and laity prepare papers, make speeches, etc. No; we could not.

But, what good do these Protestant missions?

Before answering, let me correct some false impressions prevalent among us. They are that Protestant missions are what Marshall in his "Christian Missions" has painted them. Marshall's book is misleading.

Any of us can take almost any epoch in our own Church History and make out about as bad a case against the Catholic Church as Marshall makes against Protestantism. From my reading on the subject I am convinced that the great English Convert is not altogether reliable. He is a pleader, writing as if he held a brief. Priests who have been on the foreign mission in the East have assured me that countless prayers, devotions, Masses, offices, beads, are being offered up in chapels and convents in that far off land by Bishops, Priests, and Sisters, begging God to put into the hearts of American Catholic youth the same zeal and love of the heathen which animates their Protestant countrymen.

As far as my reading of history goes, heresy seems ever to have been missionary and aggressive. To take just two instances. The conversion of the Goths was effected in the fourth century by Ulphilas an Arian, who was consecrated bishop by Eusebius of Nicomedia. At that time they lived on the Euxine. They continued Arian till the last years of the sixth century, that is, for two hundred years and over, during which they drifted from the Black Sea, where Ulphilas labored amongst them, to Spain, where they established the Gothic kingdom, that ended in Recarred becoming a Catholic while Gregory the Great was Pope.

The other instance is of our day. When in 1879 the Jesuits, sent from England to the Zambesi Mission, reached Bechuanaland, they found its king, Khama by name, and his people devout Protestants. There they also met the Protestant missionary, Mr. Hepburn and his wife, who had passed thirty years among those savages. All travellers agree in extolling the virtues of Khama. So honest are the Bechuana that the most precious things, such as gold watches, may be exposed without any risk or fear of theft.

What good do Protestants do? Water we know will never rise above its level; neither will Protestantism. To our mind the Protestant mission joined with the English language are doing the same work for Asia, and Africa and the Isles of the Pacific that the Roman Empire and the Latin tongue did for the Apostles. They are preparing the way, removing barriers, destroying prejudices. Their work is good by a natural goodness, even their handling of supernatural agencies, *v. g.* Scripture, Preaching or Baptism, is more of a natural *modus agendi*, than aught else.

We look upon it as a seed time, which with God's help the Catholic Church will garner. In this conclusion I was very much strengthened by my experiences at the Congress of Africa at Chicago. For nine days large gatherings thrice daily were held. Men and women, preachers and travelers gathered from the four quarters of the globe to discuss the Negro in all his bearings. There was no end of speeches, but the writer was the solitary Catholic among them all. No one can gainsay the earnestness of these speakers. They were full of Africa and gave indisputable proofs of how well they must have studied the Dark Continent and its mazes of problems and perplexities.

Furthermore, the dominant note was encouraging and could not fail to stimulate one like myself, to whom the cause of the black man, the world over, is most dear. Coming now to our Negro Missions, we see the same if not a greater disproportion of Protestant efforts as compared to Catholics. Our work is familiar to American Catholics. We form a Society whose members are ordained "sub titulo

Missionis," the object of a society being chiefly mutual support in our work and to have a staunch breakwater, by means of which to perpetuate the Negro Missions. St. Joseph's Seminary and the Epiphany Apostolic College are our training houses. The former has thirteen and the latter sixty students who are looking forward with eager joy to the Master's work among the forgotten Blacks. The want of zeal, fear, prejudice and human respect, are the great bugbears which deter many, but a courageous soul should overcome these. And the undaunted spirit of our non-Catholic countrymen should awaken a corresponding chord in the hearts of our Catholic youth.

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THE DIOCESAN CLERGY AND MISSIONS TO NON-CATHOLICS.

IT is growing daily more evident that the Catholic Church is winning its way to the better class of minds among our non-Catholic brethren. Any reasonable effort to gain a hearing for the Church's claims demonstrates a missionary opportunity.

The religious tendencies of the American people are manifest. They cling to Protestantism in spite of its shifting doctrines and shambling organizations because it offers them the sovereignty of Jesus Christ for their soul's salvation. According to the last census there are about thirteen millions of Protestant church members, and a moderate estimate of "adherents" would not fall short of a number three times as large. Nothing can account for this condition but the prevalence of a powerful religious sentiment, dominant, almost universal, among our non-Catholic countrymen—a determination to secure eternal happiness by obedience to the Gospel of Christ. The entire nation is eager for religion. Earnest and virtuous

men and women can win adherence everywhere to any form of Christian belief.

It is not mainly by family traditions, nor by social influences that the Protestant churches are kept up. It is by downright appeals to the religious sense of the people and by honest personal choice. The more worldly attractions are but adjuncts to the deep stirrings of religious aspirations.

It is pitiful to see how this fertile soil is wasted. Apart from the errors of the common run of sects, the most grotesque delusions gather followers if advocated by earnest men. Read this clipping, made last winter from a Detroit daily paper :

JOSEPH SMITH'S SON.

LATTER DAY SAINTS DEDICATE A COLEMAN TEMPLE.

And Joseph Smith, Jr., President of the Church, Officiated—His Father Founded the Mormon Faith—Largest Sect in Coleman.

COLEMAN, MICH., Feb. 21.—The latter-day saints of this place have just dedicated their new church. The village was thronged with the faithful from surrounding towns, and an excursion train was run from Beaverton, where the saints have recently organized a society. The chief drawing card was Elder Joseph Smith, of Lamont, Ia., son of the prophet, Joseph Smith, founder of the faith

Elder Smith, "president of the high council and president of the church of the world," preached the sermon. For over one hour he held the vast audience spell-bound, and gave them a sound, clear talk on the principal lines of their faith.

It was about five years since the latter-day saints commenced operations here, and they have kept steadily increasing, until now they are the strongest society in Coleman, numbering 84 members. It was less than one year ago that they decided to build a place of worship and the building they have dedicated is free of debt, costing nearly \$3,000.

Having repudiated polygamy the Mormons enter the field with no small chance of success. If this preposterous and till recently unclean sect, can win converts in a typical Amer-

ican community, what cannot the Church of the living God do? And why do the Mormons succeed? Not because of their errors, but because of their earnestness, and because of the fragments of religious truth they have. "Holiness to the Lord!" is their motto, and after holiness the people yearn. Only brigands or monsters are drawn together by untruth or vice. Our fellow-countrymen are allured to the various sects by promise of union with God, made to them by deeply earnest missionaries—union with God by pardon of sin and the inner guidance of the Holy Spirit. Many of them, indeed, if not most of them, change from one erroneous view of the great problems of life to another, and keep on changing. But there is every reason to believe that the Catholic Church with its unity of truth, its perfect rest of soul in the pardon of sin, its twofold union with God in the outer gift of the Holy Eucharist and inner touch of the Spirit, would win and hold them all. But this fulness of truth must be made known to them as their own sects have been—urged, pressed, thrust upon them by every missionary medium, and chiefly by that most resistless of all influences, earnest and devout men and women.

Everywhere in the rural districts (and this article does not refer to the larger cities) one hears of the missionaries of the various Protestant denominations. They hold meetings in the school-houses, they invite all to attend, and they plead for the love of Christ like men on fire. Nothing draws like Christ preached by a zealous man or woman. Then these rural "evangelists" go to the houses of the people, crave leave to pray with them and to read the Bible to them. The result is an increase of membership in the nearest church and often the formation of a new congregation. They organize the society, a minister is engaged, the country church is built, and so they continue for some years. But after a time, their children, if not themselves, are captured in the same way by a rival denomination, a Baptist missionary, a Methodist, a Campbellite, a Seventh-day Adventist, a Mormon, while you and I, brethren of the Apostolic Clergy, stand by and are content to laugh at the grotesque antics of

our deluded brethren, as they leap up for the fruit of the tree of life and grasp only the leaves. Would that all of us loved the fruit as earnestly as many of them love the leaves.

The school-house apostolate is an inviting one. There is no manner of doubt but that audiences almost wholly non-Catholic can be had in these arenas of all rural discussion. Of course conversion to Catholicity is a far different affair from the quick and fleeting results of emotional Protestantism. But it comes from learning the truth, and the truth we are bound to preach if we can get hearers.

They will come to hear us in public halls. I have preached over twenty missions to non-Catholics in public halls of small towns between September, 1893, and the following June. I always had a fair audience of Protestants, and in nearly every place a full house. They came from first to last because *they were fond of hearing about religion*. The little hand-bill, advertising the lectures, seen in the village post-office, or found in the wagon as the farmer started home was enough to draw many of them. Others gladly came at the invitation of a Catholic neighbor. The lectures and the answers to questions found in my query box were listened to with absorbed attention, and my leaflets and pamphlets willingly accepted. My experience is that of many priests in all parts of the country. "Last week," wrote a priest to me lately, "we spoke to a large audience of non-Catholics in a town where there are but two Catholic families."

It is not alone in darkest Africa but in brightest America, that missionary heroes are called for. And if you say the heathen are most easily converted, I answer yes, if you please; but I had rather hew the heavy timber of prejudice from the rich soil of an imperial civilization, and wait long for a harvest, than put the plough at once into the sand hills of complacent heathendom.

We do not claim that the conversion of this people will be immediate, though there have been in history sudden impulses of grace sweeping in many millions. Doubtless, long familiarity with Catholic faith and practice will be needed for the conversion of the average Protestant. *But all the*

sooner should we begin. A people whose civilization is daily growing more dainty, whose reasoning faculties have been hurt for religious investigation by the disappointments of Protestant uncertainty, who undervalue dogmatic exactness, whose instincts will feel the force of prejudice even after conviction shall have released their intelligence, who have suffered from the influence of a prodigious system of lying fables about Catholicity, by false history, and by false reports of our doctrines and usages—a people thus encumbered are not to be converted in a day. But they can be converted finally. They will listen to us, and every day we address them is so much time taken from the sum total of their banishment from the truth.

The conversion of America can best be done by the secular priesthood. I do not mean to compare community missionaries and secular ones with each other, nor the different states of life with each other. But I maintain that in America the bishop's priests have the best opportunity for making conversions. The state of life called the secular priesthood has its apostolic side. The diocesan clergy are a missionary body because the Church of Christ is essentially so, and they are its ordinary equipment. All will agree that the proper vocation of a bishop is to spread the faith in his diocese just as well as to maintain it, to win converts as well as to serve the faithful. And the bishop is but multiplied by his priests. It is an error to suppose that the secular clergy are the ordinary priesthood minus the *corps d'élite*, the latter being the community clergy. The *corps d'élite* of the Catholic church are the bishops, a distinctly apostolic body. The grace of the priesthood is itself essentially apostolic or missionary and becomes efficaciously so when associated by the diocesan organism with that of the bishop. He is the Apostle of his diocese. What is good for a bishop to do is good for him to have his priests do according to each one's gifts, and as far as their order allows.

Does not the bishop's office include going after the lost sheep? You answer, yes, just as truly as caring for those in the fold. Well, this means preaching and writing for non-

Catholics—functions confessedly capable of being participated in by the clergy. There are functions exclusively episcopal, but they do not embrace missions to non-Catholics any more than the care of souls in a parish. In the propagation of the spoken and written word the bishop is a leader of a host of co-workers. Will you not allow him a few priests for the teeming thousands of immortal souls deluded with error and many of them rotting with vice all around you? Even in the ruling of his church he has his vicars, his chancellor, his secretary, some of whom are so close to his office as to be called his “other self.” And shall the bishops have no “other selves” for the many millions of non-Catholics scattered through our dioceses, or rather among whom our dioceses are scattered? Shall the canon law be better served for Catholics than the Gospel of Christ for non-Catholics? Shall we have no bishop’s missionaries—not even one? The answer is the practical missionary enterprises actually on foot or in preparation in several of the American dioceses.

Of course one thinks instinctively of the religious communities in connection with this work, nor shall we have long to wait for them. They are in a special sense associated with the Apostolic See of Rome. But are they so much so as the bishops? What they are to the Pope by ecclesiastical law the bishops are by the divine law—and hence the same is to be said of the bishop’s ordinary clergy. Not for many ages have Pope and bishop been so much to each other as in this age, and especially in America.

Moreover, converts will best be started by the clergy who must prepare them, instruct them, receive them into the Church and maintain them in perseverance. The starting of converts and their final reception should be of a piece and by the same priest, if possible, or be at least a family matter among the diocesan brotherhood. Seculars and seculars work well together. The Holy Spirit has given this generation many lessons of how much the divine brotherhood of the diocese can accomplish, in the canonization of John Baptist de Rossi, the miraculous life of the Curé d’Ars, the heroic character of such men as Bishop Baraga, the achieve-

ments of the members of the *Missions Étrangères*. Nor should the manifest tendency shown at Rome in the breaking down of barriers between the bishops and the communities be without its lesson to us.

No doubt the routine care (to use the term in its highest meaning) of the faithful will absorb the greater part of the energies of the parish priest. But this continual spiritual banquet can itself be given a mission savor. The onlookers of every creed and of none should always be taken into account, drawn to look closer, attracted to study the religion of Catholics. Are not the faithful buried in the non-Catholic mass as leaven in the lump? Each Catholic is the exponent of his faith for edification or for scandal. A missionary spirit is therefore called for as against one of indifference to outsiders in the routine work of a parish. Catholicity is not a secret society, it is a city seated on a hill.

Zeal for souls, meantime, is hurt by overzeal against error. Not that we should hate error less, but that we should love the truth more. When Protestants are gathered in your church at a Catholic neighbor's funeral, or marriage, or found present at some festival, you should say a kindly word of welcome to them, and many kindly words of exposition of the doctrines and practices suggested by the occasion. You may humiliate them if you like, and fill them with chagrin by railing at their errors, but only to embitter them against you and your faith. Positive evidence of Catholic truth, given in a kindly spirit, makes them their own accusers. Let the stated services of your church be made attractive by the order and beauty in the Sanctuary, by the sweetness of the music, especially by the kindly eloquence of the sermons—a quality made up of solidity of doctrine and the adornments of rhetoric. Emphasize the essentials. The indispensable means of salvation should ever be prominent, whereas we too often lay heaviest stress on the helps—preferring sometimes to preach on some particular devotion rather than on the Catholic doctrine which inspires it; advancing, for instance, some “popular” adaptation of the Eucharist rather than revealing its own infinite depths; preaching about the

saints in a spirit apparently forgetful of the sacraments and the virtues which made them saints.

Enlarge upon the virtues that can best be appreciated by those who are without the fold. How much can Protestants understand of the supernatural virtues, of the faith of Catholics, of their repentance, or of their divine charity? Just as much as you or your people will show forth by the practice of the natural virtues. Truthfulness, honesty, good citizenship, temperance, generosity, cheerful patience, loyal friendship, public spirit, hatred of bribery and corruption—if these qualities of true manhood and citizenship are made associates of any form of Christianity they are its best credentials among Americans. These are the missionary virtues. Make yourself and your congregation a powerful help to all manner of good living, and you will be no less a true parish priest than an effective missionary. Unite the welfare of religion and of the civil community in your purposes and conduct. This is the best union of Church and State anywhere; it is the only possible one in America. Take things as they are and try to better them in their own proper development, bringing to the work a sympathetic spirit and making yourself at home with all that is good around you.

I need not point out the missionary value of extra-liturgical services in English, the entire congregation singing and praying together, and entertained by a short instruction, doctrinal, devotional or historical. And once or twice a year a short course of lectures should be given in the church if Protestants will attend, otherwise in a public hall. Well advertised beforehand, delivered by the parish priest or one of his neighbors with the fire of deep conviction and with evidence of honest preparation, these discourses will do incalculable good. Such occasions are also excellent opportunities for distributing literature. As to the spirit which should inspire both out-spoken and written utterances to non-Catholics read the following extract from the Life of St. Francis de Sales.

“In 1594, when he was sent into the Duchy of Chablais, he found only seven Catholics at Thonon, its capital. He

labored there for five or six years, aided by his cousin, Louis de Sales, and in the end brought over to Catholicity between forty thousand and fifty thousand souls. His exertions seemed to meet with little success for the first four years; he lived in the midst of continual hostility; and sometimes his life was in danger from the fanatical Calvinists in those abodes of heresy; but his angelic sweetness and wisdom carried him through all. A pestilence which raged in Thonon enabled the servant of God to win the hearts of the people by his saintly charity, assisting the sick and dying at all hours, by day and night, and deterred by no fear of infection. The simplicity and gentleness with which he set forth the Catholic truth, gave him such power that, provided only a Protestant allowed him a quiet and peaceable hearing, he would make his objections disappear almost before they were stated. . . . His method was always to have some particular object in his sermons, such as the explanation of some point of faith, or the inculcation of some virtue. He preferred rather to set forth the faith as if he were instructing Catholics only, without controversially disputing against objections; and by this means the heretics, who were very numerous, were gently led to perceive that texts on which they relied to defend their errors, rightly understood, only proved the truths taught by the Catholic Church."

Use the local press. Not a month will pass but that some opportunity will be offered for a plain statement, brief or at length, of the Catholic view of a point of morality, or of a social question, or of an historical difficulty. You are a citizen as well as a priest, and the union of these dignities should make you the foremost man in your community, especially in the press and on the platform. I lately asked a parish priest how he got along with the papers in his village. He smiled and said, "I am sub-editor of both of them." An educated man who is willing to contribute short articles with a strong moral tendency is a desideratum to the average country editor. And what a great missionary outlook the use of the press opens to you. But this, and much else that

I have here counselled, means that some members of the ordinary clergy must move out of some cherished ruts. If the Church is to become a missionary force we must have increase of missionary spirit.

Beware of minimizing your office. Priests and priests are not to be set off from each other as essentially different. The eternal priesthood is one, whether vowed more or vowed less. Whatever distinctions lawfully exist in the sacerdotal order as ecclesiastical states, they do not divide the priesthood either in dignity of office or call to perfection. All men who are ordained to offer the sacrifice of the New Law are made thereby members of the priesthood of Jesus Christ, one and indivisible, whose fullness is in the Episcopate. And of all legal preferences, none can compare with that which is due to the parish priest. He is more strictly the priest of the Pope and the bishop, being chosen for the ordinary care of souls. But that word *ordinary* is misunderstood if taken to exclude the care of the most necessitous of souls—the non-Catholics living in our parishes.

Never before were the bishops drawn nearer to the Popes than in our day ; and hence the bishop's priests also are drawn, through them, to a larger and yet larger share of the privileges resulting from union with that See which is especially named the Apostolic See, and which is and ever has been the missionary centre of the whole world. Better than ever before can our Saviour say of us all, Pope, Bishops, priests and people. "I know mine and mine know me." Apostolic conditions are becoming more general in the Church every day with the development of the resources of modern civilization. The press, the facilities and desire of travel, the spread of education, the use of the mails and the telegraph, are golden opportunities for spreading the true religion. These advantages are God-given, and so is the implied command to use them for God's purposes. In such times as these, priests worthy the name, gather from the very air the grace of inspired zeal. Where in former times but one heroic soul struggled in isolated valor for hard fought triumphs, a thousand commonplace men,

enobled by their providential era, can now win easy victories.

The Catholic clergy are the very hinges of the ages. Relying on the clergy, the Church turns toward her straying children and invites them to return. And especially must all depend on those who are closely united to the bishops, if our Saviour's prophecy shall in our day be fulfilled, or led far onward toward fulfillment: "And other sheep I have that are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one Shepherd."¹

WALTER ELLIOTT.

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CONFERENCES.

ON THE INDEX.

(*Decret. 8, Junii 1894.*)

Among the works published under Catholic names and in a seemingly Catholic spirit, which have been recently placed on the Index of "Prohibited Books," we note the following, of two of which English translations have been announced:

Sabatier Paul.—*Vie de S. François d'Assise.* Paris, Libr. Fischbacher, 1894.

Rénan Ernest.—*Histoire du peuple d'Israël.*—Tom. iv et v. Paris, Colmann Lévy Edit. 1894.

Pieraccini Abbé Ant. *Curé au diocèse d'Ajaccio.*—*Au delà de la vie.* Fragments philos. theolog. sur les mystères d'outretombe. Saint Amand. Société anonyme de l'imprim. S. Joseph, 1892.

Abbé Roques, archiprêtre de Lavaur. *Aimer et Souffrir.*—*Vie de la R. Mère S. Thérèse de Jésus.*—Appendice sur la vie et mort de M. l'abbé Roques.—*Vues sur le Sacerdoce et l'oeuvre sacerdotale;* (Extrait de la vie de la R. Mère S. Thérèse, abbesse du monastère de S. Claire—Lavaur). Publiée avec autorisation de l'Ordinaire.

¹ This article was written before the publication of the last Encyclical *Praeclara gratulationis*. The writer is rejoiced to add his humble voice to the great acclaim with which all missionaries hail the venerable Pontiff's appeals to our separated brethren.

BOOK REVIEWS.

LETTERS OF ST. ALPHONSUS MARIA DE LIGUORI.—Part I. General Correspondence. Vol. III. (Vol. XX. of the Ascetical Works.—Centenary edition.) Translated from the Italian. Edited by Rev. Eugene Grimm, C. SS. R.—New York, Cincinnati, Chicago : Benziger Bros. 1894.

Of the numerous letters (considerably over a thousand) which have been thus far published in the present English edition, of the correspondence of St. Alphonsus, the volume before us contains some of the most interesting and of special value to the clergy. The majority of these are addressed to priests, religious and secular. They cover every variety of topic, and show us the Saint in all the charm of his familiar and friendly relations, whilst they teach us much about the uses of practical methods in the missionary life and in the direction of souls. As a matter of course St. Alphonsus comes before us mostly in the capacity of superior, either directing the members of his Congregation, or advising as bishop the secular clergy of his diocese. But he is as good as the lowest of his subjects when there is question of doing humble service, or a hope of resigning an honored charge. To Father Antonio de Paola who continually urges him to establish a house of the Order in Rome, for the purpose of strengthening the Institute, the Saint writes that he has no notion of doing so.

We have but one thing to do: to live united with God, to observe our rules, to be charitable to every one, to be satisfied in our miseries, and, above all, to be humble, for a little pride can ruin us, as it has ruined others.

Although he greatly esteems this good priest, whom he had made superior of the house at Scifelli, he does not hesitate to point out to him his faults when there is question of benefiting the community which is apt to suffer from them.

You must be very charitable towards them. I repeat the last injunction designedly, for your intentions are good and your conduct is irreproachable; but on the other hand your health is poor, you suffer from hypochondria, and this malady renders one disagreeable to the brethren. This was the only defect that was noticed in you, when you were rector at Sant' Angelo.

I compassionate you on account of your delicate state of health ; but I beg you to endeavor to treat every one with meekness.

To a young priest who is overscrupulous and consults the Saint, he gives this answer :

I have read your letter attentively.

Here is my answer : Place yourself at the feet of Jesus Christ and say to Him : O Lord, I wish to do what is pleasing to Thee, and not what is pleasing to me. Jesus Christ will answer you : What pleases me is that you do what the Superiors command you. . . .

This ministry, you say, is for me a source of scruples. But, my dear Luigi, find me a confessor with a timorous conscience, who exercises his ministry without having scruples. If your mode of reasoning were correct, no one would hear any more confessions.

It is a rule, that after having heard confessions, the confessor should not think of what he has done. It is sufficient that he has not deliberately wished to commit an error, I say deliberately.

When Brother Alphonsus Maria, as the Saint frequently signs himself in his letters, is vexed with the folly or perversity of others he has a curious way of showing his temper. "May God make a saint of Father Maione!" he writes to P. Andrea Villani, because that good priest had misled the Saint into an awkward and serious mistake in an action toward the civil authorities. "I pray God to make them saints!" he writes to Stefano Liguori at Ciorani, who had informed him of the insubordination of certain priests. "I see very well, the devil has shown his horns ; it is he that makes some act through passion and party-spirit." But he does not content himself with this pious wish, when there is need of severer expression. "Those subjects," he writes to the Fathers at Ciorani, "who render themselves useless (by their disobedience), and who cannot labor for the salvation of souls as their ministry requires of them, should be dismissed from the Congregation." He was as good as his word, and restored order by insisting on due respect being paid to legitimate authority, even though it was his own person that represented it ; for, said he, "I wish to die a quiet death, and not to leave the Congregation an example of unpunished disobedience." (Letter 943.)

However, the correspondence is not altogether confined to the recommendation of virtues and the enforcing of ecclesiastical discipline. There are many which have a purely business character, and which show that the man of prayer and ascetic habits rather gained than lost by these in acute perception of the proprieties of

practical life. He gives pointed and sober advice about building, mortgages, even politics so far as they concern the interests of souls to be saved. He wants the clergy to pay their debts promptly, and not have tradesmen complain. Not even lawyers are exempted from his paternal interference in this respect. Thus we find the bishop write to the administrators of the Church of St. Nicola the following :

ARIENZO, EPISCOPAL PALACE, March 8, 1774.

GENTLEMEN :—Signor Alessandro Manto has complained to me of not having received sufficient fees for services rendered by him to the Church of St. Nicola, in his quality of advocate. You can, without difficulty, grant him an additional ten ducats ; *require of him the usual receipt.*

The last words are significant, and show that the holy bishop was quite alive to the possibility of a lawyer making a new action out of the neglect of formalities in a bygone one.

The volume will be read with much interest. There must be some four or five hundred additional letters, which will complete this excellent edition of the ascetic works of the holy Bishop and Founder. The twenty-two volumes, with general alphabetical index and the Life of the Saint, make a complete library of which the priest may safely avail himself at all times for guidance in the direction of souls as well as for his personal sanctification.

THE LOVER OF SOULS. Short Conferences on the Sacred Heart of Jesus. By a Priest.—New York, Cincinnati, Chicago : Benziger Bros., 1894. Pp. 176.

Among the many excellent books written of late years to explain the devotion to the Sacred Heart and, at the same time, to animate the reader to the pious practice of it, few, if any, can be said to cover the practical purpose of the present Conferences. They are short and simple ; yet the author is evidently a man of more than ordinary theological acumen and training. There is in his language likewise that sympathetic tone of personal devotion which begets conviction quite apart from the argument which the subject matter proposes.

The Conferences begin with the familiar exposition of Catholic devotion in its leading phases, set forth the various manifestations of divine love calling for a return of love, and point out the ways of corresponding to the divine call. Just a trifle didactic, especially in

the concluding chapters, the style of these Conferences is sufficiently accentuated to keep the reader or hearer in the right temper of reflection, which, as St. Ignatius says, is the core of spiritual advancement. The occasional air of originality which may be remarked in the exposition of his subject, offers no room for criticism from a theological point of view, and the author, who modestly withholds his name, gives no occasion for serious controversy on a subject in which carelessness of language would endanger soundness of doctrine.

BOOKS RECEIVED.

THE PRINCIPLES OF THE RELIGIOUS LIFE. An Explication of the Catechism of the Vows. By the Rev. Peter Cotel, S.J. Translated from the French by L. W. Reilly.—Baltimore: John B. Piet. 1894. 12mo. Pg. v, 242. Pr. bound, \$1.50.

LE SAINT SACRIFICE DE LA MESSE. Son explication dogmatique, liturgique et ascétique. Par le Dr. Nicolas Gühr. Traduit par M. l'Abbé L. Th. Moccand, V. G. Revêtu de l'Approbation de S. G. Mgr. Isoard, Evêque d'Annecy. Deux Volumes.—Paris: P. Lethielleux. 1894.

OCCASIONAL SERMONS AND LECTURES. By the Rev. John M. Kiely.—New York: D. Appleton & Co. 1894. Pr. bound, \$1.00.

RELATIO ANNALIS SEXTA pro anno scholastico 1893-1894, de *Pontificio Collegio Josephino de Propaganda Fide*. Columbi Ohio, Foed. Sept. Americae Stat.—Columbi, Ohioensis: Ex Typograph. Polyglotta Collegii Josephini. 1894.

SUMMARIUM LOGICALE secundum Principia S. Thomae Aquinatis, ad usum Alumnorum Pontificii Collegii Josephini Columbensis, Auctore Josepho Jessing, ejusdem Pont. Collegii Rectore. Fascic. i. Prima mentis operatio.—Fascic. ii. Secunda mentis operatio.—Fascic. iii. Tertia mentis operatio.—Columbi, Ohioensis. Ex Typographia Polyglotta Collegii Josephini. 1894.

TRACTATUS CANONICUS DE SACRA ORDINATIONE. Auctore Petro Gasparri, instit. Cath. Parisiensis professore. Vol. I et II. Parisiis: Delhomme et Briguet. 1893. Pr. Fr. 13.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. I.—(XI.)—OCTOBER, 1894.—No. 4.

THE SITE OF THE GARDEN OF EDEN.

WHERE was the Garden of Eden located? Where was the seat of Paradise? In what quarter of the globe are we to look for the cradle of our race? These are questions that have been asked again and again, time out of mind. Philosophers and theologians, historians archaeologists, biologists and zoologists, have taken them up and discussed them in bulky tomes, but none of the answers so far given have met with general acceptance.

A special human interest attaches to these questions, and hence the marked attention they have always received from both the learned and the illiterate. In them there is something that excites our curiosity, and stimulates the spirit of investigation as do few other subjects. They speak of the origin of humanity and of the beginnings of history than which nothing is more fascinating or mysterious.

The questions asked are three in number, but they are in reality one and the same. Paradise and Eden for the purpose of this paper, may be considered synonymous terms and both may be looked upon as the mother-region of mankind.

An answer therefore to any one of the questions propounded, will be for most persons—for all believers in the Bible assuredly—a response to all three, and what is said of one may, in great measure be iterated, and with equal truth, of the other two.

At the very outset we are surprised by the diversity of opinions that have obtained regarding the site of the Terrestrial Paradise, and the various points of view from which it has been considered. A collection of the various notions that have prevailed, and of the opinions that have been defended would form an interesting contribution to our literature, and illustrate some strange phases in the development of human thought. It would, indeed, be difficult to find anything more curious or instructive, or that better exemplifies how hopelessly at sea scholars may be regarding a subject which, at the first blush, would seem to admit of at least an approximate, if not a definitive, solution.

Some of the earlier commentators of the Scriptures, Philo-Judaeus, Origen and the majority of the Alexandrine School viewed Paradise in a mystical and allegorical rather than in a literal sense, although they did not deny the existence of a real Paradise in a geographical sense. According to Philo it typified virtue, whilst according to Origen it was a picture of the soul or of heaven. In their view Paradise was not terrestrial but celestial; the trees spoken of were not trees but angelic virtues; the rivers mentioned were waters of grace; the delights of the garden were the peace and happiness which are fruits of innocence. By many the Paradise described by Moses was regarded as identical with that spoken of in the New Testament, and it was accordingly located in a mysterious region intermediate between heaven and earth but belonging to both.

Many modern exegetists, especially among those belonging to the rationalistic school, or the school of the "Higher Criticism," go much farther than the interpreters of the Alexandrine school, and deny *in toto* the existence of the Garden of Eden as described by the author of Genesis. According to their view the stories of Eden and Paradise are

but myths which are no more deserving of credence than are those of the Greeks, Hindus and Persians respecting the Isles of the Blessed, Mt. Meru and Haraberezaiti. To them the Garden of Eden is but the Hebrew analogue of the Elysian Fields, the Gardens of the Hesperides, the Fortunate Isles of the Greeks; the Asgard of the Scandinavians, and the Kwen-lun of the Chinese; all of which we are told, are as truly mythological in character, and as devoid of foundation in fact as are the tales and legends of the peoples named in respect of their gods, demi-gods, and heroes.

To add to the doubt and confusion introduced by those who refuse to see in the Mosaic Garden of Eden anything beyond myth or allegory, certain representatives of modern thought come forward and tell us that science has demonstrated that there could not have been such a place as the traditional Paradise and that it could not have been the cradle of our race, for the simple reason that humanity has not, as is generally imagined, descended from a single pair but from several pairs. The defenders of this theory—known as polygenists—assure us that the doctrine of the unity of species to which the world has so long pledged its faith, is no longer tenable; that instead of being one, there are many species, of man; and that they not only have no genetic connection with one another but that they originate in different parts of the earth far remote from each other.

It is true, that polygenists are not agreed as to the number of the species into which the *genus Homo* should be divided, or what characters should determine the different species. It is, indeed, difficult, to find any two who agree on these points. According to Virey there are but two species; Professor Louis Agassiz makes nine; Borey de Saint Vincent finds fifteen, while Desmoulins raises the number to sixteen.

By some anthropologists the races or species of men are divided according to the color of the skin or hair; by others according to the form and size of the skull; and by others still according to the size of the facial angle. Again men are grouped according as they have straight or wooly

hair, or according to the combined characters of the hair, cranium and complexion. It may here be remarked that as used by polygenists the terms races and species are singularly vague and confused, and the lines of demarcation drawn by different authors are often as fanciful as their theories are grotesque.

Agassiz divides the earth into nine great regions or kingdoms, which were first peopled by men especially created for these different divisions of the globe. He would have it, however, that all these groups of mankind constituted but one species although descending from different parents, but his opponents, in spite of all his protestations that he was a monogenist, insisted on it that he was a polygenist pure and simple.

At all events, whatever may have been the great naturalist's contention regarding the unity of the human species, his theory made for several points of origin for the human family instead of one, according to the traditional view. There were, therefore, not one but several cradles for humanity; several mother-regions for the progenitors of the countless tribes that now inhabit the world. This view, it is obvious, is entirely subversive of the Adamic origin of the human species, and denies by implication the truthfulness of the Genesiac narrative respecting the Garden of Eden as the birthplace of humanity.

Quatrefages, however, has shown that this "theory which attaches a human race to every centre of appearance as a local product of that centre, ought to be rejected by anyone who sets the least value upon the results of observation."¹ How Agassiz with his vast knowledge, could give his name to a theory that is contradicted not only by zoology and anthropology, but also by ethnology and linguistics, has always been an enigma that many of his friends and admirers have found inexplicable.

Vogt, like Agassiz, contends for different centres of appearance for humanity, but, unlike the Cambridge professor, he

1 "The Human Species." p. 167.

is a staunch believer in the simian origin of man. Vogt is an ardent evolutionist, while Agassiz, to the day of his death, battled against evolution as a theory that was utterly at variance with both the facts of biology and paleontology. Agassiz was a believer in God, the Creator of all things, while Vogt ignores, if he does not deny, the existence of a personal Creator, for the reason, he tells us that there is "no sphere of action for such a being." Not only, according to Vogt, are there manifold species of men indigenous to different and widely separated regions of the earth, but these species are the descendants of certain anthropoid apes, of certain "missing links," connecting man with the baboons and monkeys of the Old and New Worlds. American races of men, he will have it, are derived from American apes, Negroes from African apes, Negritos from Asiatic apes.¹

Haeckel agrees in the main with Vogt in his evolutionary views respecting the simian origin of man, but inclines to monogenism rather than polygenism. The Professor of Jena denies, however, that there was ever, strictly speaking, a first man, or a first pair, from which all the races of men are descended. Man's first ancestor, far from being the perfect man depicted by Moses or Milton, was but a simple speck of protoplasm, in the form of an humble Moneron or Amœba, which made its appearance on our planet not a few thousands of years ago, but many millions, yea many "milliards of thousands of years ago." He sketches out the genealogy of our race through twenty-two typical, transitory forms, some of which have never had any existence outside of Haeckel's fertile brain, and asks us to accept his fantasies as the latest results of veritable science. He differs from many of his colleagues in advocating but one centre of appearance for mankind. In this respect, at least, he is at one with those who hold the unity of origin of the human species, although the common ancestor of the various races of men, according

¹ "Lectures on Man," London, 1864, p. 467. In his *Memoire sur les Microcéphales*, however, the Genevese naturalist carries back the genealogy of man to *one* primeval ancestor.

to Haeckel, is much farther separated in time from those who now inhabit the earth than is Adam, the traditional father of our species. Haeckel's Paradise—he puts an interrogation mark after Paradise, which is rather singular in one who is always so positive in his statements—is located in a hypothetical continent at the bottom of the Indian Ocean. From this submerged continent, of which Wallace declares there is no good evidence, Haeckel would have us believe, are derived the various races and tribes of men who now people the Old World and the New. Lemuria, then, according to Haeckel takes the place of the Garden of Eden as described in Genesis, and an insignificant Amœba replaces the Scriptural Adam as the progenitor of mankind!

Without entering into details it is sufficient to observe here that the theories of Agassiz, Vogt, and Haeckel are very far from meeting with general acceptance. There is no evidence whatever either in favor of polygenism or of the simian origin of man. On the contrary, the more closely the subject is investigated, the more carefully all the facts bearing on the case are scrutinized and compared, the more inevitable becomes the inference in favor of monogeny.

The ablest exponents in every department of science have been and are defenders of doctrine of the unity of the human species. Linnaeus, Buffon, Cuvier, the two Geoffroys, Humboldt, Johann Müller, Quatrefages and Mivart have, from purely scientific data, demonstrated that all the evidence, so far adduced and collated, proves, in the most unmistakable manner, that there is but one species of man, and that the teaching of science regarding the specific unity of mankind is identical with that of Scripture. Polygenism, therefore, may be dismissed as an hypothesis which is not only untenable, but as one which is not sustained by any of the sciences that are appealed to in its defence. With truth then does Winchell declare “the plural origin of mankind is a doctrine now almost entirely superseded.”¹

Even so ardent a polygenist as the distinguished linguist Pott, of Halle, is compelled to affirm, “I must declare,

¹ Pre-Adamites, p. 297.

although with regret, that there is nothing in philology which is directly opposed to the derivation of all men from a single primitive pair, and the prospect of one day demonstrating such origin by decisive arguments drawn from linguistics cannot be ignored." For this and other similar reasons, which it were easy to adduce, we may consider the unity of the human species as one of the accepted teachings of science as well as one of the admitted dogmas of general Christian belief.

What has been said of polygenism may likewise be predicated of the theory of the animal origin of man. Not only is it not proven, but all positive evidence is decidedly against it. No "missing link," no pithecanthropoid, no *alalus*, connecting man with any species of catarrhine apes, or other irrational mammal, has yet been discovered, and, judging from the systematic and zealous yet fruitless search that has been made for such a link, in all parts of the world, we may safely conclude that it never will be forthcoming.

I make this declaration not because I have any prejudices against the theory of evolution as applied to plant life or to animals other than man, for I have none. Evolution is a theory which, like any other theory, must stand or fall, according as it is supported or not supported by the facts on which it is supposed to rest. So far is it from being established that many of the most eminent authorities in contemporary science hesitate to give in their adhesion to the theory as currently taught. It is indeed a plausible and a fascinating theory, but is it warranted by a correct interpretation of nature? We might allow it to be or not to be. But even if demonstrated it has nothing to do, as far as the evidence now stands, with the evolution of man. There is nothing in organic evolution properly understood that is irreconcilable either with Scriptural teaching or Christian orthodoxy. All statements to the contrary proceed from either scientific or hermeneutical myopia, or both together. For it is a notable fact that in the Mosaic account of Creation the word *bara*—to create from nothing—is used only three times, first in the creation of inorganic matter, secondly in

the creation of animal life, and lastly in the creation of man into whose face was "breathed the breath of life." As far, then, as revelation is concerned there is nothing in a theistic view of evolution excluding man that any orthodox Christian may not accept. On the contrary, far from being opposed to the theory that animal and plant life is developed and differentiated by the operation of natural causes, the words of the Sacred Text seem to imply it, if they do not express and corroborate it. But be this as it may, whatever views we may entertain respecting the evolution of plants and animals we are still entitled to hold to the traditional belief that man is not only specifically one but also that he was specially created with all his noble powers of mind and soul, and not evolved from some lower form of animal life.

Some years ago, in an address delivered before the Anthropological Congress in Vienna, the eminent pathologist and anthropologist, Professor Virchow, certainly not biased in favor of Scriptural teaching, greatly shocked some of the more radical of his evolutionary friends by asserting that "Since the Darwinian theory of the origin of man made its first victorious mark twenty years ago we have sought for the intermediate stages which were supposed to connect man with the apes; the proto-man, the *pro-anthropos* is not yet discovered. For anthropological science the *pro-anthropos* is ever a subject for discussion. At that time in Innsbruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the ape than we are. And at this moment, too, I can affirm that there is not upon earth any absolutely unknown race of men." These declarations Virchow has reiterated and emphasized on various occasions since, and they may be accepted as the latest word that science, not theory, has to say on the simian origin of humanity.

The unity of human origin is then a fact. The Bible declares it, science confirms it. The special creation of our

first parents is also a fact. Scripture attests it and science allows it. These facts being admitted we have eliminated from the discussion two elements of difficulty that we need not further consider.

There was then a first man. There was a primeval pair from which all the rest of mankind have descended. Humanity, then, had a birthplace. There was consequently a Paradise, a Garden of Eden, as declared by the Scriptures, and as disclosed by the traditions of so many nations and races of men.

But the question again arises: Where was this mother-region of our race? Where was the Garden of Eden of which Genesis speaks? In what part of the world shall we look for this Paradise of delights of which sages have spoken and of which poets have sung? It must have been somewhere on the earth's surface. It will not do to say that such a birthplace for humanity is a myth and never had any existence. From what precedes it is clear that such a supposition is not only ungrounded but absurd.

Some have thought that the question could be answered off-hand, from the indications given by the Bible alone. Others have fancied that the data of science were quite sufficient to settle all doubts regarding the matter. Others again are like Hudibras, who

“Knew the seat of Paradise,
Could tell in what degree it lies,
And as he was disposed, could prove it
Below the moon, or else above it.”

In the minds of some the question is encumbered with insuperable difficulties, and a reply to the queries raised is in the very nature of the case impossible. In the minds of others these same difficulties are brushed aside by a majestic wave of the hand, and the exact spot occupied by the Garden of Eden is at once pointed out. There are those who despair of ever knowing more about the matter than we know now, whilst there are others who anticipate the early discovery of some Chaldean tablet, some Accado-Sumerian monument, or

some antediluvian record that will give full details and settle, as if by magic, all further controversy.

Truth to tell, there is scarcely a region on the earth's surface in which the Garden of Eden has not been located at one time or other. Some have imagined that it was at the Pole in the "faerie North," others at the Equator; some have placed it in Siberia, others in Peru. It has been located in the places now occupied by the Caspian Sea and Lake Van, on the banks of the Ganges, and in the island of Ceylon. Hebron, Damascus, Jerusalem, Babylon have each been considered as situated on the identical spot where our first parents were created and where they fell. According to Credner the Garden of Eden was in the Canary Islands; according to Hasse it was in Prussia on the shores of the Baltic. Herder imagined it to have been in Cashmere, Wellhausen opined that it was farther East, while de Bertheau held that it was in the north of the continent. Livingston sought for it in equatorial Africa and hoped to find it at the head waters of the Nile, if he could but be fortunate enough to discover them. Daumer maintained that it was in Australia, whence man emigrated to America, and thence to Asia and Europe by way of Behring's Straits. The terrestrial Paradise of the old Celts was in Avalon, a sea-girt isle of the North; whilst the Paradise of the Jewish commentators who have followed Josephus and mediaeval Hebrew exegetists is "in the very centre of the earth, somewhere in the shadowy East, far removed from the approach of mortals."

Galindo places the primitive home of our race in the New World; H. L. Morgan makes the valley of the Colombia river the Garden of Eden, the "seed-land of the Ganowanian family," whom, it seems, he regards as autochthonous. Dr. Rudolph Falb, by a careful study of the Quichua and Aimara languages, fancies that he has discovered such a close relationship between them and the Aryan and Semitic tongues that he is warranted in concluding that we must look to the lofty plateaus of Bolivia and Peru for the cradle of the human race. Professor D. G. Brinton, in a recent lecture expresses his belief that the first home of

our race was either in Western Europe or Northern Africa. From the time of Cosmos Indicopleustes, who flourished in the sixth century, to our own, travelers and explorers have sought for the Garden of Eden, and geographers have indicated on their maps the places they imagined it should occupy.

Sir John Mandeville, who made his celebrated journey to the East in the early part of the fourteenth century, places Paradise "beyond the land and isles and deserts of Prester John's lordship." "Of Paradise," he says, "I cannot speak properly for I was not there I repent not going there, but I was not worthy." "But," he continues, "Terrestrial Paradise, as wise men say, is the highest place of the earth, and is so high that it nearly touches the circle of the moon there as the moon makes her turn."

Again, he tells us, "You shall understand that no mortal may approach to that Paradise; for by land no man may go, for wild beasts that are in the deserts, and for the high mountains and great huge rocks that no man may pass by for the dark places that are there; and by the rivers may no man go, for the water runs so roughly and so sharply, because it comes down so outrageously from the high places above, that it runs in so great waves that no ship may row or sail against it; and the water roars so, and makes so huge a noise, and so great a tempest, that no man may hear another in the ship though he cried with all the might he could. Many great lords have essayed with great will many times to pass by those rivers toward Paradise, with full great companies; but they might not speed on their voyage; and many died for weariness of rowing against the strong waves; and many of them became blind, and many deaf, from the noise of the water; and some perished and were lost in the waves, so that no mortal man may approach to that place without the special grace of God."¹

Columbus, as we learn from his letters, thought he had found the site of the Garden of Eden, in what is now Venezuela or Colombia. True, he was not aware when he wrote that he had discovered a new Continent. He was under the

¹ "The Voyage and Travaile of Sir John Mandeville," chap. xxx.

impression that he was on the east coast of Asia, the ocean-laved shores of far-off Cathay. He accepted as true the traditional belief which located Paradise in farther India, or yet more to the eastward, and was fully persuaded that he had, in the Orinoco, discovered one of the rivers that watered Eden.

Writing to his royal patrons, Ferdinand and Isabella, of the region at the head-waters of the Orinoco he says, "I have no doubt, that if I could pass below the equinoctial line after reaching the highest point of which I have spoken, I would find a much milder temperature and a variation in the stars and in the water ; not that I suppose that elevated point to be navigable, nor, indeed, that there is any water there ; indeed I believe it impossible to ascend thither, because I am convinced that it is the spot of the earthly Paradise whither no one can go but by God's permission." Continuing, he adds, "There are great indications of this being the terrestrial Paradise, for its site coincides with the opinions of the holy and wise theologians whom I have mentioned ; and moreover, the other evidences agree with the supposition, for I have never either read or heard of fresh water coming in so large a quantity in close conjunction with the water of the sea ; the idea is also corroborated by the blandness of the temperature ; and if the water of which I speak does not proceed from the earthly Paradise, it appears to be still more marvelous for I do not believe that there is any river in the world so large or so deep. "The more I reason on the subject," he concludes, "the more satisfied I become that the terrestrial Paradise is situated on the spot I have described ; and I ground my opinion upon the arguments and authorities already quoted. May it please the Lord to grant your Highnesses a long life and health and peace to follow out so noble an investigation, in which I think our Lord will receive great service, Spain considerable increase of its greatness, and all Christians much consolation and pleasure, because by this means the name of our Lord will be published abroad."

Unger considered Paradise as situated in the lost Atlantis.

¹ "Select Letters of Christopher Columbus," translated by R. H. Major F.S.A. pp. 136-142.

Ignatius Donnelly does the same. Accepting Plato's account of it, as given in the *Timæus*, as so much veritable history, he attempts to show, not only that Atlantis was the Garden of Eden, but that it was also the only possible centre of distribution for the various races which now people the Old and the New Worlds. And more than this. "Not only," he avers, "was it the original home of mankind, but it was likewise the focus whence have radiated all our cereals and most useful plants and fruits and all our domestic animals. Here too, he claims, many of the most valuable inventions which have ever blessed our race had their origin.¹ In a word, if we are to believe Donnelly, Atlantis was the home of art, science and literature, and the people who inhabited it not only enjoyed all the peace and happiness of which the ancient poets speak as being the lot of the privileged mortals of the Golden Age, but they were the prototypes of the gods, demigods and heroes of a later and less fortunate period.

M. Mayou, in an ingenious article in a late number of *La Nouvelle Revue*² argues that the Desert of Sahara embraces what was once the Garden of Eden. What is now a bleak and arid waste was once, he believes, a land of marvelous beauty and fertility, watered by large rivers and meandering streams; covered with rich verdure and luxuriant vegetation; densely populated and the happy home of a peaceful and contented people. A new reading of Genesis in the light of certain hieroglyphical inscriptions of the twelfth dynasty regarding the pyramid of Cheops will, he assures us, solve the mystery that has so long enshrouded the monument Gizeh, and reveal the reason why all attempts hitherto made to locate the Paradise of Scripture have proved futile. The Nile, he will have it, formerly flowed through Sahara, where it divided into four branches, constituting the quadrifurcate river of Genesis. At this time the people of Egypt, who, even then, were a powerful and a highly civilized nation, suffered from lack of water, and cast about for increasing their supply of this all-important element. They obtained it

¹ See "Atlantis, The Antediluvian World," chap. ix.

² *Les Secrets des Pyramides de Memphis*, April 15, 1893.

by deflecting the course of the Nile, and directing it through their own country. By making a large cut or ditch through an elevation near Khartoum, they appropriated to themselves the waters of the great reservoirs of equatorial Africa, and shut off from their neighbors in Sahara the only source of irrigation on which their country could depend. It was thus man and not God, who closed Paradise and made entrance into it impossible, by taking from it the water that gave it fecundity and life.

Mr. F. W. Warren, Count Saporta and others, basing their opinions on certain forced interpretations of various ancient legends and traditions, and on the results of scientific explorations of the regions within the Arctic Circle, reach the conclusion that the first home of our race was in the circumpolar North. The investigations of botanists declare the singular, but as yet inexplicable fact, that "all the floral types and forms revealed in the oldest fossils of the earth originated in the region of the North Pole, and thence spread first over the northern and then over the southern hemisphere, proceeding from north to south." The writers just mentioned make the same contention for the world's fauna. And why not? they inquire. Are we not justified in locating humanity's birthplace where the animals and plants which serve man and on which he subsists and which have accompanied him on his migrations over the earth's surface, are known to have originated? "Only from the circumpolar regions of the North," affirms Count Saporta, "could primitive humanity have radiated as from a centre to spread into the several continents at once and to give rise to successive emigrations toward the south. This theory best agrees with the presumed march of the human races."¹ At the Pole of the earth, therefore, "the sacred quarter" of the world, "the navel of the earth," "the mesomphalos," the *umbilicus orbis terrarum*, are we to look for the long lost Eden, for the cradle of our race. There where the *auroora borealis* is seen in all its splendor, under a canopy formed by palpitating and waft-

¹ *Popular Science Monthly*, Sept., 1883, p. 678.

ing draperies, quivering curtains and shining streamers of prismatic hues of matchless brilliancy and varying intensity, our first parents spent the first happy days of their existence and there, amid a frozen desolation lie buried the "hearthstone of humanity's earliest and loveliest home."¹

From the foregoing opinions, entertained at various times, the reader can infer how prominent a part wild conjecture, unbridled fancy and love of learned paradox have played in the numerous investigations that have been made with a view of determining the geographical seat of Paradise. And, be it remembered, allusion has been made to only a few of the opinions that have in times past been promulgated respecting humanity's pristine home. Nearly a hundred different theories regarding the location of the birthplace of our race have been advocated at one time or other, nearly all of which are now discarded as improbable or ridiculous.

Must we then look upon the Garden of Eden as a philosophic myth, as many have done, and can we find no place for it but Utopia? Because we refuse to believe that it was located on some elevated plateau of the Andes, or on the top of some mountain in farther India, or in the desert of Sahara, or in the fabled Atlantis, or in some mythical Hyperborean land which has been icebound for the past million years or more, must we abandon all further quest for this "sacred quarter" of the world?

Or—and here we run against another objection—must we believe that such a place is "past finding out," because, forsooth, a certain school of modern scientists will have it that man has been on earth far longer than is commonly supposed according to the traditional view. Must we accept as demonstrated the current teachings regarding the antiquity of our race that are based on a few skulls, flint-flakes, and arrow-heads found in sundry parts of the Old and New Worlds, and conclude that all reputed indications as to man's cradle-land are misleading and that all vestiges of his early sojourn on our planet are obliterated?

1 "Paradise Found," p. 433, by W. F. Warren.

In view of the diverse and conflicting opinions that have been held by the foremost exponents of science concerning certain finds which have been made during the past few decades, one should hesitate about giving an affirmative answer to these questions.

Most of our readers are familiar with the controversy that raged a few years ago about the flint flakes discovered by Abbé Bourgeois at Thenay, and the proof they were fancied to give to the theory of Tertiary man. Tertiary man is now utterly discredited by all sober-minded scientists. Our readers will remember, too, the sensation occasioned by the discoveries of the Neanderthal man who was variously estimated to have antiquity of from several hundred thousand to less than a hundred years. And they are not ignorant of a discussion which is still going on respecting the age of certain flint-flakes and implements found at Trenton on the banks of the Delaware—remains which, according to some archæologists, attest for the aborigines of New Jersey an antiquity of ten or twenty thousand years, while other equally competent experts assert that there is not a scintilla of evidence that such remains date back more than a few centuries at most.

Again, no one who makes any pretense of keeping abreast with current discussions in science can be ignorant of a controversy now going on between astronomers, physicists and mathematicians on the one side, and certain geologists, biologists and archæologists on the other, regarding a question—the age of the earth—that has a direct bearing on the antiquity of the human species. Lord Kelvin, Professors Tait and Newcomb, George H. Darwin, M. Faye, Clarence King and others assure us that reasoning from calculable data the age of the world, instead of counting hundreds of millions and billions of years, as many geologists and biologists assert, cannot exceed ten or twenty million years at most, and that, consequently, the period during which man has existed on earth must of necessity be proportionally brief. Until, therefore, geologist, biologists and archæologists can agree among themselves as to the interpretation of the facts

with which their respective sciences deal, and until they can disprove what now seem to be undeniable conclusions of physics, mathematics and astronomy: until in word, they can establish by certain proofs that the traditional view of the recent origin of man is not well founded, we may feel at liberty to maintain that his appearance does not antedate the time assigned to this event by a legitimate interpretation of the Septuagint Version of the Hebrew Scriptures. Such being the case we have the age of our race reduced from the untold aeons of Darwin and Hæckel, and de Mortillet, to a period that does not cover, at the outside, more than ten or twelve thousand years.

It is easy then to see how human history may extend back to our first progenitor; how we may have reliable traditional knowledge of the conditions of life and place of abode of our first parents, and how, in a word, history and tradition, aided by modern research, may enable us to determine, at least approximately, humanity's cradle-land, the Garden of Eden of the Bible.

Just here we encounter another difficulty that requires explanation. Primitive man, it is objected by many modern writers, if not the offspring of some anthropomorphic ape; if not "descended from a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits," as Darwin describes him, was far from approaching the Mosaic or Miltonic ideal which has so long flattered our vanity. Primitive man, far from being the type of physical perfection and intellectual power and moral excellence we have been wont to regard him, was, we are assured, but little removed, either in moral or physical character, from the Orang-outang; was as far below certain African and Oceanic negroes as the latter are inferior to the Teutonic or Pelagic types. These premises being taken for granted, the conclusion is drawn, that if Genesiac man is a myth, the Garden of Eden is also a myth.

But is it certain that this new view of the condition of primitive man is correct? Is there any evidence that he was the brutal, groveling savage that he is so often pictured to

have been ; that there was a time when, in the words of a German writer " people were unable to make any conceivable distinction between a plant and a man ?" One can safely and unhesitatingly affirm that there is no more evidence for such a view of primitive man than there is for polygenism, or the simian origin of our race, or for the vast antiquity so often claimed for the human species—theories, which, if not all discredited, certainly do not repose on the firm foundation of thoroughly attested, irrefragable, scientific facts.

So far, not a single fact has been disclosed by the study of the various races of men, civilized and savage, which cannot be explained as well by retrogression from a higher type, as by development from a lower one ; that devolution and subsequent partial progress, it may be, cannot account for as well as evolution. Even Renan is forced to admit that there is not a single example in all history evidencing the passage of any people by its unaided efforts, from a state of savagery to a condition of civilization. Taking history as our guide—and it is our only safe guide in the premises—we cannot go back to a time when man was either physically or intellectually on a lower plane than he is now ; or when he was not capable of as high ethical conceptions as he is to-day ; or when his religious nature was less elevated or responsive than it is at present. We may go back to the beginnings of history and even to the prehistoric past and man is civilized. This is the lesson taught by the excavations of Schliemann at Mycenæ and Hissarlik, not to speak of similar investigations made elsewhere in the Orient by other explorers. The Egyptians, as we first know them, far from being savages, were the builders of temples and monuments that are still the admiration of the world. Assyria, Chaldea, Babylonia, as shown by the marvelous discoveries in the valleys of the Tigris and Euphrates during the past decades, were not inferior to Egypt in civilization or culture, and there is similarly incontestible evidence for believing that their predecessors, the Accadians and Sumerians, were equally enlightened and advanced in all the more important arts of life.

That the antediluvians, and the patriarchs, and the imme-

diate descendants of our first common father were less highly endowed physically and intellectually; that their moral and religious conceptions were of a lower order science cannot assert, because science, as science, can know nothing without the aid of history, and history, as just stated, but confirms and amplifies the indications of Scripture.

It is not my purpose to urge the opinion of De Maistre, who contended that the civilization of primitive man was of the most advanced and splendid character: to maintain that Adam and his immediate descendants had all the advantages of what we now denominate civilization; that they enjoyed all the refinements of luxury in the way of food, dress, furniture, habitation, means of locomotion—the product of ages of invention and industry—which are so characteristic of our age; that they were distinguished by the culture of which we boast so much; that they excelled in art or literature, or were noted for their zeal in promoting the cause of science, or forwarding the progress of invention and discovery. Far from it. The civilization which we set so much store by, and which has its drawbacks as well as its advantages, is the fruit of slow and gradual evolution; the accumulated results of hundreds of generations of labor and experience; the heritage developed by the expenditure of thousands of years of the world's best thought and energy. But what I do maintain is that primitive man was neither the debased and grovelling brute of certain contemporary anthropologists, nor the magnificent savage of Rousseau—a being whose desires were confined to the gratification of his physical needs and passions, who was mild and impassive, and utterly indifferent to either good or evil. Prescinding from the supernatural state to which, according to Scripture, man was raised, and the original grace of which theology speaks, reason and science, not to speak of the unanimous testimony of the ethnic traditions of our race, tell us that man—as he came from the hands of his Creator—was physically a perfect specimen of humanity endowed with all the gifts of mind and soul necessary to enable him to govern the family of which he was the chief, and to instruct its members in their

duties toward God and toward one another. *Homines Sylvatici*, the first men undoubtedly were in the sense that they lived in forests and on plains, and not in palaces and cities. Ignorant they unquestionably were of the most, if not of all of the arts of life that we now deem indispensable. They could neither read nor write. Their language, probably monosyllabic, was undoubtedly of the simplest character. It was, as we may believe, a human invention, and not a divine institution. The Creator undoubtedly endowed man with intelligence and the faculty of speech, and in this sense it may be asserted that language is of divine origin. He gave man the instrument of speech, but there is no evidence that He did more than this. Still less is there any evidence that He was the immediate Author of the first language spoken by our race, that language for which a certain school of philologists have so long been seeking, and from which, they will have it, all other forms of speech are derived.¹ But notwithstanding this, they were still—those who were true to the lessons of the father of humanity—physically, morally, and intellectually, the peers, if not the superiors, of any of their descendants. Far from being just a little above the brutes they were rather but a little below the angels. They were men of perfect physique and of almost god-like intelligence. Considering the degeneracy of the race as compared with the original type, one can truly say of man as he now is that he is, in the words of Emerson, “but a dwarf of humanity,” “a god in ruins.”

Again, the much mooted question as to the geographical seat of Eden comes to the fore. Has modern research done anything toward clearing up the mystery which has so long

1 The view that spoken language is a human invention and not a divine institution, is not, as is so often imagined, entirely a modern one with Catholic scholars. It was held and defended by St. Gregory of Nyssa, in the fourth century, as will be seen in his twelfth book *Against Eunomius*. The essence of language, as all know, is an intellectual activity known as the *verbum mentale*; while actual speech, the *verbum oris*, is the external manifestation of thoughts by articulate sounds. God undoubtedly gave our first parents the power of speech, the *verbum mentale*, but there is no reason to believe that He also endowed them with the *verbum oris*, and much less that He constructed for their special behoof a complete and perfect language.

enveloped the Paradisaic home of our race, or are we to renounce forever all hope of even an approximate solution of the enigma?¹

Leaving out of consideration the vagaries of certain transformists and polygenists; discarding the dreams of eccentric speculators and paradox-mongers, it may be asserted of a truth that the general consensus of the highest and most trustworthy authorities, in every department of inquiry is agreed on locating the cradle of humanity somewhere in Western Asia.

Quatrefages, the eminent anthropologist, is disposed to consider the lofty plateau of Pamir as the original hearthstone of mankind. This is also the view of the distinguished orientalist, François Lenormant.²

According to Lenormant the four rivers—the Phison, Gehon, Tigris and Euphrates—which watered Gan-Eden or Paradise, were what are now known as the Indus, Oxus, Tarin and Jaxartes. Here, too, curiously enough, on this “Roof of the World,” on this “Central Boss of Asia,” is the spot where the Puranas locate the primeval Aryan Paradise, the holy Mount Meru;—the centre, according to Parsi traditions, whence radiated the first Aryan migrations, and one of the regions of the earth which even Mohammedan teaching has assigned as the cradle-land of our species.

The theories, however, of Quatrefages and Lenormant, plausible as they may appear from certain points of view, and cleverly advocated as they are by their originators, do not find much favor with the generality of scholars. The concurrent testimony of the majority of investigators who have most profoundly studied the subject unites in proclaiming the basin drained by the Euphrates and Tigris as the almost certain mother-region of the human family. It is here that the author of Genesis locates the Garden of Eden.

It will not do to say that the testimony of the Bible is ruled out of court, because in the estimation of so many it is regarded as a divinely inspired record. It is here considered

1 “The Human Species.”—pp. 175-177.

2 “*Histoire Ancienne de l’Orient*,” Tom. I, p. 104.

simply as a historical document, composed by one who knew whereof he wrote, and whose narrative, humanly considered, bears every indication of having been founded on information that was perfectly reliable, and drawn from traditions which were fresh and carefully preserved by the descendants of the Patriarchs. Neither will it avail to object that the authenticity of Genesis account of Eden has been impaired by



Site of Eden according to Lenormant and Quatrefages.

modern criticism or proven to be unworthy of credence. Such statements, as all know, have been made, but assertion is not proof, nor is conjecture demonstration.

Nor again can it be argued that the time which intervened between the creation of our first parents and the date of the composition of Genesis was so great as to preclude the possibility of simple tradition being adequate to preserve in their integrity all the facts of the Mosaic narrative.

When we realize the power of memory as illustrated in the conservation and transmission from generation to generation of the noble epics of Homer; when we reflect that the "Rig Veda," which is four times the length of the Iliad, was preserved intact from age to age and is still preserved by the unaided memory; when we bear in mind that the great body of Vedic literature, stupendous as it is in volume, has been perpetuated and handed down to us by oral traditions despite the fact that the art of writing has been known in India for twenty-five centuries; when we remember that there is yet a class of Hindu priests, who still learn the contents of their Sacred Books "as their ancestors learnt it thousands of years ago, from the lips of a teacher," we shall experience no difficulty in understanding how the author of Genesis could give an accurate account of what so profoundly affected the first representatives of our race. Only a few generations existed between Adam and Moses and it would be preposterous to assert that the Hebrew lawgiver could not have an exact traditional knowledge of what took place in antediluvian times, when we know of what wonderful feats the disciplined memory is capable in other matters that are more difficult and far less important.

Yet more. When we consider how admirably and unexpectedly recent explorations in the valley of the Nile and in the plains of Mesopotamia have illustrated and corroborated so many passages of Holy Writ; how Egyptian inscriptions and Chaldean tablets have illumined and explained what before was unintelligible and seemingly at variance with the known facts of history, we may justly hesitate about accepting the latest hypothesis the "Higher Criticism" may urge against the authenticity of Genesis because, forsooth, some passages in the text may not admit of ready or certain interpretation. And then, too, when we remember what has been accomplished in exegesis since Layard, and Botta, and Smith and Rawlinson, began their epoch-making investigations, we can form some estimate as to what the future has in store in the way of buried records regarding the history of the patriarchal world.

For the reasons indicated, therefore, and for others which need not be specified we can, I insist, safely trust to the declarations of the Genesiac narrative regarding the location of Eden, and find in it our best guide toward answering the long vexed question of humanity's first abode.

In following the Bible it is quite evident that the site of the Garden of Eden must have been somewhere between the sources of the Euphrates and the Tigris and the *embouchure* of these rivers in the Persian Gulf. There can be no doubt about the topography of Paradise thus far. These two rivers are specially mentioned as among the four which watered the Garden of delights. It is true that Renan and others will have it that the Tigris and Euphrates here mentioned were named after other rivers, probably in Northern India, which, long ages before, were known by these names. It has also been surmised that both these names were substituted for names entirely different, which have long since been forgotten. There is, however, not the slightest trace of genuine evidence for either of these assumptions. But the great difficulty for those who accept the indications of the Scriptural account of Paradise, and believe that the Euphrates and Tigris of Genesis are identical with the rivers that at present are so named, is the identification of the two other rivers mentioned, viz. the Phison and the Gehon.

Many scholars and theologians, among them the erudite Dom Calmet, locating Eden in the high lands of Armenia, where the Euphrates and Tigris take their rise, have imagined that by the Phison and the Gehon are to be understood the Phasis and the Araxes. But the great objection to this theory is that these rivers, which have entirely different sources and are totally disconnected, can by no legitimate construction of the narrative be considered as being branches of one parent stream.

The distinguished orientalist, Sir Henry Rawlinson, one of the founders of the science of Assyriology, places Eden in the land of Eridu, in Babylonia—a land celebrated in Chaldean hymns both for its great fertility and singular beauty. According to this view the Djuha, which flowed by the city of

Eridu, would be the Gehon, and the Arahter would be the Phison, while the other two rivers—the Tigris and the Euphrates, which now water the plains of Babylonia—are the identical rivers of that name referred to in Genesis. Rawlinson's view is substantially the same as one put forth two centuries ago by Huet, the learned bishop of Avranches, and maintained by such eminent scholars as Morin, Bochart and others of their contemporaries. It has much in its favor, but in the present status of the question is less probable than other views that have been advanced.

Some twelve years ago Friedrich Delitzsch, professor of Assyriology in Leipsic, published his remarkable book—*Wolag das Paradies*—in which he advanced the opinion that the Garden of Eden occupied the same site on which was subsequently built the city of Babylon. According to his theory, which is very ingeniously devised and defended, the Phison and Gehon of Scripture were no other than two canals—the Pallacopas and the Schatt-en-Nil. The former, which was a large and navigable canal, answering to the Phison, started from the Euphrates below Babylon, and following the course formerly taken by the Euphrates itself finally emptied its waters into the Persian Gulf. The other canal, called by the Arabs Schatt-en-Nil—likewise large and navigable—starts from the left bank of the Euphrates at Babylon and constitutes the Gehon. It afterwards returns to the parent stream near the confines of central and southern Babylonia. In spite, however, of the array of interesting facts marshalled together in support of his thesis and the air of plausibility he has been able to give to his arguments, Delitzsch does not seem to have as many supporters of his theory as it was at one time supposed he would have. His proffered explanations of the Genesiac narrative are often rather suggestions of difficulties that in the present state of knowledge are simply unanswerable.

Going further southward we come to another locality which has often been looked upon as the true site of Paradise. This is the land intervening between the confluence of the Tigris and the Euphrates and the Persian Gulf. Into the

Shatt-el-Arab, formed by the union of the Euphrates and the Tigris, flow two other large rivers, the Karun and the Kerkhah—the former of which, it is contended, corresponds to the Phison, and the latter to the Gehon. Both these rivers, as well as the Euphrates and Tigris, admirably conform to the descriptions of them given in the second chapter of Genesis. The Karun especially has all the characteristics of the Phison. Originating in the mountains of eastern Persia, it traverses formations of metamorphic and crystalline rocks in which are found not only gold but also the minerals which are supposed to answer to the onyx and bdellium of the Sacred Text.¹

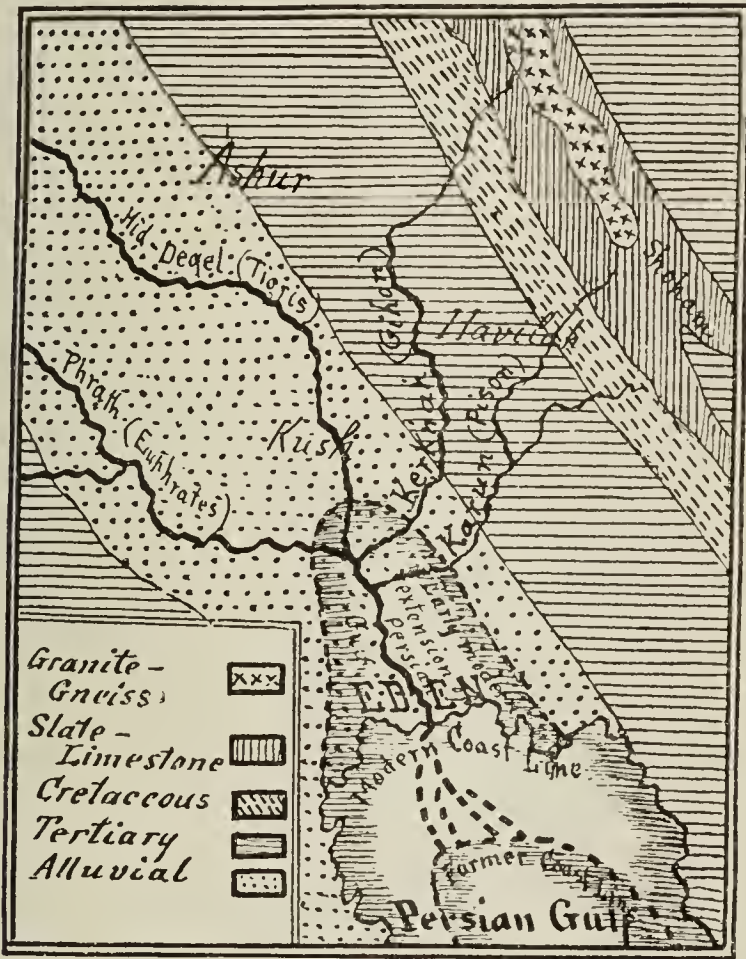
An objection has been urged against this site on the ground that the words of Scripture appear to imply that Paradise was not below the confluence of the four rivers, as this view demands, but rather above the point whence they diverge. To this it may be replied that too much stress seems to be laid on this difficulty which, after all, is more apparent than real. The meaning to be attached to the words will manifestly depend greatly on the location of the author of the Edenic narrative at the time of writing, and the point from which he is supposed to have viewed the site of Paradise. They may therefore be interpreted to mean that Eden was situated below the point of affluence of the four rivers and not above their point of affluence as is generally supposed.

Another objection—and by most people supposed to be an unanswerable one—against locating the Garden of Eden in the basin watered by the Shatt-el-Arab is that the land between the confluence of the four rivers and the Persian Gulf, was at the time of Moses either a dismal uninhabitable marsh or was entirely submerged.

There is, no doubt, good reason for believing that within historic times the Persian Gulf extended much farther northward than it now reaches; that not only much of the southern Chaldean plain was under the sea, but that all the four Paradaic rivers entered the gulf at different points. This,

1 Cf. chap. iv of *Modern Science in Bible Lands*, by J. W. Dawson.

however, does not invalidate the argument in favor of the Garden of Eden having been located south of the confluence of the Euphrates and the Tigris. For if it is a fact that the country in this section was entirely submerged in early historic times, it is equally certain that since the advent of man on earth the Babylonian plain extended much farther



southward than it does at present. For there is incontestible geologic proof that in the beginning of the human period not only was Europe and Western Asia more elevated than they now are, but also that much of the northern portion of the Persian Gulf was occupied by dry land, much higher and better drained than the land which now borders the sea in

this vicinity. At the close of the Pleistocene period, and prior to the appearance of man, the Shatt-el-Arab was longer than it is at present; the country through which it passed was not only elevated above its present level, but was also, as we may conceive, highly fertile, well wooded and covered with luxuriant vegetation of a subtropical character. The climate was mild and equable and the environment was all that could be desired to make this spot an ideal home for the first representatives of our race.

Such a view does not, as may be urged, necessarily presuppose a greater antiquity for man than orthodoxy is willing to concede. The elevation and depression of the northern coast line of the Persian Gulf do not, as the Uniformitarian school of geologists contend, imply the aeons which have been claimed for them. On the contrary, as has been demonstrated by the recent investigations by Howorth and Prestwich,¹ there have been since the advent of man on earth abrupt and transitory elevations and subsidences over large continental areas. At the close of the "Mammoth Age" which was subsequent to the appearance of man, according to most geologists, there was, says Howorth, "a very violent and widespread dislocation of the earth's crust, which led to the upheaval of some of the loftiest mountain chains," and with this, as he supposes, was immediately connected the latest epoch of mountain building, by which the Himalayas and Cordilleras, the Ural, Altai and Thian-Shan Mountains were tilted up to their present heights. "Such an upheaval," he asserts, "was accompanied by an equally rapid and substantial subsidence in other places, of which there is much evidence."²

Here then at the long last we have found the object of our quest. In the basin drained by the Shatt-el-Arab, on the northern border of the Persian Gulf, at the extreme south of old Babylonia, so famous in history—the theatre of so many

¹ Cf. Prestwich in the "Proceedings of The Royal Society," vol. liii, 1893, and Howorth's two learned and interesting works, "The Mammoth and the Flood," and "The Glacial Nightmare and the Flood."

² *Geological Magazine*, 1892, p. 63.

political, social and religious revolutions, and the trysting place of humanity's first intellectual jousts—must we locate the Garden of Eden. Here, too, we find the prototype of the Elysian Fields, the Gardens of the Hesperides, the Isles of the Blessed, the Olympus, the Centre of the Earth—the Omphalos—of which poets have sung and of which all peoples have their traditions.¹

This sacred spot, while answering fully to the description of the Genesiac narrative, at the same time meets all the requirements of theology and satisfies all the exigencies of history and science.

All the indications of authentic history points to this spot as the cradle of our race. It was here indeed that history was first written; it was in this land that the first libraries were formed; it was in the capitals of Mesopotamia that literature essayed its earliest flights.

From this spot went forth those streams of humanity that have long since reached every nook and corner of the habitable earth. From this quarter of the globe have come all our most useful plants and cereals—wheat, rye, oats, barley,—and most of our domestic animals. Hence have proceeded the cow, the hog, the sheep that supply us with food and clothing; the horse, the ass and the camel, that carry our burdens and the ever faithful dog, man's vigilant protector and friend.

¹ After the above was in print, I was pleased to find what is essentially a confirmation of the views advocated in this paper, in the latest work of the illustrious orientalist, Prof. A. H. Sayce, of Oxford. In "The Higher Criticism and the Verdict of the Monuments," p. 95, this distinguished scholar writes of the site of Eden as follows:

"The scenery, however, is entirely Babylonian. The Eden itself, in which the garden was planted, was the plain of Babylonia. This we now know from the evidence of the cuneiform texts. It was called by its inhabitants the Edinu, a word borrowed by the Semites from the Accado-Sumerian *edin*, 'the (fertile) plain.' To the east of it lay the land of the 'Nomads,' termed Nod in Genesis, and Manda in the inscriptions. The river which watered the garden was the Persian Gulf, known to the Babylonians as 'the river,' or more fully 'the bitter' or 'salt river.' It was regarded as the source of the four other rivers whose 'heads' were thus at the spots where they flowed into the source which at once received and fed them."

It is toward this point that all the lines of human thought converge as to their natural centre. Thither must linguistics look for a solution of many of its riddles. To this favored portion of the world must ethnology go if it would read aright the affiliations of the various races and the countless tribes of human kind. Here alone have the traditions of the great Euphratean Valley their proper interpretation, and here alone have the myths which have so long puzzled Orientalists their full significance.

The Garden of Eden is not then "a bit of mythical geography" as it has so often been denominated. It is a fact and one of the most interesting and important, and suggestive facts of all history; the open sesame which explains many facts that were else an enigma; the thread of Ariadne that prevents us from losing ourselves in "the labyrinth of fanciful theories and in the chaos of clashing opinions," in which the lot of the modern searcher after truth is cast.

No; the story of the Garden of Eden is not, I repeat it, a mere fiction. It is a trustworthy narrative which, in the words of a distinguished French writer, "gives us, under the form of infantine poesy, the first page of the moral history of humanity; of that history which has for documents not simply a few flints, more or less perfectly fashioned, but all that survivance of a divine life in the human soul manifested by its aspirations and its dolors, and by that universal sentiment of forfeiture which is evidenced in all mythologies, and which is the dominant aspiration of all religions."

And, strange irony of fate! It is in close proximity to the spot here indicated for the seat of Paradise that those who are most opposed to the Biblical account of man's origin have been compelled, by the overmastering indications of science, to locate the birthplace of our race. For not far to the south of the lower Euphratean basin is situated Haeckel's hypothetical Lemuria,¹ a submerged continent of which, as already stated, there is no satisfactory evidence, and whose existence, even if proven, would throw no more light on the Biblical Eden than is afforded by the area contended for in this paper. Where the Euphrates, therefore, empties its

¹ "History of Creation," vol. i, p. 361 and vol. 2, p. 326.

waters into the Persian Gulf, or at a point not far remote, was it that "the Lord God planted a Paradise of pleasure from the beginning wherein he placed man whom he had formed."¹ This is the sacred spot which tradition, history and science, with no uncertain voice, designate as the land wherein lived the men of the "Golden Age," as humanity's first, and fairest and happiest home.

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DAILY MASS.

One Mass is worth more than all the treasures of the world.—*B. Leonard of Port Maurice.*

The Mass is the abridgment of divine love and the compendium of all the benefits conferred on men.—*St. Bonaventure.*

Necessario fateamur, nullum aliud opus adeo sanctum ac divinum a Christi fidelibus tractari posse, quam hoc tremendum mysterium.—*Conc. Trid.*

“IF I were a parish priest,” recently exclaimed a fervent convert, “it seems to me that I would never rest until the great body of my parishioners were habitual attendants at daily Mass.” “If you were a parish priest,” replied a pastor who had overheard the remark, “you would in all probability be very well satisfied if your people habitually attended Mass even on Sundays and holidays.” The pastor presumably looked upon the convert as a sort of visionary enthusiast, wrapped up in a longing for unattainable ideals, and impatient, as converts are oftentimes wont to be, of low standards of piety among their brethren in the faith. The convert possibly regarded the pastor as a priest not overburdened with that zeal for the glory of God and the salvation of souls which his profession calls for, and his ordination presupposed him possessed of. The judicious reader will perhaps be of the opinion that the remark of the layman was

¹ Genesis, 11, 8.

as natural and intelligible as the reply of the cleric was flippant and inadequate.

It is assuredly not surprising that an intelligent observer should be struck by the glaring inconsistency between the belief of all Catholics concerning the Mass, and the practice of a great many of them as regards attendance thereat. Thoroughly convinced that the oblation of the adorable Sacrifice is the central fact of all Christian worship, how can Catholics nevertheless manifest, as to the matter of taking an actual part in the oblation, so lamentable an indifference. For, that thousands and thousands of the faithful *are* indifferent in this respect, it would be futile to deny. Even among the sterling Catholics who form perhaps the majority of every parish, men and women faithful in the performance of all essential duties, "good, practical Catholics" as we are wont to call them, how many are there not who entirely neglect the daily performance of the grandest and most efficacious of all acts of piety.

When the celebrant of the week day Mass, in the average parish of the land, turns around to say "Orate, fratres," what proportion of those who without notable inconvenience could be present are really there to join their prayers to his? Yet all his people firmly believe that at the altar is being consummated the most sublime and most beneficial sacrifice possible on earth or in heaven. With a certainty precluding all shadow of doubt, they know that "when the beams of the morning sun come in at the windows of the church, and fall for a moment into the uncovered chalice, and glance there as if among precious stones with a restless, timid gleaming, and the priest sees it, and the light seems to vibrate into his own heart, quickening his faith and love, it is the Blood of God which is there, the very living Blood whose first fountains were in the Immaculate Heart of Mary."¹

That the Mass is the holiest of acts and the most pleasing to God, that it is potential beyond all other acts in appeasing the divine anger and *victoriously* combatting the forces of

1 Faber, "The Precious Blood."

hell, and that of all conceivable sacrifices it is incomparably the most fruitful of graces and blessings to men on earth and of relief and solace to the souls in purgatory, these are truisms familiar as household words to every adult Catholic, yet sadly inoperative as to their influence upon the conduct of many. Daily attendance at the oblation of the unbloody Sacrifice is certainly the best of all devotions. Whose fault is it that it is so very generally neglected? Primarily and principally, doubtless, the fault of the faithful themselves; but in a measure, also, and sometimes in a large measure, the fault of the pastors as well.

It may be taken for granted that in every parish there is to be found a considerable number of fervent souls, genuinely religious men and women, who are so far consistent Catholics that they habitually consider salvation to be the paramount affair in life, who daily acquit themselves of the obligation of seeking God's assistance in prayer, and who approach, every few weeks, the tribunal of penance and the Holy Table. That such people do not in addition frequently, not to say habitually, attend week-day Mass, is probably due to one of two causes: Either the opportunity is wanting, or their pastors have not sufficiently impressed upon them the excellence of the practice and the incalculable advantages to be derived therefrom. While the latter cause is undoubtedly the more common, the former is not so rare as is desirable, and all too frequently one is made aware of the existence of both.

The pastor who wishes to see an appreciable number of his people present at the daily Mass, must make up his mind to celebrate regularly every morning, and to celebrate at a fixed hour. Nothing will more speedily reduce his week-day congregation to a mere handful than their uncertainty as to the question whether on a given morning, the Holy Sacrifice will be offered or not. If he omits celebrating once or twice one week and two or three times the next, if it is no uncommon experience for the assembled parishioners to wait half an hour or more and then be informed that "Father Edward is indisposed this morning," it is tolerably certain

that the number of attendants will sooner or later dwindle to a few saintly women whose piety is proof against all disappointments, and whose charity possibly attributes to Father Edward's indisposition a gravity that is non-existent.

Apart from any strict obligation resting upon a pastor to celebrate as frequently as he can, obligation incurred by the reception of stipends, by promises, etc., he can hardly be allowed, in the matter of omitting to say Mass, the same latitude as might be given to a simple priest who is free from the burden of a pastoral charge. Yet even the simple priest is advised to celebrate as often as is possible. The advice is based on reasons which the Venerable Bede thus groups together: "The priest who, being prevented by no legitimate reason, does not celebrate, deprives, as far as in him lies, the most Holy Trinity of the greatest glory and most signal honor that can be rendered to it; the angels of a sovereign joy; sinners of their pardon; the just of the aids and graces which they need; the souls in purgatory of a considerable relief; and the Church of the spiritual benefit of Jesus Christ Himself, of the supreme remedy."

The truly zealous pastor will not only afford his parishioners the opportunity of hearing Mass as often as he reasonably can; he will, moreover, offer the Holy Sacrifice at the hour best suited to the convenience of the majority of those desirous of being present. His celebrating a half-hour or an hour earlier, or later, than the time which his personal preference would select, he will account a trivial sacrifice, amply compensated for by the additional worshippers thereby drawn to the house of God, for the glorification of His name and their own spiritual and bodily welfare.

Once the hour is determined, however, the parish priest will best consult the interests of his people and best insure the attendance of an increasing congregation by observing the strictest punctuality in beginning Mass at the appointed time. As a general rule, it is mistaken charity to postpone Mass, even on Sundays, for ten, fifteen or twenty minutes, because the church is not well filled, or the members of the choir are not all present; and on week-days the priest will

lose nothing by displaying all the promptitude of the most exact business man. A daily Mass known to be celebrated invariably at six o'clock is far more likely to be participated in by a numerous congregation than one understood to begin "about six o'clock," a phrase in which the qualifying term suggests probable tardiness of uncertain duration, and which in any case wants the definiteness and precision that satisfies the orderly mind.

Regularity and punctuality on the part of the celebrant, then, are the primary requisites to the general practice, in any parish, of this devotion to the daily Mass. If these were the sole requisites there would be but little cause for complaint, since in the overwhelming majority of parishes these conditions actually exist. That something additional is needed to draw the people in appreciable numbers to the morning Sacrifice is evident from the pitifully empty churches in which day after day the tremendous Mystery of Calvary is renewed. This additional, and equally essential, condition is the vivid realization by the faithful of the incomparable excellence of the Holy Mass; a living, practical belief in the untold blessings of which its devout attendants are the recipients; a firmly settled conviction that to treat the Holy Sacrifice with indifference, to abstain from taking part in it when one can readily do so, is an act of genuine folly. To animate the faithful with such sentiments and to persuade them to act in conformity therewith, is surely the duty of their spiritual father, of the pastor whose mission it is, not merely to seek out and bring back to the fold the lost sheep of his flock, but to lead all his sheep to rich and abundant pasturage.

This is an age of special devotions, of sodalities, unions, apostleships, confraternities, arch-confraternities, and pious associations of all kinds. Excellent as the purpose of each may be, it is quite conceivable that a pastor may doubt the expediency of indiscriminately recommending to his people such a multiplicity of devotional exercises, and may hesitate about warmly endorsing the practice of any considerable number of them. Granting, however, that he is desirous of

seeing his parishioners devotional at all, that he believes in the advisability of their performing any other acts of piety than those which are of strict obligation, it is difficult to imagine him feeling hesitancy in recommending as frequent attendance as possible at the oblation of the august Sacrifice of the altar. Here, surely, he is secure and need have no scruple as to the wisdom of his action. Here is a subject upon which he may insist, in season and out of season, with the certitude that he is not overstepping the bounds of due discretion. Here, if he desires a hobby, is one which is perfectly safe and which he cannot pursue too assiduously. If, in the zealous advocacy of certain other devotions, the warmth of one's feelings may give rise to occasional exaggerated statements concerning their excellence and advantages, here is no such danger,—on the sublimity of the Mass, and on the benefits resulting to those who hear it devoutly, exaggeration is impossible.

While it would be a work of supererogation, if not an act of impertinence to the reverend readers of the REVIEW to insist at any length on the various considerations likely to prove effectual in winning the faithful to a more general practice of this salutary devotion, a brief reference to one or two topics may prove so far useful to the younger clergy as to suggest some lines of thought to be pursued and plans of arguments to be developed.

And first, through the Holy Sacrifice of the Mass, we must adequately accomplish the main purpose of our existence. To honor and glorify God is the principal destiny of all created beings, angelic and human, animate and inanimate. "Praise ye him, all his angels; praise ye him, all his hosts."¹ "Every one that calleth upon my name, I have created him for my glory."² "Let all thy works, O Lord, praise thee."³ God's glory, in a word, is the ultimate *raison d'être* of the universe and all it contains—and, in greater degree or less, that glory has been given to Him ever since the morning stars praised Him together, "and all the sons of God made a

1 Ps. cxlvii, 2.

2 Is. xlii, 7.

3 Ps. cxliv, 10.

joyful melody." Now all the honor which the angels have ever rendered to God by their homage, or men have ever given to Him by their virtues, penances, and martyrdoms, is as naught compared to the glory which God receives from the celebration of a single Mass; and this infinite honor may be paid to the Heavenly Father by the humblest mortal who devoutly attends the Holy Sacrifice.

Considered as a sacrifice of petition, the Mass is clearly the most efficacious means of securing the blessings of God, temporal as well as spiritual. "Amen, amen, I say to you: If you ask the Father anything in my name, he will give it to you."¹ If anyone may confidently expect the fulfilment of this promise of Jesus Christ, it is surely he who, actually present at the oblation of the Lamb of God, not only asks in the name of Jesus, but has his petition presented to the Father by Jesus himself. As a sacrifice of propitiation, the Mass, being the unbloody renewal of the bloody Sacrifice of Calvary, has an equal salutary effect, "the remission of sins." "Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid."² Reconciled by this "clean oblation," God grants the grace of penance to sinners guilty of grievous offences, and suffuses with the full light of pardon souls stained by only venial faults. Finally, as a sacrifice of satisfaction, the Mass, according to St. Thomas, has the power *ex opere operato* to remit the temporal punishment due for our sins, because by it "the fruits of the bloody Sacrifice of the Cross are distributed and received in the same abundant measure." This atonement, still due to God after the guilt of sin has been remitted, must be made either by voluntary penance and other satisfactory works here, or in the cleansing fires of purgatory hereafter. Could there be any stronger motive to induce the faithful to throng to the sacrificial altar as often as they may?

"The tinklings of the Mass-bell, like new-creative words," says Father Faber, "change the whole aspect of the uncon-

¹ John xvi, 23.

² Heb. iv, 16.

scious world. Unknown and unsuspected temporal calamities are daily driven away, like clouds before the wind, by the oblations of the Precious Blood Let us leave off the calculation, and contemplate in quietude the ocean of painstaking graces, of vast satisfactions, and of kingly expiations, into which the daily Masses of the Church outpour themselves, lighting the patient darkness under ground, flashing up to the skies as so much additional light and song, and beautifying the poor, exiled earth in the eye of the all-holy heavens." While these graces, satisfactions, and expiations undoubtedly benefit all the children of the Church, they are just as undoubtedly applied in most copious superabundance and with most plenary effect to those of the faithful who take actual part in the offering of the Sacrifice.

If the convert whom we quoted in the opening paragraph of this paper, had the foregoing considerations in mind, then his remark was clearly neither irrational nor extravagant. Many a pastor expends considerable energy on movements far less beneficial to his people than would be the promotion of a fuller attendance at daily Mass ; and there are comparatively few parishes, perhaps, in which the pastors could not by the exertion of a little earnest, zealous effort, speedily bring about a notable increase in the numbers of their morning congregations. It is, of course, purely a question, not of obligation, but of devotion, and of devotion that does not interfere with the performance of other duties of one's state in life. We readily grant that the devotion is impracticable to very many Catholics whose time is not at their own disposal ; but we believe also that it is quite practicable to thousands of Catholics who habitually neglect it. Pretexts for absenting oneself are easily discoverable ; but in sober earnestness, no Catholic really believes that the economy of any household ever suffered, or the prosperity of any business man ever waned because the wife or husband gave one half hour of the day's forty-eight to the worship of that God on whose Providence our life and health and happiness depend.

It is pertinent to add that one unfailing result of a priest's strenuous efforts to spread this best of all devotions among

his people, is his own fuller realization of the sublime dignity of the Sacrifice whose unworthy minister he is, and his proportionately greater care that the effects of the Mass *ex opere operantis* may increase in fruitfulness from day to day. Even were this the only result attainable, his zeal would be abundantly rewarded; for he cannot too sedulously shun the danger of celebrating with irreverence, inattention, or a lack of actual devotion. Viewed from any standpoint the practice of attending daily Mass is thus thoroughly commendable; to flock and pastor alike, it will surely prove a source of innumerable benedictions.

ARTHUR BARRY O'NEILL, C.S.C.

THE PAULINE PRIVILEGE IN OUR FACULTIES. (FORM I, ART. II.)

“Dispensandi cum gentilibus et infidelibus plures uxores habentibus, ut post conversionem et baptismum, quam ex illis maluerint, si etiam ipsa fidelis fiat, retinere possint, nisi prima voluerit converti.”

THE Catholic Church recognizes as valid a marriage between persons not baptized. It is a union instituted by God from the beginning of man's creation, and as such it is sacred, although lacking the sacramental character which elevates it, through the special application of Christ's merits, from a natural to a supernatural act.

Unbaptized persons are not within the jurisdiction of the Church; hence, whilst she recognizes the legality of the natural contract to which they have bound themselves as husband and wife, she does not consider their state in her special legislation until one of the parties, or both, enter her fold; for only then is she required to exercise her ministry as guardian of the sacrament.

When both husband and wife are simultaneously ad-

mitted into the Church of Christ, it is easily understood how their marriage contract is only strengthened by assuming a sacramental character. But when one party is converted to the true faith, whilst the other remains infidel, two contingencies are open. Either the unbaptized party acquiesces in the conversion without hindering the Catholic in the free and peaceful performance of his or her Christian duties ; or else, the change of one member turning to the service of God for conscience sake provokes the other member to opposition, whence arises a spirit of aversion and malice, or even open blasphemy against the Creator. In the latter case we have a bond, originally designed by God as a means of peace and mutual help, becoming a constant and forced occasion of sin, which, in this instance, implies an attempt to step between God and the truth-seeking soul, endangering that union to which every man is bound at the peril of his soul.

In such circumstances the discipline of the Church, based upon the explicit teaching of St. Paul to the Corinthians, has ever been, that, if the unbaptized husband or wife is not willing to live peacefully with the newly converted party, they are free to separate and are at liberty to marry again.¹

This privilege is called by theologians the "Pauline Privilege," and arises in principle from a conflict between a divine and a natural right, in which the latter is made to yield to the former.

Our purpose here is to call attention to a particular application of this privilege, as set forth in that clause of our Faculties, which is placed at the head of this paper. The precise meaning and purpose of this *facultas dispensandi* is somewhat

1 If any brother have a wife that believeth not, and she consent to dwell with him, let him not put her away

And if any woman have a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

For the unbelieving husband is sanctified by the believing wife ; and the unbelieving wife is sanctified by the believing husband : otherwise your children should be unclean, but now they are holy.

But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such cases ; but God has called us in peace, etc.— I Cor. vii, 12-17.

involved, and in attempting a very brief explanation we avail ourselves of the excellent commentary of P. Jos. Putzer.¹

Marriages between persons not baptized are of common occurrence in the United States. Besides the multitudes educated in the atmosphere of atheism who have no religious belief whatever, there are the Friends, the Jews, and latterly a considerable influx of Mahometans, whose belief excludes baptism from their symbolism. Among these, polygamy, forbidden by State-law is common, in so far as they admit civil divorce *a vinculo*. Several successive decrees of divorce operate to secure the civil rights of parties to marry repeatedly whilst previous husbands or wives are still living. But the Catholic Church does not so regard marriage. What God has united, only He, and not the mere concession of a civil magistrate can separate. In the tribunal of the Church, therefore, as in that of God, the first marriage between unbaptized persons stands valid, and every subsequent attempt at a legitimate union is null and void. That first marriage can only be broken by the Pauline Privilege, as already explained, in the case where one of the parties becomes a Catholic by receiving the Sacrament of Baptism, whilst the other is unwilling to cohabit peacefully with the newly converted husband or wife.

But is the convert, who has been previously divorced one or more times, and thus has practically several husbands or wives living, free to abandon these unions indiscriminately? Is the convert bound to the second marriage when the first consort refuses to cohabit peacefully; and if the second refuse, is he bound to the first, or to any subsequently attempted alliance?

The Apostolic Faculty answers the question. A convert, after having received baptism, is free to choose among those to whom he previously pledged his troth that one who may be willing to embrace the true faith with him, provided his first wife is not disposed to do so. This applies equally in the case of the wife with regard to her divorced husband, and all subsequent attempted marriages.

¹ Commentarium in Facultates Apostolicas.—Edit III. Ilchestriae, 1893.

What has been said of divorced cases (successive polygamy) is of course true with regard to converts from Mahometanism or Mormonism who practice simultaneous polygamy.

Although this privilege of separating is open for an indefinite period to parties who live in disparity of religion (an unbaptized person and a Christian), yet when once such persons have obtained a dispensation from the impediment of *disparitas cultus* they are newly bound to each other, and the right to separate with liberty to marry again ceases.

But in all cases where the Pauline Privilege is to operate, the Church requires an express guarantee that the unbaptized party is actually unwilling to live peacefully, as explained above, with the newly converted consort. In order to have this guarantee, even where a civil divorce exists, it is necessary to make a written statement informing the unbaptized party that the Catholic consort will consider himself or herself free to enter another matrimonial alliance with a Catholic, or to take religious vows, etc., unless the unbaptized party become a Catholic, or at least consent to live peacefully with the convert in the free exercise of his or her faith. This statement is called *Interpellatio canonica*, and should be addressed in the case of polygamistic marriages to each of the parties with whom matrimony had been attempted.

The present faculty implicitly declares, however, that the *Interpellatio* need only be made in the case of the *first* marriage, which was really valid; and that since a separation has already taken place, the only question to be asked the non-baptized member is, whether he (or she) will embrace the Catholic faith, and, if this be consented to, the convert is bound to return to his first alliance.

We may remark here in conclusion that the unwillingness of the unbaptized party to dwell peacefully with the newly baptized Catholic need not have for its expressed reason the faith of the convert. Any antagonism which points to a separation as desirable for the common peace would be likely to develop into opposition to the faith and religious practices of a Catholic, and hence becomes sufficient cause for the application of the Pauline Privilege. (Lehmkuhl, *Theod. mor.* vol. ii, n. 706, 2.)

The *Interpellatio* is not to be made until one of the parties has actually become a Catholic by being baptized. Furthermore, the present faculty has no application in cases where one of the parties becomes a Catholic and the other receives baptism in a sectarian religion.

THE PRIEST IN HIS RELATIONS TO CHURCH AND SOCIETY.

WE have no "Mass priests" in this country. Our rank and file of rectors and elect permanent rectors, forming a nucleus for proper parish priests in the near future, have their relations to the Church, teaching and taught, minutely described in Moral Theology and in the course of Canon Law, as likewise by the *monita* of Pastoral Theology.

But the Church, considered apart from its individual earthly head and members, has a subsistence as a corporate whole. Nor is she, thus viewed, merely an abstract being—she is a bride from heaven, given to mortal man. That mortal man is especially the priest, consecrated at her altars, plighting to her his troth and going forth a belted knight to sing her beauty and defend her cause.

A poet-priest, styled by Rev. Matthew Russell, editor of the *Irish Monthly*, the "Laureate of the Blessed Virgin," goes so far in his loving familiarity with his patroness as to call himself "her lover and her spouse." How much more literally cannot, nay, must not every priest, equal by his office, and superior by his dignity, to St. Joseph, claim fealty to his chosen love upon earth, and be publicly acknowledged as her true though humble, her devoted bridegroom, never to be divorced?

There is a clerical custom in the Tyrol, which can scarcely be charged with unpoetical incongruity, since it seems to be practised by the most pious and conscientious. There, a newly-ordained priest is allowed to choose some innocent

girl-child, of eleven or twelve years of age, who shall be privileged to act as a God-bride at the *Primiz* or the solemn celebration of the clergyman's first Mass. The little betrothed is decked with delicate orange blossoms, and carries a bouquet of jessamine, eglantine and white roses in her lily hands. The bridal veil fans her cheeks and half conceals, half reveals the glances of the innocent eyes. Maybe, as in the earthly nuptials, which the Church favors so delicately and sublimely by assigning the betrothed pair, as very ministers of the great sacrament to one another, places of honor in the sanctuary—so, in this spiritual bridal, the innocent kneels on a *prie-dieu* in the sanctuary, not removed more than the length of the arm from the touch of the vestments of the virgin priest about to ascend the altar and consummate the Sacrifice of love. *Sacramentum hoc magnum est: ego autem dico in Christo et in ecclesia.* (Ephes. v, 30.)

The priest is *alter Christus*, and the Church is his true and only spouse.

I.

QUALIFICATIONS AS FATHER AND JUDGE.

Man is happy, individually, according to the measure of his attainment of his end, and racially, as he succeeds in projecting his personality into the future by the progeny of his body or of his soul. The eloquent Father Thomas Burke, in one of his subtly beautiful sermons, argues that Christ the Lord redeemed the whole race of mankind by His infinitely meritorious Passion; but had still to apply that Passion to each individual's sanctification by uniting Himself with each in the Most Blessed Sacrament. Likewise, the priest appears the most closely united with the Church in his personal character, in order, principally, to complete his own sanctification by this heavenly union, through which he participates in the merits and graces of the divine Bridegroom, and in the powers and privileges of the mediatorship. *Interpres ac mediator Dei et hominum constitutus*—the duties

of which offices are defined to be, *praecipua sacerdotis functio*.¹ A priest's own happiness is, without a shadow of a doubt, bound up inextricably with his personal sanctity, which, again, cannot be dissevered from the sanctification of his portion of the flock of the Lord Christ. But a very few of the means which he is to employ toward attaining this double end can here be noted.

WE ARE CLERKS AND BOOKS ARE OUR TOOLS.

Books are a clergyman's tools. He wants but few and those of the aptest for every day use. Whatever may be the appositeness of the dictum, "Timeo virum unius libri," it seems certain to many of our best men that outside of four volumes there is scant satisfaction to be procured from so-called meditation books. These four are the Scriptures, *Imitatio Christi*, *Spiritual Combat*, and St. Ignatius' *Exercitia*. As to spiritual reading, as many more think they practice a fair modicum by reciting attentively their daily Office. It may not be considered extravagant to say, that not more than a score out of a hundred secular priests find any marrow in popular literature *ad hoc*, save in two or three authors, St. Francis de Sales and St. Teresa, or St. Louis de Granada and St. Bernard. A careful selection of the best five hundred books, not including, of course, Migne's collection, or the mighty tomes of the Fathers, must be his ever-ready and well thumbed dictionary. He cannot afford, whatever be his nationality, to eschew a fair line of classic English authors. And, though some of our confreres may hold up their hands in horror, or at least smile contemptuously at the suggestion, no one who aspires to be a speaker or a writer, can do without a strong tincture of our great, and we would dare say, unapproachable English poets. As to the now well understood question of reading, semi-occasionally, a good specimen of a sane school of fiction, we all, with grum but keen old Doctor Brownson may pooh-pooh stories, but read them just the same.

¹ Cat. Rom. De Ord. Sac. n. 25.

THE FINAL AGE OF DISCRETION.

They say truly, that young people are guarded, even by "The hope that springs eternal in the human breast," from realizing the ills of life—disease, fortuitous mishaps, the pangs of death and final dissolution. But, when growth of body and mind shall have been assured, a man's task and a woman's labor are revealed to them on the threshold of mature years. Then they find out, by trial, by torments of others and their own, by contact with revealed punishment of man's rebellion, what at last is life and the long train of combats and miseries, triumphs and defeats its four letters disclose. Even so the Church of God is wise in not permitting beardless youths and untried callats to assume the office of her spouse and to act as fathers of her children, until even the civil period of man's estate shall have been overpassed and confirmed by several years' experience and the discipline of the stern master called Life. She wills her own to be wise in judgment as a presbyter or senior. He must stand secure in the control of his imagination by the strictly hedged bounds of theological and ascetic knowledge, well-grown and trimmed by meditation, reflection—the very opposite and cure of illusions and splenetic outcroppings.

"IF THE EYE BE SINGLE."

She commands him to be sure of his integrity by the vow of continence, not so much pronounced by the lips as seared on the brain and sealed in the heart, as a *conditio sine qua non* of nuptials with a virgin spouse. He must show himself, too, ready of wit and tactful withal, to apply book knowledge to circumstances and to the living stage of life—reason nimbly from premises to conclusion, from theoretical to practical. This and no other is the eagle eye of virginity which recognizes the Lord on the troubled waters, and intuitively strikes a balance of certainty without the badgering process of the majors and minors of a syllogism. All know that etymology of virtue, from *vir*, a man, in the largest sense of the word. Thus hangs a priest's character of sublime yet simple manliness on his being taught, and on

his acting out, every dictate of that human-divine law which calls him ever from the depths of his nature, to ascend to the height of his God-like image and "be perfect as his heavenly Father is perfect."

Secondly, No efficient priest, who is worthy to be called such, will cultivate unduly a dogmatism which is apt to form the ruling line of his character. He begets for himself no honor who shows he is ever anon seeking but that. Simplicity, humility—which are no true virtues if they be lies—must be substituted at the bottom as ground-sills of the character-building of the "minister of God and dispenser of His mysteries." Admirable, as well as natural, is it to find the truest courtesy, the most kind consideration, and the simplest manly deportment in Popes, Cardinals, Primates; even in those who, placed highest, know the meaning of those benign words of the Master: *Ne vocemini magistri*; and of His apostles: *neque ut dominantes in cleris . . . sed forma facti gregis ex animo . . .* (I Pet. v, 3.)

SACERDOTAL DIGNITY AND FREEDOM.

To say a particular word for our own America, the anecdote told of Archbishop Kenrick, of Baltimore, is apposite. Some one, probably used to milording bishops in England and Ireland, persisting in addressing the American in the same terms, the republican primate finally cut him short by saying: "Lord me no lord; you left your lords in Ireland." The young priest, as he must avoid, like the pestilence, being haughty toward the laity in our midst, need not be a cringer and a flatterer, to say the least of it, by addressing superiors with superlative, exotic, and here-aways ridiculous titles. Respectful always, according to the established custom in free countries, it is not against his ordination oath, nor the accepted reading of ecclesiastical etiquette, to hold his place without fear or favor. But he serves no good end well, who brings ecclesiastical matters unnecessarily before the public or before the laity, where the rights of these are not concerned, and in cases where,

thanks to the wisdom of Rome, ecclesiastical tribunals have cognizance at our doors.

In dealings with fellow-clergymen, deference to true learning, venerable age and deserved rank is always graceful and never unwise or unpolitic in a neo-presbyter. If you be dogmatic, they will be apt to be more so. No man's personal opinion or *ipse dixit* ought to be the criterion in friendly discussions on the set sacerdotal sciences. "Show your authority," be the rule in these as in those other bickerings over the rubrics or local customs and diocesan statutes. Once the matter is decided by respectable citation in formal conferences or private conversations, be not so greatly demented as to contend against the known truth—no matter if, in popular parlance, the decision "lay you out."

To be conquered by truth is never a fool's privilege. If you join in the carping against hierarchical shortcomings—*deliciae hominum ecclesiasticorum*—in which you may be partially justified on account of the abuse of a superior's power, at least express yourself in measured words, respecting the office if you spare not the man, and, for God's sake, restrict the delicacy to sacerdotal ears.

DIVINE COURT CEREMONIAL.

Finally, a tender and chivalric love for the Church will incline every priestly lover of hers, to carry out her heavenly ritual to the letter and in a spirit endowed with intellectual affection. It is her and her Divine Spouse's court ceremonial. It is unearthly in its beauty, instinct with moving grace, elevating and entrancing in its sublimity and simplicity combined. Most eloquent and touching to the actor, and drawing, as the cord of the second Adam, to the children he has generated to the Mother Church, and is ever nourishing at the breast by word, by deed, by every movement at the altar, by every glance of the eye and wave of the hand, of himself, his Mass-servers, his sexton, his helper of the altar or tabernacle society. Respect God, your Bride, your cloth, and heaven will bring you honor a hundred-fold even here below.

THE PRIEST'S RELATION TO SOCIETY.

The heading lays stress on the last word, *society*, as distinguished from *State*. It is not at all in purpose to debate the portentous questions of such broad character as those on *L'Eglise et l'Etat*, treated a quarter of a century since by the brilliant Louvain professor, M. Moulart, in his incisive series of articles in the university *Revue Catholique*; or quite recently made public by our intrepid Cardinal Gibbons, in the happy phrasing of his address *ad hoc*, preceding the presidential election of 1892. Let priests and their superiors in rank vote or not vote; vote one ticket or another. Unless politicians foist religion into their partisan wrangles, Catholic priests will not be prone to intrude the exercise of their undoubted civil rights. In two cases only have our clergy of late years manifested spirited public action in the field denominated political, but which is more truly moral and social, *viz.*, the abuse of the retail liquor trade and the rightful adjustment of the local and municipal school question. Neither can these vital matters occupy our present attention, strictly bounded by the horizon surrounding a clergyman's social deportment among his own people or as associated with non-Catholics.

THE NEW ERA OF FELLOWSHIP.

Conservative prudishness about joining with other religionists or public movers in social improvements, regarding, for example, the treatment of our Indians, the Negro, inmates of houses of correction, or the G. A. R., does not square with the pronouncement of our glorious Pope Leo or the examples of the English-speaking Cardinals, in our own day—the era of democracy. We may rise to the stature of patriots and neighbors without dwindling into partisans and Pharisees. Moreover, the chance is presented here and now, when the Holy See's conciliatory policy is being pushed even more liberally forward, to take occasion *ad captandam benevolentiam acatholicorum*. The clergy and prominent laity gifted with the snap and ready acumen of good speaking, may be invited to give expositions of the faith, discipline, history,

economy of the Church, outside the fold. The Church, in the English-speaking world and the French Republic, has received so decided a swing forward in public opinion, despite the rabid deviltry of European Masonry and the black-hearted calumnies of our New World Know-Nothings, that thousands of souls are ripe—not for abstract controversies or dry-as-dust disquisitions, written or spoken, but for lively presentations of defense and explanation. The well-spoken lectures, connected or not with special missions, as well as the specific purpose of, for instance, the Paulists in speaking to non-Catholic audiences; the sale of such small tracts and pithy pamphlets as are being spread abroad in a few years by the ten thousands; the spirit of respectful inquiry, all prove that the time has come for every priest to be on the alert to

“Catch the golden moments as they fly.”

The little sporadic sparks of bigotry, which the whippersnappers of “Native” and other foreign alarmists burst their cheeks to blow into flame, will only intensify curiosity. And the routing of the smaller batteries of agnostic infidelity, as the two Fathers Lambert are doing, after the spiking of Ingersoll’s big guns, will clear the field indeed for the pacific conquering of a glorious world. This must be brought to pass by conviction, by a sense of the nation’s crying need of head and heart, by the Church’s uplifting of the masses in the Republic, and that principally—let us take it well to heart—through the thorough drilling of the clergy, not in carnal arms, God and the saints forbend! but in the wielding of the sword of the spirit, in the pious direction of their flocks under efficient bishops.

ONE’S OWN HOUSEHOLD.

Society, however, begins primarily at home, and a pastor and his assistants manifest first their gentlemanliness and Christianity toward those of their own household and those who visit or have business at the presbytery. Teach house-keepers to attend to their own affairs, and not stand between you and your people; but, at the same time, be kind to them

in their own sphere, if you would have peace, and cultivate a spirit of cheerful order. Men are to be met manfully and frankly in America, and there is to be no brow-beating, much less vituperation and "provoking your sons to anger" on this side of the water. Do never suffer the porter or housemaid to dispose of beggars and waifs of humanity, that beat against the priest's door when they will not be heard elsewhere, nor turn them off with surly words or insult them with just as surly alms. It will be more just, too, sometimes, to return to the known poor the dollar or two they offer you for seat or perquisite. Indeed, in view of the many difficulties of obtaining and retaining suitable priests' housekeepers, 'tis pity that the great work of organizing some institute to train them has not been initiated. Ad mulierculas quod attinet mos tibi sit eas tantummodo in loco dicto *office* seu *parlor* recipere, earum difficultates enodaturus seu supplicationes accepturus, relegatis ad confessionale negotiis quae proprie ad sacramentum pertinent. Janua autem cubiculi tui, si invitus non possis eas alio inducere, sit aperta, famam propter mutuam et periculum utrobique, praesertim quando aliquatenus moraturae praevidentur.

A good trick to practise on the *quaesulae*, who surreptitiously frequent your kitchen to the anger of the housekeeper and the detriment of the larder, is to appear blandly among them and, after "bidding them the time o' day," proceed to catechize them solemnly on the sacraments or commandments. Like the Pharisees, who were bidden to throw the first stone, they will vanish one by one, beginning with the oldest. In country parishes, where the good people come gaping about, disturbing your privacy, the same device might serve, only with the difference that you first invite them all indoors and make them run the gauntlet on the first and second chapters of the short catechism. This does not, however, forbid the giving of a cup of coffee to some poor faster who is weakly and has come a long way in order to receive holy Communion. This slight and obvious bit of charity leads one to remark that true politeness in a priest does not consist in his scrupulous observance of the trifling minutiae

of society etiquette. If there be any Christian sense in what passes under the name of "manners," it must be based on the Christian foundation of true charity—the spirit of helpfulness to high and low, the measuring of all by St. James' rules of Christly equality. The clergy were exempted by concordats between canon and civil law in truly Catholic times and countries—and are even now privileged by Sultan's firman in Mahomedan Turkey!—from subjection to lay tribunals. The common law of the Church requires the ministers of Christ to conform the color and cut of their clerical dress, not to the decrees from Paris, but to the enactments of councils. Without being rude, without manifesting singularity otherwise in their social intercourse, why should not priests vindicate their freedom from the bonds which even sensible laymen and ladies find artificial and galling? Leave courtliness to the courts that bred it. But leave also to others their innocent fashions, and beware of involving the pulpit in the futile custom of inveighing against women's dress, as long as it does not exceed their means and station in life, and does not break through the hedge of modesty.

Outside of parish work, every true priest who has the time should, for his own peace and the good of all to whom he is a debtor, cultivate an inclination to study. What to do, for assistants, for rectors of small parishes in town or country, with the weekly hours and days that seem to lie fallow on their hands? *Vae soli* used to be translated by our Rt. Rev. Father de Neve to mean: "Woe to the priest who does not know how to be alone." Practise on some favorite instrument of music for rational pastime, and to make yourself the fitter to lead the choir to sing the divine service? Nothing forbids that, or even a pet bird, or pet dog for off days. But for serious occupation? Have we lost the prestige by which the clergy are the leaders of thought or the leaveners of literature, with the charm of culture tinged with interesting piety? For the sake of picking up lost threads in our theology or rubrics we students are bidden to go over a short resume of practical study once in four years. But where are the students among priests?—where the well-read speakers?

—where the contributors to science, at least their own science in its multifarious branches, or a select specialty? “Canon law, for example,” our old President of Louvain used to say, “is so important, that our late Holy Father remarked to me smiling: ‘If an American priest wants to be a bishop, let him apply himself above all to canon law.’” Or, as another studious religious answered a priest who complained of nothing to do. “Why,” said he, “there are whole libraries of the Fathers waiting for your leisure hours.” “Go forward,” to quote yet again and crystallize on this clerical page the motto furnished American Catholics by the Papal Legate at the instance of Pope Leo, “Go forward, with the book of truth in one hand and the Constitution of the United States in the other.” This cannot be accomplished without a higher standard of learning among the clergy—cheering on the Catholic University by their own enthusiasm for study, by their selecting some specialty to ground themselves in, to talk about, to write upon, to act out in life.

THOS. JEFFERSON JENKINS.

St. Lawrence, Kentucky.

EPISCOPAL GLOVES.

IT is generally assumed that gloves were first used in the northern countries as a protection against cold. Like other articles of dress the wear and style of the glove soon became an indication of class distinctions, which, being legally recognized, gave to it a significance belonging in principle to rank or authority itself.

A man values his hand, because its wondrous mechanism gives him a power superior to that of all animals, and which is only realized when some accident deprives him of it. Anaxagoras goes so far as to maintain that man's whole pre-eminence in the order of creation is owing to the fashion of his hand, which possesses a certain combination of strength with a marvelous variety, extent and rapidity of motion, arising out of a peculiar power of the thumb, and the forms, relations and sensibility of the fingers, which adapt it for

holding, pulling, spinning, weaving and constructing—properties which may be found separately in other animals, but are combined only in the human hand. Galenus argues somewhat more consistently that man has a hand because he is the wisest of creatures. But let any one who doubts the vital endowments of the hand, read Sir Charles Bell's singular book on "The Hand" and he will understand why so much ado has been made in all ages about its cover, the glove.

Prescinding here from all other uses we confine our few notes to the subject of the glove as a liturgical garment. In the language of the Church it is a symbol of purity, of reverence, of authority, of strength.

Many writers, among whom Hugo Victorinus in his *Liber Eruditionis Theologicae*, Durandus and Vicecomes, maintain that the reverence shown to the Sacred Mysteries from the beginnings of the Christian Church has made the use of gloves a practice since Apostolic times. We know that anciently priests wore gloves in the celebration of Mass.¹ Gregory of Tours describes St. Ambrose as present at the burial of St. Martin, wearing gloves during the function of the holy mysteries. Innocent III, Cardinal Bona and Robertus Sala have learnedly discussed the antiquity of the use of gloves in the liturgical functions, so as to leave no doubt about the fact itself.

We have said that they are a symbol of *purity*. Hence, as Durandus testifies, the gloves worn by the bishops previous to the thirteenth century were of spotless white. By them, he says, "chastity and cleanness are indicated." *Per ipsas vero chirothecas albas castitas et munditia denotantur.* The two-fold quality here suggested consists in that priestly integrity which does not touch, nor permit itself to be touched by the defilements of sensuality and avarice. "Innocens manibus," according to the terms of his sacred calling, the intercessor is to raise his chaste hands to heaven

¹ Chirothecae olim non fuerunt solummodo ornamenta seu tegumenta manuum exclusive propria Episcoporum, sed communia quoque presbyteris uti edocemur ab auctore anonymo in *Expositione Liturgicae Gallicanae* apud Martene.—De Insign. Episcop. Comment. Rinaldi—Bucci. Fred. Pustet. 1891.

in order to effectually invoke the blessing of God upon his flock. His right hand is to descend bearing the clear light of a divine inspiration, and the fulness of unstained blessings upon those who depend for all heavenly gifts upon the shepherd whose crozier invites their obedience. As of old white gloves were given to a judge in token of his having spoken just judgments, so the clean covering of the bishop's hand is to be an assurance of his integrity and of that constant joy which arises from a pure conscience. Hence the ancient form of prayer which the bishop used to pronounce in putting on the gloves for the celebration of Mass, says: "Deign to adorn me, Thy unworthy servant, O Creator of all things, with the clothing of *justice and joy*, and let me be clean so as to stand with pure heart before Thy sight." (Vet. miss. Illyric. saec. vii.)

The prayer which the Roman Pontifical prescribes for the blessing of the bishop's gloves reveals fully the beautiful purpose of this investiture: "O Almighty Creator, who hast given unto man, made in Thy own image, *hands endowed with the mark of discretion*, as it were, *the instrument of intelligence*, for the purpose of acting according to righteousness; and who hast ordained *that they should be kept clean in order that the soul may be carried worthily in them*, and that Thy sacred mysteries may be consecrated by them in a becoming manner, bless and sanctify these gloves; so that whoever of Thy ministering Pontiffs will put them on in all humility may receive from Thy bountiful mercy both purity of heart and integrity of action."

But with cleanness of hand goes the power that both supports and graces authority. "He that hath clean hands shall be stronger and stronger," says Job (xvii, 9). Hence we find that princes of old bestowed the glove as a mark of high dignity upon their vassals. They gave by it, as it were, part of their power and authority. It served as a token of rank, of royal friendship, of the transfer of dominion. The officer wore it fastened to his helmet or sword; it accompanied legal contracts and deeds of sale as a sign of irrevocable settlement. In the Parliamentary Regest of

Paris, A. D. 1294, we read: "Comes Flandriae per traditionem *cerothecae* in manu D. Regis humiliter posuit possessionem bonarum villarum Flandriae," etc.

With a similar meaning was the glove employed in the ritual of the Church. Bishops and abbots received by it the right and title of diocesan or abbotical domain, as well as ecclesiastical honors and jurisdiction. "Idem sanctus Pontifex usum chirothecarum omnibus in hoc Coenobio regulariter promovendis. . . . Apostolica auctoritate concessit," says the old chronicle of Monte Cassino.

So, too, the transmission or handing of the Bishop's glove was a sign of special benevolence or in a canonical sense it betokened the consent of the Ordinary to a transaction which it behooved him to judge. The old *Speculum Saxonicum* (Lib. ii, art. 26, n. 6), has the following which furnishes an illustration of this use of the glove. "Nemini licet forum erigere, vel monetam de novo instituere, sine consensu ejus loci Ordinarii, seu judicis; etiam Rex *in signum sui consensus suam ad hoc mittere debet chirothecam.*"

As a token of worth the quality of the glove soon came to denote the value of that which it was meant to represent. Both *linen* and *silk* have their peculiar significance as material whence the liturgical vestments are made. The one symbolical of natural purity, the other of strength and precious worth, they emphasize the characteristics indicated by the use of the glove as a token of pure integrity, inward strength, and authority. Bruno of Asti, to whom a famous commentary attributed to St. Thomas of Aquin is said rightfully to belong, tells us that the bishop wears gloves of pure linen "in order that the hands which are clad in linen covers, may be chaste and clean and pure" (*ut scilicet manus, quae lineis cooperiuntur chirothecis, castae, mundae et nitidae sint.*)¹ Later, in the thirteenth century, we read that the gloves which the Pontiffs wear are made of silk. They were ornamented with precious gems and embroidered with gold and silver, according to the rank of him who wore them. At present they usually have a cross in gold or the

¹ Insign. Episcop. Comment, l. c.

initials of the Holy Name embroidered so as to be visible on the outside. "In medio, et in antica ipsarum parte crucem, vel nomen D. N. J. Chr. filis aureis confectum exhibent, et qurea fasciola circumciter exornari quoque solent."¹

The mystical meaning in connection with the Holy Sacrifice, as represented in the glove emblematic of purity and strength, must be looked for in the liturgical colors. The present discipline of the Church prescribes that the color of the episcopal gloves is to correspond to the color indicated in the Office of each day according to the ecclesiastical *Kalendar*. The mystery of faith, which expresses the sentiment to be called forth in the hearts of the high priest and the faithful worshippers by means of some particular color, such as hopeful sorrow and penance in the purple, joy and sacrifice of generous love in the red, trust and confidence of peaceful labor in the green, and so forth—all readily combine with the fundamental notion which the glove represents. And this varied use of color was the privilege of the sanctuary for centuries. The princes and soldiers wore their gloves in white, that of the emperor alone being adorned with purple gems. Integrity was the *parole* which that emblem spoke, whether worn upon the hand or attached to helmet or sword; whether given in token of friendship and favor, or cast in defiant resentment at the feet of an offending equal. But the *chirotheca de guerra* had no proper place in the city of peace, the *coelistis urbi Hiero-Salem* which the Church represents. Strength and power to be exerted in the establishment of order and good rule, had no such hard weapon as the lance or sword. The Shepherd's staff, held with a firm but gently forcing hand, was meant to reach a goodly distance and to be "handled with gloves;" and although there are cases where gloves are out of order, there are for a Bishop, perhaps, many more in which an "excuse my glove, Thomas," is a safer welcome than a shake with ever so honest a democratic hand.

P. ARMINIO,

1 Insign. Episcop. Comment, l. c.

CONFERENCES.

STATISTICS ABOUT CATHOLIC INDIANS.

Qu. Sometime ago the *Independent* published a paper by Mr. William Penn Redman in which the latter says: "By strangely inaccurate and exaggerated statistics, the Roman Catholics are claiming great ascendancy among the Indians." He then contrasts the statistics given by Sadlier and Hoffman in their Directories, and gives a tabulated estimate of his own which seems to warrant his criticism. I have seen nothing in our Catholic papers to answer Mr. Redman's strictures. Can you let in any light on the subject, since our policy toward the Indian Bureau ought certainly to rest on a just basis or on no other?

Resp. Mr. Redman certainly has lighted upon some strange figures in the printed Catholic Directory (notably Sadlier's edition), and he makes the utmost of them to tell *unjustly* against the claim of Catholics to successful and self-sacrificing work among the Indians. We do not propose to defend or explain the carelessness of the collator of these statistics, though it suggests itself that there must be some other cause than the wish to exaggerate when we read 81,000 (Jamestown) for 8,000, and 41,000 (Lacrosse) for 4,000 in the tables. The comma after the first figure in the manuscript was mistaken by the printer for a one and the absurdity allowed to stand in the mechanical summing up.

Nor can such slips be made any apology for the constant attempts to present Catholics as seeking and obtaining the lion's share in appropriations for their Indian schools. Neither Sadlier's nor Hoffman's Directories form the basis of any calculation made by our Government in apportioning the funds devoted to the education of the Indians.

But the figures which Mr. Redman lays down as "fair," are not by any means as fair as his plausible introduction of them would lead us to suppose; only they are less palpable

as misstatements than the blunders of the Directory, which no man having to reason upon them would fail to recognize as such. Take the Jesuit Mission in Montana, for which State we can obtain figures as nearly as possible accurate, because P. Palladino, who lives and labors in that field, has made a special study of detail for the purpose of publishing his history of the Indians in the Northwest. In answer to our inquiry he writes: "Mr. R. of the *Independent* cuts down the number of Catholic Indians in Montana to 4,000, whereas we know to a certainty that they are over six thousand."

The same unquestionable authority, referring to Mr. Redman's statements in depreciation of what Catholic missionaries (he mentions the Jesuits in particular) have done during about two hundred and fifty years of labor among the tribes, reminds the critic that Indians, like other mortals, die, and that there are many well-known causes for the decrease of numbers among our Indian tribes, which the missionaries have no power to prevent. Moreover, it is not yet forgotten history that up to quite recently, no longer than ten years ago, the Government agents for the Indians would not permit the missionaries in Montana to do any mission work, except among the Flatheads and their two confederate tribes, the Pend d'Oreilles and Kootenays, which formed a very small proportion of the Indian population (hardly a sixth) and altogether excluded the Sioux, Gros Ventres, Assiniboins and Arapahoes in that State. "I am not equally well informed about the Indians outside of Montana," writes P. Palladino, "but if Mr. Redman of the *Independent* is not more correct about the latter than he shows himself to be regarding the former, his figures and tables regarding Catholic Indians are utterly unreliable and misleading."

We may be allowed in this connection to quote here a pertinent passage from the work "Indians and Whites in the Northwest," which the author kindly allowed us to see in manuscript and which, we trust, will soon have a sufficient guarantee of subscriptions to be printed for the sake of vindicating the zeal of Catholic missionaries in behalf of our Indian population.

“There are to-day in Montana, as so many offshoots sprung from little St. Mary’s, nine Indian Missions, counting dependencies, and nine schools, including the Kindergarten, with an aggregate number of some 7,000 Catholic Indians, one thousand of these being Indian pupils, boys and girls, in actual attendance at school. This is out of a total population of 11,070, as gathered from the reports of the Indian Office, or 10,336, as given by the official census of 1890.

“The number of members of the Society of Jesus engaged in school and mission duty comprises eighteen Fathers, eight Scholastics and twelve Coadjutor Brothers, who are ably and efficiently assisted in the educational part of the work by fourteen members of the Sisterhood of Providence and some sixty Ursuline Sisters.

“The showing, though fair, is not by any means what it might and could have been under less unfavorable circumstances. Had the Church been given full charge of these races; had she been afforded in years past by the United States Government one-tenth or even one-thousandth of the assistance, means and resources lavishly bestowed, wasted and thrown away on Indian jobs, hap-hazard schemes, futile experimental measures; had at least Catholic missionaries been left free and untrammelled in their self-sacrificing devotedness and peaceful mission of lifting these races from barbarism, how different would be to-day the result!

“Some fifty years ago the total Indian population in what is now the State of Montana could not fall short of 50,000, if it were not considerably above these figures. What a ruthless destroyer of human life has the white man’s civilization been! Forecasting the future by the past, the total extinction of the Indian in Montana is only a matter of but a few years.”

THE EUCHARISTIC LEAGUE OF PRIESTS.

The recent “Eucharistic Congress” which assembled at the University of Notre Dame, Ind., has given a signal impulse to the promotion of the Devotion to the Blessed

Sacrament among our clergy. The movement is an eminently practical one, and we hope to have an opportunity at an early date to place before our readers some of its immediate results. For the present we wish to record the fact of its activity in our midst and the Apostolic brief of approbation, which was received last June by the president of the "Congress," the Rt. Rev. Bishop of Covington.

The association, called *Confraternitas Sacerdotalis Adorationis SS. Sacramenti*, which is exclusively composed of members of the clergy (priests, deacons and sub-deacons), was canonically erected at Rome on June 16, 1887, by His Eminence Cardinal Parocchi. 28,900 members have been enrolled to June, 1894, amongst them 11 bishops and about 300 priests of the United States.

The members are obliged to make every week one continuous hour of adoration¹ before the Blessed Sacrament; to say one Mass annually for the deceased members of the Association, and to return regularly at the end of every second month to their respective director the ticket of adoration, on which the hour of adoration observed is inscribed. This is enjoined to preserve the association from stagnation and serves to remind the priest of his weekly duty.

The *principal object* of the association is the promotion of devotion to the Most Blessed Sacrament, especially amongst the clergy. The members respond to one of the most ardent desires of our Lord, Jesus Christ, to be visited by "His friends," priests (*Non potuistis una hora vigilare mecum?*), cultivate the spirit of prayer (*nos autem orationi instantes erimus*), try to gain a deeper knowledge and love of the Emmanuel, and consequently to imitate Him more diligently (*cognosco oves meas et cognoscunt me meae*). This prayer will draw down efficacious graces upon pastor and flock.

Plenary indulgence is granted on the day on which the members make an hour's adoration before the Most Blessed Sacrament, either exposed or enclosed in the tabernacle, on the day of admission into the association, and in articulo mortis; on the feasts of Epiphany and Corpus Christi.

¹ Any hour in the week may be chosen by the members.

The central direction is entrusted to the Rev. Fathers of the Most Blessed Sacrament; as soon as there are in a diocese more than twelve members, the Rt. Rev. Ordinary of the diocese will appoint a director diœcesanus.

APOSTOLIC BRIEF COMMENDING THE ACTION OF THE EUCHARISTIC LEAGUE IN THE UNITED STATES.

VENERABILI FRATRI,

CAMILLO MAES,

EPISCOPO COVINGTONENSI, COVINGTONIAM.

LEO P. P. XIII.

Venerabilis Frater, salutem et Apostolicam Benedictionem.

Quaecumque ad Sacrosanctae Eucharistiae religionem in Christifidelibus amplificandam praestantur ea nos praecipua animi laetitia cognoscimus, utpote memores, esse illam maxime signum caritatis divinae in humanum genus, dignamque propterea quam summo studio mortales maximaque colant reverentia. Ea de causa libenti accepimus voluntate, conventum ab sodalibus consociationis Eucharisticae istic, proximo sextili mense, celebrandum ad cultum divinae Eucharistiae, imprimis penes sacrorum ministros, provehendum, simulque ad praeparandos animos, ut congressus Eucharisticus universalis aliquot post annos apud vos habeatur.— Haec ut vobis omnia e sententia cedant feliciter, tibi, Venerabilis Frater, ac Sacerdotibus Sodalibus eucharisticis omnibus Apostolicam Benedictionem amantissime impertimus.

Datum Romae, apud S. Petrum, die XII. Junii MDCCCXCIV., Pontificatus Nostri anno decimo septimo.

LEO P. P. XIII.

THE BAPTISM OF ARMENIAN SCHISMATICS IN THE UNITED STATES.

Qu. A Catholic Roumanian (Rusniac) in this town recently married a widow who had formerly belonged to the Armenian *Schismatic* Church. She became a Catholic before the marriage. Later on the husband came to me and asked whether a young child

which she had from her former husband would have to be rebaptized, since it had received baptism according to the Armenian *schismatic* rite. I judged that the baptismal form in the Greek churches, even such as are not in communion with the Holy See, is usually considered valid. A brother priest thinks that baptism should have been repeated *sub conditione*, since this is the rule with converts generally when we are not certain of the form employed by their ministers. Please let me know how I am to act, since there are numerous Greek schismatics here who mix with the Rusniacs.

Resp. The Baptism of the Oriental Christians separated from the Catholic Church may, as a rule, be considered valid. This is certainly true of the Armenian schismatics, as the Holy See has declared in a decree S. C. S. Officii 8 Sept. 1633. (Cf. Collectanea n. 520.)

The Armenian Ritual, used by the schismatics has two forms for baptism, substantially alike.

Baptizat nunc manus mea in nomine Patris et Filii et Spiritus Sancti, or

Baptizet nunc manus mea in nomine Patris, baptizet nunc manus mea in nomine Filii, baptizet nunc manus mea in nomine Spiritus Sancti.

CONFESSIONS IN PRIVATE HOUSES.

Qu. I know that the ecclesiastical law forbids us to hear confessions of women without a *crates* and in a private house, unless they are unable to rise from the sickbed. Every alternate Sunday I am obliged to go to a little village some miles from the parish church, where there are a number of poor Catholics. The service is conducted in the parlor of a private house; and sometimes I am of course obliged to hear confessions of women, who could not come to the parish church except under great difficulties. Does the law oblige me to have a *crates* under all circumstances or is it sufficient if the door of the room be left open, as is prescribed in the case of the sick?

Resp. We give the answer of the S. Congregation of the Propaganda to the bishops of Ireland in a similar question.

“Injungant confessariis *nusquam* confessiones foeminarum

recipere *sine cratibus* vel alio quovis opportuno repagulo, exceptis infirmis in lecto recumbentibus, quo in casu porta cubiculi patens sit ita ut confessor et poenitens e longinquo visibiles." (S. C. de Prop. Fide, 12 Feb. 1821.) This we interpret to mean that where there is no *crates* the door of the room must remain ajar.

TAKING DOWN THE STATIONS OF THE CROSS.

Qu. During repairs made in my little church of C. . . the Stations of the Cross were removed from the wall and piled up in a secure place. When I wanted to reset them I noticed that some of the little blessed crosses had dropped from their respective frames, and there is no way of indentifying the frames they belonged to.

Is it necessary to have a new erection of the Stations with all the usual formalities, or does it suffice to replace the frames in their former places with any one of the crosses over them?

Resp. There is no new erection required. The crosses may be changed one for the other, or new ones substituted for such as break or are lost (provided the number of new crosses does not exceed the number of old ones retained), or they can be arranged in a different way from their previous location on the wall of the same church or chapel. When a church is rebuilt in the same place under the same title, the old Stations of the Cross can be put up in the new edifice without being again blessed.—“*Nova erectio ob mutationem accidentalem in Crucibus non requiritur, ut si Cruces renoventur vel mutantur salva earum substantia, aut veteribus novae, at in minori parte substituantur, quamvis sine benedictione, aut imagines tantum novis substitutis removeantur, aut si Cruces at tempus remotae denuo eidem loco restituantur vel in eodem loco melius disponantur.*” (Commentar. in Facultat. Apost. n. 207.)

“ORTHODOX” GREEK CATHOLICS IN OUR CHURCHES.

Qu. Can I allow “Orthodox” Greek Catholics to come to my church, invite them to assist regularly at Mass, to make their con-

fession and to receive holy Communion, when I know they would willingly do so, because they have no priest of their own, and they understand my language?

Resp. The so-called "Orthodox" Greek Catholics are schismatic, that is to say, they are not in communion with the Holy See (although they have a valid priesthood and true sacraments). Hence a priest, whether of Greek or Latin rite in the true Catholic Church cannot invite them to the participation of the sacraments except under the condition that they are willing *permanently* to renounce their allegiance to the schismatic Church. They may be allowed to come to the service, but a priest cannot take cognizance of their presence as if they were of his fold, because by so doing he would leave upon them the impression that they are not separated from the true Church of Christ and its obedience, which would certainly be wrong.

No priest should accept money by way of stipend from these poor people. It is deceiving them. They are to be won over, if possible, by the teaching of truth, not by minimizing the awful difference between their state and that of a true child of the Church. Their being mostly in good faith entitles them to our sympathy, and God's mercy is sure to take account of their ignorance on judgment day, but still good will is not true faith, although it mostly prepares the way to its acceptance. We subjoin a decision of the S. S. of the Office which is pertinent to the case in question.

"An graeci schismatici adire possint Catholicorum ecclesiae, ibique materialiter tantum assistere eorum sacris et divinis." *Resp.* S. C. S. Officii, 22 Sept., 1763: "Accessum graecorum non unitorum ad ecclesiae Catholicorum posse permitti dummodi iis non administrentur Sacramenta, nec quoquo modo communicent in divinis, nec ad hujusmodi adventum fuerint invitati."

ANALECTA.

PIAE CONSOCIATIONIS A SACRA FAMILIA REGULAE.¹

AUCTORITATE AB EMI PRAESIDIS PROMULGATAE.

I. *Finis*.—In brevi Apostolico *Neminem fugit*, a SSmo D. N. Leone PP. XIII, die 14 mensis Iunii, 1892, pro universo terrarum orbe promulgato, habetur, Piae Consociationi a S. Familia id esse propositum: “Familias christianas arctiori pietatis nexu sacrae Familiae devincire, vel potius omnino devovere, eo etiam consilio, uti scilicet Iesu, Maria, Ioseph, familias sibi deditas tamquam rem propriam tueantur et foveant;” quare omnes, quicumque ad eam pertinent societatem, oportere contendere ut “inter se colligatis fide mentibus, caritate voluntatibus, in amore Dei atque hominum, vitam ad propositum exigant exemplar.” Ad haec facilius certiusque assequenda, Cardinalis vice sacra Urbis Antistes, ab Ipso Pontifice Maximo Leone XIII Consociationis universae Praeses electus datusque Patronus, audito coetu a consiliis, haec quae sequuntur servanda decrevit.

II. *Adimplenda munera*.—(a) Cardinalis Praesidis erit, coetus virorum a consiliis, quando Ipsi opportunum videbitur, indicere eisque praeesse, litteras ad Episcopos diocesanos, pro suis quemque negotiis, atque eiusmodi alia subscribere. Eiusdem erit paroeciarum numerum ac familiarum, recipere, quae per varias orbis regiones in Piae Consociationis album fuerint adscriptae. Sacris coetibus ac religionis solemnibus, quae a Pia Consociatione celebrari in urbe contigerit, vel ipse praeerit, vel alius ab Eo sufficiens Antistes. Sui denique muneris erit, de omnibus, quae piam hanc Societatem spectent, per consiliarios suos edoceri, praesertim in iis, quae ab his possent ex officio fieri, vel quae aliquam difficultatem praeseferre videantur.

¹ For other Documents, the Statutes, and various Decisions of the S. Congregation on this subject, we refer the reader to Vol. VII (Oct., 1892) p. 310, 317, etc., (Nov.) p. 380, 391-397, of the REVIEW.

(b) Trium (quorum alter est a secretis pro tempore S. Rituum Congregationis), quos Cardinalis Praeses sibi adscivit, urbanorum Antistitum erit diligenter conventibus interesse, suam sententiam dicere, significare Praesidi si quid noverint Piae Societati profuturum, in omnia quae ad huius bonum referantur sedulo incumbere.

His accedit Sacerdos, qui fungatur munere Secretarii Piae Societatis, ad id electus a Cardinali Praeside. Huic curae erit, graviora, quae in conventibus occurrant pertractanda negotia, adnotare; quae ad rei incrementum collatura duxerit, proponere; scriptis edendis a Pia Consociatione vigilem navare operam; de omnibus ac singulis communicare cum Praeside, ut et necessaria adprobatione et duplici subscriptione muniantur.

Porro Sacerdos a secretis adsciscere sibi in auxilium poterit alium Presbyterum, a Praeside adprobandum, qui Secretarii vices adimpleat. Ad eum itaque pertinebit dandas ad Episcopos aliosve litteras exarare eorumque epistolis rescribere, prout a Cardinali Praeside fuerit edoctus, cui et Secretario postea tradet subscribendas. Penes ipsum erit pluteus, sive archivum, quo scripta, libellos, sacras imagines, et alia eiusmodi servabit in usum Sodalium, prout Piae Consociationi consilium constituerit. Agendas sibi expensas ipse describat et Praesidi referat, cui etiam rationem reddet.

III. *Extra urbem.*—(a) Episcopi diocesani erit aliquem e suis Sacerdotibus, quantum fieri possit digniorem, eligere ad munus Moderatoris, huius studium excitare in bonum Piae Consociationis quo alacriorem operam in omnibus, quae ipsum spectaverint, afferat; sedulo advigilare: ab ipso electo Moderatore de omnibus velle doceri quae ad Piae Consociationis bonum referantur.

(b) Ad dioecesanum Moderatorem pertinebit Moderatores parochiales opera et consilio iuvare, ut pari alacritate ac prudentia sese in omnibus gerant. Ab unoquoque eorum saepe numerum et nomina exquiret familiarum, quae Piae Consociationi fuerint adscriptae, de quibus edoceri deinde possit. Neque harum modo, sed et nomina descriptorum paroeciarum in tabulis recensenda curabit; mox earum exemplar ad Urbem mittet.

(c) Paroeciarum Rectores singuli Moderatoris officium inter oves sibi creditas assumant obeantque. De suae quisque Consociationis negotiis cum Moderatore dioecesano communicet, cuius auctoritate, consilio, opera iuvari possint. Familias paroeciae in sociorum numerum adscisci cupientes in tabulas referet, palamque

Moderatori dioecesano faciet. Quotannis, stato die, paroeciae familias recensere studebit, novasque, si fieri possit, in album Societatis inscribendas curabit. Quo autem Sacrae Nazarethanae Familiae cultus honorque foveatur magis, sermonem interdum de Piae Consociatione ad oves suas habeat, quum in festis peculiaribus Domini, Deiparae ac S. Iosephi, tum maxime quum Sodalium pactum erit solemniter renovandum, vel etiam quum in parochiali Ecclesia religiosam aliquam eiusdem S. Familiae solemnitatem celebrari contingat, quam et indicere et dirigere prudenti eius arbitrio relinquatur. Idem, si opportunum videbitur, auxiliares viros ac mulieres moribus et pietate praestantes in parte laboris adsumat, qui rei provehendae omni studio dent operam.

(d) Delecti ex utroque sexu rei provehendae, alteri inter viros, alterae inter mulieres, ab suo edocti Parocho, in Piae Consociationis incrementum magno studio prudentiaque incumbunt, adhibitis, quae ad rem sunt validissima, precibus, hortationibus, virtutum exemplis. Praeterea in omnibus, pro quibus eorum opera uti Parochi in Domino iudicaverint, dociles omnino se praebeant.

IV. *Servanda a Familiis adscriptis.*—(a) In honorem Nazarethanae Familiae studeat quicumque ei dederit nomen similitudinem aliquam earum virtutum adipere, quarum Iesus, Maria, Ioseph praeclarissima in terris exempla prodiderunt, quum omnibus, tum maxime illis, qui labore manuum victum quaerunt. Sed ad illa in primis animum adiciant, quae sanctitatem domesticae societatis spectant, uti sunt mutua caritatis officia, praesertim inter coniuges, filiorum recta institutio, horumque obedientia et obsequium in parentes, pax et concordia domi, aliaque huiusmodi. Itaque a vitiis omnino caveant, ab iis maxime quae singularem infamiae notam Christiano homini inurant, quaeque Ipsi Sacrae Familiae iniuriam videantur afferre praecipuam, cuius generis sunt impia verba aut obscoena, ebrietates, incompositi mores, hisque similia.

(b) Ad Poenitentiae Eucharistiae et Sacramenta solemnioribus saltem anni diebus pie accedent, praesertim quo die Familiarum consecratio renovabitur.

(c) Ecclesiae praecepta, in tanta morum demutatione ac corruptela tam parvi habita, suaviter observari curabunt, ea potissimum ex quorum custodia aliis bona exempla derivant, uti auditio sacri festis diebus, abstinentia, praescripto tempore, a cibis vetitis, aliaque eiusmodi.

(d) Peculiari honore celebranda curabunt festa Piae Consoci-

ationis propria, quae plenaria indulgentia a Summo Pontifice fuere ditata, in primisque solemnem constitutum diem in honorum Sacrae Familiae, qui dies erit per universum orbem Dominica tertia post Epiphaniam, quo simul, nisi aliter expedire Moderatoribus parochialibus in Domino visum fuerit, ritus consecrationis renovabitur.

(e) Dent operam ut, semel saltem in die, ante Sacrae Familiae imaginem communes fundantur preces, in quibus praecipua ratione commendatur Rosarii in honorem Deiparae recitatio.

(f) Pietatis exercitationes, quas diximus, exixe commendantur iis, qui ad Piam Consociationem pertinent, nullatenus tamen eorum onerata conscientia.

Datum Romae ex Aedibus Vicariatus, Dominica infra Octav. Epiph., die 8 Ianuarii 1893.

L. M. CARD, *Vic. Praeses.*

C. Mancini *a Secretis.*

**DE PRESBYTERIS ADMITTENDIS AD EXERCITIUM ORDINUM,
EIURATO SCHISMATE.**

Quoad praxim admittendi presbyteros et diaconos (e schismate ad catholicam Ecclesiam redeuntes) ad exercitium suorum Ordinum postquam catholicam fidem susceperint, sequentia observanda sunt. Si sacerdos absolute dicat se ordinatum fuisse cum manuum impositione ac verborum prolatione, et nihil aliud obstat, poterit missionarius, postquam cum illo super irregularitate dispensaverit eumque ab excommunicatione absolverit, eum ad exercitium suorum Ordinum admittere iuxta ritum approbatum et expurgatum, in quo fuit ordinatus. Si vero is sacerdos ingenue fateatur se non recordari de materia et forma suae Ordinationis, vel de una aut altera dubitare, non potest admitti ad exercitium suorum Ordinum donec sub conditione fuerit reordinatus. Tandem si absolute asserat vel manuum impositionem vel formae prolationem, sive utramque omissam fuisse, reordinandus erit absolute antequam ad exercitium suorum Ordinum admittatur.

S.C.S. Officii, 8 Apr., 1704.

BOOK REVIEW.

RELATIO ANNALIS SEXTA pro anno scholastico 1893-94, de Pontificio Collegio Josephino de Propaganda Fide, Columbi, Ohio, Foederat. Sept. Americae Statuum.—Columbi, Ohioensis: Ex Typographia Polyglotta Collegii Josephini MDCCCLXCIV.

There has never been much "flourish of trumpets" about this institution, although it actually represents, if we speak impartially, one of the most important of our ecclesiastical institutions in America at this time. If we say one of the most important we might also add, the most efficient, where work and sacrifice and high aims are joined to high attainments. Let us briefly survey the history of this College, which was not built up on endowments and promises, but grew in the strength of the elements which God had placed within it, like the mustard tree of Christ, a living organism such as the Church of which it is a sprig, not like the Babel-towers of human vanity or human pride which stand lifeless until they fall to crush the life that is beneath them.

A zealous priest, some twenty years ago, opened his house for a number of orphans. Ten years later we find attached to the orphanage a training school and workshop of Christian art. Among the youth who were there taught to work in wood, in stone and glass the symbols of the Christian faith, there were at times found those who yearned to fashion the semblance of the divine Model in their own and their brethren's hearts. Apostolic vocations are a natural outcome of the study which begets a love for holy Church and her abodes. We have colleges and seminaries where these vocations can be matured; but the poor boy has but a rare chance to obtain the preliminary education for the study of theology because our colleges and seminaries find it necessary to exact a sufficiently high sum of money to protect themselves against imposition of such as may not persevere, and also to defray necessary expenses. Father Jessing was often sure enough that the yearning of his favorite orphan boys for the ecclesiastical seminary meant a

real vocation. He had striven to keep them thus far by his own literary labors and the generous help of a few steady friends, and later by the sale of the ecclesiastical articles made by his boys. Why might he not keep them longer and train them until they could serve the missions? God would stand by him. So he opened, in 1888, a College for his boys where they might be instructed in the higher branches. "The College is an absolutely free institute, in which no fees whatever are asked of the students, who receive instruction, as well as whatever else they need, gratis for the love of God. Hence only truly devout and gifted young men are taken up and are strictly kept to sound study." There is no distinction of nationality, as a condition for the reception of candidates, and the priests here ordained are intended to be placed at the disposal of needy bishops in any part of the United States. Thus two flagrant evils, from which the Church suffers in this land, may be remedied in time; first, the necessity of ordaining priests rather with the purpose of supplying missionary churches with ministers of the sacraments, than with any regard to the necessary requirements of a solid ecclesiastical education. Secondly, our bishops would be enabled to obtain a native clergy familiar with the different languages spoken by the emigrants from various nationalities for whom priests can only with difficulty be found, yet who are apt to lose their faith without the ministrations of religion in their own tongue. The vagrant element among the Catholic priesthood, to the abnormal increase of which attention has recently been drawn in the Protestant press of this country and Canada, is a direct result of the necessities to which we have referred, and that such scandals be eliminated by a system in which the Church is at the same time strengthened unto edification is surely a matter of congratulation.

The fact that the new Seminary founded by the Very Rev. Jessing was not a diocesan institution, nor dependent on any local ecclesiastical authority, suggested its being placed under the immediate supervision of the S. Propaganda in Rome, the centre of Catholicity. Nearly two years ago the Sovereign Pontiff, having recognized and approved the character and purpose of the institution, raised it to the rank of a Pontifical College, under the immediate jurisdiction of the S. Congregation of the Propaganda. The number of students in the Apostolic Seminary is at present about 120.

How are these students supported? By the receipts of an ably conducted German weekly paper, the *Ohio Waisenfreund*; by the

proceeds of the industrial department which has reached a high degree of excellence in the making of articles of ecclesiastical art, and finally by the establishment of some burses by generous benefactors, who having watched the noble work and its immediate results, became convinced that they could not bestow their charity upon a worthier object. This, too, is our conviction, strengthened by the perusal of every page of the Report of the apostolic labor done in the Josephinum of Columbus within the last six years. The system of study and discipline, the evidence of practical results and the *a priori* proof of a work approved by God, which consists in the self-sacrifice of the men who conduct it, without pay, without much praise, and despite many discouragements from apathy and opposition, these are the grounds of its highest commendation to those who hesitate where to cast their bread so that it may return to them upon the running waters.

Send your alms to this youngest foundation of the Holy See, which educates, really educates, priests for all the abandoned and scattered Catholic of this large continent, and it will bring you more blessings and joys than the founding of hospitals, orphanages, or universities. The Report sent us, for the last scholastic year, which can probably be obtained by applying at the Josephinum, Columbus, Ohio, will give more light to those who feel an interest in this noble work.

S. THOMAE AQUINATIS DOCTRINA SINCERA DE
 UNIONE HYPOSTATICA VERBI DEI CUM HU-
 MANITATE AMPLISSIME DECLARATA. Auctore
 J. B. Terrien, S. J., in Catholico Instituto Parisiensi S.
 Theolog., Professore.—Parisiis: P. Lethielleux. 1894.

The doctrine of the Church which maintains in the one divine person of the Son of God (the Logos) a union of the human and the divine natures, each of these intact and unconfused, has been clearly defined in the course of her struggles against heresies—beginning with the Gnostic, Manichæan, Arian and Apollinarists who denied either the personality or the twofold nature of a divine-human Mediator, and ending with the Nestorians, Monophysites, Adoptianists and Monothelites who opposed the idea principally of the perfect union of the two natures in the same person. The terms of Catholic theology have moreover become crystalized so

that we attach a very precise meaning to the expression "hypostatic union." By it we understand person as identical with the hypostasis (suppositum, subsistentia) of a rational or spiritual essence, nature or substance. The difference between *person* and *hypostasis* is the difference of the *nature* which belongs to the person. This has been the teaching of the Church Catholic from the beginning and is the faith likewise of the schismatic Greek sects which have severed communion with the Holy See. The so-called representatives of the sixteenth century Reformation too held on to this cardinal dogma of Christian belief, until they were gradually infected by the rationalist movement which established a new Christology differing from the the ancient heresies only in this, that it denied every divine element of a saving mediatorship.

Although a correct understanding of the terms *nature* and *person*, together with their mutual relation, leaves no uncertainty as to the true meaning of the Catholic doctrine of the hypostatic union, there are several important dogmatic truths which explain the manner of it or flow from it, and these have agitated the schoolmen and theologians unto our own times. The explanation of what theologians call *circuminsessio* or *perichoresis*, the *communicatio idiomatum*, the Sonship of Christ as man, and the *cultus latriæ* which we pay to His human body, the dogma of the divine maternity in our Blessed Lady, these are questions intimately dependent upon a lucid interpretation of the fundamental dogma. Hence it need not surprise us that a learned Jesuit professor of theology at the Paris Institute should find sufficient reason for writing a book of over two hundred pages on such a topic and find much to say that is new, because it is either clearer or better than the doctrine of the Old Masters compared with what science teaches us to-day.

P. Terrien confines himself altogether to the question of the substance of the hypostatic union, if we may so apply the term in English. It is, of course, the test-link of the dogmatic chain. To insure a safe basis for his argument the author enters into the most careful analysis of his terms. This necessitates the devoting of a large portion of the book to philosophical definitions with their *rationale* in which the Angelic Doctor is made not only the basis of authority, but the actual interpreter of the definitions to be found in his own works. *Esse, ens, existere in se, subsistere, subsistentia, substantia, accidens* are carefully distinguished. The method of distinguishing between *essentia* and *esse* is itself subjected to close scrutiny by applying the teaching of St. Thomas to it and showing

in what sense it is true that *forma dat esse*. The terms *hypostasis* and *persona* are clearly separated in the sense indicated by us above.

The second book is the practical application of the foregoing principles to the divine Logos. The author proves with mathematical severity that the unity of the *actus essendi* is at the basis of the substantial union by which the humanity of the divine Word is effected. He anticipates every conceivable objection against this thesis, and explains away with singular consistency the possible misapprehensions that may arise from a comparison of the theandric with the human compositum. The full importance of P. Terrien's method of argumentation is brought out in the synchronistic testimony and teachings, on this point, of the Fathers and Doctors, which he compares with that of St. Thomas. There are, as he well proves, many problems in connection with this important dogma, which St. Thomas alone solves to complete satisfaction.

The work deserves the attention of theologians and is an able contribution to the literature which elucidates the teaching of the Angel of the Schools.

THE PRINCIPLES OF THE RELIGIOUS LIFE: or an Explication of the Catechism of the Vows. By the Rev. Peter Cotel, S.J. Translated from the French by L. W. Reilly.—Baltimore: John B. Piet. 1894. 12mo. Pg. v, 242.

Father Cotel's "Catechism of the Religious Vows," as well as his "Principles of the Religious Life" which is an enlargement of the former booklet, are well known in France and have proved an acceptable text book for directors and superiors of religious communities. We find therein a simple and didactic exposition of the nature and excellence of the vows of evangelical perfection, of the obligations which they entail and the advantages which their practice in community life affords as a motive power toward that union with God which is the ultimate aim of a life of voluntary self-denial set forth in the gospel-counsels. In maintaining that life it is of highest importance to adhere to first principles, and not only to such as lie at the basis of doctrinal truth or moral rectitude, but likewise to those which regard the psychical and physical development of the individual, by noting the tendencies and passions, the

phases of self-deception, the errors and weakness of judgment to which man in the corrupt state of nature is liable. Fr. Cotel's book proposes to afford an aid to religious, in teaching them to regulate their aims and actions upon these fundamental principles.

The advantage of possessing such a work in English must without comment, appeal to numerous English speaking religious, not only in the States, but wherever American and British civilization has by their aid become a fact to which mercantile enterprise single-handed could lay no permanent claim.

Although we have not before us the original to compare with the present translation, there is every evidence that Mr. Reilly has adhered with exceptional fidelity to the text of his author. In a book, the main subject matter of which is of an analytical character and consists of definitions taken from the works of approved masters in ascetical theology, this is obviously the safest course, and testifies to the conscientious view which the translator has taken to his task.

Fr. Cotel's definition of a vow (Art I) is: *a deliberate promise made to God of an act better than its opposite*. In the seventeen pages devoted to the explanation of this definition each term is analyzed at length, until we come to the last words "*an act better than its opposite*." For their meaning the reader is referred to Fr. Cotel's "Catechism of the Vows." Now considering that the present book is intended as an explanation of the Catechism, and that these last words of the definition are in reality the *only ones* that are likely to present any difficulty to the intelligent reader not familiar with scholastic terminology, the reference to the Catechism is ill judged. The scholastics use the term to indicate that a vow must not have for its object a good which deprives another of his right or hinders the accomplishment of a greater good (*ut non sit privativum aut ex se impeditivum alterius operis excellentioris seu perfectioris*). But the limitation, as it stands in this "Explication of the Catechism of the Vows," serves no other purpose than to puzzle the reader; for it is not at all necessary to the complete definition of a vow. Theologians, and with them St. Thomas (Op. ii, ii, q. 88, a 1 et 2) whom Fr. Cotel follows as his principal guide place the essential elements of the definition in the words "a promise deliberately made to God." This covers the whole ground. The addition of *de meliori bono*, which, as some explain, means: *ut bonum illud melius sit quam ejus oppositum* bears no other sense than the one we have given above, which, since the author prefers to introduce

it, requires, more than any other part of the definition, a clear explanation of its meaning. Nor does the Catechism referred to satisfy in this respect.

This defect must, of course, be laid at the door of the author ; but the judicious translator might correct it, in a future edition, without injury to the original, by a footnote, for we believe that he himself can only have comprehended the meaning of the phrase "than its opposite," by reason of his previously acquired familiarity with the language of the Schools. This privilege is not accorded to our average religious to whom a thousand things may present themselves as the opposite of that which they promise to God. To clear up such obscurities seem to us to lie within the proper sphere of the translator, whose purpose is to make the book accessible and practically understood.

The sensible remarks on "manifestation of conscience" in the concluding portion of the book would gain in importance by some explicit reference to the recent decree on the subject (Dec. 17, 1890), which is easily misapplied by those who adhere only to the letter of such injunctions.

Both the translator and publisher deserve the thanks of religious communities, to whom Father Cotel's book has hitherto been inaccessible, for this publication in English. The book, which is of a convenient form for its purpose, bears the "imprimatur" of Cardinal Gibbons.

LE SAINT SACRIFICE DE LA MESSE. Son explication dogmatique, liturgique et ascétique. Par le Dr. Nicholas Gihl. Traduit par M. l'Abbé, L. Th. Moccand, V. G. Revêtu de l'approbation de S. G. Mgr. Isoard, Evêque d'Annecy. Vol. I et II.—Paris: P. Lethielleux, 1894.

The Abbé Moccand has, to use the words of Mgr. Isoard, "given to French ecclesiastics, and to all Christians who enjoy the advantage of an intellectual culture enabling them to read it," a translation of Dr. Gihl's erudite and well known work on the holy Sacrifice of the Mass. "It is a book," says the Bishop of Annecy, in his approbation of it, "which has the peculiar merit of all works issuing from Germany. It is complete (*complet*). Complete, because it treats

thoroughly the subject which it proposes to itself; and it is complete because it is a work which unites with the characteristic element of religious science that of a tender piety.”

In these words the learned French Bishop has given us the nature and worth of the book. It is a work to be studied; and to him who seeks at once knowledge and wisdom regarding the worship of the sacred mysteries of the Altar, from their first wondrous institution in the cenacle through the fruit-bearing ages of the Church, will find in these pages an inexhaustible and clear fountain. The French edition is made from the fifth of the original German. The latter has gained much of added detail in archaeological, liturgical and rubrical science since its first appearance, and some of the quotations and notes of a purely ascetical character have been subsequently omitted to avoid swelling the bulk of the work, which the French publisher has found it more convenient to put in two volumes.

The idea of sacrifice as an act of worship, the sacrifice of Calvary, the unbloody Sacrifice of the altar forming the central source of devotion and grace in the Catholic Church—these are the introductory themes to the full treatment of the Liturgy of the Mass. The vast erudition which the writers of the ages of faith developed in the Schools, the light which the interpreters of Catholic symbolism have thrown upon the mysterious forms of the ritual, the historical evidence of unbroken unity drawn from the constantly growing number of archaeological proofs in cypher and art—all these elements have been brought together, sifted, digested and rendered serviceable to the student of many sciences in this unique and thoroughly trustworthy work of Dr. Gihl.

The French translation, on comparison with the original, proves itself both faithful to the author's thoughts and statements, and free from that servile rendering of an idiom altogether distinct in its nature and composition from the French. This is, of course, essential to make the work acceptable to ecclesiastics in France who have abundance of good literature on this, as on all other topics within the range of ascetic theology. The present translation indicates, however, the real want of a more solid treatment of such subjects, a feature which is, as the French writer of the Introduction readily admits, usually to be found in the works which issue from German scholarship. Herder, the publisher of Dr. Gihl's first five editions, has found a ready sale of more than twenty thousand copies among the clergy of his country. France is likely to receive the work in its national version with similar favor. It would be

some proof of a healthy intellectual life among the English speaking clergy of America if a hopeful publisher here were to venture on a modest edition in English. Of numbers able to read we have enough and there is much boasting that we have hope to represent some day the aristocracy of intellect. It is idle talk. A few writers of solid attainments there are, some few more readers of learned books; how few, is best shown by the booktrader's meagre sales-list. Our ambition is to popularize knowledge, and that means largely to encourage superficial knowledge with all its attendant dangers. It can never last unless the teachers, above all the clergy, turn an earnest mind to solid studies, to such books as Dr. Gihl offers in his special line.

L'HOMME-SINGE ET LES PRÉCURSEURS D'ADAM
EN FACE DE LA SCIENCE ET DE LA THEO-
LOGIE.—Par Fr. Dierckx, S.J., Societe Belge de
Libraire, 16 Rue Treurenberg, Bruxelles.

This is by all odds one of the most satisfactory works on the subject treated which we have ever read. Although a brochure of only 124 pages—made up of articles which have appeared in the *Revue des Questions Scientifiques*—it discusses the topics it embraces much more thoroughly than many a larger and more pretentious work. Fr. Dierckx deserves the gratitude of his readers for having given in so small compass so much valuable and interesting information. The author displays a complete mastery of his subject, both from the point of view of science and theology, and while thoroughly liberal in his views, he sacrifices nothing of faith or dogma. He critically examines the latest conclusions of science and shows that neither the Church nor the Bible has anything to apprehend from scientific investigation or advancement. It is only sham science—fanciful speculations and wild hypotheses—that is ever opposed to revealed truth. True science and the teachings of faith neither are nor can be contradictory, and the oft-repeated assertion that they are contradictory has no other foundation than ignorance or misrepresentation.

We are glad to take this occasion to say a word of the *Revue des Questions Scientifiques* itself. The *opuscule* we have just noticed is a fair sample of the scope and character of this estimable magazine.

In our opinion it stands without a rival among quarterlies—either secular or religious. As its name indicates, it is a review of current questions in science. It counts among its contributors the ablest scholars of the Catholic world and is an honor not only to its promoters but to the Church as well. Every article is an exhaustive study of the topics treated, and gives the reader the last word of science and, whenever required, it indicates the bearings of the discoveries and conclusions of science on the doctrines of the Church. No priest who reads French can afford to be without this valuable publication. Besides being thorough and always up to date it is a library in itself, and, considering the amount of matter it gives in its pages, it constitutes one of the cheapest libraries with which we are acquainted.

J. A. Z.

ORCHIDS.—A Novel by Lelia Hardin Bugg. St. Louis, Mo.: B. Herder, 1894.

“Orchids” is a high-class novel which we cannot afford to pass by in silence. The description of American life and character, in which the vulgar aspirations and devious methods of a certain class of our New World society are contrasted with the noble impulses and right-minded courage of the frank American character when guided by the principles of religious training, is true and natural. The tone is throughout pure and elevating, without that tinge of exalted sentimentality which is supposed to be a proper antidote for the shameless naturalism of the modern novel, but which, by its extreme method creates unreal views of life, and thus defeats its own purpose of improving heart and mind.

On reading at first the author’s views expressed in her spirited “After-Thought,” we were inclined to cavil with certain canons she lays down as to the proper aim of the novel writer. But when we looked in the book for the illustration of the principle of naturalism as we understood her to emphasize it in theory, our critique was gradually disarmed.

“Orchids,” like the American *herb perennialis* from which the novel takes its name, merits a lasting place among the flowers of our literature.

BOOKS RECEIVED.

- ETUDE THEOLOGIQUE SUR LES ORDINATIONS ANGLI-CANES.** Par M. l'Abbé A. Boudinhon, Prof. de Droit Canon à l' Institut, Cath. de Paris.—Paris : P. Lethielleux. 1894.
- BIBLE, SCIENCE AND FAITH.** By the Rev. J. A. Zahm, C.S.C., Professor of Physics at the University of Notre Dame, Ind.—Baltimore : John Murphy & Co. 1894.
- BELIEF IN THE DIVINITY OF JESUS CHRIST.** By the Rev. Father Didon, O.P.—London : Kegan Paul, Trench, Trübner & Co. (Benziger Bros.) 1894.
- CHRISTUS ALS PROPHEET.** Nach den Evangelien dargestellt von Dr. Franz Schmid, Prof. Theol.—Brixen : Kath. Polit. Pressverein. Pr. Mk. 2.40.
- MISSALE ROMANUM.** Editio octava juxta edit. typicam. (Convenient size for devotional use.)—Ratisbonne, New York and Cincinnati : Fr. Pustet. 1894. Pr. \$2.25.
- CEREMONIAE MISSARUM SOLEMNIUM ET PONTIFICAL-IUM,** aliaque functiones ecclesiasticae, illustratae opera Georgii Schöber, C.S.S.R.—Ratisbonae, Neo Eboraci et Cincinnati : Fr. Pustet. 1894. Pr. \$1.10
- LATIN GRAMMAR.** Adapted for the use of Colleges ; from the Fifteenth German edition of Dr. F. Schultz's Grammar. Fifteenth edition, revised and enlarged.—Fr. Pustet & Co. 1894.
- LATIN EXERCISES** adapted to the Latin Grammar of Dr. F. Schultz, for Schools and Colleges. Fourteenth edition, with English-Latin vocabulary.—Fr. Pustet & Co. 1894.
- MELODIES OF MOOD AND TENSE.** By Charles H. A. Esling, A.M., LL.B.—Philadelphia : Charles H. Walsh. 1894. Edit. de luxe, Pr. \$2.00
- ORCHIDS.** A Novel by Lelia Hardin Bugg.—St. Louis, Mo. : B. Herder. 1894. Pr. \$1.50.
- THE REBELS, OR THE IRISH INSURGENT CHIEFS OF 1803.** An Historical Drama in Five Acts, by Rev. B. M. O'Boylan.—Newark, Ohio. 1894.
- THE NEW FIFTH READER** (Cath. National Series).—New York, Cincinnati and Chicago : Benziger Bros. Price \$1.00.
- BIBLE HISTORY** for the use of Catholic Schools. By Rt. Rev. Richard Gilmour, D.D.—Benziger Bros. Pr. 50c.
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AMERICAN ECCLESIASTICAL REVIEW.

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THE NATURE AND AIM OF THE PRIESTS' EUCHARISTIC LEAGUE.

THE Philistines of old had put their army in battle array against Israel. At the first onset the Israelites were defeated ; yet they hoped for victory, saying : “ Let us fetch unto us the Ark of the Covenant of the Lord, from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies. So the people sent to Silo and they brought from thence the Ark of the Covenant, and the two sons of Heli, Ophni and Phinees, were with the Ark. And when the Ark was come into the camp, all Israel shouted with a great shout. And the Philistines hearing the shout and understanding that the Ark of the Covenant was come into the camp, were afraid, saying : God is come into the camp. And sighing they said : Woe to us ; who shall deliver us ? ” The Philistines fought and Israel was overthrown. Why was Israel overthrown, even though the Ark of the Covenant, the pledge of God’s presence with the people, was in their midst, in charge of the priests ? May we not justly look for the reason in these words of the Bible : “ The sons of Heli were . . . not knowing the Lord, nor the office of

the priests to the people . . . They withdrew men from the sacrifice of the Lord." I Kings ii, 12, 13, 17. What the Ark of the Covenant was to the Israelites the Blessed Eucharist is, in a more eminent degree, to the Christian. In it lies the strength as well as the grandeur of the cause for which we, as members of the Church militant, stand in defence. Yet victory is not assured unless the "sons of Heli," the anointed priests of the Lord, unite to fulfill with knowledge and love "the office of the priests to the people."

It is, then, to bring into our camp the infallible means of victory against the enemies of God's chosen host, that the "Priests' Eucharistic League" has been established. Through it the twofold discipline of love and vigilance is fostered, and the soldiers of Christ's army support one another in their perfect conformity to the movements of their royal Leader.

The saintly Father Julian Eymard, prompted by his love for the Blessed Sacrament, conceived the fruitful idea of forming a congregation of priests whose exclusive duty would be to serve as a permanent bodyguard, and kindle devotion to their Eucharistic Lord. Desirous, moreover, to draw the entire secular clergy into permanent and close co-operation with his noble Legion, he established the Eucharistic League of Priests who were to give a practical answer to our common divine Master's invitation to watch with Him in His struggle against the powers of darkness, by devoting a fixed hour to adoration before the Blessed Sacrament once a week. Of this latter union Pope Pius IX., said: "This idea comes from heaven. I am convinced that the Church stands in need of it. All means should be employed to spread the knowledge of the Holy Eucharist." "Can I not watch with my Lord present in the Tabernacle one hour out of the 168 hours of every week?" This question numerous clerics throughout the world have been induced to ask themselves since the day (16th of June, 1887), when the Priests' Eucharistic League was canonically erected at Rome by His Eminence Cardinal Parocchi, Vicar General of His Holiness Leo XIII. Up to the date of this our first American

Eucharistic Convention at Notre Dame, Indiana, 30,000 priests throughout the Catholic world have answered courageously and earnestly: "I can and I will watch one hour every week with my Eucharistic Lord." As members of the Eucharistic League they are keeping watchful company with their divine Friend at the foot of His altar. While thus fulfilling the ardent desire of His Sacred Heart, they are making use of a most efficacious means to preserve and increase their knowledge of God and of God's truths, to persevere and grow in the virtues that are indispensable to their sublime office and dignity, to strengthen themselves against the attacks of the hereditary enemy of their souls. The continuous intercourse, during the hour of adoration, with Him "who is the true light which enlighteneth every man that cometh into this world," cannot fail to enlighten more and more the mind and intellect, and to warm the heart of the priest. It will greatly fructify the personal efforts within the range of his sacred studies, to which a true priest feels it necessary to devote himself. Deeply penetrated with the light of Christ's real presence in the Eucharist, shed upon him during the hour of the weekly watch, how could he, each morning ascend the altar otherwise than with a full sense of his tremendous responsibility, with purity of heart and intention? This same light is a warning to him against fatal lukewarmness and indifference so easily acquired in his daily dealings with the Most Holy of Holies. A better knowledge of the Lord must produce a better imitation of Him. Christ in the Eucharist is not only the light and the truth, He is also the way and the life. Christ demands from His followers incessant prayer, as He Himself had spent, during His earthly life, whole nights in prayer. The life of our hidden Lord in the Holy Eucharist serves us as a model of uninterrupted prayer. At that little gate of the Tabernacle the priest will never cry in vain: "Lord, teach me to pray, grant me always the true spirit of prayer." Our age is alarmingly materialistic; fostering a spirit of inordinate liberty and independence, it blindly aspires to shake off the yoke of law and authority.

How shall we priests better learn the necessary detachment from material riches and enjoyments, than by listening to the silent admonitions of Him, who in this life was the greatest lover of poverty, not having where to lay His head, and who in His Eucharistic life lovingly divests Himself of all outward greatness and splendor? Where can we priests more easily and thoroughly acquire solid humility, ready and cheerful submission to lawful authority, than here at the foot of the altar where our meek, humble and obedient Lord preaches these virtues continually in the Eucharist? And how shall we more surely deserve the crowning grace to abide in the knowledge and love of God till life's last hour, and to fight the last good fight, when the attacks of our soul's enemies will be most fierce, than by often abiding whole hours in adoration and prayer before the sacred tabernacle? Ophni and Phinees, the priests of old, "were not knowing the Lord" and in the hour of battle derived no help and safety from the Ark of the Covenant, either for themselves or for their people.

The next aim of our Eucharistic League is the direct and inevitable sequence of the first. Whilst awakening in the priests the true spirit of adoration, our League aims at the same time at making them zealous apostles of the divine Eucharist, who glory in working by all available means to enkindle in the people a great faith and devotion toward the most holy Sacrament, and thus to sanctify their flocks by making accessible to them the numberless graces which flow from this source of all virtue and holiness. The priest must not only personally know and love his God, but he must make Him known and loved by others. This is the meaning of his priestly office to the people. A solid and practical devotion to the holy Eucharist cannot but inspire the priest with the right zest in all his sacerdotal functions for the benefit of his people. When in administering baptism he clothes the soul of a child with the garment of sanctifying grace, his mind anticipates the thought of how the soul of that Christian child must ever be guarded which is one day to enshrine its Eucharistic Lord in Holy Communion. Hence

all his wishes and labors, all his admonitions, instructions and prayers are directed to this great and noble end in order that a genuine Catholic atmosphere may pervade the family circle where the child is reared, and that it may enjoy the inestimable blessing of a solid Catholic teaching and training in a good parochial school—a blessing which can only in rare cases be supplied by any other system of education. A faithful member of the Priests' Eucharistic League must needs grow in his solicitude and love for the parochial school, since such a school affords the best opportunity and a powerful help in the Apostleship of the Eucharist. Daily assistance of Catholic children at holy Mass is a chief concomitant blessing of our parochial schools, and this frequent intercourse, in their early years, with the Eucharistic Jesus, the divine Friend of children, and their daily participation in the fruits of the Sacrifice of the Mass, may be made productive of the happiest results in later life.

Again, what a boon is the Holy Eucharist for the priest when, seated in the sacred tribunal of penance, he is exercising his office to the people. During many weary hours he is consoled and cheered by the thought that there is dwelling next to him, in the Tabernacle, Christ his Lord, from whom he holds the wonderful charge and power to forgive sins, for whom he is cleansing and preparing a worthy abode in the hearts of sinners, and who from His Eucharistic throne sends light and help to the priest, and grace and pardon to the penitent.

Love of the Blessed Sacrament teaches us, moreover, to profit by the time employed in carrying the Holy Viaticum. It renders insignificant to us any hardship and fatigue suffered in the duty of preparing the sick and dying for the last struggle.

The faithful member of the Priests' Eucharistic League endeavors in his hour of adoration to obtain an abundance of faith, hope, love and devotion to the Most Blessed Sacrament, in order that out of his heart's abundance his mouth may speak to the people in sermon and catechetical instruction. He will teach and urge young and old, in season and out of

season, to know and appreciate our greatest treasure, to offer to their Eucharistic Lord the frequent homage of praise and adoration, of thanksgiving, atonement and reparation, to have recourse to Him in all their wants and needs, to come as often as possible to the Sacrifice of Mass, to nourish their souls frequently in worthy Holy Communion. St. Francis Solanus, the great missionary in South America, preached with such holy unction as to cause loud sobbing among his hearers, touching the most hardened sinners, who, after the sermon, prostrated themselves at the feet of the Saint to confess their sins. When asked whence he obtained the points for his sermon and the manner of explaining them, he gave the beautiful answer: "I get them in a corner of the Sanctuary before the Most Blessed Sacrament. God himself, the most perfect of preachers, suggests them to me." It is thus that in fostering great personal devotion to the Holy Eucharist our League is powerfully aiding the priest to understand better and to fulfil more sacredly his office to the people. Ophni and Phinees of old were "not knowing the office of the priests to the people;" they withdrew men from the Sacrifice of the Lord, and thus priests and people failed to be saved by the Ark of the Covenant from the most terrible disaster in their war against the Philistines.

After our Lord had instituted the Holy Eucharist, He prayed at once to His heavenly Father that those whom He had ordained His first priests might remain united. "Holy Father, keep them in Thy name, whom Thou hast given Me; that they may be one as We also are." No less now than at the Last Supper, it is Christ's wish and prayer that there may be a holy union among His priests. To bring about the fulfilment of this desire of our Lord, is a further aim of the Priests' Eucharistic League. It endeavors to unite all the associates by the closest bonds of true brotherhood, so that all may live in the same spirit, assist one another by the example of faith and love toward our Lord in the holy Eucharist. All mutually participate in the prayers, merits and good works of thousands of their brother-priests, bound together in this League throughout all parts of the

earth. How encouraging and consoling for each member of our League is the thought that every week his own private wants and necessities, his own petitions and intentions are recommended to the loving Heart of our God in the Tabernacle by the other associates during their hour of adoration! Thus aided and seconded, our individual adorations and prayers, breathed in the solitude of the sanctuary, are wafted, as it were, in a strong chorus to the throne of the triune God and irresistibly urged upon His divine mercy. And this cheering consolation extends beyond our grave, since, by a rule of the League, each member offers up once every year the Holy Sacrifice for the deceased associates.

Where there is union, there is strength. United we stand, divided we fall. If the priests of a diocese or of a country are united in their brotherhood, discarding all animosities to which poor, frail human nature so easily falls a prey, their labors for the kingdom of God and the salvation of souls will be blessed by Him who has pledged His word: "Where there are two or three gathered together in My name, there am I in the midst of them."—*Math. xviii, 20.* We priests of the United States of America have special reason to hail with satisfaction this union of the Eucharistic League. For this League absolutely waives all distinction of birthplace and language, of nationality and custom. It is eminently Catholic, worthy of the Church of Christ, which embraces all nations, all peoples and tongues—the Church whose welfare and growth none should have so much at heart, as we, its guardians and representatives. The enemies of Christ band together to destroy His holy Church, His kingdom on earth. The war is raging more fiercely from day to day. Lucifer once had the audacity to tempt our Lord, showing Him from a very high mountain all the kingdoms of the world and the glory of them, and saying to Him: "All these will I give Thee, if falling down Thou wilt adore me."—*Math. iv, 9.* This Lucifer, by Christ defeated, has now succeeded in having his altars erected and finds his duped followers prostrate before him. It is from these ranks that issues forth that diabolical hatred and fury against Christ

and His Church, which dare rob from the tabernacles of our churches, or buy for money from sacriligious communicants, consecrated hosts, to offer them on the altars of the chief of demons, or outrage them by abominations which would be wholly incredible if they were not well attested. Who then would not wish that the Priests' Eucharistic League might rapidly spread over all the dioceses of our land and prove an effective means to unite us priests in loving friendship and true brotherhood! It is by such union alone that we can hope to counteract successfully the unity of the Masonic sect, which Leo XIII in his last Encyclical truly styled a formidable power, because it has long oppressed all nations, especially Catholic nations, and it spares no pains to assert its authority and extend its dominion everywhere.

It belongs to us to atone for the outrages perpetrated by the Luciferians against our Lord in the consecrated Host. We are destined to labor for the more speedy triumph of the Church by influencing the Sacred Heart of Jesus through the combined supplications of thousands of priests prostrate at the feet of the Lord in the Most Blessed Sacrament.

If we thus unite in the Eucharistic League in order to pray and labor with courage and perseverance, to know and love our Lord more and more, to know fully and fulfill conscientiously the office of our sacred ministry to the people, to draw the people to the Holy Eucharist, to the sacrifice of Mass—then we may safely predict the final issue of the battle. The fate of the war of old shall be reversed. Victory will cleave to the standard of Israel, not to that of the Philistines. Satan with his demons and with all the enemies of God's Church will be overthrown. Christ, our dearest Lord, will reign in triumph!

**HISTORY AND PRESENT STATUS OF THE EUCCHARISTIC LEAGUE
IN THE UNITED STATES.**

THE Sacerdotal Confraternity of the Blessed Sacrament had up to July 5, 1894, 29,310 inscribed members. Of this number about 360 belong to the United States of America. The Association owes its existence to Father Eymard, who died in the odor of sanctity in the year 1869; it was he also who founded the Congregation of the Priests of the Blessed Sacrament. This Congregation has at present five Houses; the Mother House, which at the same time is the Centre of our Priests' League, is in Paris; the other four houses are in Rome, Marseilles, Brussels and Montreal (Canada).

The first members of the League in the United States were for the most part enlisted in the Eastern districts. New York, Massachusetts, Vermont and Maine are represented on the list of American members, beginning with No. 5051 of the whole list. The first census shows about 54 American members. The names of these, with few exceptions, have now disappeared from the pages of the Catholic Directory, to take their place, no doubt, on the list of the Blessed enrolled in the Book of Life.

The first Bishops of this country who gave their names to the Association were Mgr. Goesbriand, of Burlington, and Mgr. Neraz, of San Antonio. It is owing to their influence that several priests in the Eastern States and in Texas were enlisted. Some of the members had become acquainted with the Association during their studies in European seminaries. It seems also that in the theological seminary of the Sulpician Fathers in Baltimore there had been for a time zealous workers for the Association. There were only 8 out of the 54 first American members with whom regular correspondence could be kept up. Among them are the Rev. Didier, of Baltimore, Rev. Wach, of Troy, Ind., and Rev. E. Bachmann, of Louisville, the latter of whom has been particularly instrumental in spreading the League in the diocese of Louisville. In the year 1891 the attention of the

Benedictines of St. Meinrad was called to the Association and one of the Fathers, by request of the Central Direction at Paris, assumed the general direction for the United States.

Owing to the zeal of the Rev. Director of the Tabernacle Society and other priests in the Archdiocese of Cincinnati, it was found possible to have a diocesan director appointed for Cincinnati in 1891. The Most Rev. Archbishop Elder accordingly selected as the first diocesan director the Rev. Henry Brinkmeyer, Rector of the Seminary of St. Gregory, at Cedar Point, Ohio.

The next diocese is Belleville, where in a short time the League grew so much that Mgr. Jansen could appoint his Vicar General, the Very Rev. W. Cluse, as diocesan director.

From Belleville the salutary influence spread into the neighboring dioceses of Alton and Fort Wayne. Rev. Meckel, of Highland, Ill., and Rev. F. Meissner were chosen as directors of the League in their respective dioceses. The progress of the League in the Archdiocese of St. Louis, Mo., and in the diocese of Louisville, Ky., warranted similar appointments in the persons of Rev. J. J. Flanagan for St. Louis, and of the Very Rev. L. Deppen, Chancellor for the diocese of Louisville. Very Rev. J. Friedland was recently appointed for the diocese of Detroit; the Rev. Stephen Schmidt for Covington; Rev. Cyr. Saint Pierre for Sioux Falls. Rev. P. Bede Maler, O.S.B., General Director for the United States, is at present Director of the League for the other districts in which the Association is not yet sufficiently strong to have a local diocesan director. The number of those who were enlisted during the last five years by giving their names to the General Director is 280; to which must be added those who applied directly to Paris, making a total of about 360 in the United States. Of this number a few have died.

As to the representation of the various ecclesiastical provinces, the Province of Cincinnati heads the list, seven bishops and about one hundred priests of that province being active members of the League. Then follows the Province

of Chicago, principally represented by the dioceses of Belleville and Alton.

The Province of New Orleans is represented by twenty members, of which seven belong to the Archdiocese itself, ten to San Antonio. The Province of St. Louis has about fifty members, of which thirty belong to the Archdiocese of St. Louis itself and were gained to the League principally by the zeal of Rev. J. J. Flanagan.

Several of the Rt. Rev. Bishops have repeatedly recommended the League to their clergy. To the twelve members of the American Hierarchy who are Associates of the League must be added the name of Mgr. Zardetti who had been enrolled when Bishop of St. Cloud.

According to the By-Laws of the League each member is expected to pay one dollar per annum, in return for which a monthly periodical, the official organ of the League in Europe (French or German) has been hitherto sent to the members. But the advisability of establishing an American periodical to represent the interests of the League in the United States is at present under consideration, as appears from the proposals made at the late convention in Notre Dame.

In reference to the financial aspect of the League it may be suggested that since, with the growth of the Association in the near future the expenses of the Directors will also increase, owing to correspondence, printing, etc., it would be advisable to fix the amount of the annual contribution at a figure proportionate to defray these expenses. It is needless to say that the labor of management by the Rev. Directors is undertaken without any remuneration.

In conclusion I may here refer to some incidents which gave occasion to the recent Convention at Notre Dame. In October, 1892, a circular had been sent to all the bishops of this country, in which the convocation of a Eucharistic Congress was proposed to be held in connection with the World's Fair at Chicago. Circumstances showed that this was impossible. Subsequently it was proposed to hold simply a Convention for which the Most. Rev. Archbishop kindly

offered St. Mary's Seminary at Cincinnati; but a series of circumstances delayed the preliminary preparations which were necessary in order to reach some practical results from such a movement. Finally, under the direction of Mgr. Maes, of Covington, the necessary steps were taken to bring about the Convention of last summer. Three preliminary meetings were held at Covington, on March 7, June 12 and July 10, and definite arrangements were concluded which led to the enthusiastic and in every way promising Convention at Notre Dame, described in another part of this REVIEW.

FINTAN, O.S.B.,
Abbot of St. Meinrad.

STATUTA ASSOCIATIONIS SACERDOTUM ADORATORUM

SEU AGGREGATIONIS SACERDOTALIS—CONGREGATIONI SSIMI SACRAMENTI—A. R. P. EYMARD INSTITUTÆ.
 PRIESTS' EUCHARISTIC LEAGUE.

Hæc Associatio a SSmo Dno Nostro Leone XIII approbata et benedicta, a plurimis orbis catholici Archiepiscopis et Episcopis commendata, Romæ canonice erecta die 16a Januarii 1887, ab Emo et Rmo Card. Parocchi, SS. Vicario generali, sequenti decreto definitive approbata est:

Lucidus Maria tituli S. Crucis in Jerusalem S. R. E. Presbyt. Card. Parocchi SS. D. N. Papæ Vicarius generalis, etc.

Cum ad vitam spiritus in sacerdotibus fovendam nihil aptius sit quam ardens eorundem in Jesum Christum sub sacramentali specie absconditum amor, idcirco piam societatem sacerdotum, qui divinissimo Eucharistiæ Sacramento, et singulares agant gratias pro acceptis beneficiis, et adorationis actus exhibeant, et postulationes et vota pro Ecclesia sine intermissione offerant, Nos potestate nostra ordinaria die 16, Januarii curr. anni 1887 *ereximus et canonice erectam fuisse pronuntiavimus.*

Ejusdem autem Societatis Constitutionem sex hisce capitulis consignatam ac sufficienti experimento dignam, quæ confirmetur, judicatam *definitive* approbamus.

Datum Romæ ex ædibus Vicariatus die 20 Augusti 1887.

LUCIDUS MARIA, *Card. Vicarius.*
 August. Can. BARBIELLINI, *Secretarius.*

I. ASSOCIATIONIS FINIS.

Pia hæc Associatio Clero proponitur, et finem habet :

1° Ut ardens Sacri Cordis D. N. Jesu Christi desiderium impleatur, quo in Sanctissimo Altaris Sacramento optat visitari et adorari ; convocando scilicet sacerdotes, ut frequentius veniant ad Christum Sacramentalem et vivant ex hoc Sacramento vitæ, in quo principium, gratia et finis Sacerdotii Catholici reperitur ;

2° Ut omnes sacerdotes aggregatos vinculis mutuæ caritatis uniat, qua eodem spiritu viventes sibi mutuam juvamen exemplis fidei et amoris erga Deum Sacramentalem præbeant, et participes fiant precum, meritorum et bonorum operum tot millium confratrum, qui ex toto orbe nomen piæ Associationi dederunt ;

3° Ut adoratores in spiritu et veritate et simul apostolos fortes gloriæ SSmæ Eucharistiæ pariat, qui strenue laborent, ut fidem et devotionem fidelium erga Sanctissimum Sacramentum augeant, et populos sanctificent innumeris gratiis, quæ ab Eucharistia dimanant, uti e fonte omnis virtutis et sanctificationis ;

4° Ut meliores dies impetrent Sanctæ Dei Ecclesiæ, adhibita una e viribus supernaturalibus potentissima, supplicatione innumerorum sacerdotum, qui ad pedes Domini Sacramentalis prostrati, adventum Regni ejus jugiter implorent in seipsis et in universo mundo.

5° Ut expient innumera sacrilegia a malis sacerdotibus SSmo Sacramento illata.

Sacerdotes sodales SSmi Sacramenti eucharistica Jesu Christi vita vivant, quæ præsertim in sui abnegatione et immolationis amore consistit. Memores sint se Regnum Domini Eucharisticum debere totis viribus tueri ac propagare, in mundum missi tanquam incendiarii amoris Ejus. Studia, zelum ac pietatem suam ad Eucharistiam constanter referant. Recordentur hoc sibi primum inesse officium, ut per seipsos adorationi vacent : “ *Nos autem orationi instantes erimus,*” et ministerii sui fructum in oratione parandum esse atque firmandum. Dein vero, ab Eucharistia ad populos descendant sicut Moyses a monte, Apostoli a Cœnaculo, igneo zelo repleti ad verbum Ejus annuntiandum et gloriam promovendam : “ *Orationi instantes . . . et ministerio verbi.*” Spondeant se in omnibus rerum adjunctis Jesu Christi causam et honorem amplexuros et defensuros, et consuetudinem visitandi Sanctissimum Sacramentum, necnon Sacræ Communionis frequentationem quantum potuerint propagaturos. Demum, in cunctis suis actibus et ministeriis, Æterno Sacerdoti Jesu Christo uniti vivant, qui sacerdotii exemplum est et gloria.

R. P. EYMARD.

II. CONDITIONES ADSRIPTIONIS.

Quivis Associationi adnumerari cupiens, satisfacere debet sequentibus conditionibus :

4° Ut sacerdotali caractere insignitus sit, vel saltem in majoribus Ordinibus constitutus.¹

2° Ut ejus nomen et prænomen non abbreviatum in Associationis catalogo describatur, quod omnino præstandum est ad indulgentias lucrandas.

3° Ut singulis hebdomadis *horam unam Adorationis continuam persolvat coram Sanctissimo Sacramento* sive exposito sive in Tabernaculo latenti. Dies autem et hora ad libitum relinquuntur, et possunt pro ministerii exigentia singulis hebdomadis variari.

Advertant Associati se uti posse licentia aperiendi sacrum Tabernaculum durante adorationis hora, dummodo sex cerei accensi super altare ardeant.—De Herdt, t. II, n° 65, I: “*Pro privata Expositione solum Tabernaculum aperitur, et sacra pyxis clausa, suaque velamine oblecta, populi oculis subjicitur.*” . . . —III. “*Ad privatam Expositionem neque publica causa, neque facultas Episcopi requiritur; sed causa privata, ut alicujus infirmitas, aut alia privata familiæ necessitas, desiderium alicujus viri religiosi, etc., et consensus præfecti Ecclesiæ sufficiunt.*” S. R. C. 31 Maii 1643, n. 1243—10 Jul. 1688, n. 3013.—Bened. XIV. Instr. XXX.—Gardell. in instr. Clem. § 36, nn. 2, 9, et 11.

4° Ut in die adscriptionis, specialem sui consecrationem Sanctissimo Sacramento faciat (cujus formula optioni cujusque relinquitur; una tamen indicatur ad tergum testimonii adscriptionis.)

5° Ut in fine cujusque mensis assidue remittat directori *libellum Adorationis*, de quo infra (III, 2) sermo erit.

6° Ut semel in anno Sacrum offerat pro Confratribus ipso anno et antea defunctis.

7° Ut semel in mense indulgentiam horæ adorationis affixam applicet animabus Confratrum, quorum obitus per “*Annales*” mensis elapsi renuntiatus fuerit.

III. ASSOCIATIONIS REGULATIO.

1. Unusquisque Sacerdos Adorator, cum Associationi inscribitur, accipit aggregationis *testimonium* cum inscripta formula consecrationis SSmo Sacramento faciendæ, de qua supra dictum est.

1 Alumni seminariorum, usquedum in Associationem sacerdotalem possint adscribi, nomen dare possunt “*Aggregationi SSmi Sacramenti*” quæ unam adorationis horam *singulis tantum mensibus* exigit, cum privilegio indulgentiæ plenariæ, si Sacram Communionem acceperint, aut secus 7 annorum et 7 quadrag.—Quam indulgentiam quotidie lucrari possunt sub iisdem conditionibus.

2. Omnes quolibet mense accipiunt "Annales" Operis, una cum *libello* quod singulis mensibus remittere debent ad proprium Associationis centrum, postquam in eo signaverint peractas adorationis horas.

3. Omnia libella in centro Associationis accepta, omnesque commendationes precum, thecæ inclusa collocantur coram SSmo Sacramento diu noctuque exposito ibique per totum mensem remanent, in obsequium profecto Divino Cordi gratissimum, in testimonium amoris et fidelitatis sacerdotum Ejuſ, et ut jugis in eorum gratiam deprecatio.

4. Annuæ contributio pro Operis expensis offerenda, assignatur \$1.00 pro quovis Associato sine ulla exceptione.

IV. INDULGENTIÆ A SUMMO PONTIFICE PIO IX. CONCESSÆ CONGREGATIONI
SSMI SACRAMENTI, ET AD ASSOCIATIONEM SACERDOTUM
ADORATORUM EXTENSÆ.

1. *Indulgentia plenaria quotidiana*, quoties in die unam horam in adoratione transegerint ad pedes Sanctissimi expositi vel in Tabernaculo reconditi, dummodo in hoc ultimo casu una lampas in sanctuario accensa colluceat.

2. *Indulgentia plenaria* in die adscriptionis in Sodalitatem.

3. *Indulgentia plenaria* in articulo mortis, si corde contrito sacrum Jesu nomen invocaverint.

4. *Indulgentia plenaria* diebus festis Epiphaniæ et Corporis Domini, dummodo per aliquod tempus Sanctissimum devote adorent in una Ecclesiarum Congregationis, vel in ecclesia parochiali.

Meminerint Associati in fine cujusvis horæ adorationis precari ad intentionem summi Pontificis et pro Ecclesiæ prosperitate, ut indulgentiam plenariam consequantur.

Omnes prædictæ indulgentiæ animabus Defunctorum per modum suffragii sunt applicabiles.

Præterea Sacerdotes Associati participant non solum in Confratrum meritis, sed in iis etiam Religiosorum SSmi Sacramenti et omnium aggregatorum in diversis eorum piis operibus.

DECLARATIONES.

1. Nomen "Priests' Eucharistic League" brevitatis causa hac in regione adoptatum est.

2. Animadvertant Sodales, horam unam Adorationis continuam præscriptam esse. Non licet, nisi necessitatis causa, dividere horam adorationis. Brevis tantum interruptio non impedit quominus indulgentias lucretur Sodalibus.

3. Hora ad intentionem Associationis unice detur Adorationi Smi. Sacramenti, nec aliis finibus inserviat. Breviarii recitatio hoc

tempore adorationis tunc tantum admitti posse *videtur*, si fit cum continua applicatione ad *Smum Altaris Sacramentum*, quod perdifficile esse quisquis admittit. Meditatio referatur ad *Smum Sacramentum*. Quæcumque *Adorationem Smi Sacramenti* hac hora præstandam impediunt, menti Associationis aliena esse censenda sunt.

4. Adoratio fieri potest hiemis tempore in sacristia, immo etiam in domo ; utrum indulgentias tunc lucrari possit Sodalis, si domo Adorationem peragit, dubium est.

5. Adoratio potest fieri vel genuflectendo, sedendo vel stando juxta libitum. Non est necessarium, Sodalem esse vestitum superpelliceo durante hora adorationis.

6. Tempus, quo S. Viaticum fertur ad ægrotum, si horæ spatium explet, pro adorationis hora sumi potest, nec non tempus devotionum publicarum coram Smo exposito, si per horam durant.

7. Sodales remittant diligenter libella adorationis ad Directores Diœcesanos ; ubi nullus existit, ad Directorem Generalem. Scribant loco ad id destinato numerum Certificati, nomen proprium cum loco Residentiæ et Diœcesis, dies, quo hora adorationis habebatur, signo X, dies, quo S. Sacrificium pro defunctis Sodalibus offerebatur, signo X X notetur in serie numerorum, qui infra in libello inveniuntur. Non postulatur datum exactum, sed sufficit approximatum. Pagina altera scribantur intentiones precibus Congregationis Smi Sacramenti et Associatorum commendandæ si libet.

8. Si quis sodalis horam adorationis obire non potuerit una hebdomada, suppleat ipsam in sequenti ; si hoc etiam non fieri potuit vel per longius tempus ab hora adorationis detentus fuit, nihilominus libellum remittat, causa omissionis voluntariæ seu involuntariæ breviter indicata in ipso libello. Ipsa libelli etiam sine horis adorationis indicatis remissio consideratur ut intentio remanendi in Associatione.

9. Si quis per dimidium annum libellum mittere neglexerit, iterum atque iterum benigne de obligatione præscripta a Directore certior fiat. Si terna admonitione suscepta libellum non mittere persistit, supponetur ipsius voluntas non amplius pertinendi ad associationem, nomenque eius ex albo Confraternitatis destruetur.

10. Religiosi admitti possunt Sodales Confraternitatis permittentibus Superioribus suis, si omnes obligationes quales cæteri Sodales adamussim expleant. Libella et contributiones et ipsi mittant ad Directores Diœcesanos.

11. In contributione annua—\$1.00—est inclusa subscriptio pro Annalibus Associationis.

12. Litteris ad directores cum quæstionibus directis addatur semper "Postage stamp" pro mittenda responsione.

13. Mutationes Residentiæ quam primum sunt indicandæ directoribus.

14. Conferentiæ Sodalium in diœcesibus subsunt permissioni Redmi Ordinarii, cuius etiam est, Directorem Diœcesanum nominare, si ipsi placet, ubi primum plusquam 12 sodales nomen dederint Associationi.

15. Indefesso zelo curent Reverendi Sodales, ut novos semper lucrentur Domini N. Jesu Christi adoratores, et optime sciant, Illum, qui dat velle, dare etiam gratia efficacissima perficere pro bona voluntate.

DIRECTION OF THE PRIESTS' EUCHARISTIC LEAGUE.

CENTRAL DIRECTION OF THE LEAGUE: Paris, Avenue Friedland 27.

DIRECTOR GENERAL for the United States: Rev. Bede Maler, O.S.B., Prof. of Theology, St. Meinrad's Abbey, St. Meinrad, Ind.

DIOCESAN DIRECTORS:

Very Rev. Hy. Brinkmeyer, Rector of St. Gregory's Seminary, Cedar Point, O., for the Archdiocese of Cincinnati.

Very Rev. Wm. Cluse, V.G., Rector of the St. Boniface Church, Germantown, Ill., for Belleville.

Rev. Jos. Meckel, Rector of St. Paul's Church, Highland, Ill., for Alton.

Very Rev. Louis G. Deppen, Chancellor, 1307 Brook street, Louisville, Ky., for Louisville.

Rev. Hy. Meissner, Rector of St. Charles' Church, Peru, Ind., for Fort Wayne.

Rev. J. J. Flanagan, Holy Name Church, 2041 East Grand Avenue, St. Louis, Mo, for St. Louis.

Very Rev. J. Friedland, Rector of St. Francis' Church, 437 Orleans street, Detroit, Mich., for Detroit.

Rev. Stephen Schmidt, Rector of St. Francis' Church, Dayton, Ky., for Covington.

Rev. Cyr. Saint-Pierre, Jefferson, S. D., for Sioux Falls.

FOR CANADA: Le R. P. Directeur, 50 Avenue Mont Royal, Montreal, Canada.

THE FIRST CONVENTION OF THE EUCHARISTIC LEAGUE IN THE UNITED STATES.

FROM the statistics given by the Right Rev. Abbot Fintan it appears that the Eucharistic League has been in active operation in the United States for some years past. In order to extend its beneficent influence, however, upon the whole body of the American clergy, it was resolved to imitate the example of the European unions, and to organize a Eucharistic Congress which would call public attention to the existence of the association, and arouse a common interest in its work. A necessary preliminary to the success of the proposed Congress was the calling of a convention of the active and interested members for the purpose of organizing a systematic propaganda whereby the subject and methods of the Eucharistic League might be made known and rightly understood.

In response to an invitation sent out by the Bishop of Covington, February 2, 1894, to a number of bishops and priests, the following assembled at the bishop's house, Covington, Ky., on the feast of St. Thomas Aquinas, Bishop Maes presiding :

Most Rev. Wm. H. Elder, D.D., Archbishop of Cincinnati.

Rt. Rev. C. P. Maes, D.D., Bishop of Covington.

Very Rev. W. Cluse, V.G., Belleville, Ill.

Rev. Jos. A. Blenke, Covington, Ky.

Rev. Bede Maler, O.S.B., St. Meinrad's, Ind.

Rev. Henry Brinkmeyer, Cedar Point, O.

The latter was asked to act as Secretary.

Upon the assurance given by Rev. B. Maler, O.S.B., that the Very Rev. Provincial of the Fathers of the Holy Cross would gladly permit said convention to be held at Notre Dame University, it was resolved to hold the convention at Notre Dame, Ind., on Tuesday and Wednesday, the 7th and 8th days of August this year, 1894. It was furthermore agreed that the convention open with a Pontifical High Mass at 10 A.M., the first meeting to take place at 2.30 P.M. Resolved, that at 7 P.M., of the same day, there be an Hour of Adoration in common, with Procession and Benediction

of the Blessed Sacrament ; that the next day at 7 A.M., Pontifical Requiem High Mass be celebrated for the deceased members of the Association ; and that the last meeting of the convention be concluded with the *Te Deum* and *Benediction cum Sanctissimo*.

The special aim of the convention being to increase the personal devotion of the associates and to make the Association and its utility known to brother priests, it was resolved to have a number of papers prepared on the subject of the Eucharistic League. These papers were referred to the Rev. Thos. J. Jenkins for publication. We print them here, together with three other papers subsequently written for this number of the *AMERICAN ECCLESIASTICAL REVIEW*, as the most direct means of recommending the grand object of the League to our clergy.

Bishop Maes undertook to have the minutes of the preliminary meeting, together with an invitation to the convention, sent to all the associates. The Secretary was instructed to say in his minutes, that all suggestions of subjects to be discussed and of action to be taken by said convention were to be forwarded to the Bishop of Covington.

On the 7th of August the convention was opened at Notre Dame University. There were present the Most Rev. Archbishop of Cincinnati, the Rt. Rev. Bishops of Fort Wayne, Covington, Vincennes and Grand Rapids ; also Mgr. Hurth, C.S.C., recently appointed Bishop of Dacca, in Bengal, four Abbots, and some 175 priests from the ranks of the secular and regular clergy, representatives of His Eminence the Cardinal, the Archbishops of New York, Chicago and Dubuque, the Bishops of Pittsburgh, Hartford, Peoria, Little Rock, Detroit, the Coadjutors of Monterey and Burlington, and Bishop Seidenbush.

After Benediction of the Most Blessed Sacrament, given in the evening by the Rt. Rev. Bishop of Fort Wayne, a meeting of the Directors of the League was held under the presidency of Bishop Maes of Covington. On the following morning Pontifical High Mass was celebrated by the Most Rev. Archbishop Elder, assisted by the Very Rev. Brammer,

Vicar General of Fort Wayne, as Assistant Priest, Very Rev. Rainer, Rector of St. Francis' Seminary, Milwaukee, and Rev. Higgins, S.J., as Deacons of Honor, and Revs. French and Cavanaugh, of Notre Dame University, as Deacon and Sub-deacon of the Mass. Rev. F. Spillard, C.S.C., acted as Master of Ceremonies.

The opening sermon was delivered by Mgr. Maes, who set forth in glowing speech the purpose of the convention and the great good to be effected by the work of the members assembled for the propagation of the League.

In the afternoon the first general session of the meeting took place in Washington Hall of the University. On motion of the Bishop of Fort Wayne, Mgr. Maes was asked to take the chair. Rev. T. F. O'Rorke, of St. Patrick's Church, Wyandotte, and the Rev. Lamping, of Troy, Ohio, were made Secretaries of the meeting. A press committee was appointed, consisting of Rev. Dr. Kemper, of Dayton, president; Rev. T. J. Jenkins, of St. Lawrence, Rev. Daniel E. Hudson, C. S. C., of Notre Dame, Rev. J. Flanagan, of St. Louis, Rev. P. Bede, O.S.B., of St. Meinrad's Abbey, Indiana. As the Committee on Finance were chosen: Vicar-General Cluse, president, Rev. B. Oechtering and Very Rev. Bush. The Committee on Resolutions consisted of Right Rev. Bishop Chatard, of Vincennes, president, Revs. Didier, Meissner, Meckel, and the Very Rev. Hogarty, of St. Vincent, Ky.

After the appointments of officers, the Brief of approbation by the Holy Father, addressed to the president of the convention, was read. Next in order came the reading of letters from His Eminence Cardinal Gibbons, the Apostolic Delegate, Archbishops Ryan, Ireland, Grace, Feehan, Chappelle and Hennessy; Bishops of Buffalo, Burlington, Wichita, Cleveland, Wheeling, Salt Lake City, Ogdensburg, Monterey, Green Bay, Davenport and St. Augustine. After this the papers prepared for the convention were read as reported.

In the evening a magnificent demonstration of priestly love and devotion toward our Eucharistic Lord took place in the beautiful church and grounds of Notre Dame. The Most Blessed Sacrament was exposed by the Rev. F. Spillard,

C.S.C. The bishops and clergy assembled for the adoration, during which the Bishop of Grand Rapids gave a touching meditation on the Relation of Christ to His priests. It is difficult to describe the imposing spectacle presented by the procession in honor of our Eucharistic Lord which followed. The Bishop of Fort Wayne carried the Most Blessed Sacrament, accompanied by the Archbishop in *cappa magna*, the bishops and the clergy in festal robes. Amid the joyous sound of the bells from the great tower of Notre Dame and the chants of the devout multitude, the procession passed through a line of triumphal arches with thousands of lamps and circles of electric lights, brightening the whole area around, and awakening a loving enthusiasm in every breast capable of understanding the Catholic devotion to the Holy Eucharist. One must have seen Notre Dame University, above all at night, when the golden cupola with its grand figure of the Madonna is lit up beneath the star-dotted vault of heaven, in order to conceive something of the impression made by a spectacle such as this procession of the Most Blessed Sacrament. The entire population of the city of South Bend had turned out to view the celebration, and no doubt many a grace of conversion went forth from the Lord as He passed through the multitude that night. More than 250 priests had come to join in the Act of Adoration, and it was a sublime moment when the Bishop ascended the high steps in the magnificent portico of the University to impart the Sacramental Blessing to the assembled multitude.

On the following day a solemn Pontifical Requiem was celebrated by the Bishop of Fort Wayne, with the ministers of the previous day, for the happy repose of the dead members of the Eucharistic League. After this a second session was held at which all the clergy were present. Propositions were discussed and other business transacted with reference to the future Congress. Among the resolutions adopted were: the sending of a message of thanks to the Holy Father for the interest shown in the American League; and a request to be addressed to the American Episcopate to take definite steps for a Eucharistic Congress at some opportune

time. It was also resolved to express publicly the grateful sentiments of the League toward the Tabernacle Societies for their zeal in preparing vestments and otherwise aiding poor churches, and as efficient aids in propagating a practical devotion toward the Blessed Sacrament. The proposal was also made to urge the establishment of organized devotion to the Blessed Sacrament in our ecclesiastical seminaries.

An appropriate reference was made by the Rev. D. McMahon, of New York, to the "Apostolic Union of Priests," counting many members in the United States, who would be inclined to adopt the Hour of Adoration in their rule of life, and become associates of the Eucharistic League. A similar recommendation was made with regard to the Eucharistic Union in behalf of the Poor Souls.

Archbishop Elder, Bishops Chatard and Richter made concluding addresses, urging continued zeal in behalf of the object of the convention.

It was determined that, in case it were not found advisable to hold the Eucharistic Congress in 1895, a convention should be called in some Eastern city. The Right Rev. Camillus P. Maes was appointed permanent president of the Eucharistic Conventions, with the Very Rev. W. Cluse as secretary and treasurer. The meeting closed with Benediction and *Te Deum*, after having tendered a vote of thanks to the authorities of the University of Notre Dame for their generous hospitality and whole-souled zeal in promoting the good work of the convention by every means at their command.

THE FIRST EUCHARISTIC CONGRESS TO BE HELD IN AMERICA.

WHEN we consider the aims and methods of the Eucharistic Congresses, as illustrated in the several assemblies held, within recent years, in Europe, the conclusion becomes inevitable that in no land will similar efforts be of greater practical utility than in these United States.

A careful study of the history of religious movements in Europe reveals the fact that most of the Eucharistic organizations, so widespread in Catholic Europe, and which sur-

round the place of their foundation with such a halo of venerable antiquity, had their origin at the beginning of the second decade of centuries. They became the divine leaven which permeated the sturdy generation of the ages of faith, and made Catholic life the bulwark of society and of the family. The devotion to the Eucharistic God created an eminently religious public spirit, which considered the social kingship of Jesus Christ as the supreme authority, and emphasized the divine right not only over the soul and in the family circle, but in the legislation of states and empires.

From that epoch dates the building of those famous cathedrals, which were the practical outcome of the recognition of the God-man in public life. God's house was the most prominent edifice in every community, because God, the King of kings, was believed to dwell there, and His law was submitted to by nations as well as by individuals. The eternal principles of justice were recognized by statesmen, and the moral precepts of the Gospel became the foundation of common law and shaped legislation for public weal. Thus temporal interests, no matter how urgent, became secondary to the eternal interests of mankind. The claims of Jesus Christ to the fealty of the government as well as to the adoration of its subjects found expression in the character of the buildings erected in His honor. The Church, God's own real abode, became as much more beautiful than the homes of the people, as heaven surpasseth in splendor all the adorning of earth. And this unrestrained manifestation of generous loyalty to God, far from crushing out the public spirit—faithful indication of the healthy life of a people—lifted the citizen above the petty self-love of modern individualism. It fostered a noble public sentiment, and thereby successfully claimed a princely tax on the people's earnings for the purpose of housing the representatives of its temporal authority in artistic town halls, which were only less monumental than the regal shrines of the Eucharistic God, the recognized source of all earthly power.

These times were the golden age of Christianity, when the name of Jesus Christ was written in the Constitutions as

well as in the hearts of the people. They were the result of man's knowledge and recognition of the real presence of the God-Man in the Eucharistic Tabernacle and of His ever-abiding love as manifested upon the altar whereon is offered the perpetual sacrifice.

During the religious and moral decay of the following centuries, the people clung to religion, upheld by the traditions of the Fathers, and by the glorious evidences, in architecture, sculpture and painting, of their Eucharistic fervor, until the revolutionary ideas of the seventeenth and eighteenth centuries well nigh destroyed all but these material evidences of the old Catholic faith.

Modern progress, so called, has done much to retard a revival of the glowing heart-worship of Jesus Christ in the Holy Eucharist. But a return-current has set in. A new spirit is rekindling the ever present, if latent, love of God in the souls of clergy and people, and for the last twenty years the power of Jesus Eucharistic is making itself felt. Its circle of devotional fire is ever widening. In Europe, more especially, it is gaining ground rapidly, strengthened by the traditions of a glorious past, the influence of which is all the more readily felt from the fact that these traditions are not unmixed with feelings of national pride. The Eucharistic Congresses of the Old World owe much of their success to the mediæval traditions of Eucharistic guilds, and to the forefathers' generosity in building churches to the Eucharistic God which almost defy the corroding tooth of time.

But what of these United States of America? We are a new people composed of old elements. By the same sound law of revulsion, our zeal in building churches must be made the starting point toward a reviving love for Jesus Christ whose Tabernacle is erected therein.

Our people have generously contributed toward the building of the temple, but they have, broadly speaking, built better than they knew. Too often, like the Athenians of old, they have acted on general principles of religion and made their offering—"salva fide," in the light of the personal

Eucharistic relations of Jesus Christ with His people—to an unknown God! Lack of traditions will make it somewhat more difficult to arouse the enthusiasm of the faithful, but the personal sacrifices which they have made to build the temple can be successfully used as a lever and as an interested incentive to make them adore and love with more exterior, and especially with more convinced interior devotion, the Divine Treasure enshrined therein.

Surrounded as we are with an atmosphere of infidelity, or, at least, of indifference to exterior manifestations of faith, it becomes the duty of us, priests, to prepare the people for the religious zeal and fearless piety, without which a Eucharistic Congress, in which the laity must take a prominent part, would be a failure.

It takes time to do so. And this is the greater reason why we should go immediately and vigorously to work.

The "Priests' Eucharistic League," already established, is the first element of success. But we shall have to create a spirit of more ardent faith, of fealty and love to Jesus Eucharistic among the people. A Congress would do little good so long as these preliminaries have not been attended to; they are the foundations of the work.

How shall we accomplish it? Among various means which the zeal of individual priests will readily suggest, let me mention a few.

I. Eucharistic guilds were, as already noted, the origin of the glorious revival of Faith; let us follow the lines which made the Eucharistic work such a signal success in the Old World. Organize the old established Confraternity of the Blessed Sacrament for men. Make the conditions for admission such that to be a member of it is a title to Catholic distinction. I may speak of experience in this matter. In my old home, the "Laudate," as the members of the Confraternity were called, were the most virtuous and most respectable men of the parish, leaders in all good works. They were tenacious in their right to surround the Blessed Sacrament, lighted taper in hand, at all public functions. They formed a body guard, or, more honorable still, they

were allowed to carry the baldachino enthrone the Holy Eucharist during solemn processions in the church or on the street.

2. The devotion of the Perpetual Adoration, both diurnal and nocturnal, will soon naturally follow in large parishes, and contribute immensely toward an abiding living faith and love for Jesus Eucharistic.

3. Frequent Holy Communion will become the rule in the parish, and from that food of the soul, often received, will grow the strength of faith which makes practical Catholic men of whom we may be proud. Teach them to devote sufficient time to thanksgiving after Holy Communion and how to avail themselves of that precious time.

4. The Forty Hours' Devotion is sufficiently known and practiced. The ladies' associations may be induced to adore the Blessed Sacrament in the day-time, the men's societies at night. Let us not forget to give the school children, by class-rooms, the privilege of half an hour's devout prayer, so that when grown up men, they may still be in heart and soul the children of faith whom Jesus loves.

5. Finally, we should encourage the attendance of our people at evening service—Vespers and Benediction. In my experience more Catholic hearts, grown cold by neglect of religious duties for years, have been enkindled with the fire of God's love during Benediction, and more non-Catholics have been drawn to the Church of Jesus Christ under the direct influence of the Eucharistic blessing, than at any other public function of the Church.

People will thus be drawn by a resistless divine force to the God of our Tabernacles. The influence of Jesus Christ will be directly brought to bear upon the lives of the faithful. Unbounded love and public recognition of Jesus Christ in the Holy Sacrament of the Eucharist will follow. Not till then, in my humble opinion, should the permanent organization of Eucharistic Congresses be asked to name a date for the convocation of an international Eucharistic Congress. The American Catholic soil may be broken and tilled in the mean time, so as to be fit in three years for the trans-

planting of that Tree of Life without endangering the fruits which are expected from its heavenly blossoms.

And judging from the interest lately manifested in the work of the Priests' Eucharistic League, we may nourish the hope that the hierarchy of the United States will deem it proper to call an American Eucharistic Congress within two years. That such an event cannot be realized before that time, is our firm conviction, with all due respect for the admirable zeal of those who look only to the object itself, without calculating the requirements of a solid preparation, the expenses entailed and the results aimed at for the perfect accomplishment of the work.

CAMILLUS P. MAES,
Bishop of Covington, Ky.

PROPAGATION OF THE LEAGUE.

THE total number of clerics belonging to the Eucharistic League in December, 1893, was 27,560. Of these only 250 were associates from the United States. It would not be just to draw from this small proportion of American members the conclusion that there exists among us any notable lack of devotion to the Most Blessed Sacrament. The observance of special rules and fixed hours of adoration are not essential to faith and love for the Holy Eucharist. On the other hand it will be admitted that the fact of association and a certain pledge insure not only greater fidelity in this respect, but multiply the ordinary opportunities for deepening the convictions of faith and for intensifying the love toward the Blessed Sacrament.

Regarded in this light the Eucharistic League of Priests is a great promoter for practical good among the clergy, and the fact that it is not as widely known in our midst as might be, is a decided loss to the Catholic cause in America. We may, in some sense, apply here the words of St. John

the Baptist, referring to our Lord: *There has stood one in the midst of you, whom you know not.* (St. John i, 26.)

The thought suggests itself, therefore, quite naturally, that there should be instituted a system of Propaganda by which the League may become universally known and its membership increased among the secular clergy for whom it is chiefly intended. Its object, principles and methods should be canvassed throughout the length and breadth of the land. To effect this it is essential that there be combined activity. There is to be more organization, more publicity, more incitement to participation. There should be a director and other officers, filled with zeal and love for the Holy Eucharist, who propagate the League in every diocese and province. The bishops can surely be appealed to, to interest themselves in so noble a work, not only by giving their names to the League, but by actively espousing its cause and aiding in its extension. Among other ways and means this could be introduced and partially carried out by the clergy assembled in their annual Retreat. When we measure our many opportunities in this respect, it is no exaggeration to charge even the anointed of the Lord, His special household servants, with negligence in not thinking enough of Him, in not waiting on Him with prayer, assiduity and love. In France, according to the Annals, at least one whole night during the Clerical Retreat is devoted to the solemn adoration of the Blessed Sacrament—a spectacle most edifying, yet which has hardly been witnessed in the United States.

I repeat, then, that it appears highly advisable that there be formed in the United States branch organizations, affiliated to the head centre, with a director of each branch in its respective diocese. For some dioceses this has already been done. If the bishops be appealed to by the representatives of the League to concur in this grand outpouring of love and fidelity to our Lord in the Sacrament of His love, they will undoubtedly answer in favor of the scheme. The local directors can easily correspond with the heads of ecclesiastical seminaries, and chiefly with those houses

where Diocesan Retreats are held, urging them to take part in this movement in honor of the Holy Eucharist. In short, let the local directors use their best endeavors to enroll in their branch association as many of their clerical brethren as they can reach.

E. DIDIER.

Baltimore, Md.

MEANS OF PROPAGATING THE LEAGUE.

HAVING in view the chief end of the Eucharistic League, as explained in its Constitution, I would suggest the following means as best suited to propagate it among our clergy.

First.—The “Priests’ Eucharistic League” to be effectually advanced, should *begin at the Seminary*. There, while the mind is plastic, the soul fresh, clean, bright and untarnished by the world, amid surroundings most favorable, the devotion to our Lord in the Most Holy Sacrament as one most peculiarly fitting to the ministry, and therefore deservedly dear to aspirants to that state, can be best aroused. There are few priests who, in the midst of their toils and trials, do not at times flit back in spirit to the seminary chapel, and hear again the prayers, meditations, novenas, hymns, and other devotions of their seminary life, and glean, from even the shortest glance backwards, a cheering picture, an uplifting emotion, and an encouraging reminiscence. Let the work of the League begin there in a preparatory League, officered from the Faculty, with the one hour’s watch made in common and with all the solemnity that can be clustered about it. Thus the foundations of the Association will be well and deeply laid. This will add to the ranks of the Priestly League a number of new, zealous and youthful members each year. It will be no new thing, to be eyed suspiciously and scanned closely by the ultra-conservatism that frowns at things however good and old, if only they look young and new.

Second.—As the young priest comes forth from the Seminary, let him find a diocesan union or branch of the League to welcome him into its shelter, to give him the encouragement, the help, the God-speed that will aid him in the trying time of recent emancipation from the strict discipline and routine of seminary life. We who are in the going down of life know something of the greatness of this peril and of the numbers who have been hurt therein.

Under such circumstances, the Eucharistic League will hold out a helping hand to the inexperienced youth, to show him how to keep up the old devotional spirit and thus confer upon him a boon that passing years will make him value more and more, and cause him to be grateful for being so well looked after by his seniors in the Lord's service. The second means, then, would be *diocesan branches* of the League.

Third.—This diocesan union or branch of the League, meeting every month, two months, or three months, at one or more places according to the size of the diocese and its priestly strength, would tend to keeping up and increasing fervor in the work. With the one hour's prayer in common, to begin with, to be followed with an interchange of sentiments and experiences and the encouraging words of advice from our Superiors, much good would be done and each member would go home to his mission with greater consolation to himself and greater fruits to his people. The shepherd that loves his flock will lead it where the sweetest waters and the richest pastures can be found, and so times pass and the work is kept up without break. God alone, for whom we labor, can tell what a return may be looked for.

Then when the clergy are gathered in their yearly Retreat, one day of it, or even a half-day, should be set apart for this work. A diocesan conference of the League could be held, and appropriate instructions, devotions, and other exercises would give fresh life and spirit to the work. Such a conference would be an inspiring conclusion to the Retreat and put the seal on the resolutions made therein.

Incidentally, I may add, the union between the different members of the clergy would become strong and holy by reason of the League.

Fourth.—Provincial conferences or conventions, to be held about once a year, with all the solemnity which the Church, our venerable Mother, knows so well how to give to such a celebration, would serve to do away with the cumbrous and expensive yearly congress for the whole country. One whole day would be enough for earnest, practical men to do all that such a congress calls for. It would widen and strengthen the League and make its advantages better known and appreciated. Then, at longer intervals, we can have the reunion of all the branches of the land, a grand evidence of the progress and success of our work, and a grand national gift to our Lord of a public, magnificent profession of our love to Him whose delight it is to be with us. We could show the world, the heavenly court, all creation, that we also feel delight, absorbing, uplifting and purifying, at having Him with us by day and by night, near to us at all times, waiting for us at all times, rich in mercy and long-suffering for us ever, and that most of all because He loves *us* with a special love, for we are His *priests*, and we love Him with a special love because we *are* His priests.

Fifth.—Finally, a very powerful means of promoting our work is the press. Every trade and calling has its special organ to represent its interests and keep the members in touch with the advance of the times. We are strong enough to set about having an organ—a *monthly*—devoted to the Eucharistic League. If our European brethren were less national, we might, long since, have had a periodical legible to every priest, in the language of the Church, and not leave each tongue to speak for its own patrons. The tongue in which we daily pray, in which we daily sacrifice, would be a fitting instrument, not merely to aid the work, but to make the union of Christ's priesthood closer and stronger, and more hallowing in its results.

It may not be unseasonable to suggest that in the immediate future a larger membership will be secured by a little

relaxation in the matter of the hour's prayerful watch. If this could be modified so as to let the hour be more readily divided into its two half-hours on the same day or separate days when, not merely necessity, but even grave inconvenience would call for it, a very strong objection to the League would be taken from the minds of many priests. It is not always easy to secure this one hour's uninterrupted seclusion; a great many will find a whole hour's prayer difficult to a degree, where they could occupy a half-hour successfully and without becoming tired of it; and it is just those who have grown remiss in prayer, have lost the practice of mental prayer, have become weaned away from exercises of piety, who are to be drawn into a closer communion with the Lord chosen by them for their inheritance here and hereafter. In time there will be no need for this indulgence. In proportion as the heart grows nearer to Christ the half-hours will soon coalesce and thus the old-time spirit of recollection will be revived.

Altoona, Pa.

E. BUSH.

THE ESTABLISHMENT OF A EUCHARISTIC MONTHLY.

THERE is hardly any argument required to prove the advisability of establishing a monthly periodical of the Eucharistic League. The Blessed Sacrament is the centre of all our worship, the sun of our religious life, the devotion of devotions, the *raison d' être* of the priesthood—the tabernacle is the family hearth around which we daily assemble, the Eucharist is God living among His own, the Emmanuel. We need not then answer the question why there should exist a periodical whose purpose it is to defend and to spread this heavenly truth in our midst and to win from American Catholics the homage and love due to it by every title.

That the duty of establishing such an organ of devotion to the Blessed Sacrament naturally devolves upon the Eucharistic League is equally plain. The Association itself, by

its object and constitutional activity, furnishes material for such a publication. The nature of the League, its spirit, its rules and regulations, its manifold advantages—all these offer constant topics for discussion among the associates, and for those whose co-operation they would invite to the grand work. Moreover a periodical of this kind serves as an encouragement to the members. It suggests means and ways of keeping alive their fervor and supplies them with fresh motives for action as well as with healthy food for mind and heart. All this can hardly be accomplished in any other way—at least not with equal results. Books are not adequate to this purpose. Short, pithy explanations once advanced do not suffice; repetition is necessary. A book appears heavy, dead, a thing of the past; a periodical is pointed, living, of the present. Moreover, we desire to become acquainted with the thoughts and deeds of our brethren; we dislike to be alone, solitary, even in our devotions; the example of brother priests incites us to imitate and emulate them. The spider draws all its threads from its own substance; far better for us, occasionally at least, to make use of the thoughts and sentiments of wiser and holier men in our communications with our Maker. An organ of the Eucharistic League would suggest subjects for loving, practical communion with our great High Priest; it would also report faithfully the deliberations of our associates who assemble elsewhere to honor the same divine Master. Such a magazine would not only be an aid to the priest's personal sanctification, its influence would be more widespread, for it could be made the agent of invaluable hints from practical men, suggestions how to extend the devotion to the Holy Eucharist among the faithful, how to organize and promote confraternities of perpetual adoration, how to induce the young to conserve the strength of their souls by the frequent and fervent reception of the sacraments. A vast number of practical, moral, liturgical, and dogmatic questions relating to the Blessed Sacrament could be treated *seriatim*, briefly and entertainingly, all with a view to enlighten and sanctify priest and people. A superabundance of matter would suggest itself to the editor of

such a journal calculated to render the paper edifying, instructive and interesting.

“But could it be made to pay expenses?” is a query which I fancy arises in the minds of many. I think it could become self-supporting. Some months ago a Cincinnati firm offered to print and mail 1,000 copies of a 16-page monthly, composition to be leaded long primer, 1,500 ems to the page, for some \$30.00. Making the subscription \$1.00 a year, 500 subscribers would amply pay all the expenses incurred. In two or three years, I assume, that number of subscribers could be easily secured, and during this interval, I feel assured there are among us those who would willingly unite to supply the deficit, if such should occur. May we not look to the University of Notre Dame to furnish an editor competent and willing to put on his armor for this laudable enterprise? To embrace labors, if need be, for the defence of the Emmanuel? His office could be made the centre of the American Priests' Eucharistic League, where all applications for membership and for the transmission to the associations of monthly libelli, tickets of admissions, documents, decrees, and every kind of necessary information. In this wise, unity and facility of administration would be secured, and therewith strength of government and effectiveness of propaganda. With this view I took the liberty, at the recent Convention of the Eucharistic League in Notre Dame, of suggesting that a committee of three be appointed to devise ways and means for the prompt establishment of such a monthly organ. It seemed to me that, even if the convention were for the time being to accomplish nothing more than the inauguration of such a periodical, it would thereby lay the foundation of a great work. It would inaugurate an era marked by special love and devotion toward the Blessed Sacrament on the part of the Catholic priesthood; and the seed thus planted would soon produce abundant fruits to be gathered throughout the wide expanse of our beautiful country—the land of fairest promise for the future glory of Mother Church.

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FRUITS OF THE HOUR OF ADORATION.

THE Hour of Adoration, according to the rules of the Eucharistic League, is to be a work of the purest love. Love attracts, love unites; even when materially separated, love keeps us spiritually in the presence of the beloved. From the ardent furnace of the sanctuary emanated that sacred flame which kindled the fire of responsive love in our youthful hearts, and taught us, through the years of preparation for life's tasks, to yearn with the royal poet: "How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord.¹ Blessed are they that dwell in Thy house."² I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners, for better is one day in Thy courts above thousands."³

Youth's inspiration of love brought us with the dawn of manhood to the centre from which it had issued, and there, in the sanctuary, before the throne of love, we proclaimed, in face of heaven and earth, the covenant of our heart's love: "Dominus pars hereditatis mee et calicis mei." And in the holy place resounded the blessed ratification of our covenant, and thrilled our souls by its blissful assurance: "Jam non dicam vos servos sed amicos." We felt ourselves enriched by the favors and privileges which were so abundantly showered upon us by our Beloved, and in the jubilant consciousness that the fair anticipations of our youth had become a happy reality, we were ready never to divide the aim of our life. Then we found it easy to declare: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth,"⁴ and to protest: "One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life,"⁵

But apart from the motives of love, urging us to the practice of habitual adoration of Jesus in the most holy Eucharist, as it is enjoined and fostered by the League, we

¹ Ps. lxxxiii, 2.

² Ibid. 5.

³ Ibid. 11.

⁴ Ps. xxv, 8.

⁵ Ps. xxvi, 4.

fixed an additional incentive to it in the wondrous fruits which the Hour of Adoration, regularly observed, produces in the soul and life of the priest.

As a first fruit of the Hour of Adoration we must put it down that it is a discipline of the mind and of the heart which prepares us and fits us for the better accomplishment of our priestly functions. Not only in theory, but in practice, it is universally acknowledged that upon no field of man's physical or mental activity can there be any excellence, without great labor toward effecting such excellence. In the science and practice of holiness all spiritual guides and models keep this principle before us. Of St. Aloysius we read that he tried for hours upon hours until he should attain such control over his faculties as would enable him to spend one full hour in prayer without distraction.

Who needs complete control of his faculties more than does the priest?

The threat of Jeremiah: "Cursed be he that doeth the work of the Lord deceitfully,"¹ must be constantly ringing in his ears. The "work of the Lord" is pre-eminently the duty of his state. It places him daily before the throne of the divine Majesty as a mediator for his race; with the words of praise and supplication upon his lips; of praise, that he may supply the neglect of his brethren, and of supplication, that he may stay the arm of justice, and bring down wonders of mercy upon a sinful world. We feel that for such a task we certainly ought to be free, "*ab omnibus vanis, perversis et alienis cogitationibus,*" as we protest every day in reciting the divine Office; that we cannot justify ourselves in complying with this obligation "*materaliter*" only, if it is not done with attention and devotion, "*digne attente ac devote ut exaudiri mereamur ante conspectum divinae majestatis.*"

Again, the "work of the Lord" places us daily at the altar. When the Holy Ghost says of the old sanctuary of figure: "*Locus iste sanctus est in quo orat sacerdos pro peccatis et delictis populi,*" what should we think of the

sanctuary of the reality. With better reason should we have the awe of the Bethsamites, and declare with them: "Who shall be able to stand before the Lord, this holy God?"¹

And yet we are not only to stand in His presence and pray for the sins of the people, but we are to hold in our hands Him who through our ministry again and again becomes the Victim of expiation, which we are to lay at the feet of God's eternal Majesty as an adequate atonement for the guilt of the world.

The Council of Trent assures us that Christ, our Lord, is continually being sacrificed upon our altars: "*Supra sacram mensam Christus occisus jacet,*" and the great St. Thomas teaches: "*In qualibet missa invenitur omnis fructus quem Christus operatus est in Cruce.*" What complete mental discipline should be ours for the worthy performance of this "work of the Lord," which the saints were wont to call a sublime and fearful duty—"excelsum et expavendum officium."

How necessary again is the control of our faculties for the honor and beneficial influence of our pulpit. And there, in addition, we stand in need of that spiritual unction, which shows us to be not only teachers but fathers; a distinction which the great Apostle so jealously made in his own favor; that unction which, in the language of the Church to her ministers, enables us not only to instruct but to delight and move—"non solum docere sed et delectare et movere." This unction is nothing else than the zeal for God's honor and the love for men's souls, which can be acquired only through communion with the divine Master who came to seek and to save that which was lost.

It is needless to mention here the administration of the sacraments and the habitual professional relations of the pastor with his people; in all, the edification and the greater spiritual good of the faithful make the same requirements of us as in the more prominent functions of our ministry; for all, an hour of uninterrupted communion with Him who

¹ I Kings vi, 20.

is "the true Light that enlighteneth every man coming into this world"—with Him who is by excellence the Good Shepherd, must be the best training school. Nearly every priest will have experienced occasions when he has to recite the Canonical Hours, celebrate Mass, proclaim the word of God and administer the sacraments under circumstances which are anything but calculated to help the complete recollection of mind, the absolute concentration of thought which he knows and feels ought to be his at the time. It is easy to surrender to these unfavorable circumstances, to give up all endeavor for the befitting recollection which we imagine to be impossible, and to satisfy ourselves with a material correctness of these functions, although we are aware that, with some of them, there is but one step from the mere perfunctory transaction to serious doubts as to validity.

A full hour of recollection, of centralization of our thoughts upon the focal mystery of our official functions must be a safeguard amid these risks. It will be found, by a fair trial, to produce that spiritual discipline which we need for the safe, worthy and salutary discharge of the duties of our state.

The second fruit of the Adoration Hour is an increase of personal sanctity, a strengthening of those virtues which constitute the priestly character. I am far from the intention of even indicating that this fruit cannot be reaped also from other practices which the Church, spiritual teachers and the educators of the clergy recommend; but I do say that the Adoration Hour is a most excellent and efficient means of producing this fruit. All are agreed that the devotion to the Blessed Sacrament is most effectual in developing and preserving priestly piety. A whole hour spent, of our own free choice, before the altar, must of necessity have a stronger effect, make a deeper impression and have a more lasting influence than shorter practices, which do not permit of the same undisturbed and intimate communion with the divine Master.

For a full hour we are with Him who called us to a life of abnegation and sacrifice abhorrent to flesh and blood, and

who Himself chose a life of abasement and self-annihilation, and who mysteriously perpetuates His existence here upon earth under conditions which show forth such stupendous forgetfulness of self in love for man, that even the greatest sacrifices which we may be called upon to bring dwindle into insignificance. We arise and go forth more deeply impressed with the words addressed to us at our ordination: "*Imitamini quod tractatis quatenus mortis dominicæ mysterium celebrantes, mortificare membra vestra a vitiis et concupiscentiis omnibus procuretis.*"

A full hour we view the hidden life of our Master—that seclusion, that deep concealment of His infinite majesty, that silence, that retirement, that wonderful union of the contemplative and active life; we view His obedience to all, even His basest enemies, His humility in divesting Himself of every trace of glory, His patience and condescension to all who come, old and young, rich and poor, learned and ignorant, saint and sinner; and viewing this life so gloriously divine in its very abasement, we understand the Apostle: "The wisdom of the flesh is death—because the wisdom of the flesh is an enemy to God,"¹ and we begin to love a life hidden with Christ in God and we practically find a new significance in the word of the Bishop at our ordination when he said: "*Ministros Ecclesiæ fide et opere debere esse perfectos.*"

A full hour we breathe that zeal for souls which actuated our Master in all the works of love for man, which now holds Him captive in the seclusion, obscurity and poverty of the Tabernacle; which keeps Him in His hidden life and makes Him humble, obedient and patient almost to contradiction with His very being. We hear Him say again: "I am come to send fire on the earth, and what will I but that it be kindled?"² And we declare ourselves ready to go obediently and humbly and patiently to bring the souls of men to the knowledge and appreciation of His loving designs: we rise and resume the path of our daily duties keeping more clearly in sight the injunction: "*Si offi-*

¹ Rom. viii, 6, 7.

² St. Luke xii, 49.

cium vis exercere presbyteri aliorum salutem fac lucrum animae tuae."

The third fruit of the Adoration Hour consists in the particular blessings which, we can easily believe, the Eucharistic God will pour upon those who devote themselves to this act of special homage. It would be out of place here to say anything of the efficacy of prayer. Our associates in Europe give public and enthusiastic testimony through the periodicals of the Eucharistic League that they have found the Hour of Adoration a remarkably efficacious means of obtaining assistance in spiritual and temporal needs. Extraordinary conversions, re-establishment of peace and good understanding, disappearance of hopeless difficulties, the religious reformation of entire parishes, as well as restoration of health and unlooked-for success in material undertakings, are ascribed by our brethren to the benignity of the sacramental Lord. And do we not believe that He is the same around whom, when walking visibly upon earth, multitudes pressed into immediate presence, knowing "that virtue went out from Him and healed all;"¹ the same who sent away rejoicing all that came to Him with the affliction of their hearts upon their suppliant lips?

To the great servant of God, Balthasar Alvarez, when in prayer before the Blessed Sacrament, the Saviour appeared in the form of a most amiable child, stretching forth His little hands so full of brilliant pearls and jewels that they could scarcely hold them, and saying: "Oh! if I could find some one to take these from Me!"—These pearls and jewels are the spirit and the unction requisite for the salutary discharge of our sacerdotal functions, the graces and virtues for our personal sanctification and the particular spiritual and temporal blessings that we may desire for ourselves or for others, "Let us go, therefore, with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid."²

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¹ St. Luke vi, 19.

² Heb. iv, 16.

HOW TO MAKE THE HOUR OF ADORATION.

THE main object of the Eucharistic League, the heart and soul, as it were, of its work, is the Hour of Adoration assigned to each week. If this be observed by its members, promptly and conscientiously, the Eucharistic League will justly claim a place amongst the most important, meritorious and far-reaching confraternities that have been sanctioned by and enjoy the protection of our holy Mother Church. Should this, however, be neglected or treated as a matter of secondary importance, the Eucharistic League will have no feature to be considered, no blessings to expect, no reason for its existence. A name without significance, a union without a bond, would, indeed, be the Eucharistic League so-called, were its members ever to grow negligent or careless in this particular practice. Let the zeal of the members abound in this exercise and we are safe to predict for our League a bright future, a rich harvest and a most honorable name and record in God's book of life.

We cannot, therefore, wonder why the theme "how to make the Hour of Adoration," should be deemed an important consideration in connection with a discussion on the subject of the Eucharistic League.

To be brief as well as clear, we shall dispose of the important matter embodied in our question, "how to make the Hour of Adoration," by considering the following points:

- I. The time occupied by the adoration.
- II. The place where the adoration should be performed.
- III. The method of the exercise proper.

I. The time for the adoration may be fixed by each member of the League to suit his circumstances and occupation. Any day of the week, any hour of the day may be selected, the essential point not to be overlooked being that the adoration last a full and continuous hour. Though the assumed obligation of making an hour's adoration does not necessarily require an uninterrupted hour, the indulgence to be gained thereby is conditioned by this very point. It goes

without saying that an interruption of a few moments or even of a minute or two will not affect the indulgence. "Parvum pro nihilo habetur" sets us at rest about that. But if there be question of a material and unnecessary interruption, the adoration though lengthened out to a full hour, is not entitled to the plenary indulgence.

As to the requisite time to be spent in adoration by the members of the League, one hour is assigned for each week, making for each month four or five hours of adoration. Should it happen that for some reason or other the adoration have been omitted in one week, an additional hour should be held the following week, and it will entitle to the indulgence as well as also satisfy the obligation. It is, however, by no means advisable to postpone and carry over to another week what should be attended to this week. As each day has its own burdens, so also each week may be looked for to have its own share of disturbances and molestations whereby pious exercises are made liable to suffer. The practice of postponement is most probably the reason why some members have died in despair and why their names were struck from the book of life. It should, therefore, be our earnest desire and endeavor to have each week record its own work, lest we be found amongst those that grumble at the full hour's adoration, imagining this obligation to be incompatible with their other duties and occupations. Considering the extraordinary blessing attached to this exercise, the plenary indulgence, the obligation of spending once a week a full hour in the most intimate intercourse with our Eucharistic Lord, in quiet consultation with our heavenly Master, in company with the High-priest by excellence, cannot be regarded as being too burdensome or too difficult. Let the uninterrupted hours of one week spent in unprofitable conversation, in useless reading, by needless sleep stand out in bold relief and stifle the murmur of objection.

There may be, of course, grave reasons which render the interruption of the Hour of Adoration as well as also the omission of the exercise quite legitimate. But let lost time be brought in, omissions supplied in such a manner that at

least the obligation be fulfilled if the indulgence should be lost. It is true there is no sin in neglecting the devotional exercise, there being no obligation binding the members of the League under pain of sin. But who would consider such neglect as having no semblance of sin, in view of the fact that the applicant for membership made a serious promise to his dearest Friend on earth, to pay Him a longed-for visit of an hour every week, and to bring Him consolation in His abandonment? And if such neglect should have occurred, if such serious promise had been broken, would you call an atonement consisting in its humble acknowledgment, when sending the monthly libellum, too severe? May these remarks suffice with regard to the time allotted for the obligatory adoration.

II. We, now, will turn our attention to the second point of our discussion. It is the place, where the adoration should be made, that calls for a few explanatory remarks. The church is the place where God's special friend, where God's chosen priest should be found often engaged in his holy ministry. Here he is to toil and labor; here is his field of action; here is the dispensary of celestial grace dependent in a great measure, upon his prudent and zealous ministration. Here also should he be sought for, when inquired after, absorbed in communion with Jesus Christ, the Eucharistic King. "Quid est quod quaerebatis? nesciebatis, quia in his, quae Patris mei sunt, oportet me esse?" His should be the word of exultation: "Laetatus sum in his quae dicta sunt mihi: In domum Domini ibimus." His should be the sigh of David when he says: "Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?" With his eyes on the altar should the people behold him when asking the question, "Ubi est Deus tuus?" The hour of meditation, then, must be held in Church, near the tabernacle of the Lord. This is so imperative that the indulgence is lost, if the adoration is made anywhere else. Choose, if convenient, the closest vicinity of the Sacramental Lord. It may be well to mention here

the privilege the adoring priest has, namely, that of a private exposition of the Blessed Sacrament. To insist on making use of this privilege may be out of place. However I shall cite the decrees of S. R. C. Let them speak for themselves. "Pro privata expositione solum Tabernaculum aperitur, et sacra Pyxis clausa, suoque velamine obtecta populi oculis subjicitur, ita ut ex Tabernaculo nunquam extrahetur, neque populus cum ea beuedicatur." "Ad privatam expositionem neque publica causa, neque facultas episcopi requiritur, sed causa privata, ut alicujus infirmitas, aut alia privata familiae necessitas, *desiderium alicujus viri religiosi* uti et consensus Praefecti ecclesiae sufficiunt."

"Si quodocunque privata ex causa S.S. Eucharistia exponenda videbitur, a tabernaculo nunquam extrahatur, sed in pyxide velata in aperto ejusdem tabernaculi ostiolo, cum assistentia alicujus Sacerdotis stola et superpelliceo induti, et cum sex saltem luminibus cereis collocetur."

These decrees, dated respectively 31st of May, 1642, July 10, 1688, and December 9, 1602, unmistakably point to a period when the Blessed Sacrament was held in higher esteem and when the devotional exercises to the holy Eucharist were cultivated more piously than we may boast of now. It is evident that we have receded from old venerable practices which it will be well to revive. For the adoring priest the private exposition will prove a potent means to render recollection easy and refreshing. Let us return to the practices of our forefathers and renew the spirit of happy times gone by. Almost an equivalent means to make the Hour of Adoration both easy and delicious is offered to the priest on his way to administer the holy Viaticum. Where is the true priest that has not on these occasions felt how sweet and consoling it is to have his beloved Lord rest so near his heart?

But what shall we say to the priest whose sickness or whose continuous absence from a church puts an obstacle to the visit of the Blessed Sacrament, or who finds it very inconvenient to stay for a whole hour in church in extreme cold weather? Shall he be left alone in his desolation?

Shall he, under aggravating circumstances, even suffer the mortification of being excluded from the League? Decidedly not! Let him, if at all unable to fix his thoughts on the Blessed Redeemer, express his regret to our Lord that his physical state of health does not permit him to approach the tabernacle, or let him direct his eyes, wherever he may be, towards the holy place where the Eucharistic King resides, as the Jews of old, yearning for the temple in Jerusalem when dwelling in the land of captivity; and though he gain no indulgence by making his hour of devotion, the Lord will not forget to bless him, be it from the church, where he was baptized or from that church where he received his first holy Communion, or where so many times he has broken to his own flock the bread of life.

III. The most important part of our discussion remains yet to be considered. Our attention is to be directed to the method of the adoration. It is well for us to remark in a general way, that the Hour of Adoration should be spent in meditation. It would be, perhaps, best not to resort to books wherefrom to draw the thoughts which are to occupy our minds while engaged in adoration. But unless we have attained a high degree of recollection and prayer, we shall feel the want of books of meditations for the purpose of avoiding spiritual aridity and languor. However, the use of such books should not degenerate into a mere spiritual lecture. They should assist us in fixing our imagination and offering the points from whose consideration we arrive at practical resolutions. We should speak from our own hearts to the Heart of Jesus, and address our Saviour in our own language as a child would do to his own father. We should feel happy in our own way in the company with our best Friend. All otherwise obligatory prayers, such as the divine Office, the holy Rosary, the Stations of the Cross should not be allowed to supplant the adoration. All other occupations should be discarded, when we wish to enjoy the consolations and fruits of an intimate intercourse with our heavenly Friend. We should speak to

our Saviour and listen to the voice of our Beloved One in the holy Sacrament. "Loquere Domine, quia audit servus tuus." So much about the method in general. The adoration proper should comprise, like any meditation, three parts: Preparation, consideration, conclusion. A few remarks on these three parts is all that can be asked of me in this paper. As for the preparation, a lively act of faith in the real presence of our Lord in his Sacrament is the first requirement for a good meditation, such as we speak of here. To strengthen our faith, it would be well to remind ourselves of the history of the institution of the holy Eucharist; to recall the types that foreshadowed the Blessed Sacrament, to think of the practices of our holy Church during the centuries of its existence, as so many striking testimonies corroborating our belief in the Eucharistic presence. To still more animate our faith and cause in our souls that holy awe so essential for quickening our spirit to fruitful meditation, we might think of the thousands and thousands of pious adorers in all parts of the world, who, like us, are kneeling around the altar of the Most High offering the incense of their prayers, holding themselves ready as victims of love and immolation. Listen, as it were, to the canticles and hymns ascending to the Sacred Host; behold in spirit the myriads of candles all eager, it would seem, to bring light into the darkness of unbelief and telling the wonders of Christ's love for the children of men.

The meditation proper now should take up any subject in connection with the Blessed Sacrament. As already stated pious books might lend us their assistance for this exercise of the intellect and the will, in furnishing us the truths to be considered and prompting the resolutions to be elicited. Such books as "The Eternal Priesthood," by Manning; "The Blessed Sacrament," by Faber; "Visits to the Blessed Sacrament," by St. Alphonsus Liguori; "The Fourth Book of Thomas A. Kempis"; "Christ on the Altar," by Mgr. De Goesbriand, and others too numerous to mention, are full of suggestions by which we might profit. But even without the assistance of books we shall hardly die of hunger, if we

do not give way to inertness. Follow our Lord in His earthly career from His birth to His death and compare the various stages in His life with His dwelling in the Blessed Sacrament. Consider the various functions of Jesus Christ while on earth and see how He performs the same offices in our midst through the holy Eucharist. He will teach you as His disciples, He will watch over you as the Good Shepherd, He will command you as when seated on the mountain of the Beatitudes—He sacrifices Himself for you as He did on Golgotha.

Behold Him, the great Benefactor of mankind ! Who is even now willing to feed you when hungry, to cleanse you when in sin, to console you when in sorrow, to give you courage when downhearted. Speak to your Lord of the weaknesses you are subject to, ask Him to have mercy on you. Resolve what you are to do to make Him better known, more loved and honored.

For a soul that is truly pious, or even only well disposed, there is no end to the thoughts that will suggest themselves before the tabernacle of the living God, of the Redeemer of mankind, of the dreadful Judge of the living and dead. Felt you as a child in simplicity, behold Jesus full of meekness ! Were you sick and in misery—call Him from the wilds of Judea, from Kapharnaum and Jerusalem that He place His hand on you and bring you relief.

We may need books, to assist us and guide us in the Hour of Adoration ; but there is more search for them than is necessary, I am confident, if we will only try to employ the faculties which God has given us.

And were we really in need of such helps, no doubt, as our League will grow in numbers, from our own midst will rise up splendid teachers and guides that will lead us up to the highest summit of recollection and repose in the Eucharistic Lord.

The last part of adoration consists in thanking the Lord for all the favors bestowed, in reassuring Him that we shall soon return to Him. In fine, kneeling down you ask the Lord's blessing for yourself, for all your brethren in the

League and for all your friends, the closest of whom are your Holy Father on the Vatican Hill, your Bishop, your own parishioners. This done "Vade in pace! Dominus erit tecum benedicturus omnia opera manuum tuarum."

J. MECKEL.

Highland, Ill.

**OBJECTIONS TO THE "HOUR OF ADORATION" AND THE
"LIBELLUM."**

IN the beautiful "Formula of Consecration" recommended to the members of the Priests' Eucharistic League we promise to devote ourselves "with a willing heart" to the humble and loving adoration of our Blessed Lord, truly, really and substantially present in the Most Holy Sacrament of the Altar, and to do this more particularly by passing at least *one hour* every week in the adoration and pious guard (*pia custodia*) of the Most Blessed Sacrament.

This *Hour of Adoration* is, therefore, properly and justly considered to be the most important duty which we have assumed as members of the League. It is to be the chief and most effective means for obtaining the object of the Association, which is to unite the priests as a "Guard of Honor" of the great Eternal High Priest, who has associated them with Himself in this transcendent dignity and clothed them with the more than angelic powers of the priesthood of the new Law. It is to be an occasion of the most profound homage to the Eucharistic God, of the deepest gratitude for this most wonderful memorial of His boundless love and mercy, of most humble and loving reparation for the coldness and indifference with which He is treated, and even the positive outrages and indignities which are offered to Him in this Mystery of Love. To whom is He, the "Sacramental King" (as Father Faber calls Him), to look for this homage,

these evidences and proofs of a sincere and loyal attachment, if not to His ministers, His priests, the members of His own household? Again, this visit offers the best opportunity for presenting to our Lord our petitions; our various needs and necessities, in our own behalf and in behalf of our people. He is there as upon a "throne of grace," which, as the Apostle says (Heb. iv, 16), we should approach with confidence, that we may obtain mercy and find grace in seasonable aid.

These four objects of prayer in general: Homage and adoration, praise and thanksgiving, reparation and atonement, and, finally, petitions for needed graces and blessings, will almost spontaneously occupy the devout soul in the presence of the Most Blessed Sacrament. To render, therefore, our pious exercise as complete and fruitful as possible, these various acts of a believing and loving heart must all receive due attention, and necessarily occupy some time in proportion to their importance. Hence the necessity of a prolonged visit to the Blessed Sacrament, that the object of our League may be more and more realized.

The duration of this visit is to be one continuous hour at least once a week, for several reasons. In the first place, a definite space of time had to be set as the minimum, if the Association were to exist and accomplish anything at all, and *one hour every week* was not deemed too long for the full attainment of the objects of the visits, and the various spiritual fruits which we are to reap from them; nor was it considered as an undue interference with other calls upon the time and attention of even the most busy priests, regular or secular.

Another reason is found in the touching appeal of our Blessed Lord to His Apostles during His Agony in the garden: "Could you not watch *one hour* with me?" It is certainly very appropriate that they who succeed the Apostles in the graces and duties of the holy ministry should cheerfully respond to that appeal of their beloved Master, and for "*one hour* watch with Him" before the altar, upon which He renews in a mystical manner the sacrifice which

He commenced in the Garden of Gethsemani and finished on Mount Calvary.

Now, as to the objections against the Hour of Adoration, they refer either to the length of time or the manner of making the visit, or to the difficulty of sparing so much time from other duties. The first objection is, I think, sufficiently answered by what has just been said—though briefly—about the principal reasons for which a full hour was deemed necessary. If, however, the visit should be interrupted by a sick call or by any other urgent duty, all that is required is to return as soon as possible and complete the hour.

As to the manner of making the visit, it has been made the subject of a special paper and will, no doubt, receive a clear and full treatment. I might here mention that some difficulties may arise in regard to the place for performing the devotion in the case of old and feeble or otherwise delicate persons, especially in cold weather. They may make their visit in the sacristy or even in their rooms, and thus comply with the requirements of the Confraternity though they cannot gain the plenary indulgence attached to the visit unless it be made before the Blessed Sacrament itself.

As for the difficulty of finding a spare hour—among the 168 of a whole week—it is surely more imaginary than real. It would be strange, indeed, if amid all the cares and labors of even the most active missionary life, from Sunday to Sunday, one hour could not be set apart for this exercise. A very practical plan to secure the necessary leisure, undisturbed by outside calls, free from the annoyance of importunate visitors, would be to choose an hour in the early morning. We could, by rising half an hour, or a full hour, earlier than usual, unite a little mortification with our devotion and make it all the more effective and fruitful. The morning meditation could also be very usefully combined with it and draw from it special light and inspiration. And what a fitting preparation would it be for the daily Mass!

To notice other objections, that may possibly be urged against the Hour of Adoration, would draw out this paper to an undue length. But there does not appear to be any

solid reason why the time for the visit should be shortened or divided, and hence the General Directory of the League has always declined to do so, and insisted upon the full, continuous Hour of Adoration.

In conclusion, a few words on the "Libellum." It is a little printed blank sheet, on which we note, besides name and address, etc., the Hours of Adoration kept during a given month, together with requests for the prayers of the associates for special intentions. It is to be sent at the end of every month (or, at least, during second month) to the Diocesan Director, and by him forwarded to the General Director, and finally to the central office at Paris. There, in the Chapel of Perpetual Adoration, kept by the Fathers of the Blessed Sacrament, these tickets are placed in an urn before the Blessed Sacrament and kept there for a whole month. Thus the prayers of thousands of associates from all parts of the world, as it were meet and ascend to our Lord in the Sacrament of His Love, in behalf of the needs and necessities of the whole League. What a beautiful idea! So truly Catholic, so expressive of the sacred bond of faith and charity which unites us as members of this now world-wide League, and, no doubt, draws us more closely to the Sacred Heart of Jesus in the great Sacrament of His Love.

Should this alone not be a sufficient inducement for every member of the Association to take the little trouble, the few moments of time required to fill out and to forward to its destination every month this little ticket—this message of love and affection to our divine Lord! But besides this, it is an outward token of the fidelity with which we discharge our duties as members of the League, and as such, a message of encouragement to our priestly associates. Without this, the only reliable outward sign of our union, we would be almost sure to lose interest and become irregular and careless in the performance of our weekly exercises. But by faithfully complying with this easy requirement of noting down our Hours of Adoration from week to week we will be always reminded of our duty, and by regularly forwarding it at the

end of the month we will keep in living touch with all the members of the League, our fellow-soldiers in this grand army, this noble "Guard of Honor" before the throne of our Sacramental King.

In view of so many advantages and blessings for ourselves and our fellow-members, surely the insignificant labor of complying with this rule ought not to be considered, and he who neglects for six consecutive months to send in this "Libellum" is, therefore, deservedly dropped from the list of members as having voluntarily severed his connection with the League.

I am fully persuaded that all who have by their presence at the recent convention, and by their lively and sympathetic interest in its labor, attested their love for Jesus in the great Sacrament of His love and their zeal for the growth of this truly priestly devotion, will also by a conscientious discharge of this, as well as of the other duties which they have assumed, show themselves living, active members of our glorious union.

JOSEPH RADEMACHER,
Bp. of Fort Wayne, Ind.

SEMINARISTS AND THE EUCHARISTIC LEAGUE OF THE CLERGY.

A deep and abiding devotion to the Blessed Sacrament is for the young Seminarian the surest guarantee that he will one day worthily fulfill the important duties of the holy ministry to which he aspires. These duties concern principally the honor and worship of the holy Eucharist. They require a habit of reverence and love, which can be attained only by frequent meditation, acts of adoration, and devout communion.

The rules of the Seminary provide, it is true, for the cultivation of this habit by daily exercises of piety calculated to direct mind and heart toward the Blessed Sacrament. But these practices, being a part of the ordinary routine, are apt

to be done in a more or less perfunctory manner, unless there are special incentives to fervor, apart from the ordinary discipline of community life. Individual and spontaneous effort, on the other hand, engenders a spirit of sacrifice which is very favorable to true devotion, and fosters a personal consideration of the object of our worship which in turn begets affection.

For such reasons, the Superiors of our Seminaries wisely encourage leagues and sodalities, which the students form of their own accord, especially when these unions become a more or less direct means of increasing devotion to the holy Eucharist.

The League of the Sacred Heart, the Tabernacle Society, and other associations of a similar character, all of which unite some particular work of charity with the common aim of increasing devotion toward our Eucharistic Lord, have stated hours of adoration before the Blessed Sacrament. One or the other of these leagues exists probably in every ecclesiastical Seminary of the land, and it would be an easy matter to bring them into connection with the Eucharistic League of the Clergy. This would naturally lead to a continuance of the habit of making the hour of adoration, with its manifold fruits for the priestly life, so beautifully set forth, in this number of the REVIEW, by Bishop Hurth. The special feature of the Eucharistic League is the so-called *Libellum*. It is not meant to be a manifestation of conscience, but rather an incentive to be exact in the performance of a self-assumed duty of honor, easily set aside when there is no check to forgetfulness or indolence. For the Seminarist it is not difficult to adopt this feature. He need never, through his own fault, neglect the monthly Hour of Adoration, so that the thought of keeping a record of his fidelity, for the eye of the Director of the League, can have in it nothing odious. As a matter of fact, we have examples of such unions. In the Ecclesiastical Seminary of the diocese of Vincennes, which is in charge of the Benedictine Fathers at St. Meinrad, the students have formed a *Eucharistic Association*, which serves as a kind of initiation to the Priests' Eucharistic League

with its permanent features of the *libellum* and other incentives to perseverance and regularity in the devotion to the holy Eucharist. Through the kindness of the Rev. Director General of the Priests' Eucharistic League we are enabled to give the Statutes of the Association. The plan may suggest the formation of similar unions, without prejudice to other already established organizations intended to promote the honor of the Most Blessed Sacrament.

Adveniat Regnum tuum Eucharisticum
"Magister adest et vocat te."

EUCHARISTIC ASSOCIATION OF ST. MEINRAD'S SEMINARY.

STATUTES.

§ 1.—The object of the Eucharistic Association, which is placed under the special protection of the Blessed Virgin Mary and St. Thomas Aquinas, is to promote among Seminarians the devotion to the Most Blessed Sacrament.

§ 2.—To obtain this end, every member is obliged to devote a full hour to prayer before the Most Blessed Sacrament, at least once a month.

In order to keep up this pious practice uninterruptedly, each member shall hand over to the Prefect his *libellum*, upon which the hour of adoration is marked. This rule must be complied with quarterly, according to the order of the Ecclesiastical year.

§ 3.—The members of the Eucharistic Association shall join the *Confraternitas Sacerdotalis Adoratorum SS. Sacramenti* as soon as they receive subdeaconship.

§ 4.—The benefits derived from this Association are the following :

- a.* A more intimate union with our Lord Jesus Christ, to whose special service the Seminarians feel themselves called ;
- b.* The promotion of the spirit of prayer ;
- c.* A more profound knowledge, sincere love and true imitation of Christ ;
- d.* Strengthening and confirmation in the divine calling to the holy priesthood, and the communication of numerous

graces during the time of preparation for the sacred ministry.

- e. The participation in the spiritual treasures of the Church : a *plenary indulgence* being granted for the monthly hour of adoration, which is applicable to the souls in purgatory ; and *seven years and seven quadrages* for every additional hour.

§ 5.—The Association shall be under the direction of the Very Rev. Director of the Seminary, or a professor of the Seminary, whose assistants shall be a prefect and secretary, both elected annually by ballot and an absolute majority of the members present in the meeting, to which the members are to be invited eight days before.

It shall be the duty of the prefect to distribute and collect the *libella* of adoration hours.

§ 6.—In order that all may willingly and joyfully answer the call of the Lord, the time of adoration is left to the choice of the individual.

The members are not exempted from duty of monthly adoration during the time of vacation.

§ 7.—The frequent reception of the Holy Sacraments is highly recommended. The Seminarians will use especially the moments of grace immediately following Holy Communion, for the purpose of acquiring for themselves and their fellow-members the grace of perseverance in their vocation, a high esteem for the dignity of the priesthood, and the spirit of self-sacrifice.

§ 8.—The members of the Association will endeavor to meditate frequently upon the Blessed Sacrament, and in the examination of conscience examine themselves as to the due reverence and love they owe to the Holy Eucharist ; nor will they allow a day to pass without having made a short visit to this most august Sacrament. They will offer up to the Sacred Heart of the Redeemer present in the Most Holy Eucharist, through the merits of the most pure heart of the Blessed Virgin, all their labors and studies, sufferings and struggles.

§ 9.—Additions and amendments shall be made only by an absolute majority of the members assembled in a special meeting, and with the consent of the Director of the Seminary.

CONFERENCES.

**THE CONFRATERNITY OF THE BLESSED SACRAMENT IN BEHALF
OF THE SOULS IN PURGATORY.**

We have already referred in these pages (July, 1894, page 47) to an Association in honor of the Most Blessed Sacrament, whose special object is to relieve the suffering souls in Purgatory. At the recent Eucharistic Convention in Notre Dame, Ind., the Right Rev. Abbott Loncar, O.S.B., directed the attention of the assembled clergy to the fact that the object of this Association coincides in principle with that of the Eucharistic League. The rules of the "Arch-confraternity of Perpetual Adoration for the relief of the holy Souls in Purgatory" require a continuous hour of adoration before the Blessed Sacrament *once a year*. This makes it comparatively easy to induce the laity to join, and All Souls' Day offers a good opportunity of bringing the people together for the hour of adoration. As for priests, it will prove no task to give an additional hour of adoration and a mass for the suffering souls once a year, in order to obtain the privileges and graces of the Arch-confraternity, whose centre is at the Abbatial Church of St John's, Collegeville, Minn.

EUCCHARISTIC CONGRESSES.

The *first* Eucharistic Congress was held on June 28, 1881, at *Lille* (France). Italy, Spain, Austria, England, Switzerland, Holland, Mexico, Chile, and representatives from the Antilles took part in it.

The *second* Congress, Sept. 14-17, 1882, assembled in the historic city of *Avignon*, for a time the seat of the Sovereign Pontiffs.

The *third* Congress took place in *Liege* (Luettich) Belgium. It ended on June 10, 1883.

The *fourth* was held in *Freiburg* (Switzerland), September 9, 1885.

The *fifth* International Eucharistic Congress met at Toulouse (France), in June, 1886. During the same year the Archbishop of *Quito* presided over a National Congress for South America.

The *sixth* Congress was held in Paris during July, 1888. It gave a powerful impulse to the devotion and the spread of the Eucharistic League throughout the world.

Belgium called together the *seventh* Congress at the quaint old city of *Antwerp*. This was held in August, 1890.

The *eighth* grand union of all the Eucharistic associations took place last year at *Jerusalem*, in Palestine, whither thousands of European representatives made their pilgrimage.

The *ninth* Congress assembled this year at *Rheims*, the coronation city of Catholic France. Another was held at *Turin* (Savoy), a short time ago.

May we hope that the zealous lovers of our Lord in the Holy Eucharist will turn their eyes toward the New World, and by holding the next Congress, inaugurated at the recent Eucharistic Convention, in these United States, draw upon our land and people the manifold blessings which a deep and living devotion toward the Blessed Sacrament must needs bring forth.

A CONSECRATED ALTAR IN AN UNCONSECRATED CHURCH.

(CORRECTION.)

In the August number of the REVIEW (page 138) we answered the query, whether an altar could be consecrated in an unconsecrated church, in the negative. Our authority was a decree of the S. Congregation, 12 Sept., 1857, which we cited as found in the *Collectanea S. Congregationis de Propaganda Fide* (published last year from the Propaganda

Press) page 307, n. 832. It did not occur to us to question the correctness of the statement, until some time afterwards our attention was called to another version of the same decree in Vol. III of the *Acta S. Sedis* where the answer is *affirmative*. As Muehlbauer in his *Decreta authentica* gives the same answer and discourses upon it, there can be no doubt that the *negative* of the *Collectanea* is an error of the copyist, which has been overlooked by the reviser, and which we did not suspect, as it is not mentioned among the "errata corrigenda" at the end of the volume.

The correct answer, therefore, is *that a fixed altar may be consecrated* in a church which is merely blessed.

INFIRM PRIESTS AND THE VOTIVE MASS.

Qu. There is an aged priest here, who, on account of defective sight, has obtained the privilege of saying the *Missa Votiva de Sancta Maria*. He wants to know (*a*) whether he can say this Mass every day, even on All Souls' Day; (*b*) whether he is bound to say the *oratio imperata*; (*c*) whether he can duplicate and say the three Masses on Christmas day.

Resp. a. The *Votiva* can be used any day of the year except the *triduum sacrum* of Holy Week, provided the document by which the faculty is granted makes no other restriction.

b. The *oratio imperata* is not obligatory in such cases, as the S. Congregation of Rites (28 Apr., 1868) has declared.

c. The priest may duplicate, if the Ordinary give the requisite faculty; but the usual privilege of three Masses on Christmas day is restricted. The reason of the difference is that bination is permitted on account of the spiritual necessity of the people otherwise deprived of Mass; whilst the three Masses of Christmas have a liturgical reason which would be wanting in the triple repetition of the same votive Mass. (Cf. *Collectanea*, Ed. II, n. 901.)

CONFESSION AND HOLY COMMUNION WITHOUT ABSOLUTION.

During the "Forty Hours" devotion, a confessor, almost exhausted with fatigue, hears the confession of a well-disposed penitent, who confesses mortal sins. The confessor gives the penitent a penance, and tells him to go to Holy Communion, but forgets to give him absolution. The penitent goes to Holy Communion the next morning.

Quaeritur 1°. Are his sins forgiven by the grace of the Sacrament of the Eucharist?

2°. Were he to die after Holy Communion, would he be lost, supposing he had not perfect contrition?

3°. Is it plausible to suppose that the Church would supply the absolution not given by the confessor?

It is the opinion of grave theologians that the Sacraments of the living (*Sacramenta vivorum*), under certain conditions, confer sanctifying grace, or *gratia prima*. But as these sacraments were not instituted primarily to wash away sin, they do not confer this grace (*gratia prima*) *per se*, that is, their first object is not the removal of sin; on the contrary, as we see from their definition, they suppose the soul of the recipient to be free from sin and alive in grace, at the time of their reception. Accidentally, however, or *per accidens*, they do wash away sin and impart the *gratia prima*, which is the proper object of the Sacraments of the dead—Baptism and Penance.

This opinion, which is considered "probable" by many theologians, has the authority of such grave names as St. Thomas, St. Alphonsus and Suarez. However, it is confessed that we have no certain proof from revelation for the opinion, and as the Church has not passed on the merits of the question, the matter remains quite doubtful.

Suarez puts the state of the question in these terse terms: "In the other sacraments" (sc. of the living)—"except Extreme Unction—it is only from a pious and probable conclusion that we have this opinion." The ground for the "*pia et probabilis conjectura*" that Suarez speaks of is that the sacraments give grace *ex opere operato* to the recipient who places no obstacle to their reception. But as one who

receives a Sacrament in good faith and with attrition does not place an obstacle, such a one gets the grace of the Sacrament received. As grace and mortal sin cannot exist in the soul at the same time, it follows that if the Sacrament received is one of the *Sacramenta vivorum*, this Sacrament must also take away his sins.

With theologians such as these holding the opinion as probable, we may answer the first question thus: that the sins of the man spoken of in the case are *probably* taken away by his reception of the Blessed Eucharist, if he had attrition for them. The answer to the second question may be inferred from the answer already given. For if perfect contrition were necessary as a condition for the blotting out of mortal sin by a Sacrament of the living, then there would be no benefit, in this regard, from the Sacrament, as perfect contrition of itself will forgive sin.

It remains to say, in answer to the third question, that it does not seem at all plausible to suppose that the Church would supply the absolution which the exhausted confessor forgot to impart.

The reason for this is that an essential of the Sacrament, namely the form of absolution, is wanting. Moreover, the nature of the Sacrament requires that the form of absolution be pronounced over the person, who must be morally present. The necessity of the moral presence of the penitent for absolution is held as a most certain condition by all theologians.

It might be suggested, in conclusion, that a confessor who has made a mistake in regard to his penitent, especially if the mistake be in any essential matter, is obliged to repair the error, as far as possible.

J. M.

THE "SQUIRE" AND MATRIMONIAL DISPENSATIONS.

Qu. Paula asks for a dispensation from a diriment impediment of marriage, and obtains the same from the bishop at the request of her pastor. Instead of contracting in the presence of the priest, as was naturally expected, the parties go to a justice of the peace and have the marriage ceremony performed according to the civil rite. Was the marriage valid?

The contention on the one hand is that, after the dispensation had been granted and communicated to the parties concerned, the impediment was removed and the marriage consequently valid, no matter where or how it took place.

On the other hand, it is argued that the dispensation takes its effect only when applied by the person who is delegated for the function by the authority granting it.

Resp. There is a much quoted rule in theology which reads: "Si dispensatio *absolute* concessa est, dispensatio permanet, si vero *hypothetice*, cum causa motiva corrui." If the Bishop gave the dispensation upon true reasons, which must have been alleged to obtain it, its validity stands on the ground of those reasons and makes the contract valid whether before the priest or any other witness. As for the view that dispensations take effect only at the time when they are applied by the person delegated for their execution, such can hardly be urged in cases like the present. The impediment is removed by the dispensation of the Bishop, and the parties concerned having been informed of the fact, they are free to marry. It is, no doubt, wrong to ignore the ministration of the priest, but this does not affect the validity of the act, unless the form of dispensation limits its application.

It may be said that the Bishop, had he known the disposition of the applicants for dispensation, would, in all likelihood, have refused to grant the dispensation except under the express condition that they were to be married in the presence of the priest. But the most that can be argued from such probability is that it creates a doubt about the validity of the dispensation, which doubt practically resolves itself in favor of the applicants, provided they actually obtained the

dispensation. "Qui certus est de impetrata dispensatione" (says Elbel P. X., Conf. xxi, 517) "et dubitat an ea sit valida, quia v. g. dubitat an, quod expressit vel tacuit, sit causa finalis necne, *satis probabiliter posse praesumere dispensationem esse validam*. Ratio est: quia in dubio est inclinandum potius pro valore quam pro nullitate actus.—Tamburinus cit. n. 5, Gob. theol. exper. tr. 9, n. 682. Eadem ratione Sanchez, Dicastillo de matr. disp. 8, dub. 6, n. 118. Aliique inferunt, generatim in dubio, etc., esse praesumendum pro valore actus seu dispensationis."

The *executor* of a dispensation granted by Faculty from the Holy See is the Bishop. He ordinarily commissions the pastor of the applicants for dispensation to communicate the fact of its execution to them.

There are cases where the S. Penitentiaria dispenses directly. In such cases the execution of the dispensation rest likewise with the Ordinary, and is considered as granted *conditionate* until its communication to the parties concerned renders it *absoluta*.

Dispensations of this kind are not, however, committed to the Bishop personally, but in his official capacity, so that their validity is maintained in the person of a substitute or successor to the original applicant.

An Ordinary may also transfer his right of execution to another Ordinary whenever change of domicile or similar circumstances call for such transfer in behalf of the parties asking for the dispensation. (Cf. Ballernini, Op. Mor., Vol. VI. n. 1386, seq.)

DISPENSATIONS OF MARRIAGE OUTSIDE OF THE DIOCESE.

Qu. Anna obtains a dispensation from the *impedimentum disparitatis cultus* through the pastor of the place in which she resides and where she proposes to be married. At the time, however, her intended husband lives at a distance, in another diocese. After some unexpected delay the parties conclude to have the ceremony performed in the city of the bridegroom, where the bride had gone on a visit previous to her contemplated marriage. She accordingly requests her pastor to forward the dispensation to her. The

pastor refuses] to send on the dispensation, stating that it would have no value unless applied by himself in his own place. The lady, on the strength of a letter that she held, in which her pastor had previously informed her that the dispensation had been obtained, is married.

Is the marriage valid and was the act licit?

Resp. The marriage is valid; that is to say, the dispensation obtained in the diocese where Anna resided at the time when the application was granted, is valid and follows the person for whose benefit it was given. The Apostolic Faculties (Ordinariae, Form I and Extraordinariae C) are, it is true, given with the added clause "*nec illis uti possit extra fines suae diocesis;*" but this refers in the first instance to the authority which exercises the power of dispensation, and furthermore requires that the party asking it live in the diocese at the time when the dispensation is obtained.

This interpretation of the above-mentioned limiting clause in our Apostolic Faculties is proved by a letter of the S. Inquisition to the Bishop of Southwark (1865, Nov. 22), referring to dispensations in cases of mixed marriages. "Catholicos viros vel mulieres dispensari posse, justis accidentibus causis, super impedimento mixtae religionis ab Episcopo hanc facultatem habente, cujus sunt subditi ob domicilium vel quasi-domicilium in ejus dioecesi acquisitum, dummodo in eadem dioecesi actu existant quando dispensationem recipiunt; *dispensationem vero ita obtentam executioni tradi posse ubicumque mixta connubia contrahi permittuntur*, nisi aliquid aliud obstet iudicio Ordinarii loci in quo contrahitur matrimonium: secus pro dispensatione ad Apostolicam Sedem recurrendum esse."

(Cf. Acta S. Sedis, vol, II, p. 671 ad 4.)

**THE "SANATIO" IN A MIXED MARRIAGE WITHOUT THE
REQUIRED GUARANTEE OF THE CHILDREN'S
CATHOLIC EDUCATION.**

Qu. Some time ago the pastor of X. was called to attend a dying Catholic woman. The husband was a Protestant and her cousin, and they had been married before a sectarian minister. The

priest realized the double impediment. The blood relationship had rendered the marriage invalid, and moreover the case was a reserved one on account of the implied denial of the Catholic faith on the part of the woman who attempted to contract in the Protestant church. Before applying to the Bishop for faculty to absolve and for dispensation to render the marriage valid the priest called for the husband, told him why the marriage was invalid, and that for its revalidation the Church required the education of the children in the true faith of their mother, with full liberty for the exercise of that faith on the part of the Catholic members. The husband said that he could not consent to any such condition ; that the children were Protestant up to that time with the consent of his wife, and that he did not wish any disturbance arising from such changes as the requirements of the priest implied.

The priest placed the matter before the Bishop, who, in consideration of the dangerous condition of the woman, who was very likely to die, gave the required dispensation after some hesitation. The woman died shortly after, which removed, of course, all question as to the application of faculties, as it was then no longer in her power to fulfil the duties of a Catholic wife and mother.

Could the Bishop, in virtue of the Apostolic Faculties which the hierarchy of these States enjoy, dispense from the impediments *disparitatis cultus* and *mixtae religionis* in a case where the guarantee of the Catholic education of the children is not given or expressly refused by the non-Catholic party, as in the above case ?

Resp. The conditions regarding the consent of the non-Catholic party to religious freedom and the Catholic education of the children, are essential to the lawful and valid exercise of the Apostolic Faculties as given to our bishops. The clause *dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis* leaves no alternative. Besides the S. Office (18 Mart. 1891) in a letter to the Greek Archbishop of Lemberg, says: "Cautiones etiam in articulo mortis esse exigendas."

It must, however, be borne in mind that there are conditions which may render the limitation practically void. Such are, for example, the age of existing children when their education can no longer be controlled, or the impossibility of future marital relation, etc.

A KINDRED CASE WITH A DIFFERENCE.

The above case suggests an important distinction to which we would call attention here :

Suppose that the two parties, a Catholic woman and her Protestant cousin, had come to the priest to be married, and that the Protestant party had consented to leave the Catholic free to exercise her religion and to educate her children in the Catholic faith—could the Bishop have given the dispensation for the marriage?

We believe not. The faculty of dispensing from the impediment of consanguinity *can not be applied in mixed marriages*, unless for the purpose of revalidating such marriages (in radice), but not for allowing them. This is the wording of the Faculty (Extraord. D. 5): “Dispensandi in matrimoniis jam contractis, *non item in contrahendis*, super gradibus consanguinitatis et affinitatis,” etc.

 THE FIRE OF PURGATORY.

Qu. A preacher, recently, speaking of the sufferings of purgatory, stated it as the common opinion of the Fathers of the Church, that the fire of purgation was a *material* fire, but that the words of St. Paul (I Cor. iii, 15), “yet so as by fire” might be understood of a *spiritual* fire. Some one objected to this latter interpretation as being contrary to an express decision of the S. Congregation to the effect that a person holding such doctrine *could not be absolved*. THE REVIEW was quoted as authority, but we could not find the decree.

Resp. There was a decision of the S. Congregation, published in THE REVIEW (vol. VIII, p. 130), concerning the fire of hell (not purgatory). It stated that penitents, in the confessional, holding that the fire of hell, spoken of in the S. Scriptures, is to be understood in *metaphysical* sense (*as excluding the literal sense*), should be properly instructed; and if they refused (pertinaces) to accept the common doctrine of the Catholic Church on the subject, they were to be denied absolution.

The words of the preacher referred to have nothing repre-

hensible in them, unless it be this, that distinctions of material and spiritual fire are of little practical use. It is quite logical to assume that the penalty for sin will affect the suffering-capacity of man in every part of his being in which he has committed sin, and that our speculations regarding the methods by which it is to be inflicted will not lessen its intensity one way or other.

THE MISSA SOLITARIA ACCORDING TO OUR FACULTIES.

Qu. Is it ever allowable, and under what circumstances, to say Mass without server or anyone else assisting? I refer to priests in the United States who, having the ordinary Faculties of the missionary clergy, desire to celebrate Mass *ex devotione*.

Resp. The question was answered in THE REVIEW some time ago. See Vol. VII. (Nov. 1892), p. 381. Our Faculties (Ord. I., 23) say: *Celebrandi . . sine ministro . . si aliter celebrari non potest*. The "Liber de Caeremoniis Missae" states that the words *si aliter*, etc., always suppose a *grave necessity* for celebrating alone. The Propaganda having been asked for an authoritative interpretation, the Cardinal Prefect wrote to the Bishop of Alton (Instr. Past., Oct., 1877) that a priest might say the Mass without server or anyone else present, *if otherwise he should have to omit the celebration altogether*.

For a more explicit answer, we refer to the above-mentioned paper in THE REVIEW.

ANALECTA.

DE CANTU SACRO DECRETUM S. RITUUM CONGREGATIONIS.

Quod S. Augustinus ceterique Patres saepenumero docuerunt de cantus ecclesiastici decore, et utilitate, *ut, per oblectamenta aurium, infirmior animus in affectum pietatis assurgat*;¹ id Romanorum Pontificum auctoritas sibi integre eximieque perficiendum semper attribuit.—Quapropter in hoc Catholicae Liturgiae munus ita Gregorius cognomine Magnus curas ac studia contulit, ut vel ipsam appellationem ab eo sacri concentus sint mutuati. Alii vero, processu temporum, Pontifices, quum nescii non essent quantam hujus rei partem sibi divini cultus vindicaret dignitas, immortalis decessoris sui vestigiis insistentes, Gregorianum cantum non modo ad receptam, eandemque probatissimam, numeri formam revocandum sed etiam ad aptiorem melioremque exemplaris rationem exigendum indesinenter curarunt. Praesertim, post Tridentinae Synodi vota et sanctiones, atque Missalis Romani diligentissime exarati emendationem, Pii V. praecepto et auctoritate peractam, de promovendo liturgico cantu magis in dies assidua excelluit solertia Gregorii XIII. Pauli V. ac caeterorum, qui, ad incolume Liturgiae decus tuendum, nihil potius et antiquius habuerunt, quam ut rituum uniformitati, sacrorum etiam concentuum uniformitas ubique responderet. Qua in re illud Apostolicae Sedis sollicitudinem juvit praecipue, quod ipsi curae fuerit Graduale, accurate recognitum et ad simpliciores modos reductum, Joanni Petro Aloisio Praenestino elaborate preclareque adorandum committere. Nam mandatum, ut erat dignum homine officii sui perstudioso, docte ille complevit et celeberrimi magistri praestare valuit industria, ut, juxta probatissimas normas, servatisque genuinis characteribus, liturgici concentus reformatio jure conficeretur. Opus tanti momenti illustres Petri Aloisii Praenestini discipuli, insigne ejus magisterium et documenta secuti, typis Mediceis Romae excudendum, Pontificum voluntate, susceperunt.—Incoepta tamen hujusmodi experimenta

1 Confess. L. x, c. 33, n. 3.

et conatus non nisi aetati huic demum nostrae absolvere est concessum. Quum enim sa. me. Pius IX. liturgici cantus unitatem feliciter inducere quam maxime in votis haberet, a. S. R. C. assignandam, ejusdemque ductu et auspiciis muniendam, peculiarem virorum Gregoriani cantus laude praestantium Commissionem in Urbe instituit; ejusque examini editionem subjecit, qua denuo in lucem evulgaretur Graduale Romanum, typis olim Mediceis impressum et Apostolicis Pauli V. Litteris approbatum. Hanc dein editionem saluberrimo opere absolutam, parique studio et opportunis inductis emendationibus, ad normas a Commissione praescriptas, revisam, sibi valde probari haud semel ostendit, atque authenticam declarare non dubitavit suis Brevibus Litteris, die 30. Maji anno 1873, datis quarum illa est sententia: "*Hanc ipsam dicti Gradualis Romani editionem Reverendissimis locorum Ordinariis, iisque omnibus quibus Musices sacrae cura est, magnopere commendamus; eo vel magis, quod sit Nobis maxime in votis, ut cum in ceteris, quae ad Sacram Liturgiam pertinent, tum etiam in cantu, una, cunctis in locis ac Dioecesibus, eademque ratio servetur, qua Romana utitur Ecclesia.*" — Antecessoris Sui adprobationem decreto confirmare atque extendere e re esse duxit Sanctissimus Dominus Noster Leo Papa XIII. Litteris enim Apostolicis, die 15. Novembris anno 1878, primae Antiphonarii partis quae Horas diurnas complectitur, novam editionem, ab iisdem viris per S. R. C. deputatis, egregie sane, ut decebat musicos eruditos, atque intelligenter revisam, peculiari commendatione est prosequutus, his sapienter ad Episcopos omnesque Musicae Sacrae cultores verbis usus: "*Itaque memoratam editionem a viris ecclesiastici cantus apprime peritis, ad id a SS. Rituum Congregatione deputatis, revisam probamus atque authenticam declaramus, Reverendissimis locorum Ordinariis caeterisque, quibus Musices Sacrae cura est, vehementer commendamus, id potissimum spectantes, ut sic cunctis in locis ac Dioecesibus, cum in ceteris, quae ad Sacram Liturgiam pertinent, tum etiam in cantu, una eademque ratio servetur, qua Romana utitur Ecclesia.*"

Verum, quemadmodum post pontificium Pii IX. Breve de Graduali, ad ipsam editionis adprobationem in dubium vocandam, controversiae pluries subortae et obstacula sunt permota, ob quae S. R. C., die 14. Aprilis an. 1877, sui muneris esse persensit editionem authenticam adserere, sucque suffragio penitus confirmare; haud aliter, post Apostolicas etiam Leonis XIII. Litteras, quin finem contentionibus facerent, sibi adhuc integrum putaverunt nonnulli consilia et decreta negligere de instituto cantus ecclesiastici,

constanti Romanae Liturgiae ratione et usu comprobati. Immo, choricis Ecclesiae libris in lucem prolatis, totaque hac re ad exitum egregie perducta, largiores evasere disputationes; et, in conventu cultorum liturgici cantus anno 1882 Aretii habito, validius excitatae censurae eos mœrore affecerunt, qui, in ecclesiastici concentus uniformitate, Apostolicae Sedi unice obtemperandum jure meritoque existimant. Quum autem qui Aretium hanc ob causam contenderant, vota quaedam seu postulata de eadem re non tantum in populum prodiderint, verum etiam Sanctissimo Domino Nostro Leoni XIII. formulis concinnata exhibuerint, Pontifex idem, negotii gravitate permotus, ut sacrorum concentuum, potissimum vero Gregoriani cantus, unitati et dignitati consuleret, vota illa seu postulata in examen adducenda assignavit peculiari Cœtui ab se delecto quorundam Patrum Cardinalium Sacris tuendis Ritibus Praepositorum. Qui, omnibus mature perpensis, exquisitisque insignium quoque virorum sententiis, die 10. Aprilis anno 1883 sine ulla dubitatione decernendum censuerunt: "*Vota seu postulata ab Aretino Conventu superiore anno emissa, ac Sedi Apostolicæ ab eodem oblata pro liturgico cantu Gregoriano ad vetustam traditionem redigendo, accepta uti sonant recipi probarique non posse. Quamvis enim ecclesiastici cantus cultoribus integrum liberumque semper fuerit ac deinceps futurum sit, eruditionis gratia, disquirere quænam vetus fuerit ipsius ecclesiastici cantus forma, variæque ejusdem phases, quemadmodum de antiquis Ecclesiæ ritibus ac reliquis Sacræ Liturgiae partibus eruditissimi viri cum plurima commendatione disputare et inquirere consueverunt; nihilominus eam tantum uti authenticam Gregoriani cantus formam atque legitimam hodie habendam esse, quæ, juxta Tridentinas sanctiones, a Paulo V, Pio IX. sa. me. et Sanctissimo Domino Nostro Leone XIII. atque a Sacra Rituum Congregatione, juxta Editionem nuper adornatum, rata habita est et confirmata, utpote quæ unice eam cantus rationem contineat, qua Romana utitur Ecclesia. Quocirca de hac authenticitate et legitimitate, inter eos, qui Sedis Apostolicæ auctoritati sincere obsequuntur, nec dubitandum neque amplius disquirendum esse.*"

Attamen postremis hisce annis, diversas ob causas, pristinae difficultates iterum interponi, recentesque immo concertationes instaurari visæ sunt, quae vel ipsam quum hujus Editionis tum cantus in ea contenti genuinitatem aut infirmare aut penitus impetere aggredierentur. Neque etiam defuere qui ex desiderio, quo Pius IX. et Leo XIII., Pontifices Maximi, ecclesiastici cantus uniformitatem summopere commendatam habuerunt, alios quoscumque cantus, in

Ecclesiis peculiaribus jampridem adhibitos, omnino vetari inferrent. Ad haec dubia satius enucleanda, omnesque in posterum ambiguitates arcendas, Sanctitas Sua judicium hac de re deferendum constituit Congregationi Ordinariae omnium Patrum Cardinalium Sacris tuendis Ritibus Praepositorum, qui in cœtibus ad diem 7 et 12 Junii nuper elapsi convocatis, resumptis omnibus ad rem pertinentibus aliisque mox exhibitis mature perpensis, unanimi responderunt sententia : “ *Servandas esse dispositiones sa. me. Pii IX. in Brevi ‘ Qui choricis ’ diei 30. Maji 1873; ‘ Sanctissimi Domini Nostri Leonis Papae XIII in Brevi ‘ Sacrorum Conventuum ’ diei 15. Novembris 1878; ac S. R. C. in Decreto diei 26. Aprilis 1883.* ”—Quod autem ad libertatem attinet, qua Ecclesiae peculiare cantum legitime investum et adhuc adhibitum possint retinere Sacra eadem Congregatio decretum illud iterandum atque inculcandum statuit, quo, in cœtu die 10 Aprilis an. 1883 habito, plurimum hortabatur omnes locorum Ordinarios aliosque ecclesiastici cantus cultores, ut Editionem praefatam in Sacra Liturgia, ad cantus uniformitatem servandam, adoptare curarent, quamvis illam, juxta prudentissimam Sedis Apostolicae agendi rationem, singulis Ecclesiis non imponeret.

Facta autem de his omnibus per infrascriptum S. R. C. Praefectum Sanctissimo Domino Nostro Leoni XIII. fidei relatione Sanctitas Sua Decretum Sacrae Congregationis ratum habuit, confirmavit, et publici juris fieri mandavit die 7 Julii an 1894.

CAJETANUS CARD. ALOISI-MASELLA,
S. R. C. Praefectus.
L. ✠ S.
ALOISIUS TRIPEPI,
S. R. C. Secretarius.

IN FESTO S. VINCENTII A PAULO CONF.

ADDITIO AD CALCEM VI. LECTIIONIS.

Post verba : “ die decima nona mensis Iulii quotannis assignata ” addatur : “ Hunc autem divinae caritatis eximium heroem, de unoquoque hominum genere optime meritum, Leo Tertiusdecimus, instantibus pluribus Sacrorum Antistitibus, omnium Societatum caritatis in toto catholico orbe existentium, et ab eo quomodo-cumque promanantium, peculiarem apud Deum Patronum declaravit et canstituit. ”

ADDITIO MARTYROLOGIO ROMANO INSERENDA.

(19 Iulii) Quarto decimo Kalendas Augusti. . . . “Sancti
 “Vicentii a Paulo Confessoris, qui obdormivit in Domino quinto
 “Kalendas Octobris. Hunc Leo decimus tertius omnium Societa-
 “tum caritatis in toto catholico orbe existentium, et ab eo quomodo-
 “cumque promanantium, caelestem apud Deum Patronum con-
 “stituit.”

ORBIS.

Quum Per Litteras Apostolicas in forma Brevis, diei 12 Maii 1885, Sanctissimus Dominus Noster Leo Papa XIII. Sanctum Confessorem Vincentium a Paulo *omnium societatum caritatis in toto catholico orbe existentium et ab eo quomodocumque promanantium ceu peculiarem apud Deum Patronum* declaraverit et constituerit; Rmus D. Antonius Fiat, Moderator Generalis Congregationis Missionis, quo sancti Patris ac Fundatoris sui in universa Ecclesia honor et gloria magis magisque adaugeatur, Sanctissimum eundem Dominum Nostrum iteratis precibus rogavit, ut de eiusmodi Patronatu tam in Officio quam in Martyrologio Romano, die decimanona Iulii, per additamenta a se proposita, mentionem fieri benigne concederet.

Hae porro additiones quum a me infrascripto Cardinali Sacrae Rituum Congregationi Praefecto et Relatore, in Ordinariis ipsius Sacrae Congregationis Comitii ad Vaticanum subsignata die coadunatis, ut approbarentur propositae fuerint, Emi ac Rmi Patres Sacris tuendis Ritibus praepositi, audito R. P. D. Augustino Caprara S. Fidei Promotore, ita rescribere rati sunt: *Pro gratia, et ad Emum Ponentem cum Promotore Fidei.* Die 10 Iulii 1894.

Itaque earumque additionum revisione per me infracriptum Cardinalem una cum eodem Promotore S. Fidei rite peracta, atque a meipso facta Sanctissimo Domino Nostro Leoni Papae XIII. de hisce omnibus relatione, Sanctitas Sua sententiam eiusdem Sacrae Congregationis ratam habens eiusmodi additamenta prout huic praeiacent Decreto, tam in Breviario quam in Martyrologio Romano inseri iussit. Die 23 iisdem mense et anno.

✠ CAI. CARD. ALOISI-MASELLA,
S. R. C. Praefectus.

ALOISIUS TRIPEPI,
Secretarius.

BOOK REVIEW.

SUMNARIUM LOGICAE SECUNDUM PRINCIPIA S. THOMAE AQUINATIS ad usum alumnorum Pontificii Collegii Josephini Columbiensis, auctore Josepho Jessing ejusdem Pont. Collegii rectore, Fasculus I, prima mentis operatio. Fasc II, Secunda mentis operatio. Fasc. III, Tertia mentis operatio. Columbi Ohioensis. Ex Typographia Polyglotta Collegii Josephini, 1894.

The rector of the Pontifical College of St. Joseph in Columbus, Ohio, has found time, amidst his many arduous duties, to write a work on "Logic," which, though primarily intended for class use in his own college, may serve a wider purpose, and as such merits a brief notice here. The author has struck a safe medium between brevity and prolixness. In the one hundred and seventeen pages that make up these three fasciculi, he has unfolded the essentials of logic without either overstraining the beginner's mind by multiplicity, or leaving it sufficiently developed through a paucity of objects. Confining himself mainly to the formal side of logic, he has followed closely the thought of Aristotle, as expanded by St. Thomas. We say followed, yet not servilely. He moulds the logic of the Stagyrte and the Angelical to the needs and capacity of his young readers. His presentation, though concise, is withal clear; although here and there passages occur where the terminology fails slightly in accuracy. To cite but one instance, Fasc. I, p. 5: "Discretio qua inter res aliam ab alia discernimus, fit apprehensione notarum, quas res apprehensa in se habet, et *conscientia* vocatur." The discerning or apprehending act is not consciousness but the object of consciousness.

HINTS ON PREACHING. By Rev. Joseph V. O'Connor. Philadelphia: Porter & Coates, 1894.

In a neat volume of 69 pages, the author briefly states his views on preaching. The contents comprise: the law of vocal delivery, natural manner, cultivation of the voice, style, gesture, reading of

devotions, and some general hints on self-improvement in the art of delivery. That the principles laid down by Father O'Connor are calculated to develop practical preachers may be inferred from the Introduction given the book by the Most Reverend Dr. Ryan, a prelate enjoying the highest reputation as a pulpit orator. He deems these "Hints on Preaching" excellent, "because calculated to make preachers more natural in their delivery."

There are many pithy sayings worth remembering scattered through the book, such as "Half educated persons are the sharpest critics." "The basis of public speech is conversation." "Much reading of newspapers vitiates any style you may have, and as you never dream of trying to remember what you read in them, they are practically useless as a means of mental cultivation."

Young preachers will do wise to master the contents of this little volume.

DE SYSTEMATE MORALI ANTIQUORUM PROBABILISTARUM. Dissertatio historico-critica, auctore Franc. Ter Haar, C.S.S.R.—Neo Eboraci, Cincinnati, Chicago: Fratres Benziger, 1894. Pag. 108.

Opusculum hoc questionem antiquam novo prorsus modo pertractat. Nemo sacerdos nescit, quanti momenti in theologia morali sit illa quaestio quae agitur de Probabilismo; scit quoque varia hac de re esse systemata. Hodiedum duo tantum systemata supersunt: Aequiprobabilismus, cujus praecipuus fautor est S. Alphonsus, et Probabilismus simplex; etenim Probabiliorismus et Tutorismus, qui saeculo praeterito tot tantosque nacti fuerant asseclas, jam dudum a S. Doctore devicti et prostrati jacent. Probabilistae autem simplices recentis aetatis praecipue nituntur communi consensu magnorum Probabilistarum qui post Medinam vixerunt. Jamvero R. P. Ter Haar hujus fundamenti valorem perpendere intendit.

Postquam clare et distincte statum controversiae inter Aequiprobabilistas et Probabilistas simplices exposuit (p. 9-16), in *prima* parte agit auctor de *mente antiquorum Probabilistarum* (p. 17-85). Tres autem classes Probabilistarum inter antiquos distinguendas esse docet: (1) *Aequiprobabilistas* vel *Probabilistas moderatos*, qui solum admittunt opinionem pro libertate, quando est *aeque aut fere aequae*, i.e., *dubie vel parum* minus probabilis; (2) *Probabilistas puros vel simplices*, qui illam thesin expresse negant et permittunt sequi etiam opinionem *certe, evidenter, notabiliter* minus probabilem;

(3) *Probabilistas ambiguos vel ancipites*, qui solum veram et solidam probabilitatem postulant, sed nequaquam definiunt in quo haec consistat, utrum scil. opinio certe ac notabiliter probabiliori opinioni opposita, adhuc solidam probabilitatem retineat.

Haec antiquorum Probabilistarum distinctio in tres classes multis documentis probatur; textus auctorum ex ipsis fontibus allegantur, ita ut lector eorum mentem ex ipso verborum contextu legere possit. Revera ex criticis illis investigationibus constat multos et graves ex Probabilistis antiquis Aequiprobabilismo S. Alphonsi quoad systematis limites optime consentire, quia usum opinionis minus probabilis expresse restringunt ad aequae probabilem vel ad paulo aut dubie minus probabilem. Ita, ut praecipuos tantum auctores referam, exhibentur textus Suarez, Perez, Rebelli, Valentiae, Herinx, Mastrii, Card. Pallavicini, Passerini, Esparzae, Terilli, Daniel, Rassler, Mayr, Amort, Biner, etc. Multi ex illis Probabilistis jam in III^a editione meae Theologiae Moralis (L. I, n. 86) adducti fuerant, sed P. Ter Haar horum aliorumque auctorum ipsa verba et textus refert et discutit.

Ex adverso tamen multi quoque ex antiquis illis theologis, praecipue saeculi XVII inter Probabilistas simplices numerandi sunt quemadmodum ex textis ab auctore relatis constat. Denique solide et erudite argumentatur de Probabilistis ambiguis, ut horum quoque mentem de hac controversia exploret. Tandem has conclusiones historicas ex variis locis S. Alphonsi confirmat (p. 80, 85).

In altera parte doctus auctor inquit de *auctoritate antiquorum Probabilistarum in hac controversia* (pp. 86-96). Ostendit veram de Probabilismo doctrinam initio post Medinam fuisse valde confusam et obscuram, eam paulatim magis fuisse explicatam et restrictam, praesertim per theologos Societatis Jesu occasione controversiarum cum Jansenistis, perfecte autem fuisse dilucidatam et demonstratam per S. Alphonsum, Ecclesiae Doctorem, divinitus missum potissimum adversus Jansenismi errorem. Quoad S. Alphonsi auctoritatem allegat pulchrum hoc Card. Manning f. m. testimonium: "The works of St. Alphonsus are, I may say, a summary of Moral Theology, as the great work of St. Thomas is of dogmatic." (The Mission of St. Alphonsus. *Sermons*. Lond. 1872, vol. II, p. 209).

Antequam operi finem imponit, redit auctor ad praecipuum fundamentum recentium Probabilistarum, hujusque infirmitatem ostendit, spectando rem tum historice et critice, tum theologice. En compendium eruditae hujus dissertationis. Nostro judicio auctor

intentum suum plene probavit ; poterit quis circa unum alterumve textum vitilitigare ; generatim dicendum est, textus adeo claros et copiosos esse, ut mens, praejudiciis libera, veritatis lumini cedere debeat. Stylus est facilis et ab omni acrimonia alienus. *Index Alphabeticus* in quo plus quam centum theologi occurrunt, opus claudit.

JOS. AERTNYS, C.SS.R.

A RETREAT consisting of thirty-three discourses with Meditations for the use of the Clergy, Religious and others. By the Rt. Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport and Menevia.—London : Burns & Oates. (Benziger Bros.)

A son of St. Benedict, father and chief of many souls called to various degrees of perfection, adds to the number of manuals, already quite large which serve as direction and spiritual food during a Retreat. The subjects considered in these thirty-three discourses deal, like other manuals of meditation, with the vital concerns of the human soul, its relation with its Creator and Redeemer. The introductory chapter points out the essential characteristics of a good Retreat. Then follow readings and meditations on : Redemption and Grace;—Sin, Death, Judgment, Hell;—The Life of Christ ;—The Holy Spirit ;—The Religious Promises, etc. ;—The Divine Office ;—The Blessed Sacrament ;—The Holy Mass ;—Work and Apostleship ;—Our Life and its Surroundings ;—Little Sins ;—Spiritual Reading ;—Our Blessed Lady ;—Heaven ;—Perseverance.

Whilst some of these subjects seem from their title to appeal exclusively to priests or to religious, they will be found applicable to serious minded persons in the world, since the principles treated therein lie at the root of all Christian practice, albeit the manner in which the author sets them forth is apt to induce aspirations to the more perfect life of the evangelical counsels.

But if the themes be old, not so the manner in which they are made to appeal alike to intellect and heart. The form in which Bishop Hedley puts his subject before us is calculated to facilitate both reflection and definite resolve. He begins by a consideration of the topic chosen for reflection, in its various phases. We commence

by reading several pages of matter and informing the mind with truths which give us a survey of our duty and draw us to its fulfillment. Then follow *Points for Mental Prayer*, condensing thoughts into pithy maxims, eliciting the activity of the will and leaving a clear mark upon memory and heart. In this way pertinent spiritual reading is made a preparation for each meditation, and both combine to effect that renovation and deepening of convictions about the eternal truths, which is the main aim of a good Retreat. Some of the discourses are exceptionally beautiful, as that on the Blessed Sacrament of the Altar, and another on Prayer, to which we find added a method of preparation for mental prayer, full of practical suggestions.

The volume will prove of real service to priests and religious in spiritual Retreats whether made privately or in community.

DISTINGUISHED IRISHMEN OF THE SIXTEENTH CENTURY. First Series. By the Rev. Edmund Hogan, S.J.—London: Burns and Oates. (New York, Cincinnati, Chicago: Benziger Bros.) 1894. 8vo. Pg. ix, 506.

Father Hogan, the eminent Jesuit professor of the Royal Irish Academy, has added another volume to his varied list of remarkable works on subjects of Irish history and letters. In the *Ibernia Ignatiana*, published nearly fifteen years ago, new and interesting documents relating to the history of Ireland were brought to light out of the archives of the Society. These documents consisted mainly of original letters written between the years 1575 and 1608, the printed edition reproducing the literal Latin text. At the instigation of Father Clark, S.J., editor of the *Month* (London), an English version was published, together with other documents of a somewhat later date, in form of biographies and correspondence of memorable Irishmen. The present collection, which is substantially a reprint of the articles published by Father Clark, ends with Father Holywood's death in 1626. It embraces the biographies of Bishop Edmund Tanner, Fathers David Woulfe, Edmund O'Donnell, Robert Rochfort, Charles Lea, Richard Fleming, John Howling, Thomas White, Nicholas Comerford, Walter Talbot, Florence O'More, Thomas Filde, Richard de la Field, Henry Fitzsimon, James Archer, William Bathe, Christopher Holywood,

together with Brother Dominic Collins, once chief of the O'Cullens, "a great tribe," as O'Duggan wrote of them, "with whom it is not safe to contend," but who on leaving the world to become an humble servant in the militia of St. Ignatius, changed his name to wipe out all trace of ancient pride.

That the accounts here given are accurate can hardly be doubted. They are the reports of conscientious and observant men, who wrote of current events in trying times as spectators, or actors and sufferers. They give, as our author says in his preface, "a minute and lifelike picture of the period, and present many aspects thereof which are lost sight of by historians," because in setting forth their observations, they were influenced simply by the motive of obedience to their rule which obliged them to make their "relatio" on current events to the Superior of their Order.

Accordingly, the evidence which Father Hogan adduces, is of especial value inasmuch as it corrects some widely-spread errors regarding historic personages and incidents, to which consent had been given by many for want of surer testimony. As an instance of this kind we may mention the scholarly William Bathe, of Drumcondra Castle, some of whose biographers, Catholic as well as Protestant, have strangely combined in misrepresenting the man and his work.

The Abbé Glaire speaks of him as a "Protestant." Harris, in his edition of Ware's *Irish Writers* and in Kippis' *Biographia Britannica*, represents him as an ill-tempered and rebellious citizen chagrined at the decay of his family which had fallen from its pristine rank. He is in various places called Bates and Batty, said to have been born of Protestant parents, and to have died "when about to retreat to the Court of Spain," which latter phrase might be true if he could be supposed to mean that he died "when about to give a spiritual Retreat to the Spanish Court."

The facts set forth by our author are that William Bathe was not a mere Dublin "citizen." He represented the head of his family as the son and heir of a Chancellor of the Exchequer and first cousin of the Earl of Roscommon, related to the Earl of Lincoln and to Queen Elizabeth, of whom he was a special favorite. His seat at Drumcondra was one of the chief castles, not only among those of his county but of his numerous namesakes and kinsmen who held rich demesnes in Dublin and Meath. An entry in the novice book of Tourney, where he was received into the Society, shows that, before joining the Order, he studied humanities in

Ireland, philosophy at Oxford and theology at Louvain. That his parents were not only Catholics but devoted to their faith is shown from many letters from which Father Hogan cites passages in his footnotes.

But it would lead us too far to enter into the details of this interesting collection which contains so much that throws a pleasing light both upon the individuals with whose narrative it deals, as also upon the national features of a race conspicuous in the past for every noble quality of loyal faith and manly virtue. "Admitti Hibernos desiderat omnino Pater Generalis," writes the Assistant General in Germany, on the Feast of St. Patrick, 1604, "quum ad institutum nostrum facti quodammodo videantur humilitate, obedientia, charitate et doctrinae laude, quibus, omnium locorum testimonio, valde excellunt." (From Father Fitzsimon's *Catalogus*).

MELODIES OF MOOD AND TENSE.—By Charles H. A. Esling, A.M., LL.B. Philadelphia: Charles H. Walsh, 1894.

Those who rightly gauge the value of Belles-Lettres by the underlying principle that the beautiful must rest its forms essentially upon the true, will rejoice at productions like "Melodies of Mood and Tense," where they find that the instrument on which the author discourses is a Catholic heart.

Of the pieces contained in this volume, but few are what is commonly termed religious poetry. They speak of the seasons, of New England scenes and the Old World sights that delight the tourist, of persons dear to the author's heart, and of others fair of universal fame. Yet in all there is a resonance which, like the fundamental chords upon the harp, impart a tone of reverence to the lyric melody. Accordingly the lighter vein, such as we find it in *vers de société*, is not used to idealize false passions, or the artificial mimicry of forms which lack understanding and feeling to render them reasonable or at least human. This seems to us a great merit, which is perhaps too much undervalued by those who look at once for rhythmic form and rhyme in their analysis of true poetry. To us a mistaken moral sentiment, a false view of life, a narrow exclusiveness incompatible with Catholic tolerance, is that element in poetry, as in all art, which renders it a contradiction to its terms—because nothing can be aesthetically beautiful which is ethically ugly. On the other hand the ethical element in poetry is

the vivifying principle, which needs, of course, suitable form to make it appeal to our sense, but without which all remains formal and cold. Mr. Esling's verses satisfy this first principle of all true art, and this fact entitles them to the attention of our readers.

THE FORMATION OF CHRISTENDOM. By T. W. Allies, K. C. S. G.—Popular Edition.—London: Burns & Oates. (Benziger Bros.)

Mr. Allies' "Formation of Christendom" has been a long time before the public, but it can hardly be sufficiently well known among the class of popular readers who would perhaps derive most fruit from its use. It is one of the best apologetic books of our day, and shows not only what Christianity has done for man in producing the best type of civilization, but proves conclusively that in it alone lie the perpetual forces which can reconstruct society whenever it needs reconstruction. For the Catholic there is much consolation in the picture which the author draws of the wondrous regenerative power of the Church, and to every thoughtful non-Catholic there is ample opportunity given of studying and comparing the elements that build and those that destroy the divinely inspired fabric of human society.

BOOKS RECEIVED.

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AMERICAN ECCLESIASTICAL REVIEW.

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THE STUDY OF ASCETIC THEOLOGY.¹

ITS SOURCES.

A KNOWLEDGE of the spiritual life, of its principles, its laws and its practices, is a primary necessity in a priest, for his own guidance and that of others. In the confessional, in the pulpit, by the bedside of the sick, on every occasion of spiritual intercourse with others, official or casual, ascetic theology is the treasure-house from which he draws unceasingly, and with a power to enlighten, to strengthen, to comfort and to heal in keeping with the abundance and accuracy of the spiritual knowledge he has stored up in it. Dogmatic and moral theology are, of course, indispensable to him; but, supposing a competent knowledge of both duly acquired and kept up, no other more useful subject presents itself to the ordinary priest engaged in the ministry, than that of the spiritual life; and it is only repeating the common verdict to say that a thorough acquaintance with it will be

¹ Article XXII of "Clerical Studies;" see Volumes IV-X of *First Series* of AMERICAN ECCLESIASTICAL REVIEW.

more helpful to him in his daily labor for souls than any other form of knowledge.

Here, then, we have another subject of life-long study, but not of a kind to require consecutive effort or elaborate research. The main lines of the science once laid down in the manner already described, the rest is only a matter of thoughtful observation and experience, with a judicious use of books.

It is to this last point that we propose to devote the present paper. Books being the principal source from which our knowledge of spiritual doctrine is derived, we shall consider briefly, first, how the literature of ascetics came into existence, and next in what way it may practically be made most available by the priest in care of souls.

I.

The doctrines of the higher Christian life flow directly from the words and the examples of our Lord himself. The Gospel is their purest and most original source, and, after the Gospel, the inspired teachings of the Apostles. Yet, in a certain measure, these doctrines are found earlier still in the Old Testament. From the very beginning, in fact, there was a doctrine, as there was a life, of relative holiness among the children of God. The patriarchs followed noble ideals. The prophets, the psalms, the sapiential books give not unfrequently a powerful and touching expression to the highest aspirations of the soul, and paganism itself echoed them faintly in the distance through its philosophers and its poets.

It was from these various sources, human and divine, that the early Christians gathered their conceptions of a perfect life. The idea naturally expanded with the general development of the new doctrine and of the new life which it gave birth to among men. As we have already had occasion to remark, the teaching of the Fathers was principally of a practical kind. It included precept and counsel, emphasizing one or the other according to the aptitudes or require-

ments of those to whom it appealed. The Christian doctrine, not merely as obligatory but in its fullness, is what the Fathers aim at setting forth. As a consequence, their ethical writings belong, to say the least, as much to ascetic as to moral theology in its narrower sense. Sometimes the higher life is kept in view almost exclusively, as, for instance, in works written for the benefit of such as had already entered on the path of perfection—virgins, anchores, cenobites and the like. Again, the letters of the Fathers addressed to seculars abound in spiritual instruction and in exhortations to piety, while in their homilies and other writings, which appeal to all, the fervor of the writers frequently lifts them up from the lower to the higher conceptions of the Christian life and lands them unconsciously on the summits of mysticism.

The following ages walked in the light of these great men, adding little of spiritual any more than of dogmatic truth to what they had inherited from the past. Whatever there was of development was made in the direction of the religious life and on the lines laid down by its principal legislators, St. Basil, Cassian and St. Benedict. But, with the great awakening of the mediæval mind in the twelfth and thirteenth centuries, there came, as might be expected, a considerable movement in ascetic theology as well as in the other departments of sacred knowledge. From St. Anselm to St. Thomas and St. Bonaventure, devotional writings abound, and in theological treatises the ascetic doctrines of the Gospel are invariably combined with its moral precepts. Like the Fathers, the great schoolmen of the first period aim at expounding the full plan of Christian holiness in its higher as well as in its humbler degrees. Nowhere, in particular, may we find a more comprehensive plan of the spiritual life than in the "*Secunda Secundæ*" of St. Thomas. It was only later, and in the manuals written especially for confessors, that moral theology came to be confined to the study of strict duty. But the higher teaching continued its course on through the writings of such men as Tauler, Rusbrock, Gerson and Thomas à Kempis.

With the art of printing, and the consequent multiplication of all manner of books, the stream of ascetic teaching grew rapidly broader and deeper. Especially after the Council of Trent and the spirit of reform which it awakened, each year gave birth to new writings in which the Christian virtues were described afresh and accommodated to the various conditions of life, regular and secular. Books followed each other in rapid succession in every form of Christian piety, until almost each object, each practice of devotion came to have a literature of its own. The number of ascetic books in fact has grown beyond reckoning, and it is ever on the increase. Each season adds its tributary waters to the great stream. A fresh supply of treatises of piety and of manuals of devotion is ever issuing forth, nor is there any reason to suppose that it will exhaust itself. Spiritual truths, while ever the same, will always call for fresh presentations in keeping with the changing aspirations and habits of men. Devotional feelings will assume new shapes in every century, not to say in every generation, and will seek their appropriate expression in new spiritual practices and new devotional writings.

II.

Amid this countless multitude of ascetic works some stand out at each period in especial relief, having won for their authors, by the purity, the beauty and the depth of their doctrine, the popular name of "Masters of the Spiritual Life."

To understand the importance commonly attached to their teachings, we have only to remember the fact that, in the Church of God, there is a divine tradition of ascetic as there is of dogmatic and moral theology, and that the great spiritual writers are the accredited exponents of the former as the great theologians are of the latter. Individually they enjoy no absolute exemption from error, yet even when alone their judgment may not be made light of. They were all men of exceptional piety, many of them canonized saints,

familiar, consequently, with the deepest workings of grace and with all the practices of the higher Christian life. To the knowledge gathered from study and from self-observation, most of them added a wide experience of others, the fame of their spiritual wisdom having gathered round them countless souls already under the guidance of the Spirit, yet looking for more light. They have, consequently, to use a secular expression, the authority of experts in all that regards the higher life.

If the authority of each one singly is so great, their united decisions are irresistible, and, as a fact, amid much variety of form, there is a remarkable identity in their teachings through all Christian ages. We can take up in turn the writings of St. Augustine, St. Bonaventure, St. Francis de Sales and F. Faber, and feel that we are all the time in contact with the same spirit and led in the same direction—a sure sign that they all speak not of themselves but as echoing doctrines and applying principles which come from a higher source and have been handed down from the beginning.

III.

Side by side with the teaching of spiritual writers there has always been in the Church another school of the higher Christian virtues from which a still brighter light has shone forth on the world, and which has at all times given a more vigorous impulse to heaven-bound souls—the lives of the saints.

The saints are the heroes of the higher life, the spiritual pioneers who, Gospel in hand, have struck out in every sphere of human existence new paths by which the highest summits may be reached. Humanity honors many of them as among its noblest representatives, and the Church holds them up with loving pride to the admiration and imitation of her children. By their canonization the Church is pledged to the fact that the path which they followed is the path of perfection and that the spirit in which they lived was the Spirit of God himself. Their own miracles wrought in life and after

death attest the same truth. They are so many pledges of the divine approval, seeming to repeat in favor of each one the testimony given to our Lord himself in His baptism: "This is my beloved Son in whom I am well pleased."

Hence what seems strangest in their words and actions should always be considered and spoken of with reverence. A little attention to the times and circumstances will ordinarily suffice to show how much there was in them of true wisdom. And then, with their strange ways, they won the trust of their contemporaries and succeeded in doing wonderful things! Whatever, consequently, we may think of the advisability of imitating them, we cannot deny them the tribute of our admiration.

At the same time due allowance has to be made, even in the very holiest, for the human element, with whatever weaknesses of judgment or of will it may entail. The saints, to whatever heights they may have been raised, remained men, with the infirmities inseparable from human nature. Christ alone was perfect. But if, instead of their individual views or actions, we meet with principles and practices which they all agreed to follow; if we find certain fundamental conceptions of life and conduct to which they all held, then we may be sure that through them we reach the mind of God himself. In this way many doubts may be solved and many misgivings allayed in regard to the true meaning of the Gospel teachings, or to the real value of certain practices in use among Catholics. Left to our natural lights or to the recorded expressions of our Lord, we might be at a loss to determine the true value of poverty, humility, obedience, strictness of life, or the extent to which the practice of such virtues may be carried. Or again we may be apprehensive of excess in our feelings or in our acts of devotion toward the Blessed Virgin. But a single glance at the lives of the saints sets our doubts at rest, for in all these things they are agreed and in a sense that is clear to all.

Here, then, we have the two great sources of ascetic theology—the teachings of spiritual writers and the "Lives of the Saints." United together they embody all the spiritual

experience of Christian ages, all the traditions of holiness in the Catholic Church; they illustrate and expand the highest teachings of our Lord; they form together the noblest as well as the most practical commentary of the Gospel. The Gospel, as we have already had occasion to observe, supplies only an imperfect rule of action. It points out distinctly the general direction; it imparts a powerful impulse; but it gives neither the measure nor the manner in which the impulse is to be obeyed. Take the Beatitudes; take the whole Sermon on the Mount; how are its sublime and persuasive counsels to be worked into concrete life? In what sense are we to follow Christ and strive to be like unto Him? What, exactly, is that law of patience, of forbearance, of detachment from earthly things? What is this sacrifice of self, this daily bearing of the cross so formally enjoined? We know, because the interpretation has come to us with the lesson; but who, left to himself, would undertake to answer with assurance? And yet without assurance, of what value is a doctrine as a motive power or as a rule of action? But the teachings and the examples of the saints make it all clear; for "that mind was in them which was also in Christ Jesus" (Philip. ii, 5). Their maxims re-echo those of our Lord himself, their actions reflect His actions; they harmonize the whole system of the Gospel with the practical requirements of daily life. Their wise counsels extend to every social and spiritual condition; they teach efficacious methods of overcoming every obstacle and of advancing securely and steadily on the way to perfection. So valuable, indeed so necessary, is their help that even those outside the Church who aspire to a higher spiritual life are instinctively led to place themselves under their guidance. They study our books of devotion; they read the Lives of our Saints; they translate them from foreign tongues in order that others of like mind may find in them that fulness of spiritual wisdom which they seek for in vain elsewhere, thus paying indirect but unmistakable homage to the pure and abundant light which shines forth from the Catholic Church for the guidance of all.

We have now to consider how it may be turned to account by the priest in the midst of his ministerial duties.

IV.

Ascetic books, to begin with, are his principal resource, but they are countless in number, and a choice is absolutely necessary. It has naturally to be made in view of his own personal needs and of those of the souls placed under his care. It is clear that his own soul is that to which he owes spiritual nutriment first of all, both for his own sake and for that of his people, for to be helpful to others he needs to sustain himself. Books written specially for priests are likely to be more available, because showing more directly the Christian virtues as they fashion the clerical life. Even among those a particular choice is necessary, each one having his individual temperament, moral and spiritual as well as physical. The original bent of his nature, his education, his associations and surroundings have made him open, it may be keenly alive, to certain aspects of things, while he remains indifferent to others. Only the books which are to some extent in harmony with the man can be really helpful to him; to persist in using others is worse than a waste of time; it begets disgust and leads to a total abandonment of what should be an inexhaustible source of spiritual knowledge and strength.

Rich himself in the spiritual life, a priest finds it a task easy and delightful to impart its doctrines to others. Yet in this he will derive a considerable assistance from the works of ascetic writers different from those he has studied for his own benefit. In Christian souls there is an infinite diversity of needs, varying from one another, yet the priest is a debtor to all—"to the wise and to the unwise"—to beginners still needing the milk of babes, and to proficients who grow strong on solid food; to the imaginative and to the emotional as well as to those of a reflective or logical turn of mind. No single individual could of himself supply so many and such opposite requirements. But they have all been met in the literature of asceticism, and it is part of

the priest's duty to know where to find what is suitable to each individual soul.

He is himself, indeed, frequently the channel of these instructions, but still more frequently he conveys them through the medium of books specially selected according to the requirements of each one. This opens before him an almost endless task, that of becoming acquainted directly with the books which he recommends to others; for how can he recommend them judiciously if he has not positive knowledge of them? Hearsay knowledge may occasionally suffice, but the less he has to depend upon it the better. Ascetic books are a species of spiritual medicine; they should not be prescribed at random. The books really useful to each one are those that help him to see deeper into God and into himself; that solve his doubts and settle his difficulties, make duty plainer and more attractive, set in motion the most powerful springs of action and lift him higher above himself. Many, it must be admitted, fail in most of these requirements, either because they were originally written for an entirely different class of people from those they are presented to, or owing to certain peculiarities which destroy the good effect they might otherwise produce. Such books given to the wrong persons often do much more harm than good. If their merit is so great as to make them commendable notwithstanding, care should be taken to attenuate the evil by preparing the reader for what might otherwise be injurious.

Thus, to confine ourselves to a few instances, we may notice, in the first place, that the form of virtues set forth in most ascetic treatises is of a distinctly monastic kind, for the obvious reason that the authors, religious themselves, wrote principally for members of their own or other religious bodies. Hence the prominence given to the virtues of the cloister, such as obedience, recollection, prayer, in preference to virtues more suited to the secular life. The universal value of such books is in the underlying spirit that dictated them. Intelligent readers are quick to see this and to act upon it; the others have to be taught it explicitly else they

accept with passive acquiescence an ideal of life which is not meant for them, or they turn away from it as entirely unsuited to their circumstances and temperament.

Another common feature, especially in the older spiritual books, is their mystical tone and language ; something perfectly natural, doubtless, in the writers themselves, but entirely foreign to the habits of thought and language of most readers of the present day. To the few whose minds still assume that mystical form, such books are extremely welcome ; to the others they are almost meaningless and would serve only to disgust them with the spiritual life or to foster in them a manner of piety, weak and unreal.

V.

A third feature of many of our devotional books is what we might call their uncritical character. Around the solid centre of truth which they contain, there gathers a thick incrustation of weaker elements — spurious quotations, apocryphal facts, questionable inferences, sophistical reasonings. Much is stated that is neither evident nor proven ; much is built on slender foundations. The conjectural statements of one or two ancient writers are often given as the voice of tradition. Imagination is largely drawn upon to supply what is wanting in positive knowledge.

In books written for simple, unquestioning souls, such features may be comparatively harmless. Stricter methods would perhaps prove less effective in bringing home to them the conceptions and the convictions of the higher life. The evil begins when such works pass on from the hands of those for whom they were originally meant to others more cultured and more exacting. The re-action in such cases is sometimes so strong that it spreads a cloud of general doubt over the whole spiritual life and drives people into a sort of practical rationalism. In this way there are books, much used and very useful in former times, which are gradually coming to do as much harm as good, and which will ulti-

mately disappear in presence of the growing mental exigencies of all classes of society.

The "Lives of the Saints," that other great source of spiritual doctrine, gives rise to similar observations. In the older, there are things which few at the present day are in a position to understand; their strangeness awakens a spirit of criticism rather than a wish to imitate. There is much, too, which is unreliable, and those who feel it can scarce be expected to gather much instruction or edification from what only awakens a smile of incredulity. Finally, most of these lives are placed so high above the common level and are so exempt from all human weakness that one is much more disposed to look up to them admiringly as marvels of grace withdrawn from the common level of humanity, than to attempt to learn from them or imitate them. From this point of view, humbler and more human types would be more helpful; indeed, a larger number of biographies of God's servants in the ordinary walks of life would be a most valuable addition to our books of edification. Yet the truly great are more fascinating and it is to those high above them, not to such as are nearer their own level, that men invariably turn for inspiration. The great saints come closer to the divine ideal, and it is the view of the ideal that stirs up what is deepest and noblest in the soul.

As a rule, the best books for the faithful are those written in view of their own needs, general and special, and in the familiar terms of their own vocabulary. In this as in most other respects, Father Faber's works are invaluable. Cardinal Manning's volumes on the Holy Ghost and on the Sacred Heart have also been widely welcomed. For obvious reasons most of our religious literature consists in translations from foreign languages, chiefly from the French. To say nothing of the old, solid XVIIth century books, or of many productions of a more ephemeral kind which have proved useful, we may mention as accessible in English form the great work of Mgr. Gay, "*De la Vie et des Vertus Chrétiennes*," unquestionably one of the most remarkable contributions of the century to the study of Christian piety.

But the most valuable and the most popular of all are the devotional writings of St. Francis de Sales, his "Introduction to a Devout Life," as bright and as attractive almost to-day as it was when first it appeared nearly three hundred years ago; his letters, his conferences, his "Spirit," all redolent of the sweetness, the hopefulness, the reasonableness of that most lovable of saints. Such books as the "Imitation of Christ," the "Spiritual Combat," the "Christian Perfection" of Rodriguez, are so familiar to all that they can never be thought of as translations. They are the daily bread of pious souls, ever welcome and ever strengthening. For those who aspire to a closer union with God, the writings of St. Teresa and even of St. John of the Cross, are most helpful. And if we would have what is most substantial in them, divested of its mystical garb and clad in plain English, we have only to turn to two old books of the Benedictine school recently re-edited:—the "Sancta Sophia" of F. Augustine Baker and the "Scale of Perfection," of F. Walter Hilton.

But besides these ordinary and more accessible sources of spiritual doctrine, there are others more particularly open to the priest and which he naturally looks back to for a broader and deeper knowledge of the sacred science. We refer to three in particular: Theology proper, the Fathers and the Bible.

(1) The whole substructure of ascetical doctrine is theological. It is all built on the dogmatic truths and on the moral principles of the Gospel. Theology tests its every position and ascertains its conformity with the approved standards of doctrine. The higher a soul is lifted above the ordinary level of the spiritual life the more need there is of theological guidance. This is why the first thing that St. Teresa sought in her directors was not holiness but theological enlightenment.

Besides, the dividing line between moral and ascetic theology may be easy enough to determine in the abstract, but in the concrete, as we have seen, it is often impossible. Much, consequently, of what is said of one is applicable to the

other. Their general object is the same; the destruction of the old man and building up of the new. Their methods are identical. Temptation, for example, whether it lead to sin or only to imperfection is combated in the same manner. Prayer, be it obligatory or simply of devotion, is subject to the same laws, and the remark holds good of confession, Communion, the different works of mercy. The motives which lead to the performance of duty and to the practice of perfection are substantially the same. It follows that much that is learned in the study of moral theology is helpful in that of asceticism, and we may add that the strictness of method which prevails in the former adds much, when admitted, to the strength of the latter.

Lastly, our theologians often enter freely into the region proper of ascetics. We have already referred to the "Secunda secundae" of St. Thomas, to which may be added several of his minor works. His numerous commentators have been led to expand his views on perfection and on the different Christian virtues, but none can compare, as far as we know, to Suarez, in the second part of his great treatise: *De Religione*.

To these we may add the special treatises on the spiritual life by Cardinal Bona, Schram, Scaramelli, Morotius (an excellent work recently re-edited) and above all Benedict XIV: *De Virtutibus Heroicis*, in his great work on the canonization of saints.

(2) The spiritual teachings of theologians lead back to those of the Fathers whom they claimed to follow. What is most valuable in their writings has indeed become the common property of subsequent ages, yet there is a peculiar charm in getting it at the fountain head. There are those, even in our time, who feel more deeply impressed by the wisdom of the early Church as it reaches them through the Fathers than by aught else save the inspired word of God. Each one of the principal Fathers offers special attractions,—St. Cyprian, St. Ambrose, St. Basil, St. Gregory—above all, St. Augustine, that inexhaustible treasure of what is highest and most beautiful in the Christian life, supplying with St. Chrysostom, the happiest and most striking illus-

trations of the Gospel maxims, and exhibiting the deepest knowledge of human nature in all its varieties.

(3) Last there is the Bible; the Old Testament and the New—prophecy, wisdom, precept, narrative, “all profitable,” St. Paul tells us (II Tim, iv) “to teach, to reprove, to correct, to instruct in justice.” Who has not found it so hundreds of times, for himself and for others? It was the only book to which the early Christians could look for inspiration and guidance, and since then it has lost nothing of its authority nor of its power to enlighten and to persuade. Other sources of spiritual knowledge may prove momentarily more attractive, yet the waters are always sweetest at the fountain head and to it the greatest and the wisest ever come back, re-echoing the words of Peter: “Lord, to whom shall we go; Thou hast the words of eternal life.” J. HOGAN.

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A CATHOLIC TEMPERANCE LEAGUE.

“Nova et Vetera.”

THE present time, when earnest efforts are everywhere made to renew the spirit of Father Matthew in behalf of Catholic Temperance, is undoubtedly an opportune moment to lay before the public a plan by which, in the writer's humble opinion, an immense field, hitherto more or less closed, would be opened for the mission of Christian Temperance. While all recognize the great good accomplished by our Catholic Temperance societies, there is an opinion gaining ground that their work is no longer what under present circumstances and with the actual needs of society it might and ought to be. Some have openly expressed their conviction that the Catholic Temperance activity must depart from its present limited field and go out into the highways and byways to gather in all the passers-by promising each employment according to his own choice, whilst all are to work for the same glorious end, animated by the same noble purpose, that is, the glory of God, the honor of our holy Church, the common welfare of the people, the salvation of

immortal souls. The large majority of our temperance societies limit their membership to persons who pledge themselves to total abstinence.

A few societies, such as the League of the Holy Cross, and the Confraternity of the Holy Thirst admit to certain degrees of membership those also who, whilst not taking the total abstinence pledge, are willing to unite in a crusade against intemperance, imposing upon themselves partial restrictions, and aiding the good work by prayer and charity. But all these, compared with the number of those who advocate total abstinence, are very small. Moreover, in looking over the field of operation actually before us, we find our temperance army engaged almost exclusively among the English speaking Catholics of America. Even there its regiments appear few and small compared with the numerous ranks of the enemy. Yet there are hundred thousands of American Catholics, whether of German or French, Italian or Holland, Polish or Bohemian descent, among whom the enemy—intemperance—is allowed to work his terrible ravages without any check.

This may, at first, appear surprising. It is easily explained. Not to mention the fact that Ireland and England originated the Catholic temperance societies, which were thus easily transplanted to American soil, it must be admitted that total abstinence is a feature altogether uncongenial to such nationalities whose traditions and customs have made certain alcoholic beverages not only an innocent luxury but even a part of the necessaries of life. As long as *total* abstinence remains a necessary condition for admission into our temperance societies, just so long will those who regard the national habit of using wine and beer as a legitimate practice, and not as a vice, remain unmoved by the appeals of the apostles of the total abstinence movement. Councils and synods may call upon the faithful children of the Church, whatever their nationality, to avoid the dangers and occasions leading to intemperance, to join in suppressing the causes of this terrible vice, to practice the virtue of Christian self-denial with regard to intoxicating drinks, to help their weak

brethren by their own example, and they will be listened to with willing hearts; the bishops of the country may make laws restricting among Catholics the use and sale of liquors on certain occasions or under given circumstances—and these laws will be accepted with submissive respect and readily obeyed by all wherever the proper authority insists on their being observed. But all the bishops of the world could not convince a native of Germany or France or Italy that it is wrong for him to take wine or beer moderately, or to offer a glass to his friend and visitor when there is no danger of excess. No amount of argument will ever make him believe that moderation is impossible unless by abjuring every drop of alcohol. We have no fear that the Church of God will ever demand any such belief of him. But that exaggerated and un-Catholic temperance doctrine which would make teetotalism an article of faith and a moral obligation for everybody, and force its pledge on all, casting indirectly a slur on every temperate drinker, has done more to render the word "Temperance" odious among thousands of temperate and intemperate Catholics immigrated here from continental Europe, than persons unacquainted with their ideas and feelings can imagine. It has made the so-called "temperance people" a laughing stock to them and rendered the very best among continental Catholics suspicious of every temperance movement. This in turn has led fanatic temperance reformers, especially American Protestants, to accuse "the foreigners" of being intemperate by nature and habit, as if they were by principle opposed to temperance. This is a gross injustice, as I can testify from personal knowledge.

At the late Catholic Congress of German Americans held at Louisville, Ky., the question of temperance was discussed in private and public. All, clergy and laity, were earnest and sincere in their protestations in favor of temperance and in denouncing drunkenness. No impartial judge could have failed to recognize that all were ready, heart and soul, to co-operate in whatever plan or system can be devised which would make due allowance to just and lawful national tradition and habit. But it was also plainly evident that

what is properly called "temperance work" will never find a field for successful operation among them, unless new ways and methods of promoting temperance are adopted.

Another observation may not be out of place here. When I said that the work of our temperance societies at present is not what it might and ought to be, I simply stated what was told me time and again by excellent Irish-American priests, who ever since the day of their ordination have been hard and successful workers in the cause of temperance. They assured me that total abstinence was no longer sufficient to bring about the needed reform; that hundreds of their Catholic men might be reached and drawn into the temperance societies if, without pledging total abstinence, they were admitted on their promising, for example, not to treat, not to frequent saloons, not to play for drinks, not to touch ardent liquors, in short, not to encourage or rather to discountenance the habit of useless and immoderate drinking.

Yet, who does not see that this would be real and thorough temperance work, especially in view of the modern character of social intemperance. Speaking of the greatly changed circumstances of our times, Rev. Bridget says in his excellent book, "The Discipline of Drink," "Distilled spirits have replaced or been added to the less intoxicating liquors of former times; arts of poisonous adulteration have been invented; facilities of manufacture and of transport and of sale have placed unnatural abundance and variety as a temptation in every man's path; the fret of modern life, the burden of excessive toil, the confinement of mines and factories, the absence of nearly all simple and healthful amusements for the poor, and the restraints of a puritanical Sabbath, all drive men to seek exhilaration in excessive use of stimulants. To meet these new conditions of life and new temptations to intemperance, new methods have to be devised." (Page 227.) Far be it from me to detract the smallest tittle from the honor and merit of total abstinence. When resting on the pedestal of religion, it rises to the noble heights of Christian perfection, as the German Catho-

lies publicly declared in their Congress at Louisville. With the bishops of the Province of Dublin we all believe that: "Not only is the pledge of total abstinence an appropriate and 'truly efficacious' (Leo XIII.) remedy for so great an evil, but in many cases—and, perhaps, we may even go so far as to say, in all—it is, with the aid of divine grace *the most efficacious remedy*, if indeed it be not *the only efficacious remedy*, that can be employed for the reclamation of those who have become entangled in the snares of Satan through indulgence in drink." But, *pace doctorum*, total abstinence is neither the only, nor, in regard to the whole Catholic population, the most adaptable and acceptable remedy to keep thousands from becoming entangled in those snares of Satan. Looking at the actual conditions, and taking people as they are, there is ample room for good and very efficient temperance work by that much abused creature, the "moderate drinker," who drinks intoxicating liquors moderately, not to excess. Yet to many temperance writers and speakers "moderate drinker" is synonymous with "moderate drunkard;" he drinks to excess, but moderately so, while the confirmed drunkard in his excessive potations knows of no moderation. Even such eminent men as Cardinals Manning and Walsh have uttered words on "moderation" and "moderate drinker" which lead one almost unconsciously to think of "moderation in drunkenness" (*modus in excessu*); they appear to imply that almost every moderate drinker is at times drunk; that sooner or later the moderate cup will be exchanged for the overflowing bottle; at least, the moderate drinker gives a bad example. In this manner a shadow is cast over those who do not fully abstain, yet habitually practice the virtue of Christian moderation (*virtutem temperantiae*). What of it, if the one or other do at some rare occasion overstep the proper limit? Does one sinful act prevent habitual virtue? Does that simply make them intemperate? Does it make them unworthy or unfit to work in the cause of temperance for others as well as for themselves? "But the moderate drinker is always in danger of excess!" I would distinguish: many are, but

many are not. Besides, these dangers can be removed altogether, or at least greatly diminished by practicable means and protective measures, so that even those can feel safe enough in the presence of the drinking cup, who would not otherwise have the moral strength sufficient to resist the evil temptation. These means are partly of a positive nature, affording help and support whether of a natural or supernatural kind; partly negative, by removing circumstances under which the temptation would become too powerful. Among such circumstances or special occasions the Dublin Pastoral Letter mentions wakes and funerals, fairs and markets, public amusement, such as athletic sports, games, etc.; "treating" and accepting "treats;" the entering of public houses on pay-day, etc. Now, here is, precisely the new field for new temperance work on a large and broad platform. For whatever helps to keep men from falling into excess, and makes them truly temperate, is temperance work.

The fact is simply this: there are thousands of Catholics who will not take the total abstinence pledge, never. Those same thousands are anxious and careful to be temperate and moderate in the use of intoxicating drinks, and to use the proper means to guard themselves against the dangers of drunkenness. Thousands, again, of these moderate drinkers are willing to lend their aid and help, private and public, in destroying the social causes of intemperance. But they need leaders and an organization; they look for that large platform on which they could meet their brethren engaged in the same holy cause.

Cannot such a platform be erected by a general, national, Catholic society or league, embracing societies as well as individuals, which would carry on the work in different ways and directions, with different means and methods, and by different agencies, in such a manner that, while comprising the greatest possible number of members and covering all the States and Territories of the Union, each member would have his special work assigned to him according to his own individual choice and conviction.

Such was, if I mistake not, the idea of the great Cardinal Manning. He says: "To meet the invasion of so widely spreading an evil, it appears to me that a widely extended organization, especially created for the purpose of arresting drunkenness, and of giving the mutual support of numbers and of sympathy to those who are in danger, is not only a wise mode of counter-action, but, I am inclined to believe, also a necessary provision."

The advantages of such a Catholic Temperance League are evident. The unity of its object (temperance as against intemperance); the diversity of its means (from simple co-operation in prayer to total abstinence pledge); the universal adaptability of its methods to persons and localities (men and women, children and adult, national and local customs); the simplicity of its organization (federal and state, or national, provincial and diocesan); the consequent large membership and wide diffusion all over the land,—all would combine to make this League the greatest and most powerful Catholic temperance body of the world.

a. Object. The main object and general end of the League is the promotion of Christian temperance. This it will obtain *directly* by binding its members to the practice of this virtue and by leading others to the same through good example and prayer; *indirectly*, by suppressing the causes of intemperance. It is not difficult to see that the first concerns more the individual and forms rather the interior and private work of the League; the second steps forward into the society at large and shows the external field where the united action of the League must be displayed. However, this distinction needs to be applied *cum grano salis*, as the same action or work of a member may appear of a private or public nature according to the view taken. Total abstinence belongs primarily and of its very nature to the first class, whether it proceed from the motive of avoiding the danger of sin, or from the desire of supporting a weak brother by example, or from the spirit of Christian self-denial and mortification, or from whatever other religious motive. Anti-treating, anti-saloon, anti-whisky and the like

pledges might also be classed as private and internal work, although in view of public habits and customs, we may see in them powerful agents to suppress the social vice of drink, which is the public and external object of the League.

It may seem useless to ask which of these two objects is the greater and more important. No one can doubt for a moment the inherent supernatural merit of temperance when practiced for conscience's sake. Nor ought we to overlook the wide influence of this virtue through its impetratory value when offered, as it is done in some societies for the purpose of obtaining the grace of temperance for others. On the other hand, it cannot be denied that, as the pernicious causes of drunkenness are spread far and wide in the private and public life of society, a more extensive field of public usefulness seems to be opened to those champions of temperance who carry the war into the very camp of king Bacchus. These crusaders, urged on by their love of God and country and their hatred of the degrading vice and its abominations, may assuredly hope no less reward from the God of Holiness, because their weapons are dealing death and destruction, while their brethren offer prayer and sacrifice. It is just possible that this truth has not been sufficiently realized by those who consider total abstinence alone deserving the honorable name of temperance "workers." Yet, the foremost apostle of temperance in our day, Cardinal Manning, expressed more than once and not without a certain emphasis "my hearty willingness to work with all Catholics who are laboring to extinguish drunkenness, whether they abstain altogether from all intoxicating drinks or not. We are all pledged to temperance by our baptism; and with all those who labor to make that pledge a reality in themselves or in others, I will always heartily work."

b. Means and Methods. It is unnecessary here to speak in particular of the means by which the virtue of temperance is to be fostered among the members of the League. These are appropriate pledges or promises, the mutual example and moral support, instructions by lectures and literature; but above all, the helps and graces of religion in

prayer, the sacraments and the Word of God. It is more to the writer's purpose to explain the various modes and strategies by which the enemy is to be attacked and fought in his strongholds.

The main causes of the appalling spread of the drink disease are probably the following, as I had occasion to state elsewhere :

1. *Adulterated drinks*, by which is caused a depraved taste, that can only be satisfied by the use and consumption of strong drinks.

2. *The saloon* in its specific work and effect as distinguished from restaurants and hotels, and with all its dire surroundings.

3. *Certain social habits* leading to drink, such as treating, frequenting saloons, manners by which others are more or less morally forced to drink ; playing and gambling for liquor, etc.

These direct and indirect causes could be most effectually combatted by the Temperance League :

First, in general by creating a sound public sentiment and opinion against intemperance and, in particular, against these causes thereof: (lecture bureau ; printing and publishing office ; etc.).

Secondly, by directly counteracting them in procuring laws and seeing that they are enforced. In Europe strict laws covering the *adulteration* of all spirituous beverages are enforced. The distiller and the brewer alike are under strict police surveillance. Why can't it be done here ? The place of manufacture and sale of intoxicating liquors should be under regular supervision of the law.

The late Archbishop Bayley, whilst Bishop of Newark, spoke on this subject, in the winter of 1871 before the State Catholic Total Abstinence Union of New Jersey, as follows : " A real inspection of liquors and wines, so effective that nothing could be sold but what is pure, would, in my opinion, put a stop to two-thirds of the intemperance that exists among us. Any real good government should enforce a rigid and effective inspection of liquors, or else not allow

them to be sold at all. The very object of government is to protect the lives and well-being of its citizens. Our city authorities make stringent laws, and to a certain extent enforce them, against selling bad meat and decayed vegetables. How much more important is it that they should hinder the sale of drinks that corrupt the blood, madden the brain, and lead directly to the most horrible crimes and widespread misery."

As regards the *saloon*: *a.* Reduce their number. High license, strict rules in granting licenses, and rules as to the proportion of the number of saloons to the population of a place might be potent factors in that direction.

b. Regulate the time of closing. Saloons ought to be closed all through Sundays; city and park hotels might be open. But they certainly should be closed during the time of church services, forenoon and evening. On week days saloons should not be allowed to keep open after midnight, and on Saturdays they should, for very good reasons, close much earlier. It is then that men receive their wages. They know that they need not work the following day and thus they are induced to carouse and to waste their money. Cardinal Walsh remarks on this point: "Is it not obvious that a widespread and most salutary reform would at once be effected, if the workingmen of our city could be induced to observe the single rule—still better if they would pledge themselves to the observance of it—not to enter a public house on that one day of the week on which their wages are paid?"

c.—*Control their customers.*—Minors or persons under eighteen years of age ought not to be allowed to stay in saloons either for the purpose of drink or play. They have no business at the bar and pool table. Barkeepers selling liquors to minors ought to be punished by law. A wife ought to have the right to claim damages from the keeper of a saloon where her husband got drunk.

Thirdly, *Dangerous social customs* might be counteracted by the special rules and habits to be observed by the members of the League. A system of different degrees or ranks, progressing from the less severe to stricter observance, could

be inaugurated. If I were to outline these degrees I would say, *exempli causa*, let one degree be formed by those who pledge themselves not to treat or to be treated in the accepted sense of the word. Another might be the anti-saloon degree. The members would agree not to visit or go into any saloon merely for the purpose of drinking. A third I would call the anti-whisky degree. Abstain altogether from strong drinks, like whisky, brandy, gin, etc., though you may take your glass of beer or wine. A fourth, the total abstinence degree, would enroll all those who would be sincerely willing to abstain from the use of all intoxicating drinks, for a certain time only, or for the course of their life. To these may be added a fifth degree, the Saturday and Sunday pledge of those who will abstain from intoxicating drinks, or at least avoid the saloon, on these two days. Another degree would unite all those who promise, in some way not yet mentioned, to abstain either at certain times (*f. i.* between meals on pay days,) or in certain places (at the bar), or on certain occasions (fairs, excursions, etc.). A last degree might embrace all those who, without belonging to any of the foregoing ranks, will join in a holy union of prayer and good works to obtain for themselves and others the grace of temperance. (Compare a most interesting enumeration of various wholesome practices in the Appendix to Rev. Bridget's "Discipline of Drink.")

The foregoing sketch will make it evident that there is not a single person favoring the cause of true temperance, who could not become a member of the League, nor a single temperance society, whatever its rules and observances, which could not be affiliated to the League, which would thus represent the great and powerful centre of unity and energy of the whole Catholic temperance army.

Fourthly, *Organization*.—It is too early at this stage of the question to lay down a detailed plan of an organic or systematic arrangement of the League. Questions concerning the conditions and mode of membership, the form of government, general meetings or conventions, boards of managing and executive officers and so forth, can be decided only

after a full and ample discussion of the whole project and must be settled by wise and experienced men. One important point, however, must be kept in view from the very beginning. The League is meant to embrace *old and new* temperance societies. It will endeavor to establish new societies on its own broad platform, and thus extend its own branches all over the land; but at the same time it desires to affiliate to itself all previously existing societies. We shall thus have a federation of temperance societies similar to the Federation of Trade and Labor Unions or to the German Catholic Central Association (Central-Verein). These older organizations retain their present rules and manage their own affairs just as before. But in joining the League they enter into a corporate and therefore closer union with all other temperance bodies, by which a new life and impulse will be given to their private activity while greater strength and power will be gained for the external and public work of the League. As affiliated members these societies must have their rightful representation in the Supreme Council or Board of Directors of the League. To insure equal rights for all, it seems also necessary to allow each of these societies to send its delegate to the general convention. Not only this; but to perfect the bond of unity and concord, which is the great object of the League in this direction, the presidents of State and national unions and the reverend directors general of religious temperance societies might be *ex-officio* members of the Supreme Council. In regard to original branches of the League, its own children, who do not belong to any of the older unions, a simple organization and mode of representation can be devised on either State and national lines, or on the basis of the ecclesiastical division into diocesan, provincial and national unions.

The foregoing remarks are placed before the reader for the sole purpose of showing that the creation of a Catholic Temperance League for the United States can not meet very great difficulties, if the spirit of Catholic brotherhood guide the men called to organize it.

Who are they? Cannot the heads of our foremost Tem-

perance Societies, the Catholic Total Abstinence Union, the League of the Holy Cross, the Confraternity of the Holy Thirst, and others, do it? Of one thing I feel certain: if there be a real need of such a new organization as here proposed, the men to do the work will step forward in due time. For the present the seed is sown; if the conditions are favorable, it will grow and ripen. If not, it was well meant.

POSTSCRIPT.—The question has been raised whether such a League should not rather be formed upon a broader and unsectarian basis so as to admit equally Protestants and Catholics. Why not unite with our Protestant brethren in the same good work? Why not join with the powerful organization of the Women's Christian Temperance Union?

Union may be of a different kind: union of ideas and sentiment, union of plan and policy, union of action and labor, union of association and companionship. A temperance union of this last kind, a corporate union which is to consolidate Catholics and Protestants into one moral body, seems to be impossible for the one reason that our temperance work must be built on religion. Religion is the life and principle of Catholic Temperance. As good Bishop Bayley well said: "Any great, permanent reform in this matter can only come from religious influence. . . . It is evident that to grapple with this great evil successfully, we must revert to religion and its beneficent influences. We must direct our movements against it from a religious point of view." But Christian temperance as understood and practised by Catholics is not based on the mere principle of religion that man is bound to avoid sin and its dangers, in which Protestants agree with us, but it supposes the practical knowledge of prayer and intercession, penance and sacrifice, the efficacy of the sacraments, and other Catholic doctrines unknown to our separated brethren. Cfr. Card. Manning's remarks in the above cited work of Father Bridget, p. xiv.

But there is no reason why the Catholic Temperance League, or any of its affiliated societies, should not join with Protestant organizations in public action to suppress

the causes, and fight the agents, of intemperance, to foster and strengthen public sentiment, to secure appropriate laws and their execution, and so forth. Such union of action among Catholics and Protestants, all impelled by religion and love of country, would exert an almost irresistible force and work immense good. It would lead to certain victory, overturn the reign of drunken Bacchus and firmly establish among our people the throne of Christian Temperance.

S. G. MESSMER,
Bishop of Green Bay.

THE RELIGIOUS UNION OF THE EAST AND WEST.

The real attitude of the Eastern religious bodies toward those of the West has, within late years, been the subject of much speculation. The late Encyclical *Praeclara* of Leo XIII, in which the Sovereign Pontiff, whilst inviting all the nations to religious union, addresses himself in particular to the Christians of the East, gave a fresh interest to the question and prepared the way to the recent negotiations with certain representatives of the Eastern communities which promise lasting and practical results. Those who believe that the conferences at the Vatican were intended to bring about a mere compact on the part of the principal leaders by which the outward adherence of the Eastern schismatic Churches to the See of Rome was to be secured, altogether misjudge the situation of affairs and the true intent of the Sovereign Pontiff. Yet that such is the general impression of writers on the subject, both in Europe and America, is plain from their manner of treating the question.

In the following paper we propose briefly to indicate in general outline the true condition of the people comprised under the name of Eastern schismatics whom the Holy Father desires to bring back to the bond of Apostolic unity.

In doing this we shall confine ourselves to the simple statement of the present situation in the East, as we know it to exist from personal observation during many years of close intercourse with clergy and people of the Oriental countries.

When we speak of the Oriental Churches generally, we have in mind the great complex of nations professing the Christian religion whose territory was at one time known as the Eastern division of the Roman Empire. Their number exceeds a hundred and thirty millions scattered over portions of eastern and southern Europe, Asia and Africa. In Europe there are the Greeks, Armenians, Georgians, Roumanians and Slavs, these last comprising Russians, Bulgarians, Servians, Montenegrins and kindred tribes. In Asia there are Melchites, Greeks, Armenians, Syrians, Chaldeans, Maronites, Jacobites, with sects of lesser importance. In Africa there are Greeks, Copts, Abyssinians and the immigrated stock from the northern and eastern countries.

Of all these numerous peoples following the Eastern Rite hardly five millions are in union with the Roman Church: the others, whilst professing Christianity from the earliest times, are separated and known under the designation of *Schismatics*. These vast numbers are the object of the present Sovereign Pontiff's solicitude, and the problem to be solved is, how can they be approached with the hope of their ultimate return to the unity of faith pledged to communion with the See of St. Peter. To get at the core of the difficulty involved in this attempt at unification, we shall have to answer successively the following questions:

I. In what does the Eastern schism consist?

II. What are the motives that at present maintain the schism?

III. What are the means best adapted for its extinction?

Speaking theologically, the schism consists in the negation, in theory and practice, of the Hierarchical Unity of the Church as founded on the Primacy of St. Peter.

Until lately it was generally accepted that the denial of this unity of the Church was the doctrinal stronghold to be attacked in order to convince the Oriental Schismatics of

their error and to induce them to accept the proposal of unification. Accordingly our theologians and controversialists in the schools of apologetics laid great stress upon the arguments supporting the doctrine of the Primacy of St. Peter, next to which in importance ranked the propositions regarding the procession of the Holy Spirit *a Patre Filioque*, the dogma of Purgatory, and others in which the Greek so-called "orthodox" theologians differ from the teaching of the œcumenical Councils of the Holy Roman Church. But these controversies appeared to effect very little toward the desired end. The union has always remained a pious desire, growing more unrealizable every day, until at last the idea began to prevail among Catholics that nothing could ever be effected in the East, that every effort was labor lost. Some went so far as to express the wish that the Christian religion might die out in the East so as to offer an unprejudiced field to the missionaries of the Latin Church wherein they might re-establish the Catholic faith in its original purity. In this way the Easterns were looked upon much as Protestant sectaries are regarded, and only an excessive optimism could induce a hope of their ultimate return to Catholicism.

However, since the authorities of the Propaganda decidedly favored practical inquiry into the real state of affairs in the East, and men conscious of the aims of Leo XIII undertook to visit, for the purpose of studying the situation, the different Christian populations of the East, particularly that which exists among the so-called Schismatics, it has been found that the practical view of the case differed in many respects from the theoretic view given in the schools of theology. It became clear that we had based our arguments against the Orientals largely on speculative foundations and gratuitous assumptions. In this way a change of methods in our dealings with the Eastern schismatics was suggested which is more in harmony with the practical aspect of things so that far happier results may be hoped for in the future.

What has become clear is this; that the religion which the dissenting Christians of those parts profess does not *substantially* oppose or deny the Catholic faith, but that the

difference of belief is, on the whole, but a difference in words. Moreover (and the fact is very noteworthy), the schism has never been *explicitly* formulated after the public act of Union subscribed to at the Council of Florence. Hence, it may be said, that *juridically* speaking, the schism does not exist; and this destroys the *raison d'être* of many odious rules held to discriminate against the Eastern Christians on account of their belief. It is certainly incorrect to say that the Easterns are obstinate in their errors, for the doctrinal differences upon which the theologians who copy the statements of writers previous to the Council of Florence lay so much stress, do not practically exist; they may be found in ancient books and formulas long forgotten, but they are not known to the body of the Christian people.

The fact is that the cause of actual separation between the East and West far from resting upon dogmatic differences, it is nothing more or less than a *hierarchical separation* based upon ancient national prejudices, on feelings of rivalry and distrust, on the political aspiration of certain States, on the ambition of a few individuals and on an intense national *amour propre*. With the Eastern people nationality and religion constitute one and the same thing. Thus the real motives of separation are to be sought in the feelings of animosity and national antagonism toward the Christians of the West. This antagonism is the fruitful source of prejudice on both sides. Catholics as well as schismatics entertain the most absurd impressions as to their relative religious belief and practices. They hold that we are not even baptized Christians; whilst we charge them with beliefs and errors in theological matters which are altogether unknown to them. It is true that in a spirit of antagonism resting upon preconceived notions about the Western Christians, the Orientals often exaggerate the differences between them and us, as if they wished thereby to justify their separation. We, on the other hand, incline to look upon them as apostates from the Catholic faith who are half in malice or wholly in error.

Yet when we come to examine their religion it is marvellous how few changes from the Apostolic faith exist in their Churches after so many centuries. Their liturgy, popular devotions, monastic institutions and ecclesiastical discipline are in a comparatively flourishing condition, and there has been a wonderful development of vigor within recent years, especially among the Slavs, that is to say, in Russia.

Admitting these facts, the idea of the Eastern Schism presents itself in a different form from that which we find explained in popular theology and ecclesiastical history. The difference is not so much one of dogmas and their opposite errors, as of rare prejudice, national animosity and the desire of political predominance or at least independence. If the Orientals have hitherto failed to accept the dogma of the primacy of the Roman Pontiff, it was not because they failed to recognize the necessity of union under the supreme head represented by the successor of St. Peter, but simply because they looked upon the Pope as an alien, an intruder and even an enemy. Not only do they pray daily for the union of Christendom, but the dogma of St. Peter's Primacy is formulated most clearly and explicitly in their liturgical traditions; and the desirable consummation would simply be that they should realize in fact what they profess in words. The schism exists in fact and not in theory, the faith which they profess being quite Catholic; at the most it would be necessary to add to their formulary certain expressions adopted in the West during later times. For instance, in speaking of the Holy Spirit they refuse to say that He proceeds *from* the Son and they say instead that He proceeds *through* the Son. Likewise, although they continually offer prayers for the departed, they have never accepted the term *purgatory*, which, indeed, has yet to be introduced into the Liturgy of the West.

What are the motives that keep up the separation between East and West?

We have already stated that a feeling of rivalry animates the Eastern people. They have never forgotten that Christianity with the support of the Empire was for some centuries

more flourishing than Western Christianity which languished under Barbarian invasions. From the eighth to the fourteenth century there was almost a continuous state of war between the East and West, which the action of the European crusaders had frequently emphasized by the cruel and un-Christian conduct which they displayed towards the native Christian population of the East. After the Ottoman invasion the small party of dissenters from the Council of Florence began to pay court to their oppressors, the Turks, who, for political reasons conferred upon them local ecclesiastical dignities, thus fostering a favorable disposition toward the revival of the schism which had been formally renounced at the Council of Florence. On the other hand, Christians in the West have become accustomed to regard the Eastern Christians in the same light with certain ambitious and intriguing individuals who professed to be representatives of the whole body. Time built up a wall of separation between the East and West, mutual prejudice and hostility followed, and all hopes of a religious union seemed lost.

What are the means for the healing of the Schism? In the first place a mutual righting of ideas. On our part we must reduce the doctrinal question to its real and essential limits, thus endeavoring to make the submission of the Schismatics to the Holy See less odious than the scholastic controversialists have hitherto seemed inclined to do. Moreover, the standard of study in the East is so low and the average intelligences so little prepared to measure theological or scientific reasons, that the disputations of exacting apologists have no other effect than to awaken additional opposition among clergy and people. Every legitimate means should furthermore be employed to disburse the Easterns of their deep-rooted prejudices against the Latin Christian. For this reason the mutual intercourse between Catholic missionaries and the peoples of the East should be facilitated as much as possible with a view to producing a true knowledge of each other. There have existed hitherto and still exist very severe laws prohibiting communication with the schismatical Easterns, and these laws were originally made for the

purpose of safeguarding Catholics against schismatical influences. Formerly there was a sufficient reason for the existence of these laws and there may still be a necessity for their maintenance in certain circumstances. But whilst they protected Catholics from the taint of dangerous doctrines and misunderstandings they cut off all chances of converting the Schismatics. Since our present purpose is to promote the union of the dissidents with the centre of Faith, it is absolutely necessary to open the avenues which will allow our clergy to exercise a salutary and active influence upon them. Hence it must be deemed opportune and necessary to modify the old rules so that we may be enabled to destroy their prejudices and teach them the necessity of Catholic Unity, which alone can suffice to preserve their faith from the rapid encroachments of a false modern progress, which under the guise of science and culture leads them toward absolute infidelity.

Are there any hopes at present that this *rapprochement* may be effected? We unhesitatingly answer in the affirmative, although we must not delude ourselves by minimizing the difficulties which will be met with in the realization of such a plan.

Partial experience has shown that wherever the Western missionaries have succeeded in uprooting certain prejudices there has speedily appeared some degree of sympathy between the Eastern and Western Christians. Our missionary clergy have become aware of the fact that there exist in the East populations professing substantially the same Christianity as we do. They have found among them a vast treasure of traditions, institutions, usages and religious practices which recall the first ages of Christianity. This has enabled us to show a genuine feeling of respect for the Christian rites of the East.

Through attentive and prolonged study and research some of our scholars have succeeded in bringing to light some precious documents bearing on the history of the Church. These have become efficacious means for defending the Apostolic traditions of the Western Church. Thus the

Eastern Christians who had been accustomed for centuries to consider us as enemies have found reason to believe that we do not regard their usages and liturgy as opposed to the faith which we hold, but rather that we esteem and respect them. All this has opened a current of sympathy in religious matters between them and the Roman See, which is known to foster this respect for the Eastern institutions. The press also has begun to be interested in the question of the union of the churches, and occasion has thus been given and accepted to render a mutual understanding more easy, and to modify and correct whatever was inaccurate or distorted in our views of them and *vice versa*.

In Rome a series of books, called *Sguardi all 'Oriente* has been published, wherein the above-mentioned views, so different from those which prevailed in the past, have been expressed and advocated. These publications at first caused a certain surprise, but, as they had attracted the attention of the most learned and cultured of those interested in this movement toward unity, they have largely contributed to render popular that "*esprit nouveau*" with which the religious question of the East is now regarded.

The Sovereign Pontiff Leo XIII has told us that the time has come wherein we may hope to effect a union. His predecessors have often attempted this with more or less success, but besides certain partial institutions and measures taken in regard to individual places and nations in the East, no general appeal had ever been made to those Eastern people who are less removed from us by their geographical position than by ancient prejudices. Pope Pius IX had instituted a special section of the Office of Propaganda for Eastern affairs, and this was a great step forward, as paving the way to the obtaining of correct information on subjects of interest to the East and to us. But it was reserved to Pope Leo to stir up men's minds and to announce to the entire world that the hour had come for us to take a further and more immediate step toward the accomplishment of that wish which our divine Saviour expressed on the night when His Passion began.

It remains then for all sincere Catholics to unite with these hopes of the Sovereign Pontiff and to lend our help to the realization of this divine plan of unity. The union of the East and West into one Catholic Church would revive anew faith, hope and charity, and also bring us nearer to the prosperity and peace promised to the children of God's kingdom on earth. The Eucharistic Congress of Jerusalem was the beginning of a new history for the Catholic Church, for there was solemnly proclaimed the endeavor of the religious union of the East and West. The negotiations going on at the Vatican at this writing, are but the disciplinary inauguration by which that unity is to be practically and permanently effected.

VINCENT VANNUTELLI.

Rome, Italy, October, 1894.

AN IMPORTANT WORK BY DOCTOR IMBERT-GOURBEYRE.

*La Stigmatisation, l' Extase Divine, les Miracles de Lourdes. Réponse aux Libres-Penseurs. Tomes I-II.*¹

IN God's overruling providence which permits evil that good may come forth, the effort of infidelity to extinguish the supernatural in human life to some extent frustrates itself. Though in no small degree it succeeds in putting out the light of faith in the minds of some, it serves to enlarge and intensify that light in the minds of others. This it does by stimulating to broader and deeper study of the motives and facts of faith. The results of such study are carried through society by the spoken and printed word, strengthening the weak, encouraging and arming the strong. One such aid to faith is presented by this masterly work of an eminent French physician—an aid to the substance of faith to those who have the wish to believe; to the quickening and perfecting of faith to those who catch the spirit that breathes

1. *La Stigmatization, l' Extase Divine et les Miracles de Lourdes. Réponse aux Libres-Penseurs par le Dr. Antoine Imbert-Gourbeyre, Prof. à l'École de Médecine de Clermont, Commandeur de l'Ordre de Charles III. Tome I, Les Faits; Tome II, Analyse et Discussion.*—Clermont Ferrand: Librairie Catholique. L. Bellet, editeur.—Paris: J. Vic et Amat. 1894.

in its pages. The author is a physician of long experience and high standing in the ranks of his profession. Trained by study and practice to observe the facts and phenomena of physical life, to distinguish their shadings, discern their meaning, gather their laws, his eye busied with the things of matter has not been dimmed to the things of spirit, but has been sharpened by a faith that enables him to penetrate from the seen into the unseen, to pass from the visible phenomena to their root and cause in the spiritual and supernatural.

Travelling in Belgium twenty-six years ago, he was present at the ecstasies of Louise Lateau. Struck by the marvels he then witnessed, he devoted five years to the study of her life and that of several other persons similarly favored, and published the results of his research in a volume entitled "Les Stigmatisés," in which he refutes the theory of hallucination set up by rationalism to explain the marvellous events in the lives of the saints. In the meantime the French medical school of La Salpêtrière has sprung up. Under the leading of its chief, the late Doctor Charcot, hysteria and hypnotism are brought in to supplement the hallucination theory. The *stigmata* and ecstasies of the saints, miracles, and the visible workings of Satan are said to yield the evidence of their purely natural character to hallucination, to the psycho-physical aberrations of hysteria, and to the "suggestions" of hypnotism—to one or the other or to all three. That Charcot and his followers in leaving their legitimate domain of nervous disorders to wander amidst the facts and principles of the highest domain of Mystical Theology should succeed really in nothing more than in manifesting ignorance and incompetency, not to speak of evident bad faith, was of course inevitable. Nevertheless, bold unproven assertion does efficient service in a theory that aims at annihilating the supernatural. Though not a method that usually succeeds in solving the problems of physical science it often passes unchallenged when applied to undermining belief in a superhuman Being to whom man must pay the sacrifice of absolute service. To follow therefore the rationalist with the rigid methods of observation and experiment,

to point out where he omits facts of vital importance against his theory, where he fails to mark the difference between those of a lower and a higher order, where he misstates or misinterprets what he does observe—all this must make for the advance of truth, and as such should meet the approval and praise of those who love truth more than a prejudice or a cherished theory. This is what the author of these volumes has done within the limits of his subject.

It is a fact of experience, present and running back six centuries into the past, that many persons, men and women have born in their bodies, notably in their hands and feet and sides, wounds similar to those inflicted on our Lord in His Passion. The receiving and bearing of these *stigmata*, have always been associated with ecstasies and remarkable sanctity. These phenomena—the *stigmata*, ecstasy with the accompanying sanctity—form the subject matter of our author's study.

In his first volume he gathers the facts. Beginning with the thirteenth century when the seraphic Saint of Assisi came down from the mountain *secum ferens Crucifixi imaginem . . . in carneis membris descriptam digito Dei vivi*, we have here a list, as complete as the author's opportunities for research permitted, of the servants of God who since that day have shared the privilege of the saintly Francis. What a splendid procession! Out of the age of Francis come thirty-two bearing like him in their bodies "the marks of Jesus." These are followed by twenty-three alike trophied from the fourteenth century, by twenty-five from the fifteenth, sixty-nine from the sixteenth, one hundred and fourteen from the seventeenth, thirty from the eighteenth, whilst our own age has witnessed at least twenty-nine of these favored heroes. Heroes, we call them, for they bear the wounds of the Crucified as the reward of heroic conflict with pain. "The wounded of Christ they are His guard of honor. They are chosen by Him as victims, even as He was chosen by His Father. Entered into His glory and no longer able to suffer, He leaves them on earth, another memorial of His Passion, visible representatives of His wounds. His victims,

He makes them to His likeness. They bear His wounds in the same spots wherein He had chosen to bear them. Like Him they shed their blood and suffer unutterable pain, pain which would equal His own divine sufferings could these be equalled in mere man. Often they represent the drama of the Passion in all its phases; willing victims who expiate, who satisfy divine justice, who turn aside the vengeance of heaven." (Vol. II, p. 405.) Had the author of this work done nothing more than compile the biographical list of these heroes of the cross he would merit to be called the first narrator of their prerogatives. It is true there have been other compilations of a similar kind, but none of them has come near to the exhaustiveness of the one before us. Raysius, in his "*Hierogazophylacium Belgicum*" (Duaci, 1628) mentions but twenty-five Stigmatisés. Theophile Raynaud, twenty-two years later in his book "*De stigmatismo sacro et profano, divino, humano et daemoniaco*" describes only fifteen. Peter of Avila four years afterwards in his "*Naturae prodigium gratiae portentum*" increases the list to thirty-five. In these first four centuries of the history of *Stigmatization* our author has found at least *one hundred and fifty*. In our own day Görres and Alfred Maury have counted but seventy, and the present author when he wrote his book "*Les Stigmatisés*" twenty years ago cited only one hundred and forty-five. In the meantime his more extended research has enabled him to extend the number to *three hundred and twenty-one*, and had he been able to consult the large libraries of Germany, Spain and Italy, and above all, the archives of the religious orders he is confident that he might have made his list still more complete.

Of the life of each of these holy persons he gives a brief sketch, mainly in view of the facts bearing on their *stigmata*.

In regard to these facts two aspects must be noted—their authenticity and their origin. As to the former, there can be no reasonable doubt. Those who received these wonderful marks excited wide attention and closest scrutiny by their marvellous lives. They passed most of their days in the presence of many witnesses, for the majority lived in

religious communities. All of them were obliged to unveil the inmost workings of their souls to their spiritual directors, whose conscience was burdened in each case with the strictest obligation of using every means to ascertain the veracity, nature and source of the facts presented to them. Some of them were obliged, out of obedience to their superiors, to write their own biographies which were then subjected to the most searching criticism of competent judges. Others had as biographers their confessors or their constant companions, but in no case was the history of their lives allowed to be printed without the express sanction of legitimate authority. To many of them the Church herself has been the historian, for fully one-third of them have had the case of their beatification either taken up or definitely decided. No one acquainted with the rigid scrutiny to which such cases are subjected by the Church can reasonably doubt the veracity of facts to which she gives her testimony.

As to the origin of these singular privileges, the Church alone can be the final judge. They have, of course, their natural side, their physical and psychical characteristics, and as such lie open to the observation and warranted inferences of natural science. The physician comes in to discriminate the phenomena of *stigmatization* from those of organic disorders, but the *probate spiritum*, the discernment of the spiritual conditions which antecede, accompany and follow the receiving and bearing of these exceptional gifts belongs to the Church.

The Church pronounces judgment indirectly through the principles and conclusions of her mystical theology, a branch of science as definitely found on observed phenomena as is psychology itself. Indirectly, too, she confirms the supernatural origin of the stigmata by her authoritative pronouncement on the heroic sanctity of those who bore them. This she has done in the case of at least sixty-one *stigmatisés* whom she has raised to the honors of the altar. More directly she confirms their supernatural origin by explicit mention in her decrees of beatification, bulls of canonization, martyrologies, offices and liturgies consecrated to the

saints, and particularly by instituting special festivals in honor of the conferring of these "signs of redemption" on her chosen children. Thus she has established the Feast of the Impression of the Stigmata on St. Francis and on St. Catharine of Sienna, as well as the Feast of the Transverberation of the Heart of St. Teresa, to say nothing of her mentioning the stigmata in the offices of many other saints.

The Church, of course, does not oblige us, under pain of heresy, to believe in all these supernatural facts. Nevertheless, it would be rash in a Catholic to deny them. Respect and love for the mind of the Church as well as rational motives here underlie our mental submission. What our author here says of his own mind regarding the revelations of the Sacred Heart and the Apparitions at Lourdes indicates the intellectual attitude of every reasonable Catholic. "Though the Church does not impose on me belief in these things, yet I impose it on myself, and this for two motives: first, because the Church not only authorizes me to believe them, but, moreover, invites me to do so; second, on natural and scientific logic, for I know full well that the only possible objection that can here be urged is hallucination. Now this objection will not hold in the face of science and sound sense. This is reasonable obedience, the *rationabile obsequium* of St. Paul. And then, why—if one is a Catholic—should he refuse belief in supernatural facts recognized by the Church? Happy they who live in faith without reserve, who reduce not their belief to the sole articles of faith" (p. xvi).

But, it will be objected, "What about the stigmata of hypnotism?" It is a well known fact that "suggestion" has produced in certain "mediums" stigmata resembling those borne by the saints. A full description of these counterfeit stigmata of hypnotism, how utterly unlike they are to the genuine, both in appearance and physiological characteristics, as well as in the manner in which they are communicated to their respective subjects, but, above all, how diametrically opposed from a psychological and spiritual point of view is the medium of hypnotism on the one hand

to the hero of sanctity on the other—all this is fully shown by our author. To enter into this subject would demand a special paper for itself.

The first volume, we have said, gives the facts of its subject. The second analyzes them, works out the principles to which they logically lead, and defends these principles against materialistic objections. The first volume is the natural *history* of the supernatural; the second its natural *science*. Here we have a minute classification of all the phenomena: physical, physiological, psychological and ascetical. It is here the author shows best his immense labor and erudition. Since his work is to meet the opposition of free-thinkers, it had probably been better to have passed over some of the incidents here related, but the work must be judged as a whole, not by this or that isolated portion. It is the full array of facts that carries the conviction of their origin. The best answer to the rationalist here is to present the facts. "*Monter c'est demonter*," says the author. "For many readers these facts will be a revelation; for all an instruction. Every sensible man, even though he be not a physician, will easily understand that this aggregate of extraordinary facts cannot be explained by the puerile theories of *free-thought*"—by hallucination, hysteria, hypnotism.

Ecstasy is the invariable accompaniment of the *stigmata*. Though the two phenomena are not intrinsically interconnected, they are so historically. An adequate knowledge, therefore, of the one involves some acquaintance with the other. A large part, accordingly, of the second volume before us is given to the classification of the ecstatic states, their physical and psychical characteristics, their causes and effects, duration, frequency, etc. The hallucination theory here receives full study, and the absurdity of attempting to account for the intense mental illumination of the saints by the folly of hysteria admirably shown forth. The apparitions of Our Lady of Lourdes to Bernadette, and the revelations of the Sacred Heart to Blessed Margaret Mary are also defended.

The attempt has been made to explain the miracles of

Lourdes by hypnotic suggestion, "and as there are no hypnotizers in the sanctuary it is claimed that the sick hypnotize themselves by religious emotion : that their minds, profoundly influenced by their firm faith in the possibility of a supernatural cure, renders such cure easily realized—which means that the *miraculés* have cured themselves at will through force of imagination. This is Dr. Charcot's position." (p. 484.)

That some bodily disorders may be cured by "suggestion" is undeniable, but that diseases recognized as incurable by science yield to its magic influence, not even the most enthusiastic advocates of hypnotism pretend. Now it is precisely cases that lie admittedly beyond the healing power of medical art that are brought to Lourdes. The sick who have exhausted all the resources of medicine, "suggestion," perhaps itself, included, there receive health, thus proving the interference of a power superior to any that science or art possesses. The genuineness of the miracles of Lourdes has been often and thoroughly demonstrated by testimony strong enough to convince any fair-minded man, but every lover of our Lady's beneficent power will be glad to find in the lists for her honor so valiant a knight as Dr. Imbert-Gourbeyre. He has taken up the gauntlet of Dr. Charcot and added another victory to the glory of Notre Dame de Lourdes.

The work closes with a strong appeal of the author to his brethren of the medical profession, reminding them of the exalted dignity of their vocation, and that they "honor the physician" best and only when they recognize, by practice as by theory, the all-embracing Providence that has permitted and administers, for the uplifting of humanity, the mystery of pain and disease.

In conclusion, it may be added that the work is unique in the literature of its subject. There are, it is true, a number of other works which in part cover the same ground, notably Görres' "Christliche Mystik," Ribet's "La Vraie Mystique" and Bonniot's "Le Miracle et ses Contrefaçons," besides those which touch on the same topics in treating of hypnotism and hysteria; but this far surpasses them all in fullness of material,

thoroughness of analysis and in discussion of difficulties. Apart, too, from its wealth of fact and principle, there is a charm about its style which of itself wins one to love its subject and admire its author. He moves through the throng of historical facts with perfect ease, and lifts himself to the region of elevated thought so naturally that the reader is borne along spontaneously in unceasing delight.

F. P. SIEGFRIED.

PREACHING AND RHETORIC.

Even in popular eloquence, preachers should avail themselves of the arts of rhetoric, figures, clear and solid arguments, correct language, the peroration, etc.—*Muratori*.

Although the divine truths are not to be preached in the "persuasive words of human wisdom," yet we must not despise the aids of true eloquence.—*St. Gregory Nazianzen*.

One of the first and most indispensable studies of the priest is the mastery of his mother-tongue. He should acquire so thorough a knowledge of his own language that he may be able to speak and write it to perfection.—*Fr. Mach, S. J.*

IF the English language contains one word that has better reason than most others to protest against the treatment to which it is subjected by the public in general, and by the clergy in particular, that word may well be "rhetoric." Persistently degraded, vilified and slandered, it is habitually accused of extravagancies quite foreign to its nature, and unjustly convicted of crimes at utter variance with its principles. It is questionable whether "Jesuits" and "Jesuitism" present to the opaque intelligence of a rabid A. P. A. fanatic any more distorted and fantastic notions of their real signification, than do "rhetoric" and "rhetorical" to the minds of a multitude of people whose ignorance is far less excusable. In the vocabulary of many a priest, these words apparently have a stigma of opprobrium attached to them; they are invariably employed in the sense of a reproachful characterization, and are never even thought of as available synonyms for what may be excellent and admirable in oral and written discourse. As applied specifically to preaching,

the terms are commonly used with an impropriety as glaring as it is absurd. To say that a sermon is rhetorical is, in the estimation of no small number of clerics, to pronounce one of the most damnatory criticisms possible,—is to exclude the preacher from the category, not merely of effective speakers, but of sensible men as well.

Among all the counsels given to the young priest as to the style of his discourses, there are few more common, and none less necessary than : Avoid being rhetorical. From the persistent denunciation, found in many clerical handbooks and heard in most clerical circles, of this supposed capital fault, one would imagine that the majority of priests, or at least a very considerable number of them, are as a rule excessively elaborate in the composition of their sermons, finically elegant in the construction of their sentences, and ultra-luxuriant in their use of ambitious figures of speech. That such faults characterized the priests of some former age is possibly true ; but, if so, the average preacher of that age differed very materially in his methods from the average preacher of ours. The nineteenth-century priest who can be justly charged with giving immoderate attention to the expression of his pulpit utterances, is the exception, not the rule ; as applied to the great mass of our preachers, such a charge would be, on the face of it, ridiculously false. For one priest who overestimates the importance of form in his sermons, there are a dozen who practically disregard it in theirs ; and, as a simple matter of fact, the great desideratum in the Catholic pulpit is, not less but more, attention to the principles of rhetoric.

In his personal experience, the number of clerical denouncers of rhetorical preaching whom the writer has encountered has been largely in excess of the preachers whose sermons called for any such denunciation ; and it is pertinent to add that the consistently *unrhetorical* sermons of the denouncers themselves have very generally proved to be a thoroughly effective answer to their own arguments. One had merely to listen to their preaching during twenty or twenty-five minutes to understand and deplore the fact

that any discourse of theirs on rhetoric might quite appropriately begin with some such introduction as the opening sentence of an American humorist's lecture on farming: "What I know about farming is mighty little."

It cannot of course be denied that here and there, especially among the younger members of the clergy, may be found a few preachers who apparently consider the substance of their thought subordinate to its expression, and who are concerned less with the matter of what they say than with their manner of saying it. Nor need the fact be ignored that an occasional minister of the divine word sacrifices nervousness and virility of style to an undue fondness for rhythmical cadences or meretricious ornaments. There may even be some whose predilection for so-called fine writing leads them to preach above the heads of their congregation, under the mistaken impression that grandiloquence is eloquence, and sound an effective substitute for sense. These, however, are extreme cases; they are far more rarely met with than are instances of the equally deplorable opposite extreme; and even were such cases ten times more numerous than they really are, they would still furnish no substantial argument against the application of rhetorical principles to the building up of the sermon.

Far from being the legitimate outcome of the study of rhetoric, the errors just mentioned are not only not countenanced by rhetoricians, but are expressly and unequivocally condemned by every expositor of the science from Campbell and Blair and Whately to Hepburn and Hart and Genung. The impression that the sole, or the principal business of rhetoric is to robe commonplace thought in a showy dress and set it off with the glittering tinsel of tawdry ornaments, is not more generally prevalent than it is thoroughly erroneous. That such an impression should prevail among those who have never studied the science, is not, perhaps, remarkable; but that a notion so radically false should be entertained by men who presumably were at one period of their lives conversant with at least the elementary principles of rhetoric, is to our mind inexplicable. For, after all, rhetoric,

or the science of discourse, is based upon sound reason and good sense ; and all its rules and principles are directly conducive to the acquisition of skill and readiness in the effective communication of thought. The man who vehemently inveighs against artificial eloquence, sophomoric declamation, bombastic periods, and the ostentatious display of flowery language, may imagine that he is decrying rhetoric ; but in reality he is merely reiterating censure which has been pronounced by every rhetorician of the century, and which he may find, if he will, in any one of a score of rhetorical treatises used in our schools and colleges.

If the scoffers at rhetoric, instead of launching invective tirades against its suppositious artificialities, would take the trouble to investigate its real principles, they would discover that these principles are such as may be adhered to with equal profit by the eminent pulpit orator addressing the most highly-cultured intelligences, the humble rural pastor explaining the Gospel of the Sunday to his unlettered auditors, and the simple catechist preparing a class of children for first Communion or Confirmation. Rhetoric is concerned with every discourse whose aim is to instruct, convince, or persuade men ; and according as its precepts are observed or transgressed, will the discourse be relatively good or bad, effective or futile, eloquent or the reverse. "The process of combining and expressing thoughts," says Hepburn, "is subject to fixed laws inherent in the mind, which we are at liberty to violate, but, if we violate them, the discourse will fail to realize its end." The knowledge and full mastery of these laws, with a view to their practical observance in speaking or writing, is the prime object of the study of rhetoric ; and any disparagement of such study is, in its ultimate analysis, scarcely less puerile than would be the condemnation of grammar or logic.

Restricting the phrase to its legitimate meaning, to "preach rhetorically" is to preach with propriety, elegance, and force ; it is to present the matter of the sermon in the manner best calculated to produce in the hearers the effect desired ; and hence, properly speaking, the more rhetorical

the preacher, the better will be the preaching. Paradoxical as it may sound to some, it is nevertheless strictly true that every good discourse, whether religious or profane, *is* rhetorical: no orator, in or out of the pulpit, ever speaks to the purpose without consciously or unconsciously conforming to those laws which rhetoric enjoins as necessary to the adequate and forcible expression of thought.

Let it not be supposed that, in penning the foregoing paragraphs, the writer has been oblivious of the stock objections urged by a certain class of priests against the studious composition of sermons. He has not been unmindful of the formidable array of quotations from the Fathers of the Church, in which rhetoric seems to be despised as inconsistent with the dignity of the preacher's office; nor has he lost sight of St. Paul's "not in the persuasive words of human wisdom," St. Charles Borromeo's *simplex et virilis oratio*, the "energetic plainness" of St. Ignatius, and the "simplicity" advocated by hundred of other writers on preaching. Such stereotyped quotations and phrases are not likely to be forgotten by any priest who does ever so little reading up on this subject.

It is to be remarked, however, that these sentences of the Fathers and Saints, being detached from the context which best explains their meaning, are frequently interpreted in a sense utterly foreign to the minds of their authors; and that such phrases as are quoted above are expressive of far other qualities than those which many glib denouncers of the rhetorical sermon would have us suppose them to signify. The Fathers undoubtedly condemn affected elegance, pompous expression, superfluous ornament and the like excesses which characterized much of the rhetoric of their day; but in none of their writings will there be found the slightest censure of the principles inculcated by modern rhetoricians, or of those qualities of style which are the legitimate result of the practical application of those principles.

It was not one of the Fathers, but a rhetorician who, in his introduction to a course of lectures which have proved

the storehouse of most subsequent writers on the science of English discourse, declared that his purpose was: "to explode false ornament, to direct attention more toward substance than show, to recommend good sense as the foundation of all good composition, and simplicity as essential to all true ornament." The same author, Dr. Blair, one of the most noted expounders of those rhetorical principles against which the young preacher is so assiduously warned, has this to say of the sermon: "With respect to style, that which the pulpit requires must certainly, in the first place, be very perspicuous. As discourses spoken there are calculated for the instruction of all sorts of hearers, plainness and simplicity should reign in them. All unusual, swollen, high-sounding words should be avoided; especially all words that are merely poetical or merely philosophical. . . . In a sermon, no points or conceits should appear, no affected quaintness or smartness of expression. These derogate much from the dignity of the pulpit, and give to the preacher the air of foppishness which he ought, above all things, to shun." Now, there is another, we take it, particularly obnoxious in such recommendations as these; and even St. Alphonsus Liguori would hardly condemn the preacher whose sermons displayed conformity to such like rhetorical precepts.

Perhaps the most egregious mistake commonly made by clerical talkers on this subject of preaching is the supposition that the simplicity of style so universally enjoined as the most suitable for pulpit oratory, is a negative quality, importing merely a lack of study or effort in the choice of words, the construction of sentences, and the disposition of the various parts of the discourse. The extemporaneous preacher who fancies that, because he speaks right on, in a natural, free and easy manner, and sedulously shuns the bugbear of figurative language, his sermon possesses this quality, manifests simplicity, not of style, but of understanding. If the Fathers, whose authority is so often adduced in vindication of this unstudied manner of expression, were to listen to the improprieties and inaccuracies of diction, the ill-chosen epithets and ambiguous phrases, the straggling clauses and

dislocated periods, the wearisome repetition of pious platitudes and stereotyped commonplaces, the whole combination of undignified twaddle and forceless prosing that masquerades nowadays under the title of a "simple" sermon, they would assuredly feel like exclaiming, in a paraphrase of Madame Roland: "O Simplicity! Simplicity! how many crimes are committed in thy name!"

The genuine simplicity which, according to the rhetoricians not less than the Fathers, should distinguish the sermon, "stands opposed, not to ornament, but to affectation of ornament, or appearance of labor about our style;" and it is a capital error to suppose that so excellent a quality can be acquired without studied effort and constant practice. No man is ordinarily so apt to speak in a style the very reverse of simple as the priest who preaches without adequate preparation. And just here let it be said that most of the adverse criticism of rhetoric in preaching comes from clerics whose preparation of their sermons is habitually inadequate. The time and attention which conscientious preachers devote to the composition of their discourses is a tacit condemnation of the culpable negligence or laziness of less exemplary ministers of the word of God; and very often these latter are merely throwing a sop to the Cerberus of their own conscience when they utter their loud-mouthed denunciations of the rhetorical, or what to their minds is practically the same thing, the carefully prepared sermon.

That much harm is done to youthful preachers by this ill-advised talk of their elders, is incontestable. Many a young curate is led to give up writing his sermons, or even preparing them with a care at all commensurate to their importance, simply because of sarcastic references to "high-flown sentiments," "rounded periods," "the flowers of rhetoric," "the ambition to be eloquent," and similar platitudes, coming from a pastor who never grows animated unless when scolding, and is eloquent only on the subject of his pew-rents. A fondness for figurative language is, after all, not an unpardonable offence in a very young preacher; and if at first his style is somewhat overloaded with ornament, it is a fault that

generally cures itself, his own taste, as he grows older, leading him to reject all figures that are merely showy, while retaining those which give to his speech additional effectiveness and vivacity. There is some excuse for a young man's being florid, there is none for any man's being dry and unattractive; and the preacher most likely to avoid either extreme is he who knows, and habitually puts in practice, the rules and principles of rhetoric.

ARTHUR BARRY O'NEILL, C.S.C.

WHERE THE AMERICAN JESUIT TRAINS.

AT Woodstock, Maryland, twenty-five miles by rail from Baltimore, for a part of the way along the winding Patapsco River, but only fifteen miles as the crow flies, stands the *Collegium Maximum* of the Jesuits in this country. Obscured from the view of the passing traveller by a thicket of magnificent trees, it pursues in voluntary seclusion its high mission of training professors and priests for the Society of Jesus. Not content with the ordinary course of studies in colleges and seminaries, it broadens and prolongs its curriculum, and sets before every one of its students a specialty in the noblest departments of learning, adding to the task every accessible facility for its mastery. It is an institution to which the Church in North America is indebted for some of its most efficient laborers.

The Republic was just emerging from the devastations of the Civil War when the site of this House of Studies for young Jesuits was purchased by the Rev. Angelo Paresce, S.J. He needed a stout heart to undertake the foundation at that time, for the Union was still in civic disorder and the funds of the institute in the Maryland Province were low. Yet the need of it was urgent, for before it was started the scholastics under his jurisdiction had to cluster inconveniently in

colleges, or voyage to Europe in order to find a place in which to make their studies. For this reason he resolved to give them a school of their own, and, looking about for a location, he was attracted to Woodstock by its proximity to the principal establishments of the Order—Georgetown, Washington, Frederick and Baltimore—by its salubrity, by its solitude, and by the cheapness of the price asked for the property.

Accordingly, in the year 1866, Father Paresce obtained title for the Society to 243 acres of land, to which a tract of 117 acres was added in 1880. The corner-stone of the college was laid in the following year, 1867. The institution was not ready for occupancy, however, until 1869, when, on September 23, Father Paresce, no longer provincial, but first rector of the new foundation, opened its halls with becoming ceremonies. Among the students who listened to his invocation of God's blessing on the house, were the present Provincial, V. Rev. William O'Brien Pardow, and the Rev. Samuel H. Frisbee, Spiritual Director of the present Community.

On a lordly hill overlooking the brawling mill-stream called the Patapsco River, the first building was erected, in the midst of a clearing made in the primeval woods. All around is was a wilderness. But the uncultivated forest has given place to park-like grounds, with terraces, walks, drives, statues, flower-beds, shade trees, grottoes and lawns, to vineyard, orchard and farmed field—a beautiful demesne for the noblest seat of learning thus far on this continent.

There, remote from the din and the bustle of the world, of which only the shrill toot of the locomotive whistle at the railroad station hard by serves as an occasional reminder, the young scholars of the Society in this region have for twenty-five years applied themselves to the acquisition of virtue and of knowledge. In that quarter of a century, thousands of them have passed through Woodstock's classes and no fewer than 365 of them have received the priesthood in its chapel. Its quondam inmates are now scattered over the face of the earth—in almost all the large cities of the United States and

Canada, among the Indians of the Far West, among the aborigines of Alaska, in South America, in Europe, Asia, Africa and Oceanica.

The course that is pursued in this *schola maxima* of the Jesuits is the longest and highest of its kind in America. Compared with its finished scholastics the graduates of Harvard University in mathematics, language, natural sciences and philosophy are almost beginners. Before going to it at all, the young members of the Society have almost all of them won their degree of A.B., and have had, besides, four years of preliminary training in the novitiate and the juniorate, cultivating piety and reviewing their humanities. Arrived at Woodstock, they spend three years in the study of philosophy, four hours a day, five days in the week, using Latin as the language of the school. Within that same period, they go through algebra, geometry, trigonometry, calculus, astronomy, geology, physiology, chemistry and physics. Next, they devote four or five years to teaching in the colleges of the Order, putting their attainments to practical use, and meanwhile keeping up their own studies, devoting their leisure hours to a general course of reading, and perfecting themselves in the special branch of learning in which their superiors desire them to excel. On their return to the scholasticate, in about the thirtieth year of their age, they pass four years in the study of moral and dogmatic theology. Hebrew, Sacred Scripture, Canon Law, Church History, Sacred Eloquence and Rites. Then they are ordained. Finally, they are sent back for a year to the novitiate to be heated and refined, tempered and strengthened once more in the fire of godliness, to come out fully equipped in sanctity as well as in wisdom for the service of the Church in the holy ministry.

At present about 125 young men are in the college making this grand course of study under the tuition of a faculty composed of fifteen picked professors.

Woodstock has had a long line of erudite teachers, some of them known to fame by reason of their published works and all of them eminent for extraordinary ability. Its

first prefect of studies was the illustrious Cardinal Mazzella, who was summoned to Rome by the Pope in 1886 and clothed with the purple of a Prince of the Church for his masterly treatises on theology. Worthy to rank with him was the lamented Father Maldonado, who, after teaching at St. John's College, Fordham, N. Y., in England and in France, became *Rector Magnificus* of the University of Salamanca, in Spain, and, subsequently returned to the United States to teach theology at this College of the Sacred Heart and to here enter into his rest. Similarly worthy of mention are the theologians Brambring, De Augustinis, and Sabetti; the Hebrew scholar, Father A. Maas; the mathematician and astronomer, Sestini; the Thomistic expounders, Valente, Piccirelli and Schiffini, the natural scientists Frisbee and Freeman, and their distinguished associates, Fathers Schemmel, Duvernay, Franchini, Cavalier, Polano, Peter Mazzella (brother of the Cardinal), Cighi, Polino, Chasot, Becker, Ciccaterri, Piccirillo (one time editor of the *Civiltà Cattolica*), John Murphy, Peter Finlay (now teaching in the Irish Theologate at Milton Park, Dublin), Salvator Brandi (at present a leading writer for the *Civiltà Cattolica*) Tummo, John Conway, Worpenberg, Grimmelsman, Guldner, Degni, John T. Hedrick, Lehy, O'Sullivan, Tarr, John A. S. Brosnan, Heinzle, James Smith, Holand, P. Casey, Romano, Prendergast, Barrett, Brett, James Conway, Brosnahan, O'Brien, Kayser, Devitt, Raphael V. O'Connell, Gannon, Kavannagh and others.

The books written or published at Woodstock are another glory for the institution. They are: "De Deo Creante," "De Gratia," "De Ecclesia et Religione" and "De Virtutibus Infusis," by Cardinal Mazzella; "De Sacramentis" and "De Deo Uno," by Fr. Æmilius de Augustinis; "Theologiae Moralis Compendium," by Fr. Aloysius Sabetti; "De Facultatibus Animae," by Fr. J. M. Piccirelli; "Summa Logicae St. Thomae," by Fr. Valente; "De Deo Creante" and "De Verbo Incarnato," by Frederick Brambring; "St. Thomae Aquinatis Tractatus de Motu Hominis in Deum ad Usus Juventatis Accommodatus" and "Logicae

Generalis Institutiones," by Fr. Blasius A. Schiffini; "Christ in Type and Prophecy," "Enchiridion" and "A Day in the Temple," by Fr. A. Maas; "De Sepultura Christi," by Fr. Francis Jovino; "Elementary Algebra," "Geometry and Trigonometry," "Elementary Theoretical Mechanics" and "Geometrical and Infinitesimal Analysis," by Fr. Benedict Sestini; and other works.

In its rectors Woodstock has been conspicuously blessed. They have been men fitted by character and accomplishments, by grace and disposition to preside over a great religious seat of learning. Their names deserve to be recorded: Revs. Angelo Paresce, James Perron, Joseph Keller, Peter O. Racicot, Edward V. Boursaud and Joseph M. Jerge.

For the legion of teachers educated there, for the corps of priests ordained there, for the band of missionaries trained there, for the succession of able teachers employed there, and for the worth of the volumes produced there, Woodstock College may well offer the incense of thanksgiving to the Lord for making such great use of it in His service during the first quarter of a century of its existence.

The institution as it stands to-day enbowed in woods is, in some respects, ideally situated for the purpose that its founder had in view. Its main buildings are in the form of a capital letter "I" turned over on its side, so: ⊥. They are constructed of granite quarried on the grounds, are four stories high, and are severely plain in their style of architecture. Their one ornament is the cross that surmounts them over the central entrance and the ivy-vine that is making haste to hide their homeliess from view.

The chapel, which is on the second floor, is notable for an altar-piece of the Holy Family by Brumidi, the fresco artist of the federal capitol, who enriched it also with medallion portraits of six saints of the Society.

The library contains 50,000 volumes. It is rich in polyglot Bibles, in the works of the Fathers of the Church, and in books of black-letter. No other collection in this country is equal to it in the departments of philosophy and theology, and in the scientific branches it is well stocked with all the

best authorities. All departments of knowledge have contributed to its shelves, but its volumes are almost all by authors of renown, for its readers have no time to waste on trashy works of mediocre writers. It has some curious manuscripts, precious works in vellum, and rare editions that would make a book-worm glow with delight. Among its other treasures are a complete set of specimens of ancient and Roman marbles, rough and polished, the gift of a friend to Father Piccirillo—for which Johns Hopkins University offered the sum of \$10,000—and some valuable minerals collected from all parts of the world. It is ornamented with a painting on its ceiling representing the orbits of the planets, and the principal comets, as well as their respective sizes as compared with that of the sun. It shows portraits of St. Thomas Aquinas, St. Peter Canisius, S. J., Cardinal Mazzella, S. J., Fr. Paresce, Fr. Perron, Fr. Keller and Fr. Racicot. It is a commodious room, 60x30 feet and 30 feet high. In it the disputations of the philosophers and the theologians are held.

The rooms devoted to physics and chemistry are well supplied with laboratory facilities and instruments, and, in an upper hall-way are cabinets full of specimens for the study of mineralogy, conchology, botany, geology and natural history.

The refectory is spacious, having accommodations for 300 guests.

Within a stone's throw of the main building is the astronomical observatory where the heavens are explored by Professor Freeman and his disciples, who also keep track of the weather, as the college is a United States station for the collection of information for the Weather Bureau in Washington.

The community of the college is a little world in itself. It has its own farm, its vineyard and its orchard, its kine, its printing office, its bindery, its shoe shop, its tailor shop, its blacksmith shop, its carpenter shop, its hothouse and its zoo.

The Society is a good mother to its sons. It provides for their every want and neglects neither their comfort nor their amusement. A fleet of row boats, bathing facilities, a baseball ground, hand-ball alleys, and tennis courts make their

free time in summer spent in the open air enjoyable, and for winter out-door sports there are a hill for coasting with toboggans and a private pond for skating. Besides, in all seasons, there is time allowed for tramps to neighboring points of interest.

In case of death at the college, a place of sepulture is at hand. About a quarter of a mile from the buildings is the cemetery, a circular plot enclosed with an iron railing. In the centre of it stands a mortuary chapel over the altar of which is a picture of the type of a happy demise—St. Joseph, in the arms of Jesus and Mary—and on the exterior of which is this charming inscription:

SOCIETAS : IESV
 QVOS : GENVIT
 EORUM : CHAROS : CINERES
 CŒLO : REDDENDOS
 SOLLICITE
 HEIC : FOVET.

There repose in the sleep of peace some seventy members of the Society—fathers, scholastics and temporal coadjutors, one after the other as they expired, not separated into classes, but lying side by side as brethren. Over every one is a simple marble cross, with just the name, the rank in the Society, and the dates of birth and death. These crosses are all three feet high, except two which rise five feet from the ground because they are the gravestones of Bishops—Michael O'Connor and John B. Miège—who after long years in the pastoral ministry, resigned their mitres and retired to this pious retreat to make their last preparation for eternity. Here rest in peace Fathers Bambring, Becker, Maldonado, Bapst, Sourin, Piccirillo, Duranquet and other chosen souls who have gone before us with the sign of faith.

The silver jubilee of the college was celebrated on September 27, by a *festa* in which only members of the Society took part. Among the guests of the occasion were the Very Rev. Provincial, and Rev. Fathers Villiger, de Havens Richards, Fulton, Gannon, Murphy, Scully, O'Rourke, Bros-

nahan, Dooley, Zahm, Morgan, Gillespie, Devitt, Guldner, Scanlan, Hough, Heinzle, Gardiner, O'Leary, Noel, Giraud, and Dougherty.

The day was opened with the community Mass at 6.15, celebrated by the Very Rev. Father Provincial. At 9.45 the Benediction of the Blessed Sacrament was given by Father Pardow and the *Te Deum* was sung by the whole assembly. At 10.30 all the Fathers and scholastics met together in the library to assist at a musical and literary entertainment provided by the choir, Rev. W. J. Ennis, Mr. C. B. Moulinier, Mr. J. H. Smith, Mr. F. P. Donnelly, Rev. M. McMenamy, Mr. O. A. Hill and Mr. J. S. Hollohan. The essays and poems read recalled the history of the institution as embodied in its founder, its professors, its achievements, its priests and its scholastics. At 1 o'clock the jubilee dinner was served. At 8 P. M., a rain storm that had darkened the afternoon passed off, and for an hour the building was illuminated, while toy balloons were sent up and fireworks were set off. It was a red-letter day for Woodstock.

In one respect it is a pity that this great college is so far from town and without better railroad facilities, for, practically it is buried in the woods, its worth is comparatively unknown outside of the Society even to ecclesiastics; its disputations cannot be public, as they should be, with opportunity for whosoever chose to enter the contention to propose objections against the theses sustained by the scholastics; its students have not that stimulus that would come from outside observation and criticism, nor that diversion that might be had by occasional visits to parks, museums, ships, etc., and its professors have but little chance to break the monotony of their duties by recreations with those of their brethren who are in closer contact with the central springs of civilization. It is but a natural wish that a more convenient site should be procured in order that the light of this splendid *Collegium Maximum* of natural science, philosophy and theology should not be longer almost hidden from the world.

L. W. REILLY.

CONFERENCES.

WAX AND THE LITURGY.

Qu. If it is not an encroachment on your time, I would like very much to obtain from you the section or paragraph of the Rubric bearing upon the qualities and materials which the candles for use upon the altar must possess. I refer more particularly to the two wax candles used during the Mass.

A gentleman connected with a house engaged in the manufacture of beeswax candles, during a recent visit here, stated that he was recently informed by a Priest, that the two candles in question must be two-thirds pure beeswax.

I had never, prior to this occasion, heard it said that these candles must contain such a large percentage of beeswax. Furthermore, as a matter of conscience, I cannot send to the various churches and institutions, who are among my patrons, a candle for use on the altar which is not in every way what it should be.

Beeswax in the crude state is worth about twenty-eight cents a pound; but makers of these goods, after defraying the varied charges entailed in making, packing and marketing, do not hesitate to sell a candle represented as "pure" at twenty-two cents a pound. I may add, that a candle 100 per cent. pure would not be suitable for use. A candle 66 per cent. "pure beeswax" cannot be sold for less than forty to forty-five cents per pound.

As the time for purchasing my supply of candles for Candlemas and Christmas is at hand, I will be exceedingly grateful to you for an authoritative statement upon the subject.

Resp. This question comes from a respectable Catholic merchant. Priests, as a rule, have no ready means of testing the purity of an article which they purchase as wax, and which they may presume to be what it is called. The difference in price is not by itself an indication that the more expensive article is the purer, since competition may

bring about a variation in this as in other products. Nevertheless, we are not thereby freed from all responsibility of making reasonably sure that tradesmen do not impose upon us in so serious a matter. If they know that we want the pure article, and are willing to pay a just price for it, it is likely that we shall find reliable dealers who will guarantee what they sell.

Whatever custom there may exist to the contrary, conscientious compliance with the rubrics demands that the candles placed on the altar for the celebration of Mass be of pure beeswax. The S. Congregation has repeatedly declared that this law applies to the United States as well as to Europe, and it would not recognize the plea of local poverty advanced by one of our bishops, to sanction a violation of this rubric. "Candelae debent esse ex *cera*, non autem ex sevo et stearina, quod quidem etiam pro America foederata abusus declaratur." (Cf. S. R. C., 10 Dec., 1857, *et al.*) Most liturgists consider the violation of this rubric a *peccatum grave* unless a *gravis necessitas* suspends the obligation. The reason of this is that the lights here used have a mystic signification. This is not a mere sentiment but enters directly into the primary purpose of the liturgy, which attaches a special virtue to the prescribed form and matter of its sacramentals. "Praeceptum istud fundatur relationibus historicis et mysticis. Lumine hic significatur Christus," etc. (Comp. S. Lit. Wapelli. N. 9.) "Sacra Congregatio Rituum pluries hac super re expetita, constanter respondit, non obstante paupertate, candelas *cereas* esse adhibendas. Inferes," says the author of the "Institutiones Liturgicae," in the Roman Ephemerides Liturgicae, "candelas quae ex *cera* non sunt, esse pariter vetitas tempore sacrificii; cum rubrica candelas *ex cera* exigat; *cera* autem illa est quae *ex apibus* derivat. Idcirco S. C. R. jubet ut abusus adhibendi candelas ex sevo eliminetur et prohibet pariter candelas ex stearina confectas."

This precept applies not only to the candles ordained for the Holy Sacrifice of the Mass, but for all such liturgical functions which prescribe a definite number of candles; for

it is laid down as a principal in liturgy that, whenever the *rubrics* ordain the use of *candles*, the term is to be understood as referring to lights of *beeswax*. "Generale principium admittendum est seu ex Rubrica deductum, quae de cera loquitur cum candelas nominat, seu ex S. R. C. decretis." (Ephem. Liturg. 1889, page 562.) "Candelae pro quibuslibet functionibus sacris praescriptae debent esse cereae." (S. R. C. 10 Dec. 1857.)

The *blessing of candles* on the feast of the Purification applies, as is plain from the words employed in the ceremony of benediction, to *pure beeswax*. The opening prayer begins with these words: "Deus qui . . . jussu tuo per opera *apum hunc liquorem ad perfectionem cerei venire fecisti.*" The principal object of this function is to bless the candles prescribed for use in the Mass, at Benediction of the Blessed Sacrament and for the other liturgical functions during the year. To judge from the words of the S. Congregation there are to be, on the altar, none but wax candles: "Super altari praeter candelas ex cera tolerari non potest, ut habeatur etiam illuminatio ex gas, sed usus praedictus prohiberi debet." (S. R. C. 8 Mart. 1879; Rescr. Sur. 13 Apr. 1883, Novarcen.)

As to the precise quality of the wax used for the liturgical candle, there can be no question about what the rubrics mean. It is to be the *pure* product of the bee. If there be any necessity for adding some other ingredient in order to secure the required consistency of the wax which is to be made into candles, the quantity of the foreign admixture must be limited to a measure which is practically insignificant. One-third of alloy seems to us a rather liberal addition.

In regard to candles and other lights *which are not prescribed* for the liturgical service, but are used either to supply deficiency of natural light, or else to enhance the solemnity of the celebration, these need not be of wax, since the rubrics do not make mention of such. Nevertheless "Observantiores ecclesiae *veram ceram semper et quibuscumque in casibus* adhibent. Ex quibus sequitur neque

plures, praeter requisitas a lege, esse posse super altaria candelas ex stearina, neque eas adhibendas esse circa fere-trum, cum cerei praescribantur." (Ephem. Liturg. l. c. 563.) The altar, which is the central place of Catholic worship, is hardly the place to economize without serious risk of irreverence.

ARCHBISHOP ZARDETTI ON THE SACRED PALLIUM.

As a first word of greeting to his new flock, Archbishop Zardetti (lately transferred from the Episcopal See of St. Cloud in America to the archbishopric of Bucharest, in Roumania) takes occasion to explain the dignity and responsibility which he assumes with the sacred Pallium, emblem of his new pastoral office. There is something eminently fitting in choosing such a theme for an address of inauguration on such an occasion. The scholarly document testifies the high sense of duty which animates the writer in his official and difficult position ; it is, moreover, an able contribution to our ecclesiastical literature and, in a manner complementary to two previously published treatises by Archbishop Zardetti, whilst in St. Cloud, on the subject of the rites of priestly and Episcopal ordinations. We print the principal portion of the Latin document in our *Analecta*, both on account of the subject therein treated, as also on account of the frequent reference which the Archbishop makes to the progress of the Catholic Church in America, of which country he rejoices to proclaim himself a citizen amid his new flock.

THE MORALITY OF HYPNOTISM AS A THERAPEUTIC AGENT.

Qu. Can the practice of hypnotizing persons for the purpose of performing dangerous surgical operations be approved from a moral point of view? I am told it is done. A Catholic physician who enjoys a high reputation, both for his conscientious performance of

duty and for his professional skill, told me that while he holds it to be a dangerous experiment on the whole, yet there are instances when he would consider it justifiable; for example, when it is impossible to obtain a safe anaesthetic in an urgent case of operation, or in certain phases of hysteria when other means are unavailable. What do the theologians say?

Resp. The subject was treated in the REVIEW some years ago. (Cf. Hypnotism and Theology, October 1890.) We there attempted to discountenance the old assumption that hypnotism and *diablerie* are identical. Investigation from a strictly scientific point of view, and by unimpeachable witnesses, has shown that hypnotism in its ordinary phases, being a peculiar state of coma, artificially brought about, can be accounted for on physiological grounds. Thus hypnosis may act as a temporary sedative, as a stimulus to the nerve-system, as an anaesthetic or as an analgetic. And as it puts the physical organism in a high state of susceptibility, it renders it subject to certain strong impressions which may act beneficially, or otherwise, upon a person's health. So far, we believe, the use of hypnosis as a remedial agent, in the hands of a physician who understands its effects and knows its limitations, comes under the same category, (from the moral point of view) as the use and abuse of anaesthetics generally.

Nevertheless it must be emphasized that the extreme danger of its use, and the wide range of possibilities for its abuse, endangering physical and moral life, limit the estimate of its practical value as a therapeutic agent. The best medical authorities appear to regard it as a sort of *dernière resort* and are far from approving its general use.

Moreover, whilst the explanation of mere hypnosis need not be sought in the regions of the preternatural, no Christian will fail to recognize that demoniac agency may avail itself of such means to corrupt souls, and there are effects produced occasionally by so-called hypnotists, which cannot have their source in the supernatural workings of God, nor in the natural order given by Him; they may be

judged by their method and object, both of which must be in accord with moral rectitude.

But we do not wish here to exhaust the subject or even present a view to which exception might not be taken in some respects. Catholics are to be warned against the practice of hypnotizing, for the same reasons that should warn them against intoxication or the oaths of secret societies, when, by allowing themselves to be deprived of their conscious freedom of action, they surrender to another, without good or sufficient cause, the intellect and will which constitutes the essential element of their manhood and personal responsibility. With a view of throwing further and more definite light upon the subject, we have requested a paper for our next issue, from the Rev. René Holaind, S.J., who is at present making a special study of hypnotism and its moral aspects.

THE SACRED CONGREGATION ON PREACHING.

The Sacred Congregation of Bishops and Regulars has issued an instructive circular letter on the subject of preaching. It urges upon Bishops and Superiors of religious communities the paramount necessity of sending out as preachers only such clerics as are well equipped for the sacred task. It lays down certain rules as to the choice of the subject matter, the most efficient methods of inculcating the Christian doctrine, and the faults to be avoided by preachers of the divine word.

The document will be found in the *HOMILETIC REVIEW* to be issued early in December.

THE SIGN OF THE CROSS AT THE CONCLUSION OF MASS.

Qu. Some priests begin and conclude the prayers to be said alternately with the people, at the end of Mass, by making the sign

of the cross ; others begin "Hail Mary" and end with the last words of the prayer to St. Michael. Which is the correct way?

Resp. There is no reason to make the sign of the cross either before or after the prayer, since the liturgical act of the Mass ends with a blessing of which the last Gospel and the concluding prayers are practically an extension. Hence the celebrant, whilst he takes holy water on entering the church for the celebration of Mass, does not do so on returning from the altar to the sacristy after Mass. We may conclude therefore, especially since there is no mention of the sign of the cross in the prayer as originally published by the S. Congregation, that those who omit the same are in accord with the spirit of the general rubrics.

But it cannot on this account be argued that those who begin and end the prayers prescribed at the conclusion of Mass, with the sign of the cross, violate the letter or spirit of the rubrics. These prayers are not a part of the liturgy proper, although they are obligatory. They are usually said in the vernacular and in any case supposed to be recited alternately with the people, in order to direct a united prayer for the obtaining of one common object. Now the people are accustomed to begin and end their devotions and important actions with the sign of the cross. They will naturally make it at the conclusion of these prayers, and, unless specially instructed in the reason of the omission, they could hardly understand it. Under such circumstances a priest might follow the common inclination and having once introduced the custom retain it without fault. This is the view which the S. Congregation has taken in various decisions regarding the making of the sign of the cross where it is neither prescribed nor prohibited in the ceremonies of the choir office. *Servetur Consuetudo*—let the custom be retained where it is in vogue. (Cf. S. R. C. Dec. 20 1864 ; Ord. M. S. Franc.—13 Apr. 1867 Bobien.)

In cases where a difference of practice exists in the same church, a good-natured understanding to agree upon a uniform practice, whatever it be, is the natural way to avoid

disedification, where such is apt to arise from slight diversities like this.

COMMEMORATION OF A MINOR FERIAL.

Qu. To-day our Office was *de Feria*. I might, of course, have said the votive Office but preferred to take the ferial. The Mass which I said was the *Votiva de Beata*. The question now arose as to whether the second Oration should be *de Feria*, and the third *de Spiritu Sancto*; or whether the second should be *de Spiritu Sancto* and the third that which follows next in order among the *commemorationes communes*. Acting on the principle that a *feria per annum minor* is never commemorated, I omitted it. But I have a doubt whether this was right since I had said the ferial Office. Please solve the difficulty.

MILWAUCHIENSIS.

Resp. A minor ferial is not commemorated in the Mass or Office of the day on which a feast occurs or when a votive Office is substituted for the Ferial. But when the Office said is *de feria* and the Mass is a votive Mass, then the Ferial is commemorated. The meaning of the Rubric: *De feriis minoribus per annum nulla fit commemoratio* is to be taken with the limitation: *quando de iis non fit officium*. Falise (*Liturg. practicae Comp. P. II, sec. II, § 5, n. 12*) is quite explicit: "Diebus infra hebdomadam, quando officium fit de feria, . . . dici potest aliqua ex Missis votivis . . . cum commemoratione feriae de qua factum est officium." He speaks here of minor ferials.

ANALECTA.

DE SIGNIFICATIONE SACRI PALLII.

*Ex Litteris Pastoralibus Rmi. Dom. Ottonis Zardetti, Archiep.
Lat. Bucarestiensis.*

I.

. . . Prima Sacri Pallii significatio in hoc est, ut in mentem nobis revocet unionem, quam per pastores vicarios et visibiles, ecclesiae filii habent cum illo invisibili Pastore, qui solemniter ac propria appellatione se declaravit "Pastorem Bonum," qui hujus pastoris officium divino declaravit sermone (Joan. cap. 10.) ac divino suo sigillavit sanguine, quemque S. Petrus proinde summo jure tamquam "Pastorem et Episcopum animarum vestrarum" declarat. (I, Petri II, 23). Ideo ex agnorum conficitur lana Sacrum Pallium. Ideo super humeros portatur praesulis. Ideo in mentem nobis revocat invisibilis illius Pastoris dignitatem, solertiam, curam, amorem atque officium, cujus vicaria solummodo gaudent auctoritate, qui hac symbolica veste insigniti procedunt, Episcopi et Pastores.

Non enim sicut in veteri lege, etiam in nova multi sacerdotes, sed unus novi et aeterni testamenti est Pontifex, in cujus aeterno sacerdotes participationem habent, qui vicario ejusdem funguntur ministerio. Non enim sacrificiorum multiplicitate nunc sanctificandus est populus regalis novi foederis, sed "una oblatione consummavit in sempiternum sanctificatos," Hebr. 19, 14.), de quo ait Apostolus: "Alii quidem plures facti sunt sacerdotes, eo quod morte prohiberentur permanere. Hic autem, eo quod manet in aeternum, sempiternum habet sacerdotium (Hebr. 17, 24.). Hujus proinde Pontificis et Pastoris, de quo testante Apostolo "nobis grandis sermo et ininterpretabilis ad dicendum" (Hebr. 5, 11,) locum tenent in terris, qui legitime constituti pastores ab illo, cui et gregum et pastorum omnium commissa fuit cura, qui legitimae consecrationis sacramento fastigium adepti sunt sacerdotii, quique ita in solitudinem Petri vocati, cum ipso et sub ipso perennem constituunt apostolatus progeniem, sacram et indivisam hierarchiam, atque immortalem illius divinae haereditatis haeredem, quam Dominus discessurus reliquit propriis suis verbis definitam dicens: "Data est mihi omnis potestas in coelo et in terra. Sicut misit me pater et ego mitto vos. Euntes ergo in mundum universum docete omnes gentes etc." In qua quidem dignitate et missione participa

tionem quamdam juxta ordinum suorum differentiam habent, quicumque legitime constituuntur sacerdotes secundi meriti ac variorum graduum ministri, sed diversam eamque minorem, ab Episcoporum ministerio tamen profluentem ac dependentem omnino. In hac Apostolicae successionis et haereditatis potestate sibi aequales constituuntur fratres, quicumque veri nominis Episcopi creantur. Accedit tamen ad hanc aequalitatem in officio Episcopali semel accepto, quaedam honoris et dignitatis ulterior praerogativa, si cum s. Pallii decore a supremo Ecclesiae Pontifice aliquis Praesul honestatur exterius, ac simul quadam ipsius Primatus, qui in Petro est, honoratur participatione interius. Hinc est, quod si Episcopos comparaveris mysticae regionis, quae est ecclesia, cacuminibus montium, et Petrum ejusque successores “ domui Domini in vertice montium, praeparatae et elevatae super omnes colles ” (Isai. II, 2) : tunc Archiepiscoporum locum videbitis illustratum nomine et figurâ collium, quae ipsius domus stabilitatem sustentant et Primatus splendore quodammodo irradiantur. —

II.

Secunda sacri Pallii significatio in eo consistit, ut denotet illam, quam, quicumque in orbe terrarum munere funguntur Archiepiscopali, cum Summo Pontifice Romano tamquam gregis dominicae universalis pastore visibili tenent unitatem. De Beati Petri enim sumitur sacrum Pallium tumulo et missum ad pastores in orbe dispersos eorumque cum urbe Romana ejusque Pontifice unionem designat. Hinc est quod in ejusdem s. Pallii benedictione jam allatâ, Pontifex precetur : “ Sit ei hoc Symbolum unitatis cum Apostolica Sede, communionis perfectae tessera, sit caritatis vinculum, sit divinae hereditatis funiculus, sit aeternae securitatis pignus, ut in die adventus et revelationis Magni Dei, Pastorumque Principis Jesu Christi, cum Ovibus sibi creditis stola potiatur immortalitatis et gloriae.”

Fuit enim, fratres dilectissimi, cum, sub legis umbra et intermediis gentes plenitudinem temporum expectabat populus Dei electus, in figuram venturae gloriae huic ipsi coelitus data, summae ac perfectae unitatis, quae Dei familiam in terris denotabat, praerogativa. Cum vero in Christo nationum omnium nasci incipiebat mystica unio et Spiritu desuper misso de unius populi finibus ad omnium gentium haereditatem transiret veritatis et gratiae tabernaculum, hujus ipsius novi foederis, universalis familiae, indivisae haereditatis et ecclesiae per orbem diffusae major ac perfectior debuit esse unitas, tot jam declarata prophetiis, tot inculcata Dominici

oris oraculis, tot ac tantis respondens visibilis oeconomiae indiciiis. Quam quidem suae ipsius, unius, visibilis atque universalis ecclesiae unitatem Dominum nostrum Jesum Christum minime temporum concursu vel hominum provisione historice-formandam reliquisse, sed definito suae voluntatis imperio suoque oris oraculo stabilivisse in Petro, nemo est, qui non confiteatur.

Hujus proinde Petri, tamquam unius universae ecclesiae visibilis verique pastoris, ornati Pallio venimus ad vos, fratres dilectissimi. In hujus Pastoris Supremi vocati sollicitudinem, illam quae Bucarestiensis vocatur, administrandam suscepimus ecclesiam, sicuti de patris manibus diligendam fovendamque sponsam accipit sponsus.

Et revera per Leonem PP. XIII., qui Petri Sedem tanta gloria tenet, ad vos praesertim, qui Orientis inhabitatis regiones locutus est nostris diebus Petrus. Illo enim ipso tempore ad vos missi sumus, quo cor dilatatum Pastoris Supremi ad illos eructavit verba ardentis sui desiderii, qui potius temporum quam rerum adversitate unius nondum formant ac indivisi gregis partem.

Percipiente enim jam in physico ordine Oriente primam resurgentis sideris solaris splendorem, ad vos quoque, qui illam inhabitatis regionem, ad vos omnes, inquam, facta est primo illa quae "luminis est de coelo" venientis irradiatio. Audientibus enim et corde optimo suscipientibus verba Leonis PP. XIII. quae nuperime locutus est "Principibus Populisque Universis," Oriens nobis visus est cum textu Evangelico proclamare: "Vidimus stellam ejus in Oriente." (Math. 27). Utinam—cum omnibus, qui desiderant quae desiderat visibilis invisibilisque Pastor, dicimus—adimpleantur quae sacer subjungit textus: Et venimus ad adorandam vel ad honorandam in visibili hoc supremo Pastore invisibilis dignitatem Pontificis aeterni.

"Utrumque sit, nos quidem gratia confisi misericordiaeque omnipotentis Dei, qui novit unus opitulandi maturitates, et cujus in potestate est, eo, quo vult, voluntates hominum flectere" (ibidem), gratulamur nobismetipsis de sublimi ad hos populos missione acceptâ ac omnibus sive sint de nostra sive non sint communione, sincerissimi cordis et aequalis caritatis et considerationis spondemus affectus. Quod enim in vastissima illa nobisque semper desideratissima, ac vera libertate celebri, Statuum foederatorum Americae Septentrionalis regione per officii Episcopalis nostri lustrum experti sumus, hoc vehementer in hac quoque orientis regione experturos esse confidimus, nimirum sincero cordi bonaeque viri voluntati hominum corda ac bonorum voluntates numquam defuturos.

BOOK REVIEW.

RATIO STUDIORUM et Institutiones scholasticae Soc. Jesu per Germaniam olim vigentes, collectae, concinnatae, dilucidatae a G. M. Pachtler, S. J. Volumina I, II, III. Volumen IV adornavit ediditque Bernardus Duhr, S. J. (Vol. II, V, IX, XVI of *Monumenta Germ. Paedagogica*, by K. Kehrbach.) Berlin: A. Hoffman & Co. 1887-1894.

The study of Christian archeology within recent years has, incidentally, but in no slight measure contributed to a more systematic and critical arrangement of the material for the construction of a complete history of pedagogy. Denifle began his critical work, the history of mediaeval universities, in 1885; others, like La Fuente in Spain, Healy and Zimmermann in England and Ireland, Paulsen in Germany, undertook about the same time to collect material for a local history of educational institutions in their respective countries. But none of these in any sense compare with the colossal enterprise of the Berlin firm which publishes these *Monumenta Germaniae paedagogica*, which work has thus far reached the sixteenth volume.

The original plan of the *Monumenta* was laid down in a separate preparatory volume, which was sent to the different authors who were to take part in the composition, each to elucidate his respective field of pedagogic history. This Introductory determined the aim and scope of the entire work, divided it into distinct provinces, making provision for separate editions. It supplied a complete list of school books that were in use at the time of the *humanists*, i. e. from the middle of the XVth to the end of the XVIth century. This enabled each of the authors to keep track in a field not easily accessible to the individual student possessing a limited private library.

Within the province of this specialist work come: *a. General and particular acts of legislation* regarding education and schools; these include all kinds of documents of an ecclesiastical as well as civil character; they go back to the earliest traces of systematized

instruction in Germany, which includes Austria, Switzerland and the Baltic provinces. *b. Text-books.* Thus one volume treats exclusively of the German *Grammars of the Sixteenth Century*; another of the teaching of *Geography* in the same century, etc. *c. General Pedagogica,* which include treatises on the art of teaching, the various theories of pedagogy, the influence of notable persons and events upon education, individual *acta* and *curiosa* in the same field.

The publication sets aside all distinctions of class or party or schools, both on the ground of pedagogy and on that of religion. Thus we find among the leading writers a number of Catholic scholars whose title is their admitted ability and special opportunity of making research in the field of education.

Among the most notable monuments in the entire history of pedagogy is unquestionably the so-called *Ratio Studiorum* of the Jesuit Order. For more than two centuries the system of instruction and education followed in every Catholic country of the world, has been modelled upon the plan laid down for the observance of the Society of Jesus. The complete adoption of the system in the schools of Germany, and the extraordinary results to which it led national scholarship, are the principal reasons why the *Ratio Studiorum* was included in the *Monumenta paedagogica* of Germany. The projectors of the work had calculated that six volumes of some six hundred pages octavo would complete the part which was to deal with the Jesuit system of education. During the actual progress of the work it was found that it would require from ten to twelve volumes if the original purpose of giving all documents in both Latin text and translation were carried out. Accordingly one or the other idiom was adopted, varying with the character and importance of the subject-matter in question, so that the bulk of the *Institutiones Scholasticae* was reduced to four, withal stately volumes.

The material here brought together from the archives of the Order in upper Germany and the Rhine Provinces, gives us some idea of the rich treasures of manuscripts stored in the abodes of earning in which members of the Order have labored since its establishment. Much light is thrown by a multitude of hitherto unpublished pieces, upon the activity of Blessed Peter Canisius and the early Jesuits. Through the liberality of the various State Departments, the archivists of public libraries and of valuable private collections, the editor of the first three volumes was enabled

to complete his researches kept up during several years, and to render all his accounts with that accuracy which the nature of the work as well as its projectors demanded. The whole matter is divided into two principal parts : The first contains the *Urkundenbuch*, that is to say, a collection of the documents upon which the Jesuit system of education rests in its details. This embraces General Ordinances, Schemata, Privileges, Decrees and Pacts, regulating the scholastic and disciplinary code in the schools and universities of which the Society has charge. Among these we have a first draught of the *Ratio Studiorum* by the fifth General of the Order, P. Aquaviva, dated 1586, which was revised and, with the necessary modifications, introduced in 1599. A subsequent revision took place in 1832, of which the text is likewise given in the second volume. The interval between the suppression of the Order in 1773 and the year 1820 is filled by the writings of PP. Sacchino, Jouveney and Kropf, which form a most valuable contribution to the literature of pedagogics during that time, and of which no complete or acceptable edition has hitherto been published. The next volume brings the collection up to our times.

In the second great division of the work we have a continuous and comprehensive presentation of the subject matter of Jesuit education in its development, with reference to the previous documents. Among other interesting features it contains the various directive methods of scholastic discipline which have contributed so much to render the system of the Order not only thoroughly effective in accomplishing a high degree of scholarship, but likewise in making it popular and producing a sound standard of morality among its pupils.

It is impossible in a brief notice of this work to point out the great amount of valuable information and practical direction which it contains, not only for the teacher and student interested in pedagogy and its history, but for the clergy, secular as well as regular, of every rank and quality. The second volume contains an interesting letter which the Blessed Peter Canisius writes to a secular priest who has consulted him on the manner of supplying his deficiency in theological training. This quaint document is exceedingly practical and sums up the precepts of pastoral theology in an admirable method of proposed study.

A geographical map, prepared by P. Werner for the second and third volumes, gives us a survey of the activity of the Jesuits in the schools in the early part of the last century.

The fourth volume (sixteenth of the entire series), which has just appeared, sketches in the first part the methods of forming pupils and teachers of the *Gymnasia* during the seventeenth and eighteenth centuries; in the second part it deals with the scholastic and economic management of local and pontifical seminaries, particularly in Austria. Further, in the last part, we are made familiar with the causes and methods of the revisal which the *Ratio Studiorum* finally underwent in order to adapt it to the changing circumstances of a later day.

The three years course in philosophy, ordained for the scholastics of the Order by the late General P. Beckx in 1858, anticipated the dangerous influence of modern speculative thought, a danger to our educated masses which Leo XIII has since then emphasized not only by his Encyclical Letters on the study of the scholastic philosophy, but likewise by reviving the ancient privileges of the Order in his famous Brief of 13 July, 1886, with which the present work concludes. These privileges touch to a large extent the academic activity of the Jesuit Order which the Pontiff styles "sapientiae laude praestantium virorum nutricem, solidae sanaeque altricem doctrinae," and a little further on admonishes them to continue "philosophicas ac theologicas disciplinas ad mentem Angelici Doctoris tradere."

The present volume is completed by an accurate Index of persons and topics. It is truly a monumental work.

LETTERS AND WRITINGS OF MARIE LATASTE,
Lay-Sister of the Congregation of the Sacred Heart.
With critical and expository notes by two Fathers of
the Society of Jesus. Translated from the French, by
Edward Healy Thompson, M.A. Three volumes.—
London: Burns & Oates. (N. Y. Benziger Bros.) 1893-
1894.

The first volume of these "Letters" was originally published in 1881. Mr. Thompson, to whom Catholics owe a notable collection of edifying works in English, died before he could bring out the second and third volumes of his manuscript, which has now been done by his gifted wife. He had previously published a "Life" of Marie Lataste, together with an account of her sister, Quitterie. But a biography of one who experienced such exceptional operations of the Holy Ghost as did this wonderful servant of God, is

hardly complete without the testimony of her own expressions which bear the ring and seal of divine approval. She was a simply educated girl, but her love for her divine Spouse made her a docile attendant upon His footsteps and His words ; and so it came about that she learnt to comprehend the deepest mysteries of faith with that simplicity and keenness of penetration by which a pure heart far outdoes the intelligence of mere erudition in theology. With no pretension to special gifts, a lover of retirement and manual labor, she was the unmistakable object of God's special designs for the enlightenment of those who are called to the apostolate of the divine word. Through obedience she was induced to devote part of her time to writing down the lights communicated to her. The result is a marvellous treatise of ascetic theology arranged by the Abbé Pascal Darbins in thirteen books. Besides this she left some eighty letters, containing biographical notes and instructions on various religious topics.

We have, in the three small volumes before us, all these writings, doctrinal and practical, together with the "Biographical Letters" written mostly to the Curé of Mimbaste, her spiritual director, and to M. Dupérier, a venerable priest to whom the former had referred her in order that she might profit by the counsel of that saintly man and avoid the danger of self-deception. From a theological point of view these writings have passed the severest criticism of competent censors, and are throughout vouched for as based upon sound principles of the ascetic life. They deal with some of the most difficult portions of theology, such as the mystery of the Holy Trinity, the exposition of grace and the theological virtues, the figurative meaning of various phases of the Old Testament history. The moral virtues are set forth in their exercise and application to different circumstances of the ordinary and religious life. In each case her explanation starts with a clear definition of terms as if some master in scholastic science put the words into her mouth. In truth she gives us to understand that our Lord speaks to her as to an ignorant but confiding pupil whose docility arises from her thorough realization of dependence on God. There breathes from these pages an air of simplicity, of unconscious yet sublime realization of divine things, akin to the spirit which pervades the Sacred Scriptures.

She does not aim at anything beyond fulfilling the ordinary duties of her religious vocation. Before entering the convent her mother had expressed a reluctance to see her become a servant

sister at the Sacré Coeur. "We will give you a thousand crowns to take to the Sacré Coeur and a thousand francs for your journey, your equipment, and your maintenance until your reception," she said, being under the false impression that the position of her daughter as a religious would be determined by the dower, not by the degree of education which she brought to the convent. Marie afterwards wrote: "I did not desire to embrace the religious life for the purpose of living more at my ease, but that I might do the will of Jesus. What does it matter to me that I should be the servant of all, if such be the will of God." And this was her choice and her perseverance. Her lights never for a moment turned her away from the practical duties of the convent life. Asked by M. Dupérier to give an account of her doings in the convent, she writes with the greatest simplicity: "I am a sister-servant. My employments, for in each foundation there are several offices, are various according as necessity requires. I am portress, infirmarian, refectorian, lamplighter, seamstress, sweeper. In all these several employments I have enough to occupy me from half-past four in the morning till half-past nine at night." Again: "At the Sacré Coeur we have all plenty of work, but the rule is not very severe, because we have need of our strength to labor for the glory of God; however, it none the less puts nature to death by crucifying self-love, when faithfully observed in every point." (Letter LIX, vol. III, page 199.)

Directors of souls, students in theology and Religious of every class will find in these writings much to instruct and to edify them.

SYNOPSIS THEOLOGIAE DOGMATICAE SPECIALIS, ad mentem S. Thomae Aquinatis hodiernis moribus accomodata. — Auctore Ad. Tanqueray, S.S. Tom. I.: De Fide, de Deo uno et trino, de Deo create et elevante, de Verbo Incarnato. Tom. II.: De Deo Sanctificante et Remuneratore seu de gratia, de Sacramentis et de Novissimis.—Tornaci: Desclee, Lefebvre et Soc.—Baltimore, Md.: St. Mary's Seminary. 1894.

As early as 1816, Father Ambrose Maréchal, member of the Order of St. Sulpice, then professor of theology in St. Mary's Seminary, Baltimore, was engaged in writing a text-book of Dogmatic Theology for the use especially of American students. He made this

labor at the time a plea against his proposed elevation to the episcopal see of Philadelphia. Shortly afterwards he was obliged to accept the responsibilities of the archbishopric of Baltimore, and the work was never published. Some twenty years later, the learned Francis P. Kendrick, then coadjutor Bishop of Philadelphia, undertook to accomplish the task which experienced professors in our seminaries recognized at so early a date as a necessity. The merits of the theology of Dr. Kenrick, who subsequently also occupied the see of Baltimore, have been recognized on all hands. He realized the fact that the apologetic and necessarily polemic element of dogmatic theology must be directed against existing, not ancient and forgotten forms of error, that it must take account of actual prejudices and at times employ vernacular and even local terminology, in order that its force may be understood by those to whom it is intended to teach Catholic truth, by demonstrating its superiority to preconceived error.

Hence, while he closely adhered to the defined dogma of the Catholic faith, he knew how to give prominence to those propositions which directly meet the prevailing errors and prejudices of fifty years ago; he adapted his style to the modes of thought around him, and whilst making the student acquainted with the manner of confuting the errors and prejudices of modern Protestant sects as found in the United States, taught him to respect the institutions, social and political, with which in many cases they are outwardly bound together.

But since Archbishop Kenrick published the last edition of his useful work, many things have changed, which affect the exposition of Catholic doctrine in a manner not to be ignored by the dogmatic theologian of to-day. The doctrine of papal infallibility (though as old as the decrees formulated for the churches of Syria by the Council in Jerusalem, at which St. Peter presided, and St. James held local jurisdiction), had not been formulated to serve as a tessera of orthodoxy amid novel shapes of error. So it was with many other questions of science and practice discussed at the Vatican Council whose deliberations Archbishop Kenrick was not in position to use for a revisal of his last edition, now out of print for more than thirty years.

There is reason, then, for the publication of a new work in the same category as that of the illustrious Francis P. Kenrick, and a tried theologian of St. Sulpice in the Ecclesiastical Seminary of Baltimore has accomplished the task in a manner which leaves little

to be desired by the modern student of dogmatic theology. All the more important questions have received a new and full treatment from the point of view which present society and science command. Thus in the chapters *De Deo Creante* we find the theory of "evolution" and of the "genesiac day" treated with proper regard to modern scientific attainments; in the chapter *de Angelis* the subject of magnetism and hypnotic influences receives that attention which reason applied to known facts claims. The chapter *de Homine* is particularly interesting inasmuch as the author takes pains to point out the fallacies of certain popular evolutionists like the late Prof. Romanes; without, however, indiscriminately approving of the theories of those who, like Mr. Mivart, have done some good service for the Catholic cause in science. The same may be said of the portions demonstrating the divinity of Christ the doctrine of justification, the eternity of punishment in hell, etc.

The fact that the second volume was published before the first accounts for the omission of the tracts *de Poenitentia* and *de Matrimonio* which, we learn, are to appear in the forthcoming edition of the second volume.

As to the general form in which our author proposes his arguments, it commends itself in every way to the student; brief, simple in style and scientific in method. The value of the demonstrations is enhanced by a judicious and ample use of texts from the Sacred Scripture. The explanatory notes give equal evidence of erudition and of the author's practical purpose. It is needless to add that the whole structure, as well as the spirit which pervades it, refer us to the *Summa* of St. Thomas Aquinas.

Typography and form are in the fine style of the well known Belgian firm of Desclée, Lefebvre & Co.

OCCASIONAL SERMONS AND LECTURES. By the Rev. John M. Kiely, rector of the Church of the Transfiguration, Brooklyn, N. Y.—New York: D. Appleton & Co., 1894.

These twenty-five discourses touch upon a large variety of topics—doctrinal, moral, ascetic, historical, illustrative of travel, and commemorative of different festive occasions. Generally instructive and entertaining, the thoughts are well digested, and the language is simple and pleasing, with here and there a dash of poetry. The mechanical make-up of the volume is in keeping with the contents.

PARISH PRIEST'S ACCOUNT BOOK.—Containing Inventories, Daily Receipts and Expenditures, Monthly and Annual Statements, Etc. The simplest and easiest form of accounts. Arranged by the Rt. Rev. John J. Hennessy, D.D., Bishop of Wichita, Kansas. Published by B. Herder, 17 South Broadway, St. Louis, Mo.

The accuracy with which the obligatory accounts of parochial administration are kept, depends, probably in most cases, on the possession of convenient formulas whose different rubrics suggest the entries to be made. The Rt. Rev. Bishop of Wichita has greatly facilitated the observance of order in this respect, by the arrangement of the formulary before us.

The "Parish Priest's Account Book" is a broad folio volume of 300 pages. The first part consists of blanks for *Inventory* under three rubrics, *viz.*: Church Property, House Property, Personal Property. Next we have the *Receipts* and *Expenditures*, facing each other, and giving, under detailed rubrics, the separate sources and objects which enter into the business transactions of a parish priest. The third part gives itemized blanks for summing up the accounts at the end of each month. The fourth part has blanks for recording the financial accounts of *mission churches* and *stations* connected with the parish church. The volume ends with tabulated pages for entering Annual Statements of Receipts and Expenses, under suggestive rubrics.

The form of the volume is well adapted to its purpose, the large pages allowing at a glance a survey and comparison of the entered items. Paper and binding are of excellent quality, and, considering that a book of this kind serves its purpose for years, the price is in every way reasonable. Our strong recommendation of a book of this kind for every parish-house rests upon the conviction that it not only lightens the burden of administration for the acting priest, but likewise for his successor; it facilitates the work of the diocesan visitors who are bound in conscience to examine the work done or undone under their jurisdiction, and, finally, it prevents those harrassing doubts and cares at the unexpected death of a priest, as well as the wrangling, so often witnessed, of expectant and greedy hangers-on to the parochial household, who hold that all unwritten accounts are in their favor.

ORGANUM AD GRADUALE ROMANUM.—Pars prima continens omnia quae in festis Domini a choro cantanda sunt, harmoniis exornata a C. Becker.—Sold by subscription only. Pr. \$1.50. Address Rev. C. Becker, St. Francis, Wis. Quarto.

The "Organum," by the Rev. C. Becker, choir-master in the Provincial Seminary of Milwaukee, is a work which will be welcomed by all who are interested in the success of the reform movement toward a true interpretation of the Gregorian Chant. It is the music best adapted to the services of the Church, and, accordingly, enjoys her especial sanction. The chants are, of course, taken from the official edition by Pustet of Ratisbonne, prepared under the direction of a commission appointed by the Sacred Congregation of Rites. All disputes about the ecclesiastical authenticity of the Ratisbonne edition have been settled by the decree of the S. R. C., dated July 7, 1894, which says: "Quocirca de hac authenticitate et legitimitate inter eos, qui Sedis Apostolicae auctoritati sincere obsequuntur, nec dubitandum neque amplius disquirendum esse."

The work is carefully edited and contains no typographical errors. The letter press and notation are in every respect excellent.

The harmonization is written in a model style to suit reed and pipe organ, yet withal easy, so that it can be performed with little practice by the ordinary player. The question, so long under dispute, whether the Gregorian can be successfully accompanied on the organ, is answered in the affirmative by carrying out the principles applied in this work, which serves the two-fold purpose of being a practical handbook for organists and a medium of instruction in the harmonization of plain chant.

The first volume contains the liturgical chants for the feasts of Our Lord, including not only the Introits, Offertories and Communions, but also the Graduals and Sequences, which gives it a distinct merit above other works of its kind. It also contains all the tones for the Gloria Patri "ad Introitum," the "Asperges," the "Vidi aquam," the "Veni Creator," the "Pange Lingua," and the different tones of the "Ite Missa est."

Professor Becker's book will serve as a fresh encouragement to renewed effort for priests and organists who have hitherto been deterred from pursuing or persevering in the practice of plain chant in the face of difficulties. Success can hardly fail to attend the proper use of such aids as this.

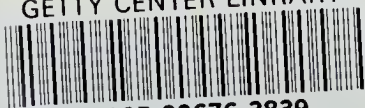
B. D.

BOOKS RECEIVED.

- RATIO STUDIORUM** et Institutiones Scholasticae Societatis Jesu per Germaniam olim vigentes collectae, concinnatae, dilucidatae a G. M. Pachtler, S.J., Volumina I, II, III.
Volumen IV adornavit ediditque Bernardus Duhr, S.J. (Vol. II, V, IX, XVI of **MONUMENTA GERMANIAE PAEDAGOGICA**, by K. Kehrbach.) Berlin : A. Hoffmann & Co. 1887-1894. Pr. Mark 60.
- LETTERS AND WRITINGS OF MARIE LATASTE**, Lay-Sister of the Congregation of the Sacred Heart ; with Critical and Expository Notes. Translation from the French, by Edward Healy Thompson, M.A. Three Volumes.—London : Burns & Oates. (New York : Benziger Bros.) 1893-1894. Pr. \$4.20.
- SYNOPSIS THEOLOGIAE DOGMATICAE** Specialis ad mentem St. Thomae Aquinatis hodiernis moribus accommodata. Auctore Ad. Tanquerey, SS. Duo volumina.—Tornaci : Desclée, Lefebvre, et Soc.—Baltimore : St. Mary's Seminary. 1894.
- THE CURE OF ARS.** By Kathleen O'Meara. Reprinted from the "Ave Maria."—Notre Dame, Ind.
- ORGANUM AD GRADUALE ROMANUM.** Pars Prima. Sold by Subscription only. Pr. \$1.50.—Address, Rev. C. Becker, St. Francis, Wisconsin.
- JET, the War-Mule, and other Stories for Boys and Girls.** By Ella Loraine Dorsey. Reprinted from the "Ave Maria."—Notre Dame, Ind. 1894.
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