









AMERICAN ⁵⁴³
Ecclesiastical Review.

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. XVIII.

"Ut Ecclesia aedificationem accipiat."

I COR. xiv. 5.



NEW YORK
AMERICAN ECCLESIASTICAL REVIEW.

1898.

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American Ecclesiastical Review.

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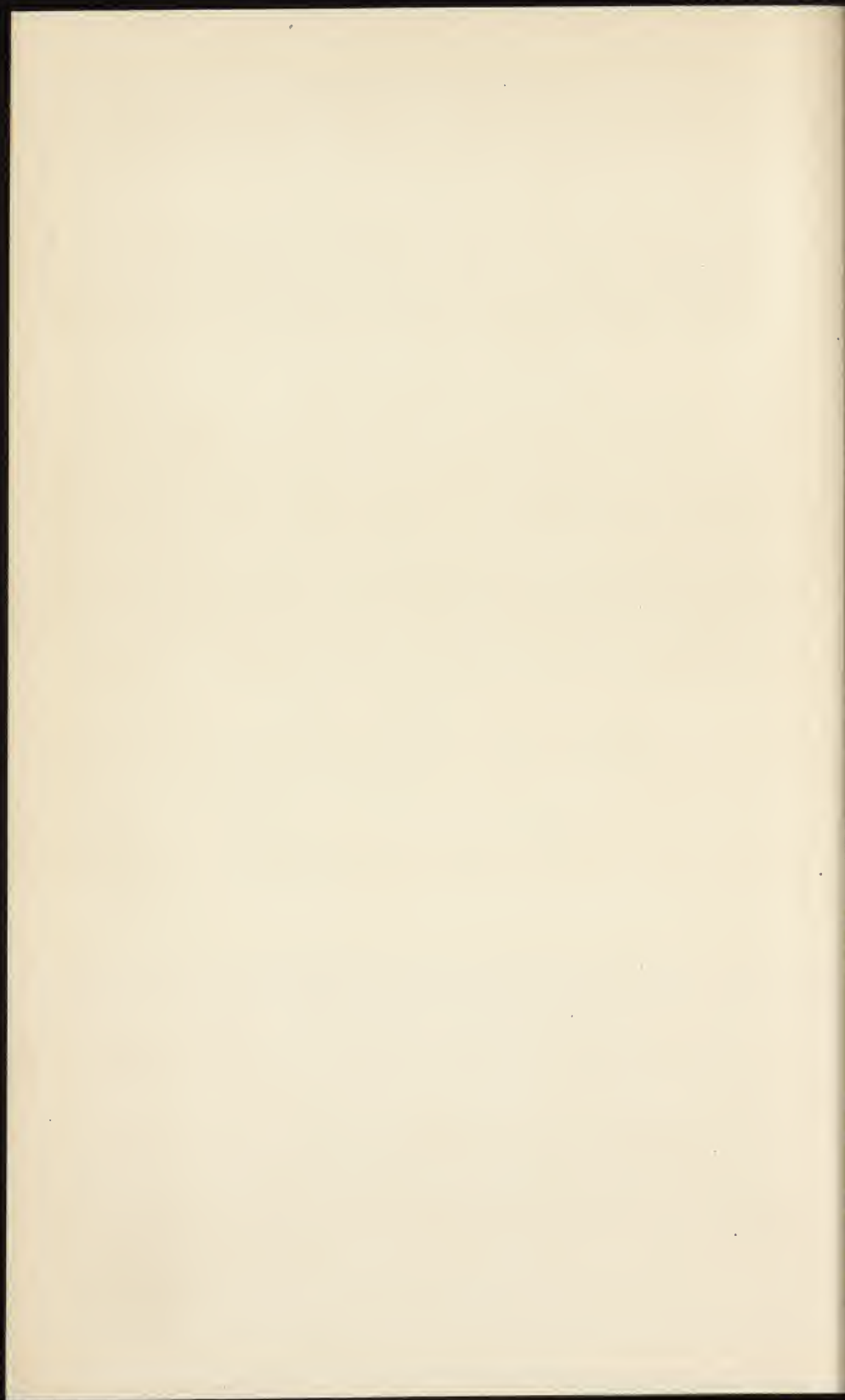
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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VIII.—(XVIII.)—JANUARY, 1898.—
No. 1.

AMERICAN FOUNDATIONS OF RELIGIOUS ORDERS.—IV.

THE CONGREGATION OF THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE.

WITHIN the last decade there has been formed in this country a new community of religious women known as "The Sisters of the Blessed Sacrament, for Indians and Colored People." The idea of founding such an organization is in the first place due to the high-minded zeal of the Right Rev. James O'Connor, late Bishop of Omaha. He was a man thoroughly devoted to the best interests of the Indians. During his apostolic activity in their midst he had had many an opportunity of witnessing and understanding the wrongs to which they were habitually subject from the wanton encroachments of the frontier settlers, the injustices of traders and officials, against which evils the national government itself seemed powerless to furnish protection. What appealed to him above all was the fact that the moral degradation in which many of the tribes were sunk, seemed to deepen rather than to lessen by their contact with the so-called civilized white man. With such evils there was but one power to cope effectually—the elevating and ennobling force of the Christian religion as represented in the self-sacrificing devotion of those who renounce freely all the claims of earth that they might give themselves wholly to the service of these

abandoned children of God and ameliorate their condition, moral, intellectual and physical. Centuries ago the Indians had, it is true, received the glad tidings of our holy faith from the lips of the early Franciscan and Jesuit missionaries, but in later days there had been apathy and neglect to foster the first growth, and the enemy had come in freely to sow cockle among the wheat, so that where all trace of the truth was not yet lost, it was weakened and corrupted.

Hence it was that Bishop O'Connor conceived the plan of founding a congregation the exclusive aim and scope of which should be to devote itself to the Christian training of the Indians; and this in a spirit of reparation for the neglect and wrong of the past. Whilst engaged in fostering and developing this idea there came to him a cry for help from the no less neglected Negro people of the South, whose condition was in many respects even more deplorable than that of the Indians. Both races suffered equally from the contempt of the white man; both were alike the children of our common Father in Heaven, redeemed by the Precious Blood of Christ; both claimed with equal right the charity of their Christian brethren. And so the great heart of the Bishop opened to them without distinction, and his plan for improving the condition of the Indian widened to embrace the children of the Negro race.

His design was fostered by God's providence, which inspired other hearts with a willing devotion to carry into effect what Bishop O'Connor had planned, but could never have realized without additional help.

For many years he had been and still was the spiritual director of Miss Katharine Drexel. She, too, like him, felt the warmest interest in the welfare of the Indians. Of the wealth God had placed at her disposal she had already built schools and mission houses which would enable them to obtain the benefits of the Christian religion. She longed to see their condition in order the better to realize their needs; and the Bishop, though loth at all times to leave his diocese except on urgent business, felt it his duty to encourage and foster this interest in the welfare of the Indians. Accordingly

he offered to the Misses Drexel his assistance, volunteering to act as pioneer in several expeditions to Indian reservations. These journeys were memorable for their hardships and varied experience. As the missions lay for the most part at great distances from the railroads, the Bishop was obliged to conduct his charge for many miles in open wagons. The way sometimes lay through open prairies basking in the light and heat of the noonday sun. At other times the driving rains poured in upon the travellers, helpless to shelter themselves whenever the blustering breezes forbade the use of umbrella or canvas. Ofttime the little party would reach the mission house, all drenched and quite glad to find a hospitable roof with a cheering fire and other tokens of thoughtfulness which the care of the simple missionary had provided. There were days, however, when it was impossible to reach before dark the home of a mission, and when the travellers had to seek protection for the night in a logger's boarding house, where sacks of hay strewn on the floor were the only beds, and where the choicest diet consisted of "jerked beef" and pumpkins. God only knows what sufferings the Bishop sustained in these journeys. Though of frail constitution he seemed forgetful of all discomfort and fatigue, his ardent zeal looking only to the good which he hoped would result from these visits. In later years it became evident that the interest he had thus awakened was not to lie dormant, but would grow long after he had passed from earth.

For five years Miss Katharine Drexel had felt that God was calling her to the religious life; just what special order had not been decided. For five years Bishop O'Connor had urged upon her to wait, until now the time had come when he announced to her what he believed to be the will of God in her regard. Divine Providence, he thought, wished to make use of her to form the nucleus of a new society for the evangelization and civilization of the Indian and Negro races. In obedience to the direction of Bishop O'Connor, and the interior promptings of the Holy Spirit, Miss Katharine Drexel entered the Novitiate of the Sisters of Mercy at

Pittsburg, Pa., May 6th, 1889. Here she hoped to prepare and fit herself for the work which divine Providence was unfolding. St. Mary's, Pittsburg, the first house of the Sisters of Mercy in the United States was destined to be the cradle of the new community. It was not long before Miss Drexel found herself joined by other members, and under the direction of the daughters of the saintly Mother Macauley the future Sisters of the Blessed Sacrament began their novitiate. This was a decided advantage to the young community, inasmuch as the Sisters of Mercy at Pittsburg have in vigorous operation all the various works of mercy represented in the management of hospital, orphan asylum, home for working women, academic and parochial schools, as well as visitation of the sick and dying. To the clear-sighted judgment of Bishop O'Connor this community was a most excellent nursery for the new foundation, since in it the exterior works of the active apostolate were fully exemplified, while the deep interior spirit of prayer and recollection which characterizes the Institute, brings about that harmonious union of the active and contemplative elements essential for the accomplishment of the purpose which the new Congregation of the Sisters of the Blessed Sacrament had in view.

Sister Katharine, as Miss Drexel was then called, was received as a novice on November 7th, 1889, after the usual six months' postulantship. In May of 1890, Bishop O'Connor died. From the beginning it was his wish to place the Institute in its infancy under the special care of the Most Rev. Archbishop Ryan, and God in calling Bishop O'Connor to Himself at its very birth, seemed to grant this desire. At his death Sister Katharine should have felt that she was totally unable to carry on the proposed work, but for the reassuring words of Archbishop Ryan who promised his counsel, protection and aid, thus agreeing to found the new Institute in conjunction with her. He more than fulfilled this generous promise. It was with a father's tender solicitude that he guided the faltering steps of the young community, and it was with unwearied patience, despite his

numerous cares, that he freely gave his time to its direction. No work has been begun, no rule written, no plan formulated without his approval and coöperation. When we remember the struggles of other infant religious communities in their efforts to secure the confidence of ecclesiastical superiors through their days of early struggle, we must confess that the Sisters of the Blessed Sacrament have special reason for gratitude to God in sending them this father.

Sister Katharine took her first vows on February 12, 1891, and laid aside the garb of Novice of Mercy to be clothed in the habit of the Sisters of the Blessed Sacrament, which was to be the title of the new Institute. His Grace the Archbishop of Philadelphia at the same time appointed her Superioress of the young community. The little band now numbered thirteen—all novices.

About this time a site for the mother-house was purchased near Philadelphia, and arrangements were made for a temporary novitiate at "St. Michel," Torresdale, which was the old homestead of the Drexel family. The Sisters of Mercy at Pittsburg, who, as we have seen, had given every help to the new Order by affording its first members the opportunity of religious training, moreover generously placed their own Novice Mistress at the disposal of Mother Katharine in order to aid her in the formation of her novitiate. In May of 1891 the Sisters of the Blessed Sacrament bade a tearful farewell to the community of Mercy, and went forth to lay in the silence and solitude of "St. Michel" the foundations of the new House.

Here, left to themselves, they began to realize that God chooses the weak things to confound the strong, and derived encouragement from the thought that as instruments in His hands and with His almighty help they were to begin the work by seeking in the first place their personal sanctification. They knew, indeed, that any attempt to reform and christianize the souls of others would be futile, unless they possessed within themselves the fountain-spring of a supernatural life nourished by divine grace. Hence all their efforts went forth to form within themselves the apostolic

spirit, so that they might constantly grow in charity and zeal for the salvation of the Indian and Negro.

The opening chapter of the rule admirably defines this twofold purpose of the life of a Sister of the Blessed Sacrament: "The object of the Institute is the honor and service of Our Lord in the Blessed Sacrament. The sisters admitted to this religious congregation, besides attending particularly to their own perfection, which is the principal end of all religious orders, shall, by an apostolate of prayer and work, zealously endeavor to procure through Jesus in the Blessed Sacrament living temples for His Divinity amongst the Indian and colored races. To attain this end the sisters admitted to this religious congregation shall consecrate themselves, body, soul and spirit, to the service of their Eucharistic Lord by their twofold apostolate, and feel convinced that even if they were to perform heroic acts of virtue, they would only be doing their duty; that is, they would be conducting themselves as it is meet and fitting for the honor of Him who has given Himself entirely to them."

Some idea of the breadth and scope of the work to be undertaken by the new community may be gleaned when we look over the field which at this period lay before them. There were at the least eight millions of Negroes in different parts of the land stretching forth their hands for the Bread of the Word, and two hundred and fifty thousand Indians may be said to be famishing for the same. They, one and all, children of the same great Father, seemed lost to that Heavenly Father's inheritance so long had they been sitting in the darkness and wandering in the shadow of death. Naturally the question arose: "What can be done to save these lost sheep of Israel?" They are the souls for whom Christ died; and if Christ were on earth to day would He not turn to help them, since it was the poor and despised whom He sought out above all the rest? Devoted men and women, 'tis true, are working heroically, with no approving eye save God's to count the sacrifices. Many of them have left all, homes, friends, earthly comforts, and even health and life, that they might save these neglected ones; but the

workers have been too few. The harvest is great, and many more are the laborers who are needed to gather it into the kingdom of heaven. It was to supply by some specially fitting and permanent means this need that the new congregation had been formed, and to assist the priests and religious already hard at work.

According to their rule "the sisters may employ all means judged most opportune to procure living temples for the Divinity among the Indian and colored races, in whatever country they are located. For this end, they may train the youth of these races, without distinction of religion, to become self-sustaining men and women, using such methods of instruction as may be best adapted to these purposes; they may educate these races themselves, or train teachers for their education; they may visit and administer to their sick and poor, and act as guardian to such of their orphan and minor children as may be committed to their care." It is needless to say that the difficulties which are to be met in the attempt to elevate and spiritualize these two races, leave many a perplexing problem to be solved. With these dark children it is not so much the education of books that is needed, as the education of the mind and heart to noble ideas and high moral purposes. Workers are needed, earnest, devoted workers, imbued with the real apostolic spirit, giving themselves solely and entirely to the work—workers of intelligence and education, with broad ideas, with lofty and steadfast purpose, yet withal, animated by the lowly spirit of Christ, in one word—workers who are capable of studying the difficulties of the situation and of solving them successfully.

It may be justly said that, with but few exceptions, these two races have as yet hardly learned to think or act intelligently. They need the help of superior minds who will be able to train them to solve the many difficulties of their race problem, and to discern what is best for their own religious and moral good. It is a serious mistake to assume that only persons of mediocre ability are needed in the hard toil of the missionary field. Rather the contrary is the case. The daily life of those who undertake to evangelize and train to Chris-

tian modes of living the Indian and African races is one which calls into requisition the most refined qualities of temper and intelligence. Should those whom He has endowed with gifts of a high order hesitate to sacrifice them in the service of such a cause as this? Surely it were an error to be sparing where there is question of gaining immortal souls!

However, in such work as a missionary community must do, a variety presents itself which calls forth the exercise of diverse talent among the workers. A community like that of the Sisters of the Blessed Sacrament needs members who can use their minds in the direction of new enterprises or as teachers, catechists; it needs others as nurses; others use their skill for systematic training in all kinds of domestic work. Thus it happens that for those who are willing to labor for God, He finds a place and mission, whatever their individual ability, provided the will be pliant and obedient.

But to return to our subject. Hardly was the new community organized when plans for work began to be carried into execution. The foundations of the new mother-house at Cornwells, near Philadelphia in Pennsylvania, were commenced, and on July 16, 1891, Archbishop Ryan laid with solemn ceremony the corner-stone bearing this beautiful and significant inscription:—"And it shall be in the place where it was said to them: you are not my people: there they shall be called the Sons of the Living God."—Rom. chap. ix. At the same time ground was opened for the Holy Providence House—a home for colored children. A cloister walk joins this building with the mother-house. Whilst affording a home for colored children, it serves also as a training school for the novices, so that they may gain practical experience and a sort of object-lesson regarding their future work.

By December, 1893, both buildings were completed. The convent is of local granite, with red-tiled roof, designed after the old Spanish mission buildings of California. It has the traditional courtyard and cloisters of the old time conventual buildings. The interior of the chapel is a combination of the old Spanish mission architecture and the English

Gothic style. The altar, trimmings and stalls are all of dark quartered oak. The background of the reredos guarding the main altar, is formed by a group of angels bearing the emblems of the Passion. Above it rises a cross over six feet high, on which hangs the life-sized figure of the dead Christ. On the lower left side of the reredos there is a carved panel bearing the coat-of-arms of Bishop O'Connor, over which in Latin is the following inscription: "To the memory of James O'Connor, Bishop of Omaha, who by his counsel, full of piety, planted the seed of this religious community, whence the fruit of the Christian Faith was to grow for the salvation of the Indians and Negroes." The corresponding panel on the right has the coat-of-arms of Archbishop Ryan, with the following inscription in Latin: "To Patrick John Ryan, Archbishop of Philadelphia, the best of gardeners, who, in order that the chaste seed might produce its destined fruit, watered it with care, and dedicated it to the service of the heavenly Bridegroom."

On the eve of the first Friday of September—the feast of St. Francis Xavier, one of the principal patrons of the community, the sisters were formally transferred to St. Elizabeth's. By one of those happy coincidences, which are dear to the religious heart, the Eucharistic Spouse who was ever to reign as Master of their hearts and houses, was exposed on His Sacramental throne to receive the homage and adoration of the sisters on the first day which they were privileged to spend in the new mother-house.

Devotion to Jesus in the Holy Sacrament is the great central devotion of the sisterhood. The rule says, "Jesus really present in the Holy Eucharist shall be the constant object of their affection. They shall often reflect on the infinite charity displayed for us in that ever adorable Sacrament, and by frequent visits every day, pay assiduous court to their Heavenly Spouse on His throne of love, uniting their acts of adoration, prayers and thanksgiving, to those of the angels who continually attend Him in the tabernacle. In all their sufferings and anxieties, in all their fears, afflictions and temptations, they shall seek comfort and consolation at the

foot of the altar. They shall endeavor to model themselves on the gentleness, humility, obedience and annihilation of Jesus in the Blessed Sacrament. The practical rule of their conduct should be, what does our Lord Jesus Christ want of me at this moment? In this action is there anything for His service, for His glory? What would our Lord do on such or such an occasion?"

The Feast of the Purification following witnessed the opening of "Holy Providence House." In an incredibly short time the building was filled to its utmost capacity—one hundred and fifty children. The majority are girls, whom the sisters keep until their twenty-first year. The boys, when they have reached the age of twelve, are transferred to industrial or trade schools. The girls receive a good common-school education, the larger ones spend one-half day in school work, the other half in domestic employment. Some take a course in scientific dressmaking; the steam laundry instructs others in all the details of fine laundry work; while the bakery and cooking classes afford instruction to an equally large number. The aim is to give the girls a good, solid English education, and a thorough knowledge of all the branches of domestic economy. One of the chief difficulties to be met among the colored and Indians is an absence, that is to say, an utter want of appreciation of good housekeeping. As a consequence their surroundings lack that air of cheerfulness and order which is essential to home life and domestic thrift. To counteract this evil, as well as to enable them to support themselves, the sisters lay much stress on industrial training, and the results in this line so far have been most gratifying. Frequently the solid piety of the children, and the good they find it possible to do among their people, after they have left the sisters, more than repay the labor spent upon them. Often, too, the example of one trained by the sisters becomes the means of converting the entire family.

In April, 1894, the sisters were urged to re-open St. Katharine's Indian School, at Santa Fé, New Mexico. This school had been closed for want of teachers. After some

deliberation it was decided to accept, and in June of the same year, nine sisters left the mother-house for their new field of labor. The Indians of New Mexico live in *pueblos*, or villages from which they take their name. They are noted for their peaceful and docile disposition, as well as for their industrious habits. Nominally they profess the Catholic religion, their forefathers having received the Faith from the old Franciscan missionaries. Still they are far from being practical Catholics, for, while holding to the truths of the Gospel, they cling to many of the superstitious rites and practices of their forefathers in the days of Montezuma. The sisters have about one hundred and twenty children at St. Katharine's, which is a boarding school. They also visit at times the various pueblos within a radius of eighty miles, and the old Indians in turn never fail to stop over at St. Katharine's when business or pleasure takes them to Santa Fé. It is no unusual occurrence to see ten or twenty old Indians come for dinner and remain over night. They are guests, however, who give very little trouble, are most grateful for any kindness shown them, and most devoted to the sisters.

In January, 1895, Mother Katharine made her final, that is to say, perpetual vows. To the three vows of poverty, chastity and obedience, the sisters add two more, viz.: to be the mother and servant of the Indian and Negro races; and secondly, to undertake no work which may tend to the neglect and abandonment of the Indian and colored races.

In 1895, a third foundation was begun at Rockcastle, Va. This region is the center of a thickly populated colored colony. There exists here an industrial school for boys under the management of the Christian Brothers. It is known as Belmead-St. Emma's. About three-quarters of a mile distant from this institution, on a hill known as Mt. Pleasant, the Sisters of the Blessed Sacrament have erected St. Francis de Sales' School for Girls. The building is of brick with granite trimmings, and overlooks the James river. This school will accommodate two hundred and fifty children—all to come from Southern States. Eventually the Fathers of the Holy Ghost are expected to establish a house

midway between the two institutions. The idea is to start a Christian colony, and have the pupils of both schools settle in the neighborhood. By this means they will concentrate Catholic influence. The old colored people here are deeply prejudiced, and know nothing whatever about Catholicity save such calumnies as have been told them by unprincipled or ignorant whites, and which their credulous minds readily accept as true. To root out this prejudice among the older folk is well nigh impossible, at least for the present; the future hope lies with the children, who by means of training and instruction may be gained over to the truths of our religion. Thus it is expected that the old prejudice will be dispelled and much good effected.

At present the Sisters of the Blessed Sacrament number 48 professed, 12 novices, and 12 postulants—few, indeed, for the vast fields awaiting the labor of harvesting. Ash Wednesday of last year brought to the community the glad news that the Holy See looked approvingly upon the establishment and work of the new congregation. We subjoin as a fitting conclusion of this brief historical sketch the decree in which Cardinal Ledochowski expresses the approbation of the Sacred Congregation *De Propaganda Fide*, which is the usual first step of authoritative sanction, on the part of the Church, of newly established religious orders.

DECREE.

In the year of our Lord 1891, was founded in the City of Philadelphia in the United States of North America the Institute of the Sisters of the Most Blessed Sacrament for Indians and Negroes, the aim of which is not only to train the sisters in the path of perfection but, moreover, to promote as far as they can the conversion of the two aforesaid classes of unbelievers, who have been so neglected and despised. Since the most excellent aim tends greatly to the glory of God and the salvation of souls, the said Institute, as we learn from the relations of the sisters and from the testimony of the Most Rev'd Archbishop of Philadelphia, has from the very beginning of its existence produced salutary fruits, and in a brief space of time has already notably propagated; therefore, the aim, spirit,

and work of the said Institute for the conversion and education of Indians and Negroes are approved by this S. Cong. de Prop. Fide. Further this same S. C. has the greatest confidence that the Institute will also in the future preserve its fervor and good spirit, and with God's help, produce abundant fruit; and therefore, in order to increase the courage of the sisters, it has thought well to issue to their Institute this Decree of praise.

Given at Rome from the House of the S. C. de Prop. Fide, the 16th day of February, A. D. 1897.

M. Card. LEDOCHOWSKI,
Pref.

A., *Archbishop of Larissa,*
Sec'y.

AN ANGLICAN PRESENTATION OF ST. CYPRIAN.¹

ST. CYPRIAN is the one conspicuous figure in early Ecclesiastical History who has borne throughout a contest with Rome an untarnished reputation for sanctity. It is true the contest is identified with a very brief period of St. Cyprian's life, but it has earned for him the equivocal compliment of the reverence of generations of Anglicans; and this it is which gives to a Life of St. Cyprian by an Archbishop of Canterbury a polemical interest of its own.

Dr. Benson's work is a striking record of the devoted employment of such mere fragments of leisure as might escape from an exceptionally busy life. It reminds one both in its excellence and in its limitations, of a notable piece of window-gardening in the chamber of a busy artisan. It is seldom indeed that such a life is able to exhibit such a "parergon."

At the same time it can hardly be pronounced free from

¹ *Cyprian: His Life, His Times, His Work.* By E. W. Benson, D.D., D.C.L., sometime Archbishop of Canterbury. New York: D. Appleton & Co., 1897.

the defects incidental to its circumstance. A work spread over thirty years, and taken up again and again at intervals, and sometimes long intervals, is apt to become something less than completely self-conscious, and to issue in incoherences more or less serious.

Another disturbing element which may be attributed rather perhaps to the subject itself than to the conditions of composition, I mean its somewhat acrid anti-Roman controversy, would have been in part eliminated, in part confined to an appendix, had an opportunity of such continuous labor been allowed as to admit of an appreciation of aesthetic unity. It is, alas, very difficult for either Anglican or Catholic to deal with St. Cyprian without pointed and frequent reference to controversial topics in which they are directly interested; but I think a fuller leisure would have tended to qualify Archbishop Benson's strictures, in a sense more in harmony with the gracious presence of his hero. We might have been spared the reference (p. 434) to "the new malevolence which, since the dogma of infallibility, has made it necessary for Papal advocates to bespatter each whitest robe that has not walked in the Roman train," and the curiously untrue suggestion (p. 308) that "modern Rome . . . freely uses the Rebaptism he (Stephen) condemns." As it is, it is hardly possible for a Catholic reviewer not to be in his turn, in a great measure, controversial.

St. Cyprian's theory of the constitution of the Church is to be gathered mainly from his treatise *de Unitate* and from his correspondence, which in this relation falls into two groups, the letters previous to the baptismal controversy and the letters belonging to that controversy.

INTERPOLATIONS.

I am prepared to grant that the famous interpolations in *de Unitate* admit of no textual defence whatever. But they may fairly claim this much, that they have introduced nothing that may not be found elsewhere in one passage or another of St. Cyprian; whether in the precise sense in which the

interpolations do duty when they first appear in the letter of Pope Pelagius is another question, which I will consider presently.

My first contention is that the passage, interpolations and all, no more necessitates what is called an ultramontane interpretation than admittedly genuine texts. If the Archbishop is right in saying as he does (p. 203), "the words in Italics" (*i. e.*, the interpolations) "admittedly must be from the pen of one who taught the cardinal doctrine of the Roman see. If Cyprian wrote them he held that doctrine": then assuredly, apart altogether from the interpolations, is Cyprian a champion of Papal supremacy.

Of the four interpolations in *de Unitate*, c. iv., the first is merely a fuller invocation of the Petrine texts from Matthew and John, and the second is a partial anticipation of the third. With the third then I may begin. It is as follows: "Primacy is given to Peter, that one Church of Christ and one chair may be pointed out; and all are pastors, and one flock is shown, to be fed by all the Apostles with one-hearted accord." Now in Ep. xliii., c. v., (ed. Goldhorn), we read: "there is one God and one Church and one chair founded by the Lord's voice upon a rock;" and Ep. xlvi., c. v., "For although we are many shepherds yet we feed one flock."

The fourth and most notable interpolation is the following: "He who has deserted the chair of Peter on which the Church is founded, does he trust that he is in the Church?" With this compare Ep. xlvi., c. xi., in which he speaks of the Roman Church as "the womb and root of the Church Catholic", and *de Unitate*, c. xxiii., "Whatsoever hath forsaken the womb will not be able to live apart and breathe but loses the substance of salvation." The two passages furnish, as far as words go, a very complete paraphrase of the interpolation.

CATHEDRA PETRI.

Most assuredly St. Cyprian regarded separation from the "Cathedra Petri" as he understood it, as a separation from

the Church. But how did he understand it? He considered that every orthodox and duly elected bishop *ipso facto* had his part in the Cathedra Petri. He seems never to have completely mastered the idea that the actual Roman Church was the one incarnation of that ideal cathedra in which other bishops only indirectly participated in virtue of their communion with Rome.

The Archbishop considers that in the *de Unitate*, a comparatively early work, Cyprian had already laid down in the *dictum* "Episcopatus unus est cujus a singulis in solidum pars tenetur" (c.v.)—a principle excluding Papal supremacy. But this is hardly correct. No doubt the supremacy is something over and above Cyprian's theory, as expressed in the *de Unitate*; but inasmuch as he is not contemplating the episcopate except in a condition of such perfect union that each bishop acts and speaks with the full weight and sanction of the whole episcopal body, it cannot be said to exclude it any more than it excludes a provincial or plenary council. He admitted that the Roman Church as the "ecclesia principalis" was the normal exponent of doctrine and exemplar and enforcer of discipline, whose initiative it was indispensable to invoke in any serious conflict with error or rebellion. On the other hand in the baptismal controversy, he commits himself to the statement (*Proem. in Conc. Carthag.*, and Ep. lxxii.) that each bishop, except in the case of crime or heresy, is independent of his fellows and so presumably even of the Roman Bishop. The same view is suggested at least, Ep. lv., 17, some two years before. The incompleteness of his theory enabled him whilst resisting the baptismal prescription of Pope Stephen, which he had persuaded himself, at least on second thoughts, was a matter of discipline only and not of faith, to appeal (Ep. lxxiv. c., 10) to "the head and origin of divine tradition." The theory is evidently incomplete on its practical side, for no tribunal is provided for distinguishing between what belongs to faith and what not.

The episcopal community he regards as supreme in virtue of the Cathedra Petri inherent therein. But as to the inter-

dependence of this spiritual cathedra and the actual Apostolic See in Rome he is either not quite clear or not quite consistent. He allowed that the unity of the episcopate, both ideally and historically, was derived from Peter and from Rome (Ep. lxiii., c. vii. ; Ep. lxx., c. iii.). He speaks of recourse being had "to the chair of Peter and the authoritative Church whence the unity of the episcopate hath its origin" (Ep. lix., c. 19), and refers to the Romans as "those to whom heresy may find no access."

Harnack (*D. G.*, vol. i., p. 348, note) does not hesitate to attribute to Cyprian not merely inconsistency but an alteration of view in accordance with circumstances. "Undoubtedly in his conflict with Stephen he set himself in contradiction with his earlier views respecting the significance of the Roman See for the Church; views, which, it is true, he had advanced at a critical moment when he was standing shoulder to shoulder with the Roman Bishop. Again, p. 410, "The significance of this cathedra oscillated with him (Cyprian) between the significance of an event once and for all, which continued to operate as a symbol only, and a real and abiding court of appeal (Instanz)."

This last sentence I should be inclined to accept as sufficiently exact, whereas the first suggests an accommodation hardly worthy of the Saint. And now to return to the famous fourth interpolation. Pope Pelagius II. (Labbe. ed., 1729, vol. vi., p. 632) invokes St. Cyprian against the impugners of the Fifth General Council, which the Holy See had accepted, *i. e.*, the impugners of the Pope united with the episcopate. Taking the "Cathedra Petri" in its widest Cyprianic sense of the "Corpus Episcoporum," it is a case which he would have regarded as one of elimination from the Church; taken in its narrower form of the Apostolic See of Rome it is a literal conclusion from the two passages quoted above, that repudiation of Roman communion is destructive to Church membership. From such repudiation on his own part, during the baptismal controversy, St. Cyprian carefully abstained, and, according to his latest biographer, he never underwent Roman excommunication.

Both Harnack (*D. G.*, vol. ii., p. 248, note) and Sohm (*Kirchenrecht*, p. 252, note) interpret the passage from Ep. xlvi., as I have done, of the Roman Church. In the passage from the *de Unitate* the word "matrix" is used of the whole Church *per modum unius*, as it is also in Ep. lxxi., 2.

I do not pretend that this interpretation of the first passage is indisputable. It is enough to insist that it is such as might be honestly adopted. The fact that there were two claimants for the Roman chair at the date of Ep. xlvi., Cornelius and Novatian, imports an obscurity. To adhere to the "Matrix" in Rome might mean to adhere to the legitimate Cornelius. In the same way a passage, Ep. lv., 1, which, according to the same authorities, identifies communion with the Pope with communion with the Church Catholic, may be taken merely to refer to the general acknowledgment by Catholics of Cornelius. However this may be, seeing that Cyprian, Ep. lxx., 3, makes St. Peter the source and type of unity ("origine unitatis et ratione"); and considering that this is no mere attribution to a deceased founder, no reference to an empty throne, but is recognised as appertaining to the "authoritative church" which enjoys immunity from error; and that the Pope of the day is actually filling the "locus Petri" (Ep. lv., 7), a place in which Stephen, as St. Vincent of Lerins says, (*Commonit.*, c. vi.), "omnes . . . loci auctoritate superabat;" it follows that St. Cyprian could not fail to regard the Church membership of an obstinate deserter from that chair as more than questionable," "does he trust that he is in the Church?"

The Archbishop is, I think, absolutely successful (pp. 220, 221 and append. E.) in proving the interpolated character of the passage as rendered by Pelagius: that it is the outcome of deliberate forgery he certainly has not proved. The words must have found their way into the text from marginal glosses before the days of Pelagius and his secretary, St. Gregory the Great,—a most unlikely personage the latter to accredit with forgery:—and subsequent manipulation may be

accounted for by the prevailing spirit, by no means necessarily dishonest, of uncritical emendation.

Of course in a critical monograph it would be unfair to ignore the positions as to episcopal equality and independence exhibited by Cyprian in the baptismal controversy. But the authority of a Father of the Church as a factor in ecclesiastical tradition is ever marked by his highest note, the one most in accord with subsequent development. And so the Fathers and saints of a subsequent period have caught the word from the lips of Cyprian, emphasizing and supplementing it in their own language, and correcting original hesitations and limitations in accordance with their own larger experience. Here are two examples : St. Optatus, of Milevis, an African Bishop, writing 372-375 (*de schism. Don.*, lib. 2., c. 3), thus completes St. Cyprian's doctrine that the Roman chair of Peter is the origin of unity, with an echo of St. Irenaeus. "In which one chair unity is preserved by all, lest the other Apostles should each one defend his own ; so that he is already noted as a schismatic and a sinner who against that one chair should erect another" ; and St. Ambrose in a passage which again is at once an echo both of St. Irenaeus and St. Cyprian, thus emphasizes the latter's suggestion that communion with the Pope is communion with the whole Christian world: "He asked him whether he was in communion (*conveniret*) with the Catholic Bishops, that is to say with the Roman Church." (*De Excess. Frat.*, n. 47).

Before leaving what it pleases the Archbishop to denounce as the monstrous forgery of the Roman Church, persisted in even in our day, I would point out that no deception has been attempted. Baluze's damaging criticism was allowed to appear in a foot note below the passage, in the Benedictine edition. All that can be alleged against the authorities is an extravagant conservatism in respect to what had long passed current as a "textus receptus." That it could hardly have arisen from a belief that St. Cyprian's Roman testimony depended upon these interpolations I think I have shown.

ECCLESIA PRINCIPALIS.

One of the strongest Papal passages in Cyprian is undoubtedly that already quoted from Ep. lix., 19, which speaks of the Roman Church as the "Ecclesia principalis." Archbishop Benson devotes appendix A to proving that the title "principalis", "princeps", "principatus", according to the use of Roman Law, "at no time implied power or authority" but merely "preëminence, precedence." On p. 234, he writes that the "Ecclesia Principalis" may be regarded "as a centre of unity," but never "as a centre of legislation or jurisdiction, or even as a centre of reference." I would ask how "a centre of unity" in a moral area can fail to be "a centre of reference": but this by the way. Whatever may be the formal juristic meaning of the expression in the Roman constitution, Republican or Imperial—and here I think the Archbishop makes out his case—it cannot be denied that under the empire, it practically indicated nothing less than imperial sway. It was after a considerable experience of this notable instance of the iron hand in the velvet glove that the Latin translator of Irenæus, in the famous passage, attributed "principalitas" to the Roman Church, and, that there might be no mistake, added the note of power "potentior." Hence the epithet was doubtless derived to Cyprian. In this sense Cyprian again used it when, Ep. lv., c. 8, he spoke of the Emperor Decius as being more tolerant of a rival emperor (aemulum principem) than of a newly elected Pope. From the point of view of juristic terminology the Archbishop is unassailable, but practically his argument is as the argument of one who should contend that a British Prime Minister was powerless because etymologically and theoretically his office merely implied priority of service.

"It is a matter of grief," the Archbishop moans, "when one finds a scholar like Duchesne led by the logic of his position to translate 'principalis ecclesia, l'église souveraine' (*Origines Chrétiennes*, Vol. ii., c. xxiv., sect. 6, pp. 427, 436)."

Harnack's view, "the logic of whose position" must be very different from that of the Abbé Duchesne, agrees far more nearly with Duchesne than with the Archbishop. He thus expresses himself in "Das Zeugniß des Irenæus" (*Sitzungenberichte*, 1893, p. 953): "This word (*principalitas*) has in it the strength to thrust aside all relativity and comparison, even that implied in the 'potentior' and to insinuate itself in the sense of sovereign power or 'leadership,' or 'primacy.' Does not the 'ecclesia principalis' of Cyprian derive from the Latin translation of Irenæus." P. 949, he allows that "Principalis may mean either original (*ursprünglich*) or of the first rank (*Vorrang*) from which last is derived in late Latin the sense of 'supreme power' (*die oberste Gewalt*)."

Harnack inclines to the first sense "originality," to the neglect somewhat of "potentior" which has but slight significance when attached to the idea of originality. The Greek he agrees must have been *ἀθροῦτα*, to which the dictionaries give the meaning of "absolute sway," but in which he finds the sense of "authentic," *i. e.*, of an authority based upon identification with primitive authority, as a certified copy would be in regard to an original document. He appeals to Pseudo-Cyprian, probably Pope Victor, (*Texte and Untersuchungen*, v. i.), "Et quoniam in nobis divina et paterna pietas Apostolatus *ducatum* contulit et vicariam domini sedem celesti dignatione ordinavit et *originem authenticæ* apostolatus super quem Christus fundavit Ecclesiam, in superiore nostro portamus;" and to Tertullian (*adv. Valentin.*, 4,) who, when Valentinus apostatized in Rome, says that "he broke off from the Church of the authentic rule (of faith)."

I should be inclined to recognize both factors in the idea of *ἀθροῦτα*, *principalitas*, and translate "potentior *principalitatem*" by "preëminent authentic authority." The basis of Roman Church authority is its identification with the authority of St. Peter. "Happy Church into which the Apostles poured their whole doctrine together with their blood" (Tertullian *de Præscript.*, c. 36), a sentiment which

found expression in the acclamation at Chalcedon, "Peter hath spoken through Leo." (*Auctoritas*) authority emphasizes the same sense of reversion to its origin as does *ἀθροῦτα*.¹ The Pagan annalist, Ammianus Marcellinus (circ. 360), speaks of Pope Liberius acting "with the authority of which the Bishops of the Eternal City are possessed (*qua potiores sunt*). (*Rer. Gest.*, Lib. xv., c. 7.) St. Augustine and the Council of Milevis (*Ep. c. lxxvi.*, n. s.) suggest that "the heretics will more readily yield to the *authority* of Your Holiness taken as it is from the *authority* of the Scriptures."

The Archbishop is hardly consistent in his estimate of "principalitas" for after having denied, as we have seen, that it implied "power or authority," apparently staggered by St. Augustine's phrase, *Ep. 43*, "*Romana ecclesia in qua semper Apostolicae Cathedrae viguit principatus*," merely insists (p. 539) that the authority is something short of sovereign, i. e., falls short, as St. Augustine suggests, of the authority of a general (plenarium) council. This suggestion however must be further qualified by the early recognition of the Pope's hold upon conciliar decrees, thus, "it is a sacerdotal law that the things done contrary to the ruling of the Roman Bishop be looked upon as null." (*Sozomen.*, *Hist. Eccles.*, iii., 10). See too Pope Julius, *Ep. ad Eusebian.*, n. 21; and Socrates, *Hist. Eccles.*, lib ii., c. 8.

THE TWO APPEALS.

We are now called upon to examine the two famous cases of appeal, one of the Gallic Churches and Cyprian to Pope Stephen, the other of two dioceses of Spain to Cyprian. The first has been generally regarded as affording one of the strongest positions of Catholic defence. Here, we urge, whatever may be the inadequacy of Cyprian's theory of the Church, or the vehemence of his last contention with Stephen, we find a practical recognition that the Pope, and the Pope alone, can deal with a refractory and distant bishop.

¹ Tertullian, *ibid.*, "Omne genus ad originem suam censeatur necesse est."

The Archbishop has convinced himself that the case of Marcian of Arles, and the action taken therein by Cyprian, exhibits no such features, but merely a suggestion that, as a point of etiquette, the Pope in such cases should move first.

All that anyone knows of the case is contained in one small letter of some three 8vo. pages. The facts are as follows: Faustinus of Lyons and his co-provincials had more than once informed the Pope of the truculent way in which Marcian, Bishop of Arles, a disciple of Novatian had treated the Catholic Bishops, besides causing numbers of penitents to die out of the Church; and they had invoked the Pope's interference. For one reason or another Stephen had taken no steps in the matter. Cyprian's letter to him, the one referred to, was at the instance of Faustinus.

St. Cyprian tells the Pope (Ep. lxxviii., c. ii., (2)) that under the circumstances "You ought to compose a letter to the Bishops of Gaul going fully into the matter (*facere plenissimas*) in order that Marcian may no longer trample on our College." (3) "Let the letter be directed to the province and to the commune (*plebs*) of Arles by force of which (*quibus*) after the excommunication of Marcian another may be substituted in his stead . . ." "Let me know for certain who shall have been substituted at Arles in the place of Marcian in order that I may know to whom to direct our brethren and to whom to write." These passages contain the whole material I believe upon which we are to frame our judgment.

The Archbishop maintains that here is evidence that two letters were to be written; one to the bishops of the province to advise the excommunication of Marcian, the other to the laity of Arles to advise the substitution of a new bishop: that it was Stephen's duty and the limitation of his right as laid down by Cyprian, to take the lead in advising these two performances of their duty on the part of the Gaulish Bishops and the *plebs* of Arles. Yet it was precisely Faustinus of Lyons and the Bishops of the province who were urging this action on the part of Stephen both directly and through the mediation of Cyprian. Thus they are in the

absurd position of asking as a *sine qua non* of their action Stephen's advice to act. Surely this should have opened the Archbishop's eyes.

I would insist, on the other hand, that there are not two letters to be composed, but one, copies of which are to be addressed simultaneously "in provinciam," that is, to the Bishops of the province, and to the faithful of Arles; not of advice merely, for they are supposed by Cyprian to be necessarily effective, but authorizing and enforcing excommunication and a fresh election. The *plebs* were as important a factor in the first process as in the latter. The opposition in (2) and (3) is not between a letter to the Bishops and a letter to the *plebs* but between the composition, contents, case against Marcian indicated by the "facere plenissimas" on the one side, and the practical direction and address of the self-same letter "dirigantur" on the other. The "Literæ," "ne ultra," "quibus abstento Marciano. . . . alius substituat" did not *ipso facto* effect what it ordered, but it made it imperative and necessary to be done. This is borne out by Cyprian's request that Stephen, not the Gaulish bishops with whom he was in constant communication, should inform him of the person in whose election his interference had issued.

We are now in a position to appreciate the value of the Archbishop's summary, p. 322: "The text assigns the function of excommunication, involving deposition, to one authority, the duty of substitution to another, and neither of these offices to Stephen, who is simply urged to press their duty, as became his place, upon the bishops and laity of Province." The Archbishop, moreover, forgets his admission (p. 314) that Ep. 68 on the Spanish appeal, has established that a bishop was "chosen not by, but in the presence of the Commune."

With this we may compare Harnack's estimate of the situation (*D. G.* vol. i., p. 411): "The Roman Bishop must have been admittedly in possession of the power of calling the Bishop of Arles to order whilst the Gallic bishops did not possess that power."

The facts of the Spanish appeal are as follows: And here again the one source is a single letter of Cyprian's Ep. lxxv. The churches of Leon and Merida in the Asturias had recourse to Cyprian and his co-provincials for support against their Bishops, Basilides and Martial, whom they had deposed for gross crimes to which Basilides at least had pleaded guilty.

Basilides afterwards had recourse to Pope Stephen. "He deceived our colleague Stephen who was at a distance, and ignorant of what had taken place and of the facts of the case, so as to intrigue to be reëstablished unjustly in the episcopate from which he had been justly deposed."

Cyprian and his Bishops exhort the Spaniards to persevere in their righteous course, "even if there should be some of our colleagues who think that divine discipline should be neglected, and who rashly communicate with Basilides and Martial." In this letter there is a distinct note of alienation from Stephen: see chap. vi., the emphatic encomium upon his predecessor, Cornelius, as though by way of contrast.

For this reason the Archbishop, following O. Ritschl, I think rightly, inverts the order of the two appeals, and so of the letters recording them, whereas the text gives precedence to the Spanish.

There is no evidence of what precisely had been Stephen's action in the matter. We know only that he had alarmed the two Spanish dioceses by seeming to lend an ear to the tales of the refugee Bishops.

The Archbishop has no warrant for talking, page 232, of Stephen's "sudden and monstrous utterance," or, again, page 311, for asserting that "Stephen, on the personal application of Basilides, gave judgment that such men as he and Martial should on recantation be restored to their sees."

St. Cyprian does indeed say that Pope Cornelius along with him and the bishops of the whole world (*totius mundi*) had agreed "that such men should be admitted to do penance, but should be precluded from clerical ordination and sacerdotal dignity." But he nowhere attributes the formal converse to Stephen. Neither is he justified in his

assertion (page 313) that the Carthaginian action involved "the distinct accepting and absolute deciding of an appeal from the Church of one nation to another, in reversion of an ecclesiastical decision of the Bishop of Rome."

Sohm (*Kirchenrecht*, page 395) agrees with the Archbishop that Stephen must have declared the deposition of the two Bishops invalid and yielded them the rights of episcopal communion. But he points out page 219, note, that with the exception at most of three bishops one of whom was the substitute of Basilides, the bishops of Spain had evidently accepted the Pope's ruling. He argues that the gravamen of what had taken place in the Pope's eyes, was that the old informal practice which was beginning to fall into desuetude, but which Cyprian advocated, of the communal excommunication of an offending bishop had been made use of in the two dioceses. He maintains that the Pope's objection would not have affected any synodical action of the bishops in the province, and did not necessarily imply any relaxation of discipline.

One point is quite clear. To speak, as the Archbishop does, of this appeal of two dioceses and two other bishops as an appeal of the Church of Spain is a misnomer.

I cannot however deny that St. Cyprian on this occasion encouraged resistance to the ruling of the Pope on the part of two Spanish dioceses in the face of a province which practically recognized the right of the Pope so to rule;—resistance based, if we are to believe Harnack, Sohm and even Benson, upon the manifestly false doctrine that the sin of the minister, of a certain kind at least, involved sacramental nullity and so necessitated the abstention of the faithful. It marked the first stage in defection from Rome and seems to have at once initiated the nemesis of false doctrine.

THE BAPTISM CONTROVERSY.

The great contention of St. Cyprian with Pope Stephen on the question of the validity of heretical baptism is little more on St. Cyprian's part than a development of his posi-

tion in the Spanish case. In the baptism question St. Cyprian was admittedly, according to the judgment of the Universal Church, in the wrong, gravely in the wrong. This is Archbishop Benson's verdict on the merits of the great quarrel (p. 413). After describing the Cyprianic theory he writes "against such a piece of Christian philosophy, held and promulgated by one of Cyprian's powers and Cyprian's character, backed by an army of prelates whom he rather restrained than stimulated, moving as one man to his direction, yet with an independence which threw each upon himself for his argument, how great was the triumph of Stephen. No council assembled to support him. Alexandria remonstrated; Cappadocia denounced. His good cause was marred by uncharity, passion, pretensionsness. Yet he triumphed, and in him the Church of Rome triumphed as she deserved. For she was not the Church of Rome as modern Europe has known her. She was the Liberal Church then; the Church whom the truth made free; the representative of secure latitude, charitable comprehensiveness, considerate regulation."¹

And how then did it come about that the choicest religious spirit of his age should fall into such an error? Of course, for Roman Catholics, the cause is not far to seek. It was because in this matter St. Cyprian ventured to separate himself from the teaching of that Church in which Christ had established the Chair of truth. That this may have been the account of the matter is a notion at least not unfamiliar to the Church of St. Cyprian's time; nay, to the Church of earlier times than his; the Church of Tertullian and Irenaeus. It was at least deserving of the Archbishop's consideration whether the combination of error and of the neglect "*ad hanc ecclesiam convenire*" was not something more than a mere coincidence. The Archbishop has a theory of his own to account for Cyprian's failure. "The

¹ This she has ever been and is now. It is a commonplace throughout the Church that relief from the undue pressure of local authority is constantly found in an appeal to Rome. Even Port Royal recognized this as Saint Simon tells us.

Baptismal Councils failed, and why?" (p. 425). "The Councils were neither deficient nor excessive numerically, nor were they created for the sake of their suffrage, nor were they packed. They were under no state pressure. They were not recalcitrating at any state tribunal. The question was a broad one. They were not trying a teacher or judging a leader. They were looking for principles. Seldom could personal elements be so nearly eliminated. Again, they were really representative. Each bishop was the elect of his flock. None of the Councils was senile or too youthful. The members were not drawn from seminary or cloister. They were men of the world, who in a world of freest discussion had become penetrated with Christian ideas; seldom ordained, sometimes not Christianized until late in life. Their chief was one in whom mental and political ability were rarely blended; rarely blended with holiness, self-discipline and sweetness. Such was the house of bishops. The result it reached was uncharitable, anti-scriptural, un-Catholic—and it was unanimous."

What an object lesson on the side of Papal supremacy! is the irrepressible exclamation of the benighted ultramontane. But hush: the real, the fatal negligence of Cyprian was neither more nor less than that in these, his later days, he did not as heretofore take the sense of his parish councils: the laity were not even present still less invited to speak their mind. "Risum teneatis amici."

It is surely much more reasonable to attribute a given effect, viz., the silent reversal of the condemnation of alien baptism, to a recognized and adequate cause, the ruling of Rome, than to appeal to a hypothetical cause of which we know nothing, the supposed orthodox opinion of the African layman. Why should not an analogous process have taken place with that commented on by Sohm, p. 283, in the case of Pope Victor and the Churches of Western Asia Minor which the Pope excommunicated for persistence in the quaterdeciman practice of keeping Easter. "The Churches of Hither Asia Minor occupying with Rome and Greece the centre of the Christian world, in the second century had in

union with the Roman Church, with which they were in close relations, played a distinguished part. In the third century there is nothing more to be seen of them. It is as though the Churches of Western Asia Minor were during that period non-existent. It was only after the Council of Nicæa that they came back into the body of the Church ; and why all this ? Because the Churches of Hither Asia were through Rome excluded from the communion of the Church."

Duchesne in an article, "Revue des questionnes historiques," written in 1880, goes far to prove that the peculiar form of the Paschal heresy held by the Asiatics had under the ban of Rome become extinct in the third century and so had not to be dealt with in any way by the Council of Nicæa. Although very probably the Africans were never excommunicated, yet they lay under Rome's formal disapproval which may gradually have wrought a similar effect.

THE INVECTIVE OF FIRMILIAN.

Of Firmilian, whose letter to Cyprian with its fierce invective against Stephen (Ep. lxxv.), the Archbishop describes euphemistically as "the most enthusiastic of the series" (p. 376), he says : "of the claims of the great sees of the West to guide the Catholic Church, he does not write with either awe or scorn. It is plain he had never heard of them." What ! never heard question of the excommunication of the West Asiatic Churches, his neighbors ? an excommunication based upon these very claims !

It is pleasant to learn from another Bishop of Caesarea, St. Basil (Ep. 70 *ad Damasum*) that Firmilian was again the object of Roman interference in a way less displeasing to him, in the days of Pope Dionysius, who is recorded as "visiting (*ἐπισκεπτόμενον*) by letters our Church of Caesarea, and comforting our fathers by letters and also by sending agents to redeem the brotherhood from captivity." Now, indeed, things are in a worse state than before, St. Basil pleads : "We look for our one escape in the visitation of your compassion,"

for it is now a question no more "of the slavery of our bodies but of the captivity of our souls."

"Gregory the Theologian had not a suspicion that any authority could have been higher than Cyprian's," says the Archbishop (p. 435). And yet it is St. Gregory who sings in the "Carmen de vita sua" of the faith (*πίστις*) of Rome as "binding the whole West in the word of Salvation as befits her who hath the foremost seat of all," contrasting her with Constantinople the second Rome, the second great luminary of the world, as Gregory calls her, "now plunged in the abyss of heresy."

NEWMAN SUPPORTED BY MODERN CRITICS.

The truth is, in dealing with the question of Papal authority in the first three centuries, we are confronted with a two-fold phenomenon, only one aspect of which have Anglicans as yet recognized, although both were brought out with unrivalled frankness and force now more than half a century ago by Cardinal Newman in his *Essay on Development*, Ch. iii., Sec. 4, p. 164-179 (Ed. 1846). I refer to the combination of the at one time solicited, at another unsolicited, exercise of a unique and supreme authority on the party of the Holy See; in such cases as the interference of Popes Clement, Victor, Stephen, together with the magnifications of Ignatius, Irenaeus, Tertullian, Cyprian; with on the other hand, the resistance, more or less accentuated and obstinate, of saints like St. Cyprian and St. Firmilian, when the iron hand of authority is first laid upon their shoulders.

Newman (165): "While the Apostles were on earth, there was the display neither of Bishop nor Pope; their power had no prominence as being exercised by the Apostles. In course of time, first the power of the Bishop displayed itself, and then the power of the Pope. When the Apostles were taken away, Christianity did not at once break into portions; yet separate localities might begin to be the scene of internal dissensions, and a local arbiter might be wanted. Christians at home did not yet quarrel with Christians abroad; they quarrelled at home among themselves . . . The *Sacra-*

mentum Unitatis was acknowledged on all hands ; the mode of fulfilling and the means of securing it would vary with the occasion ; and the determination of its essence, its seat, and its laws, would be a gradual consequence of a gradual necessity.

This is but natural, and parallel to instances which happen daily. It is a common occurrence for a quarrel and a law suit to bring out the state of the law, and the most unexpected results often follow. St. Peter's prerogative would remain a dead letter, till the complication of ecclesiastical matters became the cause of ascertaining it. While Christians were of one heart and one soul, it would be suspended ; love dispenses with laws. Christians knew they must love in unity, and they were in unity ; in what that unity consisted, how far they could proceed, as it were, in bending it, and what at length was the point at which it broke, was an irrelevant as well as unwelcome inquiry . . . The "regalia Petri" might sleep as the power of a Chancellor has slept, not as an obsolete, for they never had been carried into effect, but as a mysterious privilege, which was not understood ; as an unfulfilled prophecy . . . It was natural for Christians to direct their course by the guidance of mere floating, and as it were, endemic tradition, while it was fresh and strong ; but in proportion as it languished, or was broken in particular places, did it become necessary to fall back upon its special homes, first the Apostolic Sees ; and then the See of St. Peter . . . When the power of the Holy See began to exert itself, disturbance and collision would be the necessary consequence. Of the Temple of Solomon it was said that 'neither hammer nor axe nor any tool of iron was heard in the house while it was in building.' This is a type of the Church above ; it was otherwise with the Church below, whether in the instance of Popes or Apostles. In either case a new power had to be defined ; as St. Paul had to plead, nay, to strive for his Apostolic authority, and enjoin St. Timothy as Bishop of Ephesus to let no man despise him : so the Popes too have not therefore been ambitious because they did not establish their authority without a struggle.

It was natural that Polycrates should oppose St. Victor, and natural too that St. Cyprian should both extol the See of St. Peter, yet resist it when he thought it went beyond its province."

This view of the reality of Papal authority in the first ages of the Church and the necessary conditions and character of its development; of the identification of its development step by step with the development of the Church, is amply recognized by non-Catholic writers, such as Harnack and Sohm. The latter writer (*Kirchenrecht*, p. 382) does not hesitate to assert that "without the Roman Church and without the Roman Episcopal throne the Church cannot be conceived. Rome has a unique position which belongs to no other Church. Every other Church can fail and the Church would still be the Church. But the Roman Church cannot fail. Rome is the 'Head' of the Church without which the Church is no Church. Without communion with Rome no Church: only by their connection with Rome do the individual Churches belong to the Church.

"Only this conviction on the part of the old Catholic Church in the second and third centuries explains the prodigious power which the Roman Church exercised upon all other Churches."

Sohm goes on to bring out the extent to which each stage of the constitution of the Church took its initiative from Rome. The episcopate, archiepiscopate, patriarchate appeared successively in Rome, and from Rome passed to the other churches which carefully formed themselves upon the Roman model; usage gradually crystallizing into law. The ideal unity was from the beginning but only gradually expressed itself in a *jus canonicum*. "Catholicism could not stop at the legal organization of individual churches. If the juristic ordering of the Church, the Body of Christ, was really instituted of God" (which of course Sohm would deny), "then must united christendom be brought into a juristic constitution-form. There is no point at which you can call halt. From out of the old Catholicism" (*i. e.*, the first stage after what the author regards as the original Christianity of

the first century) "which produced the juristically constituted episcopal churches, must proceed by an inward necessity the submission of the whole Church to a single (apparently) God-founded juristic supremacy: and so Catholicism is completed." With this we may compare Newman's insistence (p. 170) upon the *a priori* necessity of the Papal supremacy.

It is interesting to note that the position of Harnack and Sohm was largely anticipated in the first half of the last century by Mosheim who, in his "de Gallorum Apellationibus" (*Dissertationes*, Vol. i., p. 598, Ed. 1743), maintains that Cyprian found the "matura semina" of his theory of the visible unity of the Church in Ignatius, Irenaeus and Tertullian, "quae nimis late splendeant quam ut ullo tegi possint artificio"; and that Irenaeus taught the necessity of communion with Rome for all the Western Churches (p. 601). He is not sure "that it is not better to challenge the truth of the ancient doctors' opinion of Church unity, which certainly no eloquence on the part of their apologists is able to get rid of, than to twist their words a thousand ways that they may seem to have thought more correctly than they really did." He admits (p. 605) that there is hardly any difference between "a unity of the whole Church culminating in the Roman Pontiff" and the community of Irenaeus and Cyprian.

I cannot, indeed, conceive how those who believe in any divine constitution of the Church at all, and who realize that she has had to lead a continuous life in a world of ever-changing circumstances can fail to see that the question of Papal authority is one of dynamics rather than statics. As the schoolmen would say, it is *in fieri* rather than *in factum esse*, and finds its expression more naturally in an equation than in a definition. In dealing with such a subject as the British Constitution modern science prefers to dwell upon the persistently energizing factor under many forms, than upon the phrases of compromise which may be stereotyped without being final. In the course of ecclesiastical history the Roman Church ever presents herself as the one power

which advances now in one direction, now in another; as a power at once conservative and progressive, ever knowing how to wait, yet never inactive. Anon apparently courting defeat in the face of hopeless odds, yet the next moment found in peaceful possession of the prize of victory. If God is not substantially at one with this preëminently active factor in the constitution of the Church, assuredly He can have no portion in it whatever.

But how then is it that holy men, such as Cyprian and Firmilian did not habitually and on all occasions recognize the right of Roman interference. For this reason, that God did not at once codify, so to speak, the "privilegia Petri" but left their development and application to the constructive action of events; and, having once indicated them in the Petrine texts, suffered them to be lived into and experienced, before they were submitted to the formality of definition. Again, the ideal relations of Christian life are not those of governor and governed, but of a brotherhood preventing one another in honor. Although in the long run no institution can persevere without legal coercion and punishment, yet the initiation of a discipline however necessary, must needs be a painful infraction of the traditionary tone of affectionate persuasion, and so, exceedingly liable to be resented even by holy men.

I cannot pretend to say that the Roman Church was never unnecessarily imperious; but I maintain that it was her duty at a crisis, when a point of faith or necessary discipline was at stake, to command and to enforce her commands with the full sanction of, what Sohm calls "her prodigious power." The immediate subjects of her action may be startled for the moment by the sternness of her minatory tone and shrink from or even strive to put aside the coercive hand; yet sooner or later the whole Church realizes that, in substance at least, the interference is more than justified, is salutary and necessary, and obedience to Rome gradually becomes part of what Cyprian has called "the substance of salvation" (*substantia salutis*).

GENERAL CHARACTER AND STYLE.

I have, alas, left myself but scanty space to deal with the uncontroversial aspects of the volume. Here we cannot but be struck with the loving minuteness, the careful scholarship with which every phrase of his author is dwelt upon. St. Cyprian was a wonderful master of spiritual rhetoric, the rhetoric, if I may so express it, of the good Samaritan ministering to our wounded nature from his store of oil and wine. As an instance I would refer to his last letter of consolation to Pope Cornelius, who was in prison awaiting his martyrdom. He conjectures that one wound may possibly rankle, the consciousness that he is in a measure, as was so often the case, the victim of false brethren, and he thus proceeds to exhibit his remedy (Ep. lix., 3): "It matters not at all who betrays or rages, when God permits those to be betrayed whom He purposes should be crowned. For it is neither a disgrace for us to suffer at the hands of our brethren what Christ suffered, nor any boast for them to do what Judas did."

As an example of what I will venture to call sound criticism, although in opposition to no less an authority than Hefele, I would refer to the Archbishop's note (p. 421) on the force of Pope Stephen's "*nihil innovetur nisi quod traditum est.*" On the other hand, as the penalty of work which, however earnest, could not help being desultory, we have a needless repetition of the Spanish appeal (pp. 230 and 311), and (p. 197) a reference to "Tertullian's scornful parody of some Bishop of Rome's assumption" showing that the Archbishop had forgotten that (p. 30) he had insisted that the "*Episcopus Episcoporum*" must have been a predecessor of Cyprian's in the See of Carthage.

Of the style we are told in the very interesting "Prefatory note" that the Archbishop himself accounted for its imputed obscurity by his wish "to say the obvious thing without the customary periphrases", and that "it all came" of his poring over Thucydides. The effect is a certain preciousness as though he were listening somewhat complacently

to the footfall of his phrases. I cannot say that I have been reminded of Thucydides, but I have occasionally of Cardinal Manning. However, when the subject is perfectly congenial, as in the "Birthday," the form is exquisitely appropriate. I wish I had space to reproduce it here, but nothing less than the entire scene of the martyrdom could be quoted; mutilation would be sacrilege.

We are left with an ineffaceable picture of the stately old man whom God seems to have allowed to constrain his death, although inflicted violently, to obey him as to place and circumstance; the vast procession of Christians moving on that September morning over roads on which the dust, not volatile and fretful as with us, lay dew-drenched in white quiescence, in contrast with the sharply articulated foliage of plant and tree; the composure of the perfect weather; the patience and persistence of the multitude; and more than all, the martyr's silent end, because God had not, as he expected, given him anything to say. A work that has been for thirty years "the only amusement," to use the Archbishop's words, of a busy life, came to its conclusion but a month or so before its author's own death. As we all know, the Archbishop died suddenly at his prayers in church, when he was just preparing to enter the lists against the successor of St. Stephen. A Roman Catholic may be forgiven for thinking that the Saint whom he loved so well, and whose experience of what it was to fight against Rome few saints have shared, was suffered to withdraw his client from the unequal contest, to "where beyond these voices there is peace" the peace of knowledge. "Felix opportunitate mortis."

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ABSOLUTIO COMPLICIS.

(CASUS MORALIS.)

Petrus, sacerdos, se accusat apud P. Joannem quod personam complicis in peccato turpi absolvere ausus sit, sed nunc, facti poenitens, humiliter petit ab eo absolutionem. P. Joannes, aliquantulum turbatus, respondet se non habere necessariam facultatem; promittit tamen se quamprimum scripturum ad Episcopum ut eam obtineat. Petrus vero istis non acquiescit, et sequentia animadvertit: 1°. periculum esse in mora propter scandalum quod oriretur, si die sequenti, quae dies Dominica est, abstineret a Missa celebranda; 2°. fortasse ipsum Episcopum vel non habere, vel non posse communicare hujusmodi facultatem; 3°. non amplius hodie dari locum recurrenti ad Episcopum, quia extant Decreta recenter promulgata, quorum vi quilibet confessarius, positus ponendis, potest *directe* absolvere a tali excommunicatione in casibus urgentioribus; 4°. posse insuper, submisso aliquo alio peccato, absolutionem ei *indirecte* dari.

Unde quaeritur:

I. Quid dicendum de responsione data a P. Joanne, et quomodo ipse debuisset postea procedere ad totam rem practice componendam?

II. Quid dicendum de quatuor animadversionibus propositis a P. Petro?

SOLUTIO.

I. Pater Joannes recte respondit cum ait se carere necessaria facultate absolvendi Petrum, nam, excepto casu privilegii personalis, quod scimus rarissimum omnino esse, nullus sacerdos, sive saecularis, sive regularis, potest hodie ab ista excommunicatione absolvere innixus generali cuilibet concessionem aut privilegio. Hoc constat ex generali Decreto Congr. S. U. Inq. dato die 4 Apr. 1871, in quo declaratur hunc casum semper in posterum esse excipiendum etiam in amplissimis facultatibus quae Episcopis et missionariis conceduntur. Et haec est ratio cur casus iste hodie dicatur a theologis esse Romano Pontifici *specialissime* reservatus.

Recta etiam est altera pars responsionis P. Joannis, ea scilicet in qua promittit se quamprimum scripturum ad

Episcopum ut obtineat necessariam facultatem. Cum enim initio confessionis ignorare *assum esse urgentem*, nil melius, nil magis practicum potuit ipsius menti occurrere, quam petere a suo Episcopo quod omnibus nostris Episcopis conceditur pro quindecim casibus. En verba Decreti hanc concessionem referentis, quodque datum fuit anno 1868 a Congregatione de Propaganda Fide:—"Sanctitas sua singulis Archiepiscopis, Episcopis, ac Vicariis Apostolicis Statuum memoratorum (Foederatorum Americae Septentrionalis), facultatem benigne concessit, qua illorum quisque pro quindecim casibus in propria Dioecesi vel Vicariatu uti possint, sive per se, sive per suum Vicarium Generalem, sive per idoneos confessarios, a se vel a dicto Vicario ad hoc specialiter et cum expressa mentione apostolicae auctoritatis deputandos, absolvendi nimirum a censuris et poenis ecclesiasticis sacerdotes, qui personae complices in peccato turpi confessiones excipere eamque absolvere ausi fuerint, et cum iisdem super irregularitate a violatione dictarum censurarum quomodocumque contracta misericorditer dispensandi; sub ea tamen lege ut sic absoluti et dispensati infra decem menses, vel aliud congruum tempus a dispensante decernendum, directe vel per medium proprii confessarii, suppressis nominibus, ad S. C. de P. Fide recurrere, eique explicare, quot personas complices in re turpi, et quoties a peccato complicitatis absolverint, et mandatis ejusdem S. C. desuper ferendis obedire teneantur; sub reincidentia in easdem censuras et poenas, si contraverint; injuncta singulis pro modo culparum congrua poenitentia salutari, quodque ab audiendis personae complices confessionibus omnino abstineant, aliisque injunctis de jure injungendis."

In hypothesi igitur quod casus non sit urgens, tutus simul et brevis modus obtinendi hanc extraordinariam facultatem consistit in recursu ad Episcopum. Obtenta autem facultate et absolute impertita, confessarius, si charitas et prudentia, ut fere semper accidit, hoc ei suadent, scribat ad Cardinalem Praefectum de Prop. Fide ad normam sequentis exemplaris :

“Eminentissime Princeps! Ego infrascriptus sacerdos ex facultate Apostolica mihi a Reverendissimo Episcopo N. N. communicata juxta tenorem Decreti S. C. de Propaganda Fide dati die 24 Jan. anni 1868, absolvi Titium sacerdotem ab excommunicatione lata contra absolventes complicem in peccato turpi. Nunc vero, juxta praescriptionem praedicti Decreti, notum facio Eminentiae Vestrae eundem Titium sacerdotem unum tantum (vel duos, tres, etc.) complicem, eumque semel (vel bis, ter, etc.) absolvisse. Addo etiam eundem Titium facti nunc omnino poenitere, et paratum se ostendere mandatis omnibus exequendis, quae Eminentia Vestra vellet ei injungere.

“Eminentiae Vestrae manus reverenter deosculans, summa qua par est devotione permaneo

Eminentiae Vestrae
Addmus obsequimus servus
N. N. *Ecclesiae* N. N.”

Epistola jam scripta et sigillo diligenter obserata dari poterit Episcopo ut Romam mittatur, vel directe ab ipso confessario mitti poterit, sequenti inscriptione:

“All 'Emismo Revdsmo Cardinale
Prefetto di Propaganda Fide
Roma, Italy.”

Quod si nullum responsum accipiatur et timor subsit ne illud disperditum fuerit, aut etiam quod ipsa epistola a confessario missa nunquam pervenerit ad manus Cardinalis Praefecti, existimo nec confessarium nec poenitentem ad quidquam amplius teneri. Ordinarie tamen loquendo responsum accipietur infra duos menses, et proportionata assignabitur poenitentia reo communicanda. Poenitentia haec sane non erit sacramentalis, sed solum ad modum medicinae et salutaris vindictae. Utrum autem eodem modo, an potius ut sacramentalis satisfactio imponi debeat sacerdoti complici, ut omnino absteat ab audiendis confessionibus personae complicis, juxta clausulam quae habetur circa finem citati Decreti S. C. de Propaganda, probabiliter posset

hinc inde disputari. Unum tamen certum esse videtur, scilicet hanc clausulam non afficere validitatem futurarum confessionum personae complicitis, quando haec peccatum turpe debito modo accusaverit apud sacerdotem non complicem atque ab eo rite absoluta fuerit.

II. Videamus nunc quid boni quidve veri sit in animadversionibus factis a Petro :

(a) Prima ejus animadversio de periculo in mora recta esse videtur, nam ordinarie oritur scandalum apud fideles, si sacerdos, qui infirmitate non impeditur, diebus dominicis abstinet a Missa celebranda. In hoc igitur casu habetur *urgentia* et immediatus recursus ad Episcopum non amplius est necessarius aut etiam possibilis. Scilicet potest tunc confessarius directe absolvere poenitentem innixus, ut probabile mihi apparet, in Decreto S. C. Inq. dato die 23 Junii, 1886 in quo statuitur: "In casibus vere urgentioribus, in quibus absolutio differri nequeat absque periculo gravis scandali vel infamiae, super quo confessoriorum conscientia oneratur, dari posse absolutionem, injunctis de jure injungendis, a censuris etiam speciali modo summo Pontifici reservatis, sub poena tamen reincidentiae in easdem censuras, nisi saltem infra mensem, per epistolam et per medium confessarii, absolutus recurat ad S. Sedem." Huic Decreto aliud nuperrime accessit in quo declaratur *urgentiam* locum habere etiam cum, independenter a scandalo et infamia, poenitens deberet diu permanere in peccato mortali. Nam cum quaesitum fuisset: "Utrum in casu quo nec infamia, nec scandalum est in absolutionis dilatione, sed durum valde est pro poenitente in gravi peccato permanere per tempus necessarium ad petitionem et concessionem facultatis absolventi a reservatis, simplici confessario liceat a censuris S. Pontifici reservatis directe absolvere," etc. ? responsum fuit a S. C. Inq. die 16 Junii, anno 1897: "Affirmative, facto verbo cum SSmo."

Quod si dicatur duo haec Decreta non esse applicanda ad rem nostram, nam ea loquuntur solum de casibus *specialiter* reservatis Summo Pontifici, dum casus de quo agimus est *specialissime* reservatus, respondetur ea non posse applicari

proprie et in toto suo robore; posse tamen, saltem probabiliter, per quamdam extensionem fundatam in paritate rationis et impossibilitate secus agendi.

Si vero quaeratur utrum confessarius, data absolutione propter urgentiam, quocumque tandem ex capite illa proveniat, possit postea recurrere ad Episcopum juxta tenorem Decreti S. C. de Propaganda; vel potius debeat necessario recurrere ad S. Sedem ad normam duorum Decretorum S. C. Inquisitionis? respondeo dari libertatem, ut opinor, seligendi unum de duobus. Ratio est quia secus concessio facta nostris Episcopis pro quindecim casibus inutilis evaderet, quod profecto dicere non audeo.

(b) Altera animadversio Petri, scilicet Episcopum forte vel non habere hanc facultatem, vel ipsam non posse communicare, seria non est, et supponit omnino ignorari existentiam Decreti S. C. de Propaganda superius citati. Possibile tamen est numerum quindecim casuum jam esse exhaustum, sed tunc Episcopus deberet quamprimum obtinere facultatem pro aliis quindecim.

(c) Tertia animadversio Petri continet non parvam diversarum rerum confusionem. Nam quod non amplius detur hodie locus recurrenti ad Episcopum in casibus specialiter reservatis, est verum, si inspiciatur doctrina antiquorum theologorum, qui communiter docebant *casum papalem, interveniente impedimento adeundi Romam, fieri Episcopalem*. Haec autem doctrina hodie dicenda est obsoleta, nam proposito sequenti dubio: "Utrum tuto adhuc teneri possit sententia docens ad Episcopum aut ad quemlibet sacerdotem approbatum devolvi absolutionem casuum et censurarum etiam speciali modo Papae reservatorum, quando poenitens versatur in impossibilitate personaliter adeundi S. Sedem?" responsum fuit a S. C. Inq. die 23 Junii, anno 1886: "Attenta praxi S. Poenitentiarie praesertim ab edita Constitutione Apostolica S. M. Pii IX., quae incipit *Apostolicae Sedis, Negative*."—Attamen, si inspiciantur alia recentia Decreta nuper commemorata, animadversio Petri certo non est vera extra casum urgentiae: in casu vero urgentiae vera est, si affirmando non dari hodie amplius locum recurrenti ad

Episcopum intelligatur non dari absolutam necessitatem hoc præstandi, quia absolutus posset immediate recurrere ad S. Sedem. Sed negare, posse aliquem hodie recurrere ad Episcopum, existimo esse temerarium. Etenim, prouti superius adnotatum est, exinde sequeretur Decretum S. C. de Propaganda, datum anno 1868 et sæpius jam citatum, amisisse suum practicum valorem. Quod si dicatur, hunc recursum ad Episcopum eo tandem recidere, ut sacerdos complex obligetur ad iterum manifestandum suum peccatum, respondetur hoc mirum admodum non esse. Nonne scimus fidelem absolutum a simplici sacerdote in articulo mortis ab aliquo casu Papæ *specialiter* reservato, postea, si convalescat, debere se sistere superiori vel confessario habenti facultatem in illum specialem casum, utut absolutio data in articulo mortis *directe* data fuerit? Nonne scimus legem existere apud religiosas quasdam familias ut, si quando aliquis dum solus iter facit, incidat in casum reservatum juxta jus particulare illarum familiarum, possit ab extraneo sacerdote statim absolvi, et quidem *directe*; sed cum domum revertitur debet casum illum denuo submittere superiori? Praeterea hoc idem est quod præcipitur per illam clausulam—"absolutus iterum recurat ad S. Sedem"—quæ invenitur in duobus Decretis S. C. Inquisitionis supra commemoratis: si autem admittatur, ut admitti debet, obligatio subeundi hoc onus in recurrendo ad S. Sedem, non apparet cur debeat respui in recursum libere habito ad proprium Episcopum. Dixi "*libere habito*," sed, si quid remanet prudentiæ, absque ulla hæsitatione recursum ad Episcopum eligitur. Quis enim unquam vellet longam viam aggredi quando adest alia quæ brevior est tuta et plana? Fateor quidem quod, si unquam mihi confessario casus accidat, nollem, nomine poenitentis, recurrere ad S. Sedem, eique manifestare me propter *urgentiam* dedisse absolutionem ab isto casu *specialissime* reservato innixum in duobus prædictis Decretis, quia illa loquuntur tantum de casibus *specialiter* reservatis et solum per quamdam probabilem extensionem existimo posse applicari ad casum de quo agimus.

Ultima animadversio Petri supponit aliquid theologicæ falsum: supponit scilicet posse dari absolutionem *indirecte*

cum casus reservatus est propter censuram. Peccata sane absolvi possunt *indirecte*, sed censurae vel directe auferuntur vel nullo modo.

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THE DOCTRINE OF THE INCARNATION AMONG THE INDIAN TRIBES OF AMERICA.

IT has long been considered important testimony to the truths of revealed religion that we find among almost all the pagan nations some popular traditions which indicate a knowledge originally and more or less distinct, of the facts and doctrines recorded in the Sacred Scriptures. Even the Negro tribes of wildest Africa have been found to possess records of the fall of our first parents, of the universal deluge and of other truths of the Jewish and Christian religions which point to the communication of the message of a Redeemer unto them at some time in the past, either as a prophetic forewarning or as an accomplished fact. Nations which were supposed never to have received the light of Christianity were found to have preserved the names and teachings of the Apostles. St. Francis Xavier found traces of the apostolic activity of St. Thomas among the Chinese islanders whom he visited, and, singularly enough, we have similar traditions among the Indians of Brazil. Although ideas of what may have been at one time Christianity are hardly recognizable in the religious cult of the more savage tribes among the American Indians, there is sufficient material to be found in the traditions of many tribes, to lead to the conclusion that the Christian religion had either been preached to them by early missionaries, or they had brought

it with them from the countries whence they drifted or migrated to establish themselves in this Western hemisphere.

It will be of interest, no doubt, to many readers of THE AMERICAN ECCLESIASTICAL REVIEW to learn what traditions indicating a knowledge of the Christian mysteries there are among our Indians. I shall confine myself in the present paper to the doctrine of the Incarnation.

Among the Manaicas' traditions we find one which relates, that a woman of exceeding beauty, who had never been wedded to man, gave birth to a lovely child. This child, after growing up to man's estate, wrought great wonders, raised many dead to life, made the lame walk and the blind see. Finally, amid a great concourse of people, he was raised into the air and transformed into the sun which now enlightens this earth.¹

The fabled culture-hero of the Pueblos, Montezuma—whom Jousset² wrongly confounds with the last of the Mexican kings,—has been made the subject of numerous fanciful stories and myths which make up the ancient American mythology. The Pueblos believed in a Supreme Being, a Good Spirit, so exalted and worthy of reverence, that no one among them ever dared utter his name. It was like the word Jehovah among the ancient Hebrews, not to be heard from human lips. Nevertheless they believed that Montezuma was the equal of this Great Spirit, and that he was identical with the sun. Mr. Bancroft says somewhere: "Under restrictions we may fairly regard him as the Melchizadeck, the Moses, and the Messiah of the Pueblo desert-wanderers from an Egypt that history is ignorant of, and whose name even tradition whispers not. He taught his people how to build cities with tall houses, to construct estufas,³ or semi-sacred sweat houses; and to kindle and guard the sacred fire." Fremont gives an account of the birth of the

¹ Gaffarel, *Histoire de la Découverte de l'Amérique*, T. I., p. 428.

² *Congrès Scientifique International des Catholiques, tenu à Paris, 1891*, VIII. Sect., p. 116.

³ Ovens, hearths, and in particular the pueblo round basement cells.

hero, in which his mother is described as a woman of exquisite beauty, whose heart and hand were sought after by many a noble brave. Her admirers showered upon her rich presents of corn and skins, yet she could not be prevailed upon to accept any of her suitors. Then a great famine came upon the land and distress followed everywhere; and she who had been unapproachable to her lovers and seemingly devoid of love, showed herself to be a lady of great charity and tenderness of heart. She opened her granaries, and from the abundance of her treasures she relieved the wants of the poor. At length, when the pure and plenteous rains again brought fertility to the earth, the summer shower fell upon the Pueblo goddess, and she gave birth to a son, the immortal Montezuma. The words "rorate coeli desuper et nubes pluant justum" as applied by the Church to the Redeemer, involuntarily occur to the Catholic reader of this singular tradition.

Traces of a similar belief we find among the Chiapans. They hold that the god Bacab was born of a virgin, Chibirias, who is now in heaven with him. Sahagun relates¹ that the Tlascaltecs designated one of their principal gods by the name of "Camaxtle," which means the Naked Lord. He was to them what Christ represented on the cross is to us, for they believed that he was endowed with both a divine and a human nature, having been born of a chaste and holy maiden, named "Coatlicue," who brought him forth without injury to her virginity, on the mount Coatepec de Tula. All this information, says Sahagun, was first given to the Toltecs by Quetzalcoatl.

This Quetzalcoatl is often confounded with his divine Master, whose doctrine and precepts he published and practised. According to Motolinia's account, the Mexican Adam married a second time, and had from "Chimamatl," his second wife, an only son, named Quetzalcoatl, who grew up a chaste and temperate man, and originated, by his preaching

¹ *Historia General de las Cosas de Nueva Espana, — Mexico, 1829—1., p. xxvii.*

and practice, the custom of fasting and mortification. He never married nor knew any woman, but lived in continence and chastity all his days. The Mexicans venerate him as a deity, and temples to his honor may be seen all over the country. Mendieta states that in some other traditions no mention is made of his father, but only of his mother, Chimalma, who whilst engaged in sweeping the temple, one day, found a beautiful green stone called Chalchiuite, which she picked up. Through the virtue of this emerald she became miraculously pregnant.¹ Torquemada, relating still another version of the same original tradition, says:² 'The Mexicans knew of the Visitation of the Angel to our Lady, but expressed it by a metaphor, namely, that something very white, similar to a bird's feather, fell from heaven, and a virgin bent down, picked it up and hid it below her cincture; and she became pregnant of "Huitzilopochtli," or better "Teo-Huitzilopochtli," which name Borunda explains as meaning the Lord of the thorn or wound in the left side.'³ In all these traditions the fundamental idea is invariably the same, namely, that of a divine infant born of a virgin.⁴

Whilst we find the Indians paying divine honors to the wonderful offspring of a virgin-mother, we have distinct evidence that they held in great veneration this mother of god; nay, the Mexicans actually worshipped her as a goddess. Wherever they built a temple in honor of Quetzalcoatl,

1 Bancroft's *The Native Races of the Pacific States of North America*.—*New York*, 1875.—Vol. iii, p. 249, 250; *qu. Icazbalceta, Col.*, T. I, p. 10; Bastian, *Die Culturländer des Alten Amerika*, Berlin, 1878, B. II., s. 480.

2 *Monarchia Indiana*, Madrid, 1723, T. III., L. xv., C. 49, p. 133.

3 Cfr. Sahagun, *Historia General de las Cosas de Nueva Espana, Mexico*, 1889, I., p. 27.

4. "A similar notion in respect to the incarnation of their principal deity existed among the people of India beyond the Ganges, of China and Thibet." 'Budh,' says Milman, according to a tradition known in the West, was born of a virgin. No doubt the Fohi of China and the Schakaof of Thibet, whether we regard them as mythic or as real personages represent the same idea. The Jesuits in China, says Barrow, were appalled at finding in the mythology of that country the counterpart of that 'Virgo Deipara.' Vol. I., p. 60, n.

there was also found a shrine in honor of his mother. They represented her as a fair lady in white with the bloom of rosy youth upon her face, to indicate that her spotless virginity suffered no harm when, through the intervention of heaven, she gave birth to the "Lord of the thorny crown." There she stood adorned with a wealth of treasures almost like those bestowed on her son; her garment studded with precious stones, symbols of her chastity, and her mantle, blue like the sky, and spangled with golden stars. They gave her among other titles, that of "Tonacayohua," that is Lady or Mother of him who became incarnate among us. This goddess, Torquemada tells us, would not permit her worshippers to offer her human sacrifices.¹ Bartholomew de las Casas undoubtedly refers to this same virgin-mother, although he styles her "wife of the Sun," when he writes,² that in the province of the Totonacs there was a great goddess, the Sun's wife, who was held in as much veneration by the natives as the great Sun himself: "The reason why they loved and served her was, that she did not require men to be killed for sacrifice, but rather hated and prohibited such oblations. She was held as an advocate with the great god; for she told them, through her images, that she was speaking with him and interceding for them. The people had great confidence in her, and hoped that, through her intercession, the Sun would send down his child, to free them from the dire slavery in which the other gods required human sacrifices from them, a horrible taxation which they did not grant, but for the threatenings of the devil. Papas and priests revered her, as well as the common people. Two priests, who lived like monks, served in her temple night and day, and were considered as saints, because they were chaste and irreprehensible; and so we would have considered them ourselves, had it not been for their infidelity." The celebrated naturalist Alexander von Hum-

¹ Sahagun, *Historia General de las Cosas de Nueva Espana, Mexico*, 1829, T. III, p. xviii, or 290.

² *Coleccion de Documentos*, T. 66; B. de las Casas, *Apend. C. cxxi.*, p. 444.

boldt¹ makes a statement, for the truth of which we have, however, no other voucher, to the effect that the Franciscan friar Mark de Niza crossed the thirty-sixth parallel, in search of the bearded king Tartarax, who was said to worship a golden cross and the image of a woman called the Lady of heaven.

Further light is thrown upon both the purpose and manner of our Lord's Incarnation in numerous rare and valuable codices by the learned interpreters of the Mexican paintings. Quetzalcoatl is he who was born of the virgin, called Chalhuitzli. The latter name signifies "precious stone of penance," according to the author of the "Explanation of the Codex Telleriano-Remensis."² Tonacatecotl, the highest Mexican deity, begot Quetzalcoatl, not of the seed of a woman, but by breathing upon a chosen virgin in the province of Tulla to whom he sent a heavenly messenger to announce the fact. The object of Quetzalcoatl's incarnation and mission to the tribes was to effect the reformation of the world through penance. His father had created the world, but men had given themselves up to vice, on which account it had been repeatedly visited with destruction. At length Tonacatecotl had resolved to send this his son into the world to reform it.³

Quetzalcoatl undertook the reformation of the sinful world, preaching by word and example the virtues of self-denial and fasting, of chastity and piety, of charity towards men and of a pure religion towards the one true God. For a time he was successful in Tulla, where according to tradition, his virgin-mother, Chimalma, lived; but in spite of all the wondrous works he performed in that province, like Christ, he was persecuted and finally denounced by a great

¹ *Examen Critique de l'Histoire de la Géographie du Nouveau Continent, Paris, 1837, T. 2, p. 204.*

² Cf. Kingsborough, *Mexican Antiquities, London, 1829, vol. v, p. 135-136.*

³ *Spiegazione delle Tavole del Codice Mexicano, ap. Kingsborough, Mexican Antiquities. London, 1829, vol. v, p. 184; Bastian, Die Cultur-länder des Alten Amerika, Berlin, 1878, B. II., s. 554.*

multitude of the people. He was driven, laden with a cross, to the valley of the Zapotecs.¹ It has already been noticed, that the Chiapan son-god, Bacab, had also been the divine son of the Mexican virgin goddess. This same son of Chibirias or Chimalma is said to have been scourged by Espuco, and, as his name indicates, crowned with thorns; finally he was put to death by crucifixion;² and this sacrilegious crime had been perpetrated on a Friday. So had the Chiapans been informed by bearded men, who in ancient times had taught them to confess their sins and to fast every Friday in honor of the death of Bacab.³

A peculiar circumstance which would recall the scenes of our Savior's death is recorded in some of the Mexican traditions. They say that at the departure from earth of Tipiltzin Quetzalcoatl, both sun and moon were veiled in darkness, while a single star appeared in the heavens.⁴

Our Lord's Resurrection is plainly brought to mind by the statement of the venerable Chiapan Chief, who asserted that the crucified Bacab remained dead three days, and, on the third day, came to life again.

If we recall to mind that it is particularly through our Lord's Death and Resurrection that death and the powers of hell were overcome, we can realize the significance of some of the curious traditions such as we find them in the following among the Guatemalian natives. Bishop Las Casas is authority for it.⁵ It is a common belief in the kingdom of Guatemala, he says, that, at a distance of thirty leagues from its capital, in the province of Ultlatlan, now Vera Paz,

1 Bastian, *Die Culturländer des Alten Amerika*, Berlin, 1878, B. II., s. 528.

2 Kingsborough, *Mexican Antiquities*, London, 1829, vol. vi., p. 507-8, apud Bancroft, *The Native Races of the Pacific States of North America*, New York, 1875, vol. v, p. 27, n. 62.

3 *Coleccion de Documentos*, T. 66, C. 123, p. 453: B. de las Casas; Sahagun, *Historia General de las Cosas de Nueva Espana*, Mexico, 1829, p. 3

4 Bastian, *Die Culturländer des Alten Amerika*, Berlin, 1878, B. II, s. 487.

5 *Coleccion de Documentos ineditos*, T. 66: B. de las Casas, p. 456.

there was born a god, Exbalanquen by name, who set out to make war upon the powers of hell and fought against its inhabitants, whose king he made a prisoner, together with a great host of his army. After his victory he returned to the earth with his spoils, but the king of hell asked him not to be ejected from his dwelling, because it was already three or four degrees below the region of light. For answer Exbalanquen in his anger thrust him back with violence, bidding him to take with him the dry and corrupt things of earth. The tradition adds that when, after his victory, the god went back to Vera Paz, the people refused to receive him with the solemnities and songs which were his due; in consequence of which he went to another kingdom, where he was received according to his wishes. This circumstance recalls the words of St. John: "He (Christ) came unto His own, and His own received Him not,"¹ and the Gentiles became the heirs of the promises made to the people of Israel. But a singular feature marks the Guatemala tradition which is contrary to the spirit of Christianity and therefore might seem to destroy the analogy which it at first suggests. It is said that Exbalanquen introduced human sacrifices in Guatemala.²

But the traditions which indicate an early knowledge regarding the mission of our Divine Lord among the Indians are not confined to the incidents of His Life and Death. We find likewise vestiges, in several parts, of His glorious Ascension into heaven. The supreme god of Upper California, Chinighchinigh, was believed to be an immortal spirit, and yet he underwent the penalty of death. When asked where he desired to be buried, his answer was that he would ascend into heaven, where he would take an account of the actions

¹ *St. John, i., 2.*

² Possibly a misconception of the Eucharistic institution may have given rise to the notion, and connected the eating of the flesh of Christ with a habit of their depraved nature. The Romans held, as we know, similar notions about the early Christians.—*Edit.*

of all men and reward or punish them according to their deserts. "When I die I shall ascend above the stars," said he, "where I shall always behold you; and to those who have kept my commandments I shall give all that they ask of me; but those who obey not my teachings, nor believe them, I shall punish severely. I will send unto them bears to bite and serpents to sting; they shall be without food, and have diseases that they may die."¹

When their religious teacher and reformer, Wixipecocha, left the Miztecs, he first went into the mountains, upon the summit of which he appeared for a few moments. He then vanished, on his way to lands unknown.² The hero-god of Yucatan, Cuculkan, who was probably one and the same personage with Wixipecocha, Tipiltzin and Quetzalcoatl, left Cholula under somewhat different circumstances. They remind us, however, very decidedly of the Ascension of our Lord. Cuculkan told his priests that the mysterious Tlapallan was his destination, and, turning towards the east, proceeded on his way until he reached the sea, at a point a few miles south of Vera Cruz. Here he bestowed his blessing upon four young men, who accompanied him from Cholula, and commanded them to go back to their homes, bearing the promise to his people that he would return to them and again set up his kingdom among them. Then embarking in a canoe made of serpent skins (or, according to Sahagun, on a raft) he sailed away into the East.³ So also departed eastward Matevil, the god whom the Mojave tribe revere as their creator. Of him they say that he was wont, in time past, to dwell with them, and that he promised in the latter days to return again, to prosper and live with his people forever.⁴

The tradition of the Pericues of Lower California relates

¹ Gleeson, *History of the Catholic Church in California, San Francisco, 1872, I., p. 124; ref. to Boscana, p. 256.*

² Bastian, *Die Culturländer des Alten Amerika, Berlin, 1878, B. II, s. 528.*

³ Short, *The North Americans of Antiquity, New York, 1880, p. 271.*

⁴ Bancroft, *The Native Races of the Pacific States of North America, New York, 1875, Vol. iii, p. 175.*

the whole history of Christ in a few words. Niparaya was their great spirit. He had a spouse, who, without cohabitation, conceived three sons. One of these was called Cuajup, or True Man. He was born on earth in the mountains of Acaraqui, and lived a long time amongst men in order to instruct them. He was most powerful, had a great number of followers, having descended into the bowels of the earth and brought them thence. But these ungrateful beings, despising his benefits, formed a conspiracy against him, put a crown of thorns upon his head and slew him. Though dead, his body still remains incorrupt and extremely beautiful. He does not speak, but he has a bird through which he communicates.¹

Such are some of the principal traditions found among the Indians of the American continent. They seem to bear witness to the fact that the light of Christianity had, at some remote age, reached these nations, who in our own times await a reawakening of the consciousness to its saving power through the zeal of Catholic missionaries, priests and religious, who devote themselves to their Christian training.

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¹ Gleeson, *History of the Catholic Church in California, San Francisco, 1872, T. I., p. 135.*

BIBLICAL RESEARCH.

The REVIEW proposes, under the above caption, to give periodically a survey of current doings in the field of scriptural topics so as to keep students *au courant* with the more important data furnished by leading scholars.

The subject matter will be grouped under the following general heads :

- 1°. History of Biblical Literature and Biblical Archæology.
- 2°. Textual Criticism and Exegesis.
- 3°. History of Israel and Christian History.
- 4°. Biblical Theology, Religion of Israel, Inspiration, Teaching of our Lord and of the Apostles.

I.—ARCHÆOLOGY AND DISCOVERIES.

1°. *The Logia*.¹ The REVIEW has already published a *fac-simile* of this document in the December number (pp. 660-663).

The history of the find, according to the account given by the discoverers, B. P. Grenfell and A. S. Hunt, engaged in exploration at Behneseh in Egypt during last year, is briefly as follows :

“Mr. Hunt, in sorting the papyri found on the second day, noticed on a crumpled piece of papyrus, written on both sides in uncial characters, the Greek word *ΚΑΡΦΟΣ* (‘mote’), which at once suggested to him the verse in the Gospels about the mote and the beam. A further examination showed that the passage in the papyrus really was the conclusion of the verse in question, but that the rest of the writing differed considerably from the Gospels, and was, in fact, a leaf out of a book containing a collection of Christ’s sayings, some of which were new. The following day Mr. Hunt identified another uncial fragment as containing most of the first chapter of St. Matthew’s Gospel. The evidence both of the handwriting and of the dated papyri with which

¹ ΛΟΓΙΑ ΙΗΣΟΥ. *Sayings of Our Lord* discovered and edited by B. P. Grenfell and A. S. Hunt. London. Froude, 1897.

they were found, makes it certain that neither the 'Logia' nor the St. Matthew fragment were written later than the third century, A. D., and they are therefore a century older than the oldest manuscripts of the New Testament. It is not improbable that they were the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away."

These Logia were the subject of a very interesting paper read at the recent Catholic Congress of Freiburg, by the Abbé P. BATIFFOL. He has since then published his learned paper in the *Revue Biblique* (October, 1897), discussing the views of Prof. Harnack.¹

What is the origin and the nature of this collection of sayings?

It does not come from the *primitive* Gospel, such as the Synoptists may have had in early use, since it contains features different from both Matthew and Luke. Nor is it a fragment of a *gnostic* gospel, nor, indeed, of any gospel, for there is no sequence of thought, either logical or historical. It is rather a "florilegium" culled from some gospel, though certainly not from any of the four *canonical* Gospels.

Only two of the non-canonical gospels may be alleged: the gospel according to the *Hebrews*, and the gospel according to the *Egyptians*. Harnack² is inclined to decide in favor of the latter, an opinion which has been followed by the majority of scholars. But others think there is not sufficient ground for this hypothesis, since there is a great difference of form between our Logia and such fragments of the gospel according to the *Egyptians*, as are known. Batiffol thinks that the Logia are from a non-Christian hand, because the frequent use of the name Jesus was in the second

¹ Ueber die jüngst entdeckten Sprüche Jesu. Freiburg, 1897.

² The *Expository Times*, December, 1897, p. 69, states that "Harnack has made it almost certain that the source of our fragment was the Gospel according to the *Hebrews*?" This is an error. Harnack favors the Gospel according to the *Egyptians*, but he does not state it as certain.

century rare among Christians; they spoke commonly of "the Lord."

II.—A LEAF OF THE GOSPEL OF ST. MATTHEW.

Among the relics of ancient manuscripts found at Oxyrhynchus by Messrs. Grenfell and Hunt there was a scrap or papyrus, apparently of the same age as the *Logia*, and containing a portion of the first chapter of St. Matthew in Greek. The text is identical with that of the Vulgate, which is an important point in text criticism, inasmuch as it shows that the variation in the Syriac manuscript found some time ago in the library of the convent on Mount Sinai, which speaks of St. Joseph as the father of Jesus, has no critical value, since it differs from the more ancient Greek text (probably A.D. 150) which this manuscript undoubtedly represents; it is the oldest fragment of the New Testament thus far discovered.

Another biblical manuscript found at Behneseh, under the auspices of the Egypt Exploration Fund, is a vellum fragment of St. Mark's Gospel, x, 50-51, and xi, 11-12; it belongs in all probability to the fifth century.

III.—THE MOSAIC MAP OF MADABA.

From the Catholic Congress of Freiburg we might pass to the American Oriental Congress held last year at Baltimore (April, 1897). There Dr. Hyvernat, professor of Oriental languages at the Catholic University, described a recent archæological discovery of the most interesting character for biblical students.¹ It is a geographical chart in mosaic found at Madaba, a hamlet in Palestine beyond the Jordan. This chart is a part of the pavements of an ancient basilica. Its dimensions are about thirty feet from north to south and seventeen feet from east to west. We have here a piece of contemporaneous geography, of artistic execution, in which apparently scrupulous care has been taken to be faithful to the facts. It is of a realistic rather than a devotional cha-

¹ Cf. *Revue Biblique*, April and July, 1897.

racter. One perceives boats on the Dead Sea, because in fact there were such ; but there are no fish in its waters, because fish could not live in them. In the waters of the Jordan, however, fishes are depicted. Every city has its peculiar physiognomy, and nature is reproduced faithfully as it was seen in the days when this chart was constructed, about the beginning of the fifth century, it is assumed.

IV.—A NEW TABLET OF THE DELUGE. (TWENTY-FOURTH CENTURY B. C.)

Another discovery of great importance is the one announced by Fr. Scheil,¹ O.P., at the Oriental Congress of Paris, September, 1897. We are anxiously waiting for further details which will no doubt be given at an early date in the *Revue Biblique*. His discovery consists of a clay tablet which contains a narrative of the Flood, and, if we may accept the conjectures of assyriologists such as the learned Oppert, is to be traced back to the twenty-fourth century before Christ. The oldest narrative previously known was the eleventh tablet of the Nimrod Epic made for the library of Assur Banipal at Nineveh in the seventh century, B. C. It will be interesting to compare the newly discovered tablet with the facts as stated in Genesis.

Prof. Sayce, who has seen the tablet, believes that it will be difficult hereafter to maintain the so-called documentary analysis of the book of Genesis. M. F. Thureau-Dangin has deciphered tablets dated in the reigns of Sargon of Akkad, in several of which references are made to the campaigns of Sargon in Palestine. Thus "the ancient Babylonian monarch, whom criticism so recently banished to the land of myth, has stepped forward into the full light of history, and the historical character of his annals has been fully vindicated. Already in 3800, B. C., Canaan was a

¹ Fr. Scheil two years ago discovered the name of Chodor Lahomor (Gen. xiv.) on a brick preserved in the Museum of Constantinople. This discovery confirms the historical personality of Abraham. See *Revue Biblique*, 1896.

Babylonian province enjoying all the benefits of Babylonian culture and law." ¹

V.—HISTORY OF ISRAEL.

It is gratifying to welcome two new books on the history of Israel. The first is Franco-German. It is an adaptation by the Abbé Pelt of Schöpfer's *Geschichte des Alten Testaments*, for the benefit of French readers, entitled *Histoire de l'ancien Testament* (2 vols). The Abbé Pelt adheres to Schöpfer only for the substance of the book. He is quite *au courant* with all the most modern studies in the field of biblical exegesis and recent discoveries, especially Assyrian discoveries. Despite its general completeness and its abundant references to the bibliography of current French literature, the work cannot be said to sustain throughout the critical value demanded from it. Thus in treating of the days of creation, the author is too much impressed by considerations borrowed from the concordist apologists of 1840. There is just a trifle of misplaced disdain in the manner in which he rejects the suggestive explanation of Gen. iii., proposed by Cardinal Cajetan, O. P., in his *Commentary on Genesis*.² However, there are those who believe that Schöpfer is not conservative enough.

The other book is Fr. Gigot's *Outlines of Jewish History*. (Benziger Bros., 1897.) It is to be regretted that the writer has not dealt with the great facts of the Creation of the World, or the Fall of Man, etc., which are narrated in the opening chapters of Genesis, chiefly because their study is not directly connected with the history of the Jewish people as a nation, for this history begins strictly with Abraham, and also because this study may be more profitably postponed to a later period in the biblical training of theological students. Let us hope that Fr. Gigot will give us at some time a clear, methodical and scientific book like this one on the early

¹ SAYCE—*Expos. Times*, December, 1897, 58. Prof. Sayce has a new volume in the press: *The Early History of the Hebrews*. (Rivington.)

² Cf. Maas—*Christ in Type and Prophecy*, I., p. 191. et seq.

chapters of Genesis. These "Outlines" may be very aptly introduced in Sunday-schools, colleges, academies and the like, so that the teachers of Sacred History may make students better "acquainted with the leading facts of the biblical narrative."

A propos of the history of Israel we should mention the admirable studies of Abbé Loisy, entitled *Ernest Renan, historien d'Israel*. A history of the composition of the Old Testament books—a history of the Hebrew people from their origin to the Christian era—a history of Monotheistic religion from the ages of the patriarchs down to the birth of our Savior; such are the contents of Renan's *Histoire du Peuple d'Israel*, and on those three subjects the learned Abbé shows the weak points of Renan. Next he compares the results of serious criticism to the fanciful opinions of the elegant novel called "History of the People of Israel." This "étude" contains interesting and suggestive views on leading biblical questions of the day.

It will prove interesting to students of the Old Testament to know that the Putnams have in preparation Canon Cheyne's *Jewish Religious Life after the Exile*, a series of lectures which he delivered at different universities during a tour through America. In them he explains the rôle of Ezra, the Messianic psalms, the book of Job, the difficulties and so-called skepticism of Ecclesiastes, and the Greek influence of Judaism,—all topics of actual interest.

VI.—TEXTUAL CRITICISM.

We have space only to refer to the excellent study of Dr. Hyvernât on the *Coptic Versions of the Bible*, published in the *Revue Biblique*, 1896-97, and summed up in the *Dictionnaire de la Bible* which the abbé Vigouroux is presently editing. Another scholarly work is that of the *Ethiopic Versions of the Gospels* by S. Hackspill, in the *Zeitschrift für Assyriologie*, 1896, p. 117-196.

JOSEPH BRUNEAU, Prof. of S. Scripture.

St. Joseph's Seminary, Dunwoodie, N. Y.

ECCLESIASTICAL CHRONOLOGY.—JUNE 15-DEC. 15, 1897.

JUNE.

21. College of St. Francis Xavier, New York, celebrates its golden jubilee.

Receipt of Brief conferring title of Domestic Prelate on Right Rev. Mgr. Thomas J. Conaty, D. D.

JULY.

3. Death of the Very Rev. Augustine F. Hewitt, C.S.P. Superior General of the Priests of the Institute of St. Paul the Apostle, in New York.

6. Mgr. Sambucetti received in papal audience on his return from his mission to London as Special Envoy to Queen Victoria on the occasion of the sixtieth anniversary of her accession to the throne.

7. Fourth Annual American National Pilgrimage to Rome and Lourdes sails from New York.

11. Catholic Summer School of America, Cliff Haven, N. Y. Sixth annual session from July 11, to August 29, 1897.

Columbian Catholic Summer School, Madison, Wis. Third annual session July 11, to July 30, 1897.

13. The Most Rev. Placide Chapelle, D. D., Archbishop of Santa Fè, received in papal audience.

15. At Marquette, Mich., unveiling of memorial of R. P. Marquette, Explorer and Missionary.

Oscott College, England, becomes the central ecclesiastical seminary for the six Southern Dioceses of England: Westminster, Birmingham, Newport, Clifton, Portsmouth and Northampton, and for the Welsh Vicariate.

17. Mgr. Merry del Val, Apostolic Delegate to Canada on behalf of Manitoba School Question, departs for Rome.

17. Death in Rome of the Right Rev. J. T. Butler, D. D., Bishop-Elect of Concordia, Kansas.

20. Ante-preparatory session of the S. Congr. of Rites to examine the three miracles attributed to the Blessed Jean-

Baptiste de la Salle, founder of the Institute of the Brothers of the Christian Schools, and proposed for his canonization.

21. His Eminence Cardinal Satolli appointed Prefect of the S. Congr. of Studies.

25. Enthronization of Mgr. Bruchési, Archbishop of Montreal.

31. The School Sisters of Notre Dame celebrate the golden jubilee of their Order in America.

AUGUST.

2. Party of American pilgrims, under the direction of the Right Rev. John J. Hennessy, D. D., Bp. of Wichita, assist at papal Mass.

2-28. Representatives of fifty-one houses of Sisters of Notre Dame attend summer course at the College of Notre Dame of Maryland, at Baltimore.

8. Consecration of Mgr. Paul Bruchési, Archbishop of Montreal.

9. Eucharistic Congress convenes at Venice.

11. Sir Wilfred Laurier, Prime Minister of Canada, is received in papal audience.

12. Death of His Em. Card. Anatolo Monescillo y Viso, Archbishop of Toledo, Patriarch of the West Indies. Born, 2 September, 1811; created Cardinal, 10 November, 1884.

16-21. Fourth International Congress of Catholic Sciences opens at Freiburg, Switzerland.

17-19. Second Convention of the Priests' Eucharistic League, at Notre Dame, Indiana.

18. Blessing of the chimes of St. Patrick's Cathedral, New York.

31. Death of the Right Rev. John N. Lemmens, D. D., Bishop of Vancouver Island, B. C.

— Convention of the Catholic Young Men's National Union opens in Boston.

SEPTEMBER.

8. Inauguration of Oscott College (England) as a central ecclesiastical seminary for south of England and for Wales, under Board of seven Bishops.

9. The Very Rev. George Deshon elected Superior General of the Priests of the Institute of St. Paul the Apostle.

10. Mgr. Michael Kelly, Rector of the Irish College, received in papal audience.

15. Publication of the Encyclical on the Rosary.

14. At Ebbsfleet, Isle of Thanet, England, the Catholic Hierarchy celebrates the Thirteenth Centenary of the Landing of St. Augustine in England.

14. Ordinary session of the S. Congr. of Rites :

1. Concession and Approbation of Proper Office and Mass in honor of St. Anthony Mary Zaccaria, Founder of the Barnabites.

2. The same in honor of St. P. Fourier, Canon Regular, Founder of the Canonesses of Notre Dame.

20-25. International Eucharistic Congress in session at Paray-le-Monial, France.

21. Consecration of the Right Rev. James Trobec, D.D., Bishop of St. Cloud, by Archbishop Ireland.

—. Death of His Em. Card. Joseph Guarino, Archbishop of Messina. Born, 6 March, 1827; created Cardinal, 16 January, 1893.

—. Pope Leo XIII. presents to President McKinley copy of volume treating of the Borgia Apartments.

OCTOBER.

1. Rev. William J. Kerby, Ph. D., assumes his duties at the University as Associate Professor of Sociology.

Rev. John T. Creagh, D. C. L., commences his duties at the University as Assistant Professor of Canon Law.

—. Rev. Lucian Johnston, S. T. L., and Rev. Charles F. Aiken, S. T. L., are appointed Fellows respectively to the Chairs of Early Ecclesiastical History and Christian Apologetics.

4. Promulgation by the Sovereign Pontiff of the *Constitution on the Re-establishment of the Unity of the Order of Friars Minor*.

5. The Very Rev. Louis Lauer, O. S. F., appointed Minister General of the Order of Friars Minor; the Very Rev. P. Englert, D. Fleming and J. C. Loft, O. S. F., named Definitors General of the same.

10. At Arles, France, celebration in union with the English Hierarchy, of the Thirteenth Centenary of St. Augustine's mission to England.

14. A party of Irish Pilgrims assist at Papal Mass in the Sistine Chapel.

17. Solemn inauguration of the *Archconfraternity of Our Lady of Compassion for the Conversion of England*, by their Emm. Cardinals Richard and Vaughan, in Paris.

18. Frank K. Cameron, Ph. D., Associate Professor of Chemistry in the Catholic University of America, resigns his position.

19. Investiture of Right Rev. Mgr. Conaty, D. D., Cardinal Gibbons officiating.

The Most Rev. Jules Tonti, D. D., Archbishop of Port-of-Prince, Apostolic Delegate to the Republics of S. Domingo, Haiti and Venezuela, received in papal audience.

20. Annual meeting of the Board of Directors of the Catholic University of America.

Officers and Delegates of St. Vincent de Paul's Society, convene at Louisville, Ky.

— Appointment of Alfred Doolittle, A. B., as Instructor of Mathematics and Director of the Astronomical Observatory at the Catholic University.

25. The Right Rev. T. A. O'Callaghan, D. D., Bishop of Cork, received in papal audience.

27. Appointment by the President of the United States of the Rev. E. H. Fitzgerald, D. D., to a chaplaincy in the army.

28. Death of the Most Rev. Dr. Hutchinson, D. D., Vic. Apost. of North Queensland, Australia.

29. The Most Rev. J. J. Keane, D.D., Archbishop of Damascus, received in papal audience.

NOVEMBER.

4. Translation of the remains of Mgr. Preston, founder of the Sisters of Divine Compassion, to White Plains.

5. Centenary of St. Mary's Church, Albany, N. Y.

8. Mgr. Kain, Archbishop of St. Louis, and Mgr. Bruchési, Archbishop of Montreal, received in papal audience.

15. Rev. Daniel Quinn, Ph. D., resigns his position as Professor of Greek at the University.

20. Duc de Loubat presents to the Catholic University a copy of photographic facsimiles of American ethnological curiosities in the Museum of the Trocadéro, at Paris.

22. Mgr. Bruchési, Archbishop of Montreal, received in papal audience.

25. The Right Rev. Leo Haid, O.S.B., Vicar Apostolic of North Carolina, celebrates his silver jubilee.

27. Announcement from Rome of the appointment of the Most Rev. Placide Louis Chapelle, D.D., to the Metropolitan See of New Orleans; and of the Very Rev. John Fitzmaurice, D.D., to the Coadjutorship of the See of Erie.

29. Catholic Truth Society formally inaugurated in San Francisco by Archbishop Riordan.

DECEMBER.

5. In Milwaukee, celebration of fiftieth anniversary of Cathedral.

ANALECTA.

I.

E S. CONGREGATIONE DE PROPAGANDA FIDE.

DE UNICO VICARIO GENERALI DELEGABILI QUOAD CASUS MATRIMONIALES FORMULAE D. ET E.

PITTSBURG, 3 Nov. 1896.

EMINENTISSIME PRINCEPS:

Accepi novas Formulas modificatas Facultatum Extraordin. quas mihi, die 9 Julii hujus anni misisti; at dubium exortum est eo quod in hisce Formulis legitur Episcopo concedi potestatem subdelegandi quasdam Facultates Extraordinarias *suo Vicario Generali*, dum in Formulis olim datis, Episcopus pollebat potestate subdelegandi easdem Facultates *suis Vicariis Generalibus*.

Quaeritur, ergo, utrum in novis Formulis modificatis potestas Episcopi limitetur, adeo ut, nunc temporis, valeat tantum subdelegare has Facultates unico Vicario Generali, an pluribus, uti antiquitus?

Omni qua par est reverentia et benevolentia permaneo
Addictissimus in Xto,

R. PHELAN,
Episcopus Pittsburgensis.

Eminentissimo ac Rmo

Card. M. LEDOCHOWSKI.

PITTSBURG, die 12 Nov. 1896.

Beatissime Pater:

Infrascriptus Episcopus Pittsburgensis, ad pedes B. V. provolutus, humillime exponit ac petit:

Die 9 Julii currentis anni B. V. dignatus est concedere Episcopo Pittsburgensi—inter alias facultates—potestatem subdelegandi Vicario Generali facultates contentas in Formu-

lis D. et E. "quoties absit a residentia vel legitime sit impeditus."

Jamvero, attentis peculiaribus circumstantiis hujus Dioecesis, haec potestas parvi valet, quum ex duobus Vicariis Generalibus, unus ad Ecclesiam S. Petri—trans flumen, in civitate Allegheny—alius, ad Ecclesiam S. Mariae, in hac ipsa civitate Pittsburgensi, at tria circiter millia passuum distans a residentia Episcopali domiciliatur—et aditus ad illos, plerumque difficilis, semper inconveniens foret.

Unde, humillime supplicatur B. V. ut infrascripto concedere dignetur potestatem subdelegandi Cancellario Episcopali, qui secum in domu residet, easdem facultates aequae ac Vicario Generali.

Pro qua gratia, etc.

R. PHELAN,
Episcopus Pittsburgensis.

ROMA, li 22 Decembre 1896.

S. CONGREGAZIONE DE PROPAGANDA FIDE,
Protocollo N. 20991-20992.

Ogetto. Circa Subdelegationem facultatum
uni Vicario gen.

Illme ac Rme Dne :

Per duas epistolas in mense Novembri nuper elapso mihi datas Amplitudo Tua postulabat ab hac S. Congregatione utrum illae facultates, quae per novas formulas ab Ordinario subdelegari possunt Vicario Generali possint etiam omnibus Vicariis Generalibus dari, si hi plures sint, et insuper petebat facultatem subdelegandi easdem facultates etiam Cancellario residenti in Curia, si Vicarius Generalis non ibi resideat. Jamvero cum novae formulae juxta praescriptiones et decreta Supremae Congregationis Sti Officii editae sint, hinc illis omnino standum est. Caeterum sufficienter urgentioribus casibus provisum est cum dicitur in una ex his formulis, nempe Extr. E,¹ Ordinarium subdelegare posse facultates in ea formula contentas non solum suo Vicario Generali sed etiam duobus vel tribus Presbyteris sibi bene-

1 Idem dicitur in formula D.—Ed.

visis in locis remotioribus propriae Dioecesis pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit. Si igitur Amplitudo Tua difficilem putat esse accessum ad Vicarium Generalem, si alibi resideat, et opportunius esse ut facultates habeat aliquis, qui degat in Curia, potest uni alterive sacerdoti in remotioribus Dioecesis partibus degenti facultates delegare ad normam formulae et alium sacerdotem in urbe residentiali habitantem Vicarium suum Generalem nominare, cui soli inter Vicarios ejusmodi poterunt dictae facultates subdelegari.

Interim Deum precor ut Te diutissime sospitet.

A. T.

Addictissimus servus,

M. Card. LEDOCHOWSKI, *Praef.*

A. Archiep. LARISSEN. *Secr.*

R. P. D. RICHARDO PHELAN,

Episcopo Pittsburgensi.

II.

CIRCA FIDELES ORIENTALES IN AMERICA SEPTENTRIONALI DEGENTES.

Romana Ecclesia charitate Apostolica et suprema auctoritate sua sedulam vigilemque in eo iugiter operam posuit ut pastorem ac iura fidelium tueri et confirmare niteretur.— Quocirca Orientalium in America Septentrionali degentium potestatem recognovit proprium exercendi ritum, at simul ipsis subiectionem debitam latinis Ordinariis enixe commendavit.—His duabus conditionibus praestitutis, plures, postremis hisce annis, easque utillimas normas edidit quibus eorumdem fidelium bono prospiceret et pietatem foveret. Dolendum tamen est Orientales non paucos ob defectum sacerdotum proprii ritus, spiritualibus auxiliis ferme destitutos manere. Quapropter ut eorum necessitatibus occurrere posset H. S. Cong. plurium Episcoporum precibus permota (firmis caeteroquin manentibus praescriptionibus contentis in litteris circularibus editis die 1 Octobris 1890 et 12 Aprilis 1894, praesertim quoad mittendos in Americam dignos ac

caelibes sacerdotes, et quoad subiectionem servandam erga Ordinarios latinos) haec tria, SSmo D. N. Leone probante, decrevit :

1. Fidelibus Orientalibus Americam Septentrionalem confluentibus facultas esto si libuerit, sese conformandi ritui latino; regrediendum tamen ipsis erit ad ritum proprium simul ac in patriam redierint.

2. Orientalibus qui verum et stabile domicilium in America Septentrionali constituerint non permittatur transitus ad ritum latinum, nisi obtenta in singulis casibus venia Apostolicae Sedis.

3. In provinciis Ecclesiasticis Americae Septentrionalis, in quibus multi sunt fideles rutheni ritus, Archiepiscopus cuiuscumque Provinciae, initis consiliis cum suis Suffraganeis, sacerdotem ruthenum caelibatu et idoneitate commendabilem deputet, et huius defectu sacerdotem latini ritus ruthenis benevisum, qui super populum et clerum dicti ritus vigilantiam et directionem exerceat, sub omnimoda tamen dependentia Ordinarii loci, qui pro suo arbitrio, facultates ei tribuat, quas in Domino expedire iudicaverit.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus eiusdem S. Cong. die 1 Maii 1897.

MIECISLAUS *Card.* LĘDOCHOWSKI, *Praef.*

ALOISIUS VECCIA, *Secret.*

E S. R. UNIV. INQUISITIONE.

I.

COMMUNICANTIO CUM NOMINATIM EXCOMMUNICATO.

Feria IV. die 16 Iunii 1897.

In Congne Generali S. R. et U. Inq. habita coram Emis ac Rmis DD. Cardinalibus contra haereticam pravitatem Generalibus Inqribus, propositum fuit sequens dubium :

In Constitutione S. M. Pii Papae IX. quae incipit *Apostolicae Sedis*, excommunicatione Rom. Pontifici simpliciter

reservata innodantur: *communicantes cum excommunicato nominatim a Papa in crimine criminoso, ei scilicet impendendo auxilium vel favorem.* Quaeritur utrum his verbis comprehendantur etiam excommunicati a Romanis Congnibus, saltem quando earum decretis accedit approbatio Summi Pontificis?

Et omnibus diligenti examine perpensis, praehabitoque DD. Consultorum Voto, iidem Emi ac Rmi DD. Cardinales respondendum mandarunt: *Negative.*

Feria vero VI., die 18 eiusdem mensis et anni, in solita audientia r. p. d. Adessori S. O. impertita, facta de supra-dictis accurata relatione SSmo Dno N. Leoni PP. XIII., Sanctitas Súa resolutionem Emorum Patrum adprobavit et confirmavit.

I. Can. MANCINI, S. R. et U. Inq. Not.

II.

FACULTAS DISPENSANDI SUPER DEFECTU AETATIS IN PROMOTIONE AD SACERDOTIUM.

Feria IV. die 29 Ian. 1896.

In Congne Generali S. R. et U. Inq. habita coram Emis ac Rmis DD. Cardinalibus contra haereticam pravitatem Gen. Inqribus, propositum fuit sequens dubium:

In facultatibus quinquennialibus S. C. de Prop. Fide sub formula III., n 13 conceditur facultas "dispensandi super defectu aetatis unius anni ob operariorum penuriam ut promoveri possint ad sacerdotium si alias idonei fuerint." Quaeritur utrum haec facultas extendatur etiam ad Regulares.

Et omnibus diligenti examine perpensis, praehabitoque DD. Consultorum voto, iidem Emi ac Rmi Dni Cardinales respondendum mandarunt: *Affirmative, facto verbo cum SSmo.*

Feria vero V. die 30 eiusdem mensis et anni in solita audientia r. p. d. Adessori impertita, facta de suprascriptis

accurata relatione SSmo D. N. Leoni PP. XIII., Sanctitas Sua resolutionem Emorum Patrum adprobavit et confirmavit.

I. Can. MANCINI, S. R. et U. Inq. Not.

III.

ABSOLUTIO DIRECTA A CENSURIS ROM. PONT. RESERVATIS.

Beatissime Pater:

Episcopus Mimatensis in Gallia, ad pedes Sanctitatis Vestrae provolutus, humilliter exponit :

Ex decreto S. Inquisitionis 23 Iunii 1886, cuilibet confessario directe absolvere licet a censuris etiam speciali modo S. Pontifici reservatis, in casibus vere urgentioribus, in quibus absolutio differri nequit absque periculo gravis scandali vel infamiae, iniunctis de iure iniungendis, sub poena tamen reincidentiae in easdem censuras nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem.

Dubium tamen oritur pro casu quo nec scandalum nec infamia est in absolutionis dilatione, sed poenitens censuris papalibus innodatus in mortali diu permanere debet, nempe per tempus requisitum ad petitionem et concessionem facultatis absolvendi a reservatis ; praesertim quum theologi, cum S. Alphonso de Ligorio, ut quid durissimum habeant pro aliquo, per unam vel alteram diem in mortali culpa permanere.

Hinc, post decretum 23 Iunii 1886, deficiente hac in quaestione theologorum solutione, quaeritur :

1. Utrum in casu quo nec infamia nec scandalum est in absolutionis dilatione, sed durum valde est pro poenitente in gravi peccato permanere per tempus necessarium ad petitionem et concessionem facultatis absolvendi a reservatis, simplici confessario liceat a censuris S. Pontifici reservatis directe absolvere, iniunctis de iure iniungendis, sub poena tamen reincidentiae in easdem censuras, nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem ?

2. Et quatenus negative, utrum simplex confessarius eundem poenitentem indirecte absolvere debeat, eum monens ut a censuris directe in posterum a superiore absolvi curet, vel apud ipsum revertatur, postquam obtinuerit facultatem a reservatis absolvendi?

Feria IV., 16 Iunii 1897.

In Congregatione Generali S. R. et U. Inquisitionis habita ab Em. ac Rm. DD. Cardinalibus in rebus fidei Gen. Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum S. O. voto, iidem Em. ac Rm. DD. respondendum censuerunt :

Ad I. *Affirmative*, facto verbo cum SSmo.

Ad II. *Provisum in primo*.

Insequenti vero feria VI^a, die 18 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de omnibus SSmo. D. N. D. Leoni PP. XIII. relatione, idem SSmus Dnus Em. Patrum resolutionem adprobavit.

JOS. Can. MANCINI, S. R. et U. I. Not.

IV.

INSTRUCTIONES DE RATIONE PROCEDENDI IN CAUSIS SOLLITATIONIS.

I. Instructionis S. Romanae et Universalis Inquisitionis circa observantiam Apostolicae Constitutionis "Sacramentum Poenitentiae" N. 10 praecipitur ut, *antequam contra denunciatum procedatur, perspectum exploratumque iudici esse debeat, quod mulieres vel viri denunciantes sint boni nominis, neque ad accusandum vel inimicitia vel alio humano affectu adducti fuerint.*

II. Praeceptum huiusmodi, uti omnia quae ad huius Supremi Tribunalis procedendi rationem spectant, strictissimi iuris censendum est, ita ut, eo neglecto, ad ulteriora procedi nequeat.

III. Nec sufficit ut id utcumque, sed omnino necesse est ut certa iudiciali forma iudici innotescat ; quod propria dictione :

“*diligentias circa denunciatum eiusque denunciantes peragere*” significari in foro S. Officii usus obtinuit.

IV. Iamvero cum non semper nec ab omnibus vel tantum post longum tempus, cum nempe testimoniorum receptio difficilis et quandoque impossibilis est, Supremum hoc Tribunal id servari perspexerit, hanc ad rem Instructionem, pro Rmorum Ordinariorum norma, edendam mandavit.

V. Ordinarius igitur toties quoties aliquam de infando sollicitationis crimine denunciationem acceperit, illico ad diligentias peragendas procedet. Ad quem finem vel per se vel per Sacerdotem a se *specialiter* delegatum advocabit (separatim scilicet et qua decet circumspectione) duos testes, quantum fieri poterit, ex coetu ecclesiastico, utcumque vero omni exceptione maiores, qui bene noverint tum denunciatum tum omnes et singulos denunciantes, eosque, sub sanctitate iuramenti de veritate dicenda et de secreto S. Officii servando, iudicialiter interrogabit, testimonium scripto referens, iuxta insequentem formulam; utriusque vero testimonii atque una simul respectivae denunciationis authenticum exemplum directe tutaqua via ad hanc Supremam Congregationem quamprimum transmittet.

VI. Dictum est: “vel per se vel per Sacerdotem a se *specialiter* delegatum”; nihil enim prohibet quominus, rationabili ex causa, pio alicui docto ac prudenti Sacerdoti id muneris Ordinarius demandare valeat; *speciali* tamen ei in singulis casibus delegatione impertita, eique antea delato iureiurando de munere fideliter obeundo et de secreto S. Officii servando.

VII. Quod si inveniri nequeant duo tantum testes qui noverint una simul denunciatum et omnes et singulos denunciantes, plures vocari debent. Tot nempe hoc in casu testes, ut supra, vocandi erunt, quot oportebit ut duplex quoad denunciatum et unumquemque denunciantem habeatur testimonium.

VIII. Quoties autem iuramentum de secreto servando et, pro diversis casibus, de veritate dicenda vel de munere fideliter obeundo deterendum sit, iuramentum ipsum semper et ab omnibus, etiam Sacerdotibus, *tactis Ss. Dei Evangeliiis*,

et non aliter, praestandum erit. In Ordinarii vero potestate erit, siquidem pro rerum, locorum aut personarum adiunctis necessarium vel expediens iudicaverit, excommunicationem ipso facto incurrendam et Rom. Pont. speciali modo reservatam violatoribus comminari.

IX. Sequitur interrogationis formula :

Die . . . mense . . . anno . . .

Vocatus personaliter comparuit coram me infrascripto Episcopo.... (*notetur nomen dioecesis. Delegatus autem dicat: coram me infrascripto a r. p. d. Episcopo... ad hunc actum tantum specialiter delegato*) sistente in. . . . (*notetur locus ubi negotium geritur*)

N. N. (*nomen, cognomen et qualitates testis conventi*) qui, delato ei iuramento veritatis dicendae, quod praestitit tactis Ss. Dei Evangelii, fuit per me

1. Interrogatus: Utrum noverit Sacerdotem N. N.? (*nomen, cognomen et qualitates denunciati*)

Respondit :.... (*exscribatur lingua qua utitur testis, eius responsio*).

2. Interrogatus: Quaenam sit huiusce Sacerdotis vitae ratio, quinam mores, quaenam penes populum existimatio?

Respondit :....

3. Interrogatus: Utrum noverit viros vel, ut plurimum, mulieres NN. NN.? (*nomen, cognomen et qualitates uniuscuiusque denunciantis*)

Respondit :....

4. Interrogatus: Quaenam sit uniuscuiusque eorum vitae ratio, quinam mores, quaenam penes populum existimatio?

Respondit :....

5. Interrogatus: Utrum eos censeat fide dignos, vel contra mentiendi, calumniandi in iudicio et etiam peierandi capaces eos existimet?

Respondit :....

6. Interrogatus: Utrum sciat, num forte inter eos et praefatum Sacerdotem ulla unquam extiterit odii vel inimicitiarum causa?

Respondit :....

Tunc, delato ei iuramento de secreto S. Officii servando, quod praestitit ut supra, dimissus fuit, et antequam discederet, in confirmationem praemissorum se subscripsit.

Subscriptio autographa testis vel eius signum ✠ crucis.

Acta sunt haec per me N. N. (*nomen, cognomen et qualitates Episcopi vel eius Delegati qui testimonium recepit*).

Datum Romae die 6 Augusti 1897.

L. M. Card. PAROCCHI.

V.

DE CUMULATIONE FACULTATUM.

1. *Ad quaes.*: "Utrum concurrentibus duobus impedi-
mentis, quorum unum dirimens et alterum impediens tan-
tum, eo excepto quod *mixtae religionis* dicunt, necessaria
sit ad dispensandum specialis cumulandi facultas?"

Die 18 Aug. 1897 resp.: "Affirmative quoad impedimenta
impedientia, quorum dispensatio reservatur S. Sedi, ea nempe
quae oriuntur ex mixta religione ut ajunt, atque ex sponsali-
bus et ex voto simplici perpetuo castitatis: secus in reliquis,
circa quæ Episcopus uti poterit jure suo."

2. Utrum concurrente aliquo impedimento dirimente se-
creto, "seu fori interni cum alio impedimento, item diri-
mente, sed publico, necessaria sit ad dispensationem specialis
cumulandi facultas?" *Die 18 Aug. 1897, resp.*: "Negative,
et detur Decretum diei 31 Mars, 1872, in Coimbaturen."

DECR. S. CONGR. DE PROP. FIDE DIEI 31 MART, 1872, IN
COIMBATUREN.

"Sanctissimus Dominus declaravit, generatim prohibi-
tionem concedendi absque speciali facultate dispensationes,
quando in una eademque persona plura concurrunt impedi-
menta matrimonialia, non extendi ad eos casus, in quibus
cum impedimento natura sua publico aliud occurrit impedi-
mentum occultum seu fori interni."

E SACRA CONGREGATIONE RITUUM.

DE CONSECRATIONE ECCLESIARUM.

(Dubia.)

Rmus Dns Dominicus Taccone-Gallucci, hodiernus Episcopus Nicoteren. et Tropien. Sacrae Rituum Congregationi ea quae sequuntur humillime exponens, opportunam Dubiorum solutionem et facultatem postulavit; nimirum:

Ante annum 1880 in Cathedrali Ecclesia Tropien. quae superiore saeculo fuerat consecrata, innovationes factae sunt, nempe: Altare maius marmoreum, quod retro habebat Chorum seu sedes Canonicorum et Mansionariorum, dimotum fuit et postremo parieti innixum, manentibus ante illud sedibus choralibus, et nova indiget consecratione. Insuper parietum et fornicum crusta, vulgo *intonaco*, tota simul disiecta fuit, atque partim denuo confecta et depicta, partim vero marmoreis tabulis subrogata. Plura quoque altaria marmorea habent in medio mensae lapidem quadrum in forma altaris portatilis caemento firmatum. Hinc quaeritur:

I. An Ecclesia Cathedralis Tropien. execrata sit, quia tota simul crusta disiecta fuit?

II. Et quatenus negative ad I., quum eadem Ecclesia ob diurnam opificum mansionem sit reconcilianda, ipse Episcopus Tropien. petit facultatem delegandi Sacerdotem ad eiusmodi reconciliationem seu benedictionem.

III. Quum supradicta altaria cum lapidibus quadris in medio, consecrata fuerint ad modum altarium fixorum, quorum mensa unico lapide constat, stipiti lapideo ex utraque parte adhaerens, idem Episcopus postulat, quatenus opus sit, sanationem quoad praeteritum tempus et dispensationem quoad futurum, ut in iisdem Altaribus, etiam in posterum Sacrum fieri valeat, prouti hucusque factum fuit.

Et Sacra eadem Congregatio, referente subscripto Secretario, omnibus rite perpensis, rescribendum censuit:

Ad I. Negative iuxta Decretum diei 8 Iunii, 1896, ad II (1).

Ad II. Pro gratia.

Ad III. Pro gratia, quatenus opus sit tum sanationis tum dispensationis ad effectum de quo agitur. Curet tamen Episcopus ut altaribus portatilibus fixa substituantur. Atque ita rescripsit et de Apostolica Auctoritate petitas facultates concessit. Die 9 Augusti 1897.

L. M. Card. PAROCCHI,
D. PANICI, *Secret.*

E S. CONGREGATIONE INDULGENTIARUM ET RELIQU.

(DEVOTION TO THE SACRED HEART.)

“ William Pifferi, Bishop of Porphyros, prostrate at the feet of Your Holiness, humbly makes the following petition : Already the Roman Pontiffs have granted a plenary indulgence on the first Friday of each month to all the *members of the Confraternity of the Sacred Heart of Jesus*. With a view of spreading still further this devotion we now beg of Your Holiness an extension of the same indulgence to *all the faithful* who, though not enrolled in the said confraternity, shall after frequenting the Sacraments of Penance and the Holy Eucharist make a brief meditation on the infinite goodness of the Sacred Heart of Jesus ; and furthermore, that it may please Your Holiness to grant a partial indulgence of seven years and seven quarantines on every succeeding Friday of the month.”

SSmus Dnus Noster Leo PP. XIII. benigne annuit pro gratia in omnibus iuxta preces. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria S. Congregationis Indulgentiis et Ss. Reliquiis praepositae, die 7 Septembris, 1897.

L. ✠ S.

Fr. H. M. Card. GOTTI, *Praef.*
Pro R. P. D. A. Arch. ANTINOEN., *Secret.*
JOSEPH M. Can. COSELLI, *Subst.*

E SACRA CONGREGATIONE INDICIS.

Feria V. die 9 Septembris, 1897.

DECRETUM.

Damnantur opera:

GAETANO NEGRI—Rumori Mondani. — Milano, Ulrico Hoepli, 1894.

—Segni dei tempi.—Profili e Bozzetti letterarii. Milano, Ulrico Hoepli editore, 1897.

—Meditazioni vagabonde.—Saggi critici. Milano, Ulrico Hoepli editore, 1897.

Histoire de France à l'usage des écoles primaires et des classes élémentaires des lycées et collèges par MM. F. A. AULARD, professeur à la faculté des lettres de Paris et A. DEBIDOUR, doyen de la faculté des lettres de Nancy, Paris, 1895.

*Quibus Sanctissimo Domino Nostro LEONI PAPAE XIII. per me infrascriptum S. I. C. a Secretis relatis, SANCTITAS SUA Decretum probavit et promulgari praecepit. In quorum fidem, etc.**Datum Romae die 10 Septembris, 1897.*

† ANDREAS Card. STEINHUBER, Praefectus.

L. ✠ S.

FR. MARCOLINUS CICOGNANI, O. P.
a Secretis.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OFFICIAL "TESTIMONIUM PAUPERTATIS" FOR THE LAMBETH CONFERENCE

BY ONE OF ITS MEMBERS.

When the Rev. Dr. Luke Rivington, in his recent article on the Lambeth Conference (see AMERICAN ECCL. REVIEW, Nov., pag. 504 ff.), stated that the salient feature of the position assumed by the "Bishops of the Holy Catholic Church in full communion with the Church of England," is really indicated by the title "which ties these bishops, however loosely, to communion with the Church of England, whilst she is herself tied to nobody, except the State," he formulated a just estimate of the Anglican position. As evidence of this fact we have the confession of a prominent American bishop of the Episcopal Church, who, as member, has attended all the Lambeth Conferences since their first organization, and as a leader in his church speaks with authority.

The Rt. Rev. Doctor Seymour, Episcopalian Bishop of Springfield, Ohio, at the conclusion of a recent synod in his diocese, delivered an address¹ to the assembled clergy, on "the Lambeth Conference in its relation to the organization of the Anglican Church."

In this address the Bishop briefly sketches the purpose and scope of the Lambeth Conference as a means of establishing a permanent "central consultative body" in matters

¹ Published in the *Daily Illinois State Register*, December 9, 1897.

relating to the doctrine and discipline of the Anglican Church. This idea the Bishop repudiates in language at once strong and temperate. (The italics throughout are ours.)

“The creation of a ‘central consultative body’ is doubtless very desirable for the Church of England and her daughters, the colonial churches, but it is not needed by us, and if it were, the Lambeth Conference is *not competent to call into being any such institution.*”

“A stream cannot rise above its fountain, and the attempt to organize the Anglican Communion by the Lambeth Conference in the creation of apparently innocent institutions or machinery such as a ‘central consultative body’ or a ‘tribunal of reference,’ is an exhibition of a purely voluntary gathering of men, unconsciously to themselves clothing themselves with a representative character, and entering upon a course of quasi-legislation invested with august moral authority for the benefit of those whom they do not represent.”

Bishop Seymour then goes on to show how the attempts made by the late Lambeth Conference in the direction of organizing the Anglican communion were generated by the civil status of the Church of England :

“This association is centuries old, and the English people have grown in course of generations very naturally to regard it as a part and a large part of their national inheritance. ‘The establishment,’ as it is called, has roots, and these are deep down in the hearts of churchmen so that they may be said to be wedded to its traditions.

“The bare thought of any prelate taking the precedence of the Archbishops of Canterbury and York would fill the average Englishman’s mind with horror. It is a question whether he could be brought to allow that any such thing could be possible. This being so, we are at once confronted with the difficulty that we must have for our president and chief officers in these newly created bodies, or in any organization of the Anglican communion as things now are, *representatives of the British crown first, and of the English Church afterwards.*”

“When such an institution is proposed to us,” continues the bishop, “in which the Archbishops of England and the Bishop of

London must be the leading spirits, we have an undoubted right *to inquire as to the source whence our spiritual rulers came. And the reply is: from the crown of Great Britain.* Then we have an equally undoubted right to inquire further, is this appointing power necessarily loyal to Christ and His Church? Can the state force upon the church her nominees, irrespective of their faith and morals? The answer must be, she has done so, and the see of Canterbury is not wanting in examples to justify the answer. The threat of 'praemunire' was used not fifty years ago with effect upon a reluctant dean and chapter. It may be again. The history of the past few years of privy council decisions and of crown appointments should make us hesitate to enter into organic alliance with parties who must be our rulers, who owe their nomination, equivalent to appointment, to a civil power irresponsible to anybody or anything save public opinion. How lightly public opinion weighs with the appointing power to-day is conspicuously shown in the confirmation of its nominees to the mitre, who are forced upon the sees in the face of protests, which are first openly challenged, and when made are then as openly refused a hearing.

"It may in a word be said that when the crown has made a nomination no earthly power can successfully interpose to prevent the completion of the act in the consecration of the bishop designated. It may be said, and it probably will be said, that unsavory and unsuitable nominations are not likely to be made. As touching moral character, we fully believe that this is true; but as regards the faith, we are by no means confident. At all events we are not sure that we can trust an irresponsible civil power, which has at its command the means to crush out opposition and compel obedience, and which will always have on its side the support of the heterogeneous multitude, which is agreed in only a few things, of which the chief is hatred of the Church of God."

Whilst the Bishop bears witness to the calmness and sobriety of the deliberations at the Lambeth Conferences held since 1867, he at the same time gives it the testimonial of weakness as a deliberating body on the very topics of faith and morals which it proposes to stand for.

"We enjoyed the privilege through uninterrupted health of attending all the sessions of the Lambeth Conference from its beginning to its close, and we also attended all the meetings of all the

committees at which it was possible for us to be present, and for calmness and sobriety of manner and language throughout this assembly can fairly claim the preëminence in our experience.

"We may venture to say that what we would call the weakness of the conference was not entirely its fault, because it has no power to help itself. The scheme or programme of subjects for discussion was drawn up and imposed upon it to the exclusion of all else, and the conference was compelled to keep within these prescribed limits. No bishop, so far as we know, had the most distant desire to introduce any question which savored of party or raised any issue, which would be called local or sectional, but there were scores of bishops, if we mistake not, who felt humiliated and distressed at the melancholy fact, that when nearly two hundred bishops of our communion were together in conference for a month, they were not allowed to say one word of rebuke to those in high places as well as low in our communion, who deny the fundamental verities of the faith as summed up in the creed of Christendom, and relegate a large part of God's word to the mist of fable, and called for a statement of the articles of our belief and an expurgated Bible.

"It was a pain and grief to many that an assembly of bishops who are by virtue of their office the custodians of faith and morals could meet in conference and adjourn with only the slightest word, which by indirection could reach one of the most frightful evils of our time, divorce, which is creeping in and on the Church until it has affected with its contagion and disgrace the most aristocratic ranks of the laity, and not only stained the surplices of priests, but soiled and deeply soiled the lawn of bishops.

"Here on the two subjects, faith and morals, we being the judge, the conference was weak. The Lambeth Conference should have spoken out with trumpet notes affirming the faith once delivered to the saints, and proclaimed with equally decisive tones in the language of Saint John the Baptist to all divorced people who have entered into new and unhallowed alliances, 'it is not lawful for you to do as you have done.' "

Surely a stronger *testimonium paupertatis* could not be given to the Anglican Church in her efforts at organization, than this which comes from an official representative not only of the Lambeth Conferences but of the Episcopalian Church in the United States. The old argument always

returns in one form or another ; as Mr. Ragey puts it from the French point of view : " Between the Catholic Church and the Church of England there is this little difference : the Anglican Church has no head, no chief able to demand and obtain obedience in religious matters, whereas the Catholic Church has the Bishop of Rome, whom for nearly nineteen centuries Catholics have not ceased to regard as the successor of Peter and Vicar of Jesus Christ." (*Le Correspondant*, Paris, August 10, 1897.)

THE ASSOCIATION OF THE PROPAGATION OF THE FAITH.

We have already directed attention to the expressed wish of the Holy Father that the excellent work for the Propagation of the Faith be taken up by the Church in the United States. It is a fact not generally known, and certainly not sufficiently appreciated, that numerous missions and charitable institutes especially in the South and West of America have been for many years supported by annual alms from France through the Association of the Propagation of the Faith, and whilst Catholics in the United States have from time to time made some contributions to the funds of the French Society, the Church here has received a much larger share in return.

In view of these facts, the Archbishops of the United States, at their recent general meeting in Washington, October 21, 1897, unanimously adopted the following resolutions :

1.—That a notice on the object and organization of the Association for the Propagation of the Faith be sent, by the care of the Association, to all the bishops, pastors and religious communities in the country.

2.—That the Rt. Rev. Bishops be pleased to issue a circular commending the work to the zeal of the pastors and the charity of the faithful.

3.—That a diocesan director, or a diocesan committee, as the case may be, be appointed in each diocese, and his name entered in the Directory.

His Eminence Cardinal Gibbons subsequently addressed a letter to the clergy of his Diocese, in which he commended the work to their special care. At the same time he appointed the Revd. Henry Granjon, D.D., of St. Mary's Seminary, Baltimore, who holds the office of Assistant General Director of the Association in the United States, to act as Diocesan Director for the Archdiocese of Baltimore.

The other Prelates in the United States will no doubt adopt a similar course.

We subjoin a Summary of the Privileges accorded to priests who take active part in the work of the Association :

SPECIAL FAVORS GRANTED TO ECCLESIASTICAL BENEFACTORS OF THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

I. To every priest who shall be charged in any parish or establishment to collect alms for the Association for the Propagation of the Faith, or who, either from his own resources or otherwise, shall contribute to the funds of the Association a sum equal to the subscription of an entire band of ten :

1st. *The favor of the privileged altar three times a week.*

2d. *The power to apply the following indulgences :—*

To the faithful at the hour of death, a plenary indulgence ; to beads or rosaries, crosses, crucifixes, pictures, statues and medals, the Apostolic Indulgences ; to beads, the Brigittine Indulgences.

3d. *The faculty of attaching to crucifixes the Indulgences of the Way of the Cross.*

II.—To every priest who is a member of a committee, appointed to watch over the interests of the work :

To every other priest who in the course of the year shall pay to the account of the association a sum equal at least to the amount of one thousand subscriptions (\$600.00) from whatever source derived :

1st. *The same favors enjoyed by priests in the preceding category.*

2d. *The favor of the privileged altar five times a week personally.*

3d. *The power to bless crosses with the Indulgences of the Way of the Cross, and, moreover, the power to invest with the Seraphic cord and scapular, and to impart all the Indulgences and privileges granted to such investiture by the Sovereign Pontiffs.*

4th. *The power to bless, and invest the faithful with, the scapulars of Mt. Carmel, the Immaculate Conception, and the Passion of our Lord.*

In case the collection of the special subscriptions should be for the moment incomplete, His Holiness prolongs the privileges of the priest who shall have brought in the entire amount the preceding year, up to the current account.

III.—Every priest who shall contribute once for all out of his private resources, a sum representing the amount of one thousand subscriptions, shall enjoy, during his life, the favors granted to the priests who are members of a committee.

These Indulgences are subject to the approbation of the Ordinary.

See the *Annals*, vol. xiv., p. 72; vol. xxix., p. 221, and vol. xxxv., p. 65, for the conditions and explanations of these special favors.

THE PROBLEM OF CRIME AND HEREDITY.

The recent articles in this REVIEW in which Dr. Barry criticises Professor Cesare Lombroso's theories regarding the causes and the suppression of crime, have elicited the approbation of two of the chief medical experts in London on the subject of insanity and heredity to whom they were submitted. We intend, therefore, that the discussion be continued in these pages. It is expected that our clergy will take a decided interest in the issue, not only because the clear understanding of it is of much assistance in the minis-

try of reform and education, to which we are devoted, but also because priests who are engaged in the pastoral care have of all men the best opportunities to observe and test the truth of the various theories put forth regarding the matter by physiologists.

In the meantime, that we might preserve the practical character of the discussion, we have invited the well-known Commendatore Bartolo Longo to contribute some articles from the Catholic point of view on the subject of educational reformation of criminals. Signor Longo, whom the Holy Father honored some time ago with the title of Chevalier Commander of the Order of St. Gregory the Great, is the founder and director of a large institution in Italy (Valle di Pompeii), where the children of convicted criminals are sheltered and educated. Both he and the Countess Fusco, his wife, have for years devoted themselves on the principle of Christian charity to the task of reclaiming the outcast offspring of vicious and criminal parents. As in the case of Sig. Longo the virtue of Christian philanthropy is joined to a high degree of education and rare practical judgment, his observations on the matter of hereditary tendency in the children of criminals will prove of great value. The actual success of Signor Longo's reform system has been recognized by the authorities in Italy, and not long ago public testimony was borne to the signal results achieved by the great Catholic philanthropist. We repeat the words of a legal functionary whose tribute was embodied in the official report of the civil court: "The rescue institution of Pompeii has become, under the wise management of Signor Longo, a model reformatory, not only for our own Italy, but for the world; it stands forth conspicuously as one of the most remarkable social enterprises of beneficence and educational reform."

Professor Lombroso writes in the current numbers of the *North American Review* on the causes which account for the increase of homicide in America. We expect to note his conclusions in connection with the subject of criminal reform.

SOME ROMAN DECISIONS CONCERNING EPISCOPAL FACULTIES.

I. The Holy See has recently made some changes in the formulas containing the faculties communicated to bishops.

Thus, formerly the bishop had the power to subdelegate the faculties under formulas D and E "*suis Vicariis Generalibus quoties ultra diem a propria residentia abesse debeat.*" But now he can subdelegate these faculties "*suo Vicario generali, quoties absit a residentia vel legitime sit impeditus.*"

This change seemed to furnish no solid reason for maintaining that several Vicars General could be subdelegated instead of one. (Cfr. Putzer: *Comment. in Facultates Apost.* n. 229.)

According to a declaration, however, of the S. C. de Propag. Fide, Dec. 22, 1896, only one Vicar General can be subdelegated, with the understanding however that, if it appear convenient on account of the too great distance of the Vicar General, the Bishop can appoint a priest, residing in the episcopal city and employed in the chancellor's office, as a Vicar General in matrimonial cases, and subdelegate these faculties exclusively to him and to no other Vicar General. An Officialis or Vicarius Generalis in Matrimonialibus has been recognized as existing "de jure" by the S. Poenitentiarum as early as June 17, 1852. (Cfr. Feije, *de imped. matr.* ed. 4, n. 633, c.)

II. It has been decided by the S. Cong. S. Off., Jan. 29, 1896, that the "Facultas dispensandi super defectu unius anni" in the ordination of priests applies validly also to Regulars. According to an earlier declaration (vide *Collectanea S. C. de Propag. Fide*, n. 1172) the Regulars had no claim to this faculty, unless they enjoyed a special privilege.

III. In regard to the "facultas cumulandi," the recent teaching of Theologians and Canonists was confirmed, and the declaration of great importance given, that on the occurrence in the same case of a public impediment with a secret (*fori interni*) one, there is not required a special facultas cumulandi.—From this decision the *Monitor ecclesiastico* derives the lawful conclusion, that this

facultas is not necessary, if in the same case meet two or more secret impediments.

J. P.

NOTA.—All the Decrees, to which reference is here made, will be found in the *Analecta* of the present issue of the ECCL. REVIEW.

THE N. IN THE PRAYER "A CUNCTIS."

Qu. In the prayer of the Mass "A Cunctis," where the church is not dedicated to a saint, what name, if any, should be inserted in the place marked N?

Resp. No name at all.

THE ROSARY BEFORE THE BL. SACRAMENT EXPOSED.

Qu. Do the rubrics permit the recitation of the Rosary and Litany whilst the Bl. Sacrament is exposed for Benediction without a veil before it?

Resp. Yes. The Pontifical Letter prescribing the October devotions plainly states that this should be done. (Cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. i., p. 351; Vol. iii., p. 307, et seq.)

REPAIRING THE SACRED VESSELS.

Qu. When the sacred vessels of the altar, such as the chalice, ciborium, lunula, paten, etc., are broken or need regilding, may they be entrusted to any mechanic—even non-Catholic—for mending, or is there any special precaution to be observed by way of formal desecration, etc. Must they be reconsecrated by the bishop after mending? A neighboring pastor tells me that he sends his chalices to New York to a Catholic firm which attends to the matter.

But that involves extra expense and delay which in the case of a poor country priest like myself is a question of importance, for I have only one chalice for daily use and live 400 miles from New York. If the repairing could be lawfully done in my own town, or in a neighboring city—even our own episcopal city—it would be a great convenience.

Resp. As a rule there are in the different episcopal cities, goldsmiths specially authorized by the Ordinary to handle, for the purpose of repairing, the sacred vessels. This, however, is not essential and serves only as a guarantee of reverence and accurate workmanship. The vessels are desecrated by the fact that they are broken, regilt and the like; hence, those that need consecration originally—such as the chalice—must be reconsecrated. Others are blessed, but this is not prescribed, as the actual use of the vessel in the sacred service supplies the benediction. In cases of necessity any honorable goldsmith may be employed to mend these vessels.

THE PRIESTLY ROBE.

Qu. I have a little congregation, rather poor in earthly goods, and possess only two albs for the service of Mass. Some time ago, noticing that one of them was soiled I looked for the other, but found that it had been taken away by a lady who attends to the linen of the altar and sacristy. In course of conversation about the matter she said: "Father, I have taken the liberty of changing the lace border of this alb; the one attached to it now is more costly than the old one which suited the pattern of a tidy and curtains in our parlor; so I took it off thinking you would not object if I substituted this new one." I told her that I did not object to the pattern or lace, but I felt a decided repugnance to allow the laces which had been used in the service of the altar to be devoted to profane purposes, however honorable in themselves. At the same time I do not know that there is any positive law forbidding such use, for the sale of sacred vessels and costly altar robes to meet the needs of the poor is of historic record in the early Church.

Should I have prevented this piece of feminine vanity at the risk of giving offense?

Resp. Yes. The matter does not admit of much arguing. The reason is simply a question of reverence. A venerable American priest (Father Clarence Walworth) has beautifully put it in form of a poem, which, as it will cover this and all similar cases and may not be generally known, we take the liberty of giving in full. The title is

THE PRIESTLY ROBE.¹

I.

Touch it lightly, or not at all.
 Let it not fall!
 Let not a fabric so august
 Trail in the dust!
 'Tis a costly thing,
 Woven by love in suffering.
 'Twas Jesus' parting gift to men.
 When the Lord rose to heaven again,
 His latest breathing fell on it,
 And left a sacred spell on it.
 A mystery hides within its folds.
 Quickened by sacramental breath,
 It holds
 The power of life and death.
 Would you sully it? Would you rend it?
 Is there a Christian would not defend it—
 A robe so costly and so rare,
 So wonderfully rare?
 Woe to the hand profane,
 Woe to the heart ungracious,
 Woe to the tongue unheeding,
 Would dare to cast a stain
 On a vestment made so precious
 By such costly bleeding!

¹ *Lyra Hieratica*. New York: Benziger Bros.

II.

I know this robe and its history,
 And what strange virtue goeth forth
 From its hem to bless the earth ;
 And I adore the mystery
 That gives it grace,
 In Jesus' name, to soothe and heal.
 With more than human tenderness
 I prize the priestly order ;
 And, while with reverent knee I kneel,
 I do not see beneath the border
 Frail feet of clay,
 But seek to find, if so I may,
 By feeling,
 Some gracious thread which will convey
 To my sore spirit healing.
 Vicars of Christ! deem me not rude,
 If nearer than is wont I press me ;
 But turn and bless me
 Amid the kneeling multitude.

 THE CROSSES OF THE VIA CRUCIS.

Qu. I have a set of Stations in relief, soon to be erected. As the wooden crosses are not visible, but are fastened on the backs of crosses made of some composition, would you kindly tell me whether or not this is sufficient. And secondly, is it permissible to place the fourteen crosses on a table, the Sanctuary, for instance, and bless them altogether, and afterwards attach them to the several Stations?

Resp. The crosses must be of *wood* (in order to observe the symbolic reference to the *lignum crucis*), and so placed as to be *ordinarily* visible to those who perform the stations. (*Decr. Auth.*, n. 442 ; Beringer's *Abl.*, edit. xi., pag. 274.)

The blessing of the crosses may take place *before* they are put up or attached to the pictures of the fourteen stations : but the entire ceremony must be performed in the church or chapel where the stations are being erected ; that is to say,

the priest must be (morally speaking) in the church or chapel of the *Via Crucis* whilst performing the blessing. It would, we believe, suffice for the validity of the erection to bless the crosses in the sacristy, which is part of the church, before putting them up, since the practice in cloistered communities of nuns permits the priest to bless the stations at the grille without actually entering the chapel in which they are to be placed. (Cf. Beringer, l. c., pag. 275.)

POPULARITY OF ST. JULES AMONG THE FRENCH.

Qu. The partiality which French people everywhere have for the baptismal name "Jules" is quite well known. A large proportion of men prominent in art, letters and politics bear that name. Anxious to find who the national Saint is, to whom this preference is accorded, I looked in vain in Butler's *Lives of the Saints*. He mentions three by the name of Julius, and six others named Julian (which I presume corresponds rather to the French "Julien"), but none of them is so notably connected with the religious history of France, as to deserve being called a national patron. Moreover, one does not hear of any churches or shrines in honor of St. Jules, like those of St. Denis, St. Cloud, St. Louis, St. Clotilde and others, who are easily recognized as patrons of the nation. What is the explanation of this? Who is the St. Jules of the French? When is his feast? Why has he no churches dedicated to him?

Resp. According to the various recognized martyrologies there are *forty-six* saints by the name of Julius. Most of these belong to the martyrs of the early Church in Africa. They are distinct from saints of the name Julianus, of whom Stadler mentions 106 canonized, and three beatified. The most celebrated Saint who bears the name Julius (Jules) is one of the early Pontiffs of Rome, thirty-fifth successor of St. Peter. He sustained St. Athanasius in his struggles against the Arians, and established the right of appeal to Rome by fixed legislation. His relics repose under the main altar of S. Maria (Trastevere) in Rome. His feast is celebrated on April 12th. He is the patron of various labor corporations in Italy and France, notably the night-men of Paris (See *Pet. Bollandistes*, Suppl. i., pag. 610.)

The inhabitants of the Borromeo islands in the Lago Maggiore (Lombardy), which Napoleon made part of the Cisalpine republic, have a great devotion to two brothers, SS. Jules et Julien, who appear to have first evangelized the region and built churches there, under Theodosius. One of the Islands is called "San Giulio." The feast falls on January 31st, the same day as that of St. Francis de Sales.

These are the two saints of the name Jules who are particularly known and honored in various parts of France. But the fact does not altogether account for the frequency of the name; this has another source. The student of recent French history will probably notice that the name occurs principally among the generation of men born under the second Bonaparte dynasty. Its popularity is due rather to the patriotic sentiment which identified the first Napoleon with the genius and energy of the Roman dictator Cajus Julius Caesar. Before his banishment to Elba, Napoleon I. had been called the modern Julius Caesar, and when thirty-five years later the younger Bonaparte planned the restoration of the Napoleonic dynasty he used the magic of the French Caesar's name to recall the glory of the old empire, and to rouse the enthusiasm of *la grande nation* in his own behalf. When later on, in 1865, the tide of discontent was gaining ground against his administration, he published a life of Julius Caesar (*La vie de César*), which became a classic in the French schools, and in it the Emperor of France was pictured under the figure of the Roman hero. The name of Julius thus became to France what Herman (Arminius) was to Germany, and Arthur or Edward to England, a shibboleth of patriotic devotion.

However, the Napoleonic era has also produced among its heroes who bear the patriotic name of Jules some confessors of the faith, such as Père Jules Tuffier, one of the martyrs of the Commune in 1871, and mentioned by the Pet. Bollandistes on the 25th of May.

To Americans who bear the name of Jules, it may be interesting to know that one of the Jesuit missionaries martyred for the faith by the Indians in Mexico in 1632, was Père

Jules (Pasqualès). His feast is commemorated by the Mexicans on the first day of February, together with that of Père Emmanuel Martinez, Martyr.

THE JESUITS AND THE EDUCATED CLASSES AMONG THE HINDUS.

A correspondent from India writes us an account of the work done by the Jesuit Fathers in behalf of the educated classes among the Hindus. The Rev. F. Bartoli, S.J., professor at the College of St. Aloysius in Mangalore, recently gave a series of lectures on the evidences of natural religion. The *syllabus* before us is quite elaborate, and contains among other special topics the following: The Primitive Religion of Mankind—God a Personal Being—Origin of the Universe—The Nature of Man—Man's Final Destiny—Divine Providence. The philosophical manner in which these subjects are treated gives evidence of the high intellectual capacity of the people to whom they are addressed.

To the ordinary inquirer it may appear singular that the almost uninterrupted missionary labors of about three hundred years should not have produced any better results than are shown by the religious census of the country. Of 277,290,736 inhabitants only 1,925,992 are Catholics; that is to say a proportion of one to one hundred and forty-five. This compares rather unfavorably with the wondrous strides made by the Church in the early days of Christian Europe and America. But there is a reason for this difference which may be found in the local conditions of India. Here the vagaries of Mahometanism have enthralled the imaginative minds of the people; untrammelled speculative philosophy, pantheism, such doctrines as the transmigration of souls have completely charmed and, in a manner, benumbed the Hindu mind, so that it is difficult to gain access for the light of the Gospel.

Father Bartoli has met this difficulty in a practical way. After having studied the favorite theories of the Hindus he has invited the better educated amongst them to hear the other side. This has given him an opportunity of setting

before them the contradictions and fallacies of their pagan philosophy, and of placing before them in the proper light the teachings of right reason under the guidance of revelation. These lectures cannot fail to advance the gradual awakening to religious enthusiasm in India, and to give it a right direction. It is to be hoped that the example of the learned Jesuit may find able followers, whose intelligent efforts may happily recall the times when the persuasive eloquence of St. Francis Xavier, of the Blessed Aquaviva and of the saintly Robert De Nobili led numerous souls into the one fold of the True Shepherd.

At present there are 2,395 priests, of whom 1,599 are natives, administering to the spiritual needs of Catholics in India and Ceylon. One-third of this number, however, are working in the Archdiocese of Goa, where there is one priest to about 400 Catholics. The ecclesiastical seminaries number 32 with 926 students. The religious communities, especially of women, are rapidly growing, and with them the number of schools. The outlook is especially cheering in Ceylon, where the proportion of Catholics to the general population is one to seventeen (in India it is one to one hundred and forty-five). The Catholic schools in Ceylon are attended by 28,000 children. In the Archdiocese of Colombo the proportion of Catholics is still greater, that is, one to six, with a corresponding strength in Catholic activity.

**VESPERS OF THE VOTIVE OFFICE WHEN A SEMIDouble
PRECEDES OR FOLLOWS.**

Qu. Last year the Ordo (Pustet) repeatedly assigned Vespers *de sequenti* when a semidouble feast followed one of the privileged votive offices. This I thought was wrong, since the votive offices granted in 1883 rank as semidoubles and the decree of concession expressly states: "Si die praecedenti aut sequenti occurrat Officium aliud quodcumque novem lectionum, Vesperae Officii Votivi occurrentis ordinandae erunt juxta rubricam de *Concurrentia Officii.*" According to this rubric the vespers of the votive office concurring with a semidouble should be a *capitulo de sequenti*.

Now I take up the Baltimore Ordo and I find the same arrangement as in the Pustet Ordo of last year. In the *Monita* (pp. xix.) I read: "Officium votivum in concursu cedit cuilibet festo semiduplici." But there is no authority given for the statement. Is this correct? I doubt it.

Resp. The Pustet Ordo was correct, as is also the Baltimore Ordo. The case is one of exception, and the authority might have been stated by the compiler of the *Monita*, since he does so in other cases. It is as follows: "Festo semiduplici et officio quocumque votivo concurrentibus quomodo ordinantur Vesperae? *Resp.* Vesperae de festo cum commemoratione officii votivi cujuscumque sit dignitatis; festi enim ratio praevalet." (Congr. SS. Sacr. 30 Nov. 1895, ad 2 quaest. II.). Ex *Ephemerid. Liturg.* 1896, pag. 110.

RECENT DECISIONS OF THE ROMAN CONGREGATIONS.

In the *Analecta* of this number will be found the text of the following Roman Decisions:

1. *S. C. Propaganda*: Members of the Greek Church may during their stay in the United States, and whilst under the jurisdiction of Latin bishops conform to the Latin rite. If they return to their native country they must also return to their own (Greek) rite. If they settle in the United States, and wish to join the Latin Church permanently, they require in each case the permission of the Holy See.

The Metropolitan of each province shall appoint a priest (Ruthenian, if possible, and unmarried) who is to exercise special care over the Ruthenian clergy and people of the province, subject to the jurisdiction of the Ordinary of their respective dioceses. (See Decree, pag. 66.)

2. *C. S. Officii*: The words of the Constitution of Pius IX. (*Apostolicae Sedis*), "*communicantes cum excommunicato nominatim a Papa in crimine criminoso, ei scilicet impendendo*, etc., do not apply to those who are excommunicated by decrees of the S. Congregations. (See Decree, pag. 67.)

3. Confessors may directly absolve from censures reserved

to the Pope (*servatis servandis*), when the delay of absolution would cause the penitent hardship. (See *Respons.* pag. 69.)

4. Special precautions are to be observed in the denunciation of *causae sollicitationis*. (See *Instr.*, page 70.)

5. *S. C. Indulg.*: The indulgences of the First Friday may be gained by all the faithful, even if not members of the Confraternity of the Sacred Heart. Partial indulgences for the succeeding Fridays. (See *Decree*, page 75.)

6. *S. C. Rituum*: Answers to *Dubia* regarding the consecration of a church and altar. (See *Resp.*, page 74.)

FORTITER IN RE, SUAVIDER IN MODO.

Qu. Can you tell me who is the author of the expression *fortiter in re et suaviter in modo*?

Resp. Whether the phrase is to be found in any classical author in the precise form given above (which is the one in common use) we cannot say. P. Aquaviva, the fourth General of the Jesuits, in his "Industriae ad curandos animae morbos" (Venice 1606), where he speaks of the manner of governing in the Society, has the following: *Fortes in fine assequendo et suaves in modo assequendi simus*, which is commonly supposed to have been condensed into the above maxim.

THE "DICTA SANCTI PATRICII."

Qu. What are the *Dicta S. Patricii*, and where can I find them?

Resp. The so-called *Dicta S. Patricii* constitute a part of an ancient and very valuable Codex—called the "Book of Armagh"—preserved in the library of Trinity College, Dublin. At the end of a fragmentary biography of St. Patrick, written by a certain Muirchu Maccu Machtheni, are to be found the "sayings" of the Saint. The Codex itself dates back to the year 806 (807), and is the work of a monk Ferdomnach who wrote it "dictante Torbach herede Patricii."

A critical edition of this celebrated work was published by the learned Jesuit, Edmund Hogan, at Brussels, in 1884, under the title: *Documenta de S. Patricio Hibernorum apostolo ex libro Armacano* (edita).

BOOK REVIEW.

PHILOSOPHIA LACENSIS : Institutiones Psychologiae, auctore Tilm. Pesch, S.J. P. I. Liber II. (Vol. ii., totius operis.) Herder : Friburgi, St. Louis, Mo. 1897. Pp. xiv., 421, 8°. Pr. \$1.80.

Following the well-established lines of the neo-scholastic philosophy, Fr. Pesch divides his course of Psychology into two main parts. To the first he assigns the principle of life—the *anima*—in living organisms generally—plant, animal, man; to the second, the special functions of the intellectual life in man. The first part he calls *physical* or *natural psychology*, answering to what is sometimes termed *biological psychology* and *philosophical biology*. To the second part, *metaphysical psychology*, or *pneumatology*, he gives the appellation, *anthropological psychology*.

The method adopted throughout is the Aristotelian or analytico-synthetic. Consequently the first part of the course falls into two divisions. The analytical or mainly inductive portion, dealing with the phenomena and the root-principle of life, was set forth in the first volume of these Institutes. The data therein laid down are subjected in the present, second, volume to a thoroughly synthetic or deductive treatment. Accordingly we here find a copious interpretation of vital phenomena in general, as the manifestation and complement of their proximate sources or principles to the vital powers. The "faculty hypothesis," over which the maligners of the "old psychology" are wont to grow merry, is given its true meaning and vindication, the so-called "faculties" being studied in relation to their essential root, to one another and to their conatural operations (1-59). These general considerations lead on to a treatment of the general and special functions that comprise the vegetative life in all organisms; and thence in turn to a discussion of sentient life in the brute and in man. With this latter subject by far the major part of the volume is concerned. The general principles involved in all cognition, including herein sensation, are

very thoroughly elaborated (94-180), and each of the five external and of the four internal senses carefully examined (180-304).

A satisfactory section is allotted to sentient appetency (304-344), another to animal locomotion (344-356), another to the localization of cerebral functions (356-366.) The volume comes to a close with the treatment of psychical dispositions and alterations, amongst which are included the phenomena of sleep and dreams, insanity and hypnotism (367-421.)

Such are the general lines of the work. For three classes of students it possesses special interest and importance. First, for those who have derived their knowledge of psychology from the ordinary manuals, and have never had the advantage of seeing its content fully expanded and placed in relation to the so-called "new psychology" of to-day. Too often such students get their minds confined within the narrow grooves of the compendia and they appeal to the crystallized formulae as though these offered solutions of problems old and new, which in fact they do but conceal and multiply. For such the large and free spirit in which the subjects of organic psychology are here handled, the bringing of the scholastic positions into relation with the newest speculation will have a broadening effect.

Secondly, there are those who without a thorough insight into the "old psychology" have read something of the new and caught by the novelty and high promise of the latter have grown weak in their trust in the former. How much of the older teaching must be abandoned? Is the traditional classification of the external senses still tenable? Can or should one continue to hold to the doctrine of various internal senses? Has the familiar theory of the school concerning *species sensibiles* been exploded? What place is there in the scholastic psychology for modern research on the quantity, quality, reaction time, etc., of sensation? Questions such as these without, perhaps, any satisfactory answers, naturally suggest themselves to the minds of students not well grounded in the traditional psychology and but superficially informed in the recent physiological psychology. To such students Fr. Pesch's work should especially appeal. Careful reading of its well-ordered contents will show that, aside from minor details in the pure physiology of organic life, there is practically nothing in the scholastic psychology that it is necessary or desirable to abandon, and that whatever recent experimentation has discovered regarding the phenomena of sensation, adjusts itself admirably to that psychology—indeed, that whatever is true in the

new is just that which the elder teaching needed to illustrate its principles and to fill up and round off its more abstract and fundamental system of truths.

Thirdly, the work should be particularly welcome to the thoroughly informed student of scholastic psychology who is truly interested in that feature of his science at which we have just hinted, viz., the filling out and perfecting of its system. Hitherto it must be confessed there has been little or no development in the psychology taught in our schools. Writers of works on the subject, especially in Latin, have been content to repeat unceasingly the same old theses, the identical arguments, objections, solutions and distinctions. Several authors such as Dr. Gutberlet, in German, and the Abbé Farges, in French, have seen the necessity of adapting the scholastic psychology to modern exigencies, not by minimizing or mutilating anything of its proven contents, but by translating its phrases into forms understood at the present time, and by illustrating and expanding its body of truths in the only way and direction in which this is possible, viz., as regards the origin and development of sense-cognition. The trend of the "new psychology" may be and doubtless is as a fact, materialistic, but the tendency springs from the animus of the workers in the science, not from the science itself. The surest way of saving those who are interested in the latter from inhaling the spirit of the former, is by Catholic psychologists assimilating whatever is true and useful in the new to the solid content of the old, and thus giving to the student a system harmoniously developed and complete. Father Pesch deserves the congratulation as well as the gratitude of Catholic students for being one of the first to effect this adaptation and development of the neo-scholastic psychology. His scope does not require him to enter very extensively into the methods and results of recent psycho-physical investigation, but he is careful to indicate the points of contact between the latter and his own science, to weigh justly the modern psychological theories, and to assimilate much of what is true and of value therein. All this he has done with that breadth of treatment, that precision of statement, and that smoothness of style which have given his other works in the *Cursus Lacensis* so high a rank in the literature of its class.

The present volume completes the first grand division of psychology—the organic side of its subject. In the next volume, higher or metaphysical psychology will be presented.

F. P. SIEGFRIED.

RESPONSES FOR DIVINE SERVICE in the Catholic Church, in Different Keys: Compiled and Arranged by School Sisters of Notre Dame, Milwaukee, Wis. Joseph Flanner, 211-215 Grand Ave., Milwaukee, Wis. Price, \$2.00.

The title-page gives pretty fully the scope of this work. The eleven Solemn Prefaces, as well as the *Prefatio Communis* in the Ferial Tone (for Masses for the Dead, etc.), and the *Pater Noster* in both Solemn and Ferial Tones, Responses of Mass and Vespers, at the Episcopal Benediction, after *Te Deum*, and before and after Confirmation, make up the list of contents. The arrangements of the accompaniments in different keys should make the book very acceptable to such organists as find difficulty in improvising in the various keys; and should be before the eyes of those ill-trained organists who turn the sublime and tender simplicity of the Preface and the Pater Noster into a travesty of inappropriate musical fireworks or of unsuitable chord-relations; and, generally speaking, of unfelicitous accompaniment. The Sisters have done a good work—"multarum quidem vigiliarum"—as old Guidetti said of his splendid accomplishments in an analogous line; a work which they themselves would be also the first to acknowledge, with Guidetti, "nullius tamen ingenii" to the student of counterpoint. We congratulate them on the good work.

NOTES ON THE BAPTISTERY CHAPEL of St. John the Baptist, Church of St. Ignatius Loyola, New York. By John Prendergast, S.J. New York: Office of the Messenger of the Sacred Heart, W. 16th street. Pp. 117. Pr. 50 cents.

This is quite a unique publication, and deserves special notice as furnishing a variety of information to priests who may contemplate building baptisteries, or who are otherwise interested in the architecture, ornamentation and equipment of shrines dedicated to like purposes. We have here a detailed description of the highly artistic work in marble of dome, screen, pavement and altar, also of the style of font, lectern, and sacred vessels, which are magnificent specimens of decorative art, original in design and of splendid material and workmanship. There are six superb mosaic panels done in Venice from designs by English artists. Some of these

mosaics are reproduced in photogravure and give a good idea of the handsome effect produced by them.

But over and above the interesting description of decorative art work which is not likely to be found elsewhere in the United States, Father Prendergast gives a good deal of practical information as to the manner of selecting and placing such work. Moreover, he depicts in a somewhat novel and at the same time exceedingly charming style the majestic figure of St. John the Baptist. In doing so he manages to weave into the main features of the central image those peculiar colors of doctrine and devotion which impart living activity to the Saint and bring us near to him by an intelligent appreciation of the truths and mysteries with which he is associated in the Catholic mind. Bourdaloue, Bossuet, Cornelius a Lapide are made to furnish contributions of beautiful thoughts and expression to the work of Father Prendergast which thus obtains a more than local interest. "A little theology," as he says, "controversy, commentary, criticism, art, even preachment (alas!), all jostling each other unconventionally in a little guide-book;" it is the way in which most of us love to get our knowledge of useful things.

THE BOOK OF BOOKS: or, Divine Revelation from Three Standpoints. By Rev. J. W. Book, R.D. Cannelton, Indiana. Pp. 280. Pr. 30c.

Father Book's name is already quite well known among the clergy in America as that of a popular apologist with an amiably aggressive temper. His *Short Line to the Catholic Church* and the two volumes on *Secret Societies* and *Mixed Marriages* have done good service to the Catholic cause; and readers who enjoy the controversial style in which different characters are made to impersonate on the one hand the objections found in the Catholic religion by Protestants and infidels, and on the other hand the true teaching of the Church which serves as an answer to these difficulties, will receive this volume with pleasure. Its principal object is to vindicate the Catholic teaching regarding the Bible; and the author manages to do so in a good-natured discussion which he has with a Protestant minister and a liberal gentleman who believes in the supremacy of science and natural virtue. Father Book knows how to utilize his reading and incidentally directs attention to the better class of Catholic literature where the intelligent inquirer may find a solution of difficulties in religion.

OUTLINES OF JEWISH HISTORY from Abraham to Our Lord. By the Rev. Francis E. Gigot, SS., Prof. of S. Script. in St. John's Seminary. Boston: Benziger Bros. 1897. Pp. 384.

The theological student can hardly undertake a satisfactory exegesis of the Sacred Text without a previous knowledge of the history of the people which became in the designs of God the principal recorder and, so to speak, the impersonation of that Text. The Bible does not everywhere explain itself. Many things can be understood properly only in the light of collateral tradition, with the aid of archeology and such other clues as are given us by recent criticism of the historical and philological school.

Fr. Gigot has endeavored to meet this requirement by a manual such as we did not till now possess, at least from the Catholic standpoint. It covers an important section of what is called the General Introduction to the Study of Sacred Scripture, to which in the present condition of biblical studies two years should be devoted, covering the basis and various methods of interpretation, the history of the people, and the history of the separate books.

The special merit of the work, apart from the fact that it furnishes a new and important medium by which Catholic students gain access to the treasures of Holy Writ, lies in its systematic division and in its accuracy of statement. Every teacher will understand the value of these qualities in a book which is primarily designed to serve as a text in class. Ordinary readers may think that the author goes at times too far in his endeavor to avoid being inexact. Thus he refrains altogether from assigning dates during the whole period of the monarchy which precedes the capture of Samaria, in 721 B. C., because the events cannot be dated with certainty, until the discrepancies in the chronology of the Books of Kings, Paralipomenon and the Assyrian monuments have been adjusted. It would, no doubt, prove helpful to the student to have this difficulty adverted to, for it is not so great as to discredit the facts to which it accidentally attaches and the mention of the proximate dates would be some aid to the memory, and facilitate a general survey of the historic grouping.

In statements not directly referable to the Sacred Text Fr. Gigot builds upon the authority of recognized sources, and the student is in no danger of being fed on antiquated diet in matters of critical history, etc. We trust the publisher will find it possible to add to

a next edition a few geographical charts, which would greatly increase the usefulness of this very useful book.

INSTITUTIONES PHILOSOPHIAE NATURALIS secundum principia S. Thomae Aquinatis, ad usum scholasticum accommodavit Tilmannus Pesch, S. J.—Editio altera.—Friburgi Brig. : Herder. 1897. (St. Louis, Mo.) 2 vols, Pp. 444 and 406.

When twenty years ago Father Tilmann Pesch published his first volume of the *Institutiones* it was recognized at once as a weapon of true Thomistic temper which would do good service in combatting the errors and superficial methods of the so-called modern science. He justly repudiated the notion that the scholastic masters were deficient in a knowledge of nature and its operating causes, and he demonstrated the applicability of the time-honored principles of truth formulated by St. Thomas to the varying phenomena of the physical as of the moral world. In doing so he took account not only of the wisdom and observations of the men who had before him explained the manifold relations of true science as taught in the school of the Angelic Doctor,—men like Toletus, Suarez, Sylv. Maurus and others of equal acumen, but he likewise entered into the claims of recent science, analyzing its formulas and conclusions so as to separate fact from assumption, legitimate deduction from hypothesis. And adhering to the Aristotelian method “de omnibus rebus in contrarias partes disserendi,” he opened the mind of the student to the weakness of Empiricism as a system of philosophy, and to its disastrous results when reduced to practice. He combatted the false applications of the atomic theory, the so-called corpuscular philosophy, the vagaries of monism, of dynamism which attributes energy to natural bodies “sine ullo cui inhaereant subjecto.” For the rest he not only admitted but defended the so-called systema hylomorphicum, which in principle is that of the peripatetics.

All this has required hardly any change since first he wrote it, certainly none so far as the teaching of principles and of deductions therefrom is concerned. Here and there in this new edition the author has taken occasion to alter the form of expression so as to render his meaning more clear. The student of natural philosophy could hardly find a better guide to prepare him for reasonable defense in the present warfare of science against religion. In connection with this subject we are led to suggest that it would be

highly desirable to have in English a condensed presentation of the topics treated in Fr. Pesch's *Welträthsel*, which work is nothing else than a popular application of the *Institutiones* to the questions, both intellectual and social, which agitate modern society.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW. With Critical Notes. By the Rev. A. Maas, S. J., Prof. at Woodstock College, Woodstock, Md. B. Herder. St. Louis, Mo. : 1897.

Not long ago we called attention to Dr. MacRory's critical edition in English of St. John's Gospel. It was an intelligent contribution to our biblical literature for which every student has reason to be grateful. Father Maas now publishes an exposition of the Gospel of St. Matthew in which he has gone far ahead of the learned Maynooth professor. The work of which we here merely announce the advance copy appeals at once to the scholar, whilst at the same time it preserves throughout a practical character which will make it an intelligible reference book on the subject of the First Gospel for every cleric and interested lay student. In the first place it is written in English, that is to say, both text and notes are in the vernacular. The annotations are of two kinds (distinguished by two forms of letter type), the one being purely technical and referring us to the sources and readings of the various text editions, the other being explanatory of the meaning of words and phrases used in the original. Only the broadest survey of the immense literature on the subject of the so-called higher criticism and textual interpretation could have enabled the author to produce the work as it is. We have no Catholic publication of its kind in our language, and it deserves the patronage of all earnest students and Bible readers, so as to ensure its continuation, that is of the remaining Gospels, on the lines begun. Herder who has undertaken the work has engaged the Riverside press to do the printing, and indeed there are few establishments in the country which could have produced the variations of type in Hebrew, Greek, etc., such as the notes require in order to satisfy the scholar. We trust Father Maas may find in the success of this volume the inducement to inaugurate a complete course of the sacred books in English, such as we have already in Latin and in French. It is probably too large a work for one man to complete, but he has given a splendid specimen of what we need and what may be done.

A more extensive review of the work will appear later in these pages.

DE VERA RELIGIONE. Praellectiones theologicae traditae in Collegio Maximo Lovaniensi, S.J., a Gust. Lahousse, S.J.—Lovanii: Car. Peeters. 1897. Pp. 520.

The non-Catholic world is steadily drifting in one of two directions: skepticism for those who love this life and pretend to justify that love; and Catholicism for those who are anxious to find some positive basis for a hope in the future life. The elements that fluctuate between these two issues are only short-lived and their proportion diminishes day by day because of the disintegrating nature of what has been termed Protestantism.

Under these circumstances it is of great importance that the student of theology be possessed of the logical power and the facts which make it clear to those whom he purposes to instruct, that the Catholic faith alone corresponds to that ideal of truth for which the soul, striving against sin, longs by the instinct of preventing grace.

P. Lahousse is already known to students of philosophy, and they will appreciate his exposition *De Vera Religione* all the more because in his *Praellectiones Metaphysicae* he has demonstrated the logical sense and the discriminating judgment which is so valuable a characteristic in the teacher of truth. It is indeed a rule which can hardly have any exceptions—that he who is not a good philosopher is an unreliable theologian.

P. Lahousse divides his subject according to the logical sequence of development—first, religion and revealed religion in general; then the Jewish revelation and the Christian Church. A final chapter is devoted to a history of religious professions in the East and West.

In his method of proving the authenticity and integrity of the written records which transmit to us the old and new revelations, the author follows the traditional method, although he takes cognizance of the more recent systems and theories, or what is called biblical criticism. The same may be said of his apologetic proofs regarding the direct and indirect testimony of Christ's divine mission. The modern mind is, we fancy, a little impatient of demonstrations which appeal to distinctions in the abstract or to mere analogy, and favors the new form of apologetics which, if less thorough, is somewhat more attractive than the scholastic types. We may assume that the Sacred Books have for their authors those whose names they bear, but we cannot prove it conclusively in all cases. Why then should we attempt to do so at the risk of seeming

disingenuous or weak in argument, since there is really no necessity of insisting, for instance, that the Pentateuch was actually and entirely written by Moses?

But it is needless to enter into details on this point. P. Lahousse treats his subject very clearly, gives the student everywhere accurate references, and leaves no question unanswered. This makes his work valuable both as a text-book for the class, and as a manual for individual study. It will be easy to digest the material in the several paragraphs for catechetical sermons, as the parts are so arranged as to give an easy survey of the foundations upon which to build up the solid structure of Catholic precept and practice.

The typography and book-form are in the well-known style which has long since gained Charles Peeters of Louvain a good name in the publishing trade.

HISTORIA SACRA Utriusque Foederis in usum juventutis Litterarum studiosae concinnata a P. Gaudio Schmiderer, C.SS.R.—Prati: Giachetti, Filii et Soc. 1897. Pp. 323.

A complete survey of the connected facts and teachings comprised in the Sacred Text not only fixes the point of view which we must take regarding God's dealings with man and the economy of salvation, but it locates the sources whence the apologist of positive religion may draw his particular weapons of defence. Nearly every detail of Catholic dogma and discipline or ritual finds its clear counterpart and precedent in some phase of the theocratic rule to which the Jewish nation was subject. A ready familiarity therefore with the historic outlines of that rule and its complement in the New Dispensation greatly facilitates the use which the student of theology is supposed to make of his special training. Moreover it helps him to understand those parts of the Bible into which the study of exegesis leads him, as he cannot possibly cover the entire field of Bible study during his course in the seminary.

The present work is designed to assist the cleric in acquiring a somewhat more complete knowledge of Bible history than is taught in the preparatory schools. The text being Latin—which is just a trifle studied—makes it suitable reading for a class of Rhetoric, or in a first year of Philosophy preparatory to the class of "Introduction to the S. Scriptures." The marginal notes give a key to the text throughout, and make reference easy.

PERSONAL FRIENDSHIPS OF JESUS. By J. R. Miller, DD.—Thomas Y. Crowell & Company: New York and Boston. 1897. 16mo. pp. 267. Pr. bd. \$1.00,

Two years ago the Dominican Père Ollivier published a volume of some 450 pages entitled *Les Amitiés de Jésus*. It was a beautiful and erudite yet withal simple study of the life of our Lord in His relations to those of whom the Gospel narrative speaks as belonging to His closer circle. The book might have been translated into English; but the fact that it remained unnoticed by our publishers, though it issued from a well known Parisian firm (Lethielleux), seems to indicate that we have not a market, that is to say, a taste or relish for this particular class of literature. In the meanwhile a Protestant divine offers the theme in a small and handsome volume to those "who hunger for" the "blessed intimacy" with our Lord.

The work gives certainly evidence of the fact that the sincere inquirer after Christian truth tends to approximate the standard of Catholic devotion. The rigid Protestantism of Knox or Luther, albeit the author mentions them as models of Christian virtue, could never have pictured, as Dr. Miller does, the quality of affection which lights forth from the images of the holy Mother and the saintly friends of our Lord, and which inspires the Catholic with tender devotion toward them. Of course he does not have the breadth or warmth which characterizes Père Ollivier's narrative. He does not know anything of St. Joseph's special relations to our Lord, because the Gospels say so little of St. Joseph. But then the Gospels say little of any of the great saints who shared the earthly life of Christ. If the Christian heart feels nothing which might properly be said about the foster-father of our Lord we have some indications of facts in the Protoevangels and the writings of the early Fathers, especially St. Jerome, and though these writings are not canonical, that is, inspired in the sense of the evangelists, yet they have as good an historical basis as most things which are related in history about people of two thousand years ago or less.

Would we then recommend such works to Catholics? To those who have no knowledge of our Lord's relations to men as set forth in Catholic books like that of P. Ollivier, and who find it difficult to cultivate a taste for the literature that treats of God and divine things because they have never seen any but ill-written translations of spiritual books and exaggerated pictures of lives of saints, we

fancy that a book such as this would do good. It would make them realize that there is a beautiful element in the devotion which their lukewarmness has made a mechanical exercise to which they feel in duty bound. It would lead them to an appreciation of what the thoughtful and clean of heart find their greatest help in the Catholic Church toward approaching God.

Those who have Protestant friends whom they are anxious to bring nearer to the truth, yet who are repelled by the distinctly Catholic forms of devotion and who therefore will not read Catholic books, may often use a work of this kind to bridge over the prejudice against the true faith by causing its topics to become a commonplace of conversation and a link of sympathy. Thus we have the example of books like *Ben Hur*, which affect the devout and intelligent Catholic reader with a sort of ill-will toward the author because he takes a too earthly view of our Bl. Lady and St. Joseph, nevertheless producing a temperament of religious inquiry which leads the honest-minded Protestant into the Catholic Church. These persons would regard the picture of our Bl. Mother drawn by St. Alphonsus, as exaggerated and therefore repelling. So far it is not well, therefore, to inveigh against literature of this character. Of course if it were distinctly sectarian, or of the historic sort which states as fact things that are false, but are likely to be credited because they make against the Catholic Church, there can be no question of their hurtful influence upon those who lack sufficient knowledge to distinguish the false from the actual.

Another lesson which works of this kind teach us is that we should properly utilize the treasures in our midst, and put in popular form works which elevate and instruct. The almost universal horror among young and old for so-called pious books, arises simply from a lack of presenting the very best material in palatable form.

ANGELS OF THE BATTLEFIELD. A History of the Labors of Catholic Sisterhoods in the Civil War. By George Barton. The Cath. Art Publishing Co., Philadelphia, Pa. 1897. Pp. 302.

There is a native attraction in such pictures of mingled religious self-sacrifice and patriotic devotion as are presented in the history of Catholic Sisterhoods ministering to the sick and wounded in time of war. We have here the extreme contrasts called forth by the

noblest motives that can influence the human heart to heroic action. The delicate woman, drawn from the retirement which her modesty courts, gently moving amid scenes of misery and danger, finds her strange counterpart in the rude soldier fired by a sense of public honor, with visions of triumph urging him on amid the din of arms to a pitiless disregard of life, even his own, finally broken and spent, letting his bleeding wounds be bound up by the merciful hands of the nun. Apart from this, a story of self-sacrifice so varied with striking incident as that of our late Civil War must interest the least enthusiastic reader, and the effect which the reading leaves upon him is necessarily a good one, inspiring respect for virtue and religion, and awakening a sense of noble emulation or at least of gratitude. The religious who acted the principal part in this drama of angelic charity are the Daughters of St. Vincent de Paul, both of the French community and of Mother Seton's nuns, the Sisters of Mercy in the South, the Sisters of St. Joseph, and the religious of the Holy Cross from Notre Dame, Indiana. They knew nothing about the distinction between the Blue and Gray, or of the merits of the great struggle between the North and the Confederacy; they saw only the wounded soldier requiring the help of a nursing hand and the cheering word which somehow always had in it a ring as from heaven, and brought many to know Christ by the way His spouses practised His precept of charity. As a record of Catholic activity at a trying period of our nation's history, and as a compilation which cannot but edify and please, Mr. Barton's book deserves to be commended. Its usefulness and the likelihood of such a volume having a ready sale make us wish that it had been published by one of our great book-firms, capable of securing uniform and new plates as well as good proof-reading for the work. As it is, the volume has something about it which suggests experiment and borrowed cuts.

WITH A PESSIMIST IN SPAIN. By Mary F. Nixon.
Chicago: A. C. McClurg & Company. 1897. Pp. 360.

Those who expect to make a journey through Spain, and those who merely desire to do so could hardly find a better guide than this charmingly eloquent lady—don't start, clerical friends, she is only paper, though of the best Irish linen—with her pessimist friend. The latter, inasmuch as she wants to know everything, and is hard to interest, serves the excellent purpose of drawing from her sprightly

companion a wealth of varied historical and legendary information, which only a wide range of reading and quick observation can have made her own. At the same time there is an American dash and a spice about the manner of her telling, and a poetic grace in which she records her appreciation of what is really beautiful in the sights of Spain, that impart to the book the attraction and style of mingled romance and ballad. It is a book from Catholic hand and heart, and thus gives us assurance of possessing nothing of the offensive and one sided bigotry in which modern writers on Spain are apt to present the habits of that singular land. The author gives us in brief a pleasant and instructive record of a tour from Gibraltar through all the fair cities and by-ways to Zaragoza and Barcelona. The bookmaking and illustrations are tasteful and original.

MANUALE PRECUM in usum Theologorum. Cum approb. Rev. Vic. Cap. Friburg. Editio altera.—Friburgi Brisg. Sumpt. Herder. 1897. (B. Herder. St. Louis, Mo.) Pp. 550, 12mo. Pr. \$2.50.

The theological student will find this an excellent guide, marking out not only the approved devotional exercises suitable to his particular vocation, but such directions for his advancement in the spiritual life as are found especially in the writings of St. Charles. There is also at the end an Appendix *de Ordinibus conferendis* containing the ritual of ordination. The work differs from P. Schneider's well-known *Manuale Clericorum* in being less of a book of instruction, especially as regards the liturgical observances.

INFIRMORUM LIBER CATHOLICUS decem linguis exaratus. Auctore Adalberto Anderl, sac. saec. Vindob.—Vindobonae, II, Tabor Str. 19, 1897.

Here is a book for the use of priests on sick calls, in ten parts. The first part is *Latin* and contains briefly the rules and cautions to be observed in the administration of the Sacraments to the sick and dying, together with the *Ordo ministrandi sacramenta* as prescribed by the Roman Ritual. This part consists of sixty-three pages, small octavo. To it are joined nine *separable* pamphlets of equal size, containing instructions for the sick and for those who have care of them, in the *German, French, Italian, Czech, Croatian, Polish, Slovak, Slovenic, Hungarian* languages respectively. These

parts cover each only between forty and forty-five pages. The work has the approbation of the ecclesiastical authorities and was designed to serve the clergy principally of the Austrian empire, which embraces all the different nationalities mentioned ; as we have a large number of immigrants from the various parts of Austria, Hungary, Bohemia, Poland, etc., the value of such a work for our clergy is apparent. There is no English portion at present, but this can easily be supplied. The price of the whole collection is very low, so that every priest could afford to get the entire set, and may be thus enabled to serve many neglected souls who do not understand our language. There are three parts still wanting at the time we write, but the complete edition will no doubt be shortly in the book market.

BOOKS RECEIVED.

BEZALEEL. By Marion Ames Taggart. New York, Cincinnati, Chicago : Benziger Bros. 1897. Pp. 59. Pr. 35 cents.

ASER, THE SHEPHERD. By Marion Ames Taggart. The same. 1897. Pp. 63. Pr. 35 cents.

INSTITUTIONES PSYCHOLOGICAE secundum principia S. Thomae Aquinatis ad usum scholasticum accomodavit Tilmannus Pesch, S.J. Pars I. **PSYCHOLOGIAE NATURALIS.** (*Volumen 2 totius operis.*) B. Herder : St. Louis, Mo. 1897. Pp. 421. Pr. \$1.80.

TRACTATUS DOGMATICI. I. De Gratia ; II. De Lege Divina Positiva. Auctore Christiano Pesch, S.J. B. Herder : St. Louis, Mo. 1897. Pp. 323. Pr. \$1.90.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Rubricas Breviarii ac Missalis Romani pro anno communi. 1898. Baltimore : John Murphy & Co. Pp. 144. Pr. 30 cents.

AUTOBIOGRAPHY OF MADAME GUYON. Translated in full by Thomas Taylor Allen, Bengal Civil Service (retired). In two vols. Vol. I., pp. 338 ; Vol. II., pp., 336. 1897. St. Louis : B. Herder.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE Provinciarum S. Ludovici, Milwaukiensis, Chicagiensis, Sanctae Fidei et Dubuq. juxta rubricas Breviarii ac Missalis Romani anno 1898. St. Louis : B. Herder.

OUTLINES OF JEWISH HISTORY from Abraham to our Lord. By the Rev. Francis E. Gigot, S.S., Prof. of S. Scripture in St. John's Semi-

- nary, Boston, Mass. New York, Cincinnati, Chicago : Benziger Bros. 1897. Pp. 384 ; pr. \$1.50.
- BLOSSOMS OF THE CROSS.** Dedicated to my dear companions in sickness and suffering for their pious entertainment. By Emmy Gierhl. ("Tante Emmy.") From the German by the Sisters of St. Joseph, Indianapolis. Second edition. The same. 1897. Pp. 289. Pr. \$1.25.
- A SHORT HISTORY OF THE CATHOLIC CHURCH.** By F. Goulburn Walpole. London : Burns and Oates. New York : Benziger Bros. 1897. Pp. 199.
- TWO LITTLE PILGRIMS.** By M. M. The same. 1898. Pp. 150. Pr. 70 cents.
- PAGES FROM MY MENTAL DIARY.** By Esmardee. Printed by News Press, Santa Clara.
- THEOLOGISCHE BIBLIOTHEK.** Die Heiligen Sacramente der Katholischen Kirche. Für die Seelsorger dogmatisch dargestellt von Dr. Nikolaus Bihl. Erster Band. Allgemeine Sacramentenlehre. Die Taufe, die Firmung, und die Eucharistie. B. Herder : St. Louis, Mo. 1897. Pp. 687. Pr. \$2.75.
- VOM ERKENNEN.** Abriss der Noetik. Von Carl Braig, Ph.D., D.D., Professor an der Universität Freiburg. B. Herder : St. Louis, Mo. 1897. Pp. 255. Pr. \$1.10.
- THE MAD CAP SET AT ST. ANNE'S.** By Marion J. Brunowe. New York, Cincinnati, Chicago : Benziger Bros. 1897. Pp. 168. Pr.
- SYNODUS DIOECESANO STI LUDOVICI TERTIA,** habita die 8 Septembris anno Domini 1896, a Revmo et Illmo Joanne Josepho Kain, Sti Lud. Archiepiscopo. Apud Cancellariam Dioecesanam, Sti Ludovici. B. Herder. 1897. Pp. 179. Pr. \$2.00.
- MANUALE PRECUM** in usum Theologorum Cum Approbatione Rev. Vic. Cap. Friburgensis. Editio Altera. B. Herder : St. Louis, Mo. 1897. Pp. 552. Pr. \$1.50.
- BUZZER'S CHRISTMAS.** By Mary T. Waggaman.—Benziger Bros.: New York, Cincinnati, Chicago. 1897. Pp. 65. Pr. 25 cents.
- TOM'S LUCK-POT.** By Mary T. Waggaman.—The same. Pp. 154. Pr. 50 cents.
- ILLUSTRATED LIFE OF THE BLESSED VIRGIN.** By the Rev. B. Rohner, O.S.B. Adapted by the Rev. Richard Brennan, LL.D.—The same. 1897. Pp. 364. Pr. \$1.25.
- THE LIFE OF SAINT AUGUSTINE,** Bishop and Doctor. A Historical Study, by Philip Burton, C.M. Third edition, much enlarged. With Map.—Dublin : M. H. Gill & Son. 1897. Pp. 474.

A BENEDICTINE MARTYR IN ENGLAND. Being the Life and Times of the Venerable Servant of God, Dom John Roberts, O.S.B. By Dom Bede Camm, O.S.B., B.A. London: Bliss, Sands & Co., Strand, W. C. 1897. Pp. 317. Pr. 7s. 6d.

THE DATA OF MODERN ETHICS EXAMINED. By the Rev. John J. Ming, S.J., Professor of Moral Philosophy, Canisius College, Buffalo, N. Y. Second Edition. New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 386. Pr. \$2.00.

THE LIFE OF ST. ALOYSIUS GONZAGA, of the Society of Jesus. Edited by the Rev. J. F. X. O'Connor, S.J. Written by the Students of Rhetoric, Class of '92, of St. Francis Xavier's College, New York City. Tercentenary Life. Ninth edition.—The same. 1897. Pp. 216. Pr. 75 cents.

THE THREE LITTLE KINGS. By Emmy Giehl.—The same. 1897. Pp. 88. Pr. 25 cents.

MASTER FRIDOLIN: A Christmas Story. By Emmy Giehl.—The same. 1897. Pp. 96. Pr. 25 cents.

RITUALE COMPENDIOSUM sacristiae destinatum. Ex Rituali Romano novissime edito desumptus.—Ibid. 1897. Pp. 148. Pr. 75 cents.

WITH A PESSIMIST IN SPAIN. By Mary F. Dixon.—Chicago: A. C. McClurg & Co. 1897. Pp. 360. Pr. \$1.50.

THE PROTESTANT FAITH, or Salvation by Belief. By Dwight Hinckley Olmstead. Third edition, with an introduction on The Limitations of Thought. G. J. Putnam's Sons: New York and London, The Knickerbocker Press. 1897. Pp. 74.

A WONDERFUL CONVERSION and its Useful Lessons. By a secular priest. H. L. Kilner & Co.: Philadelphia. Pp. 20. 12mo. Paper, 10 cents; 100 copies, \$5.

CONVERSIONS and God's Ways and Means in Them. By the Right Rev. John T. Sullivan.—The same. 1897. Pp. 62.

CARMEL IN IRELAND. A Narrative of the Irish Province of Teresian, or Discalced Carmelites. A.D. 1625-1896. By Father Patrick of St. Joseph, O.D.C., London: Burns & Oates, Ltd.: New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 316. Pr. \$1.35.

ACTS OF THE APOSTLES. PART I. Scripture Manuals for Catholic Schools. (*Arranged with a view to the Oxford and Cambridge Local Examinations.*) Edited by the Rev. Sydney F. Smith, S.J.—The same. Pp. 123,—40.

FIRST READING BOOK. (*Columbus Series.*) By William J. Vlymen, Ph.D. New York: Catholic School Book Co. 1897. Pp. 160.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VIII.—(XVIII.)—FEBRUARY, 1898.—No. 2.

AUTHENTICITY OF THE FIRST GOSPEL.¹

THE recovery, recently, at Oxyrhynchus, in Egypt, of a manuscript fragment representing the introductory portion of St. Matthew's Gospel has become additional evidence of the authenticity of that Gospel; for we have here a text dating back in all probability to the first half of the second century and agreeing substantially with our Vulgate version. Under the circumstances it will be of special interest to students of the New Testament to review in detail the arguments upon which is based the claim of authenticity for the First Gospel.

TESTIMONY OF CHRISTIAN ANTIQUITY.

Christian antiquity is unanimous in maintaining that St. Matthew wrote a gospel in Hebrew. The testimony of St. Papias, St. Irenæus, St. Pantæus, Origen, Eusebius, St. Epiphanius, St. Jerome, and of many other Fathers and ecclesiastical writers bears out this statement. Let us briefly examine these witnesses in detail.

¹ [The substance of this paper will form part of the introduction to the explanatory and critical Commentary of the Gospel of St. Matthew by Father A. Maas, S. J., now in course of publication (B. Herder, St. Louis, Mo.), to the text of which we briefly referred in the last number of the REVIEW. We understand that the work will be ready about the middle of February. *Editor's Note.*]

St. Papias, Bishop of Hieropolis in Phrygia and friend of St. Polycarp, wrote about the middle of the second century. He testifies that "Matthew composed the oracles in Hebrew, and each one interpreted them as he was able."¹ At the time of Papias, therefore, the Gospel of St. Matthew was well known, the writer merely intending to relate a circumstance connected with its origin. The importance of this testimony is emphasized by the controversy as to its precise meaning on the part of many recent writers.² The main point of the dispute, however, concerns the meaning of the word "oracles," and is not influenced by the recently discovered *Λόγια Ιησοῦ*.³

Among the early writers who understood the word "oracles" (*τὰ λόγια*) in the sense of gospel, we have Eusebius who, after mentioning St. Mark, "who wrote the gospel," proceeds to speak of St. Matthew, who "composed the oracles." To evade this argument, the opponents contend that Eusebius did not fully understand the words of St. Papias.

In the text of Papias himself, "oracles" (*τὰ λόγια*) may, at least, signify "gospel." Speaking of St. Mark he says that the evangelist recorded "what had been said and done by Christ," and what he had heard from St. Peter, and not "as if he were composing an orderly account of the oracles (*λογίων*) of the Lord." The "oracles" are therefore, in the language of St. Papias, equivalent to the recorded "words and deeds" of Christ. The very title of his work confirms this meaning of *τὰ λόγια*; for though the writer does not confine himself to an explanation of the words and instructions of Jesus, he entitles his work "an explanation of the oracles of the Lord" (*λογίων κυριακῶν ἐξηγήσεις*).

1 Cf. Eus. H. E. iii. 39; Funk, *Patres apostol.* ii. pp. 276 ff.

2 Cf. Schleiermacher, *Ueber die Zeugnisse des Papias*, *Studien u. Krit.* 1832, pp. 735 ff.; Lachmann, *De ordine narration. in evang. synopt.*, *Stud. u. Krit.* 1835, pp. 577 ff.; Credner, *Einleitung*, pp. 201 ff.; Réville, *Etudes crit. sur l'Evangile selon Saint Matthieu*, Leiden, 1862; Renan, *Vie de Jésus*, *Introd.* p. xix., ed. xviii. p. lii.

3 Grenfell and Hunt, London.

This meaning of "oracles" (*λόγια*) is not unknown in other writers: in Rom. iii. 2 it applies to the whole of the Old Testament; in Heb. v. 12 to the whole body of Christ's doctrine; in Fl. Joseph.¹ *λόγια* is equivalent to *τὰ ἱερὰ γράμματα*; St. Iren.² uses *τὰ λόγια τοῦ Κυρίου* of the gospel; other instances of a similar meaning of *λόγια* have been collected by Funk³ and Schanz⁴.

Finally, *λόγια* in the language of Papias must mean "gospel" for the following reasons: *a.* no writing of St. Matthew except the first Gospel was generally known in the second century; *β.* there is no record of a work of the evangelist that contained the Lord's words only; *γ.* Eusebius diligently collected all that had been written about Jesus by the apostles and disciples, but found no trace of *λόγια κυριακά* outside the gospel; *δ.* all antiquity could not have remained ignorant of such an important work, if it had existed; *ε.* the first Gospel contains so many discourses and instructions of the Lord that it may well be called *τὰ λόγια κυριακά*.⁵

In the next place we have the testimony of St. Irenæus, Bishop of Lyons in Gaul (c. 181 A. D.), who represents not only the Gallican Church, but also that of Asia Minor, where he had been brought up, and where the civilization and Christianity of Gaul have their source. Lipsius in his *Dict. of Christ. Biograph.*, gives 130 A. D. as the probable date of the Saint's birth, and 180-188 A. D. as the probable period of his work against heresies. At any rate, Irenæus had been very familiar with St. Polycarp, the contemporary and disciple of St. John, so that his testimony is only one link removed from apostolic authority. Now this venerable witness testifies⁶: "Matthew among the Hebrews published a Gospel in their own dialect when Peter and Paul were preaching in Rome and founding the church." In another

1 Bell. Jud. VI. v. 4.

3 Patr. apost. ii. p. 280.

5 Cf. Hilgenfeld, Einl. p. 456; Lightfoot, *Contemp. Rev.* Aug. 1867, pp. 405 ff.; Aug. 1875, pp. 399 ff., 410 f.

6 Hær. iii. 1; Eus. H. E. v. 8.

2 C. hær. proœm.

4 Matthäus, pp. 27-31.

passage he confirms this testimony¹: "The Gospel according to Matthew was written to the Jews." The exception that Irenæus may have drawn his information from the writings of St. Papias, which he knew and valued, disregards the chronological notice in the passage of the former writer, not found in the latter. The language of Irenæus supposes also the general acceptance of the Gospel according to St. Matthew.

The next clear testimony in favor of St. Matthew's authorship of a gospel in Hebrew is found in the history of Pantænus as related by Eusebius.² Pantænus, president of the catechetical school of Alexandria in the time of Commodus,³ penetrated before his appointment to that office, towards the end of the second century, "even to the Indians; and it is said that he found that the Gospel according to Matthew had anticipated his arrival there among some who were acquainted with Christ, to whom St. Bartholomew, one of the Apostles, had preached, and given on his departure (*καταλειψαῖ*) the writing of Matthew in Hebrew letters." St. Jerome⁴ adds that he took this Gospel with him to Alexandria.⁵ Credner's objection,⁶ that this Hebrew document is nowhere said to be the original text (*Urtext*) of our first Gospel, is valid only if the author's critical hypothesis be accepted as correct.⁷ A second argument of our opponents, based on Pantænus' ignorance of Hebrew, assumes this fact without proof, and ignores the fact that the character of the gospel in question could have easily been learnt from others.

Another important witness is Origen (186-253 A. D.) who followed Clement in the Alexandrian Church. The Alexandrian school enjoyed natural advantages of position, and the conspicuous eminence of its great teachers during the third century gave it exceptional importance. Now Origen⁸ tes-

1 Fragm. xxix.

2 H. E. v. 10; Jer. De vir. ill. 6.

3 Cf. Eus. H. E. v. 9, 10.

4 De vir. ill. 6.

5 Cf. Westcott, Canon of the N. T. sixth ed. p. 83.

6 Einl. p. 90.

7 Cf. Cornely, Introd. iii. p. 26, n. 10.

8 Comment. in Matt. i.; cf. Eus. H. E. vi. 25.

tifies: "As I have learned by tradition concerning the four Gospels, which alone are received by the Church of God under heaven without dispute, the first was written by St. Matthew, once a tax-gatherer, afterwards an apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language." The expression "tradition" does not imply a doubt on the part of Origen, and there is no ground for tracing his testimony back to Papias.¹

From Africa we may return to Syria, where Eusebius (270-340 A. D.), the friend of Pamphilus and Bishop of Cæsarea, exerted his powerful influence while the cruel persecution of Diocletian was raging. This writer testifies:² "Matthew, having first preached to the Hebrews, delivered to them, when he was preparing to depart for other countries, his Gospel composed in their native language." According to Westcott,³ "the great fault of Eusebius is a want of independent judgment"; but this reputed fault really increases the value of the writer's testimony in a matter of ecclesiastical tradition.

The fact that St. Matthew wrote a gospel in Hebrew is also maintained by St. Cyril (315-386 A. D.), the illustrious catechist and Bishop of Jerusalem;⁴ St. Epiphanius (d. 403 A. D.), Bishop of Constantia in Cyprus and contemporary of St. Cyril;⁵ St. Jerome, who mentions the Hebrew original of St. Matthew's Gospel in seven places at least;⁶ St. Chrysostom, St. Augustine, and other writers of less authority and more recent date.

If it be asked whether the Hebrew of the first Gospel was the old classical language, or the Aramaic dialect commonly spoken in Palestine at the time of Jesus Christ, opinions are divided. Schegg⁷ and Kaulen⁸ contend that the evangelist

1 Cf. Michaelis, iii. pt. i. p. 127.

2 Eus. H. E. iii. 24.

3 Canon of the N. T. sixth ed. p. 415.

4 Catech. 14, 15.

5 Hær. li. 5.

6 De vir. ill. 3; in Matt. proœmium; ep. 20; etc.

7 Evangelium nach Matt., München, 1863, i. p. 13 ff.

8 Einleit. Freib. 1890, p. 389.

wrote in the pure Hebrew of the Old Testament for these reasons: *a.* The prophetic books of Aggeus, Zacharias, and Malachias, as well as Ecclesiasticus and the Pirquê Aboth, show that classical Hebrew was still written after the exile. *β.* St. Jerome¹ puts a Hebrew expression in the mouth of the first evangelist. *γ.* A book in which quotations from the Old Testament are of frequent occurrence, and which is written by a Jew for Jews, must by the nature of the case be composed in classical Hebrew. But the common opinion holds that St. Matthew employed the dialect of his time and his country in the first Gospel, because *a.* The author was not a scribe learned in the accomplishments of his age. *β.* His readers were the common people who did not understand the Hebrew books of the Old Testament read in their synagogues without an interpreter. *γ.* The expressions of the Fathers do not necessarily refer to classical Hebrew.

IDENTICAL WITH OUR PRESENT GOSPEL.

That the Hebrew Gospel of St. Matthew is identical with our present first Gospel may be proved by internal and external evidence.

Internal evidence.

a. Eusebius² states the canon that the evangelists commonly relate of themselves what humbles them, and leave the record of their glory to others. Thus St. Mark, the writer of St. Peter's oral Gospel, narrates the apostle's sin and penance, but not his own prerogatives; thus, too, does St. John conceal his own privileged position under the humble words "the disciple whom Jesus loved." Now in the same manner do the second and third evangelist's place Matthew before Thomas, and conceal his humble condition before his call, while our first Gospel places Matthew after Thomas, and calls him the publican;³ again, the third Gospel knows that Matthew invited Jesus to a great feast, which our first

¹ Ep. 20.

² Demonstr. evangel. iii. v. 8.

³ Cf. Mk. iii. 18; Lk. vi. 15; Mt. x. 3.

Gospel mentions only by way of remark, and does not attribute to the convert's generosity.¹ These characteristics naturally point to Matthew as the author of our first Gospel.

Furthermore our first Gospel supposes in its readers a knowledge of the religious, local, and social conditions of the Jews,² so that it must have been written for Jews, like the Gospel composed by St. Matthew. The Gospel supposes that the reader is well acquainted with the Old Testament: cf. ii. 4, where the Messias is implicitly identified with the king of the Jews.³ The Gospel supposes also a knowledge of the religious customs of the Jews: of the Sabbath⁴, of fasting⁵, of Levitical purity⁶, of the Jewish feasts⁷, of the manner of blessing⁸, of the gift imposed by Moses⁹. Again, the Gospel supposes a knowledge of the daily life of the Hebrews: of their weddings, ix. 15; xxv. 1 ff.; of their mourning, ix. 23; of their proselytism, xxiii. 14; of the money-changing in the temple, xxi. 12; of many other minutiae, v. 20; vi. 2, 5, 16; xi. 16, 17; xxiii. 23; etc. Next, the first Gospel supposes an acquaintance with many localities in Palestine: e. g. Bethlehem and Rama, ii. 16, 18; the desert of Judea, iii. 1; the land of Zabulon and Nephtali, iv. 13-16; the land of the Gerasenes, viii. 28, cf. Lk. viii. 26; Bethsaida and Corozain, xi. 21; the different nationalities around Tyre and Sidon, xv. 21 ff.; the site of the temple and of the Mount of Olives, xxiv. 3, cf. Mk. xiii. 3. Finally, the Gospel supposes a knowledge of Palestinian history: of Herod and Archelaus, ii. 1, 22; of the tetrarch Herod, xiv. 3, 4: of the

1 Cf. Lk. v. 29 ff.

2 Cf. Nippel, *Matthäus-Evangelium*, Wien, 1872, pp. 2-26; Österreich. Vierteljahrschr. für Theol. 1871, pp. 229 ff.; 331 ff.

3 See also vi. 29; x. 15; xi. 3, 14, 21-24; xii. 39-42; xvi. 4; xxii. 2, 3, 35; xxiv. 37-39.

4 Compare Mt. iv. 23 with Mk. i. 21; Mt. viii. 16 with Mk. i. 32; Mt. xii. 11, 12; xiii. 43 with Mk. vi. 2; Mt. xxiv. 20, 21 with Mk. xiii. 18.

5 Cf. Mt. xi. 14.

6 Compare Mt. xv. 1, 2 with Mk. vii. 1-5.

7 Cf. Mt. xxvi. 2; xxvii. 62; xxviii. 1.

8 Compare Mt. xi. 15 with Mk. x. 16.

9 Compare Mt. viii. 4 with Mk. i. 44.

building of the temple, xxiv. 2; cf. Jos. Antiq. XV. xi. 3; of Zacharias, the son of Barachias, xxiii. 35; of the robberies of Barabbas, xxvii. 16; cf. Mk. xv. 7; Lk. xxiii. 19. Taken singly, these details would have little value, but taken collectively, they force us to infer that the first Gospel was written to the Hebrews.

The identity of our first Gospel with the Hebrew Gospel of St. Matthew follows also from the identity of object in both; for our first Gospel proves the Messiasship of Jesus, and solves the difficulties resulting from his rejection by the Hebrew nation, two points that must have held the most prominent place in St. Matthew's Gospel.

External Evidence.

From the earliest times our first Gospel has been quoted as Sacred Scripture. To appreciate the force of the following quotations we must remember that Scripture passages are commonly introduced by the formulæ¹: "it is written" (*γέγραπται*, Mt. iv. 4, *γεγραμμένον ἐστίν*, John ii. 17); or "Scripture says" (*ἡ γραφή λέγει*, Rom. iv. 3; or *ἡ γραφή εἶπεν*, John vii. 42); or again "he [or it] says" (*λέγει*, Eph. iv. 8; *φησὶν*, I. Cor. vi. 16; Heb. viii. 5); or even by a simple "for" (*γάρ*, Rom. x. 13; I. Cor. x. 26). Since, then, the following patristic quotations are introduced by one or another of these consecrated formulæ, they belong according to the mind of the authors to the inspired books of Scripture.

The Epistle of Barnabas, which if not written by the apostle, is owned on all hands to be a writing of great antiquity, dating from the end of the first century or the beginning of the second, contains the passage (iv. 14): *προσέχωμεν μήποτε, ὡς γέγραπται, πολλοὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοὶ εὐρεθῶμεν*, i. e., "let us take heed lest, as it is written, we be found, many called but few chosen"² Before the original Greek of the epistle was found, critics claimed that the Latin text had interpolated the words "*sicut scriptum est.*"

¹ Cf. Kaulen, Einl. 1890, p. 396.

² Mt. xxii. 14; cf. xx. 16.

Hilgenfeld¹ went so far as to admit that the Greek text contained the formula in some way, but it must be something like "as Jesus says." When the Greek text came to light with the newly discovered Sinaitic manuscript, it contained the fatal words "as it is written" ὡς γέγραπται. The author of *Supernatural Religion*² has arranged the various answers of the critics in this emergency in systematic form, as if they all proceeded from one source, and were not the piecemeal subterfuges of a number of writers.

"The generality of competent and impartial critics are agreed that it is impossible to entertain the idea that one of our Gospels could have held the rank of Holy Scripture at the date of this epistle, seeing that, for more than half a century after, the sharpest line was drawn between the writings of the Old Testament and of the New, and the former alone quoted as, or accorded the consideration of, 'Holy Scripture.'" Lightfoot³ answers the foregoing thus: "The only ground for refusing to accept St. Matthew as the source of these two quotations which are found there (in the Epistle of Barnabas) is the assumption that St. Matthew could not at this early period be regarded as Scripture. In other words, it is a *petitio principii*." The sharp line of distinction between the writings of the Old Testament and of the New was drawn not only half a century after the time of St. Barnabas, but is drawn even now without implying a denial of the inspiration of the New Testament.

"It is impossible," adds the author of *Supernatural Religion*, "that if the author of the Epistle of Barnabas was acquainted with any of our Gospels, and considered it an inspired and canonical work, he could have neglected it in such a manner." Instead of repeating this difficulty, the writer might have referred us to its answer in Westcott's *Canon of the New Testament*:⁴ "That they (the apostolic Fathers) do not appeal to the apostolic writings more frequently and

¹ Die apostol. Väter, 1853, p. 48. ² N. Y. 1879, sixth ed. pp. 215 ff.

³ *Essays on the work entitled 'Supernatural Religion,'* London, 1889, p. 177.

⁴ Sixth ed., p. 47.

more distinctly springs from the very nature of their position. Those who had heard the living voice of apostles were unlikely to appeal to their written words. We have an instinct which always makes us prefer any personal connection to the more remote relationship of books."

"In the very same passage," the author of *Supernatural Religion* continues, "in which the formula ('as it is written') is used in connection with the passage we are considering, it is also employed to introduce a quotation from the Book of Enoch . . . and elsewhere he quotes from another apocryphal book as one of the prophets. . . . He also quotes (c. vi.) the apocryphal Book of Wisdom as Holy Scripture, and in like manner several other unknown works. When it is remembered that the Epistle of Clement to the Corinthians, the Pastor of Hermas, the Epistle of Barnabas itself, and many other apocryphal works have been quoted by the Fathers as Holy Scripture, the distinctive value of such an expression may be understood." Still, the author of *Supernatural Religion* does not understand it; all the writings mentioned, from the Book of Enoch down to the "many other apocryphal works," were quoted by the Fathers as Holy Scripture, because they really, though erroneously, if we except the Book of Wisdom, considered these writings as Holy Scripture. St. Barnabas, therefore, regarded the Gospel of St. Matthew as belonging to the inspired writings.

The statement of *Supernatural Religion* that the testimony of the Epistle of Barnabas expresses only the author's view of the first Gospel, and not the tradition of the Church, is equally unfounded. If the author were aware that his phrase "as it is written" would not be received by his readers as the opinion of the Church, his argument would amount to a mere literary browbeating.

The remark of the author of *Supernatural Religion* concerning the spuriousness of Mt. xx. 16, quoted in the Epistle of Barnabas, is wholly irrelevant, since the oldest MSS., the different versions, and the best editions have the words in Mt. xxii. 14, so that the argument remains intact even if our opponent's contention concerning Mt. xx. 16 be granted.

Next it is suggested in *Supernatural Religion* that in the Epistle of Barnabas we have a quotation from 4 Esdr. viii. 3; but here we read, "There be many created, but few shall be saved," instead of "many are called, but few chosen." Besides, it is uncertain whether the fourth Book of Esdras is not later than the first Gospel.¹ Again, it is suggested that the writer of the Epistle of Barnabas may quote from an unknown apocryphal source, or that he may have used the formula "as it is written" through a mere lapse of memory; but the substitution of conjecture for fact and testimony may amuse, but cannot convince.

In the same Epistle of Barnabas (v. 9) we find another phrase that may have been taken from the first Gospel: *ὅτε δὲ τοὺς ἰδίους ἀποστόλους τοὺς μέλλοντας κηρύσσειν τὸ εὐαγγέλιον αὐτοῦ ἐξελέξατο, ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους, ἵνα δείξῃ, ὅτι οὐκ ἤλλθε καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς τότε ἐφανέρωσεν ἑαυτὸν εἶναι υἱὸν θεοῦ*, or, "but when he selected his own apostles who should preach his Gospel, who were sinners above all sin, in order that he might show that he came to call not the righteous, but sinners, then he manifested himself to be the Son of God." This passage therefore embodies Mt. ix. 13: "I am not come to call the just, but sinners." Without following all the subterfuges of the critics, we indicate their main exceptions against this argument: First, in the received Greek text of the first Gospel, the phrase *εἰς μετάνοιαν*, "to repentance," is interpolated after "but sinners;" why should not, then, the whole passage be interpolated? But this conjecture applies with equal right to the context of every interpolated passage. Secondly, Origen quotes the text of Barnabas without the words "in order that he might show that he came not to call the righteous, but sinners." The unsuitableness of the omitted words in Origen's context does not trouble the critics. Thirdly, the words may have been quoted from an earlier source than the first Gospel, from the *Spruchsammlung*, for instance; but a mere "may" proves

¹ Cf. Schürer, *The Jewish People in the Time of Jesus Christ*, div. ii. vol. iii. p. 108.

nothing against the evident agreement of the epistle of Barnabas and the first Gospel in the passage in question.

Besides the foregoing coincidences, we have two more parallels between the Epistle of Barnabas and the first Gospel;¹ Barn. iv. 13 and Mt. xxv. 5 ff.; Barn. v. 12 and Mt. xxvi. 31. Our opponents endeavor to weaken this testimony by referring to two sayings of the Lord quoted by Barnabas that are not found in the Gospels. But the first of these texts (Barn. iv. 9, 10), "sicut dicit filius Dei: resistamus omni iniquitati et odio habeamus eam," has been eliminated by the Greek Sinaitic text of the Epistle, which reads *ὡς πρέπει υἱοῖς Θεοῦ*, "sicut decet filios Dei." The second (vii. 11) *οὕτω, φησί, οἱ θέλοντές με ἰδεῖν, καὶ ἀψασθαί μου τῆς βασιλείας ὀφείλουσι θλιβέντες καὶ παθότες λαβεῖν με*, can be safely regarded as a reminiscence of Mt. xvi. 24 and Acts xiv. 22.

In the epistle of St. Clement of Rome² we may compare c. xiii. with Mt. v. 7; vi. 14; vii. 2, 12; and c. xlvi with Mt. xviii. 6, 7; xxvi. 24. The markedly symmetrical form of the first parallel passage indicates a free and yet deliberate handling of the contents of our first Gospel,³ while the words of the second parallel may at least be a recollection of the Gospel. The introductory remark of Clement's first passage, "remembering the words of the Lord Jesus," does not necessarily imply a well-known record, nor does it fully agree with Acts. xx. 35, "you ought . . . to remember the word of the Lord Jesus," nor again does this latter passage suppose a well-known record. Finally, the difficult reference in Clem. xlv. may have its source in Mt. xxiii. 8 ff.; xx. 20 ff.⁴

In the epistles of St. Ignatius (c. 117 A. D.) we find a number of coincidences with the first Gospel rather than direct quotations from it: compare ad Ephes. v. 2 and Mt.

1 Cf. Hefele, *Das Sendschreiben des Apostels Barnabas*, p. 233.

2 A. D. 68-70, or c. 95, or 85-115, or 93-97; cf. Harn. et Gehb. *Patr. apost. proleg.* lix. f.; Harn. *Chronol. d. altchr. Literat.*, i. pp. 251 ff.

3 Cf. Westcott, *Canon of the New Test.* p. 60 n.

4 Cf. Westcott, l. c. p. 61.

xviii. 19; ad Ephes. vi. 1 and Mt. x. 40; ad Trall. xi. 1 and Mt. xv. 13; ad Smyrn. vi. 1 and Mt. xix. 12; ad Polyc. i. 3 and Mt. viii. 17; ad Polyc. ii. 2 and Mt. x. 16.¹

St. Polycarp (died Feb. 23, 155 A. D.; Harn.) also has a number of coincidences with our first Gospel: compare c. ii. and Mt. vii. 1, vi. 14, v. 7, vii. 2, v. 3, v. 10; c. vii. and Mt. vi. 13, xxvi. 41. Though some of Polycarp's words may be influenced by those of Clement, the differences in order and phraseology in their quotations show conclusively that they are not taken from one common source different from the Gospels. St. Polycarp has also two coincidences of language with our first Gospel (c. v. and Mt. xx. 28; c. vi. and Mt. vi. 12, 14) but does not present any supposed allusions to apocryphal writings.²

The *Διδαχὴ τῶν δώδεκα ἀποστόλων*, or the Teaching of the Twelve Apostles, belongs substantially, at least, to the earliest post-apostolic age. The latter part of the document contains four distinct references to a written Gospel: c. viii. (cf. Mt. vi. 5, 9), c. xi., c. xv. bis; again, c. ix. 5 quotes Mt. vii. 6 with the words "the Lord hath said"; thirdly, passages from St. Matthew, and also from other parts of Scripture, are incorporated into the writing without any indication that they are borrowed from other sources: cf. c. iii. 7 (Mt. v. 5); i. 3, 4, 5; vii. 1; viii. 2; xi. 7; xiii. 1; fourthly, the following three coincidences are especially striking: the summary of the law in c. i. 2,³ the warning not to fast on Mondays and Thursdays like the hypocrites, in c. viii. 1,⁴ and the regulation concerning Christian sacrifice, in c. xiv. 2.⁵

The Gospel of Peter must have been written a good while before the year 190 A. D. The opening words of the fragment imply that something had preceded about the washing of Pilate's hands before the people;⁶ again, the expression "vinegar mingled with gall" is probably from Mt. xxvii. 34; the request for soldiers to guard the tomb comes also

1 Cf. Westc. l. c. p. 54.

3 Cf. Mt. xxii. 37; vii. 12.

5 Cf. Mt. v. 23 f.; Westc. l. c. pp. 63 ff.

2 Cf. Westc. l. c. p. 62.

4 Cf. Mt. vi. 16.

6 Cf. Mt. xxvii. 24.

from Matthew (xxvii.64); in a word, throughout the account its dependence on the first Gospel is easily seen, though in many cases the synoptic tradition is so decidedly a unit that we cannot tell which Gospel is quoted (110-130 A. D.; Harn.).

St. Justin, who suffered martyrdom, 166-167 A. D., under Marcus Aurelius, was of Greek descent, but his family had been settled for two generations in the Roman colony Flavia Neapolis, founded in the time of Vespasian near the site of ancient Sichem. Having escaped the delusions of the errors of Simon Magus, to which his countrymen were generally addicted, this writer studied successfully the Stoic, the Peripatetic, the Pythagorean, and the Platonic philosophy, and was finally led by an aged, meek and venerable man to the study of the prophets, from whom to Christ only one more step was required. Whatever may be thought of the martyr's other works, his two apologies and his dialogue with Trypho are generally admitted as genuine, and it is from these that we shall endeavor to prove his acquaintance with our first Gospel. Besides the general coincidence of his evangelic quotations with the doctrine and the history contained in the first Gospel,—*e. g.*, the history of the Infancy, of the ministry of the Baptist, and of the Passion,¹—we find in the writings of St. Justin also direct quotations from the Memoirs of the Apostles. The latter are not only coincidences with the synoptic Gospels,² but, Justin's description of the Memoirs, especially if it be compared with that given by Tertullian, applies to our Gospels most accurately.³ The writer's quotations from the Old Testament belong here, because he does not follow the septuagint version, but gives the passages as they are found in our first Gospel: cf. Deut. vi.

1 Cf. Dial. c. 120 and Mt. i. 18; Dial. c. 78 and Mt. i. 18 ff.; Apol. i. 33 and Mt. i. 23; Apol. i. 34, Dial. c. 78, and Mt. ii. 5, 6; Dial. c. 78 and Mt. ii. 11, 12; Apol. i. 33 and Mt. i. 21; Dial. cc. 78, 103 and Mt. ii. 13; Dial. c. 78 and Mt. ii. 17, 18; Dial. c. 88 and Mt. iii. 1, 4; Dia. c. 49 and Mt. xvii. 11-13; Apol. i. 31, 48, Dial. c. 69, and Mt. iv. 23; etc.

2 Cf. Apol. i. 34, 33, 66, 67; Dial. cc. 10, 49, 105, 106, etc.

3 Dial. c. 103; cf. Tert. adv. Marcion. iv. 2.

13 and Dial. c. 103; Is. vii. 14 and Apol. i. 33; Jer. xxxi. 15 and Dial. 78; Mich. v. 2 and Dial. c. 78; Zach. ix. 9 and Apol. i. 35; etc.¹

The principal exceptions to the testimony of St. Justin may be reduced to the following: The Apologist does not mention the Evangelist's name. But in this characteristic the writings of the Saint do not differ from those of Tatian, Athenagoras, Theophilus, Tertullian (Apol.), Clement of Alexandria,² Cyprian,³ Origen,⁴ Lactantius (who mentions only St. John by name, and blames St. Cyprian for quoting Holy Scripture in controversy with the heathen), and Eusebius (*Præp. Evang.* quotes the Gospels eighteen times without naming the Evangelists). Even if St. Justin quotes the Old Testament 197 times with the exact reference to the source, and only 117 indefinitely, it does not follow that he ought to quote the New Testament with a proportionate definiteness; for in the first place, the writer may have estimated the two Testaments differently, though receiving both as equally certain; secondly, like Cyprian, Clement of Alexandria, and other apologetic writers, St. Justin gives his source accurately in prophetic passages only, in which the nature of the subject requires exactness of reference, so that we now understand the reason of his accurate reference to St. John, the prophet of the New Testament.⁵

The second exception to the testimony of St. Justin is based on the inaccuracy of his quotations. But in the first place, a different degree of accuracy is required in the citation of history, of ethics, and of prophecy; secondly, when quoting from the Old Testament St. Justin combines different texts, adapts them, or does not accurately remember them, so that we must be prepared for similar inaccuracies in his quotations from the New Testament; thirdly, when

1 Cf. Westc. l. c. pp. 107 ff.

2 *Cohort ad gent.* mentions St. John alone, and that only once.

3 *Ad Demetr.*

4 *Cont. Cels.* commonly cites the Gospels anonymously.

5 Cf. Westc. l. c. pp. 120 ff.

the writer repeats the same passage, he not rarely quotes it in different ways, so that we must grant him a large margin of inaccuracy in his citations.¹

The last answer is variously impugned by our opponents. They say that such slips of memory are hardly admissible where St. Justin explicitly quotes the *Memoirs*; and that mere inaccuracies of memory cannot explain the fact that the same text is repeatedly quoted with the same variation from the Gospel text; that they are altogether improbable when the quotation of the writer accurately agrees with heretical or apocryphal Gospels.

We reply that St. Justin's explicit quotations of the *Memoirs* may be reduced to seven; five of these agree verbally with the Gospels of St. Matthew and St. Luke, though they exhibit three slight variations of reading not elsewhere found, but easy explicable: cf. Dial. 103 and Mt. iv. 10; Dial. 105 and Mt. v. 20; Dial. 107 and Mt. xii. 38 (39); Dial. 49 and Mt. xvii. 1-13; Dial. 105 and Lk. xxiii. 46. In the sixth passage the writer summarizes Mt. xxvii. 39 ff.² with a reference to the corresponding prophecy in Ps. xxi. (xxii.). Finally, Dial. 100 quotes Mt. xi. 27 in such a manner as to agree in one point with a common variant of St. Luke (x. 22), in another with a reading supported by St. Clement, Origen, and other Fathers, and in a third with a transposition found in Origen, St. Irenæus, and St. Epiphanius, though they admitted only our canonical Gospels.³

Moreover, the stereotype variations in the quotations of St. Justin occur not only where the Saint cites the Gospels, but also where he quotes the Old Testament, e. g., Is. xlii. 6, though no one infers therefrom that the writer had before him an apocryphal or heretical copy of the prophet. Excluding errors in writing, differences in inflection and orthography, adaptations for ecclesiastical readings, and inten-

1 Cf. *Apol.* 15 and *Dial.* 96; *Apol.* 15 and *Dial.* 133; *Apol.* 16 and *Dial.* 76; *Apol.* 16 and *Apol.* 62; *Apol.* 16 and *Dial.* 35; *Apol.* 36 and *Dial.* 100; *Dial.* 17 and *Dial.* 112; *Dial.* 76 and *Dial.* 100; *Dial.* 49 and *Dial.* 88.

2 Cf. *Dial.* 101.

3 *Westc.* l. c. pp. 131 ff.

tional corrections, the remaining variations may be divided into synonymous words and phrases, transpositions, marginal glosses, and combinations of parallel passages.¹ We have synonymous phrases in Apol. i. 15, quoting Lk. vi. 32;² in Dial. 35,³ quoting Mt. vii. 17; we may regard as glosses the variations in Dial. 49,⁴ quoting Mt. iii. 11, 12 and Lk. iii. 16, 17; we find a combination of parallel passages in Dial. 76 and Apol. i. 16, quoting Mt. vii. 22, 23 and Lk. xiii. 26, 27; again in Dial. 112, 17, quoting Mt. xxiii. 27 and Lk. xi. 44. Since, however, the divergences in many of these stereotype variations are as striking as their constant coincidences, the memory of the writer must have been defective. As to the constant coincidences, we are justified in assuming that they are faithful quotations from certain codices of the New Testament; for the variations found in the cod. Bezae, e. g., are more striking than those found in the writings of our Apologist.

The agreement of the variations of St. Justin's quotations with the readings of heretical and apocryphal gospels occurs only where the heretical or apocryphal readings have a solid foundation in Catholic tradition or in the patristic writers. Besides, we must carefully distinguish between the words St. Justin professes to borrow from the Memoirs and his own narrative of the facts: the latter are at times embellishments of the history of our Lord, while the former substantially agree with their reputed source. St. Justin does not always cite the words of the New Testament in that technical way which denotes with certainty the sacredness of their source⁵; but combining his technical citations⁵ with his numberless indefinite or general references, we cannot question the writer's acquaintance with our first Gospel nor his use of the same.⁶

To the patristic witnesses for the identity of our first Gospel with that written by St. Matthew belong also Athe-

1 Compare the variations in MSS. of the N. T.

2 Cf. Mt. v. 46.

3 Cf. Apol. i. 16.

4 Cf. 88.

5 Cf. Dial. 105, 76.

6 Cf. Westc. l. c. pp. 151 ff.

nagoras and Theophilus of Antioch. The former was an Athenian and a philosopher, who wrote (c. 177 A. D.) an Apology *πρεσβεία περὶ Χριστιανῶν* ("a mission about Christians") to M. Aurelius. In leg. 32 he quotes Mt. v. 28 with the introductory words, "he saith;" cf. also leg. 11 and Mt. v. 44, 45; leg. 12 and Mt. v. 46, 47. Theophilus of Antioch was, as it appears from his own writing, a heathen by birth and a native of the East; according to Eusebius he was the sixth Bishop of Antioch (c. 186 A. D.) under Marcus Aurelius. He wrote several books for Christian instruction (*καταχητικά τινα βιβλία*), and among them three to Autolytus (*στοιχειώδη συγγράμματα*) in which he endeavors to prove the truth of Christianity to his learned heathen friend (c. 182 A. D.). In iii. 14 of this latter work he refers to Mt. vi. 3, and in iii. 13 to Mt. v. 28.

Secondly, many patristic writers, even of the earliest times, ascribe passages of the first Gospel to St. Matthew. We have mentioned the testimony of St. Irenæus saying that the Gospel of St. Matthew was written for the Jews¹; if we invert this proposition, and there is nothing in antiquity prohibiting this process, we have the clear statement: the Gospel written for the Jews is that of St. Matthew. Besides this, Irenæus² ascribes i. 23; ii. 15; iii. 3, 7, of our first Gospel to the authorship of St. Matthew; the same is done by St. Clement of Alexandria³ with regard to Mt. i. 1-17; by Tertullian⁴ with regard to Mt. i. 1, 16; by Origen⁵ with regard to Mt. xix. 19; vi. 11; iii. 11; by Julius Africanus⁶ with regard to Mt. i. 1-16; by Eusebius (comm. in Ps. lxxvii. 2), with regard to Mt. xiii. 35; by later writers with almost innumerable passages of our Gospel.⁷

In the third place, ecclesiastical and patristic writers consider incidents that occur only in our first Gospel as matter of revelation. Here belong the appearance of the Star, the arrival of the Magi, the murder of the Holy Innocents, and

1 Cf. fragm. 29.

2 Hær. III., ix. 1, 2, 3.

3 Strom. i. 21.

4 De carn. Christ. 22; 20. 5 Comm. in Matt.; de orat.; comm. in Joann.

6 Cf. Eus. H. E. i. 7; Epiph. hær. li. 5.

7 Cf. Kaulen, Einl. p. 397.

also the passage, Mt. iv. 23.¹ Though these incidents might have been learned by tradition, it is more probable on account of the character of early Christianity that the foregoing writers drew their knowledge from written sources. At any rate, St. Justin (Dial. 100) says expressly of Mt. xvi. 16, "it is written"; and since Tertullian's acquaintance with the Gospel of St. Matthew has been shown in the preceding paragraph, he learned the arrival of the Magi most likely from the same source.² To insist on the innumerable testimonies of later writers is useless and needless.

Fourthly, the testimony of the early heretics and of the hostile pagan writers favors the identity of our first Gospel with that of St. Matthew. The practice of heretics basing their tenets on the authority of the Gospels must have been quite common in the time of Tertullian,³ and the inference that the writings thus invoked by the heretics enjoyed the greatest authority among the faithful was drawn as early as the time of Irenæus.⁴ This conclusion would have been false, if the Gospels had not been considered as resting on apostolic testimony, since the faithful generally considered apostolic tradition as their rule of faith. Few of the heretics have been logical enough to deny the apostolic origin of the New Testament; but even those that have done this testify for the canonical books in a double way: first, they show by their enormous errors the moral necessity of revelation; secondly, their denial implies the fact that the New Testament was considered as vitally connected with the doctrine of their opponents.

First we have the testimony of those heretics that appealed to the Gospels in confirmation of their errors: (1) The history and doctrine of Simon Magus (c. 40 A.D.) was commonly regarded as beset with inextricable difficulties till the recent discovery of the work *Against heresies*, in which Hippolytus gives not only a general outline of Simon's principles, but preserves also several quotations from the ἀποφαισεις

1 Cf. Just. Dial. 78; Apol. i. 31; Ign. ad Ephes. 19.

2 Adv. Marcion. v. 9.

3 De præsc. 39.

4 Adv. hæc. III. xi. 7.

μεγάλη, or "the Great Announcement," a work published under the heresiarch's name and containing an account of the revelation which he claimed to have received. It is in this work that we find a coincidence with Mt. iii. 10.¹ (2) The adherents of Cerinthus (c. 75 A. D.) also made use of St. Matthew's Gospel,² though they did not admit the whole of it. (3) Karpocrates³ relied on the Gospel of St. Matthew on account of the genealogy of Jesus in its first chapter. (4) That branch of the Ophites which may be considered as a Christian sect shows an intimate acquaintance with the New Testament Scriptures. Hippolytus⁴ supposes their reliance on Mt. iii. 10; vii. 6, 21; xiii. 3 ff.; xxi. 31; vii. 13, 14; xiii. 34. (5) The writings of the Sethiani allude to Mt. x. 34. (6) St. Irenæus⁵ says of the Ebionites (c. 75 A. D.) that they use only St. Matthew's Gospel. (7) Later on, the Clementine homilies quote St. Matthew almost verbatim: Mt. v. 17 in hom. iii. 51; Mt. vii. 7; xi. 28; xv. 13 in hom. iii. 52; Mt. xxii. 32 in hom. iii. 55; Mt. xx. 16 in hom. viii. 4; Mt. xi. 25; xiii. 35 in hom. xviii. 15; Mt. v. 37; vi. 13; xii. 20, 26 in hom. xix. 2; Mt. xii. 34 in hom. xix. 7. (8) Basilides (c. 133 A. D.), as quoted by St. Clement of Alexandria,⁶ appeals to Mt. xix. 11, 12. (9) In the same manner Origen cites Heracleon⁷ as appealing to Mt. viii. 12, and Clement of Alexandria⁸ cites the same heretic as appealing to Mt. x. 32. (10) Next follows Ptolemæus (c. 145 A. D.), who according to the testimony of Epiphanius⁹ quotes in his *Ep. ad Floram*, Mt. v. 22, 28, 39; xii. 25; xv. 4-6, 17; xix. 6, 8, 17. (11) Still more references to St. Matthew (v. 18; x. 34; xx. 2; xxvi. 38; xxvii. 46) we find according to St. Irenæus¹⁰ in the writings of the Valentinians (c. 145 A. D.). (12) In another passage St. Irenæus testifies that the Marcosians (c. 180 A. D.) appealed to Mt. xix. 17.¹¹ (13) Finally

1 Cf. Hippol. adv. hæ. vi. 16.

2 Cf. Epiph. hæ. xxviii. 5.

3 Epiph. hæ. xxx. 14.

4 Adv. hæ.

5 Adv. hæ. I. xxvi. 2.

6 Strom. iii. 1.

7 In Jo. tom. xiii. 59.

8 Strom. iv. 9.

9 Adv. hæ. xxxiii. 3.

10 Adv. hæ. I. iii. 1, 2, 3, 5; VIII. ii. 3.

11 Cf. adv. hæ. I. xx. 2.

must be mentioned the appeal of Tatian (c. 172 A. D.) to Mt. vi. 19 and xxii. 30,¹ and the numerous quotations from St. Matthew's Gospel found in the *Πιστις Σοφία*, which has come down to us in its Coptic text.²

We now pass to those heretics that mutilated the first Gospel in order to defend their errors: (1) Tertullian³ accuses Marcion⁴ of mutilating Mt. v. 17. (2) St. Augustin⁵ charges the Manicheans with the same mutilation of Matthew. (3) A similar testimony we find in Eusebius⁶ concerning Symmachus and his handling of the first Gospel. (4) The attacks of Celsus on Mt. ii. 2 ff.; xxvi. 39; xiii. 55; xix. 24;⁷ (5) of Porphyry on Mt. i. 11⁸ and (6) again of Porphyry and Julian on Mt. ix. 9,⁹ go far to establish the paramount authority of the first Gospel in the age of those scoffers.

Finally the existence of the apocryphal Gospels bear testimony to the existence of Gospels resting on apostolic authority, and especially does the apocryphal Gospel according to the Hebrews prove the apostolic origin of our first Gospel. Though most of the apocryphal Gospels enumerated in the writings of the Fathers have been lost, we can judge of the character of the lost ones by the few that have been preserved. We are especially well informed about an apocryphal Gospel used by the Judaizing sects of the Nazarenes and the Ebionites in which the latter omitted the history of the infancy, while the former retained it.¹⁰ This apocryphal writing was so much like our first canonical Gospel that according to Irenæus and Epiphanius the Ebionites and Nazarenes used the latter. St. Jerome appears to have

1 Cf. Clem. of Alex. Strom. iii. 12; cf. also Maher's articles on Tatian's Diatessaron in *The Month* for 1892, vol. 76, pp. 345 ff. and 529 ff.

2 Cf. Westc. l. c. pp. 272-330; Sanday, *Second Century Gospels*, c. vi.; Kirchofer, pp. 357 ff.; Charteris, pp. 383 ff.; Kaulen, Einl. pp. 398 f.

3 Adv. Marc. iv. 9.

4 C. 144 A. D.

5 C. Faust. xvii. 1.

6 H. E. vi. 17.

7 Cf. Orig. c. Cels. i. 28, 38, 58, 66; ii. 24; vi. 16.

8 Jerome, comm. in Dan. i. 1.

9 Jerome, comm. in Matt.

10 Cf. Epiph. haer. xxx. 14; xxix. 9.

changed his views on the relation between St. Matthew's Gospel and the Gospel according to the Hebrews. In *De Vir. ill.* 3 he says that he had seen the Hebrew original of Matthew at Berosa by favor of the Nazarenes, and that he had copied it. In his commentary on Matthew¹ he says that he had lately translated from Hebrew into Greek the Gospel in use among the Nazarenes and the Ebionites called "by most" Matthew's authentic Gospel. Still later² the Father introduces an apocryphal anecdote as found in the Gospel according to the Hebrews, which is written in Chaldee and Syriac, but in Hebrew letters, used among the Nazarenes up to our day, composed by the apostles, or as most think, by St. Matthew, and preserved in the Cæsarean library.

Our argument for the authenticity of St. Matthew's Gospel may, therefore, be reduced to the following form: It is certain that the Apostle Matthew wrote a Gospel for the Jewish converts. But our first canonical Gospel was written for Jewish converts by an apostle, by St. Matthew. Therefore our first canonical Gospel is Matthew's Gospel written for the Jewish converts.

Cornely³ reduces the arguments against the authenticity of the first Gospel to the following: 1. An eyewitness would have been clearer in his narrative and more definite in regard to place, time and occasion of the incidents and discourses contained in the Gospel. 2. He would have omitted what he knew to be false, e. g., the resurrection of many saints, and the history of the guard at the sepulchre; or mythological, e. g., the history of the Infancy and of the Temptation. 3. An eyewitness and an apostle could not have contradicted the fourth Gospel so flagrantly.⁴ 4. The Gospel does in no way betray St. Matthew as its author. 5. An eye witness would not have omitted the Lord's Judean ministry, so explicitly told in the fourth Gospel. 6. The chronological

¹ xii. 13.

² Dial. adv. Pelag. iii. 2

³ Introd. iii. pp. 32 ff.

⁴ Cf. Meyer, *Krit.-exeget. Handb. über das N. T. Matt. Evang.* ed. 5, Göttingen, 1864, p. 3; Davidson, *Introduc. to the Study of the N. T.* London, 1868, i. pp. 484 ff.

order of the first Gospel is absurd, and it is false that Jesus was crucified on the first day of the Pasch. 7. Several statements of the first Gospel are historically doubtful.¹

Some of these exceptions suppose the impossibility of miracles (nn. 2 7); others imply that an eye witness is necessarily a good narrator (n. 1), or must tell all he has seen (n. 5); others again take it for granted that an inspired writer must follow the chronological order in his narrative (n. 6), or betray his identity (n. 4). The statement that the first Gospel contradicts the fourth (n. 3) is sufficiently answered by the explanation of any good commentary.

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THE ADMISSION (INCARDINATIO) OF SECULAR PRIESTS INTO A DIOCESE IN THE UNITED STATES.

(A PRACTICAL CASE.)

ABOUT five years ago Father John, a secular priest ordained for the Diocese of X— (in the United States), applied to his Bishop for permission to affiliate himself to some other diocese where he hoped to improve his position. The Bishop granted his request, together with letters (*commendatitiae et excardinationis*) testifying to the good standing of the priest, and releasing him, under the usual conditions, from allegiance to his present diocese.

Father John thereupon went to the Bishop of Y—, presented his testimonials and made known his intention of

¹ De Wette, *Lehrb. der hist. krit. Einleit. in die kanon. Bücher des N. T.* ed. 6. Berlin, 1860, p. 202; Reuss, *Geschichte des N. T.* ed. 5, i. pp. 189 ff.; Riehm, *Handwörterbuch des bibl. Alterth.* Bielefeld, 1879, pp. 960 f.

erving the diocese, at the same time expressing the hope that he might be definitely affiliated. The Bishop finding the credentials of the young priest satisfactory, kindly received him, and by way of trial (*per modum experimenti*), assigned him a missionary charge in the diocese. Three years had just elapsed when the Bishop, disappointed (for some reason or other) with Father John, notified him that it was not his (the Bishop's) intention to adopt him permanently into the diocese, and that he might return to his original Bishop or seek affiliation elsewhere. To avoid all ambiguity in the matter, the Bishop also wrote to the Bishop of X—, declaring that he had no intention of adopting Father John into the Diocese of Y—.

Father John, reluctant to leave his present field of labor, avails himself of the privilege granted him to retain his temporary charge until he has secured another position. By this means he protracts his stay in the Diocese of Y— for two additional years. Five years having thus elapsed since the time of his first application to the Bishop of Y—, he presents a juridical claim to be regarded as a member of the diocesan clergy, having been affiliated under the title of *presumptive adoption*, according to the decrees of the Third Plenary Council of Baltimore. (Cf. n. 62-69.) The Bishop, surprised and annoyed, denies that under the given circumstances the decrees of Baltimore or the general Canon Law "de incardinatione clericorum" admit of any such interpretation. The matter becomes subject of the discussion treated in this article, and resolves itself into the answer to the following questions:

I. What are the principles which govern the Common and the Particular Law regulating the canonical adoption of secular priests in the Dioceses of the United States?

II. What title, if any, has Father John, to claim the right of affiliation into the Diocese of Y—?

THE FUNDAMENTAL LAW OF ADOPTION.

In order to ascertain upon what principles (according to the common or special law of the Church in America) the

admission of secular priests into, and their exclusion from, any particular diocese rest, we shall have to make a brief review of the early ecclesiastical legislation on the subject.

The oldest records which deal with the manner of Church administration show that promotions to Sacred Orders were invariably made with a view of supplying some *definite* ecclesiastical charge or office. Personal considerations, or even the *general* needs of the Church, were held to be subservient to this determining factor. To cite but one example out of many which prove this assertion, we refer to the words of the sixth canon of the Council of Chalcedon (A. 451), which states that "no priest, deacon, or other cleric shall be ordained unless he be expressly designated for a church attached to a city, or domain, or the shrine of some martyr, or a monastic institute. And should any one be otherwise ordained, the Holy Synod declares such imposition of hands illicit, and that he can never exercise his ministry, to the prejudice of the bishop who has ordained him."¹

This requirement of a fixed appointment, which was strictly prescribed, implied as a necessary consequence the obligation on the part of the cleric who assumed the office, that he was willing permanently to retain it. Indeed according to the canons of the Council of Nice (can. xv., xvi.), clerics were forbidden to change their service by going from one church to another; and Pope St. Leo, speaking of this subject in a letter to the Bishop of Aquileja (about the year 442), says: "We beseech you also to reinforce that part of ecclesiastical discipline upon which the Fathers and We Ourselves have so often insisted, namely, that no priest, deacon or other ecclesiastic should be free to leave his church for another; but that all shall remain attached to the church for which they have been ordained, without being influenced by ambi-

1 "Nullum absolute ordinari debere Presbyterum aut Diaconum, nec quemlibet in gradu ecclesiastico nisi *specialiter* ecclesiae civitatis, aut possessionis, aut martyrii, aut monasterii qui ordinandus est pronuntietur. Qui vero *absolute* ordinantur decrevit Sancta Synodus irritam haberi hujusmodi manus impositionem et nusquam posse ministrare ad Ordinantis injuriam."

tion or avarice or human considerations."¹ Of course, the idea of transferring clerics from one church to another was not altogether excluded from the ancient Church-discipline, although such changes were deemed exceptions, and rested on reasons quite different from those objected to by St. Leo. In such cases certain conditions were added, as the Holy Pontiff explains: "alienum clericum, invito Episcopo ipsius, nemo suscipiat, nemo sollicitet, nisi forte, ex placito caritatis, id inter dantem et accipientem convenerit: nam gravis injuriae reus est qui de fratris Ecclesia id quod est utilius aut pretiosius audet vel allicere vel tenere."² And elsewhere, urging the necessity of obtaining the full consent of the demitting Ordinary, the Pontiff insists that this should be attested by a *written* document: "Illud quoque pari observantia ad sacerdotalis concordiae vinculum ab omnibus volumus custodiri ut nullus Episcopus alterius Episcopi clericum audeat sibi vindicare sine illius ad quem pertinet cessione, *quam tamen evidentia scripta contineant*: quoniam hoc et canonum definivit auctoritas et ipsa servandae unitatis ratio docet ne omnis ordo ecclesiasticus per hanc licentiam efficiatur instabilis."³

From these references we gather that as early as the fifth century there was in vogue a practice which regulated the passing of priests from one diocese to another, or in other words the admission to or demission from the jurisdiction of one bishop to another. The cleric who proposed to change his diocese was required to furnish serious reasons for the change, the nature of which was to be examined by the two bishops before God. The bishop under whose jurisdiction

1 "Illam quoque partem ecclesiasticae disciplinae quã olim a sanctis Patribus et Nobis saepe decretum est ut, nec in presbyteratus gradu nec in diaconatus ordine nec in subsequenti officio clericorum ab ecclesia ad ecclesiam transire sit liberum, ut in integrum revoces admonemus; ut unusquisque non ambitione illectus, non cupiditate seductus, non persuasione hominum depravatus, ubi ordinatus erat perseveret." (Migne, *Patrol. Lat.* t. 54, col. 596.)

2 *Epist. ad Anastasium*, circa a. 446, Migne, l. c., col. 674.

3 *Epist. ad Episcop. Illyrici prov. metropol.*; a. 446, Migne l. c., col. 666.

the priest actually served had to signify his consent in writing that he was willing to yield him to another bishop. The priest himself had to assent to removal; and lastly, the bishop who was to adopt the priest into his jurisdiction had to make a declaration of the fact. By this means, which testified that one bishop yielded up a subject and the other formally accepted him, no ecclesiastic was left without an immediate legitimate superior. To emphasize this point still more, the Holy Roman Synod held under Eugene II., in 826, and afterwards confirmed by Leo IV., enacted that letters dimissory be withheld until adoption by some other bishop was assured. We quote the genuine reading of the eighteenth canon of the Synod: "*Episcopus subjecto sibi sacerdoti vel alii clerico nisi ab alio (scilicet Episcopo) postulatus, dimissorias non faciat, ne ovis quasi perdita aut errans inveniatur, sed per consensum unius, in alterius inveniatur ovili . . .*"¹.

Thus we find that long before the Decretals had been issued, the juridical principles regulating the adoption of clerics into a diocese for which they had not been originally ordained, were unequivocally fixed. These principles remained intact throughout the Middle Ages, although many other phases of Church discipline underwent change. It is true, indeed, that with the introduction of new titles of ordination, especially that of patrimony, the original meaning of adoption, according to which the ordination itself carried with it the obligation of a special, determined and perpetual service, could no longer be retained at a time when the number of benefices had grown, and the distinction between residential and non-residential benefices had come to be recognized. The cleric who held a non-residential benefice could no longer be obliged to reside in the diocese under the

¹ This reading is accepted by Holstenius, Labbaeus, Berardi, Hefele, and others. Gratianus, D. 72, c. i., reads *nisi ab ipso* in the place of *nisi ab alio*; but the context evidently requires *alio*. Following Gratianus, Craisson in his *Manuale Juris Canonici*, n. 1009, makes this reading a proof of the necessity of the cleric's own assent. We shall demonstrate this necessity in its proper place, but on other grounds.

plea that he had obtained the *benefice which he actually held*. Still there is no reason to suppose, as do some eminent canonists, that the juridical bond between the cleric and his diocese was thereby weakened to the extent that all, except the beneficed clergy or such as have charge of parishes, may change their places at will, or *leave the diocese for good* without the bishop having the power to prevent it. We find nothing in the legislation prior to the Council of Trent to justify such an inference. On the contrary, the Council¹ reinforced the above-cited sixth canon of Chalcedon, and expressly assigns the reason, namely, "*cum nullus debeat ordinari qui, iudicio sui Episcopi, non sit utilis vel necessarius ecclesiis.*"

It is not surprising, then, that the Holy See, through the Congregation of the Council, should lay great stress upon the juridical consequences arising out of the obligation which every priest assumes at his ordination. Rome has frequently recognized the right of the Ordinary of a diocese to oblige, under certain circumstances, his priests, whatever their original title of ordination, to take the care of a congregation which otherwise would remain without a pastor. The readers of the AMERICAN ECCLESIASTICAL REVIEW are familiar with a comparatively recent decree² in which the Congregation of the Council, touching this subject, ordains as follows: "*Ob suarum enim ecclesiarum necessitatem Ordinariis perspicue jus est interdicens, ne sacerdotes, quamvis ad patrimonii titulum ordinati, propriam dioecesim deserant, eosque revocandi, quamvis alibi, et adeo etiam in Urbe, per Apostolicas litteras residentiale beneficium assequutos, si citra Ordinarii beneplacitum discesserint, eis praebeatur unde honeste in sua dioecesi vivere possint.*" (Decretum quoad clericos et sacerdotes alienae Dioecesis S. C. Concilii, d. 22 Dec. 1894.) This statement of what the decree calls the "constant discipline of the Church," was confirmed by reference to a previous decision *in Causa Reatina*, January 26,

1 Sess. 23, cap. 16, De Ref.

2 See AMERICAN ECCLESIASTICAL REVIEW, 1895, p. 429.

1833. Whence it is clear that the power of the bishops to refuse the *exeat* to any of their priests is not a dead letter.¹

Nevertheless it must be admitted that the early law governing the right of separation from, or affiliation to a diocese has been somewhat modified. For the Council of Trent added a condition to the existing regulations, which, in certain cases, requires leave from the Holy See to join another diocese. We shall later on examine the reasons of this restriction, and see in what cases it obtains.

THE CONDITIONS OF DIOCESAN ADOPTION.

The present Canon Law exacts certain formalities which must be complied with in order that the change of a cleric from one diocese to another by way of affiliation may be recognized as valid, or at least licit. The conditions required are in the main three, namely, the consent in writing of the demitting bishop; the assent of the priest himself; and willingness on the part of the adopting bishop signified by the act of affiliation. A fourth condition is added in some cases, namely, the express permission of the Holy See. Let us briefly explain these conditions.

I. *The Consent of the Ordinary.*

A priest intending to leave his diocese for another must obtain his superior's consent. This consent must be freely given; there must be no deception or serious misapprehension (that is, what theologians call *error substantialis*); the evidence of any coercion by threat or through fear would vitiate the freedom of this consent. In the early Church this consent of the bishop was held, as we gather from the letter of St. Leo, to be fundamental. It cannot be simply presumed, but must be explicitly given. The idea of a presumptive consent, no matter how well grounded, could not be admitted, since the bond uniting a priest to his diocese can be loosed only by an express and positive act. Neither the Vicar

¹ Cf. *Thesaur. Resolutionum S.CC.*, tom. 93, p. 28.

Capitular, nor the Administrator of the diocese, nor the Vicar General can legitimately free a priest from allegiance to his diocese unless by special faculty. In so grave a matter *the bishop* alone is responsible. But the bishop may give his consent with the understanding that it is to take effect only when some other bishop has been found ready to receive the released priest. Indeed every *exeat*, no matter in what form it is granted, has this provision attached to it, as the Council of Baltimore wisely suggests; so that the previous obligation or bond is not actually or lawfully rescinded until definite affiliation into another diocese has taken place. And, lastly, the bishop's consent must be given in writing. The practice of giving *Litterae Discessuales, Demissoriales, Excorporationis, Excardinationis* or *Exeat* dates very far back. Pope St. Leo, as we have seen, established "written evidence;" and the constant and universal practice of the Church bears witness to this usage. In later enactments of our legislation we find express mention of "*litterae excardinationis vel excorporationis*"; witness the last two Councils of Baltimore, and the Instruction of the Congregation of the Council addressed to the Ordinaries of the United States and of Italy, July 27, 1890, to which we shall return later on.

The question may, however, be raised, how far the law requiring a written form of *exeat*, or what are called *litterae excardinationis*, must be interpreted in its literal sense. Suppose a bishop in releasing one of his subjects were to give a verbal consent attested by the presence of a qualified witness, such as the Vicar General. Would such release, if not committed to writing, stand juridically valid, or would the absence of a written form render it void? Some canonists maintain the latter opinion, namely, that any release not attested by writing is without legal effect; for, though the general Canon Law does not state this, according to Suarez (de Legibus, V., c. 2509) and others, numerous examples may be cited to show that legislative enactments whilst they contain no nullifying clauses are nevertheless interpreted as having a nullifying effect when the positive terms of the law are not complied with. Particularly does this appear to be

true where the law prescribes special formalities such as a written document, etc., because the observance of the formality is a certain guarantee toward accomplishing the aim of the law, whilst on the other hand the omission of the formality would lead likely to frustration of the law's purpose. Hence we must assume that the legislator intended such formality as an integral or essential part of the law, and not merely as accidental. Another important reason for establishing this obligation on the part of clerics to obtain the express (written) consent of their bishops, before affiliation into another diocese, is the necessity of safeguarding the rights of the respective Ordinaries who are concerned in the matter, and in general to secure peace and harmony in Church government. Thus, it is further argued, the obligation of holding demissorial letters is an essential preservative of peaceful administration, and a protection against discords and contention, so that, if such letters be wanting, we must assume that the *exeat*, in whatever other form it may have been granted, becomes vitiated and void.

Although we do not deny the validity of the foregoing reasoning we are not disposed to take so rigorous a view of the force of the law demanding demissorial letters. The vitiating effect of a juridical act is a matter all too grave to rest on presumption; it must be based on solid and positive argument. Does the practice of the Church furnish such argument? We are not aware that it does. Indeed, if we take into consideration the aim and object of the law demanding demissorial letters, we may conclude that these do not form an essential condition of the validity of the demission; for the purpose of the law is secured without such testimonial, inasmuch as no bishop can *licitly* adopt a priest as a subject, unless *he knows for certain* (no matter how) that the priest has obtained the express consent of his Ordinary. And where this externally signified consent (*objective loquendo*) is wanting, the affiliation is moreover *invalid*. Even if consent is given, but there be no evidence of the fact, as in the case where it is orally given without witnesses to testify to the fact, the adoption would not stand *in foro*

externo. Hence, whilst fully appreciating the great value of testimonial letters in establishing the validity of affiliation, we would not go so far, *post factum*, as to declare the adoption invalid merely because testimonial letters are wanting. Of course it always remains within the right of the Holy See to decide this question.

What if the demissorial letters should be lost or destroyed, and could not be replaced? In such event other testimony, either written or oral, or whatever might establish a safe presumption to show that the letters had really at one time been granted and exhibited in proper form would suffice.

The question might here be asked whether the Ordinary's permission to leave the diocese is so absolutely necessary that none other can supply it, and whether there is no law or rule to which the bishop must conform in granting or refusing this permission. Something has already been said to dissipate the assumption that the modern practice of ecclesiastical discipline has very much limited the authority which Ordinaries exercise over their clerical subjects; and it is sufficiently plain from recent rulings of Rome, that, in the mind of the Church, the bond which exists between a diocese and its subjects may not be severed by them at will. The Ordinary himself can not, in granting or refusing demission, act in an arbitrary manner. He is obliged to weigh well the spiritual advantage or loss which would accrue to the faithful by his action; and on the other hand he is bound to protect the interests, especially the spiritual welfare of the priest, to whom he must act as a father. Thus the rule which is to guide the bishop's action is determined by the circumstances of a wise expediency for the welfare of souls; so that a course which is unlawful at one time may become not only legitimate but obligatory at another. For this reason there is left to the Ordinary a certain discretion in giving or refusing the request of a priest who desires to leave his diocese.

In case the bishop should deny such a request, there is no appeal to the archbishop, as the law in this case allows the Metropolitan no right of interference. Only the Sovereign Pontiff, the Vicar of Christ, who has immediate and univer-

sal jurisdiction over all the pastors and faithful of the Church, offers the opportunity of recourse—without derogating from the respect due to the Ordinary—for the purpose of obtaining such adjustment as the natural or ecclesiastical law accords, or the favor of absolute release from the diocese. There are two Roman Congregations especially intrusted with the examination of such cases; namely, the Congregation of the Council, and, for missionary countries, the Congregation of the Propaganda. The great care and charity which characterize the examinations of these tribunals, solicitous to dispense justice with an equal hand, are manifest from the decisions of cases, especially such as have come before them of late years. If, on the whole we meet but rarely with the response: *concedendam esse excardinationem*, it is no less true that where special reasons urge a decision in the petitioner's favor, and where the interests of souls do not stand in the way, the usual answer is: *Supplicandum Sanctissimo pro gratia excardinationis*, as in a recent case decided by the Congregation of the Council, January 25, 1896.

II. THE WILLINGNESS OF THE PRIEST.

The second condition required by Canon Law for the rightful affiliation of a secular priest is the willingness of the priest himself. Although a bishop, by reason of his spiritual charge over the faithful of his diocese, and also by special Apostolic Indult¹ has the right of distributing all pastoral charges, those most sought after as well as the least desirable, yet his jurisdiction is limited by the bounds of his diocese, so that he cannot transfer beyond these limits any priest who has a title of membership in the diocese, except with the priest's consent. For the expression of this consent no special formality is necessary; and, in practice, it is sufficiently manifested either by the application for his release or affiliation, or by his acceptance of the charge assigned him in the new diocese.

¹ Uti factum reperitur pro Archidioc. Tolosana et Dioecesi Forojuliensi, per Indult. Jun. 9, 1884, et Januar. 31, 1891

It sometimes happens that a priest's consent (to removal within certain limits) is given in advance so that he could not consistently refuse it should the bishops later agree upon the change. This, I take it, is the case with the priests of the United States who have been ordained for the missions, that is, provided ordination has taken place after November 30, 1885, and the proposed transfer should occur between dioceses within the same ecclesiastical province. For, on the above-named date, His Holiness Leo XIII. granted among other things the request of the Fathers of Baltimore that the oath taken by the newly ordained should bind them to missionary duty, not only within the diocese but within the province.¹

However we do not wish to imply that the Indult of 1885 does away with the necessity of having the priest's assent before he can be transferred to another diocese. If the Ordinary *may not arbitrarily move* his priests from one place to another within the precincts of his own diocese, we can hardly assume that the Holy See meant to authorize a transfer of priests ordained for the mission to the jurisdiction of another bishop without consulting their wishes. The meaning of the Indult, if we may venture to express our opinion, is this: Generally speaking, and apart from special decisions in cases of canonical recourse to Rome, priests ordained for the mission, after 1885, may be transferred from one diocese to another within the same province, provided such transfer would be deemed lawful if made, within his own diocese, even against the wish of the priest. The reason of this is that in taking the oath of allegiance, the meaning and import of which should have been clear to the priest, he pledged himself in advance to consent to such removal, if deemed expedient by the Ordinaries.

1 "Juramentum quod ordinati titulo missionis praestant eos exinde obliget non pro aliqua dioecesi tantum sed pro tota Provincia ecclesiastica, ita ut presbyteri sic ordinati sola collatione tituli, in aliam dioecesim ejusdem Provinciae transferri possint de consensu utriusque Ordinarii quin necessarium sit ut ipsi novum juramentum emittant."

III. THE AGREEMENT OF THE ADOPTING ORDINARY.

The third requirement is the formal and express agreement of the adopting Ordinary, that is to say, the positive act of complete affiliation of a properly released priest to the diocese. Until this takes place, the obligation formerly contracted between the priest and his diocese binds him. This is but just whether we consider the common good, or the personal welfare of the priest. The bond which attaches him to his diocese should not be severed until his allegiance to another has become an accomplished fact, "ne," in the words of the Roman Synod, "ovis quasi perdita aut errans inveniatur." On the other hand, natural equity forbids a priest to address himself to a bishop as to his superior, until he has been made his subject, whether by ordination or by the adoption of which we speak.¹

We have said that the demitting *bishop himself* must express consent, and that neither the Vicar Capitular, nor the Administrator of the diocese, nor the Vicar General have the right to adopt or release without special faculty; just as, generally speaking, they have no power to issue demissorial letters for the reception of Holy Orders. This consent must likewise be formally expressed. It is not sufficient that the bishop signify his willingness to adopt the applicant, or that he promise to do so at some later time. This is clear from a case in the Diocese of Rottenburg, brought before the Congregation of the Council, March 26, 1886. Although the Ordinary had manifested his intention to receive a certain priest, if he could furnish credentials from his bishop, and although the letters were obtained and duly submitted, the Congregation decided against the validity of the affiliation, on the ground that it had become sufficiently clear that in the intervening time the bishop had changed his mind.

¹ This same reason of equity runs through the recent Decree *Auctis admodum*, of the S.C.E.E.R.R., November 4, 1892, which declares that no Ordinary can be forced against his will to accept as subjects regular priests of simple vows, who relinquish community life, after having received Holy Orders.

Furthermore, this consent on the part of the bishop must clearly signify that he will receive the priest as a regular subject of his diocese. The mere accepting a priest's services, or the assigning him a charge for a short time is not proof sufficient that the bishop regards him as a member of his clergy. Appointments of this kind are often made without such an intention, as in the case of the Rottenburg bishop just alluded to.

On the other hand, nowhere in Canon Law, written or traditional, do we find prescribed any special form of affiliation; in fact there is not any positive law which prescribes *litteras incardinationis*, either to effect or attest affiliation. All that is required is that the Ordinary shall truly receive the priest as his subject, and make this clear *in foro externo*. Thus, if, for example, a priest seeking affiliation into another diocese were to present to the Ordinary his testimonials, and afterwards were appointed to a permanent rectorship in the same manner as other priests of the diocese; or if he had received such marks of recognition or honor as are usually accorded only to members of the diocese; or again, if the bishop had made mention to others of his intention to adopt the priest, or had clearly expressed it in a letter, or otherwise made it known;—in each of these cases the affiliation would unquestionably be valid. The Congregation of Bishops and Regulars in its responses to numerous cases¹ makes this quite clear. Hence we infer that the Baltimore Council, when in its sixty-third decree, it speaks of *formal* adoption as "*actum Episcopi documento signatum, qui sacerdotem alienae dioecesis . . . in clerum suum adscribit,*" it does not mean thereby to reject other modes of formal adoption approved by Canon Law, but rather to point out the usual and safest way of affiliation, the presumption being rather against formal adoption, whenever this manner of affiliation is not observed.

More difficult, at first sight, seems to be the interpretation of what the same Council states in its sixty-seventh decree :

¹ Cf. Cas. dioec. Coloniens. et Limburg.

“Declaramus porro sacerdotem sive ad nostras Provincias pertineat, sive *ex Europa aliundeve advenerit*, etsi a proprio suo Episcopo literas excorporationis (*Exeat*) jamjam obtinuerit, a vinculo communionis et subjectionis erga ipsum solutum haberi non posse, donec alteri dioecesi vel formaliter vel praesumptive adscriptus sit; *simulque, si de formali adscriptione agatur, Episcopus proprius de ea peracta authenticum monitum acceperit. Ejus enim jurisdictio in sacerdotem tantum cessat post hanc monitionem.*” This would seem to require a fourth condition, in addition to the three already mentioned, namely, that the bishop who adopts a priest must notify the bishop who releases him regarding the adoption. Hence if through oversight or other reason, notification is not served it appears that the cleric remains bound to his former diocese.

Let us see whether or not such is the meaning of this law. From the terms used by the Council of Baltimore it would appear that the condition of notification is meant to be applicable to bishops outside of the United States, as well as those who are governed by the Council of Baltimore. We believe that here a distinction is to be made. As regards the American bishops, there is no doubt as to the obligation set forth by the Council. It declares it to be their will that from that time forth every affiliation of a priest who belongs to another diocese in the United States is to be received only conditionally, until due notice of the adoption has been given to the demitting bishop. It is plain that any two bishops may have a private understanding to this effect, in special cases; and there can be therefore no doubt that the Hierarchy of a country convened in Plenary Council may adopt for their body, and promulgate some such general agreement. There is no law or principle to prevent such action. Consequently, for priests of the United States adoption into another diocese of the country makes notification a *conditio sine qua non*. But as to foreign bishops who may release or receive priests for or from America, we do not believe that they can be bound *per se* to observe the provisions of the Council of Baltimore, unless contained in the

general law. If during the preliminary negotiations, as is customary in similar cases, any foreign bishop had been informed of the law of Baltimore, and *had accepted the condition stated therein*, he would of course be obliged to act upon it.

THE CONSENT OF THE HOLY SEE IN CERTAIN CASES.

Thus far we have seen what are the conditions which, according to present Canon Law, are sufficient and generally required for affiliation. We come now to another requisite, the permission of the Holy See in certain specified cases. This chiefly concerns priests ordained for the missions, bound by oath never to sever themselves from the diocese or the mission without leave of the Holy See. The existence of this obligation undertaken at ordination is plainly recognized by the Fathers of Baltimore who, in their sixty-fourth decree, remind the bishops that they should recommend the request of anyone seeking exemption, to the Congregation of the Propaganda, six months prior to the affiliation, so as to obtain dispensation from the oath. The Holy See, however, lightened, by Indult of November 30, 1885, this obligation for American priests who wish to be transferred from one diocese to another within the same province.

Besides this case of not uncommon occurrence to-day, there is another in which recourse to Rome is necessary. We find it mentioned in a letter¹ addressed by the Congregation of the Council to the Bishops of both Americas and of Italy, July 27, 1890, in which the Bishops of Italy are forbidden to grant demissorial letters to secular priests intending to emigrate to America. Exception is made only in case of a diocesan priest of mature age, with a fair working knowledge of his theology, and having good reasons for leaving his country. Moreover, the American Bishops are asked to affiliate formally any such priest and to promise to assign him some definite charge. The Italian Bishops, on the other hand, are bound to make report of the cases to the Congregation of the Council, and they are not at liberty to grant

¹ The letter is found on page 193 of this number of the REVIEW.

release to any of their clergy until the consent of the said Congregation has been obtained. The letter adds that this permission from the S. Congregation must be renewed in every case where a priest wishes to leave his adopted diocese for another in America. So far this law binds only the Bishops of Italy and of North and South America, but of course the legislation of the Church may be extended by the direction of the Holy See, so as to include other parts of Europe.

PRESUMPTIVE ADOPTION.

Besides the adoption which the Third Council of Baltimore calls *formal*, there is another kind of adoption, which is termed *presumptive*. Of this the sixty-sixth decree says: "Praesumptam incardinationem haberi declaramus, si Episcopus elapso triennio vel respectivo quinquennio probationis,¹ actum adscriptionis formalem omiserit. Qui enim eo elapso tempore, clericum qui dioecesi adscribi petierat, nec formaliter admittit nec admittere plane diserteque recusat, jure praesumitur adscripsisse. Quod idem valet etiam pro ordinatis titulo missionis, quo in casu juramentum praestitum in aliena dioecesi, censetur pro nova esse servandum. . ."

The first point into which we have to inquire regarding this decree is its relation to general Canon Law. Does it run *counter* to, or merely *beyond* it? For whereas the common law of the Church leaves no doubt as to the necessity of obtaining the personal and free consent of the bishop who is to adopt a priest into his diocese, the law of Baltimore appears to do away with this necessity by itself supplying such consent, and in some cases even obliging a bishop, under the plea of presumptive adoption, to recognize as his subject a cleric whom perchance he does not want.

Indeed, if it were true that this decree is in reality at variance with or derogatory to the common law we should have

¹ In this sixty-third decree the Fathers wisely counsel the bishops not to affiliate immediately, but to wait about three years, and mark how the priest shall perform his ministry. They also allow the bishops to extend the time of probation, if they think it necessary, but not beyond five years.

considerable difficulty to establish that it has any binding force, for the Third Plenary Council of Baltimore has not been approved *in forma specifica*, and the Fathers of the Council, where they considered it advisable or necessary to deviate from the common law, had recourse to the Holy See for obtaining a special indult or a dispensation. In the present case there is no evidence to show that such an indult was asked for or had been granted. There remains no difficulty, however, if we regard the decree as merely *outside* the general legislation of the Church, but within the proper sphere of a Plenary Council. And this is precisely the case. The Council has made an addition to the general law in as far as it specifies *in a more express manner* a fixed method of consenting to affiliation, and of subsequently proving the consent of the bishop. Besides letters of adoption the general law, as we have said, recognizes many other ways of adopting priests, but it nowhere specifies that, and how, a term of five or three years, or less, spent in the service of a diocese shall be equivalent to positive proof of affiliation. Nevertheless it cannot be denied that the Ordinaries may come to some mutual understanding that a priest who has first obtained his release from his diocese (*sub conditione*) is affiliated into another diocese by the fact that a charge is assigned him. This adoption is held to be valid, with the express understanding that within a stated time, say three years, the bishop shall not have changed his mind, and so informed the priest whom he conditionally accepted. Failure on the part of the bishop to notify the priest of his change of intention makes affiliation good, without need of further ratification. On the other hand, the claim to affiliation ceases as soon as notification is served, provided this has been done within the prescribed limit of time.

These principles, which are in strict accord with universal Canon Law, are applied by the Council of Baltimore, in general, to all the Dioceses of the United States. Thus the Fathers declare that whenever in future a bishop shall receive a priest, who, having been released, seeks adoption into his diocese, the very fact that he allows such a priest to

minister under his jurisdiction, is tantamount to conditional adoption ; that is to say, he receives the priest into the diocese with the understanding that within a stated time he reserves to himself the right of dismissing the priest by declaring that he has no intention of affiliating him. When, therefore, conditional adoption and the passive acceptance of the bishop during the term stated concur, adoption becomes absolute and permanent. And in this manner of acting the Council of Baltimore complies with the general law, which requires the true and express consent of the adopting Ordinary ; for it rightly holds that in the cases of what is called *presumptive* adoption, the consent is actually given. We say "rightly," because the law of Baltimore and the general teaching of Canon Law touching contracts and the effect of a condition not considered in the common law are perfectly understood by the bishops. The argument, therefore, that in these cases there is a defect of consent is groundless, according to the dictum, *protestatio actui contraria nihil valeat in jure*.

CONDITIONS FOR PRESUMPTIVE ADOPTION.

Let us now briefly review the various conditions requisite to establish what is called *presumptive* adoption. First, dismissorial letters are to be obtained from one's bishop. Without these, even if the bishop were to give testimonial letters (without mentioning therein the fact that the priest is at liberty to seek affiliation in another diocese), any attempt at obtaining adoption in another diocese would be futile. The sixty-third decree of the Council of Baltimore plainly exacts that the priest have "*litteras commendatitias et excardinationis*." Mere oral release, in our opinion, will not do for this kind of adoption specified by the Council. Secondly, the priest himself must signify his assent to the transfer, at least in cases where formal adoption requires willingness on his part. Thirdly, the adopting bishop must not only assign a charge to the priest seeking affiliation, but he must do so with a view of trying him and with the intention avowedly of afterwards making him a member of the diocesan clergy

in the event of his finding the priest suitable. To take a case in point, if a priest were to present his testimonials to a bishop and ask for some spiritual charge on trial, and the bishop, after perusing said papers, were to refuse the priest's request but consent only to accept his services temporarily, then there would be no question of presumptive adoption, no matter how long the priest might be permitted to stay in the diocese. It may be asked whether the silence of the bishop, neither affirming nor denying the future affiliation, may not stand as sufficient proof that he is favorably disposed towards receiving a priest to whose care he entrusts the interests of souls, especially after perusal of his testimonials. Does not silence give consent? To this we answer that the law is sufficiently definite, but that, in practice, the best way of avoiding contention for a bishop *hic et nunc* determined against adoption, is to express his mind plainly and openly, so as to have witnesses in *foro externo*. By writing to the priest's Ordinary, or expressly stating in the letter of appointment that such appointment shall not carry the right to appeal to the sixty-third or sixty-sixth decree of Baltimore, he will safeguard against annoyance and misunderstanding.

A fourth requirement is that the adopting bishop shall have omitted to notify the priest before the expiration of the stated term, that he will not adopt him as a subject. The question arises, when must this notification be served so as to avoid presumptive adoption. Two things are clear. First, it is immaterial when notice is given, provided within the prescribed limit of three or five years, as the case may be. Secondly, if a notable space of time is allowed to elapse after this term has expired and before notification is served, adoption holds good. So much is plain from the letter and spirit of the Third Plenary Council of Baltimore. But whether notice of unwillingness to adopt when given just after (*post triennium vel quinquennium vix expletum*) the expiration of the probationary period would avail, it is more difficult to say. At first sight one might be inclined to answer in the negative, from this passage of the sixty-sixth decree: "*praesumptam incardinationem haberi decla-*

ramus si Episcopus, elapso triennio, . . . actum adscriptionis formalem omiserit." But when we take into consideration the context, and consider the reasons underlying this rule, it becomes evident that not every notification made after the lapse of three or five years becomes useless. The decree gives the reason: "qui enim, *eo elapso tempore*, clericum qui dioecesi adscribi petierat, nec formaliter *admittit* nec admittere plane diserteque *recusat*, jure *praesumitur* adscripsisse." It does not say, "qui *durante* eo tempore non *admisit* vel *recusavit*." but, "qui, *elapso* tempore nec *admittit* nec *recusat*." Therefore, *a contrario*, if the bishop gives notice shortly after the allotted term (elapso (*vix*) eo tempore) that he will not adopt the priest, affiliation is not to be presumed.

If this interpretation be the right one—and we believe it to be at least probable—how are we to determine the precise limit of time which may follow the probationary period? In our opinion, this must depend on the circumstances of person and time. Suppose that the bishop is at home and within easy reach of the priest in question, a very short time need pass after the term of trial before adoption is good. On the other hand, if the bishop were abroad or pressing duties made it difficult for him to reach a priest, perhaps at the far end of his diocese, a greater length of time must necessarily elapse; *impedito non currit praescriptio*. It may be said that this explanation leaves the matter still uncertain. We answer that the difficulty in the practical application of the law in this case is the same as that which occurs in the application of most laws; these have to be applied in different ways according to the diversity of facts with which they have to deal. When the parties cannot be brought to an amicable settlement, the bishop has the right to take the case in hand and end it.¹ For the rest, we are not considering the question of framing a law, but of inter-

¹ We have a similar case in the application of the principle in Canon Law that "superiorem non posse pro mero lubitu quoscumque rectores ecclesiarum ab eis remove," which, though apt to give rise to frequent contentions, does not allow us to repudiate the principle itself.

preting the law of Baltimore as we find it already framed and promulgated. The fact that the law is stringent and lodges a burden upon the adopting Ordinary, calls for its strict interpretation; and hence, as long as its application in a particular case is in doubt, the bishop has the benefit of that doubt, and is free either to accept or reject it. This much, we think, is but a fair interpretation; nevertheless we speak under correction of superior wisdom.

LEAVE FROM THE HOLY SEE FOR THOSE ORDAINED "TITULO MISSIONIS."

Lastly, it is necessary that the Holy See (Congregation of the Propaganda) give express leave for the affiliation of a priest ordained *titulo missionis*, into a diocese outside his present province. When both dioceses are in the same province, *z. e.*, under the same metropolitan, recourse to Rome is not necessary. The reason of this condition is obvious. Clerics ordained for the missions bind themselves at ordination by an oath from which only the Pope can dispense. The S. Congregation has repeatedly insisted upon this fact.¹ On the other hand, there is nothing to indicate that the Holy See has renounced its rights in the present case. These still stand, then, and petition for dispensation from the oath, in cases of presumptive adoption, is to be directed to the Congregation of the Propaganda.

We meet a difficulty, however, in this passage of the sixty-sixth decree: "Quod quidem valet pro ordinatis titulo missionis, quo in casu juramentum praestitum in aliena dioecesi, censetur pro nova esse servandum." Might we not argue from these words that presumptive affiliation holds good, without further intervention of the Holy See? That this interpretation is inadmissible must be patent to anyone who reads what the Council says in the sixty-fourth decree wherein the Fathers positively declare that a dispensation in due form must be obtained from the Sacred Congregation in

¹ *Vide* Instruction of the Congr. of the Propaganda on the title of ordination, No. 11, April 27, 1871; also Indult of 1885, published subsequent to the Third Council of Baltimore.

all cases where there is question of formal affiliation of a priest who has been ordained *titulo missionis*. Furthermore, with a view to lessening the frequency of these petitions the Fathers obtained from the Pope by the Indult of November 30, 1885, a standing dispensation for the adoption of priests into any diocese within their own province. In view of this fact it is scarce reasonable to assume that the Fathers of the Council, after framing this law, could straightway have stated or supposed that the Holy See had lost or voluntarily relinquished its rights, simply because the adopting bishop might through an oversight fail to forward to the said Congregation the priest's petition together with his own recommendation for the dispensation. Assuredly the words of the Council bear a different meaning, which, as we take it, is that presumptive adoption and all that attaches thereto is not to be set aside by the simple fact of overlooking the necessary dispensation; and that the bishop is bound, provisionally at least, to consider such an adopted priest as a member of his clergy, *sub titulo missionis*, awaiting the Congregation's action; and when the dispensation is secured, the priest is unconditionally and definitively established as a subject of the diocese, under the same title. In case the Congregation should not think it wise to release the priest from his diocese (a case of comparatively rare occurrence), the presumption of adoption ceases, as it would infringe upon the rights of a third party.

We leave here the theoretical question as to the conditions of affiliation, formal and presumptive, and turn now to the solution of our case.

FATHER JOHN'S TITLE.

What title, if any, has Father John to claim affiliation into the diocese of Y—?

In the first place Father John seems to have been misinformed on one head: he continued to work in the Diocese of Y— for two years after he had been informed by the Bishop that he did not mean to adopt him; and it was only at the

end of five years' service, thinking that he had acquired a new right by this term, that he appealed to the Bishop. The real question, however, is whether presumptive adoption was a fact at the expiration of the third year. Where the bishop has shown, as in this case, his unwillingness to adopt, three, or five years, or a longer period will not stand for presumptive adoption. If Father John had the title of presumptive adoption it would have been good at the end of the three years, and there was no need of waiting another two years. Still the fact that he did not lodge his protest immediately after the term of three years' service, does not make him forfeit his actual rights. What are these?

It is plain that there can be no question of formal adoption, but simply of *presumptive* adoption, as understood from the decrees of the Third Plenary Council of Baltimore. Now both sides agree upon the fulfilment of the first three conditions, as explained above; of the other two there may be some doubt. The Bishop of Y— declared his intention not to affiliate John; but he did so only after the expiration of the three years' time limit. Did the Bishop take action in time to cut off presumptive adoption? Those who hold that notification must be served before the expiration of the three years, must logically conclude that the intimation came to John too late. Others, and we are of their number, will not pronounce absolutely, but take into consideration the exact force of the terms and the circumstances of the case. If examination can show that only a very short space of time lapsed between the expiration of the third year and the Bishop's notifying Father John that he did not intend to adopt him, then that notice, we hold, would be in time and effective. If nevertheless those concerned¹ fail to come to a satisfactory agreement, the case is to be referred to Rome.

Supposing on the other hand that examination proved that the notice came too late, it would be necessary to ascertain first, whether John had been ordained *titulo missionis*, or

¹ We include the Bishop of X— from whom the release (conditional) is obtained, as it can not be indifferent to him whether John still belongs to his Diocese, or is affiliated into the Diocese of Y—.

under other title; and next, whether or not the Dioceses X— and Y— are under the same metropolitan. If John was ordained *titulo patrimonii*, or *titulo missionis* for a diocese within the same province as is that to which he wishes to change, his adoption is assured beyond question, and no further dispensation is required from Rome. But if X— and Y— are in different provinces, John's adoption must await the decision of the Holy See. In the meantime John is attached, provisionally only, to the Diocese of Y—.

Of course the Bishop of Y— may communicate to the Congregation his reasons for refusing to adopt Father John; but after the latter shall have been dispensed from his oath by the Sacred Congregation, the Bishop can no longer reject him.

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THE TEACHING OF MUSIC IN ECCLESIASTICAL SEMINARIES.

IT is now nearly six years since we contributed a paper on this subject to the REVIEW. Hardly any apology is needed for recurring to it at this time, or, indeed, at any time when leisure serves; for, like the question of Home Rule in the English Parliament, it belongs to the class of subjects which, being never settled, possess a perennial interest! But a more obvious felicity in recurring to it just at this time lies in the fact that a very able and moderate presentation of the subject has been made in the *Irish Ecclesiastical Record* for December, 1897, by the Rev. H. Bewerunge, Professor of Music in Maynooth College. The sole recommendation he makes in the matter is very different from the

suggestions we had to offer in our previous paper. Either plan would, if adopted, result in a great advance in the teaching of Gregorian Chant in our seminaries; and it is in the hope that either one may be adopted, that we take heart of grace to attack once more the thorny theme.

First of all, we may glance at Father Beverunge's recommendation in the matter, and at the occasion which called it forth. The occasion was as follows: "At their meeting in October, 1895, their Lordships, the Trustees of Maynooth College passed a resolution, asking the Scholastic Council of the College to report to them 'on any measures they may think desirable to take with a view to improve, strengthen, and complete the teaching department of the College.' In accordance with this resolution, a large number of meetings were held, during the academic year, by the Scholastic Council, the condition of the various studies of the College was discussed, and suggestions as to improvements were formulated." Father Beverunge presented at one of these meetings, a "Memorandum" on the subject of his department—the Class of Church Music—which was favorably received and ordered to be submitted to the Trustees.

The Memorandum limits itself to a consideration of the conditions prevailing at Maynooth, and does not aspire to be an essay on the broader subject indicated in our title. It is nevertheless very interesting, and very instructive, and not a little comforting, to us of this western world. What Maynooth endures, and seems willing to endure for some time to come, we need not be ashamed to acknowledge as a fact existing amongst ourselves. Indeed, instead of repining, we may be pardoned for growing slightly boastful. From the Memorandum we learn that "as things are at present . . . only a small number of students are, at the end of their course, able to sing the melodies prescribed by the Church for the *Ite Missa est* and *Benedicamus Domino*. A considerable number are not even able to sing the Gospels and prayers correctly; and as to voice training, very little can be done to enable the students to render the sacred words with that dignity and beauty that befit the divine worship and

save the ears of the congregation from offence. The theoretical instructions, too, can be imparted only to a very insufficient extent."

The fact that the Memorandum is throughout wholly free from even a tinge of personal dissatisfaction, sounds nowhere a complaining note, and is almost despairingly moderate in the recommendation it ventures to offer, lends additional weight to the declaration of the musical status in the great seat of ecclesiastical learning with which it concerns itself. But what a status that is which permits "a considerable number" to be ordained without being "even able to sing the Gospels and prayers correctly!" The recommendation put forth in the Memorandum is that at the entrance examination every student should be required "to be able to imitate a given tone." Nothing could be conceived more moderate than this requirement. And we have therefore a strong sidelight thrown on the larger field of preparatory training for Maynooth College, in the fact that the Trustees were unable to see their way to the immediate adoption of the recommendation. They contented themselves with the following declaration: "Resolved, that Father Beyerunge is requested by the bishops to publish in the *Irish Ecclesiastical Record* the useful suggestions he has made in his letter to the Council of Studies, in reference to the improvement of the work in his department. It is considered that, in this way, the suggestions will at once be brought under the notice of the managers of primary schools, and the presidents of intermediate schools and of diocesan seminaries throughout the country; a necessary preliminary to their adoption in reference to the examination of students entering the College."

There is a large discrimination between the suggestion contained in the Memorandum, and the action taken upon it by the Trustees. The former made the elementary study of music—or rather, we should say, the *most* elementary study of music—a necessity for the preparatory schools; while the latter made that study simply a matter of recommendation to these schools. Nevertheless, the author of the

Memorandum "is not wanting in confidence" that even such a recommendation will produce good fruit. We venture to doubt that it will produce much fruit. For the entrance examination to a higher college is the standard officially set for the lower schools. In the press of competition these will not "waste time" in compassing what they are implicitly taught to consider merely the frills of education. And thus the vicious circle finds place—the future teachers of schools and priests of parishes and professors of seminaries will never insist on the possession by others of an ability they have not themselves acquired and have not been taught to esteem as worth any expenditure of time and effort in acquiring.

We believe, therefore, that the suggestion in the Memorandum should be made effective in the entrance examination. To put the recommendation into effect immediately would, no doubt, work serious hardship on some of the candidates for admission. For these have arrived at an age when it is very difficult—although not quite impossible—to acquire an "ear," if they are lacking in that fundamental requirement. What then shall be done with such candidates? Suppose they are not to be admitted to the seminary until they have acquired this elementary *sine qua non*? Then they must engage a private teacher, and spend all their energies for some time in supplying the deficiency. A hardship, truly. On the other hand, suppose they are admitted? Then they will go forth as priests who are unable to fulfil an essential requirement of the liturgy. For, with the amount of time grudgingly allotted to music in the seminaries, they cannot receive the attention which, to be adequate to their needs, must come from a teacher who can give them individual and long-continued training. Even if time and teacher were supplied by the seminary, we should simply face another hardship; but now the hardship would be shared, without being lessened, by both pupil and professor.

But let us pass on, without pressing this argument, to an alternative suggestion we desire to make. The seminaries need not make the test of an "ear" a matter of immediate operation, but might make the *immediate declaration* to the

preparatory schools that such a test will require satisfaction at some fixed date in the future—let us say, in five or ten years hence. If such a declaration were couched in no tone of possible compromise, but with all the clearness and force possible to language, we surmise that the future training in music in our seminaries would be what it pretends at present to be—a course in ecclesiastical music for *all* the students.

Just here we anticipate the objection that a boy may have “an undoubted vocation” to the priesthood without possessing the least indication of a “musical ear.” In answer it might be said that God always fits the back for the burden; that a vocation is always accompanied with its essential requirements; and that, therefore, an “ear” which is physiologically incapable of distinguishing the pitches of sound is the clearest of signs against a vocation in which the ability to sing is implied in a hundred functions of that vocation.

The objection can be met, however, in another way. The rarest of all the *lusus naturae* is the absolute lack of an “ear” due to insurmountable physiological difficulties. This fact is well recognized by voice-trainers. But the general public will be slow to admit it, for the reason that their attention is mostly directed to the ineffectual attempts of adults to supply the deficiency of “ear.” What is true of the adult need not be—and is not true of the child who lacks the “musical ear.” The child’s ear will yield to musical culture while the man’s may not. And the practical universality of the language of music still stands as an unimpeached fact. If a boy has a vocation to the priesthood, we may rest assured that he will possess at least a physiological, if not an ordinarily cultured, “ear,” and will be susceptible, under proper culture, of an appreciation of scale relations.

Throughout this paper, we have been considering the recommendation made by Father Beverunge, and we have ventured to amend it somewhat. If given effect either with or without our amendment, we think it would tend to place the musical status of our seminaries on a higher plane of efficiency. We still think, however, that the suggestions made in our paper of six years ago would be both feasible

and efficient. For if music were not looked upon as the Cinderella of the ecclesiastical studies—were not given a spare hour snatched from other “more important” pursuits—much could be done in the seminaries even with uncultured ears and harsh voices. We pointed to the pedagogical value of music-study, and quoted much high testimony to its utility from a physical, a mental, an aesthetic and an ecclesiastical point of view. This fourfold valuable result is a synchronous one; and therefore music-study finds in no other branch that can be named an equal pedagogical value. It seems a pity that only in our seminaries do we find a reversal of the traditions of the ages, and of the musical glories of the Church.

H. T. HENRY.

EDITOR'S NOTE.

Father Henry's reference to a previously published article on the subject of Music in our Seminaries induces us to give here a summary of that paper which appeared in the REVIEW in May, 1893, all the more as the issue of that year is entirely out of print and thus inaccessible to many of our present readers. Indeed, we should be glad to elicit discussion from those who are especially interested in the question of the present status of music in our seminaries. Father Henry's plea is “for more attention to vocal culture, and to the history and theory of ecclesiastical music, ancient and modern, than is ordinarily given to these subjects” in our ecclesiastical institutions. He argues the importance of music under the heads of General Culture, Special Culture, Comparative Utility, and Practical Suggestions.

MUSIC IN THE SEMINARY.

I.—GENERAL CULTURE.

In an age which finds a separate sphere of activity for every faculty of body and mind, which is so apt to educate hand at the expense of head, and head at the expense of

heart, it is a refreshing thing to meet the man whose culture is the product of education in its primary meaning—of a harmonious blending of his physical, mental and spiritual powers.

Now we might quote endless testimony of the highest authority in asserting the prerogatives of music in the culture of head, and heart and hand. "Plato and Aristotle agree in thinking that the rhythm and harmony of music inspire the soul with the love of order, with harmoniousness, regularity, and a soothing of the passions."¹ "Is it not, then," says Plato in his *Republic*, "on these accounts that we attach such supreme importance to a musical education, because rhythm and harmony sink most deeply into the recesses of the soul, bringing gracefulness in their train, and making a man graceful if he be rightly nurtured; but if not, the reverse?"² We might show at length how this precious heirloom has come down to us through the *quadrivium* of the Middle Ages, in which it held an honored place. We might trace the religious pedigree of music from our own day, back through the Ages of Faith to the time when it brought sweetest tears to the eyes of St. Augustine; back through the apostolic ages till we find "great David's greater Son" singing the hymn with His disciples before going out to Mount Olivet; back to the Second Temple, in whose chanting, doubtless, the same Divine Master joined, "to fulfill all justice;" back to the splendid service of the First Temple; back to the canticle of Moses on the banks of the Red Sea; back to the morning hymn of creation, "when all the sons of God made a joyful melody." But music, the first-born of the arts, does not, or should not, need any recommendation either of pedagogy or of liturgics in these latter days.³

1 Compayré: *History of Pedagogy*, p. 20.

2 Version of Vaughan and Davies.

3 A certain Dr. Hanchett, a musician, wrote an article for the November number, 1890, of the *Voice Magazine*, on "The Mission of Music." The editor sent a list of questions to various prominent authors and educators, inviting criticism of the article. In justice let it be said that the

Nevertheless, while the culturing power of music is generally admitted, and the necessity of some familiarity with its genius and laws cheerfully conceded in theory, the utilitarian character of the age we live in has virtually, if not formally, constituted a new "specialty"—has branded it with a trade-mark, and made of it almost as distinct a profession as law or medicine; so that any one who for the sake of personal improvement essays acquiring a becoming mediocrity in the science or art of music is weighed, not in the balance of general culture, but in that of trade skill, and is forthwith dubbed an "amateur." That this tendency, from

opinions passed on the position of music in the "fine arts," its power for good in training the character, its value as a mental discipline, etc., ran through the whole range of favorable and adverse criticism. Whilst no question was put as to its position in the curriculum of colleges, some of the correspondents chose to allude to that phase of the subject. We beg indulgence for a few extracts. Julian Hawthorne says: "Music differs from all other arts or sciences. Its objects and effects are distinct. For that reason music is the most valuable single element in our present scheme of education." T. W. Higginson, the historian, ranks music "higher than any art except the highest poetry." President Low, of Columbia College, says: "It is a refining, civilizing art. It tunes my mind up, often a whole octave. It lifts me into the altitudes of my soul. It pushes all life and pettiness and humdrum cares out of sight." President Hall, of Clark University, ranks music "very high." President Bashford, Ohio Wesleyan University: "Our present education is too purely mental. Education should develop the mental, physical and moral power of the student . . . Music tends to develop both the imaginative and emotional faculties, but these faculties are generally neglected by the ordinary school curriculum. I would, therefore, rank music as worthy of insertion in the school and college curriculum, because it cultivates the imaginative and emotional faculties, and thus contributes to that well-rounded development which should be the object of all education." President Grose, University of S. Dakota: "He seems to think that the study of music alone should yield all of character. As well decry the study of mathematics because it does not make one a good grammarian or kindly in disposition. Music is one factor in character-building." He ranks music "as one of the chief educators of the aesthetic faculty, which must be developed if a symmetrical character is to be obtained." May we give a Shakespearean turn to the discussion?

"The man that hath no music in himself,
And is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils."

Merchant of Venice. Act. V., Sc. I.

a pedagogical point of view, seems to be false and misleading, we should not be required to prove. But we call attention to the tendency here because there is reason to fear that it has made some progress even in the conservative atmosphere of the Catholic seminary, and that it is in some measure responsible for the present peculiarly degenerate state of church music—a state for the bettering of which so many able and pious and energetic musicians now labor in vain.

We began to plead the cause of music from the stand-point of general culture, and we find ourselves unconsciously shifting to the vantage-ground of a utilitarian argument. This latter, indeed, it was our main intent to occupy, albeit we leave with regret the splendid array of argument which the former would present for winning attention to

The higher things
Lost with base gain of raiment, food and roof.

Without yielding the point that a sufficient vindication of the high offices of music may be found in the personal advantages gained by its faithful wooers, we shall borrow wisdom from the methods of the present age, and shall make a plea from the rostrum not of the more real, but of the more obvious utility of the study of music.

II.—SPECIAL CULTURE.

What are the uses to which music, the universal heirloom of mankind, should be put? What golden threads of musical culture should give strength and beauty to the texture of *Ecclesiastical* education?

a.—Church Music.

We spoke of the present degraded status of church music. It is a status that has called forth much comment in public and private. Reasoning, and wit, and satire have exhausted themselves to little purpose. After all, if any reform is to be made in the present state of affairs, should it not be championed, inaugurated, and carried on by the great body

of the priesthood? Councils and synods may preach the higher things, and point the way to their attainment—a sign-post shall never bring the listless traveler to his destination. The desideratum seems to be: first, an intelligent appreciation of what church music *should be*, and what it really is, at present; and secondly, the ability to enter into an intelligent discussion of the means proper for restoring the service of our temples to a position in the musical proprieties demanded by its very nature. But does the seminary aim at imparting any instruction in these matters to its alumni as a body? Is the study of the history and characteristics of sacred music an integral and necessary part of the curriculum? On the contrary, does not the possession of any musical ability by a student constitute him a *specialist*, and not, as it should, merely an abler man amongst his musically-educated fellows? The use which a priest has for a knowledge of geometry, of history, of Latin metres, nay of Canon Law and General Liturgy, cannot be shown to be of more practical moment in his official duties, than the many uses which he has for a knowledge of music. To pass over, for a moment, the imperative function of music in all the solemn offices of the liturgy, we need but instance the practical questions which are at this time clamoring for solution—what kind of music should be considered sacred? what kind may be tolerated by the priest, *meliora sperante*, for the present? what kind may he not brook for a moment? what are the possibilities and advantages of congregational singing? what those of Cecilian music? what those of Gregorian chant? how shall we encourage and properly direct vocal music in the school? how shall we train up the young to an appreciation, as well as a recognition, of the higher music which refines the taste, as opposed to the lighter, more trivial, more sensuous, which may lower the moral as well as the mental tone of the younger folk? How shall the *personnel* of the choir be regulated—by ability purely, or zeal purely, or piety as well as ability? and so on to the end of the chapter. However reasonable this comparison between music and the other branches of instruction cited by way of

example may be, the fact still remains that at the end of his course in the Catholic seminary the student that showed special aptitude for any of these latter studies does not find himself, and is not considered, a specialist ; but he does find a companion, not brighter in musical knowledge than he himself was in Latin or Canon Law, the *rarissima avis* of a specialist.

b.—*Plain Chant.*

In estimating the comparative utility of music, we said we should pass over, for a moment, the *imperative* functions of music in the solemn offices of the liturgy. Here, of course, the strongest argument might be made for a thorough training within, at least, the limits of the Gregorian Chant. For the celebrant and the ministers at the altar, no vicarious fulfilment of legal prescription shall be tolerated. Liturgically speaking, they *must* sing. And so councils and synods have provided some place in the curriculum for plain chant. It has the same reason for existence in such a place, as the study of Rubrics and General Liturgy. But having said this, we have not said all—we have not said enough. The strange fatality which has been pursuing music has made this common gift of nature—a gift practically co-extensive with that of voice and language—a rare enough specialty in seminaries, even within the province of liturgical necessity. The stubborn facts seem to be not only that plain chant has lost caste, but that it has well nigh sunk out of recognition. No itching of the fingers shall succeed in diverting us into a rhapsody on the subject of Gregorian music. We *will not* say that its “heavenly melodies” must have approached the dignity of inspiration ; we will not quote any of the striking testimonies of musicians friendly and inimical to the Church, as to the inherent majesty and power of the liturgical song, or the peculiar fitness its traditional use, its venerable antiquity, its freedom from all worldliness, vanity or sensual suggestiveness, have given it for clothing the words of the sacred text in becoming drapery. This has been already said, and well said, and often said. And if we should dare

to repeat any of that glowing eulogy, it would be for the purpose of calling attention to the incredulous smile, perhaps the undisguised sneer we should provoke.

Caste has been lost for it, surely, in the musical world. Of that we do not propose to speak; nor, indeed, of the amount of clerical humor, too, expended on the subject. But worthy of note is the fact that it has lost *caste* even in the sisterhood of the ecclesiastical sciences. Possessing as eminent a right to recognition as General Liturgy, the tacit understanding amongst all seems to be that while the details of ceremonial should be carefully attended to, any kind of rendition of plain chant will suffice. The man who tries to sing the melody as indicated—in the missal, even—is doing the chant “honor overmuch.” The fatuity which gives birth to such a principle of action is another remarkable element in the downward path of Gregorian chant. A first principle in the ceremonies is that decorum be observed—for may not the infinite detail of the rubricists be reduced, in the last analysis, to the most decorous way of doing something which is a necessary part of the liturgy? And thence, we conceive, comes the unwritten law of making a mistake in “ceremonies” as gracefully as possible—“so that no one will be the wiser?” Strange fatuity! We are punctilious in observing the directions of the rubricists—a matter in which many years’ study cannot give us more than a mediocre success, and a subject peculiarly foreign to the knowledge, and so often, alas! to the interest of the faithful—and all the while we care little or nothing for decorum in the singing, a thing which is as common a possession as language; a subject in which the very children of the congregation may play the part of judges. The seminarian who is in sacred orders will wax warm in defense of the exact degree of profundity in his reverences to the celebrant, and will make merry sport of his weirdly original *Ite missa est*. Nevertheless, while the faithful may not be proficient in geometry or rubrics, they may be depended upon to have a pair of ordinary ears, and all the beauty of ceremonial will be lost in the echoes, both in and out of the church, of our

last cacophony. Let us not be understood as speaking in any slighting way of the least of the ceremonies of the Church. We should heartily deprecate such a suspicion, even if the assurance of St. Theresa that she would lay down her life willingly for the observance of each of them were not ringing in our ears. Nay, rather, for the very sake of reverence are we insisting on a decorous performance of one portion of the liturgical service. Do we "despise the small things" in lifting up from the dust the greater? But we must be careful lest, while conscientiously tithing mint and anise and cummin, we leave the weightier things of the liturgical law.

III.—COMPARATIVE UTILITY OF MUSIC.

We venture therefore to submit that such a state of affairs as we have described is, to say the least, one-sided and infelicitous. It is also, we think, pedagogically erroneous. Viewed from the standpoint even of a rigid and narrow utilitarianism, it is a sad neglect of the "practical" advantages of education. If we should seek a reason for this neglect, we should doubtless find the double excuse given of "no time for musical instruction," and "those that have 'ears' don't need it, and those that have not 'ears' couldn't profit by it." The answer to the former might be that in education the evolutionary formula of "survival of the fittest" should, perhaps, be a potent factor in the determination of what few branches shall be selected for the curriculum out of the one hundred and one that clamor for some recognition. But such a principle may well be modified by the other, that "the weak have rights which the strong are bound to respect." The question, then, cannot be peremptorily settled by a final triumphant appeal to the paramount importance of theologies and philosophics, and liturgics *et id genus omne*. Again we fear the man of one book! A scientific pedagogy will regard the usefulness of any special branch of education as a function (to borrow a geometric term) of the results gained divided by the time spent in

gaining these results. If we apply this formula to the various branches of study in the clerical curriculum, we shall not find music the lowest in the scale of utility. We do not propose to enter upon a laborious calculation of the *utilities*, but shall at once proceed to point out some of the *synchronous* results of musical instruction. These may be divided into physical, mental and æsthetic, if we regard vocal music merely as a factor in what is primarily meant by "education."

It is a patent fact that the long and necessarily severe course of preparation for the high dignity of the priesthood is too apt to strengthen the spiritual at the expense of the animal and vegetative faculties of students. The dark embers give a weird emphasis to the inner fire they can feed no longer. The necessities of our poor clay are humiliating, certainly, but they are stern facts; and a well-rounded culture dare not despise them. Juvenal's proverb about the *mens sana* is nevertheless more remarkable for the endless and universal indifference shown by mankind towards its great lesson, than either for its happy truth, or its venerable antiquity. We are forever killing the hen that lays the golden eggs. The school-room and the school curriculum have come down to us through the misty ages as one unmistakable object lesson of how-not-to-do-it. Seminaries have not been worse off in this respect than other schools, but their very lengthy course has served to emphasize the principle better. The protests of physicians are, however, at last listened to with some respect, and have resulted in better lighted and better ventilated halls, and various systems of calisthenics for the lower schools, and in the many athletic associations of the colleges and universities. But one very thoughtful recommendation has not been listened to with much deference, or at least, with much result—we mean the introduction, into schools, of vocal practice. In another place¹ we have pointed to the fact that "the benefit to the physical nature, in developing and strengthening the

1 Course of Study for the Philadelphia Parochial Schools.

lungs by deep respirations, places it on a level with calisthenics. Without claiming for it all the 'innumerable advantages' described by physicians of various ages, we may simply note here the comparatively recent testimony of Colombat de l'Isère, who believed it to be a great guard against epidemic diseases. But we may not omit the striking testimony of an eminent English authority of the present day, Gordon Holmes, whose position as physician to the Edinburgh Municipal Throat and Ear Infirmary, and of *chef-de-clinique* at the Hospital for Diseases of the Throat, entitled his opinion to special consideration. He says: 'The general well-being of the constitution is promoted by voice-practice, because the wider chest movements accelerate the circulation of the blood, at the same time that they cause a more ample flow of fresh air in and out of the lungs. . . . And, moreover, these effects have a certain permanency on account of the gains to the thoracic capacity derived from the habitual increase of lung expansion necessitated by constant vocal exercise.'"¹

But while other physical exercises develop and strengthen particular muscles and sinews, and contribute therefore only generally to the well-being of the body, vocal exercise directly develops the power of voice-production, and therefore directly strengthens that organ of the body which in a priest is too often the weakest and yet the most necessary in his public ministry. This thought opens out wide vistas of demonstration of its utility which, however, we may not enter upon now.

The purely physical value of singing places it, therefore, on a level with calisthenics. But besides this, music has what calisthenics has not, the concomitant element of a strong mental stimulus and disciplinary power. A writer in the *Normal Review* has pointed out that "Music, when rightly studied, becomes a *means of mental discipline* over which mathematics, with all its boasted glory, can claim no superiority. Any one who sings will acknowledge at once

1 A Treatise on Vocal Physiology and Hygiene, etc., p. 217.

that no problem in arithmetic calls for a keener use of the perceptive faculties than does the singing, at sight, of a difficult piece of music." We shall not discuss the æsthetic gains resulting from vocal culture. We have already, in the first part of this essay, hinted at some of them. But we may note here that not a little of the difficulty that stands at present in the way of congregational singing would be removed, as the priest would then be in fact, what he is in theory, the natural exponent and teacher of ecclesiastical music.

IV.—A SUGGESTION.

We should, then, recommend a course of instruction in vocal music, extending throughout the whole of the seminary course, and if possible, through the whole of the preparatory collegiate course.

a. Class Practice.

Fifteen minutes' daily practice would soon demonstrate, better than many words, the justice of our plea. Indeed, under a competent teacher, a few months of such practice would yield, even in the most obdurate cases, little short of musical miracles. And here we glance for a moment at the second objection urged against spending time in the study of music, viz., that instruction and practice are quite unnecessary for any one who has a "voice" and an "ear," and hopelessly useless for any one who has not. We need scarcely say that such a plea can have currency only where the stock of musical information is of the scantiest kind. The limits of our essay will not admit a proof of the statement; nor, indeed, as we are not addressing novices in music or educational matters, is there any necessity for proof. But from the double fact that good voices and good ears require culture, and that defective ones can by culture be vastly improved, we beg to insist again on what we conceive to be a first requisite in any musical course in our seminaries, namely, daily voice-practice. By this, intonation could be made correct and secure; volume could be

marvellously improved; the *timbre* could be made much more pleasing. We should then have a demonstration that the rarest of the *lusus naturae* is an absolute lack of responsiveness to melody—the *bête noir* of a bad ear. In his own experience in the class-room the present writer has found ample demonstration of the power which even scant vocal practice has for improving volume and intonation and *timbre*. He has found classes bashful, listless, discouraged; he has left them hopeful, energetic, and filled with a pleasing sense of security in their ability to sing. Singing, like swimming, is a natural operation; but, like it, requires some courage for the first plunge. He has found the patient drilling of a few lessons changing what sounded at first like the confused murmur of distant seas into a rich, round, decided, choral unison. Defective ears, slovenly intonation, and harsh voices, together with listlessness and vocal mannerisms, were responsible for the former; a little effort and patient practice for the latter.

b.—Individual Culture.

While the class could be made to join ultimately in the exercises as a whole, sufficient time should be given to individual voice practice first of all. This is indeed, the most important part of the training. In a Catholic seminary there should be no class of "incurables"—to borrow a word from the Rev. Arthur Ryan. Too often, alas! we charge to nature the results of our own carelessness and physical improvidence. The eve of ordination is hardly the proper time for beginning to realize the fact that the liturgical offices generally require singing as a *sine qua non* of their performance, and that both ear and voice declare their utter unfitness for the task. Shall we say that nature has played the step-mother to us? That no one can remedy a congenital defect?

c.—History and Theory.

Side by side with voice culture should begin some instruction in the elementary theory of music, the conventional modes, ancient and modern, of representing sounds to the

eye, the nature of intervals, etc. The history of church music would furnish occasional variety and give interest to a subject which is, however, by no means a dry one. Some *obiter dicta* in the Pastoral Theology of church music, some suggestions about "our choir," "our organists," "our solo-music," might not be amiss; and if they were made in the spirit of their subject, could not fail to provoke a healthy laughter. In fine, the class might be constantly reminded of the words of St. Bernard: "Sunt quidam voce dissoluti, qui vocis suae modulatione gloriantur, nec tantum gaudent de dono gratiae, sed etiam alios spernunt. Tumentes elatione aliud cantant, quam libri habeant, tanta est levitas vocis, forsitan et mentis. Cantant ut placeant populo magis quam Deo." Insistence should be laid on singing the exact melodies of the chant, on the ground that beauty unadorned is, especially in plain chant, adorned the most. Thus on the basis of nature might be built a decent superstructure of a knowledge of ancient and of modern tonalities—the former necessary for the priest in his sacred functions, and the latter able to clothe, with other than merely official authority, his supervision of the music performed in his church.



ANALECTA.

LITTERAE APOSTOLICAE.

I.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII.

EPISTOLA ENCYCLICA AD ARCHIEPISCOPOS EPISCOPOS ALIOSQUE
LOCORUM ORDINARIOS FOEDERATARUM CIVITATUM
CANADENSIVM PACEM ET COMMUNIONEM
CUM APOSTOLICA SEDE HABENTES.

VENERABILIBUS FRATRIBUS

*Archiepiscopis Episcopis Aliisque Locorum Ordinariis Foe-
deratarum Civitatum Canadensium Pacem et Com-
munionem Cum Apostolica Sede Habentibus.*

LEO PP., XIII.

LEO XIII., POPE.

VENERABILES FRATRES,

VENERABLE BRETHREN,

*Salutem et Apostolicam Bene-
dictionem.*

*Health and the Apostolic Bene-
diction.*

Affari vos, quod perlibenter
atque amantissime facimus,
vix Nobis licet, quin sua

It is not possible for Us to
address you—which We most
gladly and lovingly do—with-

sponte occurrat animo vetus et constans apostolicae Sedis cum Canadensibus vicissitudo benevolentiae consuetudoque officiorum. Ipsis rerum vestrarum primordiis comitata Ecclesiae catholicae caritas est: maternoque semel acceptos sinu, amplexari vos, fovere, beneficiis afficere numquam postea desiit. Certe immortalis vir Franciscus de Laval Montmorency, primus Quebecensium episcopus, quas res proavorum memoriâ pro salute publica felicissime sanctissimeque gessit, auctoritate gratiaque subnixus romanorum Pontificum gessit. Neque alio ex fonte auspicia atque orsus agendarum rerum cepere consequentes episcopi, quorum tanta extitit magnitudo meritum. Similique ratione, si spatium respicitur vetustiorum temporum, non istuc commeare nisi nutu missuque Sedis apostolicae consuevere virorum apostolicorum generosi manipuli, utique cum christianae sapientiae lumine elegantiore cultum atque

out there occurring to Our mind spontaneously the ancient and unbroken intercourse of love and dutiful communion of the Canadians of the Apostolic See. The charity of the Catholic Church is bound up with the very beginning of your history, and once you were received in her maternal bosom she never afterwards failed to embrace you, to cherish you, to load you with benefits. Certainly that immortal man Francis of Laval Montmorency, the first Bishop of Quebec, whatever things he is recorded in the grateful memory of your fathers to have accomplished most happily and most holily for the public welfare were accomplished by him relying on the authority of the Roman Pontiffs. Nor on any other basis did succeeding Bishops, whose merits were so magnificent, undertake the initiation of public affairs. And similarly, if We look at the time past, no action was taken without the advice and commission of the Apostolic See by the noble bands of apostolic men who went forth to spread with the light of Christian wisdom a fuller culture and the seeds of noble arts. And when these seeds

artium honestissimarum semina allaturi. Quibus seminibus multo eorum ipsorum labore sensim maturescentibus, Canadensium natio in contentionem urbanitatis et gloriæ cum excultis gentibus sera, non impar, venit.—Istae sunt res Nobis omnes admodum ad recordationem iucundae: eo vel magis, quod earum permanere fructus cernimus non mediocres. Ille profecto permagnus, amor in catholica multitudine studiumque vehemens divinae religionis, quam scilicet maiores vestri primum et maxime ex Gallia, tum ex Hibernia, mox quoque aliunde, auspiciato advecti, et ipsi sancte coluerunt et posteris inviolate servandam tradiderunt. Quamquam, si optimam hanc hereditatem tuetur posteritas memor, facile intelligimus quantam huius laudis partem sibi iure vindicet vigilantia atque opera vestra, venerabiles Fratres, quantam etiam vestri sedulitas Cleri: omnes quippe, concordibus animis, pro incolumi-

through their great labors had gradually grown ripe, the Canadian nation emulated the civilization and the glory of cultured peoples, if late, yet not unequally.

ZEAL FOR THE FAITH
REWARDED.

All these things are very pleasant for Us to remember; and the more so that we see no small fruit of them remains, and that very great one especially, the love of the Catholic multitude and their energetic zeal for God's religion which your ancestors, first and especially from France, then from Ireland, and ultimately also elsewhere, auspiciously brought and practised holily themselves and handed to their children to be preserved inviolate. Wherefore, if a grateful posterity guards this best of all inheritances we easily understand how great a share in this praise is rightly due to your vigilance and labors, Venerable Brethren, and to the zeal of your clergy; for you all with one accord assiduously strive to safeguard and increase the Catholic cause, and this, to say sooth, neither against the wishes nor the consent of the laws of the British Empire.

tate atque incremento catholici nominis assidue contenditis, idque, ut vera fateamur, non invitis neque repugnantibus Britannici imperii legibus. Ita que communium recte factorum vestrorum cogitatione adducti, cum Nos romanae honorem purpurae Archiepiscopo Quebecensium aliquot ante annis contulimus, non solum ornare viri virtutes, sed omnium istic catholicorum pietatem honorifico afficere testimonio volumus. — Ceterum de institutione laborare ineuntis aetatis, in qua et christianae et civilis reipublicae spes maxima nituntur, apostolica Sedes numquam intermisit, coniuncto vobiscum et cum decessoribus vestris studio. Hinc constituta passim adolescentibus vestris ad virtutem, ad litteras erudiendis complura eademque in primis florentia, auspice et custode Ecclesia, domicilia. Quo in genere eminent profecto magnum Lyceum Quebecense, quod ornatum atque auctum omni iure legitimo ad legum pontificiarum consuetudinem, satis testatur, nihil esse quod expetat studeatque apostolica Sedes vehementius, quam educere civium sobolem expolitam litteris virtute commendabi-

Whence, led on by the thought of all your good works, when We some years ago raised to the honor of the Roman purple the Archbishop of Quebec We intended not only to recognize the virtues of the man but to give an honorable testimony to the piety of the faithful there. But the Holy See never ceased to labor for the interests of a new era in which are placed the greatest hopes for Church and State with the zeal united with yours and that of your predecessors. So that everywhere, very many institutions were established, and those of the most flourishing character, for the instruction of your children in virtue and for their advancement in knowledge, among which takes first rank, the great Laval University at Quebec, which, adorned and furnished with all legitimate powers, in accordance with Pontifical legislation, witnesses that there is nothing which the Apostolic See more eagerly wishes and desires than to bring up the youth of the State adorned with knowledge and praiseworthy for virtue. Wherefore, with great anxiety, as you will easily conceive, We have had Our mind on those troubles which late years have

lem. Quamobrem summâ curâ, ut facile per vos ipsi iudicabitis, animum ad eos casus adiecimus, quos catholice Manitobensium adolescentulorum institutioni novissima tempora attulere. Volumus enim et velle debemus omni, qua possumus, ope et contentione eniti atque efficere ut fides ac religio ne quid detrimenti capiant apud tot hominum millia, quorum Nobis maxime est commissa salus, in ea praesertim civitate quae christianae rudimenta doctrinae non minus quam politici initia humanitatis ab Ecclesia catholica accepit. Cumque ea de re plurimi sententiam expectarent a Nobis, ac nosse cuperent qua sibi via, qua agendi ratione utendum, placuit nihil ante statuere, quam Delegatus Noster apostolicus in rem praesentem venisset: qui, quo res statu essent exquirere diligenter et ad Nos subiinde referre iussus, naviter ac fideliter effectum dedit quod mandaveramus.

Causa profecto vertitur permagni momenti ac ponderis. De eo intelligi volumus, quod septem ante annis legumlatores Provinciae Manitobensis concessu suo de disciplina puerili decrevere: qui scilicet,

brought in regard to the Catholic training of the children of citizens of Manitoba. For We wish, and must wish with all the strength and energy of which We are capable, to strive and to secure that Faith and that religion should suffer no harm among so many thousands of people whose interests are committed to Us especially, particularly in a State which received from the Catholic Church the rudiments of Christian doctrine as well as the commencements of the human arts. And when many people looked for an opinion from Us on this point, and desired to know what method they were to adopt or what principle they were to act on, We determined to settle nothing before Our Apostolic Delegate intimately understood the case; who, being ordered to diligently inquire the true state of the case and at once refer to Us, ably and faithfully carried out Our commands.

RELIGIOUS EDUCATION THE ISSUE.

The matter is indeed one of very great and very weighty moment. We wish to bring to mind what seven years ago

quod leges Canadensis foederis sanxerant, pueros professione catholica in ludis discendi publicis institui educarique ad conscientiam animi sui ius esse, id ius contraria lege sustulere. Qua lege non exiguum importatum detrimentum. Ubi enim catholica religio aut ignoratione negligitur, aut detritâ operâ impugnatur: ubi doctrina eius contemnitur, principiaque unde gignitur, repudiantur, illuc accedere, eruditionis caussâ, adolescentulos nostros fas esse non potest. Id sicubi factitari sinit Ecclesia, non nisi aegre ac necessitate sinit, multisque adhibitis cautionibus, quas tamen constat ad pericula declinanda nimium saepe non valere.— Similiter ea deterrima omninoque fugienda disciplina, quae, quod quisque malit fide credere, id sine ullo discrimine omne probet et aequo iure habeat, velut si de Deo rebusque divinis rectene sentias an secus, vera an falsa secteris, nihil intersit. Probe nostis, venerabiles Fratres, omnem

the legislators of the province of Manitoba decreed in session; who indeed took away a right which the laws of the Canadian Confederacy had established, namely, that Catholic children had a right to be taught and educated in the public schools in accordance with their conscientious beliefs. And their act did a grievous wrong. For where the Catholic religion is either ignorantly neglected or of set purpose attacked, where its teaching is despised and the principles on which it rests rejected, it cannot be lawful that our children for the sake of education should attend; and if in any place the Church permits such a thing to be, it allows it only grudgingly and under necessity, and applies many preventives, which, however, experience proves to be not often able to prevent the danger. And likewise that pestilential and ever-to-be-avoided practice must be opposed which teaches that whatever a man wishes to believe he may without any danger approve, and has an equal right to think that there is no difference whether he holds right or wrong views about God and divine things, whether he follows truth or falsehood. You well know, Venerable Brothers, that all educational views of such a nature are condemned by the judgment of the Church, for

disciplinam puerilem, quae sit eiusmodi, Ecclesiae esse iudicio damnatam, quia ad labefactandam integritatem fidei tenerosque puerorum animos a veritate flectendos nihil fieri perniciosius potest.

Aliud est praeterea, de quo facile vel ii assentiantur, qui cetera nobiscum dissident: nimirum non mera institutione litteraria, non solivaga ieiunaeque cognitione virtutis posse fieri, ut alumni catholici tales e schola aliquando prodeant, quales patria desiderat atque expectat. Tradenda eis graviora quaedam et maiora sunt, quo possint et christiani boni et cives frugi probique evadere: videlicet informantur ad ipsa illa principia necesse est, quae in eorum conscientia mentis alte insederint, et quibus parere et quae sequi debeant, quia ex fide ac religione sponte efflorescunt. Nulla est enim disciplina morum digna quidem hoc nomine atque efficax, religione posthabita. Nam omnium officiorum forma et vis

nothing has a more pernicious influence in destroying the integrity of the faith and in leading the tender minds of children from the truth.

WE MUST HAVE CATHOLIC
SCHOOLS.

And there is this, moreover, to which even those who disagree with us on other matters without difficulty assent, namely, that not by merely literary education, not by any vague and superficial knowledge of virtue is it possible that such Catholic scholars should be produced as a country wants and expects. Weightier and greater are the teachings which will make them good Christians and fruitful and honest citizens; it is necessary that they should be informed by those principles which are deeply seated in their conscience and which they must obey and follow because they spring spontaneously from religion and from faith. For there is no moral discipline worthy of the name or efficient if religion be removed. For the life and soul of all duty rises specially from those duties which bring men into communion with God, who commands and for-

ab iis officiis maxime ducitur, quae hominem iungunt iu-
benti, vetanti, bona malaque
sancienti Deo. Itaque velle
animos bonis imbuere moribus
simulque esse sinere religionis
expertes tam est absonum
quam vocare ad percipiendam
virtutem, virtutis fundamento
sublato. At qui catholico
homini una atque unica vera
est religio catholica: propte-
reaque nec morum is potest,
nec religionis doctrinam ullam
accipere vel agnoscere, nisi
ex intima sapientia catholica
petitam ac depromptam. Ergo
iustitia ratioque postulat, ut
non modo cognitionem littera-
rum alumnis schola suppedi-
tet, verum etiam eam, quam
diximus, scientiam morum
cum praeceptionibus de re-
ligione nostra apte coniunc-
tam, sine qua nedum non
fructuosa, sed perniciosa plane
omnis futura est institutio.
Ex quo illa necessario conse-
quuntur: magistris opus esse
catholicis: libros ad perle-
gendum, ad ediscendum non
alios, quam quos episcopi pro-

videt, who orders good and re-
proves evil. Wherefore it is
as foolish to wish to imbue
minds with right moral princi-
ples while they are allowed to
be deprived of religion as to
call them to recognize virtue
when the foundation of virtue
has been removed. Now, to a
Catholic the Catholic religion
is one and the only one;
wherefore he can neither ac-
cept nor recognize any moral
or religious teaching unless it
is sought for and derived from
intrinsic Catholic sources.
Therefore, justice and reason
demand that the school sup-
plies to every scholar not only
a knowledge of literary char-
acter, but also, as we have
said, that knowledge of moral-
ity joined with precepts taken
from our religion without
which assuredly all education
will be not only unfruitful but
injurious. From which these
consequences naturally follow;
the teachers must be Catholics,
and the books that are read
and from which scholars are
taught must be such as the
bishops approve. There must
be unfettered power of ar-
ranging and ruling the dis-
cipline, so that the whole sys-
tem of teaching and of learn-
ing shall exactly agree and

barint, assumendos: liberam esse potestatem oportere constituendi regendique omnem disciplinam, ut cum professione catholici nominis, cumque officiis quae inde proficiscuntur, tota ratio docendi discendique apprime congruat atque consentiat.—Videre autem de suis quemque liberis, apud quos instituantur, quos habeant vivendi praeceptores, magnopere pertinet ad patriam potestatem. Quocirca cum catholici volunt, quod et velle et contendere officium est, ut ad liberorum suorum religionem institutio doctoris accommodetur, iure faciunt. Nec sane iniquius agi cum iis queat, quam si alterutrum malle compellantur, aut rudes et indoctos, quos procrearint, adulescere, aut in aperto rerum maximarum discrimine versari.

Ista quidem et iudicandi principia et agendi, quae in veritate iustitiaeque nituntur, nec privatorum tantummodo, sed rerum quoque publicarum continent salutem, nefas est in dubium revocare, aut quoque modo deserere. Igitur cum puerorum catholicorum institutionem debitam insueta lex in Manitobensi Provincia perculisset, vestri muneris fuit,

coincide with the belief of the Catholic faith and the duties which thence arise. And it especially concerns fathers, each one to see with regard to his children, with whom they are trained and what teachers of conduct they possess. Wherefore when Catholics wish, as it is their duty to wish, and to strive to obtain that the belief of the teacher should be in accordance with the belief of their children, they are acting within their rights. Nor could a more iniquitous action be taken with them than to compel them to adopt one or other of these courses—either to bring up their children unlearned and uneducated or to expose them to the clear danger of loss of faith.

IN UNION LIES VICTORY.

These principles of thought and action which stand on truth and justice and affect the welfare not alone of individuals, but of the commonwealth, it is impious to call in question or in any way to desert. Therefore when the new law in the province of Manitoba struck at the rightful education of Catholic children it was your duty, brethren, pub-

venerabiles Fratres, illatam iniuriam ac perniciem libera voce refutare: quo quidem officio sic perfuncti singulis estis, ut communis omnium vigilantia ac digna episcopis voluntas eluxerit. Et quamvis hac de re satis unusquisque vestrum sit conscientiae testimonio commendatus, assensum tamen atque approbationem Nostram scitote accedere: sanctissima enim ea sunt, quae conservare ac tueri studuistis, studetis.

Ceterum incommoda legis Manitobensis, de qua loquimur, per se ipsa monebant, opportunam sublevationem mali opus esse concordiam quaerere. Catholicorum digna causa erat, pro qua omnes omnium partium aequi bonique cives consiliorum societate summaque conspiratione voluntatum contenderent. Quod, non sine magna iactura, contra factum. Dolendum illud etiam magis, catholicos ipsos Canadenses sententias concorditer, ut oportebat, minime in re tuenda iunxisse, quae om-

licly to oppose the danger and the injury arising therefrom; and this duty you have every one done so completely that the general vigilance of you all, and your wishes, worthy of you as Bishops, shone clear before us. And although in this matter each of you is sufficiently approved by the testimony of his conscience, know that your action has Our assent and Our approval; for those things are most holy which you have striven and strive yet to maintain and defend.

But the grievances produced by the Manitoba law of which we speak, indicated of themselves that a fitting remedy for the evil was to be sought in a peaceful manner. The cause was one which demanded combination and the most effective co-operation on the part of all fair-minded and worthy citizens of every party. The contrary, however, is what occurred, not without great detriment. It is still more to be regretted that the Canadian Catholics themselves by no means united, as they ought to have done, in defending a cause which so closely affects them all, and the vast interest and importance of which

nium interest plurimum : cuius prae magnitudine et pondere silere studia politicarum rationum, quae tanto minoris sunt, necesse erat.

Non sumus nescii, emendari aliquid ex ea lege coeptum. Qui foederatis civitatibus, quique Provinciae cum potestate praesunt, nonnullam iam decreverunt minuendorum gratiâ incommodorum, de quibus expostulare et conqueri catholici ex Manitoba merito insistunt. Non est cur debitemus, susceptum id aequitatis amore fuisse consilioque laudabili. Dissimulari tamen id quod res est, non potest : quam legem ad sarcinenda damna condidere, ea manca est, non idonea, non apta. Multo maiora sunt, quae catholici petunt, quaeque eos iure petere, nemo neget. Praeterea in ipsis illis temperamentis, quae excogitata sunt, hoc etiam inest vitii quod, mutatis locorum adiunctis, carere effectu facile possunt. Tota ut res in breve cogatur, iuribus catholicorum educa-

should have ensured the subordination of political ambitions, matters of such inferior consequence.

THE PROPOSED MEASURE INADEQUATE.

We are not unaware that some measures have been undertaken with the view of amending the law. Those in authority over the Federated States and the Province have already arrived at certain decisions for the purpose of lessening the grievances against which the Catholics of Manitoba rightly continue to raise their voices in protest and complaint. We have no reason to doubt that this was done through a love of fair-play and with a laudable design. Yet what the fact really is cannot be disguised : the law which was passed to repair the evil is defective, unsuitable, inadequate. Let no one deny that the Catholics claim, and rightly claim, much more. Besides, the arrangements decided on have this fault, that with a change in the local circumstances they may easily fail in their effect. To state the whole matter briefly, enough has not yet been done in Manitoba to satisfy the

tionique puerili nondum est in Manitoba consultum satis : res autem postulat, quod est iustitiae consentaneum, ut omni ex parte consulatur, nimirum in tuto positis debitoque praesidio septis iis omnibus, quae supra attigimus, incommutabilibus augustissimisque principiis. Huc spectandum, hoc studiose et considerate quaerendum.— Cui quidem rei nihil obesse potest discordiâ peius : coniunctio animorum est et quidam quasi concentus actionum pernecessarius. Sed tamen cum perveniendi eo, quo propositum est et esse debet, non certa quaedam ac definita via sit, sed multiplex, ut fere fit in hoc genere rerum, consequitur varias esse posse de agendi ratione honestas eademque conducibiles sententias. Quamobrem universi et singuli meminerint modestiae, lenitatis, caritatis mutuae : videant ne quid in verecundia peccetur, quam alter alteri debet : quid tempus exigat, quid optimum factu videatur, fraterna unanimitate, non sine consilio vestro, constituent, efficiant.

rights of Catholics and provide for the education of the young ; but the case requires that, in accordance with justice, proper provision should be made in every respect, those unchangeable and sacred principles which we have touched on above being securely preserved and safeguarded. This is the object which should be aimed at and striven for with zeal and prudence. Its attainment nothing tends more effectually to prevent than discord. Unity of mind and a certain harmony of action are very necessary. Yet, as there is not a fixed and definite path to the goal which is and ought to be sought, but many ways lead to it, as usually happens in affairs of this kind, it follows that there may be various excellent and acceptable opinions as to the policy to be pursued. Wherefore let all and each bear in mind the value of moderation, gentleness, and mutual charity ; let none forget the respect due to his neighbor ; let Catholics arrange and carry out, with brotherly unanimity, but not without taking your advice, whatever is demanded by the occasion and appears best to be done.

Ad ipsos ex Manitoba catholicos nominatim quod attinet, futuros aliquando totius voti compotes, Deo adiuvante, confidimus. Quae spes primum sane in ipsa bonitate causae conquiescit: deinde in viro- rum, qui res publicas adminis- trant, aequitate ac prudentia, tum denique in Canadensium, quotquot recta sequuntur, honesta voluntate nititur. Interea tamen, quamdiu rationes suas vindicare nequeant universas, salvas aliqua ex parte habere ne recusent. Si quid igitur lege, vel usu, vel hominum facilitate quadam tribuatur, quo tolerabiliora damna, ac remotiora pericula fiant, omnino expedit atque utile est concessis uti, fructumque ex iis atque utilitatem quam fieri potest maximam capere. Ubi vero alia nulla mederi ratione incommodis liceat, hortamur atque obsecramus, ut aucta liberalitate munificentiaque pergant occurrere. Non de salute ipsorum sua, nec de prosperitate civitatum mereri melius queant, quam si in scholarum puerilium tuitionem contulerint, quantum sua cuique sinat facultas.

ACCEPT PARTIAL CONCESSIONS.

As to what regards particularly the Catholics of Manitoba, We are confident that, with God's help, they will one day obtain all they desire. This confidence is based, above all, on the goodness of their cause; next on the justice and wisdom of those who exercise public authority; and finally on the good-will of all upright Canadians. Meanwhile, so long as they cannot secure all their rights, let them not refuse partial satisfaction of their claims. If, then, by law, or custom, or the good disposition of the people, anything be granted by which the grievances are made more tolerable and the dangers more remote, it is by all means expedient and advantageous to make use of the concessions and to derive the greatest benefit possible from them. Where, however, their grievances can be remedied in no other way, We exhort and conjure them to do what is needful by increased liberality and generosity. They can do nothing more serviceable for their own salvation and for the welfare of the states than to contribute what their means will allow to the schools for the education of the young.

Est et aliud valde dignum, in quo communis vestra elaboraret industria. Scilicet vobis auctoribus, iisque adiuvantibus, qui scholis praesunt, instituere accurate ac sapienter studiorum rationem oportet, potissimumque enituit, qui ad docendum accedunt, affatim et naturae et artis praesidiis instructi accedant. Scholas enim catholicorum rectum est cum florentissimis quibusque de cultura ingeniorum, de litterarum laude, posse contendere. Si eruditio, si decus humanitatis quaeritur, honestum sane ac nobile iudicandum. Provinciarum Canadensium propositum, augere ac provehere pro viribus expetentium disciplinam institutionis publicam, quo politius quotidie ac perfectius quiddam contingat. Atqui nullum est genus scientiae, nulla elegantia doctrinae, quae non optime possit cum doctrina atque institutione catholica consistere.

Hisce omnibus illustrandis ac tuendis rebus, quae hactenus dictae sunt, possunt non

WELL-TRAINED TEACHERS A
NECESSITY.

There is another very worthy object to which your united efforts should be directed. Under your guidance and with the aid of the school managers a careful and wise system of instruction should be established, and every possible precaution should be taken that those who engage in the work of teaching possess ample natural ability and are well trained. For it is right that the Catholic schools should be able to compete in mental culture and literary acquirements with any other schools, however flourishing they may be. If the purpose be to ensure learning and refinement, the intention of the Canadian provinces in advancing and raising the standard of teaching as far as the capacities of the candidates will permit, so that a greater degree of polish and perfection may be continually attained, must, indeed, be regarded as honorable and noble. But there is no kind of science, no refined knowledge, which cannot most happily harmonize with Catholic doctrine and education.

LET THE CATHOLIC PRESS DO
ITS DUTY.

In explaining and defending the points we have laid down no slight service can be ren-

parum ii ex catholicis prodesse, quorum opera in scriptione praesertim quotidiana versatur. Sint igitur memores officii sui. Quae vera sunt, quae recta, quae christiano nomini reiue publicae utilia, pro iis religiose animoque magno propugnent: ita tamen ut decorum servent, personis parcant, modum nulla in re transilient. Vereantur ac sancte observent episcoporum auctoritatem, omnemque potestatem legitimam: quanto autem est temporum difficultas maior, quantoque dissensionum praesentius periculum, tanto insistant studiosius suadere sentiendi agendique concordiam, sine qua vix aut ne vix quidem spes est futurum ut id, quod est in optatis omnium nostrum, impetretur.

Auspicem caelestium munerum benevolentiaeque Nostrae paternae testem accipite apostolicam benedictionem, quam vobis, venerabiles Fratres, Clero populoque vestro peramanter in Domino impertimus.

Datum Romae apud S. Petrum die viii. Decembris, An. MDCCCLXXXVII., Pontificatus Nostri vicesimo.

LEO PP. XIII.

dered by those Catholics who write for the public, especially through the daily press. Let them, therefore, be mindful of the duty that lies upon them. Let them fight with earnestness and courage for what is true, right, and of advantage to Christianity and the State, but in such a way as to maintain decorum, to avoid personalities, and to observe moderation rigidly. Let them respect and faithfully obey the authority of the Bishops and every legitimate power. The greater the difficulties amidst which they find themselves, the more imminent the danger of dissension, so much the more zealously should they strive to advocate harmony of thought and action, without which there is no hope, or, at least, scarcely a hope that what we all desire will be secured.

As a pledge of heavenly blessings and of Our paternal good will, accept the Apostolic benediction, which We impart most lovingly in the Lord to you, Venerable Brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the 8th December, 1897, the twentieth year of Our Pontificate.

LEO XIII., POPE.

II.

**DIVISIO DIOECESIS BUFFALENSIS NOVAQUE DELIMITATIONE
CONTIGUAE DIOECESIS ROFFENSIS, IN STATIBUS
FOEDERATIS AMERICAE SEPTENTRIONALIS.**

LEO PP. XIII.

Ad Perpetuam Rei Memoriam.

Quum ex Apostolico munere, quo fungimur, ecclesiarum omnium cura Nobis sit demandata divinitus, ea libenti animo exequimur, quae rei sacrae procurationi melius gerendae facere possunt, et interposita ad hoc auctoritate Nostra novas, quum gravis momenti rationes id persuadeant, inimus dioecesium circumscriptiones. Idcirco cum venerabilis Frater Bernardus Mac-Quaid, Episcopus Roffensis in Statibus Foederatis Americae Septentrionalis, Nos enixe efflagitaverit, ut nova delimitatio constituatur pro sua dioecesi et pro contigua dioecesi Buffalensi, quam per delimitationem nonnulli Comitatus, nempe Chemung, Schuyler, Steuben et Tioga, ad Buffalensem dioecesim nunc pertinentes, ab ipsa separentur et Roffensi dioecesi adnectantur; Nos omnibus rei momentis sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, inspectis gravibus quae adducuntur rationibus et favorabili Episcoporum comprovincialium suffragio, memorati Antistitis votis obsecundandum existimavimus. Itaque omnes et singulos, quibus Nostrae hae litterae favent, peculiari benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes, et absolutos fore censentes, motu proprio, atque ex certa scientia et matura deliberatione Nostris, deque Apostolicae Nostrae potestatis plenitudine, vi praesentium, quatuor Comitatus vulgo *Contee*, nempe Chemung, Schuyler, Steuben et Tioga, a Buffalensi dioecesi, ad quam nunc pertinent, separamus, et dioecesi Roffensi adnectimus. Decernentes praesentes litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus

et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et defini debere, atque irritum et inane si secus super his a quocumque quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus, quatenus opus sit, Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, nec non dictarum ecclesiarum Buffalensis et Roffensis etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis et consuetudinibus, ceterisque speciali licet et individua mentione ac derogatione dignis in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die x. Decembris MDCCCXCVI., Pontificatus Nostri anno decimo nono.

Pro Domino *Card.* RAMPOLLA.
NICOLAUS MARINI, *Substitutus.*

E S. CONGREGATIONE CONCILII.

EPISTOLA CIRCULARIS AD EPISCOPOS ITALOS ET AMERICANOS, RELATE AD SACERDOTES ITALOS, QUI AD AMERICANAS REGIONES EMIGRANT.

Non sine magno animi moerore Sanctissimus Dominus Noster Leo Papa XIII. accepit, nonnullos sacerdotes ex Italia, praesertim meridionali, ad Americanas regiones emigratos eam ducere vitam, quae a morum integritate et sanctitate quam ecclesiasticus vir prae se ferre debet, prorsus abhorret.

Volens itaque Beatissimus Pater tanti mali ulteriori dilationi pro viribus obsistere, eas renovando et ampliando cautelas ac remedia, quae praeteritis annis iam fuerant adhibita; audito voto Cardinalium sacrae Congregationis Concilii, mandavit eidem Congregationi mittere ad Episcopos et Ordinarios tum Italiae tum Americae sequentes praescriptiones.

I. Quoad Italos sacerdotes emigratos in America commorantes, locales Antistites contra delinquentes summarie procedant ad formam Sacrorum Canonum, etiam tamquam Apostolicae Sedis delegati, si opus sit.

II. Quoad futurum vero, prohibetur absolute Italiae Episcopis et Ordinariis concedere suis presbyteris de clero saeculari litteras discessoriales ad emigrandum in regiones Americae.

III. Exceptio tantummodo admitti poterit, onerata Episcopi conscientia, pro aliquo eius dioecesaño sacerdote maturae aetatis, sufficienti sacra scientia praedito, et omnino iustam afferente emigrationis causam. Qui tamen bonum testimonium habens intemeratae vitae in operibus sacri ministerii cum laude veri spiritus ecclesiastici et zeli salutis animarum hactenus peractae; idcirco fundatam spem exhibeat aedificandi verbo et exemplo fideles ac populos ad quos transire postulat, nec non moralem certitudinem praestet numquam a se maculatam iri sacerdotalem dignitatem exercitatione quarumcumque vulgarium artium et negotiationum.

IV. Sed in huiusmodi casu idem Italus Episcopus et Ordinarius, omnibus rite perpensis et probatis, rem, absque sacerdotis postulantis intermedio, directe agat cum Ordinario Americano ad cuius dioecesim ille transire cupit, et habita ab ipso Americano Ordinario eiusdem sacerdotis formali acceptatione una cum promissione eum ad aliquod ministerii ecclesiastici munus deputandi, de omnibus et singulis, praefatae Sacrae Congregationi Concilii referat. Quae si tandem consensum dederit, tunc poterit Episcopus discessorias litteras concedere, communicando Americano Antistiti per secretam epistolam, nisi ei jam cognitae sint, notas personales emigrantis sacerdotis, ad effectum impediendi fraudes circa subjecti identitatem. Ex ea dioecesi ad aliam in America idem sacerdos emigrare nequeat absque nova Sacrae Congregationis licentia.

V. Excluduntur in quacumque hypothesi presbyteri ritus orientalis.

VI. Quod si non agatur de emigratione, sed de aliquo Italiae sacerdote, qui ob personales et honestas temporaneas

causas pergere velit ad Americae partes, satis erit ut proprius Ordinarius, his perspectis, ac dummodo de caetero nihil obstet, eum muniat in scriptis sua licentia ad tempus (unius anni limitem non excedens), in qua praefatae abeundi causae declarentur, cum conditione, ut suspensus illico maneat a divinis expirato praefixo termino, nisi ejus legitimam prorogationem obtinuerit.

VII. Non comprehenduntur his legibus de emigratione in Americas ii sacerdotes, qui ad hoc speciali aliquo gaudent apostolico privilegio.

Datum Romae ex S. Congregatione Concilii die 27 Julii, 1890.

E S. R. UNIV. INQUISITIONE.

IN DUBIO UTRUM ORDINANDUS INSTRUMENTA TETIGERIT.

Beatissime Pater,

Sacerdos N. N. ad pedes S. V. provolutus, humiliter exponit quod in sua ordinatione presbyterali, quando in eo fuit ut instrumenta reciperet, ipse insimul cum aliis adivit Episcopum qui ea in manibus habebat; sed dubitat utrum tetigerit calicem insimul cum patena: ipsi videtur se hanc ultimam non tetigisse. Petit igitur, pro suae conscientiae tranquillitate, quid sit agendum.

Feria III. loco IV., die 7 Sept. 1897.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab EE. et RR. DD. Cardinalibus Generalibus Inquisitoribus, proposito suprascripto Dubio responderi mandarunt: *Acquiescat.*

Feria vero VI. die 10 eiusdem mensis et anni, in solita Audientia R. P. D. Adessori impertita, facta de his omnibus relatione SS. D. N. Leoni PP. XIII., idem SS. Dnus resolutionem Emorum et Rmorum Patrum adprobavit.

I. *Can.* MANCINI, S. R. et U. *Inq. Notarius.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE REPLY OF THE CATHOLIC HIERARCHY OF ENGLAND TO THE ANGLICAN CRITICISM OF THE BULL "APOSTOLICAE CURAE." ¹

In September, 1896, Leo XIII., speaking as the authoritative head of the Catholic Church, solemnly decided the question: Whether the Catholic Church could accept as valid the Orders administered by the bishops of the Anglican establishment.

The question had been proposed by representative members of the Episcopal Church of England as requiring settlement preparatory to the consideration on their part of the question of reunion with the Roman Catholic Church from which their forefathers had separated in the sixteenth century.

The Sovereign Pontiff's answer was: that *Anglican Orders were*, so far as the requirements of Catholic teaching and practice were concerned, *absolutely invalid*. There was no minimizing the decision. It was final, and, in view of the historical evidence impartially collected and carefully weighed before the sentence was given, there could be no reasonable appeal to any further pronouncement.

¹ P. Brandi, S. J., of the *Civiltà Cattolica* made an exhaustive and critical commentary on the Bull *Apostolicae Curae*, which has been translated under the title of A LAST WORD ON ANGLICAN ORDINATIONS. This work, gotten up in exquisite style so as to induce also Anglicans to read it, may be obtained at the merest nominal price, 15 cents (postage included), from the TRUTH LEAGUE, 317 Willing's Alley, Philadelphia, Pa. Pastors who are at all interested in the conversion of Anglicans, might easily aid the work by ordering 100 to 500 or more copies.

Nevertheless the Anglican party which had in the first place sought an open declaration from Leo XIII., being now disappointed and humiliated, endeavored to justify its previous action by discrediting the impartiality of the Pope's judgment. Accordingly two of the leading prelates of the Establishment prepared a public letter addressed to His Holiness, in which they set forth—as though in the name of the entire Anglican body—their dissatisfaction with the Pontiff's decision. This letter was duly and almost universally criticized, by non-Catholics as well as Catholics, for its patent inconsistency, general weakness of argument, disingenuous avoidance of the real points in question, and, incidentally by the literateurs for its poor Latinity. If such a document did not on its own merits call for an official reply from the Catholic Bishops of England, it gave at least an occasion to these latter to set right popular erroneous views which the Anglican Letter was calculated to foster among those who chanced to hear but one side of the argument and who had not studied the Pontifical Letter or any of its Catholic expositions.

A brief official reply of acknowledgment had been made, it appears, by the Sovereign Pontiff, although this was not published. But as the Anglican Letter had been addressed to the whole body of Bishops of the Catholic Church, it was deemed proper that the Catholic Hierarchy of England should make a distinct acknowledgment. This is done in the present Letter, which is in the main a vindication of the Pontifical Bull. The Catholic Bishops have let the storm of excitement and the personal encounters occasioned by the reply of the Anglican Archbishops to the Bull pass over; and they invite us now quietly and dispassionately to weigh the last analysis of the difficulty, coming from those who are not only most competent to judge in the matter but most interested in coming to a right conclusion.

The reply of the Catholic Hierarchy goes over the whole ground of the argument once more, enforcing the proofs by added historical evidence. It concludes with an important but simple, straightforward question. It does not say that the

Anglican prelates are insincere or wrong ; it does not reject their reasons or challenge their consistency. It simply and in the most irenical temper asks them to explain their meaning of the terms employed in the Anglican argument. The letter says in effect : Gentlemen, you desire that we recognize your orders and your priesthood. We have hitherto refused to do so, because, as our sovereign teacher, the Pope, has pointed out in his Bull *Apostolicae Curae*, there appeared in the first place an evident defect in the sacramental form and matter of ordination as shown by your official ritual. In the second place we have the positive and repeated declaration of the prelates who performed the rite of ordination, and of their followers legitimately recognized by your communion, that they did not acknowledge that Christ instituted a priesthood (*sacerdotium*), such as is held to be conferred in the sacramental orders of the Catholic Apostolic Church of which we are members. If your "priesthood" is what your bishops and symbolic books make it appear, then it is not identical with our priesthood, but differs in a very *essential* feature. Hence your ordaining prelates could not have had the requisite *intention* of conferring the powers of this *sacerdotium* in which they did not believe. You say indeed in your recent letter in answer to the sentence of the Bull *Apostolicae Curae* that you possess "in some way" the sacrificial priesthood, the true *sacerdotium* of the Catholic Church. But you do not define that "some way," and since in the same letter you endeavor to show that the *sacerdotium* as it is understood in the Roman Church was not taught in the Canon of the early Christian Church, and is therefore not essential to a valid priesthood, we have been led to infer that your priesthood does not correspond to the one we hold to be essential ; and hence we cannot accept it as valid in our sense. Nevertheless, it is possible that we may have misunderstood your terms as well as your reasoning, and as we desire the peace and union in Christ which our Sovereign Pontiff advocates and to which he sincerely invites you, we are honestly disposed to have light on the true sense of your words. Tell us what do you hold to be the priesthood

(*sacerdotium*) of the Catholic Church? Is it a sacrificial priesthood in that true sense which obliges us to believe that the minister ordained by your prelates offers up Christ, really and *objectively present* as the Victim, or do you hold that the priest offers merely bread and wine and prayers in commemoration of a *past* sacrifice?

This is the substance and force of the Letter of the Catholic Bishops of England. It requires one more reply from the spokesmen of the Anglican communion. It is a challenge, just, plainly stated in all Christian courtesy, and calling for a direct answer: If then we have mistaken your meaning in the question regarding your teaching on the Sacrifice and the Priesthood of the Catholic Church, will you frankly say so?

THE BREVIARY READING OF PSALM 94 (VENITE EXULTEMUS).

Qu. It must strike every one reading the Breviary on the feast of the Epiphany that the text of Psalm 94, placed at the beginning of the Third Nocturn, differs in several verses from the text of the same psalm as it is daily recited in the *Invitatorium* before Matins. Thus, for example, in the second verse, the two versions respectively read:

<i>Invitatory.</i>		<i>Epiphany.</i>
. . . et altitudines montium ipse conspicit.		. . . et altitudines montium ip- sius sunt.

Again, in the third verse:

. . . et aridam fundaverunt manus ejus.		. . . et siccam manus ejus for- maverunt.
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Whilst the sense is practically identical in both versions, I fail to see why the two readings should occur in the same edition, especially as we are supposed, according to the prescription of the Council of Trent, to use what is known as the Vulgate text for public reading and argument in church and school.

Resp. The psalter contained in the Vulgate edition of our Latin Bible and constituting the main body of the Roman

Bréviary represents a text-revision (or rather emendation) made by St. Jerome in the year 392, whilst he was in Palestine.

Nine years before that time he had, at the request of Pope Damasus, made a *first revision*, in which he corrected many errors that had gradually crept into the old Itala version. This first revision (which afterwards did not quite satisfy St. Jerome since he had had an opportunity of comparing the old Latin text with the famous Hexapla edition of Origen), was immediately introduced by the Pope into the liturgy. As books were very rare, the clergy and others who recited the canonical office had to commit the new translation to memory, and once in use it became traditional in the churches and seminaries of Italy, and in those countries where the Roman liturgy was copied.

Gradually, however, an attempt was made to substitute St. Jerome's second revision for the older one. This was done especially in France. Toward the end of the sixth century St. Gregory of Tours, who had brought a copy of this revision with him from Rome, introduced it in his diocese. As many bishops and abbots came there to visit the tomb of St. Martin, they became familiar with this more beautiful and correct version, and gradually carried it into all parts of Europe. It was known as the *Psalterium Gallicanum*, and by the end of the ninth century had found its way into every Catholic nation, including Italy. Pius V., under the acts of revision of the liturgy at the Council of Trent, caused the permanent adoption of the *Psalterium Gallicanum* in the Vulgate and the liturgical books.

One church only, St. Peter's in Rome, has retained the old version (called the *Psalterium Romanum* to distinguish it from the *Gallicanum*) in testimony of her ancient practice. Thus the visitor to Rome, assisting at the canonical office of the great Basilica, hears the same words which have been chanted there for fifteen hundred years and beyond, back to Apostolic times.

And our own liturgy has retained some portions of this same ancient text, bearing witness to the practice in the

times of St. Augustine, when the cleric who kept vigil at early morn went his round calling at the cells of the brethren "Venite exultemus," all mutually inviting each other to prayer by responding "Venite adoremus."

Thus the "Invitatory," impressed upon the memory of generations, was kept unaltered. The same is the case with the *Antiphons* de Psalterio, the *Responsoria* de tempore; as also the Introit, Gradual, Offertory, and Communion of the old Mass formularies in our missal.

St. Jerome, in later years of his life, made an entirely new translation of the Psalms, but this has never been introduced into the Vulgate or the liturgy, which retain, as stated above, the second revision made after the death of St. Damasus and known as the "Gallican Psalter," because it obtained its first popularity through its adoption in France.

SUSPENSION "IPSO FACTO" FOR THE BREAKING OF THE TEMPERANCE PLEDGE.

Qu. Has the Ordinary of a diocese the right, in giving faculties to any of his priests, to make the restriction that, if they violate their abstinence pledge they are *ipso facto* suspended from the further legitimate exercise of their priestly functions?

In view of the fact that suspension is a *censure*, and therefore a penalty requiring the commission of a grave sin (*peccatum grave*) on the part of him upon whom it is inflicted, would the suspension inflicted under the circumstances have binding force upon a cleric who violates his pledge by merely taking liquor in moderation, without giving any scandal?

Is a priest drinking moderately, under such circumstances, in conscience bound to abstain from saying Mass and from administering the Sacraments when his doing so would be equivalent to a forced public confession?

Resp. "Suspension," in the canonical sense, is a *censure*, and hence a penalty for grave sin or scandal committed by a

cleric. But is likewise a *privatio ad cautelam*, or, in other words, a prohibitive measure directly calculated to prevent sin or scandal. In this sense it is sanctioned by the Church "ex quadam oeconomia ob reverentiam sacri ministerii."

As usually understood in cases such as the one here proposed, "Suspension" means the temporary privation of pastoral jurisdiction. The Ordinary gives to a priest (who by his previous conduct has caused apprehension of weakness) charge of a parish or curacy, exacting from him at the same time a pledge of total abstinence. The priest promises to abstain and the bishop in order to confirm his resolution adds: "Very well; I trust you. But if you should break this pledge, by taking spirituous liquor privately or otherwise, you are *ipso facto* suspended" (meaning that the priest must consider himself from that time on deprived of his pastoral faculties).

Suppose that under these circumstances the priest should forget himself and, either through human respect or to gratify his weakness, should take even a small quantity of spirituous liquor and without giving scandal to any one thereby—

1. Is he obliged *sub gravi* to abstain from saying Mass, hearing confessions, etc.?

2. Does he become *irregular*?

3. Are the absolutions which he gives in the confessional *valid*?

4. Has he forthwith to accuse himself to the Ordinary in order to receive absolution?

Ad 1. As the saying of Mass is not an act of jurisdiction but an *actus ordinis* which, though dependent on the permission of the Ordinary, is not included in the usual concession of faculties for the pastoral ministry, a priest may celebrate—unless the bishop has clearly intimated that he wished to include this act in the suspension, apart, of course, from the fact that the breaking of the pledge was *in se* not a *materia gravis*.

But the priest is bound *sub gravi* to abstain from the exercise of his pastoral functions, such as hearing confes-

sions, etc. (except in case of the dying), because he is actually deprived of his faculties by the express declaration of his Ordinary made clearly known to him in a legitimate way.

Ad 2. There is *no irregularity* contracted in the present instance. This only takes place when there is a *violatio formalis* in a case of *censura suspensionis* in the strict sense of the word. The suspension of which we speak here is not a canonical *censura*.

Ad 3. As the priest lacks proper jurisdiction his absolutions would *per se* be invalid. But the Church, to safeguard the consciences of the faithful who, through a misapprehension apply for absolution to a priest deprived of faculties by a secret act, supplies the jurisdiction *in singulis actibus propter bonum commune*. This, however, requires that the misapprehension is general, as when the entire congregation erroneously assumes that its pastor has actually the faculty of absolving them validly. In this case there exists at the same time a so-called *titulus coloratus*, that is to say, a title sanctioned by authority, but otherwise vitiated. "Ecclesia certo supplet, si error sit *communis* inter fideles et simul cum titulo *colorato* conjunctus." Cf. St. Alph. *Theol. Mor.*, vi., n. 572; Sabetti, 773 ad 1; Lehmkuhl remarks in this connection: "Si neque *titulus coloratus* est, neque error *communis*, sed *paucorum tantum*: ecclesiam supplere . . . *communi consensu negatur*." If therefore it be known among the faithful of the parish generally that the priest has forfeited his faculties, he could not validly absolve even if among those who actually present themselves for confession none are aware of his suspended condition. *Theol. Mor.*, vol. ii., n. 389, ad 3.

Ad 4. It would not be necessary to get absolution from the Ordinary, unless the latter had made the violation of the pledge a reserved case, which would moreover require the act to have been a *peccatum grave* apart from the prohibition. (Even in case of such a reservation the priest, if he wished it, might obtain from the S. Poenitentiary in Rome the faculty of securing absolution through some other priest.)

Practically, however, the unfortunate priest will have to make a plain statement of his case to the Ordinary in applying for the restoration of faculties if he wishes legitimately to exercise his ministry.

THE HEBREW WORDS USED TO SIGNIFY ' WINE.'

Qu. There is a class of Protestant temperance-workers who maintain that the Bible absolutely forbids the use of fermented or intoxicating wines, that Christ at the marriage feast changed water into non-intoxicating wine, etc. In support of this doctrine they adduce the distinction made in the Old Testament between the various Hebrew words used to signify wine. TIRÔSH, they say, always means un-intoxicating wine, and therefore the Bible allows and recommends its use. SHEKAR is always used in a bad sense, meaning intoxicating wine, and its use is never approved, but always prohibited by the Sacred Writings. YAYIN signifies both fermented and unfermented wine, and according to the meaning attached to the word, *yayin* is at times allowed, at others forbidden. Whence they would infer that SHEKAR is forbidden precisely *because it is intoxicating wine*, the *use* of which Scripture means to represent as *wrong in itself*.

What is the exact meaning of these words? Will a thorough knowledge of the Hebrew language prove the assumption to be a false one?

SACERDOS.

Resp. TIRÔSH means *new wine*, or sweet wine of the first year: the vintage of the season.

YAYIN is wine generally, new or old, fermented or unfermented, but usually the latter. The Hebrew letter YOD (consonant) in the beginning of a word answers to a *W* in the related languages, and the word for wine is actually the same in Hebrew, Greek, Latin, English and several other languages, with but a slight difference in pronunciation and spelling.

SHEKAR in Greek and Latin *sicera* (from SHAKAR to be intoxicated), is a drink which *intoxicates*; it was usually and properly *palm wine*, but was also, according to

St. Jerome and others, made from wheat, barley, honey, dates, etc.

According to Hesychius, the old Greek lexicographer, Theophylact, etc., it was a composite, intoxicating drink prepared from various ingredients *except* grapes *πᾶν πόμα ἐμποιοῦν μέθην, μὴ ἐξ ἀμπέλου δὲ, σκευαστὸν*. It is distinguished from wine in Luke i., 15; Levit. x., 9; Judges xiii., 4, 7, and other passages. The same meaning attaches to the Syriac *shekor* and the Arabic *sakar*. Compare Lane's *Arabic Dictionary* and Payne Smith's *Thesaurus Syriacus*, sub voce. In the latter the Syriac word *shekar* is defined "*potus qui inebriare potest, diversus a vino, spec. vinum e dactylis factum,*" and further on—"paratus fuit e melle, dactylis, etc., uvis tantum exceptis." For quotations and references see the *Thesaurus*, loc. cit.

A thorough knowledge of the Hebrew language would no doubt prove the above-mentioned assumption to be false; but a thorough knowledge of that language is impossible for even the best Hebrew scholars, if for no other reason, for dearth of materials: there being practically no Hebrew left, except what is contained in the Bible. The meaning of what is left is in most cases certainly, in others probably known; in not a few, however, we are still reduced to conjecture; and so was St. Jerome, and even the old Greek translators. A moderate acquaintance, however, with the Hebrew Bible, either in its original text or in a translation, ought to be sufficient to show that the wine used, whether fermented or not, that is whether new or old, was really intoxicating, if indulged in too freely.

L. V. M.

THE PRIVILEGE OF USING THE ROMAN OFFICE.

Qu. Is any priest at liberty to use the Roman office instead of following the Diocesan Ordo? If not, how can that privilege be obtained?

Resp. To recite the Roman office in place of the Diocesan Ordo requires a special privilege from the Holy See. To

obtain it a formal petition must be presented to the Sacred Congregation. This may be done through any of the numerous officials of the Curia, or any other person in Rome familiar with the manner of presenting such petitions. Mgr. Cadene, 181 Via Coronari, or Sig. Feliziani, 7 Pozzo delle Cornacchie, are among the accredited agents for the obtaining of this and other privileges termed *facultates quae Sacrae Congregationes Romanae et Superiores Ordinum concedunt*. In petitioning for faculties regarding the Index, the saying of Mass in private oratories or rooms of sick persons, erection of the Confraternity of the Most Holy Rosary, and dispensing from the ecclesiastical fast, it is necessary to have the petition endorsed by the Ordinary of the diocese. For the privilege of reciting the Roman Office this is not necessary, although it facilitates matters to have this endorsement in each case.

A certain small *taxa* is required, varying from one to five dollars, to cover the registration expenses in each case.

THE QUESTION OF ROUND DANCES.

Qu. A writer, evidently engaged in parish work, wrote in a late number of your excellent magazine, on the subject of *round dances*. I read the article with great satisfaction and believe, with the writer, that those dances, though dangerous, are neither substantially sinful in themselves, nor positively forbidden by the Church. With him I also grieve at the countless mortal sins which have been committed through false consciences,—a necessary result of the exaggerations of those spiritual advisers, who find a *law* where there is only a *warning*, a *mortal sin* where there is only a *danger of it*.

Now, in connection with this matter, I would like to ask the two following questions :

1st. How are we to explain the action of some bishops who have reserved the case of round dances ?

2nd. Where the bishop has taken no action, how is a prudent confessor to deal with those who accuse themselves of this as a sin ?

MISSIONARIUS EXCURRENS.

Resp. Two explanations naturally suggest themselves. The first is, that in those (few) dioceses where the bishop has found it necessary solemnly to declare that he reserves to himself absolution from the sin committed by those who engage in such dances, the dances in vogue are particularly bad, and so offensive to the sense of decency that the avoidance of grievous sin is morally impossible. Of course no writer, no theologian, will excuse from mortal sin those who are given to this class of degrading enjoyments. If, then, there is evidence that the practice of these dances is gradually spreading in a particular diocese, and becoming popular, though perhaps in less revolting forms, among the higher classes of society, no one can justly blame, but rather approve the bishop's action in reserving such cases; and this, we believe, is in perfect keeping with the principles of moral theology.

Another probable explanation which readily occurs to the mind upon reflection is this, that the bishop before reserving such cases had duly, publicly and *sub gravi* forbidden this class of dances on account of their dangerous character. In that case the sin, absolution from which is reserved by the bishop, is not the act of dancing, but that of *disobedience* to the lawful authority in a serious matter (*in re gravi*). Should neither of these two explanations solve the difficulty some other must be looked for, ere we may, even in private, censure the action of the bishop; for *in dubio standum est pro eo pro quo stat praesumptio*, and most certainly "praesumptio stat pro Superiore."

With regard to the second question proposed, great prudence is required. For, while the confessor has to set right the penitent's conscience, it would be an error to leave him or her under the impression that what are commonly called round dances are entirely harmless, though they may be so for some or many. Moreover, every director of conscience owes it to other directors, confessors, missionaries, and especially towards pastors, not to speak to his penitent in a manner which implies censure of them and is prejudicial to their reputation. Hence, though in the matter of round dances

other directors may be inclined to, and as a matter of fact do exaggerate the guilt, it is his duty to do all in his power, while correcting the wrong impression made, to safeguard their reputation.

Hence, if a penitent confesses having danced round dances, let the confessor ascertain from him or her whether the practice was an occasion of *peccatum mortale contra sextum*. The answer will probably be "no." Why, then, was it confessed? The penitent will answer that he or she believed it to be a grave sin, having been so informed by the pastor. The penitent will probably also add that he or she had heard it said that these dances have been strictly forbidden by the Church; and here it will be the part of a prudent director of souls to suggest to the penitent that the confessor or pastor who is quoted must have been misunderstood; that what the priest had actually said was only intended to point out the danger ever present in such amusements. And, after stating that such dances are neither, properly speaking, forbidden nor necessarily sinful in themselves, he will endorse the caution given by the former confessor by insisting on the danger, and counsel the penitent to seek recreation in other and safer amusements.

A. S.

N. IN THE PRAYER "A CUNCTIS."

Qu. In reference to the question in last number of the REVIEW about the name to be inserted at the place marked N. in the prayer "A Cunctis"—there is a decision of the S.R.C., 16 April, 1853, directing that the Patron of the Diocese be inserted when the Church has no titular, and forbidding regulars to insert the name of their founder.

J. F.

Resp. We do not know of the particular decree to which our correspondent refers and wish he had quoted it. Even if it were authentic it is superseded (if not corrected) by a decision given some twenty years later, and applicable in an especial manner to America. This decision (*Decreta authentica*, n.

5533, Feb. 15, 1873, resp. ad Episc. Joan. Langevin, Canadens.) states: Quoad vero orationem *a cunctis* in qualibet ecclesia a quovis sacerdote nominandum esse Patronum seu Titularem proprium ejusdem ecclesiae. Si autem celebretur in ecclesia dedicata alicui mysterio vel in sacello et oratorio privato nominari potest Patronus loci *si consuetudo adsit* faciendi ejus commemorationem in officio, *secus omittenda sunt* verba "ac Beato." The custom of mentioning the *patronus loci* does not generally exist, especially in America, and *even* if there were such a custom the mention of the name in the prayer "A Cunctis" would be entirely optional.

As to regulars, they are not forbidden to mention the name of their founder "dummodo non omittatur Titularis Ecclesiae nomen." (S.R.C. 17 Jun., 1843, n. 4964, ad. 3. Cf. Wapelhorst, *Compend.* n. 22, ad 2.)

THE WEARING OF A WIG DURING THE CELEBRATION OF MASS.

Qu. May a priest who suffers much from neuralgic headache, and is advised by his physician to wear a wig, retain the same during the celebration of Mass? I know, of course, that it is contrary to the rubrics to say Mass with covered head, but does this include wigs, especially when they are so perfectly adjusted to the head as to make them appear the natural covering and thus prevent any comment or notice on the part of the people?

Resp. The general law of the Church forbids the wearing of any head-covering during the celebration of the sacred mysteries. "Nullus episcopus, presbyter aut diaconus, praesumat . . . velato capite Altari Dei assistere: quoniam et Apostolus prohibet viros velato capite orare in ecclesia, et qui temere praesumpserit, communionem privetur." (Concil. Rom. A. D. 743, cap. xiii., de Consecr. can. 57.)

During the period when the wearing of wigs became the general fashion among the upper and professional classes, the question was brought before the S. Congregation: whether wigs came under the ecclesiastical prohibition, so

that it was unlawful to wear such during the celebration of Mass. The Holy See decided promptly: *Yes*; and added to the reasons of reverence which enjoin the uncovering of the head during the holy Sacrifice, the suggestion that the fashion of wearing wigs, being, like most fashions, a passing manifestation of worldly vanity, was not to be imitated by the clergy, "etiamsi illa (coma supposititia) sit decens et modesta." Two French writers, Raynaud and Pasqualy, who had defended the contrary practice, and Cardinal Grimaldi who had permitted it in his diocese, were told that they were wrong, and the latter that he had trespassed the limits of his authority.

It is needless to say that the case of ill health was considered to constitute a valid cause of exemption from the general law; but, as the ground of infirmity is a very wide and often vague territory according to the estimate of the invalid, and thus leaves a large opening for abuses, the Holy See reserved the right of exemption in each case to itself. "Quoniam non potest legislator singulos praevidere peculi-ares casus, omnesque sua lege complecti, expedit profecto ut in ipsamet Constitutione seu Edicto facultatem qua ceteroquin pollet, *sibi expresse reservet, fictum capillitium illis permittendi, qui, medicorum judicio, valetudinis causa, eo indigent.*" Benedict XIV. who cites this legislation in a very interesting chapter of his "Synodus Dioecesana," Lib. XI., c. ix., entitled: "A severitatis nota vindicatur Synodalis constitutio qua Clericis interdicitur usus comae supposititiae vulgo *parrucca*," states that it is not within the jurisdiction of the bishop to celebrate or to permit the celebration of Mass with covered head, "in altari autem cooperto capite ministrare ne episcopo quidem permittendum, statuit Zacharias Papa," etc.

The exemption has, therefore, to be obtained from Rome.

I should have said that missionaries in parts of China have a privilege from the Holy See to celebrate Mass with covered head, owing to the popular prejudice which, contrary to our manner, holds it to be a mark of disrespect to bare the head.

THE SITE OF THE TOWER OF BABEL.

Qu. P. De Hummelauer, S. J., in his late work *Commentarius in Genesim*, 1895, states, pag. 336 : "Perquam probabile est turrin Babylonicam alterutro loco fuisse ubi nunc duorum sacrorum aedificiorum *Babil* et *Birs Nimrud* cernuntur ruinae." Has the question been decided, since then, in favor of one or other of the two places? I presume the archæological researches going on in those regions during the last three years have produced some confirmatory documents. Please enlighten your biblical student readers on the subject.

Resp. There has been no Babylonian find in recent years adding to our knowledge regarding the precise site of the Tower of Babel. Not long ago Dr. William Hayes Ward published an interesting letter regarding the Tower of Babel, in which he gives it as his opinion that the Borsippa temple pyramid (about twelve miles from Babylon, to the east of the Euphrates), which is usually spoken of as the Tower of Babel, is not the original tower mentioned in Genesis. The Ziggurat, now called "Babel," a much larger pyramid temple of Babylon, is more probably the tower referred to by the sacred writer. The word is derived from Bab-ilu (gate of God).

The pyramid at Borsippa, a seven stage temple, built (we do not know how early) to the god Nebo, was restored by King Nebuchodonozor, who took his name from that god. To-day, under the name of Birs Nimrud, or Tower of Nimrod, it presents a remarkable ruin, its top for the most part a rounded hill, capped with a solid mass of fused brick (the result of some great heat), and a crack running from top to base, where lie huge pieces of vitrified brick, tumbled down, maybe, by the lightning's action.

The Babylonians, says Dr. Ward, constructed their temples after this fashion, in the form of pyramids, stage upon stage, each stage dedicated to a different planetary god. Unlike the Egyptians, they very early discontinued coating the outside surface of their immense structures. (Cf. *Biblia*, Jan., 1898.)

THE QUESTION OF UNBAPTIZED INFANTS AGAIN.

The discussion concerning the possibility of infants who die without the Sacrament of Baptism, attaining the beatific vision, is not yet ended. Father Grant has expressed his intention of replying to H. J. H., and was only prevented from doing so earlier by other more imperative engagements. Several other communications on the same subject have been received by the editor, all of which we hope to publish under one head in the March number.

LAST YEAR'S PASCHAL CANDLE.

Qu. Can a Paschal Candle be blessed and used a second time? I think I have seen this question answered before in the REVIEW, but cannot find it now.

CANADENSIS.

Resp. The *General Index* (Vols. i.-x.) refers the inquirer to Vol. ii., pp. 286-7; Vol. iv., pp. 284-5.

According to the best authorities¹ the Paschal Candle of a previous year may not be blessed again and used if the greater part has been consumed, as the blessing given to it on Holy Saturday, they say, is *constitutiva*, *i. e.*, permanent, making over its recipient altogether for sacred purposes, as opposed to *benedictio invocativa*, a blessing by which the divine protection merely is besought, as in the case of food, etc. Therefore, they conclude, the Candle must be new or not blessed; or, if not new, must be entirely remoulded; or, if not remoulded, other wax must be added, and this in greater quantity than the old wax, otherwise the blessing is repeated uselessly, since *major pars trahit ad se minorem*.

Others² maintain that the same Candle may be blessed and used year after year, as long as it lasts, on the ground that the

¹ De Herdt, *Praxis*, vol. iii., N. 53; Quarti, *De Benedictionibus*, ii., 16.

² *Ephemerides Liturgicæ*, 1891, pp. 453-4.

blessing is neither *constitutiva* nor *invocativa*, strictly speaking, but *intermedia*. Indeed, the Paschal Candle does not receive a *blessing* in the strict liturgical sense of the word ; what the Deacon sings during this part of the ceremony on Holy Saturday is called *praeconium pastorale* ; and besides, the blessing attaches specially to the five grains of incense placed on the Candle in the form of a cross. Lastly, they claim that the practice of the Church sanctions their opinion, since everywhere it is the custom to bless over again and use the same Candle, unless for reasons not pertinent to our question they desire a new one. *In dubiis libertas*.

A CURIOUS SICK-CALL.

Your readers may find interesting, and perhaps instructive, as it suggests a bit of pastoral wisdom, the following curious experience of a young parish priest vouched for as having actually occurred, though quite a number of years ago.¹

One evening there came to the parish house a call to bring the last Sacraments to a young man who had not been a practical Catholic for years, although he belonged to a devout family. His education abroad had not only robbed him of his faith, but the habits of conviviality among the students of the university had fostered the seeds of consumption which was hastening his end. He had brilliant talents, a naturally generous disposition and was especially fond of his mother, so that the members of his family were greatly attached to him and anxiously prayed that he might receive the grace to return to his early religious fidelity.

His aged mother received me at the door, expressing her hopefulness that all would go well with her son who had at last yielded to her entreaties to see a priest. As I entered

¹ The incident as here substantially related, was first published in the *Athanasia* and afterwards reproduced in the *Pastoralia* by J. Einsiedel (Augsburg, 1869).

the sick room the young man raised himself up in his bed and, in a somewhat flushed manner, beckoned his mother to leave the room. Then turning to me he said: "Kindly lock the door." This I did, supposing that he wished to prevent the possibility of anyone taking us unawares whilst he was making his confession. When I approached him he looked at me with his large bright eyes, a fine sarcasm playing about his lips, and said: "Sir, we understand each other. I have known some of your profession, and am therefore entirely frank with you, hoping I give no offense. It is your business to suit people who imagine that their present happiness lies in religious ceremonial, and that their future happiness depends upon its faithful performance. My family belongs to that class, I do not; but as I dislike to embitter their lives with the thought that I shall be damned if I should die of this disease—I know too well it is consumption—I am willing to humor them, and I think you will approve of this little deception in which 'the end justifies the means.' Do me the favor and open that closet; there below in the ice is a bottle of fine malaga and on the tier above are glasses. We can quietly enjoy this sort of spirituality, and in the meantime my good people will feel some satisfaction in the thought that I have made a general confession and am fit for heaven."

The reader may imagine that for the moment I was completely stunned. To leave the sick man abruptly would plainly reveal to the family the sad condition of things, and bring greater sorrow than before to the mother, whilst the misguided son would be apt to lay the blame of the disappointment upon me, and this would effectually bar the door against any future possibility of a priest approaching him. Hardly knowing what I was doing, I turned my back to him, then put the Blessed Sacrament wrapped in the Burse quickly upon the mantelpiece without any attempt at external reverence, and approached the bed in a friendly manner as though I were disposed to humor him. There were some pleasant words between us about his general feeling of body, the doctor's treatment,—the anxiety of his mother regarding his

condition of health. All this time I was trying to gain access to his confidence, and to collect my wits as to what I should do to soften the disappointment of the mother, who, I knew, expected to see him communicated, and to assist at the ministering of Extreme Unction, since the physician had given very little hope despite the apparently buoyant condition of his patient. I reflected, prayed and talked at the same time. At length my young friend said: "But, sir, have a glass of wine, you must feel bored to talk to a sick man who is supposed to make a long confession. Pardon my asking you to help yourself and me, in this case, for I am unfit to do the honors of hospitality. This is the right kind of spiritual conversation for me, since it warms the heart . . . and the doctor approves of my using it." "Yes," interrupted I, rising at the same time to get the wine—"and it disposes one to sleep, of which you stand in need:—*Qui bene bibit—bene dormit.*" There was a certain pleasurable gusto in the way in which he repeated the last phrase as though it recalled his student days, then he continued the links of the sorites:

" *Qui bene dormit—non peccat.*
Qui non peccat—salvus erit.

Ergo As he spoke the last words in which I helped his memory, I felt as if the topic of conversation had landed upon safe ground. "*Qui non peccat—salvus erit!* What is sin?" he queried, adding immediately: "a violation of the laws of *nature*?" "Yes," I answered, "nature with its orderly benevolence gives us laws, yet it is hard to comprehend why we men, the kings of creation, should be obliged to respect laws imposed on us by an inferior order." "Because," he answered, "the inferior order can wreak its vengeance upon us, and punish us for setting aside its dispositions." "That seems to imply that nature is not only just but intelligent," I said, "and if so we might as properly call it God as nature; for is it not more in harmony with the orderly dependence of things that the penalty of neglected order should be dealt out by a superior reasonable being having an inherent right, rather

than by brute nature however attractively conceived and attired?"

He half wittily assented, and the conversation continued in this strain for some time, during which I placed him gently on the defence, thereby arousing his energies to reflect. More than an hour had passed, when all at once he became silent; then after a little while he slowly said: "Do you know, you have almost made me think like yourself; you speak as though you were sincere in your convictions, a thing which I had not believed to be true or possible of the really intelligent and educated portion of the clergy. I ask your pardon for having judged you falsely. I am very tired now but I like to hear you speak to me. Do come again soon, for this talk has somehow done me good." His head fell back upon the pillow; the hectic flush on his cheeks had deepened. I saw that he was utterly exhausted, and feared that the end might come sooner than another day. I bent over him and said: "My dear young friend you have given me no offence; the one whom you have judged falsely is God; the penalty which nature inflicts for violated order is the penalty which God inflicts, with this difference that He pardons with fatherly love, whereas nature, lacking the heart, cannot pardon. I am sure you regret having ignored that Fatherly Heart." "I am sorry," he said, opening his large lustrous eyes with a weary, regretful look, then feebly added: "I would tell you all, if I could, now." I saw a tear breaking from his eye. It was a sudden, silent working of grace urged on, I am sure, by the fervent prayers at that time of a mother's anxious heart.

Reluctant as I was to harrass the patient, I felt that the time was precious, and then and there quietly, and at short intervals, disposed him for general absolution. He held my hand nearly all the time, showing that whilst he himself felt too weak to speak, my presence was not wearying but rather soothing to him. Happily the doctor came in. "You have a few days," he whispered, as he passed out.

A week later we buried the youth in the Catholic graveyard. The old mother knelt there daily for some months

afterwards, watering the myrtle bushes with her tears ; they were tears of gratitude. After that she was laid beside her boy.

THE EPISCOPAL DELEGATE FOR THE CANONICAL VISITATION OF THE DIOCESE.

The Third Plenary Council of Baltimore (Tit. ii., n. 14), makes it obligatory upon the Ordinary of each diocese to hold a canonical visitation of all the parishes under his jurisdiction, at least once in three years. This visitation is to be made by the Bishop in person "ut omnia quae ad spirituale eorum bonum necessaria sunt *suis ipse oculis perspiciat.*" When, however, the Bishop is legitimately prevented from making the visitation in person, he may appoint the Vicar General or some other priest to do so.¹

It may be asked, what *difference is to be observed in the ceremonial of the Canonical Visitation when performed by a delegated priest?* The answer has been inserted in the new edition of our "Manual of Canonical Visitation," and we print it here for those who have the old edition.

CHANGES TO BE NOTED IN THE CANONICAL VISITATION WHEN THE BISHOP DEPUTES A PRIEST TO ACT IN HIS STEAD.

1. The Ordinary must give a written authorization in which he states that he deposes, with all the requisite faculties, the priest whom he wishes to make the visitation.²

1 Patriarchae, Archiepiscopi et Episcopi propriam dioecesim *per se ipsos*, aut *si legitime impediti fuerint*, per suum vicarium generalem, aut visitatorem, si quotannis totam propter ejus latitudinem visitare non poterunt, saltem majorem ejus partem visitare non praetermittant. *Conc. Trid. Sess. 24, cap. 3.*

2 Gavantus in his *Praxis Visitat. Episcop.* suggests the following form of authorization: "Dilecto nobis in Christo N., salutem in Domino. Ut executioni earum rerum quae a Conciliis hujus provinciae ac dioecesis et a Nobis decreta sunt consulamus, te visitatorem (in tota dioecesi) constituimus; cum facultate mandandi, quod opus fuerit pro ejusmodi executione, etiam poenis et censuris adhibitis; informationes assumendi de negligentis

2. This letter of authorization is to be read at each place of visitation, before other formality is entered upon.

3. The Delegate omits all distinctively pontifical ceremonies.

4. Having first put on his surplice and stole he begins with the *absolutio defunctorum*, then proceeds with the examination of the church, tabernacle, the holy oils, baptistery, etc. The rest as found in the *Manual* for the Bishop.

TRIENNIAL APPOINTMENT OF CONFESSORS FOR RELIGIOUS.

The S. Cong. Episc. et Regul., in a letter to the Archbishop of Oregon (July 20, 1875), answers the following doubts :

1. Does the law obliging bishops to change confessors every three years for *moniales* living in community apply to convents (and *conservatoria*), whose members are devoted to the education of the young?

2. Does the prohibition of the S. C. invalidate the absolution given by a priest authorized by his bishop to continue as confessor after the expiration of the three years' term?

Resp. Ad. 1. Onus mutandi confessarium debet extendi ad omnes Societates foeminarum conviventium more Communitalis, et habentium confessarios ordinarios, qui inibi accedant; secus vero, si ipsae piae foeminae adire solent vel debent confessarium in aliqua ecclesia publica.

Ad. 2. Si aliter fit, non invalida erit absolutio, etsi illicite data.

CORRECTION.

The date of reception in Pontifical Audience of the Most Rev. Archbishop of St. Louis was erroneously given in the "Ecclesiastical Chronology" (January, 1898), as being *October 29*. It should read: *November 29*.

ac delictis quae compereris, ac inobedientes puniendi, poenitentis ac multis pecuniariis adhibitis, ad usum pium arbitrio nostro applicandis; ita tamen ut si quae graviora inciderint, Nobis aut vicario nostro generali reserves. Omnia autem in acta redigas, prout opus fuerit, et ad Nos quamprimum referas. Concedimus quoque ut . . . Mandantes omnibus vicariis, parochis aliisque ad quos pertinet, ut te tanquam visitatorem nostrum recipiant, et procuraciones sumptusque debitos praebeant, prout opus fuerit. Hae vero valeant ad . . . Datum, etc.

BOOK REVIEW.

ILLUSTRATED EXPLANATION OF THE COMMANDMENTS. A complete and thorough exposition of the Commandments of God and the Church. With numerous examples, etc. Adapted from the original of the Rev. H. Rolfus, D.D., by the Rev. Ferreol Girardey, C.S.S.R.—New York: Benziger Bros. 1897. Pp. 330.

THE COMMANDMENTS EXPLAINED, according to the teaching and doctrine of the Catholic Church. By the Rev. Arthur Devine, Passionist.—London: R. Washbourne. New York: Benziger Bros. 1897. Pp. 535.

We are conscious of doing a good service to the clergy and to theological students by directing with some emphasis their attention to these two books. Both works serve the same purpose, as the titles plainly indicate—namely, to explain the meaning, the reasons and the proper practice of the divine Commandments; there is, however, some difference in the scope and method of exposition. Father Girardey's volume, which is a free adaptation from the German of Dr. Rolfus, gives a simply-reasoned statement of the obligation imposed upon man by the terms of the Christian law. Following the various duties arising from this obligation when viewed from different standpoints and conditions in life, the author suggests, under the head of *Applications or reflections*, the manner in which the individual attains to the habitual observance of these duties; and finally, in order to illustrate the feasibility, and animate the reader or hearer to the ready acceptance of these obligations, one or more examples from Scripture or history or daily life are added. It is a systematic course of instructions, within the grasp of average intelligence and not too lengthy for use in catechetical classes, popular Sunday instructions, or readings in those missions where the people assemble for devotion without the assistance of a priest who preaches to them.

The work of Father Devine, covering about twice the number of pages, appeals to a somewhat higher class of intelligence. We might call it a compend of moral theology arranged in the first place for the catechist and preacher, and serviceable in the direction of all classes of persons in quest of moral and religious truth. His method is comprehensive and elaborate at the same time. It combines the philosophical with the practical element in theology. It is not controversial, and this is a distinct advantage.

To some it may seem that in his effort to reduce the principles and doctrine which he sets forth, to results affecting the details of human every-day action, the author occasionally indulges in the style of casuistry with which some charge our moral theologians; but it is well to keep in mind the distinction between an excessive examination of details which obscure and complicate the recognized interdependence of moral obligations, and that careful discrimination which by the application of distinctive terms to distinct realities, illustrates doctrine through fact, and prevents one cause or motive to be taken as effecting that which is due another. Father Edmund O'Reilly in his theological essays (edited by Father Russell), gives a clear definition, quoted by our author, of the word "casuistry." "The real meaning of casuistry," says he, "is something innocent enough. It implies the study of *cases*—a useful and necessary study. But an invidious sense has been attached to the word, pretty much as has occurred with reference to the phrase *special pleading*, which denotes a most legitimate incident of English law proceedings, but is occasionally made to signify a sort of chicanery. Casuistry is taken for something similar. The notion involved in this secondary sense of casuistry is, either that all close investigation of moral questions as applied to practice is unnecessary and noxious, or that this investigation, though perhaps in itself useful, is commonly carried to excess and applied to bad purposes. Neither notion is correct. In the first place, it is clear that the moral obligations of men regard particular circumstances, and are affected and varied by particular circumstances. This is illustrated in courts of law, where independently of mere technicalities—which, however, are not to be despised—the most refined and complicated reasonings are employed about the substance of rights and wrongs. It is illustrated, too, from the views taken by experienced men of business and by ordinary citizens concerning fairness and unfairness, duties and liabilities. Now if the obligations exist, it cannot be superfluous to endeavor to ascertain them. Nor can this

be mischievous if the work is rightly gone about. There is no need of all men being theologians, as there is no need of all being lawyers; but it is most desirable that there should be some to whom recourse may be had in cases of difficulty. As to excess or perversion in *casuistical* pursuits, such faults may occasionally occur, but they are far from common and scarcely ever intentional. It is easy to laugh at what are called fine-drawn distinctions. But it so happens that those who indulge most in this ridicule know little of the subject, and are not commonly remarkable for their observance of obvious moral obligations."

The matter is admirably divided; each chapter is preceded by a brief and pointed analysis of topics, and, without superfluous wording, illustrated in a clear and comprehensive manner which thoroughly appreciates each separate phase of the subject. Let us take as an example the chapter treating of the Veneration of Relics. Having shown what is meant by relics, the author demonstrates that the veneration of the relics of Christ and the saints is lawful and useful. The practice is authorized by Scripture, by the action of the early Christians, by the traditions as expressed in the liturgy of all ages and nations, etc. Then follows an interesting paragraph showing the inconsistency of those who censure the practice of Catholics whilst they sustain as laudable the 'cult which sanctions' for example the purchase of the arm-chair of Gustavus Vasa for 58,000 florins, of the coat of Charles XII. for \$110,000, of one of Nelson's teeth for \$3,650, of a lot of relics sold in 1870 from the study of Charles Dickens for \$47,070 (as published in the *Athenæum*, July 16, 1870), etc. With this the author contrasts the value of certain relics, whose authenticity is well attested, from a religious point of view, and then deduces from these facts definite conclusions as to the reasonableness of the Catholic doctrine on this subject. He ends the chapter by stating three facts useful to be remembered as to the general principles and practices of the veneration of relics: "A dead man was brought to life by touching the bones of a prophet. (IV. Kings, xiii., 20.) A woman was cured by touching the hem of our Lord's garment. (St. Matt., ix. 20) An eye witness of the martyrdom of St. Ignatius, in the year 107, says: 'For only the more solid parts of the holy relics were left, which were carried to Antioch and wrapped in linen—a priceless treasure bequeathed to the Holy Church through the grace which was in the martyr.'"

This is certainly one of the best handbooks, for regular and sys-

tematic instruction upon the elements of Christian faith and practice, which we possess. To theological students it will prove a boon as explaining the principles of moral theology and as guiding them in the composition of practical sermons.

DI CHI SONO LE CHIESE? Studio giuridico.—P. Salvatore M. Brandi, S. J. *Civiltà Cattolica*, 246 Via di Ripetta. Roma, 1898. Pp. 40. Pr. Lir. 1.

Students of Civil and Canon Law should take note of this pamphlet which is a clear, closely-reasoned demonstration of the inherent right of the Church to hold the property dedicated to divine worship as her exclusive domain in such way that the State cannot justly divert it from its established purpose. Although the occasion which has given rise to the discussion of this topic is to be found proximately in the present relations of Church and State in Italy, the question is of much wider import, and is likely to call for an answer in any country where the State asserts the sovereign right to control church property. Under such conditions the arguments of P. Brandi, well-known as the versatile defender of the Catholic cause, whose writings have done so much to shed light on mooted differences between Church and State, will prove of great value, all the more since they are stated in the sober and forcible manner of fundamental principles, banishing every suspicion of aggressiveness or polemics.

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BOOKS RECEIVED.

- SIX LECONS SUR LES EVANGILES.** Par M. l'abbé Pierre Batifol. Deuxieme edition. Paris : Victor Lecoffre. 1897. Pp. 132.
- CANONICAL PROCEDURE IN DISCIPLINARY AND CRIMINAL CASES OF CLERICOS.** A Systematic Commentary on the "Instructio S. C. Epp. et Reg., 1880." By the Rev. Francis Droste. Edited by the Rev. Sebastian G. Messmer, D.D., Professor of Theology. Second edition. New York, Cincinnati, Chicago : Benziger Bros. 1897. Pp. 268. Pr. \$1.50.
- SIMPLIFIED ELOCUTION.** A Comprehensive System of Vocal and Physical Gymnastics ; Complete Speaker. By Edwin Gordon Lawrence. Second revised edition. Published by the Author. New York. Pp. 232. Pr. \$1.
- TALES OF GOOD FORTUNE.** By Canon Schmid. Adapted by the Rev. Thomas Jefferson Jenkins. Illustrated. Akron, O., Chicago, New York : D. H. McBride & Co. 1897. Pp. 144.
- ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE pro Clero Saeculari.** 1898. New York, Cincinnati : Fr. Pustet & Co. Pp. 104.
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- ESTHER THE PERSIAN QUEEN.** A Drama in Five Acts. By the Rev. John J. Brennan. Youngstown, Ohio: McNally Bros. Pr. 25 cents.
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- RITUS BENEDICTIONIS ET IMPOSITIONIS PRIMARII LAPIDIS.** Pro Ecclesia Aedificanda, Consecrationis Ecclesiae et Altarium et Benedictionis Signi vel Campanae, ex Pontificali Romani Depromptus.—Ratisbonae, Neo Eboraci, et Cincinnati, Sumptibus et Typis Friderici Pustet. 1898. Pp. 248. Pr. 55 cents.
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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VIII.—(XVIII.)—MARCH, 1898.—No. 3.

GETHSEMANE.¹

A CRITICAL STUDY IN THE SYNOPTIC GOSPELS.

THE Hebrew word "Gethsemane," signifying oil-press, is the name given to an olive orchard situated a little to the east of the Valley of Kedron, at the foot of the Mount of Olives. St. Luke mentions the Mount of Olives as the place to which Jesus retired after the Last Supper, and where He appears to have spent the several nights since His return to Jerusalem.

When He reached Gethsemane our Saviour, according to St. Mark, takes with Him Peter, and James and John, who had been present at the awakening from the dead of the daughter of Jairus, and at the Transfiguration. He leaves the others at the entrance, to rest there, whilst He withdraws alone to pray. St. Luke does not mention who the Apostles that accompanied Jesus were. Perhaps the fact was not recorded in the primitive Gospel, and St. Mark may have had it from some other source. If St. Luke is silent about the anguish which overmastered Jesus, the reason can hardly be that he wished to shorten the account of the sad series of our Lord's sufferings, for he proceeds shortly afterward to relate the terrible struggle, in words more vivid and striking than those of the other Evangelists. If we except the verses

¹ Matth., xxvi., 36-46; Mark, xiv., 32-42; Luke, xxii., 39-46.

concerning the Sweat of Blood, it appears that the source from which the third Gospel derived its description is identical in its essential features with that which St. Mark gives us and which he received, very likely, from the instructions of St. Peter.

From the text of the three Synoptic Gospels we glean that our Lord wished to pray alone; desiring at the same time that the Apostles should be near at hand. According to St. Mark and St. Matthew, He unbosoms Himself to the three, that is, to St. Peter and the two sons of Zebedee, telling them of the sorrow of His Heart, a sorrow unto death, on account of the Sacrifice which He is about to make. This saddening foresight had been present to His mind through the hours just past, during the Last Supper and the discourse to His disciples which followed it. This same thought inspired the institution of the Blessed Eucharist. Now it overpowers His soul and troubles it in its utmost depths. St. Luke, who does not mention the three successive returns of our Lord, after describing the command to pray as given to the eleven from the beginning: "Pray that you enter not into temptation," tells us that He withdrew about a stone's throw. The word which is used in the third Gospel (*ἀπεσπάσθη*) indicates not merely that Jesus separated from them, but that He was drawn away by the violence of His emotion. Since He was not far off and we cannot suppose that the disciples fell asleep at once, we must assume that they saw and heard our Lord as He began to pray. According to St. Mark, He prostrated Himself, beseeching His heavenly Father that the agony might pass from Him, if such could be the Divine Will. The word "hour", which St. Mark uses, signifies the same as the word "cup" in the prayer of Jesus: "Take this cup from me." The fact that the three Evangelists vary considerably in the actual expression of the prayer, shows that apostolic tradition attached more importance to the spirit than to the literal form of the words. The same remark may be applied to the terms used in the institution of the Blessed Eucharist under the form of bread and wine. According to St. Mark, Jesus said three

times: "Abba, Father, all things are possible to Thee; take away this cup from me; nevertheless, not what I will, but what Thou wilt." It would seem as if the cup which our Saviour had given to His disciples a short time before as a memorial of His death, were still present to His mind. He has not yet drunk the cup of His Passion; and now that it is to be drained His human nature shrinks; but whilst the inferior part of that nature seeks for life, the superior Will of the Son of Man accepts with resignation the decree of the Father, which is irrevocable. Jesus begs and obtains the strength necessary to perform the sacrifice demanded by His vocation. His prayer is a true prayer, not a mere contemplation of the divine decrees, interrupted, as it were, by the claims of nature fearful of death. St. Mark introduces into the prayer of our Lord the word "Abba," with the explanatory "Father," showing that the use of the Aramaic word had been preserved in the primitive Church as a kind of sacramental word.¹

There is some indication of a certain dependence of the first Gospel on the second, for St. Matthew, instead of writing "Remove that cup from me,"² has "Let this cup pass from me;" that is to say, he uses, when speaking of the cup, the verb which St. Mark used when he spoke of the hour. In the latter case the association of ideas is less natural, because the "pass" suits the metaphor of the "hour," whilst the verb "remove" corresponds to that of the "cup." In the same way the expression "if it is possible" instead of "all things are possible to Thee," sounds like an echo of St. Mark's words: "He prayed that, if it might be, the hour might pass from Him." The second Gospel gives, as it were, a twofold exposition of the prayer: one indirect, the other direct, so that it would appear as if the first Gospel, whilst showing the influence of

¹ Cf. Rom., viii., 15; Gal., iv., 6.

² I do not think that the first Gospel is a mere translation of the Hebrew Gospel; and maintain that the Greek Gospel of St. Matthew shows a decided influence of St. Mark's style; on the other hand it is plain that St. Mark himself depends to some extent on the Hebrew Gospel.

St. Mark's rendering, maintains the primitive character of the Hebrew original. As if by way of compensation, the writer of the first Gospel repeats the prayer of Jesus after He had returned the second time to the spot apart from the disciples. But the manner is changed. Our Saviour does not ask that the cup might pass from Him, but He declares Himself prepared to drink it, if the Father so wills it. The words: "Thy Will be done," recall those which Jesus taught His disciples in the Lord's Prayer. However, we have an analogous expression in St. Luke's Gospel, so that nothing hinders the inference that the three Evangelists drew from a primitive Gospel which suggested the repetition of the same words. For the rest, the words convey the most complete expression of perfect obedience on the part of our Lord, and therefore suggested themselves naturally.

St. Luke, according to the best manuscripts of the Greek text, records a prayer which is in reality an unfinished pleading: "Father, if Thou be willing to remove the cup from me!" The phrase is expressive enough when we remember that the Sacred Heart is dominated by a sentiment of perfect abandonment to the Divine Will, a sentiment which appears in the second part of the prayer: "But yet not my will but Thine be done."

In the narrative as given by both St. Mark and St. Matthew, Jesus after His first prayer returns to the three disciples and finds them sleeping. Their minds as well as their bodies were weary. The saddening scene of the Last Supper, the predictions and warnings of their beloved Master, although they had but half understood them, had, so to say, dazed them and rendered them impassive by reason of their very load of grief. They yielded to the overburdening weight and fell asleep. Jesus calls them, addressing Peter as if to show that from him at least, as from their chief, He had expected a deeper sympathy: "Simon, so thou sleepest?" The use here of the name "Simon" does not bear any special significance. It is the way in which Jesus and the disciples would be likely to address him. Only after the Resurrection did the name "Peter" replace

entirely that of "Simon," since its owner had in reality become the corner-stone of the Church. The writer of the first Gospel in giving the words of our Lord addressed to Peter, omits the phrase: "Simon, sleepest thou?"—and instead of saying "Could'st thou not watch one hour?"—he uses the plural "Could you not watch one hour with me?" Why is that St. Peter is named alone, although Jesus addresses the three disciples? Very likely because the Evangelist has taken the beginning of his account from St. Mark whilst in the main he retained the facts as related in the Hebrew Gospel. By intimating that the Apostles were unable to watch one hour with Him, our Lord does not fix the duration of His prayer; it had evidently lasted for a long while. He bids the three disciples watch and pray, that they enter not into temptation. They were to prepare for the approaching conflict. "The spirit is willing"—a man who does not realize the dangers that await him, believes himself ready to fulfil his duty; but "the flesh is weak"—that is to say, fear and discouragement affect the man when unexpected difficulties confront him and call upon him to show what real virtue he possesses.

After this exhortation Jesus leaves once more the three disciples, repeats the same prayer, and returns. Once more he finds them sleeping. It is perhaps a little strange that St. Luke, in his narration of the Transfiguration,¹ should make use of the words which the second Evangelist employs here: "For their eyes were heavy;" and that St. Mark should reproduce with but a slightly different shade of meaning, a detail which he describes in the same relation of the Transfiguration: "And they knew not what to answer Him."² At Gethsemane the confusion of the Apostles is not due to astonishment, such as took possession of them at the Transfiguration; it was simply that they could not find anything to say to Him. To explain this similarity of expression, we must remember that the two scenes of the Transfiguration and of the Agony were associated in the minds of

¹ Luke, ix., 32.

² Mark, ix., 6.

the disciples as the two extremes of glory and of sorrow of which their Master had been the central figure before His Passion. In like manner we may explain the apparent mutual dependence of the two narratives as to historical details and the manner of presenting them.

St. Mark tells us that the disciples did not know what to answer our Lord, and thus implies that He had reproached them as before. He indicates our Lord's return to them a third time. St. Matthew, on the other hand, mentions only the third departure of our Saviour.

After His last admonition to the three Apostles, Jesus is prepared for the great Sacrifice; the anguish of His soul is over. He has no longer need of their sympathizing presence. The expression used in the second Gospel, ἀπέχεσθαι, "it is enough," plainly implies that Jesus no longer expects His disciples to watch with Him; for the hour which He feared before this prayer, the hour when He would be delivered to His enemies, is come, and He has ceased to fear. We are not to suppose that these words of our Lord are meant ironically, nor, on the other hand, that He really wished them to give themselves to rest. He only implies that He expects His enemies to approach momentarily: and, indeed, while He is still speaking, the tumult of the band coming to take Him is heard. This is the reason why the first words seem to be contradicted by those that follow: "Rise up, let us go. Lo! he that will betray me is at hand." Before Jesus has concluded His words, Judas appears with the satellites sent by the Sanhedrin. Some commentators think that St. Luke deliberately abridges this dramatic *mise en scène*; and, in fact, the narrative would appear much shortened if we omit the part relating to the apparition of the angel and the Sweat of Blood, which some critics consider an interpolation. Indeed, it is quite possible that St. Luke should have abridged the story as given by St. Mark. We find, on the whole, that the sections which are common to the three Synoptics are shortened in the third Gospel. In the present case, however, it is not improbable that both as to form and matter, that is, the choice of the three disciples, the three successive prayers,

and the dramatic conclusion which is found in the first two Gospels, St. Mark has been the model, at least in part, for the other writers. We may then reasonably assume that there existed an account anterior to the Gospel of St. Mark, which did not contain all the details afterwards inserted by this Evangelist, and which he learnt from St. Peter. But there are also good reasons, found in the manner of St. Luke's narrative, which lead us to suppose that the third Gospel was not intended to be merely an abridgment of St. Mark. Very likely St. Luke had before him a source which followed strictly the narration of the Agony as given in the Hebrew Gospel. On the other hand, St. Mark seems to have introduced into his narrative the special information which he had received on this subject.

The question will be asked whether the passage respecting the Sweat of Blood and the apparition of the angel constitutes a genuine part of the primitive Gospel, or is rather a fragment from an oral tradition? Or again, might we suppose, as many critics do, these portions to be an ancient insertion in the third Gospel made for the purpose of increasing, by a legendary development, the apostolic tradition regarding the Agony of our Saviour. Modern critics have, no doubt, been somewhat hasty in questioning the genuineness of these verses of St. Luke. From the standpoint of internal criticism they are well connected with the context, and their omission, it would seem, leaves the narrative incomplete and mutilated. As regards the external evidence, the earliest Fathers and St. Justin, the first among them, witness to the passage. It was found in the old Vulgate; it is in the Sinaitic MS., and in the so-called Western witnesses. Such venerable authorities are not outweighed by the Vatican MS., the Alexandrine and Palestinian witnesses, to which we should now add the Sinaitic Gospel. The omission of the passage in witnesses of such importance shows, however, that the old Alexandrine and Palestinian copyists of the evangelical text did not admit these texts.¹ Nevertheless, the value

¹ The opinion that the Vatican MS. represents a neutral text seems very improbable.

of this testimony is only relative, since the omission of the passage is more easily explained than its insertion. The tendency of early Christian teaching was rather against emphasizing too much those circumstances of the life of Jesus which concerned His purely human side. They might have been shocked to think that the Son of God had need of being strengthened by an angel, and of being overwhelmed with the thoughts of His Death. That such scruples were felt, especially at Alexandria, and that in teaching doctrine they should have dropped this passage from certain copies in common use, is a hypothesis much more acceptable than that of an insertion or interpolation, for which we can find neither an adequate explanation nor any actual record.

It is impossible to say, however, whether or not this passage may have been found in the primitive Gospel. The fragment about the Sweat of Blood could very well be a part of that text. The sentence, "And being in an agony He prayed the longer, and His sweat became as drops of blood trickling down upon the ground," is more precise in its first part, and more expressive than the minute description of St. Mark. It is quite possible that the author of the first Gospel intended to soften or modify the details of the Agony by the introduction of certain additions. We have a sort of parallel in the Epistle to the Hebrews (v., 7): "In the days of the flesh, with a strong cry and tears (Christ) offering up prayers and supplications to Him that was able to save Him from death, and being delivered from fear, learned obedience by suffering."

The apparition of the angel is really the only element which has no equivalent in the parallel narratives, and which might be referred exclusively to tradition, written or oral, such as seems to have been used by St. Luke. This apparition is a kind of compensation for the omission of the ministry of angels after the temptation, which ministrations is mentioned by St. Matthew and St. Mark. Owing to the analogous character of the two facts a transposition might have been effected. But this we need hardly suppose. In both cases the divine assistance was given to Jesus; and if

the writer of the third Gospel mentioned the angel only in the supreme struggle, this does not imply that he did not admit an intervention from heaven in the wilderness, but only that he judged it more necessary to mention the fact after the Agony. When writing that the devil departed from our Lord for a time¹, St. Luke was thinking of the last struggle, and, we may add, of the last consolation; and he mentioned the strengthening by an angel in order to emphasize the latter. It would be useless and subtle, we believe, to investigate whether the angel appeared to our Saviour in a vision, or otherwise. What is meant by the apparition of the angel and the divine strengthening is clear enough; all else is matter of speculation.

To assume that this apparition was only an echo in the mind of the Evangelist of the words related in the first Gospel: "Thinkest thou that I cannot ask my Father and He will give me presently more than twelve legions of angels?"—appears quiet inconsistent, since it would have induced the historian rather to suppress the mention of the angel during the Agony.

The mention of the Sweat of Blood is not to be taken as a merely metaphorical expression; it is a true sweat of blood caused by the deep and tragic emotion which seized Jesus. Returning to His disciples after having found in prayer the strength to consummate His Sacrifice, our Lord naturally repeats the advice which He had given them before: "Pray that you enter not into temptation." But they have no time to pray; the hour of trial is come.

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¹ Luke, iv., 13

² Matt. xxvi., 53.

WHAT SHALL BE HIS NAME?

“WHAT’S in a name?” Juliet slightly questions Romeo because that name seems to be the only bar between her love and his. Daringly she bids him disregard his name and win her heart; and sentimental love makes Romeo abjure his name and “tear the word.” It is the way of human passion: *amare et sapere vix Jovi conceditur*. But the Christian will cling to his name with undying fidelity; for he esteems it “better than precious ointment.” Goethe’s Faust may hold a name as sound and smoke (*Name ist Schall und Rauch*); but he does it to deceive and to hide his wicked designs. A name represents a reality, a living person, distinct from other individuals. St. Thomas says: *Ratio, quam significat nomen, est conceptio intellectus de re significata per nomen* (Summa theol., i., qu. 13, a. 4). A single name may bring up in our mind a thousand memories of joy and sorrow. “Who does not know,” Cardinal Wiseman asks, “what choicest delicacies of feeling may be condensed within the small compass of a little name? How the name of *home* will bring to the exile’s heart more ideas than a volume of eloquent description! How the title of child or parent, wife or sister, will stir the affections of a bereaved survivor!” What depth of affection and tenderness lay in the name *Maria* which the Risen Saviour uttered at the open sepulchre where He found Magdalen weeping! It threw the desolate heart of Magdalen into an ecstasy of joy.

The *naming* of a child is an act of importance. It is the exercising of a sovereign right which naturally belongs to parents. In the days of the Patriarchs the child frequently received a name expressing the character it should bear through life. Sometimes the name of the child was to indicate the desires and hopes of the parents concerning the little one. Generally the name was to designate the peculiarity and individuality of the child. In a few extraordinary cases God Himself gave the name, as He did to His only-begot-

ten Son on whom He conferred the sweetest and most glorious of all names—*nomen super omne nomen*—at which Name every knee should bend.

In the Old Law, the name was given at the circumcision of the child ; in the New Dispensation, the infant receives its name in the Sacrament of Baptism, wherefore it is called *baptismal* name. When the child of wrath is brought to the front where it is to be made a child of God, the priest asks of the father or of the sponsors : "What shall be his (or her) name?" The priest then accepts the name from the parents and as representative of the Church solemnly confers it on the child with the first question he addresses : "N., what dost thou ask of the Church of God?"

Though in the first centuries of the Church there may have been no law requiring the imposition of a name at the christening of a child, it is certainly of strict obligation now to give a name. *Is qui baptizantur, tamquam Dei filiis in Christo regenerandis nomen imponitur.* (Rit. Rom.) This rubic applies likewise to adults. There is a mystical reason for the adoption of a new name in baptism. In the Sacrament the "old man" dies to sin and rises to a new life. He is regenerated and reformed in Christ ; becomes another being, and in consequence should receive another name.

WHAT KIND OF A NAME SHOULD BE GIVEN.

In the early days of the Church, converts to the true faith dropped their pagan names which were often the names of false deities, and took names from the Old Testament. Very soon baptismal names were chosen from Christian heroes, especially from the list of glorious martyrs. This grew into a custom which finally became a law among Christians. The Roman Ritual says: *Imponantur nomina sanctorum, quorum exemplis fideles ad pie vivendum excitentur, et patrocinii protegantur.* The name of a Christian saint is to remind the bearer that he should imitate the virtues and implore the protection and intercession of that saint. A spiritual relationship exists between the saint and his namesake. Rather than his birthday he should celebrate the feast

of his saint ; he should know his history ; possess a picture of him or a little statue ; receive Holy Communion on his name's day, and thus honor, in a most special manner, the saint whose hallowed name he is privileged to bear.

A priest should strive to multiply baptismal names, and thereby propagate devotion to the different saints. *Tom, Dick and Harry* claim great saints as patrons, but their number should not form the majority of Christian names in a parish. St. Chrysostom censured the custom of giving the child the name of his grandfather or great-grandfather and thus remaining in a narrow circle. The child's name should be carefully chosen and not be given at random. *Igitur nos neque quaevis nomina pueris indamus, neque avorum et proavorum et eorum qui genere clari fuerunt, nomina tribuamus, sed sanctorum virorum, qui virtutibus fulserunt, plurimaque apud Deum fiducia valuerunt.* (Homil. xxi., in cap. v., Genes.) The giving of Old Testament names is the outgrowth of Puritanism and should not be encouraged. The custom of giving more than one name which exists in some countries dates from the fourteenth century ; it is not deserving of praise. One baptismal name with another added in Confirmation should suffice any young citizen in a democratic country like America.

Whilst the priest should endeavor to procure the name of a Christian saint for the child, he must remember that a Christian name is not of necessity, as there is no rigorous precept for it ; and in case a father refused to present a Christian name and insisted on having his child called by an impious name, the priest could not therefore refuse to baptize the little one, but he should add *submissa voce* the name of a saint. A duty rests on the priest to prevent the conferring of names which savor of profanity or impiety. *Curet ne obscena, fabulosa, aut ridicula, vel inanium deorum, vel impiorum ethnicorum hominum imponantur.* (Rit. Rom.) Through ignorance, not through malice, people sometimes present names of Christians who are not canonized saints, such as Stewart Parnell, Grover Cleveland, Greenleaf Whittier. In such a case the priest ought to induce them to put

the name of a saint before the other names ; if it be a girl, the blessed name of Mary may be prefixed ; if it be a boy, the name of St. Joseph may be used,—and if the priest should suggest his own name, he will hardly be refused this courtesy. If people present the names of George Washington, Patrick Sarsfield, Otto Bismark, Robert Emmett, Victor Garibaldi, Hermann Bachus, quietly accept them, as they contain the names of Saints George, Patrick, Otto, Robert, Victor and Hermann. According to Canon Law, names that are not Christian cannot be recorded, but the Second Baltimore Council seems to exempt from the general rule, when it decrees: *In libro baptismatum, omnia nomina recensentur.* (No. 233). Only the *christian* name is mentioned in the liturgical prayers of the Church, and if a person has more than one christian name, the first one only is mentioned. Thus, if a funeral Mass is celebrated for Thomas Francis Brown, the priest prays *pro anima famuli tui Thomae.*

We meet among our non-Catholic brethren "christian" names that bear no trace whatsoever of Christianity. It is impossible to distinguish what they call this "christian" name, from their family name. The following names belong to some of our fellow-citizens: Pardon Bowen, Linwood Grant, Chessman Childs, Hart Payne, Potter Jenks, White Hall, Clay Carr, Marble Lee, Tallman Richmond, Watermann Mason, Dye Mont. A priest must frequently, in sermons and instructions, discourage the adoption of un-Christian names and point to the list of glorious names such as we find in the Roman martyrology. He should often and urgently repeat the teaching of the Church as given by the *Catechism of the Council of Trent*: "A name is given, which should be taken from some person, whose eminent virtue has given him a place in the catalogue of the Saints: this similarity of name will stimulate to the imitation of virtues and the attainment of holiness; and we should hope and pray that he who is our model for imitation, may also, by his advocacy, become the guardian of our safety and salvation. Hence we cannot mark in terms too strong, our disapprobation of the conduct of those who, with a perverse

industry, search for, and whose delight is to distinguish their children by the names of heathens; and what is still worse, of monsters of iniquity, who, by their profligate lives, have earned an infamous notoriety. By such conduct they practically prove how little they regard a zeal for Christian piety, who so fondly cherish the names of impious men as to wish to have their profane names continually echo in the ears of the faithful." Names of wicked men, such as Voltaire and Garibaldi, should be consigned to oblivion. *Nomen ejus non memoretur amplius. Nomen impiorum deletur.*

Sometimes people present names which, at first sound, bear little resemblance to those of saints though in reality they are in the album of the blessed. The priest must be slow in disapproving of a name until he is certain that it is a profane one. When he comes to latinizing some names, his philological proficiencies are occasionally put to a severe trial. What similarity does *Delia* bear to *Bridgita* or *Percy* to *Peter*? It may not be altogether useless to give a list of *Christian* names that are of frequent occurrence, placing the Latin name first, and adding its various forms in English, and sometimes in German, French and other languages. All the following names belong to canonized saints, and are consequently rubrical.¹

ADELAIDA, Adeline, Adelina, Adela, Alice, Alicia, Elsie, Else
(*German*), Alix.

ADELPHUS, Dolph, Ethelwolf, Undolpho (*Italian*), Odulph (*German*).

AEGIDIUS, Giles.

AEMILIA, Emilia, Emily, Milica (*Slovak*.)

AGNES, Aggie, Nest (*Welsh*), Ines (*Spanish*), Agnizka (*Polish*).

ALEXANDER, Alex, Alick, Sanders, Sandy, Sawny, Ellick, Elshie,
Alaster, Sandro (*Italian*), Leszek (*Polish*).

ALPHONSUS, Alonzo, Alfons, Lon.

AMBROSIUS, Ambrose, Brush, Emrys (*Welsh*).

¹ The *History of Christian Names*, London: Parker, Son & Bourn, 1863, has been of great service in the compilation of this list.

- ANASTASIA, Stasia, Anstace, Anty, Stacy.
- ANDREAS, Andrew, Andy, Dandie, Iedrzej (*Polish*), Ondrej (*Bohemian*).
- ANNA, Hanna, Anne, Nan, Nannie, Nancy, Nanny, Ninax, Annot. Ninette (*French*), Panni (*Hungarian*), Anusia (*Polish*).
- ANTONIUS, Antony, Anthony, Tony, Antholin, Anton (*German*), Toontje (*Dutch*).
- AUGUSTA, Gussie, Gustel (*German*).
- AUGUSTUS, Gussy.
- AUGUSTINUS, Augustin, Austin.
- BARBARA, Barbara, Bab, Babie, Barbeli (*German*).
- BARTHOLOMEUS, Bartholomew, Bart, Bartley, Bat, Barthol (*German*).
- BEATRIX, Trix, Beatrice, Bettrys (*Welsh*), Bice (*Italian*).
- BENEDICTUS, Benedict, Bennet, Benôit (*French*), Betto (*Italian*), Dix (*German*), Benzel (*Swiss*).
- BERNARDUS, Bernard, Barnard, Barney, Brian, Brine.
- BRIGIDA, Bridget, Brighid, Bride, Birdie, Bid, Biddy, Delia, Lillie, Brites (*Portuguese*), Begga (*Swedish*).
- CAECILIA, Cecilia, Cecily, Cicely, Sisley, Sis, Cis.
- CATHARINA, Katherine, Catherine, Catharine, Casy, Kate, Kitty, Katie, Kathleen, Katty, Cathwg (*Welsh*), Thrine (*German*), Kasia (*Polish*).
- CAROLUS, Charles, Charlie, Tearlack (*Gaelic*), Carlos (*Spanish*).
- CAROLINA, Caroliné, Carrie, Caddy, Charlotte, Lotty, Chatty, Lolotte (*French*), Lola (*Spanish*), Lottchen and Lina (*German*).
- CHRISTIANA, Christina, Chrissie, Xina, Tine and Stine (*German*), Karstin (*Danish*).
- CHRISTOPHORUS, Christopher, Christal, Christie, Chris, Kester, Kit, Stoffel (*German*).
- CLAUDIA, Claude, Gladys,
- DANIEL, Dan, Danny.
- DAVID, Davy, Dave.
- DIONYSIUS, Denis, Dennie.
- DOROTHEA, Dorothy, Dol, Dolly, Dora, Dorinda, Torli.
- EBERHARDUS, Everard, Ewart, Ebbo (*Italian*), Etto and Uffo (*German*).
- EDUARDUS, Edward, Ed, Neddy, Ned, Teddy, Jornearth (*Welsh*), Duarte (*Portuguese*).

- ELIZABETHA, Elizabeth, Eliza, Elspeth, Elspie, Bess, Bessie, Betsey, Betty, Lizzy, Libby, Lisa, Lischen and Ilse (*German*), Bettina (*Italian*).
- EUGENIUS, Eugene, Owen, Jany, Genee, Iny.
- FRANCISCA, Frances, Fanny, Fanchette (*French*), Sprinzchen (*German*), Fanulka (*Polish*).
- FRANCISCUS, Francis, Frank, Cecco (*Italian*), Frenz (*Dutch*).
- FRIDERICUS, Frederick, Fred, Ferry (*French*), Fritz (*German*), Fridli (*Swiss*), Bedrick (*Bohemian*).
- GENOVEFA, Genevieve, Javotte (*French*), Vevay and Vefele (*German*).
- GEORGIUS, George, Georgy, Geordie, Jörg and Görgel (*German*), Jerzy (*Polish*), Jri (*Bohemian*).
- GERARDUS, Gerard, Garrett, Jarett, Gerrit (*Dutch*).
- GERTRUDES, Gertrude, Gertie, Gatty, Tudy, Trandl and Trudchen (*German*).
- GILBERTUS, Gilbert, Gilpin, Gil, Gibbon, Gipp, Gisbert and Giseprecht (*German*).
- GODEFRIDUS, Godfrey, Geoffrey, Jeffrey, Jeff, Götz (*German*), Jeoffroi (*French*), Giotto (*Italian*).
- HELENA, Helen, Ellen, Elaine, Eileen, Eleonor, Elinor, Nelly, Leonora.
- HENRICUS, Henry, Harry, Hal, Hen.
- HUGO, Hugh, Hughie, Hutchin, Hutcheon, Ugolino (*Italian*).
- JACOBUS, Jacob, James, Jamie, Jake, Jem, Jemmy, Jim, Jimmy, Hamish (*Gaelic*), Jacquot (*French*), Jockel (*German*), Lapo (*Italian*), Rub (*Polish*).
- JEREMIAS, Jeremy, Jerry, Judd.
- JOANNES, John, Johnny, Jack, Jock, Jenkin, Jan, Hans (*German*), Janek (*Polish*).
- JOHANNA, Joanna, Joan, Jane, Jone, Jenny, Janet, Jessie.
- JULIA, Juliet, Gilean.
- KASPAR, Jaspar, Gaspare (*Italian*).
- LAURIENTUS, Lawrence, Laurence, Laurie, Larkin, Larry, Lanty, Renzo (*Italian*).
- LUDOVICUS, Ludovick, Lewis, Louis, Clovis.
- LUDOVICA, Louisa, Louise, Let, Alison, Ailie, Lisette, Loulou, Heloise.
- LUCIA, Lucy, Luce, Lucinda.
- MAGDALENA, Magdalene, Madeline, Maudlin, Maun.

- MALACHIAS, Malochy, Miles.
- MARGARITA, Margaret, Margery, Maggy, Maisie, Maggy, Meggy, Meg, Madge, Marget, Peggy, Gritty, Meta, Coton (*French*), Gretchen (*German*).
- MARIA, Mary, Marion, Moll, Molly, Malkin, Poll, Polly, Mawkes, Mawkin, May, Mamie, Manon (*French*).
- MATHILDES, Matilda, Maud, Tilda, Tilly.
- MAURITIUS, Maurice, Morris, Moritz (*German*).
- MICHAEL, Mick, Mike, Micky, Michon (*French*).
- NICOLAUS, Nicholas, Nick, Nicol, Colin (*French*), Klaas, Klaus.
- ONUPHRIUS, Humfrey, Humphrey, Humps, Numps.
- PATRITIUS, Patrick, Pat, Paddy.
- PAULUS, Pawl, Pol (*French*), Pal (*Hungarian*).
- PETRUS, Peter, Pete, Piers, Pierce, Perrin (*French*), Picti (*Polish*), Perkin.
- RICHARDUS, Richard, Ritchie, Diccon, Dick.
- ROBERTUS, Robert, Robin, Rob, Bob, Bobby, Hob, Rab, Rupert, Ruprecht (*German*).
- RUDERICUS, Roger, Hodge, Hodgkin, Rüdiger (*German*).
- RUFINUS, Griffith.
- SABINA, Binie, Binnie.
- SARAH, Sally, Sal.
- SUSANNA, Susan, Susie, Sukey, Sue.
- TERESIA, Theresa, Terry, Tracy, Zon (*French*).
- THADDAEUS, Thad, Tady, Ted.
- THEODORICUS, Theodric, Derrick, Terry, Tedric, Thierry (*French*), Dietrich and Diez (*German*).
- THOMAS, Tom, Tam, Tamlane, Maso (*Italian*).
- TIMOTHEUS, Timothy, Tim.
- WILLELMUS and GULIELMUS, William, Will, Willie, Bill, Wilkin, Guillim.
- WILLELMINA, Wilmett, Wilmot, Mina, Minella, Minchen (*German*), Minka (*Polish*), Minette (*French*).

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THE CONDITION AFTER DEATH OF CHILDREN WHO DIE WITHOUT THE SACRAMENT OF BAPTISM.

OUR readers will not take it amiss if we reopen the question, raised some time ago by two correspondents in the REVIEW, relative to the condition of children who die without the Sacrament of Baptism.

The contention of the two parties has, we believe, its serious lesson, *quite distinct from the dogmatic value* of the subject which is under discussion. We give the opinions of several scholarly priests who explain the traditional doctrine about the limbo of unbaptized infants, and who hold that this doctrine is seriously infringed by the statements of H. J. H. We cannot print all the communications received on this subject; nor is it necessary or desirable, since the arguments are in the main repetitions of the standard doctrines of the Church. At the same time they are all an arraignment of H. J. H., in whose behalf no one has offered us any arguments, although there have been letters commending his position. However, these do not belong to the discussion.

As the Editor of the REVIEW has some partiality for H. J. H. who when the store of learned MSS. was submitted to him, offered to answer them (or, if convicted, to confess the errors of his theological ways), we had compassion on the single combatant, and instead of making him refute each adversary in turn, allowed him "a margin." This was asked, in order that he might point out how strangely fond the theological champions of the children in limbo appear to be of "windmills," which, whilst they beguile perhaps the sense of orthodoxy, are not the best measure of polemical correctness. Beyond this H. J. H. claims a few pages for a brief restatement of his case, with insertion of some landmarks for those who are shortsighted.

THE EDITOR.

I.

NOT A "VIEW," BUT DOCTRINE.

Perhaps "A View of a Doctrine?"

The answer to the query in a recent number¹ of the AMERICAN ECCLESIASTICAL REVIEW on *the condition after death of children who die without the Sacrament of Baptism* elicited a very interesting discussion in the December issue of the same REVIEW. Whilst we admit with H. J. H. that Father Grant shows a want of logic in drawing his main conclusion, although presenting to us valuable material for the Catholic interpretation of the matter, still we cannot subscribe to the daring view of the former. H. J. H. asserts "that God may supply in some cases by penance to be endured hereafter, the grace which removes the guilt of original sin." Why only in *some* cases, and not in every case? He holds "the possibility of expiation after death equivalent to the baptism of desire." His proposition is: *Children who die without the Sacrament of Baptism may expiate the guilt of original sin by penance and finally attain the beatific vision.* We now contend that this thesis is *un-Catholic* as being against the common and constant teaching of the Church. Catholic theologians may differ in their opinion about the *nature* of the penalty which unbaptized children have to endure, but they are almost unanimous—we may claim a *consensus theologorum*—in maintaining that this penalty is *eternal*. Cajetan, known among theologians for his singularity of views, commented on St. Thomas (*Summa Theol.*, iii., qu. 68, art. 1), that in case of necessity the parents' desire may effect baptismal grace and remove original sin:

This is only part of his proposition, for he adds that this expiation after death must have its *incipient cause in some act or condition of this life equivalent to the baptism of desire, which the Church admits.*

Hence the grace is supplied *in some cases*, not in all, viz., where such act or condition existed before death.

In casu necessitatis ad salutem puerorum sufficere videtur baptismus in voto parentum. By order of Pope St. Pius V. the note of Cajetan was suppressed in the Roman edition. The great Suarez calls the opinion of Cajetan *valde aliena a sensibus et dogmatibus Ecclesiae et ideo ut minimum temeraria et errori proxima.* St. Bonaventure, whom H. J. H. cites as advocating the opinion of a vicarious desire, remitting original sin, clearly and emphatically professes the common doctrine. *Quod ergo (parvulus) damnatur, hoc est quia privatus baptismo aquae caret gratia Spiritus Sancti, quia aliter ad gratiam non potest disponi.* (S. Bonav., N., dist. 4, p. 2.) The terms used by saints and doctors, as well as by Councils and Popes, are such as would exclude any possibility for unbaptized children to wipe out the penalty of sin. Their lot in the next world is described as *mors perbetua, damnatio, infernus, pereunt a vita aeterna, sempiterna miseria et interitus.* Such expressions may undoubtedly give us "a right to state to a parent," if needs be, "that his child will be eternally separated from him in the next life, and denied the beatific vision, because that child did not receive the actual baptism of water or of blood."

From the galaxy of Catholic theologians who have written on this matter we select the two greatest doctors of the Church, St. Augustine and St. Thomas: the first one as the *testis singularis et omni exceptione major* in the doctrine of grace and its corollaries; and the Angelic Doctor who, though "neither Council nor infallible pontiff," yet is a safe interpreter of the *sensus Catholicus*. His authority at the Council of Trent was valued so highly that it was pointed out with the celebrated words: *Lege Thomam et invenies Ecclesiam.*

Cajetan's proposition is that the parents' wish supplies the grace. H. J. H.'s proposition is that it may procure the grace by which the child desires the beatific vision.

H. J. H. certainly did not cite St. Bonaventure as advocating this opinion; in some cases he seems to allow it. The saint also says:

"Ideo baptismus aquae non sic est necessarius, quin si adsit voluntas et desit possibilitas, non salvetur a liquis sine ipso." (Breviloqu., P. iv., 7.)

Provided we could know that God had not been induced to sanctify the child in some other way.

St. Augustine's "strong words" were occasioned by the Pelagian heresy against which he stood up as the champion of faith with the "uncompromising" doctrine of the Church, declaring there is no other way for children of being justified in Christ, and consequently there is no possibility for them to receive any subsequent grace if they die without baptism, except through the Sacrament of Baptism. "Quisquis dixerit quod in Christo vivificabuntur etiam parvuli, qui sine sacramenti ejus participatione de vita exeunt, hic profecto et contra Apostolicam praedicationem venit, et totam condemnat Ecclesiam, ubi propterea cum baptizandis parvulis festinatur et curritur, quia sine dubio creditur, *aliter eos in Christo vivificari omnino non posse.*" (Epist. ad Hierom., 28.) He excludes the possibility of ever cancelling the penalty due to original sin. "Noli credere nec docere infantes antequam baptizentur morte praeventos, pervenire posse ad originalium indulgentiam peccatorum, si vis esse catholicus." (Lib. 3 de anima, cap. 8.) Speaking of a child that died without baptism, he says with a certain irony: "Absolvat eum Pelagius, et aperiat ei contra sententiam Domini regnum coelorum, sed non absolvit eum Apostolus, dicens: Per unum hominem peccatum intravit in mundum, et per peccatum mors." (Lib. de nat. et gratia, cap. 8.) The gate of heaven shall forever shut them out from the beatific vision: "Nulla praeter baptismum Christi salus permittitur infantibus, quia infantes, si per sacramentum, quod ad hoc est divinitus institutum, in credentium numerum non transeant, in tenebris *manent.*" (Lib. de peccat. meritis, cap. 25.) The great Doctor never changed his doctrine on this point nor could he ever accept a milder view. The teaching of the Church is based on the infallible word of the Lord: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." According to the proper sense of the words and the interpretation of the Fathers, this law of Christ is

Both St. Bonaventure and St. Thomas explain that in using such words St. Augustine was extreme: "Ut enim eos (Pelagianos) reducet ad medium *abundantius declinavit ad extremum.*" (L. c. P. iii., c. 5 in fine.) In the same way St. Thomas says: "Sancti tui modo loquendi usi sunt, ut detestabilem redderent errorem Pelagianorum." (Quaest. disp. v. de malo. art. 2.)

to be understood *simpliciter et absolute*. We are not allowed to add a condition to it or make an exception to it, unless we know of it by special revelation. Wherefore Suarez maintains "nullum infantem decedentem sine baptismo salvati ex speciali privilegio aut dispensatione, vel saltem non posse hoc de aliquo affirmari absque speciali revelatione sine temeritate." (*Opera omnia*, xx., p. 482, Paris, 1866.) Unbaptized children were never considered as members of the Church, outside of which there is no salvation; they are and always were deprived of ecclesiastical burial and of the suffrages of the Church. St. Augustine tells us of a certain Vincent Victor who exhorted parents to offer "oblaciones et sacrificia sacerdotum" for unbaptized children so as to obtain their final admission into heaven; he characterized this Vincent as a more daring heretic than even Pelagius. (Lib. de anima, cap. 9. Whilst we should encourage a Christian mother to pray fervently that the child she is carrying may be born to Go in the waters of regeneration, we cannot approve the prayers of parents who, without a special inspiration or revelation of the Lord, ask Him to work a miracle or dispense from His universal law by granting the beatific vision to their unbaptized children.

St. Thomas voices the teaching of the Church that "the cessation of earthly life limits the acquisition of grace." Man can only sanctify his soul "dum est in via." Death is the goal of life; as the tree falls, so will it lie. The idea of H. J. H. that the soul remains in a "condition of suspense after all the bodily faculties have ceased to act" has little for its support. The words of the Offertory in the Requiem Mass, "Libera eas de ore leonis ne absorbeat eas tartarus, ne cadant

But the baptism of blood is surely recognized by the Church, though we have no revelation of its efficacy. The same is true of the baptism of desire.

Unquestionably.

Rightly so, for Vincent Victor was a *Plagan* which indicated what he meant by his exhortings.

be born to Go

Let them not pray that God should admit their *unbaptized* children to the beatific vision, but that the grace of baptism by water, which enables them to enjoy the beatific vision, may be supplied before their eternal destiny is fixed.

This H. J. H. surely does not deny.

But that little suffices to forbid our settling the fate of a child as deprived of the beatific vision.

in obscurum" furnish no argument for the suspension theory, as these same prayers were formerly said "pro agonizantibus" or as the Church refers to the hour of agony. (Cf. Dr. Gühr, *Das hl. Messopf.*). A flash of light at the moment of death may reveal a great deal, but we have nothing in Scripture or Tradition to warrant the assumption of a desire of baptism in those who have not received the Sacrament. If such a grace were given, all would be saved as no one would refuse the opportunity of escaping hell fire and of entering the glory of heaven. The incident related in the *Acta* of St. Perpetua is well known and generally quoted to corroborate the proofs for the existence of Purgatory. Her mother had probably been a Christian, and her brother Dinocrates had been baptized. He died at the age of seven. As he was capable at such an age of committing sin he may have been suffering in Purgatory. The fact that St. Perpetua who was older than Dinocrates was not baptized at the time she was cast into prison is explained by the predilection her father (who was and remained a pagan) cherished for his daughter, exercising over her his special care and influence.

Fourteen hundred years ago Pope Gelasius I. clearly stated the doctrine of the Church which admits of no possibility of holding the view of H. J. H. The holy Pontiff wrote "ad omnes episcopos per Picenam" (Ep. vii., Migne, *P. L.*, vol. 59, pp. 37), against the principal errors of Pelagius and says in the course of his letter: "De parvulis autem, quod asserit sine sacro baptisate pro solo originali peccato non posse damnari, satis impia, satis profana propositio est . . . Omnibus etiam solis remissis (sc. peccatis originalibus) vitam per baptismum consequuntur aeternam; consequens est, ut solis etiam non remissis, ad vitam aeter-

Cf. also an exhaustive article on this subject in the *A. E. REVIEW*, vol. iii., pp. 185-192, which happens to be from the pen of H. J. H., who fully agrees with Gühr's interpretation, not however, excluding others.

The necessary *reductio ad absurdum* implied here might have warned the opponent of H. J. H. that he had misapprehended his statement in a very essential point.

Would be plausible if we did not know that for more than two centuries baptism was not generally administered to children. S. Perpetua and Dinocrates lived earlier.

nam pervenire non possint Nihil est ergo quod dicant, quod non renati infantes tantummodo in regnum coelorum ire non valeant, non autem perpetua damnatione puniantur Dicantur igitur in morte *perpetua* constituti, si non aestimentur damnati." The eternity of the punishment which follows original sin is taught in the "Pontifical declarations of Innocent III., Benedict XII., Gregory XIII., Benedict XIV., and Pius VI.

Besides the synods of Palestine (415), Carthage (416) and Mileve (416) which were held chiefly to crush the Pelagian heresy and which explicitly teach that the penalty of original sin is eternal, the same as the ecumenical Councils of Mileve (417) and Carthage (418), we refer to the second Councils of Lyons and of Florence which expressly say, "illorum animas qui in mortali peccato vel cum solo originali decedant mox in infernum descendere, poenis tamen disparibus puniendas." Do not these words convey to us the truth which no Catholic is permitted to question that those who die with the guilt of mortal sin *or* original sin are alike debarred from heaven, but that the condition of their penalty is different? The *state* of both is the same; they are excluded from heaven, and as this exclusion is eternal in the one case, so it is in the other;—their *condition* however *in inferno* vastly differs. Scripture, tradition, popes and councils constantly repeat: "Nisi quis renatus fuerit," etc. No exception is made. Nothing, therefore, should be assumed without positive foundation against a matter which depends solely on the free will of God. The faithful should be taught the uncompromising truth of the eternal penalty due to original sin, according to the injunction of the Catechism of the Council of Trent: "Nihil magis necessarium videri potest, quam ut doce-

But we learn this in our catechism and no Catholic would think of questioning this doctrine. H. J. H. does not deny an eternal limbo for those who do not receive the grace of baptism.

H. J. H. holds that if they die *without* the guilt of original sin, they are not punished by exclusion from heaven.

Precisely.

The whole argument of H. J. H. was directed against the assumption that in every case where we have no Baptism by water, its grace remains unsupplied. The penitent thief on the cross can hardly be supposed to have known anything of baptism. He made a general act of contrition which wiped out not only actual but *original sin*.

antur (sc. fideles), omnibus hominibus baptismi legem a Domino praescriptam esse, ita ut, nisi per baptismi gratiam Deo renascantur, in *sempiternam* miseriam et interitum a parentibus, sive illi fideles sive infideles sint, procreentur." (Part II., De bapt.) Baptism (or martyrdom) is the only means for children to obtain salvation. God seriously wishes that *all* come to the beatific vision (I. Tim., ii., 1-6). He must wish that the only and necessary means in the New Dispensation to attain the beatific vision be applied to all. It must be His will (*voluntas seria et actuosa*) that no child die without baptism. If *de facto* many *do* appear before Him unwashed in the Sacrament of Regeneration, this frustration of the necessary means should be ascribed to secondary causes which God does not prevent "ob justissimas rationes." Even for such children, God had provided by baptism; if they do not receive it, it is *per accidens*; nor does it belong to Divine Providence to remove all obstacles that all may benefit by a common decree or dispensation. Here we come to the point where we must humbly bow before His inscrutable judgments and unsearchable ways. Here we cannot easily reconcile His clemency with His justice, though adoring both. If we cannot "see through it," we must blame our limited mental capacities, but never the Infinite Wisdom. God's ways may be hidden to us, but they are most just. Children may die *sine sua culpa* without baptism, but they are not deprived of the beatific vision *sine sua culpa*, because they die in original sin. "Misericordiae vero divinae mensura non ab humano peti affectu debet, sed ex Scriptura et traditione." (Wirceburgensis).

And therefore suspend our judgment in individual cases.

We sincerely sympathize with the Christian mother who weeps at the loss of an unbaptized child, but we should not console her with a hope that never shall be realized. Human sorrow and grief will never mitigate the stern doctrine of the Lord: "Nisi quis renatus fuerit." We can, however, offer words of consolation based on a more solid foundation. We may direct her thoughts to the Father in heaven, who

will make her child naturally happy. For all eternity that child will thank the mother who bore it; for to be is better than not to be. The great theologians of the Church teach that unbaptized children know, love and praise God eternally; that at the general resurrection they will assume incorruptible and impassible bodies, and with them shall enjoy a happiness such as no mortal on earth could experience. And their mothers in heaven shall be conscious in God of their children's felicity and shall feel not the least grief of separation, but shall join in the universal praise that rises to the great White Throne:

"Soli Deo honor et gloria in saecula saeculorum. Amen."

SCHOLASTICUS.

II.

THE FATE OF CHILDREN WHO DIE WITHOUT BAPTISM OF WATER OR BLOOD.

The December number of the REVIEW contained an article on the fate of children who die without Baptism. H. J. H. proposes in this article a theory so startling and un-Catholic that I was surprised to see it pass unchallenged in the following number. Although the writer feels that many an abler theologian would have taken the field in defence of the Catholic doctrine, had his attention been called to the article in question, nevertheless, while waiting for some better equipped champion, he presumes to submit a few arguments to show the unsoundness of the position taken by H. J. H., who advances a theory which may be epitomized in the following sentence: Catholics may believe that some unbaptized children will enjoy the beatific vision, or "no one has a right to say that all children who die without having received baptism of water or blood will be excluded forever from heaven."

The desire of union between mother and child is a God-given desire, and gratitude for the separation when there is no guilt seems a contradiction. But even if it were not so, we are never certain that the obstacle to such a union may not have been removed by the prayer of a parent or other meritorious act applied to the child and acting upon its consciousness before the eternal sentence is fixed.

The position which I take is diametrically opposed to H. J. H.—that, *every child who dies without having received baptism of water or blood, will be excluded forever from the sight of God.*

Here are a few Catholic truths which must necessarily be denied by the advocate of the theory I oppose. We were always taught to believe that death was the decisive moment for eternity, that this life is the acceptable time, the time of grace, that as soon as we cross the line that separates time from eternity, our fate will be decided forever, that after death there is no transition from the state of sin to the state of grace, and that consequently after death there can be no justification, although there may be and is room for atonement.

In Eccles. ii., 3, we read: "If the tree fall to the south or the north, in what place soever it shall fall, there shall it be." How do the Fathers Gregory, Jerome and others understand this text? They make use of it to enforce the necessity of coöperating with God's grace in this life, for if we leave this world in the state of grace, we will remain God's friends forever, but if we die in sin we can never hope for salvation.

Again, John ix., 4: "that the night cometh in which no man can work." Augustine, Jerome, Chrysostom, Cyril tell us that the night referred to in the text is death, the night which closes the day of each life.

In the schema prepared by the theologians for the Vatican Council we find a proposition which enunciates the same truths.

"Post mortem, *quae est viae nostrae terminus mox, ad Dei tribunal sistimur, . . . neque ullus post hanc mortalem vitam relinquatur locus poenitentiae ad justificationem.*"

Is it not clearly expressed here that this life is "the be all and the end all" for all?

The proposition is universal; it includes all, even the unbaptized children. If H. J. H. denies this, let him remember that the burden of proof rests upon him, and proceed forthwith to

But he has not the slightest notion to deny this.

show that the theologians did not intend to include unbaptized children.

But let us venture a step farther. The Council of Florence declares "that the souls of those who depart this life in actual sin or original sin *only* descend into hell."

In formulating this decree the Church had one purpose only in view, to solemnly proclaim her teaching regarding the fate of all the departed. She speaks of two classes only. In the former she groups all who die in the state of grace, and to them she promises at once or eventually life eternal. In the latter class she places all who appear in the other world in sin actual or original. To them she holds forth no hope of salvation, but condemns them to hell "poenis tamen disparibus puniendas." With this definition before us, we cannot admit the possibility of even one unbaptized infant entering into the kingdom of heaven, without running counter to the express teaching of the Church. For then we could point to one, at least, who departed this life in the state of sin and who instead of being punished, was admitted to the enjoyment of the beatific vision, a privilege which, the Church tells us, is due to those alone who die "in charitate Dei," in the friendship of God. The doctrine embraced in this definition was not new, neither was it foreign to the spirit that has always animated the Church. St. Augustine in his 186 Epistle ad Paulinum tells us that Pelagius was compelled (in order that he could be called, in some sense of the word, Catholic), to condemn this proposition, "Children, even if unbaptized, have life eternal."

The Council of Carthage, in its letter to Innocent, says: "A new and very pernicious heresy of the enemies of the grace of Christ is striving to raise its head, namely, that children, even when not renewed by the Sacraments of Christian grace, will possess life eternal."

Surely H. J. H. does not mean to defend the proposition that any one in the state of sin (original or otherwise) can enter heaven.

Not so, the purpose of the Florentine Council in formulating this proposition was to state the doctrine of *immediate* judgment after death. Petavius *misread* and *misinterpreted* this decree. (Consult Knoll, Perrone and others.)

I would call your attention to a few words of the Epistle which cut off the very last retreat of H. J. H. The Council calls these heretics enemies of the grace of Christ, "inimici gratiae Christi." Why? If the grace of Christ is not necessary for the salvation of souls, then His mission was a failure, the shedding of His blood was useless, and the whole work of the Redemption was a piece of stupendous folly.

H. J. H. supposes that some grace may be granted the unbaptized children after death and by virtue of this same grace they will realize their condition and work out their justification. The Pelagians would have hailed with joy the opportunity afforded them by this theory. For with this explanation they could have hurled back at their accusers the detested charge, and rehabilitated themselves in the eyes of all good Catholics. If they advocated the hypothesis of H. J. H., they might say to their accusers: "You call us enemies of the grace of Christ because we would admit into heaven children who die without the grace of Baptism. Do you not see that our position on this question does not necessarily make us enemies of the grace of Christ? We simply claim that a child who has not received Baptism *before its death* will not be excluded from heaven. We did not say that the child would receive no grace after death; in fact we contend that it may obtain grace after death and with it effect its justification. We would not derogate the least from the efficacy of Christ. So you see how unfairly you accuse us." The Pelagians, as a matter of fact, never made use of this line of argument. Was it because they were lacking in ingenuity or rather because it had not entered the mind of any one who claimed to be a Catholic, to deny that death was the door that shut out forever the grace of Christ? We are inclined to believe that they refrained for the latter reason.

H. J. H. thinks that his theory is not only in accordance with Catholic doctrine but even dictated by Christian charity.

Certainly not; but the question how death affects the child's powers of mind and will is the important point. Of this we know nothing; and hence we cannot *deny* the possibility of the child's receiving a grace which is not beyond divine mercy, nor contrary to the doctrine of the Church.

We fail to comprehend how any Catholic can discover a lack of charity in a straightforward, thoughtful exposition of the Church's teaching on this subject. When a parent insists on hearing the truth regarding the fate of his unbaptized child, why not proceed to show him how just God is even in His treatment of these little ones: that the beatific vision is supernatural, a free gift of God? Why not venture as far as the teaching of sound theologians will permit in expatiating on the natural happiness which may be his lot? Then indeed we will not feel the necessity of taking refuge in new, unheard-of and un-Catholic theories, even to dry the tears of a weeping parent.

Therefore we conclude that H. J. H. was wrong. Far from it being consistent with the teaching of the Catholic Church to assert "that children who die without Baptism may be admitted to the enjoyment of the beatific vision," we have shown that the very contrary is the case. Hence when pressed for a direct answer even by a sorrowing parent we must reply: "*The Catholic Church teaches that a child who dies without Baptism can never enjoy the sight of God.*"

The advice of St. Augustine (de remiss. pecc. L. 1, c. 23) is as charitable to-day as it was in his time. Let us not arbitrarily promise to children who die without the baptism of Christ, eternal salvation for which we have no warrant in Holy Scripture, which is always to be preferred to human learning.

Without the *Sacrament* of Baptism, since the grace of baptism is sometimes given without the Sacrament.

Not *arbitrarily*, for that would be arrogance and blasphemy. But let us not relegate a child to eternal privation of heaven because it did not receive the baptism of water or blood.

J. J. NASH.

III.

UNBAPTIZED CHILDREN.

In the December number of the REVIEW I ventured to publish a paper on the condition of children who die without Baptism. It was suggested by a query in the September issue about the teaching of the Church on the subject.

The article met with sharp criticism in a paper entitled "Another View," by H. J. H. In accordance with the teaching of pontifical and synodal documents as given in the book *Morts sans Bapteme*, I stated among other things, that nothing could replace the Sacrament of Baptism and that infants who die unbaptized will, in consequence, remain forever in limbo. H. J. H. takes exception to this and charges me with a want of logic in my conclusion. He maintains that "none has a right to state to a parent that his child will be eternally separated from him in the next life and denied the beatific vision because that child did not receive the actual baptism of water or of blood." H. J. H. defends his position by advancing a number of arguments which, without detriment to them, I may group in three classes. His argumentation will then run thus: No one has a right to say to a parent that his unbaptized child will be eternally separated from him, because, (a) it is possible that God may accept a substitute for Baptism in cases when actual Baptism could not be given. H. J. H. cites St. Bonaventure, Durandus, Gabriel, Gerson, Cajetan and others, who "allow that the desire or prayer of a parent for the salvation of a child . . . who dies deprived of the Sacrament of Baptism may effect baptismal grace which removes original sin and procures for the child entrance into heaven" (pp. 629 and 632); (b) God may possibly have given to the dying infant miraculous means to make an act of desire of Baptism: "Who will say," the writer asks, (p. 631) "that a child may not or can not receive, by some grace or intercession such light at the moment of death" (as was given to certain saints and even to ordinary men); because (c) God may afford to children who actually die without having received Baptism, "some process of satisfying the justice of God and after that of attaining the beatific vision" (p. 629).

In reply to H. J. H., for silence were equivalent to an admission of his criticism, I make bold to say "the reader will see a want of logic" (and of theology) generally and particularly in the main conclusion. And really, in place of arguments H. J. H. advances veritable suppositions, and then

because certain things might be, he concludes we should assume that they are, and that the doctrine of the Church sustains us in doing so. I will be brief, and in order to be clear, I will devote a separate paragraph to each of the three ways in which he says God may come to the assistance of infants who die without Baptism. In the course of the argumentation it will appear abundantly that my main conclusion—the eternity of limbo—is not only in harmony with the doctrine of the Church, but exacted by it.

A.

The first possibility is that a "substitute" for Baptism (p. 632) may be admitted. I assert categorically that such an admission is contrary to the doctrine of the Church. Grace is "effected" in the manner and through the channels appointed by Christ. But the Church is aware of no other channels through which grace is effected than the seven Sacraments. The Council of Florence expressly forbids us to attribute to any of the ancient ceremonies the efficacy of Baptism,¹ and adds "*circa pueros vero, propter periculum mortis, . . . cum ipsis non posse alio remedio subveniri, nisi per sacramentum baptismi, . . . non baptismum differendum.*" The decrees of the Council of Trent are equally emphatic. Session V. renews the decrees of anterior Councils about the universality of original sin and the consequent universal necessity of Baptism. Session VI., *de justificatione*, c. 4, describes the process of justification as "*translatio ab eo statu in quo homo nascitur . . . in statum gratiae . . . quae quidem translatio, post evangelium promulgatum, sine lavacro regenerationis aut ejus voto fieri non potest*". In c. vii. of the same session we read: "*causa . . . instrumentalis (justificationis) item est sacramentum baptismi . . . sine quo nulli unquam contigit justificari.*" The Councils of Mileve and Carthage afford equally strong proof that the Church knows of no substitute for Baptism and the decrees of the Fathers on those two occasions are all the more apposite to the

1 Decretum pro Jacobitis ; Denzinger, 603.

present discussion because the Pelagian pretension was precisely this, that even without Baptism children could enter the kingdom of heaven and live therein "beate." Had the Church admitted any ceremony that supplied Baptism when the Sacrament could not be administered, the Pelagians would have defended their position by appealing to it; St. Augustine would have mentioned it; the Councils would have explained it. But the Pelagians used no such arguments; St. Augustine rigorously excludes all unbaptized children from heaven. When the Fathers explained the Pelagian pretension to Innocent I., he replied: "Illud vero quod eos vestra Fraternitas asserit praedicare: parvulos aeternae vitae praemiis etiam sine baptismatis gratia posse donari, perfatum est . . . qui autem hanc (vitam aeternam) in eis sine regeneratione defendunt videntur mihi ipsum baptismum velle cassare cum praedicent eos habere quod in eos creditur nonnisi baptisate conferendum."¹ H. J. H. quotes Cajetan in favor of his opinion. Cajetan was present at the Council of Trent and while the subject of baptism was under discussion, "cautiously" advanced his opinion, as Pallavicino tells us,² that in cases wherein a mother cannot bring forth her child alive, so that it may receive Baptism of water, her prayer and desire for its salvation, together with the sign of the cross over her, might suffice as a baptism and effect the grace of the Sacrament. Having stated the case thus, we must, in justice to Cajetan, say, that he hardly "allowed" that the ceremony would effect the grace of Baptism; he merely asked: "chi sa se la divina misericordia accettasse un tal battesimo?" The manner in which his opinion was received by the Council must be an indication of the weight that a Catholic can attach to it. Soto attacked it outright, in the Council, as heretical. Some of the Fathers asked for its condemnation; and although the Council did not do so, because, as the Fathers said, it was outside of the matter under discussion, they affirmed, nevertheless, that for the same reason none could conclude from

¹ Cf. Mazzella, *De Deo Creante*, Disp. 5, a, 6.

² *Istoria del Concilio di Trento*. L. ix., cap. viii.

its non-condemnation that it was even "tolerable." Moreover Pius V., in supervising a reprint of Cajetan's works, expurged this opinion from them.¹ The other authorities quoted cannot be associated with Cajetan, except, perhaps, Durandus the "Doctor singularis"—in English, a freak.

B.

Although we cannot, therefore, hold that any such thing as a parent's desire or prayer may replace Baptism and produce the grace of the Sacrament, may we not believe, *salva fide*, that God Himself, in reply to prayers, infuses grace into the soul of a child that is about to die without Baptism: That such a thing may be done is what St. Bonaventure and Gerson affirm. Apropos to Gerson's opinion, Toletus² remarks that those who accuse him of having said anything similar to what Cajetan advanced, either never read him or did not understand him if they did. St. Bonaventure and Gerson simply ask "May we not believe that, in reply to the prayers or desire of a mother, who cannot bring forth her child alive, God will sanctify it in her womb, as he sanctified St. John the Baptist."³ There is undoubtedly nothing contrary to revelation nor repugnant to the doctrine of the Church in this. "Licet a Deo," says Toletus,⁴ "orationibus petere ut vel parvulum in vita sustentet usque ad baptismum vel ipse dignetur supplere defectum baptismi sua immensa misericordia, quae non est ulli sacramento allegata;" to which he adds the "attende tamen" that there is no certitude in the prayer; that, although God may hear the prayer, there is no ordinary law by which He should do so and that the "puer est pro non-salvo reputandus nisi oppositum revelatione constet." When therefore H. J. H. exclaims "who will say that a child may not or cannot receive, by some grace or intercession, such light" (as dying saints and sinners sometimes receive), we are quite ready to say the venturesome person who does say so will incur neither censure nor excommunication, albeit in according "such light" to an infant he

1 Ibid. 2 Com. in Sum. Theol. St. Thomae, P. iii., qu. lxxviii., art. 2.

3 Pallavicino, l. c.

4 Ibid.

might excite a misgiving in the mind of Mother Church as to the nature of his theology.

C.

H. J. H. states further, we may believe, *salva fide*, that, even after their death God may infuse sanctifying grace into the souls of unbaptized infants. This is the "process of satisfying the justice of God and after that of attaining the beatific vision in the same manner as it is effected by baptism of blood." This seems to assume that martyrdom cannot avail infants unless they obtain "light" to make an act of charity (p. 628), and too, as would appear, that there is a temporal punishment due to original sin (p. 629). But both of these assertions are contrary to Catholic theology. God infuses sanctifying grace into the souls of infants who are slaughtered because of Him, for He has said "qui autem perdiderit animam suam propter me inveniet eam."¹ That there is no such thing as temporal punishment due to original sin after it is forgiven is evident from the fact that there is no guilt due to it before it is forgiven and no other penalty than the *caerentia visionis*.² St. Thomas explains that there is no pain in limbo precisely for this reason. Mazzella, in establishing this same point,³ has ample quotations from him. But H. J. H. insists and alleges the fact (?) that Dinocrates, an unbaptized child, actually received baptism after death. Dinocrates is out of order: he was not an infant but a boy of seven who had the use of his reason in this world. That he was baptized in limbo and that he did not make an act of desire of baptism before death are gratuitous assumptions.

But does Catholic theology allow us to believe that an unregenerated soul may receive grace even after it has entered into eternity? I think not. The catechism explains to us that this life is the time of probation and that after death no change takes place in the condition of souls. In fact, the universal belief of the Church is that after death

¹ St. Thomas, II^a. II^{ae}., c. xxiv., I. ad 1; also *De Augustinis; De Baptismo*, art v., Th. vi.

² *Decretal. L.*, 3; tit. xlii., c. iii., majores.

3 l. c.

the time of probation is at an end. She is explicit in her teaching with regard to infants who die without baptism nor can we, in face of it, assume anything to the contrary. The declaration of Innocent III. forbids it: "poena originalis peccati est carentia visionis." The Council of Florence declares: "Illorum autem animas qui in mortali peccato vel cum solo originali decedunt, mox in infernum descendere, poenis tamen disparibus puniendas." The Councils of Mileve and Carthage ask "Quis catholicus dubitet participem fieri diaboli eum qui cohaeres esse non meruit Christi? Qui enim dextra caret sinistram procul dubio partem incurret."¹ Nor does theology afford any ground for believing that grace is ever given after death. We are taught that the particular judgment and the final sentence follow immediately after death. The arguments of theologians against the Millenarians are founded on that belief. We are taught too that the term of this life is the time of merit and demerit. The liturgy of the Church conveys the same doctrine. The Church constantly prays that we receive grace in this world in order that it may be well with us in the next. She refuses to pray for children who die without Baptism and to bury their *bodies in consecrated ground.*

It will be remarked that the various arguments upon which H. J. H. founds his opinion are not drawn from the doctrine of the Church. Some of them are contrary to it and others are independent of it. It does not follow from the teaching of the Church that in certain cases something may effect baptismal grace; that in certain cases God will work miracles, giving to infants the use of their faculties and a private revelation besides; that to avail of martyrdom infants must make an act of charity, and that if the act of charity be remiss a temporal punishment for original sin will remain; that the soul does not leave the body by a sudden act but remains after all the bodily faculties have ceased to act (and as life is *in motu* I wonder upon what ground the assertion is made); that the "ne absorbeat eas tartarus" in the requiem suggests a "mysterious power to sway the final destiny"

1 Denzinger, 387 and 66.

during the wake, etc., etc. But when authentic documents are at hand, why fly aside to consider assumptions of the kind and why try to draw conclusions which they do not warrant themselves and that are either contrary or alien to ecclesiastical doctrine. It seems to me that underlying H. J. H.'s opinion there lurks a suspicion that in limbo a soul does not satisfy its created capacity for happiness¹ and that therefore it would suffer eternally for something it could not avoid. But in limbo a soul does satisfy its created capacity for happiness² and enjoys perfect natural happiness. Limbo is a place "citra poenam ignis" and "expers culpae et poenae."³

As the Church, therefore, has learned from Christ the absolute necessity of baptism, for which there is no substitute, and she has declared that those who die without the Sacrament never enter the kingdom of heaven, and although she knows that, as long as souls are in this life Christ may sanctify them without the Sacrament, yet has no assurance that He will do so, and as her teaching by no means justifies the opinion that regeneration may take place in after life, but rather excludes it, I assert, as I did in the previous paper, that Catholic doctrine not only obliges us to conclude limbo is eternal, but forbids us to say to a parent that should he himself be saved, he will meet the soul of his unbaptized child in the enjoyment of the beatific vision. We can assure him, however, in perfect keeping with theology,⁴—and this restriction to the eternal separation between heaven and limbo should be made—that he, as blessed in heaven, may visit the soul of his child in limbo. The reason is that souls in limbo are creatures of God and dear to Him, for they never offended nor are, in any positive way, under the power of the devil or associated with him, and are therefore "intra ordinem," as are the blessed, though not as they admitted to share the happiness of God in heaven.

JAMES A. GRANT.

¹ See Sept. No., p. 316-17 and Dec. p. 624.

² Cf. Mazzella, *op. cit.*

³ Denzinger, 1389.

⁴ Cf. Didiot, *Morts Sans Baptême*, Lettre viii; also Mazzella, *op. cit.*

REPLY.

THE GRACE AND THE SACRAMENT OF BAPTISM.

My statements regarding the case of children who die without the *Sacrament* of Baptism, as expressed in the December number of the REVIEW, have called forth harsh criticism from a number of readers well up in their theology. From the papers containing these criticisms, three—probably the strongest of the whole number—have been selected for answer, not because the principal objections against my view are insufficiently covered by one or the other, but because the motives and methods which the writers use in presenting them point a most instructive lesson as to what preconceived notions will effect in theological controversy. The *odium theologicum* which in former times caused most aimable and learned men to call each other heretics because, looking at the same prism of truth, the one saw white light where the other saw the colors of refracted light, is imbedded in fallen human nature, and needs but occasion to call it forth.

I have made some marginal notes in the first two papers, which may serve as a partial answer, hoping thus to save the reader from having to follow up a lengthy treatise wherein each charge would have to be repeated in order that it might be refuted. But these notes are necessarily restricted and therefore insufficient. In the case of Father Grant's paper I had good reason to omit them altogether, partly because they would be repetitions, partly because his misconstructions of what I had actually said in my former article are so evident that they can hardly escape any attentive reader. "Scholasticus" admits the want of logic in Father Grant's previous article; this absolves me from the necessity of calling attention to the same feature in his present paper.

And now, for the sake of clearness, let me briefly state the difficulty which is under discussion.

Some time ago I had to answer the question whether the doctrine of the Church holds us to the belief "that children who die without Baptism suffer torment." I replied that the terms of Catholic theology imply that children who die without Baptism *suffer loss*; but to suffer loss is not necessarily to suffer torment, unless the sufferer *realizes the loss*. And since, according to some theologians, the soul would necessarily become conscious of this loss, and hence feel a regret and longing for the object, the enjoyment of which was the primary purpose of its faculties, I added that this penalty might, under given circumstances, through the merits of Christ, procure for the child the beatific vision. I endeavored to show how this was possible, and taking the practical case of a Catholic mother, such as had been suggested by the query originally proposed, I remonstrated against the assertion "that it would be *wrong* to soothe a parent's grief with the reflection that her child, having died by an inexorable necessity without Baptism of water, *may* some day be united with her in heaven." In other words, I contended that a Catholic may hold the possibility for such children of a condition of expiation after death—adding, lest the nature of this expiation might be misunderstood—"which has its *incipient cause in some act or condition of this life*," and which is equivalent in its effects to the baptism of desire, recognized by theologians and the Church.

From this statement, and the various reasons given in support of it, the writers of the three foregoing articles have drawn the conclusion that (1) it implied a denial of the eternity of limbo; (2) that it minimized the necessity of Baptism by water; (3) that it is equivalent to saying that souls stained with original sin can enter heaven; and (4) that the condition of *meriting* grace, which is, of course, limited to this life, is, according to my theory, to extend into the next world, where reward and punishment are meted out after the immediate judgment following upon death.

It seems puerile to have to explain in repudiating these conclusions that the eternity of limbo is not compromised by the assumption that some souls may get out of it by a

special grace vouchsafed them at the moment of death through the intercession of a devout mother or other members of the Church militant. Secondly, that the universal necessity of the Sacrament of Baptism remains entirely intact when we speak of those who are deprived of the utter possibility of obtaining it, despite the earnest will of those who have the responsibility of procuring it for their children. Thirdly, that those who enter heaven after enduring the penalty (*mitissima poena*) of limbo even for a limited time cannot be said to appear in heaven with the stain of sin unatoned. For the rest it seems an entirely superfluous trouble for my critics to have undertaken the lengthy proof of the necessity of Baptism. No Catholic can soberly question the teaching of Christ, which prescribes the Baptism of water as a necessary means of salvation, just as it states that there is no salvation in any other name but His, that is to say outside of the Church.

The question is, whether there are not other means which supply to the child the grace of Baptism when every means to procure it through the Sacrament or through martyrdom fails; and whether it is reasonable and just in such a case to say: this child is forever lost solely because we know that it did not receive the Sacrament of Baptism. I assume, of course, that those who thought it necessary to save the orthodox teaching on the subject of baptism by their deluge of arguments, do not intend to cavil about mere words where my intended meaning must have been clear from the context, for I confess that the word "grace" has been used by me not only to express sanctifying or meritorious grace but also once or twice in the more general sense of the salutary penalty which is the result of such grace.

The great teachers of the Church, such as St. Augustine, St. Thomas and St. Bonaventure admit that there are other means by which the sacramental grace of Baptism may be supplied. They sometimes appear to be inconsistent when there is question of determining the extent of the application of such means, and thus it happens that arguments can be drawn from their words which seemingly support opposite

views. As regards St. Augustine in particular we have the declaration of both St. Thomas and St. Bonaventure showing that they considered him extreme in his expressions (see marginal note, pag. 245), although he was perfectly correct as far as the dogmatic sense of his statements is concerned. These were made to an obstinate class of people who clung to dangerous notions about freedom in matters of faith; or else to new converts, weak like children unable to use discretion, and to whom a strict law was necessary to keep them in the faith. But we shall see directly that in his own mind he viewed matters from a less rigorous standpoint.

There appears to be no doubt about admitting the baptism of blood as a substitute for that of water. The theologians admit its validity in the case of infants, although, as St. Thomas teaches (iii., qu. 66, 12) it requires charity, or at least attrition as a concomitant. Yet, according to the usual theory, an infant is not supposed capable of eliciting this act of charity or of forming any intention. It suffers martyrdom as it suffers death, unconscious of the cause, and without any alternative as to a free choice of life on its own part. There is really, as I pointed out in my previous article, no difference between a child dying by the persecutor's hand and a child dying from other violent or natural cause, so far as its own disposition and personal merit are concerned. It is in no wise like the baptism of desire or, what is the same, of blood in the martyr who is making a conscious profession of his faith in Christ, which faith he proves by death. The scholastics, admitting that martyrdom supplies Baptism in the case of infants, do not assign any adequate reason.

Next we have the baptism of desire. This infants are not supposed to be capable of, because they have not the use of their reason and will, such as would make them desire the Baptism of water as the means instituted by Christ for adoption into His fold.

But St. Thomas speaks also of a baptism of the Holy Ghost, by which, as he explains, is meant *a grace which*

reaches the heart and effects in it some movement of faith or of love or of sorrow for sin.¹

Such baptism need not therefore be even a baptism of desire for the Sacrament; nevertheless it has the same effect. An example of it we have in the penitent thief on the cross. He was not baptized—at least, St. Augustin (who is the most exacting on this subject among the Doctors of the Church) takes that for granted.² There is no reason to assume that this penitent could have desired Baptism, or even thought of its necessity. On the other hand his death can not be called a martyrdom for the Christian faith. He died as any criminal brought to the gallows might die who, having received neither the Baptism of water nor that of desire nor that of blood, expresses sorrow for his sins. Yet this baptism consisting in an act of sorrow had the effect of procuring for him the beatific vision, and in a very short time. St. Augustin had (as might be supposed from his strong stand against the Pelagians, and the extreme statements of exclusion to which that position had brought him) serious doubts how to account for this case, for it was clearly not a baptism of blood. After much pondering “*etiam atque etiam considerans*,” he came to the conclusion that St. Cyprian must have been right in allowing that there were other means, besides martyrdom, which could supply the defect of the Sacrament, when the Baptism of water is impossible.³ Later on St. Augustin appears to have recon-

1 *Praeter baptismum aquae potest aliquis consequi sacramenti effectum ex passione Christi, in quantum quis ei conformatur pro Christo patiendo.*
 . . . *Eadem etiam ratione aliquis per virtutem Spiritus Sancti consequitur effectum baptismi, non solum sine baptismo aquae sed etiam sine baptismo sanguinis, in quantum scilicet alicujus cor per Spiritum Sanctum movetur ad credendum et diligendum Deum, et poenitendum de peccatis.*
 S. Thomas Aqu., p. iii., 66, art. 11.

2 *Contr. Donat.,* Cap. 22 in princ.

3 Baptismi vicem aliquando implere passionem; de latrone illo, cui non baptizato dictum est: “*Hodie mecum eris in paradiso*,” beatus Cyprianus non leve documentum assumpsit; quod etiam atque etiam considerans invenio non tantum passionem pro nomine Christi, *id quod baptismo deerat, posse supplere* sed etiam fidem conversionemque cordis, si forte ad

sidered the matter, because it allowed an opening to the heretics.¹

But how can we determine whether such a grace *can reach* little children, since these do not, to our knowledge, possess the use of those faculties by which we ordinarily elicit acts of faith or love or desire. Abstracting for a moment from the cause, primary or secondary, which could produce such effects on the child, we know that infants have actually been reached by like movements of grace. We have the case of Jeremias in the Old Testament, and St. John the Baptist on the threshold of the New Law as examples that the baptismal grace which destroys original sin may act upon the rational faculties of the child even before its birth. St. Thomas² himself makes a strong argument to show that the sanctification of Jeremias and St. John before their birth, took place after the infusion of the rational soul, thus emphasizing the effect of the substitute grace upon the rational faculties; and the leaping of the Baptist with joy in his mother's womb would indicate that the little heart had actually received the spark which rendered it capable of emotions such as might save a person, under other circumstances, from eternal loss of the beatific vision. In fact St. Thomas is even more plain when speaking of children who die before birth. He says that by some privilege of the divine mercy they may obtain sanctifying grace: "Non possunt pueri subijci actioni humane, ut per eorum ministerium sacramenta recipiant ad salutem; possunt tamen subijci operationi Dei apud quem vivunt: ut quodam privilegio gratie sanctificationem consequantur, sicut patet de sanctificatis in utero."³

It might be urged that the cases of Jeremias and St. John who received the baptismal grace before their birth, are special dispensations indicating their future calling as prophets. No doubt their sanctification in their mothers'

celebrandum mysterium baptismi in angustiis temporum succurri non potest." St. Aug., Lib. IV. De unico Bapt. parvul.—*Contra. Donat.*, C. 22.

1 *Retract* ii., 18.,

2 III., qu. 27, 2; et alibi.

3 S. Thom., iii., q. 68, art. ix., ad. 1.

wombs prepared them thus by increasing the possibilities of personal holiness as allied to, and strengthening them in, their noble vocation; but the prophetic call itself did not require such a prerogative as much as a child's soul requires salvation. God has shown that even pagans like Balaam might serve Him as prophets; whilst for personal salvation He requires purification from original sin.

Of course I have no notion to assert that the merit which procures such grace, or the grace itself can originate in the next world. When I spoke of "the *possibility* of a condition of *expiation* after death" in the case of infants who had not received the Baptism of water, I added, as mentioned before, the words "which has its *incipient cause in some act or condition of this life.*" There would have been no reason for these words if I maintained the absurdity of possible merit after death, that is, after judgment; and I had therefore no need of being overcautious in my use of the word grace when applying it in the wider and therefore less accurate sense which "sanctifying grace," excludes as theologians understand it. If my words (page 624) seemed to underrate the argument of St. Thomas, "that the cessation of earthly life limits the acquisition of grace," it was only under the supposition that it would be used, as is sometimes done, to prove the eternity of limbo for all children who die without the Sacrament.

Admitting then, as we must do, that any movement of faith or charity or sorrow *can* procure the baptismal grace even for infants, it will be asked: On what ground may some children be supposed to obtain such a grace, to the exclusion of others? In answer I mentioned, without attempting to defend particularly, St. Bonaventure, Durandus, Gabriel, Gerson, Cajetan, because they allow "that the desire or prayer of a parent for the salvation of a child, who without its own or its parents' fault dies deprived of the Sacrament of Baptism, may effect the baptismal grace which removes original sin and procures for the child entrance into heaven." I also mentioned that modern writers cite Gregory of Nyssa, Scotus and others in support of the opinion that a baptism of

desire may at the moment of death prepare the soul of the child for the beatific vision. I am told that these authors with the exception of Cajetan cannot be cited in support of such an opinion. St. Bonaventure is quoted by "Scholasticus" as saying the very opposite; and as for Cajetan, I am referred to Pallavicino to show that he was heterodox. Now I had read Pallavicino's remarks on the subject before I wrote my answer to Fr. Grant in the first instance, and it was precisely there that I found Gerson and St. Bonaventure cited in favor of the view which I said they allowed. If Father Grant will consult the very chapter which he appears to have had before him, unless his citation is at second hand, he will find (Lib. ix., cap. 8, n. 4) in the *Vera Concilii Tridentini Historia*, a text-reference to the "Sententia Gersonis putantis interdum relaxari a Deo hanc legem pro suo arbitratu ad parentum preces." He then goes on immediately to give the opinion of St. Bonaventure, which he calls "minus laxa," namely, *id saltem contingere cum inceptus jam Baptismus ex obstaculo, sed citra culpam, aut ex occulto vitio absolvi non potest.*¹ The baptism of which the Saint here speaks, is according to theological definition an invalid baptism, and hence does not confer grace; but the prayer of the parent, according to the judgment of Gerson, St. Bonaventure and others, would supply the grace in a case where there has been either a desire or an actual attempt to administer the Sacrament.

I have no special sympathy for the particular view which Cajetan suggests (not "cautiously" as Fr. Grant makes him do, for the word *caute* in the beginning of Pallavicino's sentence is part of Cajetan's own proposition), namely, that the parent's desire stands instead of the child's desire for Baptism, for this is slightly different from my assumption that the parent's prayer may *procure for the child* the movement of grace which will save it. But I would just suggest that any effort to discredit Cajetan as a peer among theologians next to men like St. Thomas, Suarez and others of the same grade, is overstepping the mark of just criticism. The

¹ Edit. Antwerp, 1673.

present generation owes him more honest judgment, and Leo XIII., in making Cajetan the one great exponent as annotator of the typical edition of St. Thomas, has pointed the way to such judgment, without prejudice to the wise discretion of Pius V., who expunged the above-mentioned passage.¹

But whatever we may think of the individual opinions of Cajetan or of St. Bonaventure and others, they need not be considered as arguments one way or another where there is question merely of restraining us from an unduly rigorous interpretation of our Lord's words. Truth has its own infallible force, and the words "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven," preserve (like those other words, "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you,") their complete sense, even if we admit that God provides other ways, induced thereto by special causes, such as the prayers of parents, etc., when the fulfilment of His commands to receive Baptism of water is an impossibility. There are many reasons supported by analogy of faith and practice in the Church which might incline a Catholic to admit even a *vicarious* influence producing *effects of grace and merit* upon the child at the instant when it departs this life. Do we not profess our renunciation of sin, our faith and hope and charity at the baptismal font by the lips of sponsors? And without being conscious of it, or having any intention of doing what we are pledged to do of a free will, we receive remission of that sin which our parents brought upon us. The grace, though imparted *ex opere operato*, is effective under the assumption

1 Ughelli (*Italia Sacra*, i) writes of him, at a time when personal odium no longer moved the critics to depreciate his great qualities as a peer among theologians: "Hic ille est alter Thomas, ingeniorum extrema linea, doctorum virorum miraculum, haereticæ pravitatis terror, Sacrarum Scripturarum lumen ac fax, scholastici pulveris athleta invictus, Thomisticae doctrinae galeatus defensor, sincerioris doctrinae propugnaculum, arx ac promptuarium subtilium argumentorum, cathedrae demum splendor ac decus, cujus adeo immortalia scripta sunt, ut tamdiu videantur perennatura, quamdiu divinam sapientiam scholastica subsellia personabunt."

that the intention and the faith and charity of the sponsor and of the Church at large may be credited and transferred to the child which can in no way manifest its acceptance of it. "Non est enim inconveniens," says St. Thomas, "quod aliquis obligetur per alium in his quae sunt de necessitate salutis." God will surely answer the prayer of an earnest parent and supply any grace in accordance with His promise and purchase of salvation, enlightening every man who cometh into this world.¹

Nor is there any difficulty in admitting that children who receive such a grace will have to undergo a process of purification in *limbo*, where the desire of the beatific vision would constitute some sort of atoning suffering.² For this baptism of desire, or faith, or charity, or suffering or whatever we may assume it to be, has not the same effect upon the soul as the Baptism of water. In the baptism of desire, according to the teaching of the Fathers, we are freed from the *guilt* of sin. In the Baptism of water we are freed from the *guilt and penalty* of sin. In the baptism of blood we are freed from all the *guilt and privative consequence of sin*.³

1 S. Thomas., iii., qu. 71, 1 ad 3. Vide ibid. qu. 68, art. 9, (cit. S. Aug., lib. i. de peccatorum meritis et remissione, cap. 19 circa fin.) "Si propterea recte fideles vocantur quoniam *fidem per verba gestantium* quodammodo profitentur, cur etiam non poenitentes habeantur, cum per eorumdem verba gestantium diabolo et huic saeculo abrenuntiare monstrentur?" Et eadem ratione possunt dici intendentes, *non per actum propriae intentionis*, cum ipsi quandoque contra nitantur et plorent, sed per actum eorum a quibus offeruntur.

S. Augustinus scribens Bonifacio (lib. i. contra duas Epist. Pelag. cap. 22) dicit, "*in Ecclesia Salvatoris parvuli per alios credunt, sicut ex aliis, quae in baptismo remittuntur peccata traxerunt.*"

(Ibid., art. 8 ad 3.) Dispositio sufficiens *ad suscipiendam gratiam baptismalem est fides et intentio*, vel propria ejus qui baptizatur si sit adultus, vel ipsius Ecclesiae, si sit parvulus.

2 The Church does not bury children, who have died without the *Sacrament of Baptism*, in consecrated ground, because they have not *professed* the Catholic faith and hence do not belong to the *body* of the Church.

3 In baptismo *fluminis* qui est per poenitentiam et Spiritus Sancti gratiam purificamur *a culpa*. In baptismo *fluminis* purificamur a culpa et a *satisfactoria poena*. In baptismo *sanguinis* purificamur *ab omni miseria*. St. Bonav. *Brevil.*, p. vi., cap. 7. Edit. ii., Herder, 1881, pag. 489.

It would not seem therefore so strange that there should be an end to the limbo for those children who through the intercession and merits of others obtain a grace at the moment of death by which they feel some regret for the guilt of original sin. And when their faculties enlarge and they realize more fully the cause of this privation and the mercy which hinders it from being eternal, may not the penalty, constituting a "mitissima poena," purify them for the beatific vision? And all this without prejudice to an eternal limbo for those who did not receive the help of prayer which caused the baptism of desire, or faith, or love, or sorrow of which St. Thomas speaks, and of which we have examples in Holy Writ. To say that these are exceptions is to admit what I had hoped to establish from the first, namely, that we have no right to judge that there has been no supplying grace from causes which, though unknown to us in particular cases, are not therefore contrary to the established economy of salvation. Nor are such cases to be called miracles, since we assume that they have a cause rendered adequate through the mercy of God.

H. J. H.

BIBLICAL RESEARCH.

I.—ARCHEOLOGY AND DISCOVERIES.

The New Babylonian Account of the Deluge.

THE discovery announced in the January number of the REVIEW has since been described by the discoverer himself, Père Scheil, O. P., in the *Revue Biblique Internationale* (January, 1898).

The clay tablet is in bad condition; and the text of a very fragmentary character. Fortunately the colophon—perhaps the most important part of the tablet—is preserved. This "subscriptio" contains a three-fold indication: the place of

the tablet in the complete narrative, the signature and the date.¹

The name of the scribe is Ellit Aya; and since it is known that Aya was the goddess consort of Shamash, and that this divine couple had their principal seat in Sippara, we are led to the conclusion that we have here a poetical edition of the national and popular tradition, as current at Sippara, about the origin of the human race.

The date is "the 28th day of the month Shebat, in the year when King Ammizaduga built the fortress of Ammizaduga-Ki at the mouth of the Euphrates." Now the date of Ammizaduga's reign is about 2140 B. C. This is respectable antiquity. Still, the tablet contains the well-known expression *Nibish*, i. e., "effaced," which shows that it is only a copy of a more ancient original. "No one can say," remarks Père Scheil, "how many centuries one must go back before reaching the historic fact which lies at the base of this cycle of legends and the first narration made of it."

Père Scheil refrains from making any definite comparison between the contents of the new tablet and the previously known traditions. In fact, it is such a fragmentary bit,—only large enough to assure one that the tablet contained the story of the *Deluge* in a *poem* full of *polytheistic* and *mythical* details. But Dr. W. H. Ward, who took the initiative of asking P. Scheil for an account of a discovery which he rightly thought would prove interesting to the American Biblical student, insists on the great importance of this memorable discovery, from which we learn positively that the story of the Deluge was well known to the common people of Babylonia, and to all the East from Syria to Persia. This find completes the discovery by George Smith of a poetical account, regarding the Deluge, on tablets in

¹ This document (of 439 lines) was the second chapter in a story which had for its title *While the Man Rested*, and consequently a story quite distinct from that preserved for us in the previously discovered version of the Deluge, which formed the eleventh chapter of another legend beginning with the words "They see a source."

King Assurbanipal's library at Nineveh,¹ since it gives an idea, though incomplete, of the original Babylonian tablets, from which the relatively recent (7th cent. B. C.) Assyrian copies of the Nimrod Epic were likely derived.² There are, however, in this new fragment passages which have no equivalent in Assurbanipal's tablets. So our Sippara edition was a redaction entirely different from them, though recording substantially the same form of the legend about the Flood that was current for centuries in Assyria and Babylonia.

The problem remains: Does the Biblical narrative represent the primitive form subsequently corrupted by mythological and polytheistic accretions, or is it rather the divinely purified and monotheistic version of an older popular tradition?

II.—PENTATEUCH CRITICISM.

1. An important study is contributed to this subject by Père Lagrange, O.P., the Superior of the Biblical School at Jerusalem. His paper, entitled *Les Sources du Pentateuque*, was well received by the Catholic savants of the late International Scientific Congress of Freiburg, and is reproduced in the January number of the *Revue Biblique*.³

¹ George Smith († 1876) was the first to recognize several of these fragments in the British Museum (1872), and he discovered some others in the excavations made by himself at Nineveh. Prof. P. Haupt has published a carefully prepared edition—*Das Babylonische Nimrod-Epos*, 1884-1891—(Cf. *Beiträge zur Assyriologie*) of which a new edition will soon be issued.

² Translations have been given by Smith, Oppert (1885), Lenormant, Haupt (1884-1891), Loisy, Sauveplane (1893), Maspéro (1896); Cf. Loisy's *Les mythes Chaldéens de la Création et du Déluge*, (1892). The last work on this legend by F. de Moor: *La Geste de Gilgames confrontée avec la Bible et avec les documents historiques indigènes in Le Museon et La Revue des Religions*, 1897, attempts to explain all the details of this epic as symbols of facts belonging to Chaldean history. Such interpretations are apt to be fanciful. He thinks (p. 481) that there is sufficient similarity between the narrative of the flood in Genesis and the same in the eleventh tablet of the Nimrod Epic, as to make their common origin from a primitive tradition a certainty, admitting that the Bible represents the best form of this primitive tradition.

³ A lengthy summary of it is found in the current *Catholic University Bulletin*. It is the first of a series which the authors intend to publish on this subject.

Father Lagrange begins with a historical sketch of Pentateuch criticism, quoting the two Catholic critics, Father Richard Simon and Dr. Jean d'Astruc, as the initiators of a study which unfortunately was afterwards carried on almost exclusively by Protestants and Rationalists. Then, as one above all concerned with Catholic interests, and deeply imbued with reverential spirit for tradition, he examines the limits within which a Catholic should confine himself in the study of Biblical criticism. He deals first with a preliminary question, answering five objections, which have thus far—without sufficient reason he thinks—prevented Catholics from entering fully into this study.

(1) A false idea about the composition of the Sacred Books. Assuming that the manner of Oriental composition must have been the same as that of classical literature, Greek or Roman, many theologians have based upon that misconception a theory of canonicity and inspiration which obliges us to attribute to the original author the final redaction of a Biblical book. Such is not the fact. Inspiration is compatible with any literary process, not excepting those usually employed by Orientals of remodelling and developing books already existing. The dogma of inspiration is safe, if we admit that the last redactor was inspired, even if his documents were not.

(2) The fear that we could not safely admit that some of the laws of the Pentateuch belonged to a period later than Moses, in other words that the Biblical account represented an evolution of said laws, by which theory innumerable contradictions will readily disappear from the Sacred Text.

(3) A third difficulty was the testimony drawn from the Bible itself. The Bible nowhere says that Moses wrote the Pentateuch, nor should the authority of our Lord be adduced in such matters, as He did not pretend to solve for us literary problems. In John v., 45-47, He simply opposes the written books of the Law, known to all under the name of Moses, and His own spoken word.

(4) The strongest difficulty is *Tradition*. On this delicate point Père Lagrange appears to present a decisive solution

of the difficulty. Reproducing a luminous distinction indicated by Abbé Loisy¹, he says :

“Moses is the legislator of Israel ; Mosaism is at the bottom of the whole history of the people of God—such is the *historical* tradition. Moses was the redactor of the Pentateuch which we possess—such is the *literary* tradition.” That the defenders of the Mosaic authorship overlooked this simple distinction, he attributes to the fact that tradition being attacked indiscriminately, Catholics first answered indiscriminately before attempting a critical work. But while we must defend the *historical* tradition and maintain the undeniable fact that only one name—that of Moses—explains Judaism and its history, the case is very different with regard to the *literary* tradition. Some of the Fathers have merely followed an existing Jewish tradition, asserting numerous doubtful details. To admit a distinction between Apostolic tradition and the recording of Jewish opinions does not infringe upon the decree of the Council of Trent laying down a disciplinary rule by naming the Pentateuch of Moses ; the Pentateuch will ever remain the Pentateuch of Moses, in the sense that he laid the foundations of legislation.

(5) The last objection is the historical value of the Pentateuch. Père Lagrange points to the current mistake of basing the veracity of the Pentateuch upon its Mosaic authorship. For, if a narrative posterior by several centuries to the facts related, be totally unworthy of credence, then no amount of Mosaic authorship would of itself save the historic character of the patriarchal history. On the contrary, if we admit the composite structure of the Penta-

¹ “The Pentateuch, in the state in which it has reached us, cannot be the work of Moses. We still attempt to prove the Mosaic authorship of the entire Pentateuch, and we employ for this purpose arguments which are not sufficiently conclusive, since they do not truly rest upon the analysis of the texts. We could prove with greater ease and more fruit, that Moses, whatever may be his share in the composition of the Pentateuch, really existed ; that he is the indispensable founder of the Jewish religion, the historic starting-point of the great religious movement which culminates in Christianity.” *Enseignement Biblique*, Nov.-Dec., 1893, p. 6-7.

In 1893, few accepted Loisy's idea, the question not being yet mature.

teach, we have, to insure the veracity of Israel's history, three witnesses instead of one—something similar to the case of the Synoptic Gospels. The Pentateuch is indeed historical—but, above all, doctrinal; in it history is but a framework intended to prefigure the New Law. It was written according to historical processes foreign to our habits, but under the divine direction of the Holy Ghost.

2. Père Lagrange is not alone in this field of criticism. Immediately after the Congress of Freiburg in August, Catholics in England started a study of that important question, never yet systematically treated by any Catholic scholar. Between October and January the London *Tablet* published a series of articles on the *Attitude* or rather *Attitudes of Catholics towards Pentateuch Criticism*. Dr. R. Clarke, well known for his articles on Inspiration, published in the same paper (1892), gave a thorough treatment of the question. He distinguishes the factors in the Pentateuchal discussion as theological, literary and historical. Leading off from the theological factors, he urges that these are contained in the view of Scripture inspiration which follows from the Patristic principle of the *ὀξωνομία*—which view is unmistakably that of the disciplinary Encyclical on *Scripture Studies*. He maintains that, whilst the Scriptural writers were fully inspired in writing whatever they wrote, yet they were not fully enlightened with respect to the whole ulterior meaning intended by the Holy Spirit. They never wrote any erroneous statement under inspiration, but they believed like their contemporaries, expressed themselves in the language employed by their contemporaries; and with regard to style, art, archæology, science, and above all, *history*, followed the literary methods of their time and country. The question thus arises: What was the ancient method of history-writing? The nature of this method is discussed; and the result arrived at is, "that it was quotative as distinguished from elaborative, and ordinarily without references or other express marks of quotation, thus throwing the reader on internal evidence for the discrimination of the documents made use of; and that it was, therefore, not necessarily one

of self-committal to every detail quoted ; and that it carried with it a greater freedom than is now assumed in the reporting of speeches and as to the writing in the name of another." This is only what we should naturally expect, were not our minds accustomed to the later elaborative methods of writing, which lead us to read the Hexateuch anachronistically. On these principles, according to Dr. Clark, rests the document theory propounded by the critics: "The extensive work which was drawn up as a Hexateuch, and has come down to us as the Pentateuch and the book of Joshua, has been compiled or redacted from antecedent documents, which (in the form in which they have reached us in the compilation) are either ordinarily or altogether later than Moses, so that Moses is not their total, specific and immediate, but their partial, generic and remote author." Here our author describes the positions held by the critics "as the critics themselves held them," (which is not always the case with text-books and so-called apologetic treatises), remarking that, on account of the complicated character of the theory, "it is almost infinitely improbable that it is either altogether false or altogether true."

More than one redactor had part in that compilation: "The documents in question were the result of the activity not of simple individuals, but of schools, which taken together summed up the various phrases of the spiritual life of the nation." He further describes the character of the schools, the priestly and the prophetic, and the characteristics, as well as the dates, of the several documents of which they were the expression.

Of course the critics do not agree on all the details, but it would be a mistake and an anachronism to make merry over their discussions. Do the defenders of the original unity of the Pentateuch agree as to the grounds of their defence? Moreover, an impartial investigation will no doubt induce the conviction that, leaving aside all tentative hypothesis, a very substantial unanimity has long since been reached on the main features of the case. Besides the special and interesting question of Pentateuch criticism, other questions more

general are involved in that problem, as, for instance, the nature of inspiration, the relation between inspiration and authorship, the kind of truth which belongs to Biblical statements, etc.—the treatment of which pre-supposes a mass of facts and details.

3. Prof. Hommel's recently (May, 1897) published volume, *The Ancient Hebrew Tradition as Illustrated by the Monuments*,¹ has received from different quarters rather severe criticism. Prof. Driver, in a note to the new edition (the 6th) of the *Introduction to the Literature of the Old Testament* (p. 158), says that, as a refutation of the critical position, Hommel's work is a failure, because "the author makes no attempt to distinguish logically between fact and imagination, and what he really brings into the field against the conclusions of critics are not facts attested directly by the monuments, but a series of *hypotheses* framed indeed with great ingenuity, but often resting upon the slenderest possible foundation, and most insufficiently supported by the data actually contained in the Inscriptions." In fact his erudition is more abundant than sure; and, though the materials contained in his book are very valuable, the hypotheses built upon them are often more ingenious than solid. Despite these defects, the book is likely to mark an epoch in criticism, on account of the precise distinction drawn between the literary side of the composite structure of the Pentateuch and the historical view taken by the critics which Hommel refuses to share.

III.—HISTORY OF BIBLICAL CRITICISM IN THE CATHOLIC CHURCH.

1. Dom Calmet has been the subject of two interesting studies. Dom Besse, O.S.B.,² gives a biographical sketch of the illustrious Benedictine, insisting upon his method of work and his extensive knowledge in the field of Bible study.

E. Nourry³ exposes the ideas of Dom Calmet about the

1 The book was published simultaneously in German and English.

2 *Revue du Clergé Français*, 15 Dec., 1898.

3 *Annales de Philosophie Chrétienne*, Nov., Dec., 1897.

scientific data of the Bible, as well as his way, both conservative and critical, of treating the miracles of the Bible.

Another Biblical scholar of the same period concerning whom a good monograph would be desirable, was the Scotch Alex. Geddes, a Catholic priest, who died in 1802.

2. Both of these scholars followed the traces of Richard Simon, the learned Oratorian of Paris, so justly called the Father and Founder of Biblical criticism. A historical sketch of truly dramatic interest has just been published by Henri Margival: *Richard Simon et la Critique biblique au XVII^{ème} siècle*.¹ The preparation of R. Simon for his Biblical studies is treated in a masterly way; but better still are the two articles about Simon's first book, *Histoire Critique du Vieux Testament*. Because he was bold enough to contend that Moses could not possibly have written the Pentateuch as it is, and to protest against the excesses of dogmatism theological, exegetic, Judaistic, Protestant, or rationalistic, he was accused and condemned; and his books were suppressed by royal authority. Not only Bossuet but all his contemporaries were opposed to his method of historical exegesis. They thought that criticism was a danger to traditional dogma; and Simon was considered and treated as a public nuisance. His love for Scripture, shown in his ardent spirit of investigation, was deemed heresy—"the only accusation," said St. Jerome, "to which it would be impious to remain indifferent."

Fortunately, better days are in sight for this historical method, the only one, said R. Simon, which could well explain the Bible—a human though divine book—and maintain the essential method of Catholic exegesis—the traditional interpretation. It is to be regretted that such critics as Sainte-Beuve, Lanson and Brunetière, who claim to be independent, have endorsed the judgment of Bossuet; and more than one text-book associates the name of R. Simon with those of Strauss and such other erratic scholars.

3. Dom Gasquet relates the sound work in textual criti-

1 *Revue d'histoire et de littérature religieuses*, 1897.

cism which characterized the studies of the thirteenth century in England.¹ Following Samuel Berger, he gives a history of the attempts made in that century by Englishmen to secure a purer text of the Latin Vulgate version of the Bible. He gives special attention to the work of Roger Bacon, and to that of the great Biblical critic who wrote the *Correctorium Romanum*, and whom we now know as Friar William de la Mare, showing how the result of the labors of these critics and others in the thirteenth century was to increase the reverence due to the Bible, and to make it better known.

4. If we go back to a still earlier period of history, we find Biblical criticism honored in the Church and practised with wonderful freedom. Such is the impression left by two remarkable articles from the pen of Jean Lataix: *Le Commentaire de S. Jerome sur Daniel*.² The opinions of St. Jerome, but especially those of Origen, are fully explained, showing there is hardly anything new in the modern interpretations of the book of Daniel. From the diversity of opinions among the Fathers quoted by St. Jerome, respecting the interpretation of the seventy weeks of years (Dan. ix.), it is evident that no one has a right to stamp as traditional the view commonly taken that this passage has a necessary reference to the date of our Lord's Death as to be reckoned from a decree (which?) of Artaxerxes (which?).

IV.—TEXTUAL CRITICISM AND EXEGESIS.

We, too, nowadays can boast of our own critics.³

1. Fr. Touzard, S.S., Professor of Holy Scripture and Hebrew at the St. Sulpice Seminary, Paris, has just pub-

¹ *Dublin Review*, Jan., 1898. English Biblical Criticism in the Thirteenth Century.

² *Revue d'histoire et de littérature religieuses*. Mars, Avril, Mai, Juin, 1897.

³ A warm appreciation of the work of Catholic scholars is to be found in the *Theologische Literaturblatt*, Leipzig, nos. 50 and 51, from the pen of Prof. König, of Rostock—though the account is too much confined to the work of German Catholics.

lished, under the title *L'original Hebreu de l' Ecclesiastique*, a series of articles contributed to the *Revue Biblique*¹. It is a study of the original Hebrew of a portion of Ecclesiasticus (xxxix., 15 to xlix., 11), contained in eleventh century manuscripts which were discovered partly by Mrs. Agnes Smith Lewis and Mrs. Gibson, partly by Prof. Sayce, and edited by A. E. Cowley and Neubauer.² We have no hesitation in recommending Fr. Touzard's work as a model of solid erudition, penetrating criticism, patient investigation and exact appreciation of the flood of light which this capital discovery sheds over the most vital and important Biblical questions, such as the history of dogma among the Jews, the history of the Canon of the Old Testament (*v. g.*, strong arguments derived from the silence of the manuscripts about Daniel, as to the late date of this prophet), the history of Hebrew writing, the characteristics of the Hebrew language of the second century B. C., and consequently the history of the composition of the Sacred Books (*e. g.*, the so-called Maccabean Psalms), as the textual criticism and the value of the versions of the Bible. We wish that every non-Catholic scholar would read that study and judge the fairness of our Biblical criticisms. That would be the best answer to the impertinent remark of Prof. Cheyne³: "Whether Biblical criticism can flourish in the Catholic Church remains to be seen."

2. Abbé Loisy contributes a remarkable article to the *Revue d'hist. et de litterat. religieuses* (Sept.-Oct., 1897), on Gen. iv., 26, (Enos) "cœpit invocare nomen Domini." This statement seems to go against what is plainly asserted elsewhere, that Enos' uncles, Cain and Abel, as well as Adam and Eve, had "called upon the name of the Lord." Interpreters have always been at a loss to reconcile those two statements. According to Loisy, the Judaistic writer (*y2*) who has placed Enos in the third rank of the Sethite genealogy, has inserted this phrase here because he had found it

¹ April, October, 1897, January, 1898.

² *The Original Hebrew of a Portion of Ecclesiasticus*, Oxford.

³ *Academy*, Jan. 1896.

connected with the name of Enos in the source (oral or written) from which he derived this name, and in which it designated (meaning *man* as well as Adam) the first man, whence it was but natural that Enos should be the first worshiper of God. More than one difficulty will be solved by recurring to the composite structure of the Hexateuch.

Apropos of this verse, Abbé Loisy gives his idea about the genealogies contained in the first chapter of Genesis. They represent not so much a series of individual persons, as an idea, viz., the unity of the human family, just as the genealogies of our Lord in St. Matthew and St. Luke exhibit less a complete list of ancestors than an apologetic idea—the Messianic title of Jesus based upon his descent from David. This explains why the genealogies given by the two Evangelists may differ and yet be consistent with facts.

3. Dom Morin, O. S. B., who succeeds almost every year in bringing to light some hitherto unknown patristic writing, has published (*Rev. Biblique*, Apr., 1897, and *Revue Benedictine*, Sept. 1897), a fragment from the Dacian Bishop (Vth Century) St. Nicetas *De pralmedicæ bono* in which the following note is prefixed to the Magnificat: "Cum Helisabeth Dominum nostrum anima nostra magnificat" (Vatican MS. 5729).

4. This reading, says F. Jacobé (*Revue d'histoire et de littérature religieuses*, Sept.-Oct.) is found also in the three most ancient MSS. of the pre-hieronymian Vulgate: a. Vercellensis; b. Veronensis; c. Rhedigerianus; which read "Et ait Elizabeth," instead of "Et ait Maria." The discrepancy was not unknown to Origen, who alludes to it in his VII. homily in *Lucam*: "Non enim ignoramus quod secundum alios codices et hæc verba Elizabeth vaticinetur"; but he expresses no opinion as to the critical value of this reading. M. Jacobé explains the divergence as follows: In the primitive text no proper name was prefixed to the canticle which was introduced merely by the formula "Et ait." Afterwards some added "Maria," others "Elizabeth," because the Magnificat suited the Precursor's mother hardly less than the Redeemer's, and the canticle was in great part an adapta-

tion of Hannah's Song. (I. Sam. ii., 1-10.) This explanation removes the awkwardness of Luke's expressions: *And Mary abode with her* (i., 56), which follow the Magnificat, and seem to imply that the person speaking before was not Mary herself but Elizabeth with whom she remained. M. Jacobé next explains how the reading *Maria* prevailed. forcible and ingenious as are his reasoning and explanations, his conclusion is very cautious and moderate, his object being rather to raise the question than give its solution.

5. Fr. A. Durand, S.J., in *Revue Biblique*, Jan., 1898, answers the preceding article. He emphasizes the idea that the Messianic meaning of the Magnificat is more fully realized in Mary; the external evidence seems to him overwhelming, especially as Origen, the most eminent of Biblical critics, has discarded this reading; it is but one of those many cases wherein the Western texts differ naturally from the Eastern, which critics generally prefer. Fr. Durand's article does not take up all the arguments of Jacobé, and overlooks the fact that greater weight is now given by critics to the Western texts.

6. The most remarkable fact in recent criticism of the *Acts of the Apostles*, is the increased importance attached to the "Western Text." The latest work of Prof. Blass in this line of research is an attempt to determine what he believes to have been the primitive and Lukan form of the Western text of the Acts. This "Western Text" he calls Roman, thinking St. Luke wrote it in Rome when the companion of Paul's imprisonment there.

Dr. Blass's theory that Luke wrote two distinct texts of the Acts, first a longer—the "Roman" or Western—and later on the shorter or Eastern—is familiar to Biblical scholars, and finds a growing number of adherents. Still it finds a notable opponent in Prof. W. Ramsay,¹ who proposes the following distinction. A high historical value, he says, indeed, belongs to many passages of the Western text, so that it

¹ *Expositor*, Jan. 1898. In his admirable *St. Paul the Traveler and Roman Citizen*, passim.

cannot have originated purely from a corruption of the Eastern. But it does not follow that Luke gave two editions of his book, and that both the Eastern and Western text are Lukan in their present form. For in several sentences the Eastern text does not seem to have a Lukan form, but seems rather to be a corruption of the original form, whilst on the other hand, the Western text contains many passages in which it is distinctly late and corrupt. "The non-Lukan variants may have originated either through an accidental process of corruption, or through intentional alteration at the hand of an editor or reviser. . . . As a work of literature there cannot be any question that the Eastern text is a far finer work, and Luke's claim to rank as a great or charming writer can be rested with much more confidence on the Eastern text."

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ANALECTA.

APPROBATIO CONSTITUTIONUM RELIGIOSARUM SORORUM A
 SANCTO IOSEPHO IN FOEDERATIS AMERICAE
 SEPTENTRIONALIS CIVITATIBUS.

LEO PP. XIII.

Ad Perpetuam Rei Memoriam.

Romanorum Pontificum praedecessorum Nostrorum vestigiis insistentes, spirituali religiosarum familiarum bono consulimus, et quae in ipsarum incrementum cedunt praestare in Domino satagimus, quippe qui probe novimus Ecclesiam Dei plurimis atque uberrimis ex impigro earum studio fructus percipere. Harum in numerum iure et merito recensendam esse existimamus Congregationem Religiosarum Sororum a sancto Iosepho nuncupatarum, quae orphanos excipiunt, aegrotis ministrant, egenos adiuvant, aliaque innumera pietatis caritatisque opera in Foederatis Americae septentrionalis Statibus exercent. Haec Congregatio in Gallia primum instituta anno MDCL. ab Aniciensi Antistite de Maupas et a Patre Médaille Societatis Iesu, celebri divini verbi praecone, in plures nationis illius dioeceses brevi se protulit. Anno vero MDCCCXXXVI., Archiepiscopi Lugdunensis iussu, nonnullae illius Instituti sorores ad dioecesim sancti Ludovici in Foederatis Statibus septentrionalis Americae navigarunt, aliae postea Philadelphiam, novaque inde exorta dictis in Statibus Sororum sancti Iosephi Congregatio, cuius princeps domus apud Chesnut-Hill in archidioecesi Philadelphensi erecta existit, et pias multas domos pluribus in Americae dioecesibus in praesentia enumerat. Hae sorores ad annum usque MDCCCXC. antiquis usae sunt regulis, sed quum ob novas temporum ac locorum condiciones veteres regulae nonnullis immutationibus indigerent, Reli-

giosae ipsae Sorores sui Instituti regulas sedulo studio emendatas anno MDCCCXCI. ad hanc Sedem miserunt apostolicam approbationem enixis precibus exoptulantes; Nosque, re tradita, prouti de more, peculiari Commissioni sub praesidentia dilecti Filii Nostri Camilli S. R. E. Diaconi Cardinalis Mazzella¹, Constitutiones eius Instituti, quibusdam inductis mutationibus, ad triennium per modum experimenti probandas censuimus. Nunc autem, elapso praefinito triennii spatio, quum memoratae Sorores iteratis precibus Nos efflagitaverint, ut definitivam earumdem Constitutionum approbationem concedere dignaremur, simulque dilectus Filius Noster Iacobus S. R. E. Presbyter Cardinalis Gibbons ex dispensatione Apostolica Archiepiscopus Baltimorensis ac Venerabiles Fratres Archiepiscopus Philadelphiensis et Episcopus Novarcensis, peculiaribus ipsam Congregationem laudibus prosequuti, earumdem piarum Sororum preces amplissimis suffragiis roborarint, Nos piis huiusmodi votis annuendum existimavimus.—Itaque omnibus rei momentis attento ac sedulo studio perpensis cum supradicto dilecto Filio Nostro Camillo S. R. E. Cardinali Mazzella et Commissione cui praeest pro revisendis Constitutionibus Institutorum religiosorum, haec, quae infra scripta sunt, decernimus, mandamus, edicimus.

Nimirum omnes et singulos, quibus Nostrae hae Litterae favent, peculiari benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, Societatem seu Institutum Religiosarum Sororum a sancto Iosepho nuncupatarum, cuius domus princeps apud Chesnut-Hill in archidioecesi Philadelphiensi Statuum Foederatorum Americae septentrionalis existit, motu proprio atque ex certa scientia et matura deliberatione Nostris, deque Apostolicae Nostrae potestatis plenitudine, praesentium vi, approbamus,

¹ Duplex est Commissio pro revisione et approbatione Novorum Institutorum, eorumdemque Constitutionum: altera, Praeside Emo Card. Gotti; altera, Praeside Emo Card. Mazzella, pro iis regionibus quae a S. C. Prop. Fidei dependent.

eiusque Constitutiones seu Regulas iuxta exemplar, quod anglico idiomate exaratum in tabulario Secretariae Nostrae Brevium iussimus asservari, cuius initium "*Part I.—Of the Nature of the Congregation*" est, ac postrema verba "*receive the eternal recompense,*" eadem Nostra auctoritate et similiter tenore praesentium confirmamus, iisque Apostolicae sanctionis robur adiicimus. Decernentes has Nostras Litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque speciali licet atque individua mentione et derogatione dignis in contrarium facientibus quibuscumque. Volumus autem, ut praesentium litterarum transumptis, seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die xxix. Februarii MDCCCXCVI., Pontificatus Nostri anno decimo nono.

C. Card. DE RUGGIERO.

DECRETUM S. CONGREGATIONIS

DE PROPAGANDA FIDE PRAEVIUM APPROBANS EASDEM CONSTITUTIONES.

Cum Superiorissa Generalis Sororum, quae a S. Josepho nuncupantur, quorum domus princeps est in Chestnut Hill apud Philadelphiam, cum suis consiliariis humillime postularit a SSo D. N. Leone Divina Providentia PP. XIII. ut

sui Instituti Constitutiones iam ad triennium per modum experimenti adprobatas confirmare dignaretur: cumque Episcopi, in quorum Dioecesibus praedictarum Sororum domus habentur, uberrimos ex iis Constitutionibus fructus latos esse affirmaverint: Sanctitas Sua in Audientia diei xix. Novembris 1895, referente infrascripto Sacri Consilii Christiano Nomini Propagando Secretario, praedictas Constitutiones, quibusdam tamen correctionibus, modificationibus ac emendationibus insertis prout in adiecto exemplari anglica lingua exarato continentur, benigne adprobare ac confirmare dignata est, et praesens Decretum expediri mandavit.

Datum Romae ex Aedibus S. C. de Propaganda Fide die xx. Novembris an. MDCCCXCV.

M. Card. LĘDOCHOWSKI, *Pref.*

A. Archiep. LARISSEN, *Secr.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

NON CONCEDANT EPISCOPI LICENTIAS BINANDI, ABSQUE RECURSU AD S. SEDEM.

Emi Patres: Post Benedictinam Constitutionem *Declarasti Nobis*, communis esse videtur theologorum sententia, qua necessitatis casus ad Missam eodem die iterandam is in praxi reputetur, quo Presbyter duas Paroecias habet et in alterutram nequeat populus convenire, nec alius praesto sit Sacerdos, praeter Parochum, qui Missam valeat celebrare.

Nec absimilis ad hunc effectum reputatur etiam casus, quo Parochus, etsi minime praesit duabus Paroeciis, vel duos regat populos adeo inter se dissitos, ut alter ipsorum Parocho celebranti nullatenus adstare valeat ob maximam locorum distantiam, vel tametsi una tantum sit Ecclesia in qua Missa a Parocho iteranda sit, universus tamen populus in ea simul adesse non possit.

Nunc autem, cum ad Malacitanam Sedem nuper translatus fuissem, consuetudinem inveni, vi cuius aliqui Sacerdotes diebus festis bis Sacrum conficiunt: semel in Ecclesia cuius-

dam Civitatis, ubi et alii adsunt Sacerdotes, et diversa Sacra Templa, Paroeciae, et Sanctimonialium Monasteria erecta inveniuntur; et iterum in Oratorio surbano vel rurali.

Item, aliquis Sacerdos rem divinam iterato facit vel in eadem Civitate, et fortasse in ipsamet Ecclesia in quam etiam alter celebrat Sacerdos.

Pro huius binationis causa adducitur paucitas Sacerdotum; convenientia distinctae celebrationis horis distinctis, ut commoditati fidelium fiat satis; necnon et necessitas celebrandi Missam Parochialem in Paroeciis, et Conventualem in Monasteriis.

Cum igitur de huius agendi rationis licitate dubitem, ad hanc Sacram Congregationem confugio, dubiaque mea et postulationes admodum reverenter exponam

I. An liceat Episcopo licentiam binandi concedere Presbytero unam Missam celebranti in Oratorio suburbano vel rurali, aliam vero in Civitate vel loco ubi etiam adsint alii Sacerdotes Sacrum facientes.

II. An liceat huiusmodi licentiam concedere Presbytero ambas Missas celebraturo in diversis Ecclesiis eiusdem Civitatis vel loci in quo et alii Sacerdotes celebrant, et hoc etiam si una ex Missis celebranda sit in ipsa Ecclesia in qua et alius Sacerdos Sacrosanctum Sacrificium eadem die litat.

III. An expediat Episcopo Oratori ob expositas rationes et allatas causas huiusmodi licentiam et agendi rationem confirmare: et etiam ad similes casus, in aliis locis et Civitatibus suae Dioecesis, prout necessitas expostulet, extendere.

Haec dum ab hac S. C. cum debita reverentia expostulo, et quaero, Emtiis VV. cuncta fausta et, prospera in Domino adprecor.

Malacae, die 25 Aprilis anni 1897.

IOANNES, EPISCOPUS MALACITANUS.

RESPONSIO S. CONGREGATIONIS.

Rme Dne. Relatis in S. C. Concilii postulatis a te propositis in litteris die 25 Aprilis p. p. circa facultatem binandi,

Emi Patres rescribendum censuerunt: *Ad 1.^{um} 2.^{um} et 3.^{um} : Non licere ; et Ordinarius, quatenus in aliquo ex enunciatis casibus necessarium iudicet ut Sacrum iteretur, recurrat ad Apostolicam Sedem.* Idque notificari mandarunt, prout per praesentes exequor. Amplitudinis Tuae, cui me profiteor :

Uti fratrem,

A. Card. DI PIETRO, Praefectus.

B. Archiep. NAZIANZEN., Pro-Secretarius.

Romae, 10 Maii 1897.

E SACRA CONGREGATIONE INDICIS.

CIRCA INTERPRETATIONEM VERBORUM *absque competentis auctoritatis licentia*, ART. 17 CONST. *Officiorum*.

A Sacra Congregatione Indulgentiarum, sub die 13 Iulii 1897 huic S. Indicis Congregationi propositum fuit sequens Dubium :

Utrum in Decreto N. 17 Decretorum Generalium *De prohibitione et censura librorum*, nuper a SSmo D. N. Leone PP. XIII. editorum, verba haec *non publicentur absque competentis auctoritatis licentia*, ita sint intelligenda, ut in posterum Indulgentiarum libri, libelli, foliae etc. omnes ad solos locorum Ordinarios pro impetranda licentia sint referendi? An vero subiiciendi sint censurae aut Sacrae Congregationis Indulgentiarum, aut Ordinarii loci secundum normas ante novam Constitutionem *Officiorum ac munerum* stabilitas?

Sacra Indicis Congregatio, omnibus mature perpensis respondit :

Ad 1.^{am} partem *Negative*.

Ad 2.^{am} partem *Affirmative*.

Datum Romae ex Secretaria, S. Indicis Cong. die 7^a Augusti 1897.

A. Card. STEINHUBER, Praef.

Fr. M. CICOGNANI O. P. Secret.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE ALTAR-WINE QUESTION.

We have at different times, and exhaustively, treated the question of altar wines, their requisite purity, the various dangers and tests of adulteration, and the relative value of different kinds of wine for practical use in the Holy Sacrifice. To the question repeatedly asked us whether certain California or Jersey or imported wines are suitable for sacramental use no satisfactory answer can possibly be given. In the United States, where the Government controls the product of viticulture only as to its alcoholic purity (apart from noxious ingredients), no absolute guarantee can be had that a wine is pure juice of the grape, *except the known integrity of the producer*. We say *absolute* guarantee, because there are cases where an artificial product cannot be distinguished from the natural growth with any certainty, not even by chemical analysis, since certain elements added, as sugar and the like, turn into alcohol during the process of fermentation.

Hence it is not altogether safe to trust to a given brand of wine as if it could not be adulterated. There are manufactured wines of all kinds. As a rule the dry (acid) wines are less likely to be doctored than the fruity (sweet) wines. But the only sure way of obtaining pure altar wine is to get it from a conscientious producer who realizes the value and the necessity of having pure wine for the altar.

A practical Catholic viticulturist will have no reason to deceive a priest if the latter consents to pay a reasonable

price for pure wine. He should, however, be made to understand that by pure wine we mean a wine made *only* of the ripe *juice of the grape*, for there are wines made of grapes and other fruits combined, which, though pure (that is, not adulterated by chemicals), are not so in our sense.

There are Bishops who, having had this matter much at heart, have placed the care of producing wine for the altar in the hands of trusted priests. Such wines may not always have the finer qualities of select table wines, but they are surely to be preferred for sacramental use.

In other cases Catholic wine merchants make a special study and care to select such products as would serve the altar without risk of desecration. But, however we turn it, the only guarantee is the personal integrity of the producer, who should have the testimony of the Bishop who knows him not only in his capacity as an honorable business man, but as producing *pure wine of the ripe grape*, which should be testified by solemn affidavit of the wine producer. The affidavits of agents or commission merchants who sell wine at second or third hand are surely not of the same value.

ECCLESIASTICAL MUSIC.

In reference to Father Henry's suggestions regarding the study of ecclesiastical music in our seminaries, allow me to state what is being done here in Milwaukee. *All* students of the Salesianum College and Seminary partake in the theoretical and practical instructions in sacred music. There is no exception, save in case of sickness. Furthermore, all students of college and seminary join in the singing of the Ordinary of the Mass, Kyrie, Gloria, etc.—Responses, Psalms and Hymns at Vespers; the Proper of the Mass, however, and all figured music are performed by a choir of forty students in the departments of philosophy and theology.

CHAS. BECKER, *Regens Chori,*
St. Francis, Wis.

CONFESSORS OF RELIGIOUS COMMUNITIES.

Qu. Four years ago I was appointed regular confessor to a small community of School Sisters in a neighboring parish. It never occurred to me that my term expired at the end of three years and that the absolution given after that, though valid, would be unlawful. I read the answer to the Archbishop of Oregon given in the REVIEW, on the very day when I was expected to hear the Sisters' confessions; so before going into the Church where they were waiting, I consulted the pastor, who assured me that he had seen in Smith's *Elements* that the terms had been extended to six years for the United States. Taking the benefit of the doubt I heard the confessions as usual. I expect to see the Bishop about the matter, but in the meantime would ask you to say something about the extension of the term to six years, as there are, no doubt, other priests in the same predicament as myself.

Resp. In the given case the confessor has unlimited faculties, if he continues, as appears to be his practice, to receive the confessions of the religious in the parish church. The law demanding a change of confessors every three years applies only to community houses of religious women where the confessor goes and hears them—"extendi debet ad Societates Foeminarum conviventium more Communitatis, et habentium confessarios ordinarios qui inibi accedant; *secus vero* si ipsae piae foeminae adire solent in aliqua ecclesia publica."

It is not improbable that some of our Bishops have obtained an extension of the triennial limit in dioceses where there exists a want of apt confessors. As Dr. Smith gives no authority or reference for his statement we hesitate to accept it as of universal application even for the United States.

DR. DE BECKER'S INTERPRETATION OF PRESUMPTIVE ADOPTION IN THE UNITED STATES.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW:

Prof. Jules De Becker's exhaustive dissertation on the fundamental Law of Adoption of Secular Priests in the

United States is learned and timely. But his solution of Father John's case appears to me erroneous. He gives it in the following words: "If examination can show that only a very short space of time elapsed between the expiration of the third year and the Bishop's notifying Father John that he did not intend to adopt him, that notice, we hold, would be in time and effective."

The decision, I take it, must be based exclusively on the decrees enacted by the Third Plenary Council of Baltimore, which are confessedly canonical. Now the Council decrees two forms of adoption, one which is called *formalis*, the other *praesumptiva*. The very fact that the latter is *praesumptiva*, *i. e.*, lacking the formality of the *formalis*, implies that the *praesumptiva* must be considered and interpreted in connection with the *formalis*. The Doctor will grant, no doubt, that the only essential difference between *formalem adoptionem* and *adoptionem praesumptivam* is that the latter lacks the *written incardinating* decree of the Bishop. Happily this is plain from the definitions which the Council itself gives of both. "Formalem declaramus eam esse quae per actum Episcopi documento signatum efficitur, qui sacerdotem alienae Dioecesis—in Clerum suum adscribit." (Third Plen. Counc. of Balt., Pag. 32.) "Praesumptivam *incardinationem* haberi declaramus si Episcopus elapso triennio vel respectivo quinquennio probationis actum adscriptionis formalem omiserit." (Ibid., pag. 32.)

Is it not a fact that, had the Council called the two forms of adoption *formalem* and *informalem* the same definitions could have been given of them? And if so, is it not a fact also that, if there be any ambiguity in the wording of the *informalis*, its correct interpretation must be sought for in the meaning of the *formalis*, if that be quite patent? Now let us see what the Council says speaking of the *formalis*. "Exigere tamen poterit experimentum ultra triennium, quo in casu Episcopus hoc suum ulterioris probationis propositum Sacerdoti scriptis significare debet, *antequam triennium expiret*." (Ibid., pag. 32). It does not say *postquam* but "*antequam* triennium expiret." I will venture a step

further and say that the main reason why the Council gave quite a lengthy description of the manner in which the *adoptio formalis* should be effected, was to make quite plain the meaning of *adoptio praesumptiva*. In fact, what necessity was there of stating that "Episcopus hoc suum propositum ulterioris probationis sacerdoti in scriptis significare debet, *antequam triennium expiret*," if it did not mean to decree that, unless the Bishop did notify the priest "antequam triennium expiret," the *adoptio praesumptiva* would go into effect? Putting it concisely, the wording of decree No. 66 is of itself somewhat obscure, but the meaning is made quite clear by decree No. 63, which precedes it and of which it is, in one sense, but a negative; that is, *adoptio praesumptiva* is a *negative* of the *formalis*, and if we understand the latter we shall understand the former also.

The latinity of decree No. 66 is bad, and it requires no Cardinal Mai to read the English beneath the Latin. What the Fathers of the Council meant is, indeed, quite plain; but the scribe wrote *elapso* twice in the first four lines of the decree, where he should have written *labente* or *currente*. That is all.

I think also that Father John acted very wisely to continue to work two years longer in the Bishop of Y—'s Diocese. Why should he have made trouble for himself by presenting "a juridical claim to be regarded as a member of the diocesan clergy," before the Bishop ordered him out of the diocese? True, he might have retired to his former diocese and there instituted proceedings; but *melior est conditio possidentis*, and it is always preferable for a priest to be the defendant rather than the plaintive against a bishop.

And what if his former Bishop should have refused him faculties on the plea that he had become a subject of the Bishop of Y—?

L. A. DUTTO.

**THE PORTIUNCULA INDULGENCE WITHOUT THE BISHOP'S
APPROBATION.**

Qu. Through a special favor our Congregation obtained from Rome the privilege of the Portiuncula, which we have now enjoyed for several years. Not long ago a missionary reading the *Breve* conferring the favor remarked that it lacked the signature of the Bishop of our Diocese, and that this might render the Indulgence invalid. We had never before thought of this matter, and if the necessity of obtaining the approbation of the Ordinary had been suggested to us when we obtained the privilege, we should, of course, have asked for it at once. Please state whether this involuntary omission renders the indulgence void?

Resp. The validity of the indulgence of the Portiuncula is in no wise affected by the omission to obtain the approval (written or otherwise) of the Ordinary. There exists, indeed, a general prescription of the Council of Trent according to which it belongs to the Ordinary to inspect, approve and promulgate such privileges when accorded to the faithful in his diocese. The object of this law is to prevent the spread of spurious and unauthorized concessions. But unless approbation is expressly required by the terms of the *Breve* it does not render the indulgence invalid. An exception is made in cases of canonical establishment of confraternities, the erection of the Via Crucis and certain personal faculties granted to priests. This is expressly stated in P. Beringer's work on Indulgences, published with the approbation of the S. Congregation of Indulgences. (I. Th. xiv., 2. Edit. xi.)

As a rule and for the sake of avoiding misunderstandings the Ordinary would, of course, expect to be informed of any extraordinary privilege obtained from the Holy See for any church or community in his diocese.

WAS THIS A VALID BAPTISM?

Qu. The lucid and interesting paper by H. J. H. in the December number of the REVIEW which showed that it is rather an excess of orthodoxy to banish peremptorily from the beatific vision every child that dies without the Baptism of water, recalls an incident

which I recently heard from a fellow-priest, and which may give additional food for thought in connection with the discussion which the editor promises to take up once more in the next number. I relate the fact substantially as I remember having heard it, though the priest to whom it happened would probably be more accurate as to details if he could be induced to describe the incident himself.

One day Father X. was called to administer the Sacraments to a lady of his parish who was sick after child-birth. Arriving at the house he found the child dead, and the mother, though very weak, improving. As the priest expressed his sympathy at the death of the infant, intending thereby to console the mother, she said in a somewhat anxious manner: "Father, we baptized it and I trust it is in heaven." After a little while she continued: "I saw the poor child gasping, and fearing for its eternal life, I asked the doctor present in the room whether it could live. He looked at me as if he would shake his head, though he did not say: no. I knew then that my child must be baptized at once. I begged the doctor, who is not a Catholic, to reach me the water. Seeing that I could not hold the pitcher, because I had the child aside of me and was too weak to lift my arm, I said, 'Doctor, pour the water over the child's head.' He knew what I wanted and whilst he wetted the tiny head I said, 'My dear little Joseph, I baptize thee in the name of the Father and of the Son and of the Holy Ghost.' Father, my child is baptized, is it not? And I will meet it in heaven if I should die now?—Oh, thank God!"

The priest had nodded assuringly as the woman finished her story. He knew his theology and that the act of baptizing to have validity must (in form and matter applied) proceed from the same person, so that if one party were to pronounce the words and another to pour the water, the baptism would be invalid. Yet here he could not persuade himself that God would frustrate the intention of the good woman who could not have done otherwise what she did to fulfil God's command. Was this baptism really invalid? Some of the priests here say it was, and that Father X. was guilty of minimizing the requirements of the sacramental act by allowing the people to think that the child could enter heaven.

Resp. The absence of the prescribed matter or form, or of the proper intention to perform the act of the Church, would unquestionably frustrate the validity of the Sacrament. Whether the baptismal grace may be supplied in some other

way is a matter of discussion. To say that it is never or cannot be supplied seems a needless rigorism.

But the question in the present case may take another form and incline us to admit that the child was validly baptized. The fact that the doctor poured the water did not necessarily make him a party to the baptism. If the mother had placed her child under a hydrant opened by another, or immersed it in a basin held by another, we would have no doubt about the validity of the sacramental act, because the mechanical application of the water proceeded at the instance of the mother, who by pronouncing the form, actually baptized, though she did not herself pour the water. In the same way the action of the physician was a mechanical act, not directed by his own but by the mother's intention. It was the action of a man but not properly what ethicists call a determined "human act." The law of the Church requires one moral agent for the administration of Baptism, and theologians tell us that two persons performing the act in part would destroy its moral unity. This is perfectly correct where there is an intention so to divide the act, which was surely not the case in the above instance. But even if there is room here for controverting the extent of applying the principle of moral unity in actions of this kind, there is no warrant for the absolute contrary statement, namely that the baptism was surely invalid and excludes the child from heaven. St. Bonaventure, whose view is cited by Pallavicino in the Reply of H. J. H. (p. 269), would be of this opinion also.

THE INVOCATION "ST. JOSEPH, FRIEND OF THE SACRED HEART."

Qu. I have seen somewhere a decree of the S. Congregation prohibiting the use of prayers in honor of St. Joseph under the title "Friend of the Sacred Heart," and substituting another prayer to St. Joseph, "Model and Patron of the Lovers of the Sacred Heart of Jesus." I have looked for the decree but cannot find it. Can you tell me where it can be found?

Resp. The S. Congregation of the Inquisition simply refused to endorse the above mentioned title in any way, as

the following decree shows. The invocation "St. Joseph, Model and Patron of the Lovers of the Sacred Heart of Jesus," certainly seems unobjectionable.

DE CULTU S. JOSEPH SUB TITULO : "AMICUS SS. CORDIS."

Feria iv. die 4 maii 1892.

Specialis examinis objectum cultus S. Joseph sub titulo : Amicus S. Cordis, Amico del S. Cuore—factus est : Eminentissimi ac Reverendissimi Cardinales in rebus fidei ac morum generales Inquisitores, omnibus mature perpensis, circumstantiis maxime in casu occurrentibus, decreverunt cum approbatione Sanctissimi D. N. Leonis PP. XIII., *circa rem propositam interloquendum non esse.*

Insuper praelaudati Eminentissimi Patres S. R. Congregationem monendam mandarunt, ne in posterum decreta, rescripta, etc., emanent, in quibus quomodocumque novus titulus, de quo supra, approbetur, aut etiam in quibus de eo simpliciter mentio fiat. (E. S. Rom. Supr. Univ. Inquisit.)

THE NAME OF THE FOUNDER OF A RELIGIOUS ORDER IN THE PRAYER "A CUNCTIS."

To the Editor, AMERICAN ECCLESIASTICAL REVIEW :

I have just read the remarks in the last number of the REVIEW (pp. 208-209) concerning the prayer *A Cunctis*, and take the liberty of offering the following opinion on the subject of inserting the name of their Founder by Regulars.

The decree to which your correspondent, J. F., refers, is to be found in Gardellini, n. 5183, April 16, 1853, *in una Ord. Min. Observant.*, ad 19, "In ecclesiis, in quibus S. Titularis in orat. '*A cunctis*' jam nominatus est vel nominari non debet . . . potestne ad litteram N. nominari S. Pater Franciscus, de quo fit commemoratio in Suffragiis Sanctorum, ut nobis concedunt peculiare nostrae Rubricae?" *Resp. S. C. R.* "Negative, et detur Decretum in una Marsorum, 12 Nov., 1831, ad 31." Accordingly it appears that

Regulars are not allowed to insert the name of their Founder in the prayer *A Cunctis*, even if they have the privilege of adding his commemoration to the usual *Suffragia Sanctorum* in Lauds and Vespers.

The decree of June 17, 1843 (Gardellini, n. 4964), does indeed seem to allow Regulars to insert the name of their Founder "dummodo non omittatur Titularis," and is commonly quoted in this sense. It would thus seem as though we had here two contradictory decrees, both contained in the authentic collection. The ordinary rule in such cases is to follow the more recent decree—in this case therefore that of 1853, *forbidding* the insertion.

According to F. Schober the contradiction in our case is only apparent, not real. The decree of April 16, 1853, states the *general law* in the case, the decree of June 17, 1843, grants a *special privilege* to the Trinitarians. Cf. Schober, *Cerem. Missae*, Editio altera, 1888, pp. 56-57, foot note.

My conclusion is that Regulars are *not* allowed to insert the name of their Founder in the prayer *A Cunctis*, unless they have a special privilege to that effect.

J. H., C. SS. R.

IS THE CELEBRANT TO CHANT OR TO RECITE THE EPISTLE IN A "MISSA CANTATA?"

Qu. When a simple *Missa Cantata* is sung, that is, without deacon or sub-deacon, should the celebrant, in the absence of a cleric, chant the Epistle, or merely recite it as in low Mass? G. H.

Resp. The rubric of the Missal reads: "Si quandoque Celebrans cantat Missam sine Diacono et Subdiacono, epistolam cantat loco consueto aliquis lector superpelliceo indutus." (*Rit. celebr.*, tit. vi., n. 8.) According to the *Ephemerides Liturgicae* (iii., pp. 682, 683) this rubric prohibits the singing of the Epistle by the celebrant. De Herdt, De Conny, and other eminent rubricists who hold the opposite opinion, are charged with teaching "quod lex prohibet; hi ergo relinquendi, et legi standum."

This interpretation seems to us needlessly forced. The rubrics prescribe, indeed, that in the absence of a deacon or sub-deacon a lector or acolyte might sing the Epistle, but it does not prohibit the celebrant from doing so. The S. Congregation, in answer to the question "whether it would suffice if, in the absence of a lector, the celebrant were to recite the Epistle, or should he sing it?" replied: *Satius erit, quod celebrans ipse epistolam legat sine cantu.* (S. R. C., die 23 Apr. 1875, n. 5604.) This means rather, as P. Schober in his *Ceremoniae Missae Solemnis*, pag. 10, nota 28, intimates, that the Epistle need not be chanted, but that it is quite sufficient merely to read the same. The *Magister Choralis* (Haberl-Donnelly edit. ii., pag. 112) is even more explicit: "If assistant ministers are wanting, the Celebrant sings both Epistle and Gospel, but is recommended to sing the Epistle in a lower tone to that of the prayers preceding." By a recent Decree *it is permitted* to read the Epistle in a "Missa Cantata."

THE CHANT OF THE "ITE MISSA EST" ON SOLEMN FEASTS.

Qu. Would you kindly explain which of the forms given in the Missal for chanting the *Ite Missa est* should be used on the feast of the Assumption. There are two modes assigned, which seem equally to apply to this feast, one *pro festis solemnibus*, the other *pro Missis B. Mariae*.

Resp. Although the feast of the Assumption belongs to the class of days called *solemnia*, it takes the mode of chanting the "Ite Missa est" which is assigned for the *Missae B. Mariae, in Oct. Corp. Christi et Nativitate Domini.* Cf. *Magister Choralis* (Haberl-Donnelly, ed. ii.), pag. 136.

RENEWING THE PASCHAL CANDLE.

(*A Suggestion.*)

The candle-makers can easily put an end to the shift of blessing the same Paschal Candle for three years or so in succession by making the wick about three times as thick as it

is now made. And if they do so the Paschal Candle will give a great, large, brilliant and most beautiful flame, and the candle will be a far more striking symbol than it is at present of the Risen Christ, the Light of the world.

The Paschal Candle is lighted on the five Sundays of the Paschal time and from the beginning of Mass until the end of the Gospel on Ascension Day. It is lighted for about two hours during Mass and for about an hour during Vespers on each Sunday, and allowing an hour for Ascension Day, it burns about sixteen hours during the whole of the Paschal time. Let the candle manufacturers put sixteen-hour wicks in their candles and then we will have a new candle each year. In the meantime the assistant rectors, who usually have charge of the rubrics, can do something to promote their better observance by marking the candle, or what remains of it, into five equal parts above the grains of incense, and by lighting it good and early, and by not allowing it to be put out any Sunday until one of these parts has been consumed. The grains of incense will then be reached and consumed on Ascension Thursday, and a new candle will have to be bought next year. If the pastor will explain to the people the meaning of the Paschal Candle, he will find at least one in his parish who will be most anxious to have the honor of donating it each year.

J. F. S.

A NEW HISTORICAL TESTIMONY TO THE CRUCIFIXION OF OUR SAVIOUR.

(We publish the following communication from Professor Prinzi-valli in Rome concerning the latest discovery of a mural engraving with inscription, which promises to be one of the most important documents aiding the purely historical inquiry regarding the Crucifixion of our Saviour. At the present writing Professor Marucchi, the leading archeologist in Rome, is still engaged in deciphering the details of the inscription. The age and rude manner of the incised letters leave some doubt as to the reading of the word *Chrestus* which might be *Crescens* and the word *Pilatus* which may read *Piletus*. Still, even with these possible differences the discovery

loses little of its importance. Professor Prinzivalli will follow up the matter and keep the readers of the AMERICAN ECCLESIASTICAL REVIEW informed concerning the progress of the deciphering of this and other newly discovered monuments likely to prove of interest to students of Christian archeology. Several *graffiti* previously found have been recently described in the papers and periodicals, but none of them possesses the importance of the present specimen.)

THE EDITOR.

On January 27th, of this year, Prof. Horatio Marucchi who is charged with the restoration of the inscriptions found in the subterranean vaults of the old palace of Tiberius on the Palatine Hill, discovered on the plaster of a cellar-wall a *graffito* or mural engraving together with an inscription and a list of names.

This cellar had up to that date been completely concealed, because Caligula had rebuilt upon the site his palace adjacent to the "Clivus Victoriae."

The *graffito* appears to have been the handiwork of a soldier of Tiberius—for it is proved, that the vault served as a barrack for the soldiers who guarded the palace of this emperor. It represents the scene of the Crucifixion, Calvary and the Redeemer (*nudus*, as the inscription explains), and raised by means of cords upon a beam (*palus*). *Palus* was the term used at the time to designate the cross, its shape being that of the Greek T. The inscription, subsequently fastened above it, gave to the sacred wood the true form or a cross. Indeed, on examining this rough *graffito*, we discern in the lower portion the figures of soldiers preparing a rather large inscription, which fact confirms the narrative of the Gospels saying that the title was in three languages—Hebrew, Greek and Latin.

At the Redeemer's side, on a beam (*palus*), is fastened one of the two thieves. In another part the nails, with which Jesus is to be pierced, are seen ready at hand. The name of each person represented in the *graffito* is given, and over the one who is to be nailed to the cross is written the word CHRESTUS. We know that it was by this name—

Chrestus—that the Saviour was known. Suetonius (Claudio §III.), in censuring the Christians of Rome for their incessant quarrels with the Jews, uses the expression “Chresto impulsore.” Tacitus mentioning the same fact likewise uses the name Chrestus.

Our inscription was in all probability written by a pagan soldier, who had served in Jerusalem and who may have been present at the Crucifixion. So far it has not been possible to decipher the entire inscription, for the letters are rudely cut, as though with the point of a short sword. In the list of names we have that of Pilate and other known Romans. Furthermore, the inscription states that Jesus was scourged secretly (*in secretis*), and that, although condemned to be crucified, He was a man who greatly benefited His people.

As the task of deciphering the other parts of the inscription is still incomplete, we have not been enabled to fix the precise date of the *graffito*. If the inscription should contain a date it would probably put an end to the long controversy as to the exact date of Christ's birth.

Meanwhile there appears to be no doubt as to the extraordinary importance of this discovery. By consent of all archeologists of early and later times, from Bosio to De Rossi, it is established as final, that only in the third century did Christian painters and sculptors begin to suggest in their works the figure of the Redeemer, and the scene of the Crucifixion on Golgotha—to suggest, I say, for it was merely by symbolical types taken from the Bible, that the great Sacrifice was hinted at.

Perhaps the traditional representation of Jesus had been preserved in some pictures dating from shortly after His Death. Indeed St. Augustine tells us that in the days of Hadrian, not far remote from Apostolic times, the sect of Carpocratians possessed certain pictures reputed to be portraits of Christ, of the same sort no doubt as that in the possession of Alexander Severus in the imperial palace. But these few isolated specimens excepted, we have nothing which portrays the actions much less the Death of our

Saviour. Armellini (*Archeologia Christiana*, Rome, 1883) says: "It was not until the close of the fourth century and about the beginning of the fifth, that (Christian) art gradually threw off this reserve, and represented on the great walls of the basilicas, scenes taken from the great drama of the persecutions beginning with that of the Passion."

Already since 1857 we possessed the remarkable *graffito*, found likewise on the Palatine, and to be seen at present in the Museo Kircheriano: ΑΛΕΞΑΜΕΝΟΣ ΣΕΒΕΤΕ ΘΕΟΝ—Alexamenos—(Alexander) adore thy God.¹ This God whom the pagans affected to deride by their representations was a man with an ass' head hanging on a cross.

If the present *graffito* does not disappoint all expectations it will prove immeasurably superior in importance to any other as an impartial testimony to the historical fact of the great drama of the Passion.

Naturally, at a time so close to the discovery and under the first impression of this great event in Christian archeology, it is impossible to write at greater length. We are anxiously awaiting the full interpretation of the inscription, and while we congratulate the able Roman archeologist on this happy discovery, we shall not fail to watch, and report the result to the readers of the AMERICAN ECCLESIASTICAL REVIEW.

VIRGINIO PRINZIVALLI.

Rome, January 30, 1898.

ECHOES OF THE MANITOBA SCHOOL QUESTION.

In communicating to the faithful the Holy Father's Encyclical on the subject of the Catholic elementary schools, the Bishops of the several Sees in Canada took occasion to set forth their position towards this question and the principle involved in it for all Catholics. There is a lesson and example for us of the United States in the faithful yet unequal struggle of our co-religionists in England and the Dominion

¹ Cf. F. Becker, *Das Spottcrucifix der Rom. Kaiserpaläste*. 1866.—Garrucci, *Civiltà Cattolica*. 1857.

against State usurpation of the right and duty of parents and the Church to control education. It will make a fitting supplement to the Encyclical of His Holiness, of which we published the Latin and English text in the last issue of the REVIEW, to print here one or two extracts from the Pastoral Letters of the Canadian Bishops.

In the Letter addressed to the faithful of the Primatial See of Canada occurs the following concise statement of the difficulties which occasioned the Papal Encyclical :

Ever since their entry into the Canadian Confederation, the Catholics of Manitoba had their own schools, wherein their children were taught conformably to their religious principles and the direction of the Church. They possessed these schools, not in virtue of any concession or tolerance whatsoever, but in virtue of a solemn pact which honor and justice forbade to break and in which they placed absolute trust. Respectful themselves of the persuasions and the liberties of those who did not share their belief, they demanded, not a favor, but simply the exercise of the right they possessed of bringing up their children according to the dictates of their conscience. During twenty years, these rights were recognized, and peace and harmony reigned throughout the province of Manitoba. All at once, for reasons that we need not here seek to penetrate, in 1890, an unfortunate law came to cast consternation in the midst of our brethren, and to deprive them, who were the weaker, the less numerous, the poorer inhabitants of that country, of that liberty which was assured to them by the most sacred engagements, and which was dearer to them than their very life.

THEIR SCHOOLS DISAPPEARED

to be replaced by public schools, to the erection and maintenance of which they were forced to contribute with their money, and which, nevertheless, their conscience as Catholics, owing to the regulations there to be observed, the books adopted, the religious neutrality there introduced, made it their duty to forbid to their children. They felt themselves hurt ; they realized all the more the injustice of which they were the victims, since, in another province, where the Protestants form a small minority, the brothers of those who stripped them of their rights were being treated by Catholics with an equality and a cordiality publicly recognized on all sides. Then began for them an era of grief and of sacrifices.

They protested nobly and energetically, and it may be said that throughout the whole country all who possess the sense of justice, and for whom the stipulations of a contract are not an empty form, whether or not they belonged to the same faith, protested with them. After these claims, which unfortunately remained ineffectual, the legal contest began. The question was one that interested in the highest degree the Catholic conscience; the Bishops could not, therefore, remain neutral and inactive. They were true to their duty: united together they appealed to the Catholics and to all sincere and loyal citizens. It seemed to them that so just and holy a cause should soon triumph. Their teachings and their counsels are still fresh in our memory; posterity, we are sure, will be grateful to them for what they did during those sorrowful years in behalf of an oppressed minority. Alas! a question which might have so easily and speedily been solved according to the sole principles of natural equity, meets with numerous and unexpected complications. Borne from one tribunal to another, it was thrown into the arena of politics. There again, as it was their right and duty, the Bishops, placing themselves above all party-interest and all political speculations, endeavored to make the cause triumph, because then, as before, it ever remained a question of conscience, and they could not forsake it. The federal law proposed to solve the question was foiled, and, since that moment, our country has continued to be the scene of a painful strife. A new government took the place of the old one, and we learned one day that between it and the government of Manitoba an agreement had taken place, a compromise had been concluded. That compromise was

NOT THE RESTITUTION OF THE RIGHTS

violated; it was not even an improvement that might be conciliated with the prescriptions of the Church so formal in this matter. How could the Episcopate have approved it? The Bishops therefore declared it unacceptable, and the Catholics of Manitoba continued to support their own schools at the cost of the greatest sacrifices.

The situation became more and more strained. The question was presented to the Pope, to that venerated head of the Church whom Catholics acknowledge as their supreme pastor, to that great diplomatist, to that master, both prudent and wise, whom even they who are not his sons have chosen for the arbiter of their difficulties.

As he had already done, in similar circumstances, for other nations, Leo XIII. was pleased to act as our teacher and our

guide. But before expressing his judgment in so grave a matter, and in order to give satisfaction to all, the Sovereign Pontiff appointed a Delegate Apostolic, and charged him to present a report after having heard the parties interested.

Leo XIII. speaks therefore to us to-day, our dearly beloved brethren, with a heart full of the liveliest affection, but not without having examined and maturely weighed all, confident that his word will be greeted as a word of equity and peace.

From the Letter of the Archbishop of Toronto and the Suffragan Bishops of the Province, we take the following admirable summary of the Church's teaching against such as would "banish God and His Christ from the school-house and oust the Church from her divine rights over the education of her children :"

THE CATHOLIC CHURCH HAS THE RIGHT

to provide for, to direct and control, the education of its children ; and this right is derived from the divine commission committed to her in the words of Christ : "Go ye therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii., 19, 20). Now this commission inculcates the duty of teaching all the doctrines of faith and all the principles of morality. Whatever regards the nature and attributes and moral government of God, as well as whatever concerns the conscience of man in his individual capacity, as well as in his numerous social relations, all this is contained in the divine commission. Now these subjects necessarily imply a direct or indirect connection with the various departments of human knowledge, and therefore the exercise of the divine commission must embrace the direction and control of every system of education designed for the children of the Church, lest in any particular department of human knowledge they should be infected with errors or opinions at variance with their faith. So that the divine commission given to the Church implies a positive duty to teach all divine truth ; and the correlative duty or right to prevent the teaching and oppose the propagation of every error opposed to God's revelation. This right of inspection and control of Catholic education belongs preëminently to the Episcopal body, under the guidance of the Holy See, according to the words of the Apostle : "Take heed to yourselves and the whole flock wherein the Holy Ghost hath placed you Bishops to rule the

Church of God, which He hath purchased with His own blood" (Acts xx., 28). The Church, then, cannot abdicate her rights or abandon her duties in connection with the question of education, nor can she approve of any educational system that shuts her out from the school-house and excludes her influence, her protection and guidance. She may, in certain circumstances, be compelled to tolerate systems not in harmony with her ideals, but this she does to avoid worse evils and under the stress of necessity. This is, in brief, the Catholic position on this important question of education.

ACCENT IN CHANT.

The Editor AMERICAN ECCL. REVIEW :

Qu. I send you to-day a little book which fell into my hands a short while ago, entitled "The Little Office of the Blessed Virgin Mary According to the Roman Breviary." Under the heading "Rubrics and Explanations," the compiler says: "We have marked the accent on a few foreign words which take the accent on the second syllable, v. g., Jesùs, Jacòb, David, Siòn, Israèl, Amèn, and on a few monosyllables as tù autem." Again he tells us that "Prepositions when they precede the noun which they govern, take no accent, v. g., praeter Dominum, but they take the accent when they follow the governed word." And also "Conjunctions when leading a clause or phrase are not accented, v. g., quoniam bónus. If they follow a word of their own clause or phrase, or introduce an ellipsis, they receive the accent, v. g., tu áutem, nos véro, ét tu in principio."

Permit me to ask you if these rules are correct. I am strongly of the opinion that they are not, that they are contrary to the laws of Latin pronunciation, and certain am I that they are at variance with the accentuation of the Roman Breviary. For many years I have been pronouncing the words Jesus, Jacob, Sion, etc., with the accent on the first syllable, and the word "amen" with both syllables equally long, and I can find nothing in the "Mechlin," "Tours" or "Ratisbon" editions of the Roman Breviary that would lead me to believe that they should be pronounced as the compiler of this new edition of the "Little Office" asserts.

Again I am at a loss to know why a "few monosyllables" should be marked with the accent at all, as also why the same preposition or conjunction should in one case receive the accent and not in another. What is the "ratio" of these rules?

A hasty examination of this book will show that the compiler has not always followed his own rules. He has, at least in one case, marked the word "bónus" which is against the rule of dissyllables, and has failed to mark *tu* and *autem* in other cases. He has also given the accent to words like *áperi* and *ídeo* when they begin with capital letters—a thing not done in the Roman Breviary or Missal.

Will you have the goodness to give your views on these rules? You will oblige not only myself, but a number of other priests who are as much puzzled over them as I am myself.

J. F. N.

Resp. The editor of the work referred to by our correspondent apparently desired the readers of his summary Preface to consult Dom Pothier's *Les Mélodies Grégoriennes* for a fuller presentation of the question of the proper accentuation of Latin words. But this work is not, as is pointed out in the "Review" we give the book in the present number, easily accessible to most of those who are to use *The Little Office*. As an answer to our correspondent's questions we therefore translate from Dom Pothier's classic work, in answer.

I. Conjunctions, when they begin a phrase or a member of a phrase, have no accent: thus in *sicut erat, atque dixit, et vos, quoniam bonus, ut det illis . . .* the conjunctions *sicut, atque, ut, et, quoniam* should not, regularly, be accented. If in the breviaries these kinds of words are, despite the rule, marked with an accent (like *quóniam*), no attention should be paid to it except when certain modulations—for example, the mediation in psalmody—demand or require an accent.

Conjunctions, although they begin a phrase or member of a phrase, should, however, receive an accent if, being separated from what follows, they have a meaning proper to themselves because of ellipsis. Thus *et* and *sed* should evidently be accented in the following examples: *Et: Tu in principio, Domine, terram fundasti.—Non dixit Jesus: Non moritur. Sed: Sic eum volo manere donec veniam.*

Conjunctions which do not begin a phrase or member of a phrase take an accent: *tu áutem, fecit véro, dixit énim.*

II. Prepositions and adverb-prepositions, if they immediately precede their object, have no accent. Thus, in *super eum . . . praeter Dominum, infra tectum . . . a solis ortu, in memoria aeterna . . .* the first word of each of these examples is united with the following (*i. e., forming a single idea*) and should not, therefore, receive the stress of the voice which constitutes accent.

When prepositions are placed after their object they receive an accent: *te própter, te síne, tectum ínfra, montem súpra, fronde súper viridi.*

In defence of these rules Dom Pothier quotes Priscian: "Praepositiones . . . si casibus praeponuntur, gravantur (*i. e., receive the grave accent, which is not marked in books, as it is practically the absence of accent or stress of the voice*); cum vero praepostere ponuntur, acuto accentu efferuntur, v. g., *te própter.*"

He quotes also Quintilian, "who gives us the reason of this distinction when he says: *Mihi id videtur generalem accentus regulam mutare quod in his locis verba in pronuntiatione jungimus aut junctim efferimus. Nam cum dico: circum littora, duo tanquam unum enuntio, dissimulata distinctione. Quod idem accidit in illo: Trojae qui primus ab oris. Separata vero vel postposita eadem vocabula a praecepto communi non recedent.* (Inst. or. L. I. c. 5.)

III. Relative pronouns, when expressing only a simple relation, have no accent: *Deus qui fecit de tenebris lumen splendescere. Pater noster qui es in coelis. Agnus Dei qui tollis peccata mundi.*

But when no antecedent is expressed, they take an accent: *Quí vult venire post me. Quí facit haec. Quí tollis peccata mundi. Quí sedes ad dexteram Patris.*

So, too, interrogative pronouns have the accent: *Quí sunt isti?* . . .

With respect to the Hebrew words mentioned by our correspondent, we quote the following:

I. Hebrew words ending in *ias* are . . . accented on the penultimate: *Isaías. Isaíae.* . . .

María is accented on the penultimate, by custom and analogy, and not by any laws of the Hebrew language, which gives to this word another form. . . .

II. It is usage, also, which accents Hebrew words, with the exception of the preceding (and also Jeremías, Ananías, Allelúia) in a general way, on the last syllable, provided that these words are not declined after the fashion of Latin words. Thus are pronounced, with the accent at the end, not only Gábríel, Michaél, Israél, Abrahám, Jacób, David, etc., but also Melchisedéché, Abimeléché, Nabuchodonosór, etc.; although the Hebrews pronounced Melchisédech, Albimélech, Nabuchodonósor, with the accent on the penultimate syllable. Thus, too, Sabaóth.

III. But Hebrew words, when declined, are treated as Latin words: Gábríel, Ábrahae, Raphaélem, Júdae.

IV. Thus, too, Hebrew words having a Latin form and always declined like Latin words: Ánna, Ánnae, Joánnes, Joánnem.

V. The word *Jesus* comes from the Hebrew through the Greek; it received in Greek, and retained in Latin, in all its cases, the accent on the last syllable: Jesús, Jesús, Jesús.

Our correspondent asks if the rules given by the editor of *The Little Office* are correct. We have limited our answer to the authority of Dom Pothier, to whom the editor himself refers his readers. Fuller information on the subject can be sought in Donaldson's *Varronianus* and in his *Complete Latin Grammar* (and the long list of authorities to whom he acknowledged indebtedness); in Gildersleeve's *Latin Grammar* (with a long list of authorities supplementing the Preface); in Dom Pothier's *Les Mélodies Grégoriennes*, Chap. viii. But the information, while copious, is not so coherent as to form the basis of an authoritative answer to our correspondent's questions. The accentuation of the Pustet editions is—Dom Pothier and fautores to the contrary notwithstanding—probably as *correct* as any other, while it is certainly much more convenient and practicable than any other. *Adhuc sub judice lis est!*

H. T. HENRY.

BOOK REVIEW.

THE LIFE OF SAINT AUGUSTINE, Bishop and Doctor. A historical study by Philip Burton, C. M. Third Edition, much enlarged. With Map.—Dublin: M. H. Gill & Son. 1897. Pp. 474.

St. Augustine of Hippo has himself given us a picture true to life of his personality, that is, his heart and mind in their respective operations. The thirteen books of his *Confessions* lay bare the errors and the battles of the first thirty years from the time when he had attained the age of reason ; and the scenes and acts of that period are illumined by the soft and inspiring light of deeply religious reflections. As to the workings of his intellect we have on the one hand his numerous philosophical, dogmatic, moral, polemical and exegetical writings, apart from those marvellous treatises on the sciences of dialectics, rhetoric, geometry, arithmetic, music and pedagogics, some of which have remained to us, unhappily, only in fragments ; but we possess, what is quite as valuable in this connection, a critical directory of the Saint's writings, in which he analyzes the methods adopted by himself in their composition, the logical process which he pursued in the search after truth, and which led him to embrace the Christian religion as surpassing not only all the vaunted philosophical systems of pagan antiquity, but as satisfying the cravings of the heart, which has reasons of which the head may know nothing. This work is the one entitled *Retractationes* or *Retractationum libri duo*. Far from defending himself as blamelessly correct in the treatment of the great questions which his own inquisitive mind, thirsting for unequivocal truth, had forced upon him, he tests his own conclusions with relentless critical severity, and, by weighing in turn each probable objection, guards against the charge of real or seeming evasion and contradiction.

It is a noble picture which we thus gain of the great Saint, and yet it is only very partial. The last forty years of that wondrously active life are recorded in the ten folio volumes of St. Augustine's works, and they show him to us as the theologian, the defender of

the faith, the reformer of morals, the originator of canonical community life and of clerical seminaries; but they tell us comparatively little—unless by inference—of the domestic relations, the cordial bonds between bishop and priest, father and children; they give us no picture of the teeming Catholic life in the northwest of Africa, where to-day all seems barren, the soil and the people equally neglected, no memorial of its former wealth and Christian glory except in the names and titles of sees *in partibus infidelium*, their holders banished or hindered from the exercise of their pastoral functions.

At the time of the Vandal invasion, that is, about two years before the death of St. Augustine, the West African Church had more than six hundred bishoprics. This did not include the Catholic population east of Tripoli. The Vandals might have been tamed into submission to the yoke of Christian civilization but for the spites and hostilities of the Arians. What the Vandal and Arian failed to destroy, the Saracen did in the seventh century, so that soon there remained not one of the flourishing churches of the old consular possessions. The metropolitan see of Carthage, once the seat of St. Cyprian, with more than one hundred and fifty suffragans, has been revived in our own day (1884), but its ancient suffragans are to-day represented by a single title (i. p. i.), that of Talbora. The archiepiscopal see of Adrumetum, with an equal number of bishoprics formerly dependent upon it, has but five of them remaining in name, which are conferred as titular sees; and in like manner it has fared with Tripoli and Numidia, the two Mauretanas, and other metropolitan sees once of great importance.

Now all the glory and the reality of those days is recalled by Father Burton's *Life of the Saint*. He has lived in Algeria, and many times traversed the roads that lead to the ancient Hippo, because he wished there to study in its proper setting the magnificent picture of the great Bishop. The work is not altogether new, it has gone through three editions; but for many or most of our readers it will contain new lights, inspire fresh warmth kindled from the burning heart of the Saint. The chapters which will probably attract and instruct most are those which deal with his private life, his intercourse with his clergy, especially at the Cathedral; the manner in which he treats his disciples and friends, and—what is no less important—his adversaries. There is a chapter on "How to read St. Augustine," another on "St. Augustine and the Bible," which latter is newly added to this edition. Other additions have been made in the Appendix which serves as notes to the text; this Ap-

pendix it will be necessary to consult, since the edition is evidently printed from stereotyped plates.

From a critical point of view there is nothing to be said which is not commendatory. The author has used to excellent purpose the biography of the Saint by the holy Bishop of Calama, St. Possidius, who knew him intimately, and to which Salinas has affixed excellent notes ; also the Vita by Tillemont and the Benedictines. Morcelli's great work *Africa Christiana* and the *Acta Africana* have also been freely consulted, whilst in the delineation of the boundaries of provinces the author makes Victor Vitensis the determining authority.

THE ENGLISH BLACK MONKS OF ST. BENEDICT.

A Sketch of their History from the Coming of St. Augustine to the Present Day. By the Rev. Ethelred L. Taunton. In two volumes. London: John C. Nimmo. New York: Longmans, Green & Co. 1897.

Much excellent work has been done of late years in the field of Church history. Catholic scholars have availed themselves of the stores of documentary evidence which are now at their disposal. The new methods of scientific research have been turned to good account, and fresh light has been thrown on regions too long darkened by ignorance, and prejudice, and party passion. The facts have at length been shown in their true nature, and many an honored name has been rescued from undeserved oblivion, or delivered from the clouds of calumny raised by the controversial writers of a ruder day.

The great monastic orders of the middle ages are among the chief sufferers from this theological prejudice, and the misrepresentations of popular Protestant tradition. Yet, assuredly, of all none have a better claim to a full measure of justice at the hands of impartial and enlightened historians. Happily, this claim has not been allowed to pass unheeded. And something has been done to show that the mediæval monks were very different from the dissolute and idle drones that figure in historical romances and popular works of history. In the eloquent pages of Montalembert, so ably interpreted to English readers by a graceful writer lately lost to our literature, the world has learned to know the Monks of the West as the foremost preachers of the Gospel, the pioneers of civilization, the guardians of literary culture, and the nursing fathers

of popular freedom. More recently Dom Gasquet has told us the true story of the Dissolution of the English Monasteries in the days of Tudor tyranny. His powerful exposure of the fraud and violence which wrought their ruin has gone far to vindicate the memory of the monks from the charges cast upon them by a covetous king and his craven Parliament.

Montalembert's third volume shows us the bright dawn of English monasticism, while Dom Gasquet draws a painful picture of its downfall, and at the same time reminds us that in himself and his brethren the sons of St. Benedict are still laboring in England to revive the glories of the past. But there was need of another history to bind these three periods together, filling up the gaps in the picture, and telling in one consecutive narrative the story of the monks and their work on English soil from the coming of Augustine till the present day. This is the task which Father Taunton has undertaken and successfully accomplished in the two massive volumes before us. The ground covered is, indeed, somewhat more restricted than that of Dom Gasquet's "Dissolution of the English Monasteries," which dealt with all the various religious bodies existing in England at the time of the Reformation, whereas the present work is entirely devoted to the history of one great order. It is only in this way that the story of English monachism can be told with anything like completeness. For each several order must needs be enough, and more than enough, to fill the hands of an industrious historian, and crowd the pages of more than one goodly volume.

In the case of some of the religious communities which have flourished on English soil, it may perhaps be possible to give within reasonable limits a fairly full account of all their various foundations, their origin and gradual growth, and the leading events that marked their history. But the historian of the English Black Monks of St. Benedict is confronted by such a multitudinous mass of materials that his task is one of peculiar difficulty. Here, at any rate, a full and detailed history of the order in all its many English foundations is out of the question. For this the student must fain betake himself to the original chronicles of the various abbeys, some of which have been published in recent years; or if the story need retelling in more modern fashion, it must be told in a series of separate histories or monographs dealing in turn with Canterbury, and St. Edmund's, and Westminster, and the other great mediæval houses. The history of the English Benedictine Congregation must

be cast on broader and simpler lines. And the artist who essays to paint this historic picture must resolutely refrain from such details as would but crowd his canvas and mar the unity and simplicity of the whole. At the same time he must be on his guard against the opposite danger of destroying its vigor and reality, and giving a mere abstract shadowy outline devoid of life, and warmth, and color. Happily, in the present case, Father Taunton has succeeded in keeping clear of the pitfalls which beset him on either side, and his history of the Black Monks is at once a luminous and succinct account of the rise, the gradual growth, the downfall and revival of the English Benedictine Congregation, and a picture instinct with life and reality.

Father Taunton is already known by his edition of Bacquez' invaluable manual on the Divine Office, as well as by sundry papers on ecclesiastical music and other liturgical topics. But even those who have appreciated his earlier writings may find signs of new and hitherto unsuspected powers in the book before us. If we are not mistaken, it will win a wide circle of readers and give its author a high place among contemporary Catholic historians, for it bears manifest tokens of the painstaking research and careful use of original documents which the present generation has learnt to expect from writers of history. Besides this indispensable condition, the author has qualities which make him specially fit for the work he has undertaken. At first sight, it might seem more natural that this task should have fallen to the lot of some member of the Benedictine order, which assuredly has no lack of capable historians. But Father Taunton, though an outsider, has been educated by the Black Monks and has caught no small portion of the true Benedictine spirit. Thus he brings to his task that love of the great order, and that familiar acquaintance with its laws, and its ways and customs, which belong to those who bear the mantle of St. Benedict; while on the other hand he is perhaps enabled to speak with somewhat more freedom, and praise with a better grace, from the fact that he is himself an outsider. But it is time to quit these general considerations, and give our readers some account of the result of Father Taunton's labors.

The history of the English Black Monks is here set before us as one continuous whole, for the Benedictines amongst us to-day maintain an unbroken succession from the monks who entered England in the train of St. Augustine. At the same time the story very naturally falls into two main divisions, separated by the

stormy straits of the Tudor Reformation. For though, by the slender thread of a single life, the succession was handed on in spite of the havoc wrought by the dissolution of the monasteries, the work of ages had yet in some sense to begin afresh in strangely altered circumstances. This division corresponds pretty nearly with the two volumes of Father Taunton's history. In the first he tells the story of the mediæval monasteries, concluding with a brief account of their tragic downfall, and a painful picture of the divided state of English Catholics when the Black Monks once more came into the field, to bear their part in reclaiming from heresy the land which their fathers had purged of paganism.

Some exception has been taken to the relative proportions of these two main divisions of the work, and it must be allowed that the history of the past three hundred years fills a much larger space than that of the ten preceding centuries. Yet when we come to consider the character of these two periods, and the practical scope of his work, we cannot think that Father Taunton has erred in the brevity of his pre-Reformation sketch of Benedictine history, or in the length of space allotted to the later part of the story. Happy is the country that has no history, and on the same principle the unhappier ages are often those which offer the most abundant materials to the historian. Long years of peace and plenty may be recorded in a few words, but times of change and struggle have in them more that must needs be told at some length. At the same time, the story of the few monasteries founded since the Reformation admits of being told with something like completeness in reasonable limits, and is, moreover, specially interesting to readers of the present day. The mediæval abbeys, on the other hand, are too numerous to be treated in the same fashion and too remote to require it.

In this earlier portion of his work, the author has wisely confined his attention to the leading facts in the foundation and gradual growth of the English Benedictine Congregation. He brings out very clearly that characteristic feature of Benedictine monasticism, that each individual monastery is a veritable home, self-centered and independent. And he shows how, partly from the force of circumstances and the example of the other orders, especially that of the Cluniac monasteries, and partly in obedience to the mandate of the Fourth Lateran Council, the various abbeys without losing their independence were linked together in one, and the unity and discipline of the order consolidated by the formation of the General

Chapter, where representatives of the several English abbeys in each province met to legislate for the order as a whole, and deal with the correction of abuses and the due enforcement of discipline. Some abbeys, notably that of Canterbury, seem to have claimed exemption from the jurisdiction of the Chapter. American readers may perhaps see some analogy between the Congregation with its autonomous abbeys, and the Constitution of their own Republic with its self-governing but United States. And it is interesting to observe that, as Father Taunton tells us later on in the work, Benjamin Franklin spent some time with the Monks of St. Edmund's Monastery at Paris, and "it has been said, took from the constitutions of the English Benedictines many features for those of the United States."¹ What those features were we will not venture to inquire. But perhaps some American Benedictine equally familiar with the laws of his country and the rules of his order may be able to throw some light on the matter. A mere outsider may be content to observe the analogy indicated above and to recognize the large spirit of liberty, equality and brotherhood which animates both the ancient order and the modern Republic.

The chapters which deal with "The Coming of the Monks," and "The Norman Lanfranc," are full of valuable matter. But a subsequent chapter devoted to "The Monk in his Monastery," will awaken a deeper interest. Here Father Taunton has attempted a far more difficult task than the due recording of facts and sifting of evidence. He has sought to give his readers a faithful and lively picture of the life led in a mediæval monastery. It is not the first time that modern readers have been given a glimpse of that olden monastic life. A great writer of our age has taken one of the old chronicles of St. Edmund's Abbey as his text, and has made the Past live again in the Present. Those who have seen that picture can readily recall the stalwart figure of Monk Sampson striding across the fields, the anxious hour of his election as Abbot, his years of strenuous rule, his firmness and wisdom, his labors and cares and sorrows. It all rises before us from the buried past at the waving of the master's wand. Father Taunton's picture is naturally cast on a somewhat humble scale. But if in this case the artist's hand has less power and vigor, the materials at his disposal are more abundant, and he knows well how to use them. His own practical knowledge of monastic life enables him to give his picture

greater accuracy in detail, and what is more he is able to understand the inner spirit of the life he is describing. Instinctively feeling that a mere enumeration of rules and practices and customs would be too dry and formal, Father Taunton has happily chosen to give his account of the monk's life the form of an imaginary biography, and tells the story not of some *individuum vagum*, but of "John Weston, Monk of Lynminster." "The facts," he warns us, "are true; but the reader must bear in mind that the setting is imaginary."

The result is a very pleasing picture, which forms one of the most successful portions of the work. Covering as it does the whole course of a mediæval monk's life, and bringing together in one the scattered notices of various chronicles and other documents, it is naturally too long to be quoted in its entirety. But the following passages will give our readers some notion of its main merits.

"John Weston was a monk of Lynminster, an abbey with a history counted by centuries. The son of a knight, at an early age his widowed mother had placed him in the claustral school at this, the most famous abbey in the neighborhood. Here his father and uncles had also received such education as had fallen to their lot. To the abbey he had been offered by his mother, according to the old ceremony. One day at Mass, after the gospel, the chalice was put into his hands and the priest wrapped up the child's hands in the altar-cloth¹ as a sign that he was, if found worthy, to be dedicated to the service of God. From his earliest days—he was but seven—he was kept under strict discipline;² and wore in the monastery a form of the monk's dress, and had his head shaven in the form of a crown. He was taught along with other boys, perhaps in the free school or in the singing-school, which most of the great abbeys supported for the services of their ministers. He had a sweet voice and some talent in singing; so it is likely he found a place in the singing-school. The treatment was kind but severe. If he became a monk, it were well he should know from his earliest days that a monk had to work and not live an idle life; and if he returned to the world, what better lesson could he take out than the great law of labor? John was taught among other things reading, writing, his Latin grammar, some simple elements of the art of reckoning, his prayers and faith, the laws of politeness, and the great art of holding his tongue. Singing would not be forgotten. Plain-song and prick-song had mysteries the knowledge of which was highly considered; and beside John, with all his companions,

1 Rule of St. Benedict, Ch. lix.

2 "The children are to be kept under discipline at all times and by every one."—Rule, Ch. lxiii.

had to attend in the great minster every day and sing at the solemn mass and vespers.

"While there was a good deal of solid instruction going on, and a good deal of knowledge was being instilled into him, the boy's mind was being educated and its powers developed. He was quietly and unconsciously drinking in the influence of the place. His character was forming itself to habits of industry, self-restraint, thrift, charity in dealings with others; and he was gaining a sense of the reality of life. All he saw in the lives of those with whom he passed his days, their earnestness and diligence, their prompt obedience to the abbot, and their frequent little practices of humility, and above all the solemn chanting of the office and the daily Sacrifice, acts not of this earth; all these must have had their effect on the boy. The more so as it was the outcome of what he saw and observed for himself, more than anything said or preached at him. For at Lynminster there was little of that sort of thing. Monks after St. Benedict's mind are not what the world think them to be. Religion being the very atmosphere in which they live, God's side of every question comes so natural to them, so much a matter of course, that there is no trying to be always 'improving the occasion' nor striking attitudes, mental or otherwise, which are foreign to their simple idea of what He requires. The monks preferred, if God was calling the boy, to let Him do His own work in His own way. They dared not force or hurry on what they knew was in wiser hands than theirs.

"John was a boy, merry of heart and full of life and fun, as all healthy English boys are; and though these qualities have to be regulated like everything else, yet, as they are most valuable, his teachers were careful not to repress them too much. He, no doubt, was mischievous as others are and had his fling of boyish spirits. Nor was he without his share in all the sports and manly excitements suitable to his age and condition. These were all useful to make him what he ought to be—a reasonable being giving a reasonable service to his Maker. There is one thing abhorrent to all Benedictine ideas of education, and that is the formation of the prig. So we may be sure the result in the case of John Weston was not that:

"For some time, since his fourteenth year, there had been going on a gradual awakening of the boy's soul; and he was beginning to question himself. The old problems we have all had, doubtlessly, presented themselves over and over again: What is the meaning of life? Why was I made? Sometimes in the midst of his play or of his study, maybe when singing the *Credo* at high Mass or *Magnificat* at vespers, a seriousness and awe would fall upon him; and something ('twas the voice of God, but, at first, he knew it not) whispered to him: "God made you for Himself." The truth sank deeper and deeper in his soul, and he began to realize it was a personal and entire service God asked of him. And day by day the example he saw began to tell more and more on the lad. 'The monks are serving God. That is why they are here. How peace-

ful and happy they are.' Such thoughts as these flashed across his mind ; and the high ideal of life which the monastic state aims at began to attract him.

Then came one day, never to be forgotten ; a great light dawned upon his soul. God spoke to him clearly and distinctly in one of the many ways He speaks to His creatures. Maybe it was some sudden sorrow, the death of his mother or of some other loved friend ; or perhaps some sudden inrush of joy at a realization of God's fatherhood ; or some word of the daily-heard office which suddenly broke upon him with a new meaning and struck home ; or maybe some sin into which he had fallen and which mercifully revealed to him his own weakness : I must give myself to God, and here will I dwell forever.¹

The story of Dom John's life in the cloister is quite in keeping with this pleasing picture of his boyhood and the first dawning of his religious vocation. And without losing anything of its attractive simplicity the narrative is illustrated and its accuracy confirmed by occasional reference to the rule of St. Benedict and other authentic documents. Thus, we are given some curious details of the novice's outfit as set forth in the "Book of Ely" in the Lambeth MSS. This comprised, inter alia, "*Imprimis* i matras (matrass). *Item* ii par blankettys. *Item* ii par straglys (quilts). *Item* ii couverlytes. *Item* i furrypane. *Item* i blewbed de sago (bed-curtains of serge.)"²

Further interesting particulars as to the domestic life of the mediæval monks may be seen in the Appendix to Father Taunton's first volume, where he gives a valuable abstract of the Consuetudinary of Canterbury, drawn by Mr. Edmund Bishop from a manuscript contained in the Cottonian collection. Here we have some curious information concerning the officers of the Abbot's household, the chaplains, the chamberlain, the seneschal, the master of the hall, the carver, the waiter, the pantler, the master of the horse, the cook, the valet, the cupboard-man, the porter, the hall cook and servant, the Abbot's messenger, the palfrey-man, and the almoner. To judge by this lengthy list of officers, the veracious author of the ballad on "King John and the Abbot of Canterbury" would seem to have some warrant for his language anent the Abbot's "housekeeping and high estate." But we find no mention of the "twenty tall footmen" who "beyond any doubt, in velvet coats waited the Abbot about."

In his sketch of the pre-Reformation history of the Black Monks, our author's way is naturally cast in pleasant places and

1 Ps. xxiii., 6.

2 Vol. i., pp. 67-70.

in paths of peace. Here, at least, there is little likely to provoke hostile comment or kindle controversy. Some readers, however, may take exception to Father Taunton's treatment of the unfortunate conflict between St. Edmund and the monks of Canterbury. He has dwelt on this dispute, as he tells us, "in order to let the reader see the sort of trouble monastic chapters had to put up with until the situation was cleared; troubles in this case all the harder to bear, because the personal holiness of the Archbishop was so great." "It is no disrespect," he adds, "to the memory of a great saint to say he was not made of the stuff out of which a ruler is made, and was wanting in that tact so necessary for dealing with men." ¹ And in a foot-note on this same page the author summarily rejects the very different verdict of St. Edmund's Benedictine biographer, Don Wilfrid Wallace of Erdington, and of Bishop Stubbs, the editor of the MS. document which is our chief authority for the details of the conflict. It is perhaps as well that the story should be told as it appears from the monks' point of view. For there is, to say the least, some danger that we may do injustice to those who were unhappily at variance with a saint, forgetting that they may have had reason to think themselves in the right, that a saint is like other mortals, liable to make mistakes, and what is more his contemporaries may sometimes fail to recognize the sanctity on which the Church had not yet set her seal, and his motives however excellent might easily be misunderstood. This much we are ready to allow; but we are, none the less, afraid that our author's explanation of the contest does less than justice to the great Archbishop. Is it really a "matter of fact" that St. Edmund "fell foul of every one from the highest to the lowest, priest and layman, with whom his great office brought him in contact?" The list of his conflicts is certainly long enough; but they are hardly as numerous as this language would imply. And, what is more, the number may be explained without throwing the blame on the saint's shoulders. The times were turbulent. The state was on the eve of civil war; the province of the Church was but too often invaded, while in the sanctuary itself, notably in the great monastic bodies, there was need of reform. In the face of these dangers and difficulties, the lot of an Archbishop was necessarily one of warfare. No doubt, mistakes were made on both sides, and milder measures might sometimes have been adopted with advantage.

But to some of us it will surely seem that St. Edmund's many struggles were due not so much to the absence of tact as to the presence of principle.

As Father Taunton's sketch of the bright period of mediæval monasticism was illustrated by the ideal history of Dom John Weston, Monk of Lynminster, so does his story of the downfall find life and unity in the real biography of "John Fecknam, Abbot of Westminster." In the chapter devoted to the memory of that glory of the English Benedictines, we see the part he played in the restoration under Mary, his sturdy defence of the truth in the troubled times that followed, the simple prudence of his answers to the Protestant prelates, and the patience and charity which brightened the dark days of his long imprisonment. Take, for instance, the following incident, which marked the beginning of his troubles :

"During the time of the debates in Parliament on the changes in religion, Abbot Fecknam was quietly going on at Westminster unmoved by the approaching storm. He kept his soul in peace through it all. He knew the consequences of his refusal of the queen's offer, but let the evil of the day take heed to itself. So he went on. The story goes that he was engaged in planting trees in his garden at Westminster when a message (? messenger) came to tell him that a majority of the House of Commons had declared for the dissolution of all religious houses, and remarked that he planted in vain, for that he and his monks would have to go. 'Not in vain,' replied the Abbot. 'Those that come after me may perhaps be scholars and lovers of retirement, and whilst walking under the shades of these trees they may sometimes think of the olden religion of England, and the last Abbot of this place.' And so he went on with his planting."¹

Elsewhere in his work, Father Taunton very happily uses this story to illustrate the spirit of those later monks of St. Benedict who labored in building up anew the fallen fabric of the order in England; for they, too, like Abbot Fecknam, when all seemed lost and hopeless, quietly went on with their planting.

We are now brought to a chapter which contains much painful reading: "The State of English Catholics, 1559-1601," which is mainly occupied with the story of the unhappy struggle between the Jesuits and Seculars. Here, if we mistake not, many readers will find themselves constrained to part company with Father Taunton. Some, to whatever side their own sympathies are drawn,

would fain have the whole matter buried in oblivion. In this we can by no means agree. To sacrifice the truth of history is ever a false and fatal policy. The government of Elizabeth and her successors has small claim on our forbearance ; but it is only right that the political intrigues of certain Catholics should be duly recorded along with the cruel and prolonged persecution which they, in some measure at least, provoked and embittered. So again, the Catholic champions of that time have left us a bright example in their loyalty to the faith, and their heroic patience under persecution. But the thoughtful student of history will find lessons scarcely less valuable in the painful story of their faults and failings, the hasty judgments, the jealousies, the misguided zeal which rent the little band of confessors into opposing factions. No loyal Catholic would wish to say anything likely to rekindle the fire of controversy between Seculars and Regulars. But a careful study of the story would hardly have this unfortunate result. It should rather serve as a timely warning against the spirit of party, and read us a wholesome lesson on unity and mutual forbearance.

In saying this we do not wish to identify ourselves with the position taken up by our author, or to accent his version of the matter without reserve or qualification. It was, indeed, hardly possible to treat the subject adequately in the limits allowed him by the proportions of his history, wherein the episode is, after all, a side issue. At the same time, the part taken by the Benedictines in the dispute, makes it hard for their devout historian to preserve an absolute impartiality. It would, however, take us too far to examine the picture in detail, or to say to what extent we agree with the author, and where we fail to follow him. We understand, moreover, that a Jesuit version of the story is under preparation, and the subject will, no doubt, be treated in these columns with greater advantage when that other side of the shield has been fairly shown to the world.

In his second volume, Father Taunton tells the story of the Benedictine mission of the early seventeenth century ; and shows us how the English Congregation arose from its ruins. The first foundations of the new fabric were laid on Spanish soil ; and for a time the English Black Monks were subject to the Spanish General. We are told that this temporary dependence ceased in 1661. But we have found some trace of its survival at a somewhat later date. In an edition of Cardinal Aguirre's invaluable *Theologia Sancti Anselmi*, brought out at Rome, in 1688, the learned author is styled General

Master of the Congregation of the Spains and England. In a later work of the same author, printed in 1698, the word *Angliae* is omitted.

There is much in this second volume which will have a special interest for English Catholics. Old students of Downside, and Ampleforth, and Douai, will read with pleasure of the first beginnings and the changing fortunes of these Benedictine monasteries, now gradually forming in France or Flanders, now happily transplanted to their English homes, or returning to strike fresh roots in foreign soil. But many readers will turn with yet greater interest to the chapter which tells of Dom Leander's mission to England, his friendship with Archbishop Laud, his picture of the Anglican Church, his fruitless attempts to bring about a union, strangely anticipating the too sanguine hopes and illusory overtures of certain ecclesiastics of our own days.

Readers of this REVIEW are not unacquainted with Father Taunton's style ; and in this respect at least the present work is no new departure. The story from beginning to end is eminently readable, and is told with a grave simplicity quite in keeping with its subject. The black^rrobe of St. Benedict needs no purple patches. Here and there we meet with some of those lighter touches with which Father Taunton's readers are familiar. Thus the unfortunate prisoners entrusted to Elizabeth's prelates are described as being only suffered to take the air "tied to the strings of a Protestant bishop's apron."

Having finished his chronicle of the English Benedictine Congregation, Father Taunton devotes an additional chapter to the "Other Benedictine Houses, Denizen and Alien," which have taken root on English soil. Here we have some account of the abbeys of Benedictine nuns at East Bergholt, Colwich, Teignmouth and Princethorpe, together with a brief notice of the Cassinese monastery at Ramsgate, and the more recent foreign foundations at Buckfast, Erdington and Farnborough.

Father Taunton fitly ends his work with a passage which blends the spirit of Benedictine peace and conciliation, with the missionary zeal of the Black Monks who were England's first apostles.

"This account of St. Benedict's patrimony in England cannot close without casting a wistful glance at other bodies of earnest souls outside who are striving after light, and seeking salvation under the patronage of the Holy Patriarch. May they too be brought in to join the great chorus of monastic praise which now goes up daily

from so many English lips before the throne of God!" *Faxit Deus!*

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THE LIFE AND TIMES OF CARDINAL WISEMAN.

By Wilfred Ward. In two volumes. Pp. x., 578 and 656. London, New York and Bombay: Longmans, Green & Co. 1897. Pr. \$6.00.

(First notice.)

When the recent publication of Cardinal Manning's life by Mr. Purcell called forth the desire for a correction of the somewhat distorted portrait, it was answered by the suggestion that the time for forming an historical estimate of the great figure had not yet come. The present generation stands too close to the monument to take a just view of either its height or its beautiful proportions. Men shall have to get away from it a generation or two in order to understand its grand effect upon the surroundings and the measure of its shadow. But such an objection cannot be made to a biography of Cardinal Wiseman, who has passed from the scene of intercourse with his generation more than thirty years. Nor could there have been found a better artist to place the figure, and lead us to view it in the proper light, than Mr. Wilfred Ward. Cardinal Manning had from the beginning, that is immediately upon the death of his great predecessor, collected the materials for a biography; Father Morris, who before he entered the Society of Jesus had been secretary to both the Cardinals, began in 1893 to put the matter in form for publication. But he did not get very far, and with the exception of the account of the "Errington case" the book is—facts apart—the work of the gifted son of him upon whose death Tennyson penned these singular lines:

Farewell, whose living like I shall not find,
—Whose faith and work were bells of full accord—
My friend, thou most unworldly of mankind,
Most generous of all ultramontanes, Ward!

Cardinal Wiseman had been a frequent visitor at Northwood or at Old Hall, where William Ward resided, and though our biographer was then but a boy, the traditional stories familiar to the members

of the household have helped him to picture the charming personality of the great man.

The accounts of Nicholas Wiseman's boyhood are scanty, indeed, but they contain some interesting and instructive features. He was born in Seville, but came of Irish ancestors, the Wiseman's being from Waterford, whilst his mother belonged to a family which had its home at one time in Kilkenny. After the father's death the little boy was taken to Waterford, where he attended boarding school for two years; afterwards, at the age of eight, he was sent to Ushaw College where, we are told, he imbibed those habits of reserve, deep piety and concentration of purpose which are characteristic of the place. "Not words, but deeds," the Cardinal wrote in later life, "is the suitable motto for Ushaw." Strangely enough, though the fact is not uncommon with men of exceptional gifts, he was regarded by those who came across him casually, as a stupid boy, and he made few friends among his college companions and the professors. At the same time it was noticed by others that he had great powers of application and gradually developed a taste for reading and independent study. He describes himself at that time as a "lone unmurmuring boy," who studied while others played. In a letter to a young nephew, he writes: "I was always considered stupid and dull by my companions, and made hardly any friends, and never got any notice or favor from superiors. . . . I am sure I never said a witty or clever thing all the time I was at college, but I used to think a good deal. . . . The great lesson which I learnt during the desolate years of my college life is . . . self-reliance, not vanity or presumption, but the determination to work for myself" (pag. 7). Dr. Lingard, who was Vice-President of Ushaw at the time, seems however to have recognized the deeper and finer traits of the lad's nature, and markedly befriended him.

At the age of sixteen he was sent to the English College at Rome, which had just been reopened. Here his mind received those impressions which are apt to awaken enthusiasm, and the taciturn, studious, monotonous manner of the youth gave way to a certain intensity of expression together with that love of adventure which showed itself in his account of his subsequent life. He came to the Holy City at a time most auspicious for one of his disposition and talents. Pius VII. had returned to Rome in triumph. There were among the remarkable men known to Europe a Canova, Overbeck, Cornelius, Brandis, the historian of Greek philosophy, Niebuhr, and a host of thinkers, scholars and artists, both Protestants and Catholics,

who, to use Bunsen's words, "made up a society such as can never before have been so good in Rome." These men diffused about them an atmosphere which created noble ambition and deepened the impressions of wonder and reverence which Eternal Rome produces in every serious nature by its marvellous works of the past, and its never changing aspect of faith. The life at the college had its measure of continental severity; but it suited young Wiseman's disposition. Every day, except Thursday and Sunday, lectures were attended on philosophy, theology, canon law, Church history, Biblical exegesis, as the case might be, and the rest of the morning was devoted to study. The afternoon was allotted to a walk through the city, either to some object of interest—a church or a museum—or to one of the Palazzos, or to Monte Pincio, where friends would meet the collegians and exchange greetings or converse. They went *in camerata* in the city, but outside or on Monte Pincio they might disperse, and reassemble for their return home.

Among the influences which especially acted upon his mind, and which we recognize later on in two of his books, *Fabiola* and *Recollections of the Last Four Popes*, were the historical studies of early Christian events made by him in the Catacombs, shrines and museums; and the effect of the frequent sight of the Sovereign Pontiff. "I record impressions," he writes,—“impressions never to be effaced. It may be that youth, by its warmth, softens the mould in which they are made, so that they sink deeper, and are produced at the same time more strongly and definitely; but certainly those earlier pictures remain in the memory as the standard types of what has been many times again seen.”

Before he had reached his twenty-second year he took his degree as Doctor of Divinity. At the public disputation there were present two men with whom Wiseman had formed an acquaintance—one a monk, Father Cappellari, the other the brilliant Abbé De Lamennais whose writings Cappellari, when he had become Gregory XVI., was forced to censure. Of De Lamennais who was then the most conspicuous figure in the Catholic world, owing to the open avowal of his daring programme, by which he hoped to unite democracy with Ultramontaniam, Dr. Wiseman gives the following description :

“He was in look and appearance almost contemptible; small, weakly, without pride of countenance or mastery of eye, without any external grace . . . Several times have I held long conversations with him at various intervals, and he was always the same. With his head hung down, his hands clasped before him, or gently moving in one another, he poured forth in

answer to a question a stream of thought flowing spontaneous and unrippled as a brook through a summer meadow. He at once seized the whole subject, divided it into heads as symmetrically as Fléchier or Massillon; then took them one by one, enunciated each, and drew his conclusions."

In the same group of acquaintances and friends with whom Dr. Wiseman was associated at this time, we find Montalembert, Lacordaire and Rio—"the most striking Frenchman," says Mr. Gladstone of the last mentioned, "I ever knew. He had all Montalembert's charm without his faults."

During the following twelvemonths Dr. Wiseman received sacred orders, after which he was free to pursue the bent of his tastes for two years when he was appointed to the vice-rectorship of the English College. Much of his time was spent in the Vatican library among various Roman collections of manuscripts, and he speaks in later years with great fondness of the learned Monsignor, afterwards Cardinal, Mai, who was a guide and counsellor to the young scholar. In 1827 Dr. Wiseman published his first work, *Horae Syriacae*. It consisted of three dissertations. The first was an argument for the literal meaning of the text "Hoc est enim corpus meum." The others, which gave him at once the reputation of solid scholarship, are philological contributions to the History of the Syriac Versions of the Old Testament. The text which he was the first to have examined was the one known as the *Karkaphensian Codex*, made for the use of the Monophysites, and substantially identical with the *Peshito*. This publication brought him into relations with the foremost Oriental scholars of Europe, who came to consult the Arabic and other MSS. in the Vatican, which had been placed under the special care of Dr. Wiseman. The short years of close reading and study during his college and seminary course now showed their fruits. He was not only an expert on Oriental MSS., but he knew very much more. "He can speak with readiness and point," wrote Cardinal Newman, some years later, "in half a dozen languages without being detected for a foreigner in any of them." He was thoroughly familiar with the literature of France, Germany and Italy. He was a musical critic as well as an art critic, and a practical musician into the bargain. He possessed a minute knowledge of ceremonial and liturgy, was a collector of old china, and could converse with ease and accuracy on any topic that might come up in a mixed society. In short, he was, says his biographer, the ideal of a well-informed man—"who knows something of everything and everything of something." You might see

him sometimes in the large halls of the Vatican, detaching himself from his *camerata* of the English College to talk to Cardinal Mezzofanti; they would converse in Arabic or in Persian to the delight of the students who were proud of their leader's attainments. In 1828 Dr. Wiseman was appointed Rector of the English College, which position he held for twelve years. He made many friends during that time, although it also happened that the impression he left on persons who, like George Ticknor, casually met him, was not equal to his reputation. Archbishop Trench, Mr. Gladstone, Lord Macaulay, John Henry Newman, Hurrell Froude, Henry Edward Manning, were among his admirers.

Before we turn from this, perhaps most influential, period of his life, to dwell on Dr. Wiseman's literary and administrative activity in England, something should be said of his weekly sermons to English audiences, which he had first undertaken, at the request of Leo XII., in 1827, when still vice-rector of the college. The amount of good these sermons effected cannot easily be calculated. Without any attempt at proselytizing, as Mr. Gladstone, in giving his recollections of those days, distinctly avers, the young orator gained his audiences and made numerous converts by his judicious yet warm-hearted appeals to their reason. "These sermons," says a writer in the *Dublin Review* of 1865, when they had been published for the first time in England, "are written in a very pure, calm and vigorous English. There is about them a depth of patient and careful thought, a calm piety, and a profound knowledge of Holy Scripture. . . . They show a sustained habit of reflection, and no common insight into the minds and dangers of other men. Some of them strike us as highly subjective; a quality of the first importance in a preacher, who by the study of himself, delineates to others their own unspoken consciousness. . . . We can imagine the years of solitary study, and still more solitary meditations in the corridors, the garden and the chapel of the venerable English College in Rome, of which these sermons are the secret record."

But it was not only labor and talent which produced such exquisite work, whether we regard it as coming from the intellect, or the heart, or both. During the eight years whilst he was employed in the composition of the *Horae Syriacae* and preaching, he suffered intense mental agonies of which only those who have been heated in a like crucible of mental purification can have an adequate conception. During Lent 1834 that state finally passed away, and he

felt renewed. And with the revived vigor the thought of going back to England came strongly upon him. The following year he visited England. Shortly after that the *Dublin Review* was founded, and this became another tie which drew him to the land where, he hoped, a fresh revival of religion might be effected, more fruitful even than that which was beginning at the same time in France, where Lacordaire was giving his conferences, and in Germany and Tuscany, where a reaction against Protestant governmental autocracy, on the one hand, and the Erastian and Jansenistic movement on the other, were being strongly felt.

(*To be continued.*)

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY according to the Roman Breviary. Arranged for Public Recitation; with an Appendix of Various Prayers. Baltimore: John Murphy & Co. 1897.

The Office is in Latin, with the rubrics and directions to the prefect of the Sodality, etc., in English. In addition, three pages of prefatory remarks are devoted to interesting explanation of the Office and of the manner of reciting it according to proper accents. The reference to Dom Pothier's classic work will, unfortunately, be useless in most cases, we think; first, because it is in French; and secondly, because even in French it cannot be purchased without some expenditure of trouble; thirdly, because one should have studied the learned Benedictine's reasoning very carefully before attempting to reduce his theories to practice. Without such preparatory study, who shall explain the meaning of the compiler's remarks concerning *accentuation*? For further discussion of this point, let our readers consult the "Conference" (pag. 311) in this issue of REVIEW.

H. T. H.

HAND-BOOK OF RULES FOR SINGING AND PHRASING PLAIN SONG. By the Benedictines of Stanbrook. London and Leamington: Art and Book Company; New York, Cincinnati, Chicago: Benziger Bros. 1896.

This small pamphlet is a sequel to the "Gregorian Music" already noticed in the REVIEW. It summarizes well the theory and

practice of the chant as elaborated thoroughly in the work of Dom Pothier and the "Gregorian Music." The remarks on rhythm, pauses and their preparation, the singing of the Psalms, the proper tempo for Plain Song, expression and accompaniment, are admirably concise, clear and practicable. A competent choirmaster, instructed in the theory and practice of the chant as edited by the Benedictines of Solesmes, will find the pamphlet of great service in teaching choirs—not as an exposition, however, so much as a convenient note-book for refreshing in a summary way the memory of pupils. Two tables, giving the *traditional* and the *modern* forms of Neums and Liquescent Neums; as also four examples from the gradual in both *Plain Song* and *modern* notation, increase the value of the pamphlet.

H. T. H.

INFIRMORUM LIBER catholicus decem linguis exaratus.
Cum Approbat. Ordinar. Viennensis.

We announced in our last Book Review an edition of Canon Anderl's *Liber Infirmorum* in ten languages for the use of priests who have to attend sick-calls among people of different nationalities. Since then we are informed that an eleventh fasciculus in the *Ruthenian* language has been added. But there is no English version which would render the book of practical utility to our clergy. The translation could, we fancy, be easily supplied if any of our Catholic publishers would have an understanding with the author and publisher in Austria (Can. Adalbert Anderl, Tabor Str. 19, Vienna II).

BOOKS RECEIVED.

VIE DU CARDINAL MANNING. Par L'Abbé H. Hemmer. Paris: P. Lethielleux. 1898. Pp. 494. Pr. 5 frs.

LA GRACE ET LA GLOIRE ou La Filiation Adoptive des Enfants de Dieu Étudiée dans sa Réalité, ses Principes, son Perfectionnement et son Couronnement Final. Par le R. P. J.-B. Terrien, S. J. 2 vols, in 8 vo. I., 432; II., 424. Paris: P. Lethielleux. 1898. Pr. 9 frs.

DE L'APOLOGETIQUE "TRADITIONNELLE" ET DE L'APOLOGETIQUE "MODERNE." Par le R. P. X.-M. Le Bachelet, S. J. Paris: P. Lethielleux. Pp. 157. Pr. 1½ frs.

- OUR LADY OF AMERICA**, Liturgically Known as Holy Mary of Guadalupe. By the Rev. G. Lee, C. S. Sp. Baltimore and New York: John Murphy & Co. 1897. Pp. 300. Pr. \$1.00.
- THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY** according to the Roman Breviary. Arranged for public recitation. Baltimore and New York: John Murphy & Co. 1897. Pp. 127. Pr. 40 cents.
- HOFFMANN'S CATHOLIC DIRECTORY, ALMANAC AND CLERGY LIST.** 1898. Published by M. H. Wiltzius & Co., Milwaukee, Wis.
- COMPENDIUM THEOLOGIAE MORALIS** ad mentem Patris Antonii Ballerini, S. J. Opera et studio Rev. D. A. Donovan, O. Cist. In 3 vols. Vol. ii. De Justitia et Jure; De Contractibus et Testamentis; De Sacramentis, etc., etc. St. Louis, Mo.: B. Herder. 1897. Pp. 409.
- MOTION: Its Origin and Conservation.** An essay by the Rev. Walter McDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne & Nolan; London: Burns & Oates. 1898. Pp. 457. Pr. 76.
- VISITS TO JESUS IN THE TABERNAACLE** with a Novena to the Holy Ghost and Devotions for Mass, Holy Communion, etc. Adapted by the Rev. Francis Xavier Lasance. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 636. Pr. \$1.25.
- THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.** Translated from the Latin Vulgate. With the *Imprimatur* of the Most Rev. Archbishop of New York. The same. 1898. Pp. 495. Pr. \$1.00.
- THE CATHOLIC FATHER.** A Manual of Instructions and Devotions for the use of Catholic Fathers in Modern Times. By the Right Rev. Dr. Augustine Egger, Bishop of St. Gall. Revised and adapted for use in the United States. The same. 1898. Pp. 635. Pr. 75 cents.
- COMMENTARIUS DE JUDICIO SACRAMENTALI** quem S. Alphonso dicabat Sac. Jo. Baptista Pighi, S. I. D. Editio altera emendata et aucta. Veronae edidit Felix Cinquetti. 1897. Pp. 70. Pr. l. o. 80. *Appendice al Commentario.* Pr. l. o. 15.
- NEAPOL WEZUWIUSZ I POMPEJI** Wrazenia z Podrozy Opisal X. Waclaw Kruszk. Milwaukee, Wis.: Nakladem Autora. Czcionkami F. Raniszewskiego. 1898. Cena 50 centow.
- MEMORIES OF FATHER HEALY** of Little Bray. Third Edition. London: Richard Bentley & Son. New York: Benziger Bros. 1898. Pp. 343.
- BRUNO AND LUCY** or The Ways of the Lord are Wonderful. From the German of Wilhelm Herchenbach. Revised by the Rev. W. H. Eyre, S. J. London: Burns & Oates. New York: Benziger Bros. 1898. Pp. 301. Pr. 80 cents.

- CONFESSION AND COMMUNION.** For Religious and for those who communicate frequently. By the author of *First Communion*. With a preface by Father Thurston, S.J. The Same. 1897. Pp. 196. Pr. 45 cents.
- LE BANDIERE IN CHIESA.** Studio Giuridico di Salvatore M. Brandio. D. C. D. G. Roma: Civiltà Cattolica. 1898. Pp. 16.
- KATOLICA KNJIZICA ZA BOLESTNIKE.** Adalbert Anderl. 1897.
- KSIAZEOZKA KATOLIKA DLA CHORYCH.** Ks. Wojciech Anderl. 1897.
- KATOLSKI MOLITVENIK ZA BOLNIKE.** Adalbert Anderl. 1897.
- PASTORAL LETTER** of the Most Rev. Archbishop of Santa Fé, January, 1898.
- KATHOLICHES EHERECHT.** Mit Berücksichtigung der im Deutschen Reich, in Oesterreich, der Schweiz und im Gebiete des *Code Civil* geltenden staatlichen Bestimmungen. Von Dr. Joseph Schnitzer, ausserordentlichem Professor der Kirchengeschichte und des Kirchenrechts am Königl. Lyceum zu Dillingen a D. Freiburg im Breisgau: B. Herder: St. Louis, Mo. 1898. Pp. 681. Pr. \$2.75.
- ADDITIONES ET VARIATIONES** in Rubricis Generalibus et Specialibus Breviarii et Missalis Romani inducendae ex Decreto diei xi. decembris 1887. New York, Cincinnati, Ratisbon: Fr. Pustet.
- THE DIVINE REDEEMER AND HIS CHURCH.** By Edward Douglas, C. SS. R. London: Catholic Truth Society. 1896. Pp. 732. Pr. 2/6.
- FAIRY GOLD.** By Christian Reid. Notre Dame, Ind. The *Ave Maria*. Pp. 357. Pr. \$1.00.
- THE SCIENCE OF THE BIBLE.** By the Rev. Martin S. Brennan, A. M. St. Louis, Mo.: B. Herder. 1898. Pp. 390. Pr. \$1.25.
- INDIA.** A Sketch of the Madura Mission. By H. Whitehead, S.J. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 162.
- LIFE OF DON BOSCO,** Founder of the Salesian Society. Translated from the French of J. M. Villefranche, by Lady Martin. Third Edition. The Same. 1898. Pp. 302.
- FOR A KING!** An Historical Romance. By T. S. Sharwood. New Edition. The Same. 1898. Pp. 307-387.
- RETREAT CONFERENCES FOR CONVENTS.** Being a Series of Exhortations addressed to Religious. By the Rev. Charles Cox, O.M.I. R. Washbourne: London. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 303.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VIII.—(XVIII.)—APRIL, 1898.—NO. 4.

CLERICAL STUDIES.

XXXIV.

THE TRAINING IN BIBLE STUDIES. (2.)

IT was the object of our last paper to show that in every Christian age the Bible was justly regarded as the primary source of all sacred knowledge, appealed to almost exclusively for many centuries, and never lost sight of, even after its teachings had been cast in the scientific forms of theology; that the intellectual value of individuals and of periods in the past might be ordinarily measured by their knowledge of the Bible; that in our time the Sacred Books have awakened an interest and led to an amount of intelligent and laborious investigation never witnessed before, and with results such that more than ever the clergy is bound not to lose sight of them, but rather to take their share in the work, and, if possible, to guide it.

But the performance of such a duty implies a proper initiation. A Bible student needs to be trained, as well as a student of theology, of history or of sacred oratory, and this training forms no inconsiderable part of the work of our seminaries. We have now to consider how it may be done.

The aspirant who enters a seminary is generally less acquainted with the Bible than a young Protestant in similar circumstances, his religious education being based, not on the Sacred Text, as is the case with the latter, but on the catechism duly developed. Yet he is not an entire stranger to the Sacred Books. He knows at least something of the

Gospels, something of Old Testament history. He has read, in his literary studies, beautiful passages from the prophets ; he has heard or come across numberless Biblical quotations. But all that is incomplete and incoherent. What he needs is a consecutive, scientific knowledge, a closer acquaintance with what is more practically useful, and with it, a correct view of Biblical science as a whole, sufficiently broad to comprise future as well as present work, with foundations solid enough to sustain the superstructure of ever growing knowledge.

Two kinds of work are necessary for such a purpose ; one personal and private, the other under the guidance of a teacher.

I.

First of all, it is by private work that the student gets that initial acquaintance with the Sacred Text which is implied in all subsequent study. It matters little how or where he begins. The Bible is not, properly speaking, a book ; it is a literature—a collection of writings spreading over a period of fifteen hundred years—narratives, poems, proverbs, sacred songs, letters, prophecies, parables, legislative enactments—which may be taken up almost anywhere, as is done in regard to every other literature, although, from a chronological, or a logical, or a practical point of view, there are courses which are visibly preferable to others. This first survey should be of a rapid kind—just sufficient to get a general impression of each book and of its contents, and an initial view of the Sacred Books as a whole.

A second and more careful reading should follow, being confined to the most important books, and pursued with the object of getting a firmer hold of them. It is at that stage that, for the first time, extraneous help will become desirable, in the shape of a short "introduction" to each one of the books taken up, and pointing out its origin, its purpose and its principle features. If the student could gather this information from the Sacred Book itself, it would be better still. But even in such a case, he will always do well

to place his observations side by side with those of the Introduction and so correct and complete the former by the latter. If, as is likely, he finds it easier and pleasanter to begin by reading his Introduction, he should read it over a second time after getting through the book he is engaged upon, to make sure that he has found in it all the Introduction had led him to expect. Almost any of our books of Introduction: *Dixon*, *Vigouroux*, *Cornely*, *Lami*, *Ubaldi*, and quite recently *Dr. Breen*; or even the Oxford and Cambridge Manuals: (*Helps to the Study of the Bible*:—*Cambridge Companion to the Bible*) will serve equally well for the present purpose. In this second reading of the Bible, what serves most is the attention and reflection of the reader. The Sacred Writings are not different in that regard from any other books. The more thoroughly one enters into them, clearly the more he will get out of them. To secure attention and reflection, the most ordinary methods are the most effective. There is, first, the practice of marking the text in some clear and distinct manner that catches the eye and impresses itself on the memory. The reader may, for example, stroke, as he goes along, interlinearly or marginally, first, actions, thoughts, expressions beautiful or striking; secondly, facts or circumstances which seem inexplicable or strange; thirdly, passages which are obscure or unintelligible. Each category should have its distinctive mark, and it is easy to see how much attention and thought will be requisite to apply them judiciously.

In the next place, the student should write, as he proceeds, short notes embodying the chief remarks he has made and the reflections worth remembering which have been awakened in his mind. Thus he should, first, set down the questions of importance that occur to him and that he is unable to solve; secondly, he should record his remarks on each chapter or section; and thirdly, still more on each book when he has got to the end of it. These remarks may be very crude and even injudicious. But though worthless to anybody else, they are always valuable to the writer, in so far as they have led him to think and have opened his mind

to a more accurate or deeper conception of things connected with the subject of his study when it comes to be set before him.

We shall have more to say later on of the private work of the Biblical student; but from now we wish to emphasize the fact that it cannot begin too soon nor be kept up too steadily; neither can the teacher do any greater service to those under his care than by initiating them into the right way of taking it up, and by making sure that they remain faithful to it. We have reasons to fear that a great deal of time is lost by beginners, and perhaps by others, in what we might call a passive perusal of the Bible, without any definite aim or positive effort.

II.

The mission of the teacher, then, is first of all to guide by suggestion and by supervision the personal work of the student at every stage. It is, next, to convey to him a certain amount of accurate and useful information which unaided he could hardly attain to. It is, lastly, to open up before him the lines of subsequent study, and so awaken his curiosity and stir up his soul that he will faithfully and even eagerly pursue in later years the work begun in the seminary. It is obvious that only a man who has devoted years of close study to all the leading aspects of the Bible can give such a manner of initiation. A time was when the elementary teaching of Scripture implied little preparation and no special fitness. But that time is past, and henceforth only trained specialists can attempt it with any hope of success.

And as the level of Biblical studies is raised, more time has to be devoted to them. The lectures—varying from two to five a week—should extend over the four or five years of the seminary course, and this is none too much if we consider the amount of ground to be covered.

As regards the order to be followed, it must largely depend on the condition and circumstances of the students, as well as on the individual taste and preparation of the professor. Yet there is such a thing as a normal order, based on the

nature of the subject, which should not be departed from without reason.

Logically, the questions of Introduction should come first. But while some of them are accessible from the beginning, the most important, to be fully understood and appreciated, require a knowledge of particulars and an amount of reflection which can be expected only at a later period. We refer, of course, to the questions of general introduction; those referring to each book in particular are naturally to be taken up with the book itself. Many, indeed, of the latter are so closely interwoven with one another and connected with the general principles, that it is almost impossible to keep them asunder. As to the general principles themselves, their import is to be gathered chiefly from the individual cases in which they find their application; they, consequently, come up again and again to be studied in their various connections, with the result of leaving each time a more accurate conception of their true measure and meaning.

It is among the questions of Introduction that are to be found most of the Biblical problems of the day—the origin, the true character, the date, inspiration, textual value, etc., of the various books; and the question naturally arises, how far they should be made a subject of discussion at any time in an elementary course.

There are extreme views on the subject. Some, struck by the evil following on the investigation of such questions, would have them almost entirely kept out of sight. Others, impressed by the fact that these are the live questions of the day, regarding which the priest is liable at any time to be interrogated, would have him give his chief care to them.

The truth, as usual, lies in a middle course. It is inadmissible, on the one side, that the future defender of the true faith should be left in ignorance of the weak or threatened points of the position he holds. He cannot be expected to deal off-hand with difficulties he never heard of before; neither is it proper that his information on such subjects, even if he is not compelled to discuss them, should

be dependent on chance, or on the imperfect and often inaccurate information which he might derive from his intercourse with books picked up at random or with men only a little less ignorant than himself. On the other hand, a special study of these more difficult problems, so much dwelt upon in our time, would be decidedly out of place. The beginner has neither the maturity of mind nor the knowledge of facts which would enable him to form a personal judgment on the points at issue; he would soon lose his way amid the endless complexity of views and theories, and the final result would be a helpless confusion of thought, and, it might be, the unsettling of his most fundamental convictions. What he needs is a general conception, clear and accurate, though limited, of the work that has been and is being done on and around the Bible; of the principal views that have been held in succession regarding it, and especially of those that are presently in the ascendant. It is not the time to discuss them, but their value will be sufficiently determined by the positive teaching of the master, which, like all that is elementary, should be mainly traditional and conservative.

III.

The Bible is chiefly a record of God's dealings with mankind. Several of its books are purely historical, and the historic element pervades most of the others, forming one of the chief links that bind them together and give them unity. It is, furthermore, what is easiest to understand, and what helps most effectively to understand the rest. The best way, consequently, to take hold of the Bible is to begin by a careful study of Old and New Testament History.

The aim of the former (Old Testament History) would be to get as full and accurate a knowledge as possible of the Jewish people; first, the facts of their tribal and national life, from Abraham to Christ—in Egypt, in the desert, in the promised land, in their dispersion, under and after the captivity, in their subjugation to the Persians, to the Greeks, to the Romans; next, the history of the surrounding peoples

with which that of the Jews is constantly interwoven and without which it cannot be well understood ; lastly, a view of their national and racial characteristics, of their manners, their notions, their aspirations and beliefs. All these are the constituent elements, as it were, of the soil in which their religion was divinely planted, and from which their Sacred Books arose. Once understood, they account for numberless special features of the Sacred Writings and light up details which without them would remain utterly unintelligible.

The same may be said of the geography and topography of Palestine and, in general, of the Bible lands. Without their help, the sacred narrative conveys but a vague and confusing impression of the facts. The wanderings of the patriarchs, the exodus of Israel, the conquest and division of the promised land, the various political fortunes of the chosen people, become distinctly conceivable only through a knowledge of ancient geography. The physical geography of Judea and Galilee helps greatly to understand the life of our Lord and even many of His lessons, while the work of St. Paul, from beginning to end, can be realized only when seen in its historical and geographical setting.

It follows that no instructor in Biblical knowledge should rest content until his scholars are able to locate at once every historic spot, so far as known, in the Holy Land and in the adjacent countries, its distance from Jerusalem and from other centres, etc. He should also make them familiar with the physical aspects, the climate, the products of Palestine from north to south just as they are, etc., etc.

This kind of information forms part of the general Introduction, but being the natural auxiliary of history, it takes its place as part of it, and is one of those subjects which can without difficulty be taken up from the beginning.

As regards the other questions, such as the Canon of the Sacred Books, their language, versions, laws of interpretation, etc., they will have to be treated with care later on, and the longer they are deferred the better they will be understood by the student.

IV.

We now come to the study of the individual books of the Old and New Testaments. Obviously a choice has to be made among them, as they are of very unequal importance, and there is not room for a detailed study of all.

The New Testament naturally comes first, and in the New Testament, the Gospels.

1. The Gospels are mainly historical and are supposed to have been already investigated under that aspect. But they contain at the same time the highest and holiest truths of divine revelation. A priest is the preacher of all divine truth, but he is above all a preacher of the Gospel. There is, consequently, no part of Sacred Writ he should know so well, and of this knowledge, familiar and deep, the foundations have to be laid in the seminary course. How this may best be done is a question to be solved by each instructor for himself. He may take up, for instance, the leading doctrines of the Gospel in themselves, and follow them out in succession through its different parts; or he may trace back their antecedents in the Old Testament, and watch them as they expand in the writings of the Apostles and in the life of the early Church; or again, he may consider them in the light of their adaptation to the abiding needs of human nature, or to the special needs of the present day. Certain more salient parts of the Gospels, such as the miracles, the parables, the Sermon on the Mount and other discourses of our Lord might also be chosen and become the centre around which most of the other teachings of the Gospel could be gathered. But a consecutive explanation of any of the Gospels could hardly answer the present purpose. An elementary course cannot be a simple commentary.

2. A similar difficulty occurs in connection with the other writings of the New Testament. Some sort of Introduction has to be given to each one of them, but there is no time to study them in detail. Even the Epistles of St. Paul cannot be followed out consecutively, and hence the common practice of selecting the more important among them for class

work and leaving the others for private study. There is much to say in favor of such a method ; yet it is beset with a twofold danger : that of limiting practically the knowledge of St. Paul to the Epistles explained, and the knowledge of such Epistles to a discussion of their difficulties. Both may be averted by a careful Introduction to the life and genius of the Apostle and to each one of his writings. Something more effective still would be to substitute to the exegetical study of a few Epistles a thorough inquiry into the principal teachings of St. Paul, illustrated by passages taken indiscriminately from all his Epistles.

3. In the Old Testament (the historical books being already disposed of) what has always appealed most to the Christian mind is the Psalter. Upon the priest that wonderful collection of sacred hymns has a special claim, as supplying a considerable portion of his accustomed homage of prayer and of praise. Daily recitation of the Breviary renders him familiar with the letter of the Psalms ; careful study should make him not less acquainted with their meaning and their spirit. His teacher cannot, of course, be expected to take them up, one after the other. The most and best he can do is to give a key to them in the shape of an Introduction, bearing on their origin, compilation, etc., and on their leading aspects, doctrinal, devotional, literary, prophetic, all illustrated by examples gathered from every part of the Psalter.

4. Room has also to be made for the Prophets. Their place is too great in the religious, political and literary history of the chosen people to admit of their being neglected. At least a general study should be devoted to them, describing the exact nature and purposes of their mission, the part they played in the religious education of Israel, and the character of the books which bear their names.

5. Finally, the Sapiential Books should not be neglected. They form no small portion of Sacred Writ. They reflect the thoughts of the wisest among the Jewish people and help us to realize what God was pleased to show them of higher truth. They mark a special stage in that gradual evolution

of moral and religious knowledge ever growing among the chosen people until it reached its fulness in the teachings of Christ. But the professor can do little more than supply a general Introduction to the study.

V.

Such we conceive to be the extent of the ground which an instructor in Biblical science may find it possible to cover amid the various studies comprised in the seminary training. As in all else that is done in that period, the object of the work should be twofold ; to assure a certain amount of necessary knowledge in the present, and, by awakening the curiosity of the aspirants and by developing their aptitude for Biblical study, to prepare them for subsequent efforts in the same direction. To effect both, and especially the latter, we venture to make the following recommendations :

I. It should be the constant aim of the professor to elicit from each student as much personal work as his capacity, or the time he can dispose of, may permit, to be pursued substantially on the lines already marked out. Let us suppose, for instance, that the subject of study is the 1st. Epistle to the Corinthians. The student should be induced to go over it several times by himself and note down in succession,

- (a) the general purpose or purposes of the Epistle so far as they may be gathered from the text ;
- (b) its principal parts or divisions ;
- (c) its most striking passages ;
- (d) its chief difficulties, of expression or otherwise ;
- (e) an attempt to solve them without external help from commentaries.

Questions corresponding to these different points of view should be answered in class, *viva voce* or in writing, having been given out beforehand, v. g., in this shape :

- (a) What is the purpose (manifold) of I. Cor. as gathered from its contents ? Mention the passages from which the purpose is inferred.

- (b) Point out the six most striking passages of the Epistle.
- (c) Indicate its most important doctrines—its principal moral lessons.

It is easy to see how questions of this kind taken up in succession will absolutely compel the student to a close, repeated perusal of the Epistle, awaken his mind to its principal bearings and prepare him, in the best possible way, for the further instruction which the professor intends to impart. It may indeed be objected that such a preparation would require more time and more maturity of mind than can be commonly brought to it; but we confess our inability to believe that it is so. Certainly a student incapable of doing that sort of work after being shown how it is done, is unfit to study philosophy or theology. And, as regards the time, we will simply remark (a) that more time will have to be given to Biblical studies than in the past; (b) that what is needed is not so much additional time as concentration, method, and a possibility of spending, when needed, more time together on certain questions. For it must be remembered that while many kinds of work can be pursued amid a variety of interruptions, others demand lengthened, consecutive attention. A distinct view of the purpose and salient points of a book, for example, can hardly be got without going over it in a single sitting.

2. While thus calling forth the powers of the student and accustoming him to find out things for himself, the professor has to introduce him gradually to an intelligent use of books.

Books without number have been written on the Bible, as a whole, and on its every aspect and every part, so that it would seem as if there was room for nothing more. And yet each year supplies a fresh harvest of Biblical studies, many, as might be expected, of small or transient value, but many more offering original and useful elements, or a happier presentation of what was already known. It is important that the student should be made directly acquainted with what is best in the older and in the more modern productions on the subject. First, there are the Manuals or Intro-

ductions. Those in use among Catholics have been referred to above. They are comparatively few compared with those in use outside the Church; but they suffice abundantly to meet the requirements of the case, and besides, they may be supplemented by the others, the spirit and orthodoxy of several among them being almost faultless. The student should have one or several of these manuals always at hand. They will serve a threefold purpose: (*a*) to supply various kinds of information he constantly needs; (*b*) to test the accuracy of the conclusions he has reached by his own industry; (*c*) to recall, and occasionally to supplement, the teaching of his professor. The more familiar a student becomes with the contents of his manual, the easier and pleasanter the rest of his work will come to him.

Next there are the Commentaries. Commentaries serve nearly the same purposes as Introductions or Manuals. Only the shorter ones can be of much practical benefit to the beginner. Yet it is occasionally useful for present investigation to look into the greater ones, and, in view of future studies, it is desirable that they should be known otherwise than by hearsay. One always thinks more readily of, and takes up more confidently a work he has already handled.

Lastly, there are the books of reference; works of all kinds bearing directly or indirectly on the Bible and lighting up its dark or distant parts; works of history, of exploration, of travel, written in view of the Bible, or for other purposes, yet helping none the less effectively to understand some of its facts or features. In this latter shape the present age has added much to Biblical literature, and the student should not be left in ignorance of what is best and most helpful. His present work will be brightened up thereby, and a curiosity awakened which will lead him to continue in subsequent years what was thus so pleasantly begun.¹

¹ We give here the names of a certain number of books which will be found equally interesting and helpful to beginners and to advanced students:—

Abbé Vigouroux: *La Bible et les Découvertes Modernes*. (Many French editions,—a German translation.)

3. A last means of developing a knowledge of the Bible remains to be mentioned. It consists in giving special opportunities of study and special care to those who reveal a peculiar fitness for that branch of learning. After a short experience of his scholars, the professor will not fail to observe a certain number—it may be only a few—who exhibit a special aptitude for Biblical studies; a general love of the Bible and of things appertaining to it, such as ancient history, antiquities, languages, etc. These are the Bible students of the future, and from now they have to be equipped for it. Thus, besides the rudiments of Hebrew, which all are supposed to learn, (a) they might be more thoroughly grounded in Hebrew grammar and get some initiation, if possible, into the other Semitic languages; (b) a fuller knowledge might be given them of the modern methods of investigation, v. g., in textual and higher criticism; (c) they should also be introduced to some of the latest, best ascertained and most interesting results reached by the application of these methods; (d) occasions should be found to make them do a little original work of the kind with which they have thus become acquainted. To have worked under a master on a few subjects properly selected

H. A. Harper: *The Bible and Modern Discoveries.*

Geikie: *The Bible Lands. Hours with the Bible.* (Harper and Geikie follow closely on the lines of Vigouroux.)

Thompson: *The Land and the Book.*

Van Lennep: *Bible Lands.*

Conder: *Handbook to the Bible. Tent Work in Palestine.*

Palmer: *The Desert of the Exodus. The Negeb.*

Porter: *Five Years in Damascus. A Guide Book of Syria and Palestine,* etc.

Stanley: *Sinai and Palestine: Lectures on the Jewish Church.*

Wilkinson: *The Ancient Egyptians.*

Lane: *Manners and Customs of the Modern Egyptians.*

Rawlinson (Canon Geo.): *The Great Monarchies of the Ancient Eastern World—Egypt and Babylon,* etc.

Layard: *Nineveh and its Remains.—Babylon and Nineveh.*

Geo. Smith: *Assyrian Discoveries.*

Victor Guérin: *La Terre Sainte.*

Sayce: *The Higher Criticism and the Monuments.*

Rev. H. J. Heuser: *Chapters on Bible Study,* etc., etc.

will enable the student to handle judiciously many others when he meets them later on, and teach him where to look for the most reliable and helpful information.

To accomplish this nothing can be better than to form the students to whom we refer into a special association similar to those which are known in European schools under the name of "Academies" or "Seminären." These organizations are established in connection with each branch of study, their object being chiefly to train students to original work under the guidance of a master. They are better suited for universities than for seminaries, yet there is unquestionably room for them in the latter, and, properly conducted, they would prove the most effective stimulant to personal effort and the best training for the work of future years of which it will remain for us to speak on a later occasion.

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SACERDOTALISM IN THE CATHOLIC CHURCH.

AGAINST "sacerdotalism," as such, I do not suppose any professing Christian can have any serious objection. The Levitical priesthood must be acknowledged as a divine institution; and so there can be nothing intrinsically wicked in the intermediation of man between God and man in certain matters. Nor should those who deny the legitimacy of the sacerdotal system forget that it is precisely *as man* that Christ is the mediator or priest of the New Law: "There is one God, and one Mediator between God and man, *the man* Christ Jesus." So that even if we allow in some sense the substitution of one priest after the type of Melchizedech for

the many priests of the Old Law, still the sacerdotal principle of human mediation is saved whole and entire. Needless to say, Christ *as God* could not be called a mediator between man and God; though *as man* He can mediate between God and *the rest of* mankind. Hence to repudiate sacerdotalism on the score that Christianity gives no direct access to God without the mediation of man is implicitly to betray an ignorance of the doctrine of Christ's priesthood. No doubt, even that doctrine ill accords with the individualistic genius of Protestantism, which demands absolute spiritual independence for each, and direct and immediate contact with the Divinity. Each is to be taught by private and particular inspiration as to what is true and what is right. Each is sufficient for himself. If he is associated with others in any corporate way, it is only as business men are associated in a joint stock company, where each is zealous for the common good only so far as it redounds to his *private* gain. That is his ultimate end. The whole company of his associates are but means to that end. The bond that unites them is individual self-interest. So it is that all sectarian bodies look upon some kind of Church or organized Congregation as a necessary and helpful *means* to the separate good of each individual composing it. Just as for educational or civil or military purposes men gain by banding together, so for the purpose of religious instruction, mutual edification, encouragement, coöperation in good works. Few see far enough into things to notice the absolute and substantial difference between such congregationalism and the Catholic conception of the Church as Christ's Mystical Body, whose members are united to God, not individually and directly, but through and with one another; and all collectively through Christ their Head; in such sort that the end and beatitude of each member consists not in its own isolated and subjective well-being and perfection, but in that of the whole Mystic Body. For in the Catholic conception, our first and chiefest perfection is that which belongs to us precisely *as members* of a body; and to this end our individual or particular perfection is secondary and subordinate, though inseparably identified

with it. The Protestant conception is precisely the converse; and accords well with the philosophic division of entity into God, Self, and Creation, where all other personalities are crowded under the heading of creatures, or means to lead me to God, and which are to be wholly subordinated in my estimate to my own individual end; even as I, in their estimate, am to be subordinated to their end. Indeed, though few perceive or allow it, even God Himself is in this system viewed as *my* good, and as in some sort a *means* or instrument to my perfection and beatitude—so supreme and central a place is accorded to self by individualism, in philosophy and religion. For if everything be loved because in some way it belongs to me or is related to me, it is plain that self is loved more than all; even more than God.

It is then merely as a *means* to his private spiritual well-being that the Protestant avails himself of the advantages offered by associations for religious interests. The congregation to which he belongs does not come between him and God in any way, so as to make his relation to God dependent at all upon that of his fellow-members to God. The fact that they are nearer or further, does not really affect his position. Rather, as he himself mediates between inanimate nature and God, so also between his co-religionists and God; they, being like any other creature in his regard, *i. e.*, intended to return to God and give glory *through him* inasmuch as he uses them as means to his own private spiritual end. But where the corporate and Pauline conception of the Mystic Church is once grasped, we see that individualist independence is altogether excluded, and that it is only through, and in conjunction with Christ and His brethren, with the Head and with our fellow-members, that we have access to the Father; that the Law of Christ requires that we should bear one another's burdens as He has borne ours; that none should live for himself, or consider his own concerns but the concerns of others; that if one member suffers or rejoices all the rest should suffer or rejoice with it; that we should stand or fall together, being bound together as one body by one spirit, and no longer independent. This is the notion that human

pride or self-assertion revolts against and which reason and Christian revelation alike insist upon. For when Charity¹ *i. e.*, the spirit of Christ, is duly developed in the heart, the final good and bliss at which each one aims is the universal good of the whole body whereof his own particular well-being is but a fraction. So far as any other unit fails of perfection so far the general end or good is minished of its fulness; and it is the loss and sorrow of every heart in which the fire of charity burns; even as the bliss of each adds to the bliss of all.

Hence it is that we depend upon one another; and stand or fall together—not, of course, as though if one were lost all were lost; or if one were saved, all were saved; but in as far as the degree of corporate joy in store for the Church Triumphant is lowered or raised by every action of every member of the Church Militant. Doubtless each individual is glorified in proportion to his individual works; but this individual glory is but an element in that universal glory, wherein his joy principally resides. It is this conception of the solidarity of mankind, both in the natural and the supernatural order, which is at the root of the mediatorial and sacerdotal system; and the denial of which excludes (logically though not actually) even the mediation of Christ, understood in the Catholic and sacerdotal sense. Thus we see in those acts in which the individualist or Protestant idea is more clearly and fully developed, Christ's function is reduced to that of a preternaturally enlightened teacher and example of the higher morality; and even if His Divinity is admitted, it only adds to the weight of His example and authority, but in no way changes the nature of His office. It is precisely as Head of His Mystical Body that He is priest and mediator between God and His subordinated members of whom none has access to the Father, individually and independently, but only *formally* as a member of Christ; *formally* as subordinated to Him; *formally* as part of that whole

¹ Charity and Hope both love God above all things. But Hope regards Him as our own sovereign subjective good; whereas Charity loves Him as the sovereign objective good.

whereof He is the Head or principal part. This is what Catholic dogma means by salvation through union with Christ by faith and charity. With Protestants the phrase means that Christ as a divinely sent teacher and example, ministers to individual souls and helps them to unite themselves *directly* and independently to the Father. Each single soul in itself is, so to say, an independent world to be redeemed and saved, nor is the measure of its beatitude in any way dependent on the sanctification and salvation of other souls. *Quisque sibi vivit* is the Protestant conception; *Nemo sibi vivit*, the Catholic.

And as the conception of Christ's office differs, so does that of the function of His ministers. To the Protestant the minister is but a teacher, an animated book. He mediates between the soul and God only as the Bible does, or as any other created help, or as Christ Himself, in His office of Teacher of teachers; but no human or created *will* intervenes as a condition of his own approaches to God being accepted. Yet this is the essential idea of mediation and priesthood, whether by way of sacrifice or intercessory prayer. An illiterate person dictates his petition to a scribe, or delivers it to a messenger *viva voce*. Neither scribe nor messenger is a mediator; they intervene as mere instruments of conveyance. But the intercessor pleads his own merits, official or personal, and by entreaty or by offering demands that the favor accorded to him be extended to those who belong to him, and who make one moral personality with him, as the members do with the head. Such intervention as this is repudiated by the Protestant principle of religious individualism. The congregational minister in his extempore prayer does not intervene in virtue of any official or personal title, between the people and God. He is, theoretically, but their delegate, who is supposed by a certain fiction to speak in the name and according to the mind of all, but not to make intercession for the people. He simply leads the prayer of the congregation, just as the precentor leads their praise. As a matter of fact the use of set forms is far more consistent with such a theory than the practice of extempore

prayer. Still as a parliamentary representative is supposed simply to interpret and express the minds of his constituents—thus differing from the delegate who is little more than a messenger—so perhaps there is something to be said for the institutions of similar representatives of the popular mind before the tribunal of God. Of course it may be that no Christian sect is explicitly conscious of this principle at work, and allows much that is wholly inconsistent with it, though in keeping with the dictates of reason and faith. In the mere praying for one another; in the profession of redemption through the merits of Christ, the whole sacerdotal and social principle is already admitted. And indeed human nature is too strong to suffer its complete and consistent exclusion; for though revelation tells us of a higher and supernatural incorporation of all men into one body, yet even reason tells us that we are members one of another and that none is self-sufficient. Not until pseudo-individualism has killed out every spark of sympathy and unselfish love, will a man be able to say that even his temporal happiness or sorrow is in no way dependent on the happiness and sorrow of others, and therefore upon the free will of others. To rejoice with them that rejoice and to weep with them that weep is the deepest instinct of the soul; and in its development lies our beatitude, for it is nothing else but the instinct of charity. Shut up in its own isolation the heart withers away for lack of that universal object for which it was created, namely, the spiritual world of humanity with the "Father of Spirits" as its Head Centre and Bond. Look at it how we will, we find that the end whose realization is our final bliss depends for its fulness of attainment not upon our will alone, but on every other created will; and that therefore the spiritual self-sufficiency and independence of Protestantism is alien both to reason and faith.

Catholic Christianity has for this reason always recognized the value of intercession, whether based on personal or on official claims. This distinction of claims is natural and is observed in human society. Often one who has no official standing or dignity will on the score of friendship have great

intercessory power with those in authority. Conversely, when all such personal claims are absent mere official position will entitle one to be heard. Similarly in the Church "the effectual fervent prayer of a just man availeth much," and therefore we have recourse to the intercession of the saints living and dead. But over and above this we have an official intercessor in the person of Christ our great High Priest, whose prayer and sacrifice is applied in our behalf by His vicars, the priests of the Church.

We may now consider a little more closely the precise character of priestly intervention as distinguished from other forms of intercession both official and personal.

"Every priest," says the Scripture, "taken from among men is appointed in behalf of men in matters pertaining to God, to offer gifts and sacrifices for sin. . . Nor does any man arrogate to himself this honor, but he who is called by God as was Aaron. So also Christ did not glorify himself with the priesthood; but He who spake to Him: 'Thou art my Son; this day have I begotten Thee;' as also elsewhere He saith: 'Thou art a priest forever after the order of Melchizedeck.'" (Heb. v.)

If we trace the line along which the notion of priesthood has developed among various nations it will seem that the idea is of later birth than that of sacrifice, and originates as soon as the need is felt of a representative or mediator between the suppliant and the deity. This need may have two very different explanations. It may be created by sin which makes the offender's services and offerings unacceptable, and requires the intercession of a *persona grata* who has the interests of both sides at heart, or it may be due simply to formation of social groups of ever increasing complexity—families, tribes, nations, federations and so forth, each of which has a corporate life and interest, and requires the deputation of some representative for the offering of gifts and sacrifices in behalf of the whole community. It has been fairly maintained that in primitive society the heir and first born was in some way the representative and mediator of the rest of the household in respect to the father or head.

It was on him the paternal blessing descended and upon the rest only through him, and as united with him. When Jacob became the heir, it meant that Esau was to serve him. "Be thou lord of thy brethren," says Isaac to him, "and let the children of thy mother bow down before thee;" and to Esau it was said: "Thou shalt serve thy brother." (Gen. xxvii.) In virtue of this secondary headship, the first-born naturally held an intermediary position in the primitive family. The same specialization would set apart the paterfamilias as representative of the entire household in respect to the tribe; and so of other more complex groupings. The extension of the family idea to man's relations with the deity would endow the political ruler of each group with a priestly function or mediatorial office in matters religious. Hence arose the primitive confusion of prophet (or divine legate), priest and king in one and the same person; who was a father in relation to his subjects, and yet a son in relation to the deity, the common Father or Patron of all. Subsequent evolution puts these various functions into commission, although in the archetype we find them again reunited in the one person of Christ. All our certain knowledge of primitive civilizations tends to confirm the view according to which all natural social evolution is but the development of the family idea; and which infers that when man enters into communion with beings of the other world his social relations with them are conceived analogously and governed by similar methods.

The peculiar function of a priest as such is to offer gifts, and sin-offerings in behalf of others. He is a mediator whose mediation consists in sacrifice. The preparation of the food; the procuring and slaying of the victim; the manufacture of the bread and the wine, do not necessarily belong to the priest as is evident from many of the Levitical sacrifices. His work is the work of offering or presentation. To offer is to manifest externally our will to resign ownership in favor of another, which transfer of dominion takes place, if on the other side acceptance is signified. Now the external manifestation on both sides is a matter of convention. The ceremonies of contracts and quasi-contracts are

as multiple and diverse as the tongues of men. To look for any natural and necessary sign of offering is as futile as a search for the natural and primitive language. Perhaps the universal instinct of mankind favors a double sign, addressed to the eye and the ear—a symbolic action, coupled with a form of words; as we find in all primitive contract ceremonies; in many of those of the present day; and in the Sacraments of the Catholic religion, as well as in those of some non-Christian religions.

It is not of necessity that the gifts offered should be received by the priest from the people, provided they be offered in behalf of the people—though in such a case they are, by a sort of fiction, the offerings of the people who are represented by the priest.

What is true of sacrifice, is also true of priesthood, namely that if we want to get at the notion of its purity we must be careful not to import into it those peculiarities of the Levitical priesthood which were chiefly prophetic of the Messianic anti-type.

The Epistle to the Hebrews deals very explicitly with the priesthood of Christ, the archetype of all priesthood; the substance, whereof Aaron's priesthood was the shadow; the reality after which the nations were groping in vain. There it is contrasted with Aaronic and ethnic types respectively—the latter taken at its highest development in Melchizedech. It is to our purpose to notice that, it is precisely in virtue of His Sonship that Christ is chosen to be the Priest of humanity. He is represented to us then as the "First-born of many brethren;" as "the man" *par* excellence; the second Adam; as the Son of God by hypostatic union, even as we are by adoption. At the same time His primogeniture gives Him a right of headship, and makes Him the father of redeemed humanity, even as Adam was our father, and yet our brother-man and the son of our common Father in heaven. In virtue of His Divinity, as Son of God, *the man* Christ has access to the Father, and through Him we have access. He is at once our father and head, and our elder brother, the first-born of humanity and indeed, of all

creation. Thus we read that He was divinely consecrated priest by the same act which made Him the Son of God, namely, by the unction of the Divinity wherewith the humanity was exalted in the moment of the Incarnation: "Christ did not glorify himself to become a priest; but He who spake to Him: Thou art my Son, to-day have I begotten thee." (Heb. v., 5.) Again He is spoken of as "a great high priest set over the house of God" (x., 21), his priesthood being thus connected with His headship over the family of God's Church; as also in c. iii., where in contrast with Moses He is spoken of as a *son* in the house of God, "which house are we." Again in c. ii., He is numbered among the "many sons" (*multos filios*) of God, as the author of their salvation for "he that sanctifies,"¹ "and they that are sanctified are all from one. Wherefore he is not ashamed to call them brethren, saying I will announce thy name to my brethren . . . Behold me and the children which God hath given me." Plainly then it is as the Son of God and as our elder brother and head that Christ is the natural mediator between us and the Heavenly Father and by His Sacrifice restores us to sonship and to our place at that Father's table to be fed from His hand with the daily bread of angels.

Also as the anti-type of Melchizedeck, king and priest, our Lord's priesthood is shown to be intimately bound up with His kingship; and we see that it is as head and ruler of the race, that He is our natural representative and mediator before God. The same psalm which proclaims Him a priest after the type of Melchizedeck presents Him to us as the universal monarch: "virgam virtutis tue emittet Dominus ex Sion; dominare in medio inimicorum tuorum. . . . Judicabit in nationibus; implebit ruinas; conquassabit capita in terra multorum."

The preëminence of Christ's priesthood is quite analogous or rather parallel with that of His Sacrifice. As all sacrifices ethnic and Levitical were but imperfect shadowings of that

¹ Cf. Jo. xvii. "For their sakes I sanctify myself," where the word refers to propitiatory sacrifice.

of Calvary, so all the notes of priesthood are verified super-excellently in the perfect priesthood of Christ. This is the theme of the Epistle to the Hebrews. If the Aaronic priesthood was transitory, Christ's is eternal. If the Levitical priests were many because death ended their office, Christ is the undying priest. If they sacrificed again and again owing to the insufficiency of their gifts, Christ sacrificed once and for all. If their victims justified merely as symbols of a reality, His victim was the reality signified and believed in. If their self-subjection was signified vicariously by a food-offering, Christ was Himself the Bread of Life and the Food offered. If they were appointed mediators between God and Israel, Christ was mediator between God and humanity. As to the manner of offering, there is a difference between the life-sacrifice of Christ and His Eucharistic sacrifice. With regard to the former His priestly office began with His Incarnation—"Hodie genui te"—and received its completion (*τελειώσιν*) on Calvary. His self-tradition began with the "exinanitio" whereby he emptied Himself of His glory and took on Himself the form of a slave; and was perfected when His obedience to the precept of love was carried to the extent of dying for us on the cross. "Greater love hath no man than this." As regards the Eucharist, we may hold that there too He gave Himself once and for all in the cenacle; that there He virtually received into His hands every host that shall ever be consecrated; every chalice that shall ever be blessed, and said to all who shall ever receive them: "Take and eat, this is my body; drink ye of this for this is my blood;" that then and there the *fiat* went forth from Him in virtue of which every trans-substantiation takes place, on the rehearsal of those words by His delegates. At all events it is by one and the same act that He becomes sacramental food and offers Himself as such to the Father for our feeding. At every Eucharist therefore He, either virtually or actually, offers sacrifice by the instrumentality of the Christian priest. We say virtually or actually, for it matters little whether we regard each Eucharist as the term of a distinct volition or as together with all the rest the effect of one volition with a

multiple term. In either case it is Christ who gives and offers; and each is virtually if not actually a distinct offering. It matters little whether a man by one act gives alms to twenty; or by twenty acts. In both cases there are twenty donations. If we view all Eucharists as the terms of one act of giving, then indeed we include them more obviously in the great self-tradition of Christ's life-sacrifice, whereof the effects are applied to future generations without any new self-tradition. It is as though He consecrated hosts for the whole world to be reserved and distributed to the end of time. This opens up the question as to the nature and functions of the priesthood of the Catholic Church.

St. Paul or the author of the Epistle to the Hebrews dwells much on the contrast between the multiplicity of the Levitical priests and sacrifices and the oneness of Christ's priesthood and sacrifice. In this respect too Christ is a priest after the type of Melchizedeck who was alone and isolated; without ancestor or progeny, in a sense eternal, without beginning or end of days; and of whom but one offering is recorded, and that an offering of bread and wine. It is indeed the Catholic doctrine that the Christian priest is but an instrumental cause, and not the principle cause of the sacrifice which he offers; that he speaks but as the mouth-piece of Christ; that he only conditions an effect which is the work of God himself. It is Christ who baptizes, who confirms, who ordains, who consecrates. This is an important distinction worth being clear about. In the ministry of the word the preacher is a secondary, but still a principal cause—not a mere instrument. Were he a mere delegate sent to repeat the words of another, as a written letter might do, he would be simply the instrument of the sender. But as a preacher he is a representative, and not a delegate. The effect he products is *ex opere operantis*. Not so in the ministry of the Sacraments. Here the effect is *ex opere operato*. Christ alone is the principal cause; the minister is but the determining condition. If a man of wealth undertakes to pay whatever debt his son may contract with tradesmen, the son in giving them a check on his father's bank

does not pay them himself out of money which is his, but simply as an instrumental cause. *Practically* it is the same as though he possessed the money himself; and so it is *practically* the same as though the priest possessed the power of Christ. It is no mean trust, no small dignity to be left free to determine how and when the effects of Christ's power shall be dispensed. Still it is not comparable to the dignity of Christ who alone possesses that power inherently. The priest is therefore the "steward and dispenser," but not the creator or owner of Christ's treasures and of the fruits of His Passion. Once and for all Christ offered himself in His life and death to be the Bread of man's immortal life; and included in that offering was the gift at the Last Supper when as far as He was concerned He consecrated every Eucharist to the end of time and gave every host that was ever to be received, leaving it to His ministers to determine the when, and the where, and the how-often. Christ is therefore the Consecrator at every mass—not perhaps in virtue of a new utterance but at least in virtue of the old words echoed down from two thousand years ago. Those words were and are the true cause; their rehearsal over the sacred elements is but the determining condition of their efficacy. Is *this* mass then a new sacrifice? It is only a question of words. This mass was offered by Christ in the cenacle, together with that and every other mass. Each is a distinct giving of Himself, a distinct sacrifice; though each is a part of that total self-tradition which began with His conception and ended with His death. When the prince gives the order for an execution he has punished the crime as far as he is concerned. But between the order and its effects many steps and much time intervene. When at last the sword falls it is the prince who slays. So with a deed of gift. In the cenacle Christ, so to say, signed the bond for every self-giving that He foresaw to the end of time. So far then as gift and sacrifice is an act of volition He sacrificed then and there; though as regards the actual carrying out of His bequest, and the *material* giving of Himself by trans-substantiation, His continual physical concurrence is needed and guaranteed.

Great and mysterious as is the dignity of the Christian priest, yet in some sense he falls short of the Levitical or pre-Levitical priest, in that his priesthood is purely vicarious. The Levitical priest offered on each occasion an independent sacrifice; and he offered it in his own right, not as the "instrument" or "*manus*" of some other priest. He was not acting simply in name of Aaron, or as carrying out his will. Whereas Christ is the one priest of the New Law and His sacrifice though consisting of many parts is but one. The priests of the Church though many in time and place are, as it were, but the sacraments or outward signs of one, whose Eternal Priesthood is, in them, determined to all differences of time and place; so that He is with His Church in all nations and in all days even to the end of the world. And their sacrifices are but parts of that great Sacrifice and Self-giving of His which they apply to their fore-ordained destinations. They are bearers of gifts despatched from the cenacle. *They* give them, and *He* gives them; but He is the principal giver; they, instrumental. Yet absolutely speaking it is a greater dignity to be the instrumental cause of a sacrifice of infinite value than to be the principal cause of a sacrifice of finite value.

Such is the relation of the Christian priest to Christ. What is his relation to the Body of Christ, His Bride, the visible Catholic Church?

Christ in giving Himself for our Food in obedience to the Father's precept of love, thereby offers Himself first to the Father. Hence a double benefit to us, one sacrificial, the other sacramental. The sacrificial act is one of praise and thanksgiving and propitiation and impetration. But Head and Body are one, and the action of either is attributable to both. The Self-offering of Christ her Head, in every mass, is also the action of the whole visible Church, His Body. And on the same principle all the acts of praise, thanksgiving, reparation and prayer performed by the Church officially and by the faithful singly are attributable to that same totality—Christ and the Church. Therefore whenever and wherever, through the instrumentality of her ministers she

celebrates mass, there Holy Church puts herself under Christ her Head, and makes His offering her own, and unites with it her public and official prayers, praises and offerings; while the faithful who are present also bring their contributions and identify themselves in this august sacrifice with Christ and His Church. The priests therefore are the instruments whereby the offerings of the universal Church through all ages and countries are united to and blended with the Eucharist sacrifices of her Head, and through whom the filling up of what is wanting to the fulness of His Passion is accomplished. The priest has therefore at the altar, a three-fold personality. He is Christ: he is the Church: he is himself. And he offers a threefold sacrifice: that of Christ; that of the Church; that of himself. Christ in His priests gives Himself to the Father for the Bread of man's life and the service of man. The Church in her priests gives herself to the Father for the service of Christ; and the priest himself, like the rest of the faithful, gives himself for the service of the Church.

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THE "CRUX" OF THE PRIESTLY LIFE.

NOT many years ago the pastor of a prosperous congregation in one of our Eastern dioceses proposed to a young priest to act as *locum tenens* during his absence for a few summer months. The offer was one which under ordinary circumstances should have proved an attraction to an exemplary and zealous priest, such as this one was. The locality was healthy and beautiful; the affairs of the parish were in excellent condition; and the work not too exacting to absorb the time which one might wish to give to study and recreation. But the young priest was not disposed to

accept the offer, and deprecated the mention of his name to the Ordinary as a possible candidate for the position. "I have my hopes," he added, "and I would rather be the last assistant in the poorest city parish than pastor of the finest church in the country." He dreaded to have the Bishop suppose that he liked or was satisfied with extra-urban life, and appoint him to some country parish. On another occasion a rural pastor whom I congratulated upon his delightful home, pretty church and more than usually flourishing parish, said: "There is not a single pastor outside N. and N. (two large cities) who would not resign to-morrow if he was offered the poorest assistantcy in those towns." Even if such a statement were not to be taken literally, there is no doubt that in many places the country pastors look upon translation to an assistantship in the city as a promotion. Not to waste space in reciting instances, some of them very droll, some profoundly tragical, and with which most of us are quite familiar, let us rather ask:

What is the reason of all this?

I think it is the lonesomeness of life in the country, more especially where those of the priest's social class are not of his faith. "It is not good for man to be alone" (Gen. ii., 18); but a priest is a man; therefore Although what I have to say applies especially to the rural clergy, much of it concerns those city assistants who, perhaps because parish work is not properly organized, sometimes pass entire days alone in their rooms waiting for the sick-call that never comes, and are naturally desperate, knowing not what to do, feeling the need of employment and the sin and danger of idleness, yet powerless to help themselves, and longing for the hour when they may meet their brethren again at table, or be free to visit members of the cloth or other persons. This lonesomeness is especially felt by social natures, and by active, building, organizing characters, when their church, house and school are completed. Such men will have no vocation in the future, where there is no more such work to be done. In that day the churchmen will be such as will be content to stay still and watch, like the

shepherd's dog, "easie not idle"; the hounds will join the missionary orders.

"There is in the heart of man a law requiring companionship with fellow-man, and do what he will, he can neither alter nor ignore it." (Alzog, I., 145.) "Naturam expellas furca," says Horace, "tamen usque recurrit."

I heard a prominent member of a regular order say that the lonely life of a priest in a country town even, was enough to wreck the brain of the healthiest man. These regulars fly to the orders because they do not feel strong enough to live alone; and even these orders seem to prefer the large cities. Is it not so? Very few men indeed are called to be hermits, and even the Carthusians, forbidden by their rule to speak, have the consciousness of the neighborhood of their brethren, and can converse with these when their state of mind needs aid and counsel. What a healthy, what a holy, what a necessary provision of the rule!

Shallow people wonder sometimes at the breaking down of the solitary diocesan priest, and there are found those who do not understand his circumstances, and could not bear up under them themselves for seven days, and yet are rash enough to cry out on him.

Experto crede. He is a rock of sense or a saint, who can keep his wits and an unsullied conscience if compelled to live that way.

What is the remedy?

But some one will say: "Has he not his daily Mass?" He has, and here the loneliness makes itself felt, on account of the fewness of the worshippers; and frequently the total want of these makes it "not worth while" to heat the church during the six or seven cold months. The first time I ever said Mass without a witness was in such a place, and I feel the chill to this day. "But if he had Mass every day and a comfortable chapel the people would come." Perhaps one or two persons might, but, you see, he goes away to escape the loneliness.

"Has he not his people to visit?" He sees most of them sufficiently often on Saturdays and Sundays, or casually

during the week. The farmers and their wives, etc., don't care about the priest's visiting, as a rule, except when they are ready to receive, that is, after supper at night, or preferably on Sunday afternoon. At these times the priest cannot go, for he must stay at home in order to receive those who call on him, precisely because they are then free. Besides, once in three months is quite often enough to pay pastoral visits, and at this rate the whole thing can be accomplished in a few days.

"Can't he hold Sodality and Society meetings?" Yes, on Sundays, but not during the week.

"Can't he hear Confessions?" Yes, for two hours on Saturday. The people won't come oftener, nor at any other time. "Why doesn't he prepare his sermons?" He knows by experience that the instruction most intelligible and useful to these people is a pastoral "talk" on the simple duties of their daily lives. I heard a priest (not of my own race) say once, apropos of a certain sky-scraping orator, that he "couldn't understand all he said himself, but that it was good sometimes to soar so high that you got 'out of sight;' it made the people say: 'What a grand preacher that is! We can't tell what he's talking about, it's so high;' and thus their respect for the Church and her doctrine is increased." I didn't agree with him. One or two hours of immediate preparation is abundant for our lonely pastor's Sunday sermon, the points of which he has been meditating on his walks for perhaps several days.

"Can't he deliver Sunday evening discourses?" Not in the rural districts. "But he can in the town." If he is a remarkable preacher, perhaps. The people tire of hearing the same man, and he of the same audience. I am convinced that even Father Tom Burke wouldn't draw for more than a limited time. The regular orders can do this, because they have different preachers every time, or, at least, other priests to say Mass, sing Vespers, etc., and are thus not completely exhausted on Sunday night.

"But he can visit the sick." Bless you, there are very few or none sick in the country! I have known an assistant

there pray for sick-calls to relieve the dull blank of his existence. For though the case of the lonely pastor is bad enough, that of an assistant in the country is far worse and positively dangerous.

"He has a parish-school,"—perhaps. If so, he can visit it once or possibly twice a week for an hour or so. It will exhaust his magnetism to go oftener (unless he become a teacher, something of questionable expediency), and will not be good for the children.

Those that read this familiar screed may, will, I hope, suggest other ways by which the country pastor may employ his time. I know of visiting other priests and what it ordinarily or frequently implies, but do not think well of it at all. Any how, even with all the pastoral work suggested, most country priests will find time hang heavy very often.

What is to be done?

An excellent plan for some priests would be an engagement to lecture once a week in some institution of learning. Indeed I don't know a more appropriate one for some; it is the ideal one for them; but they are the very, very few, and where will these few get such a job? As for studying systematically without some such object, writing for newspapers, a book, etc., it is out of the question for the general. No man, as a rule, can study unless he has to preach or to teach or to pass an examination. "But there are the Conferences twice a year." Yes, these could be counted on for two or three days' application, and the assistant might study for a month to prepare for his annual examination. What shall the lonely priest do? "Read the daily papers?" What a lot of valuable power to cultivate and love the True, the Beautiful and Good is wasted on those papers! What a splendid amount of will is frittered away, and brain weakened to the brink of inanity by such reading! Even the one who has the happy taste and habit of healthy reading needs change and relief. He is not the one we have in mind however. "Indulge in athletic sports?" A little private gymnastics is good for spiritual, mental and bodily health in the crowded city, perhaps, but a walk in the fresh air is

better. Billiards, cards, etc., with a friend, for a little while, very rarely, can be excused, if not recommended. As for killing time with them! No, they will kill you if you practise them for that object.

Some manual occupation is what is wanted.

Occupation is company. The regular orders in their novitiates have a period of each day for manual occupation, —would to God the seminaries could imitate them!—some even teaching trades that not only help to support the house, but prepare the future missionary to maintain himself, if needs be, or at least to occupy himself usefully. I knew two priests who had learned carpentry, and who saved the people's money, busying themselves in the pious work of repairing their churches. A man called to see Bishop Whelan, of Wheeling, one day. "There he is putting up the cross, sir," was the reply; and in fact there he was, two hundred feet in the air, doing a piece of skilled masonry for which he claimed the right as Bishop, or would spare the married mechanics the risk to their lives in the doing. Priests intended for African and Chinese missions study medicine, a thing likely to employ their own time and aid in converting the heathen. The "monks of old" always united labor to prayer. Their device was: *laborare est orare* (Fathers of the Desert). In this they but followed the example of the Apostles, who supported themselves by the work of their hands. Listen to St. Paul: "I have not coveted any man's gold, silver or apparel, as you yourselves know; for such things as were needful for me, and them that are with me, these hands have furnished." (Acts xx., 24.)

How did they furnish? "And because he was of the same trade, he remained with them and wrought: now they were tent-makers by trade. And he reasoned in the synagogue every sabbath," etc. (Acts xviii., 3.) Our Lord Himself, the Son of Him who made the world and man, chose to be known for a carpenter. "Is not this the carpenter, the Son of Mary?" (St. Mark vi., 3.) It is true He does not appear to have worked constantly at His trade during His missionary career, nor need the country pastor do so either, if he have

the grace to enter upon such a becoming and glorious life. We have in mind those who feel no inclination or see no opening for the conversion of non-Catholics, those of whom a bishop sadly said: "I can't find any who are willing to do mission-work outside the fold." I suggest, therefore, some manual labor for this poor country pastor while he is waiting—waiting, what a pity to confess it!—for an assistantship, perhaps, in the episcopal city. I wonder if the same state of affairs did not exist in the flourishing African Church fifteen hundred years ago. At any rate, here is what we read in the Fourth Council of Carthage, A. D. 398, Canon 52: "Clericus victum et vestitum sibi artificiolo vel agricultura, absque officii sui detrimento paret." Canon 53: "Omnes clerici qui ad operandum validiores sunt, et artificiola et litteras dis-cant." So, as Alzog says, vol. i., p. 658: "There were bishops and priests and deacons, who, following the advice of the Fourth Council of Carthage, earned their livelihood by the labor of their hands; there were, however, many occupations and professions specified which the clergy were not permitted to enter upon." "Artificiolum" seems to mean some little craft or occupation requiring skill, maybe drawing, or cabinet-making, or clock-mending, or book-binding, or what you will.

"Agricultura," the cultivation of the soil, the occupation of Adam, called by our own Washington the most proper occupation for Adam's sons. I knew a country pastor once who seemed to be failing in health. "If you would only turn up the airth, father," said a venerable parishioner, "there's great vartue in the smell of the upturned sile." In fact the Sulpicians in their "Manuel de Piété," suggest this for priests, saying that the care of a little garden is a becoming and useful employment for them. Doubtless rural priests are meant: for where would the city men find the "little garden?" Indeed the healthiest and best preserved pastor I know is a country one, who has always interested and busied himself in this way, and to-day in the forty-fifth year of his ministry is mentally and physically a model for his juniors, looking and talking and acting, and evidently

feeling, as if he were thirty-five instead of nearly twice that age. (I might add that he is a total abstainer.) Another friend of mine excellently well preserved, is chaplain to a large institution in a remote spot. In order that his bodily faculties may have needed exercise he has a lathe and various carpenter's tools, and mends all the chairs, etc., of the establishment, being thus supplied with quite enough employment of a various and not exhaustive character, to which, when tired of brain-work, he turns with great gusto and quickly finds the desired relief. The exercise of manual skill is required to preserve the *mens sana in corpore sano*.

If it added anything to my argument, I might quote the Talmud, the Jewish commentary on the Old Testament and repository of their traditions. All rabbis had a trade by which they supported themselves. Whether it is so to-day I know not. Probably those in the large cities live like the Gentile clergy. My inquiry, however, is how to provide occupation that is company for the celibate country pastor. The usefulness of manual labor may be confirmed therefore from what the old Jews thought of it. "It is well to add a trade to your studies," says the Talmud; "you will then be free from sin;" "Labor prevents an abject worship of learning;" and "The tradesman at his work need not rise before the greatest doctor." Let this suffice. It may be of interest to add that the princes of the German reigning families all learn trades (so I read somewhere), whether in order to be ready for a change of fortune, or to fill up idle and heavy-hanging time, or to complete the education of the whole man, I cannot say; but these three reasons are sound ones, and the last is extremely and deeply suggestive. All of which is respectfully submitted, in the hope that my clerical brethren will take up this very weighty and pressing subject, and give their views upon it.

EDWARD MCSWEENEY.

Mt. St. Mary's.

MUNERUM A REGULARIBUS ACCEPTORUM RETENTIO.

CASUS MORALIS.

Bertha a quodam Religioso pluribus in finem minime honestum accepit munera, quorum summa quingenta dollaria longe excedit. Id nuper ad conscientiae quietem recuperandam in confessione exposuit Pancratio, qui eam post hebdomadam redire iubens interim quaerit : 1 An Bertha teneatur restituere? 2 An, si Bertha restituere potest, eam ante restitutionem realiter factam possit absolvere?

Resp. Ad 1mum. Munera a Religioso in malum finem data debere restitui, cuique illucet, qui considerat, Religiosos per votum paupertatis fieri inhabiles ad actum dominii seu independentis de quavis re pretio aestimabili dispositionis exercendum, nec eis favere posse permissionem quantumvis generalem Superioris, si agitur de dispositione ad malum finem, cum nec Superior habeat rerum ad conventum pertinentium dominium, sed administrationem tantum in bonum Religionis faciendam. Quare evidens est, Bertham res a Religioso sibi donatas non fecisse suas, ideoque teneri restituere, et quidem earum domino, *i. e.*, conventui, ad quem Religiosus pertinebat, non vero Religioso, a quo ea accepit, uti hoc decidit Clemens VIII., in const. mox citanda.

Ad 2dum. Negative. Nam licet eam possit absolvere, si jam restituit aut impotens nunc restituendi serio promittit, sese restitutoram esse quam primum id sibi fuerit possibile, Pancratius jurisdictione caret Bertham absolvendi ante restitutionem reapse factam, si tempore quo ei confitetur Bertha restituere potest, utcumque ea parata sit ad restitutionem quam primum post confessionem perficiendam. Ratio hujus fundata est tum in fere unanimi sententia Doctorum tum in constitutionibus SS. Pontificum. (a) Quod *Doctores* attinet, complures tenent, casum hunc esse Papae ratione sui et sine censura reservatum. Ita docent S. *Alphonsus* Theol. mor. vi. 580 et praesertim Hom. ap. tr. 13, n. 8, et 9, cum *Giordanini*: Istruzione per i nov. conf. Venezia 1757, II. n. 438, 439; *Gury*, II. n. 570; *Scavini* ed. 12, n. 363; *Sabetti* n. 781, qu. 3; *Del Vecchio* II. n. 712; *Ninzatti* n. 1689;

Kenrick tr. 18, n. 155; *Müller* III. § 144; *Gabriel a Varceno* ed. 10, II. p. 176; *Noldin*: de Sacram. Oeniponte 1893 n. 159; *Matharan*: Asserta mor. n. 461; *Benger* Pastoralth. p. 426; *Schieler*: Buss-Sakr. Paderborn, 1894, p. 295; *Marc.* n. 1772; *Aertnys* VI. n. 238; *Konings* n. 1400; *Berardi*: Prax. Conf. ed. 1, n. 501, IV. E; *Zitelli*: App. jur. eccl. ed. 2, p. 357; *Bonal*: Inst. jur. can. tr. VI. n. 131; *Deshayes*: Mem. Jur. can. n. 1111 et 1337, aliique. Casum hunc esse Sedi Apostolicae reservatum, expressis verbis tenet S. Poenitentiaria in pagella facultatum ad n. VI., quas Episcopis communicat¹ nec non in illa, facultates pro confessariis continente.²

Alii quidem Theologi reservationem papalem hujus casus negant, attamen consentiunt, poenitentem munera haec restituere, potentem esse absolutionis incapacem, quamdiu ea reapse non restituat. Ita tenet *Haine*: Elem. Lovaniae 1883, tom. III, de poen. qu. 36; *Piatus Mont.* ad Van der Velden: Principia II. n. 280; *Bucceroni*: Cas. reserv. n. 11; *Ballerini*: Opus mor. vol. V., tr. 10, n. 724; Anonymus in nota ad Ferraris v. Reservatio n. 13; *Ferraris* ipse v. Regulares n. 68; *Bouix* de Jur. Reg. II. p. 528; Il Mon. eccles. vol. VIII. Part. II. pag. 14, etc.; *D' Annibale*: Summula, I. n. 338 (15) dicit, in casu adesse jurisdictionis ademptionem.

Proprie loquendo vero contradictio inter utramque sententiam in aequivocatione consistit et facile conciliari potest. Dum enim priores reservationem jam in eo vident, quod in casu nemo absolvere potest nisi S. Pontifex et cui hic facultatem concedit, posteriores insuper postulant, ut pro reservatione adhuc accedat obligatio recurrenti ad reservantem pro obtinenda absolutione, hanc autem obligationem, dicunt, in casu non existere. In praxi ergo utrique in hoc conveniunt, eum qui munera a Religiosis acceperit, et non restituerit, absolvi non posse supposito quod ea possit hic et nunc restituere, ita ut in praxi differentia dispareat eo vel magis, quod nec ulli ex prioris sententiae Theologis in men-

¹ Pagellam hanc habes ap. AMERICAN ECCLESIASTICAL REVIEW, Vol. xvi., pag. 173; et Putzer: *Comment.*, ed. iv. pag. 432.

² Putzer, ib., p. 226.

tem veniat, rebus ita se habentibus pro facultate absolvendi ad S. Sedem recurrere.

(b) Doctrina haec fundatur in const. Clementis VIII. *Religiosae Congregationes* de 13 Kal. Jul. 1594.¹ Hic enim postquam violationes voti paupertatis enumeraverat, declaravit (§ 9), quod, qui aliquid ex violationibus illis acceperint id suum non faciant, verum ipso facto absque monitione iudicis ad illius restitutionem in utroque foro teneantur, adeo *ut restitutione ipsa realiter non facta, neque etiam in foro conscientiae absolvi possint*—addens (§ 10): “Restitutionem fieri volumus non Religioso, qui donavit, sed monasterio . . . ita ut nec qui donavit nec monasterium eam remittere vel condonare possit.” Ex quo evidenter liquet, eum qui possit restituere—qui possit, dico, nam impotentem non urget Ecclesia—restitutione non facta esse inhabilem absolutionis. Idem eruitur ex const. Urbani VIII. *Nuper* de 16 Oct. 1640,² in qua const. Clementis VIII. in quibusdam moderatur et ad jus commune reducit,³ attamen etiam facultas conceditur *quoad praeterita* in aliquibus absolvendi in foro conscientiae, *etiam non facta prius hujusmodi rerum donatarum vel datarum restitutione* (ergo in const. Clementis jurisdictione in hoc fuit restricta) et demum (§ 2), Sanctitas Sua (Urbanus VIII.) constitutionem Clementis VIII. in reliquis partibus jussit observari eamque contra praetensas consuetudines⁴ innovavit.

Ex dictis jam facile perspicitur, in constitutionibus praedictis non solummodo reservari condonationem et compositionem debiti, ut putare videtur Editor Ratisbonensis Compendii Guriani vol. ii. n. 953, sed revera absolvendi facul-

1 Eam habes ap. *Ferraris* v. Regulares, art. I. n. 67—item sed cum num. marg. diversis in *Bullar. Taurin.* vol. x. 146; et ap. *Monacelli* (ed. 1844), tom I. 402.

2 Apud *Ferraris* v. Regulares n. 67. *Monacelli* l. c. et *Bullar. Taurin.* XV. p 81.

3 Per utramque const. simul sumptam nihil novi quoad objectum voti paupertatis fuit introductum. *Rotarius*: Theol. mor. Regularium tom 2, lib. III. cap. 3, punct. i. n. 4.

4 Talem consuetudinem irrepsisse in Hispania, testantur *Salmant.* tom. 3, tr. 13, de rest. c. 6, n. 10. Cfr. S. Alph.: Hom. ap. tr. 13, n. 9.

tatem esse ademptam, nec casum Papae esse reservatum tantum, quamdiu dona retinens ea restituere nolit, reservationem autem cessare, *si restituere consentiat*, uti docet Dumas II. n. 570 ad IV. cum aliis; nam, ut patet ex dictis, qui restituere potest, absolvi nequit, licet consentiat et omnino paratus sit ad restituendum. Restituat prius oportet et restitutione realiter facta, absolvi potest a quocumque confessario.

Ad exposita adhuc observo:

(1) Munera restitutioni obnoxia ea tantum sunt, quae certe cum peccato contra votum paupertatis sunt donata, minime vero illa, quae ex actu virtutis prodierunt. Ea porro, quae infra decem dollaria sunt nec ex bonis propriis Religionis illicite donata sunt, vi facultatis a S. Poenitentiarum obtentae commutari possunt in eleemosynam a confessario taxandam et in bonum Religionis tradendam, cui alias facienda esset restitutio.¹

(2) Reservationi constitutionis Clementis VIII. non nisi Religiosi utriusque sexus subjiciuntur, qui habent vota solemnna necnon illi, qui in Societate Jesu vota simplicia emisserunt, verbo ii tantum, qui sunt Religiosi in sensu stricto sive viri sive mulieres. Unde ad quaes., utrum reservatio a Summis Pontificibus facta peccati recipientium munera a Regularibus, comprehendat illos etiam, qui munera accipiunt a Religiosis alterutrius sexus pertinentibus ad Instituta in quibus vota tantum simplicia nuncupantur? S. Poenit. 15 Mart. 1861 resp. Negative.

(3) Item excipiendi sunt a reservatione praedicta illi Religiosi vota solemnna habentes, qui a conventu et obedientia Superiorum omnino separati sunt, ut ii, qui sunt saecularizati, Episcopi Regulares aut qui habent beneficium ecclesiasticum, de cujus fructibus ex licentia Papae habent plenam administrationem aut qui sive juste sive injuste ejecti sunt e monasterio, et demum Religiosi militares, qui in Bulla Clementis VIII. (§1) expresse excipiuntur.²

¹ Cfr. Putzer: Comment. p. 226.

² Ita Rotarius tom. 2, lib. III. cap. 3, punct. i. n. 10-12; et *Il Monitore eccl.* l. c. pag. 15.

Ex dictis jam Pancratius perspectum habebit, quid quoad absolutionem Berthae dandam sibi sit faciendum. Certe sufficit ad eam absolvendum, si Bertha ei tradat infra confessionem summam pecuniae quam illicite accepit, ut ipse eam transmittat ad conventum, cui restitutio est facienda.

J. P., C.S.S.R.

OUR YOUNG MEN PROBLEM.

HOW are we to save our young men? Save them to the faith and from evil habits? This is a question which engrosses the attention and taxes the energies of many a zealous pastor.

Attempts in this direction, made principally through societies, halls and club rooms, have met with only mediocre success. The masses of the young men have not been reached by these means. Societies are useful for those who take a persevering interest in them; but the young men that most need the help of the social organisms which will bind them to religion are not the ones who undertake as a rule to promote their existence.

If halls and club rooms have their advantages, they are not without their dangers. They afford many a pretense for late hours, and multiply those numerous occasions of going wrong and forming evil associations which meet the youth at every turn in city or town. There is another danger which attaches especially to the club rooms; it weans off the affections from the home and prevents the reciprocal influence of its members.

Leo XIII. gives the key to the solution of "Our Young Men Problem." His Holiness shows that the evils of society

are to be prevented or remedied through the family—a natural and a divinely appointed means. "All men know that prosperity, public and private, depends *chiefly upon the constitution of the family*. The more deeply virtue is rooted in the heart of the *family*, and the greater has been the solicitude of parents in teaching their children by word and example the precepts of religion, so much the more abundant must be the fruit springing up for the benefit of the race. It is thus of *sovereign importance* not only that domestic society should be sanctified in *its constitution*, but also that it should be ruled by holy laws, and that the spirit of religion and the principles of Christian life should be developed within it consistently and constantly." (Apostolic Letter, June 14, 1892.)

When a pastor is about to undertake a project in his parish, he seeks out those best fitted to assist him. In the great aim of saving or reforming our young men, why not prepare and utilize those who are responsible by the very law of nature, and aided by "a great Sacrament," for the accomplishment of this end?

The domestic life, and the right discipline of home, are the fundamental conditions of human happiness and of Christian progress.

The influence of religion on the minds of young persons is measured largely by the kind of material that the Church receives from the parents of her children. The Church, as teacher, has practically no direct influence on children until they are eight or ten years of age. Before that time the Christian training of children is absolutely in the hands of parents. Generally speaking, as the parents are, so shall the children be.

In the home we find, already prepared, three great levers which may be utilized: 1, the principle of parental authority; 2, the principle of obedience in children; 3, the principle of mutual love between the members of the family. If any one of these principles is allowed to weaken, if a single one of these essential arches in the fabric of the Christian home gives way, the whole structure is apt to fall; and

it is difficult even for the Church, with all her powerful influences, to repair the ruins.

To maintain and apply these principles, it is necessary to provide Christian schooling *for the parents themselves*. Whilst the parochial school has its advantages, it must be remembered that the pliable hearts of children are usually moulded for good or for evil between the time of infancy and their school years. Again, the training given to children in Catholic schools is frequently rendered fruitless on account of the want of Christian practice in the home. The same influences which act upon the children at home during school years, remain with them from *the time when they leave school*, as a rule, until they are of a marriageable age. In short, it is evident that in the great work of Christian training, the parents are inevitably the most important and influential *teachers* of their children, not only before they arrive at school years and after they have left school, but even during the time that they are under the control of religious preceptors in the parish school.

If no school can well succeed without *trained* teachers, it follows that the teachers of the home school must be taught before they are fit to teach others.

If normal schools have their admitted advantage in training teachers, we cannot ignore the importance of a method by which parents are taught how to govern and train their children in a Christian manner.

It is a principle in pedagogy that the primary grades should have the most patient and skillful teachers. But in the Christian schooling, the primary grades are necessarily and exclusively intrusted to parents.

Now, this is precisely the object our Holy Father had in view in establishing the Confraternity of the Holy Family. It was to be a means by which the needs of society might be reached directly through the family, that is to say, by sanctifying the home. By means of such an association, both parents and children would be schooled in all Christian virtues; they would be more easily impressed with a deep sense of their respective obligations, and learn to appreciate the

advantages of home life. The action of grace, the power of example, and the fair ideal within practical reach of the Catholic who sees in the Holy Family the model of a Christian home, would save many a wayward youth. Even though some young men of the present generation should not be adequately benefitted by the helps of this association, yet these means would save future families, as well as the younger members of present families; for, the blessings of the Confraternity itself, the virtues which it prompts in efforts made to acquire meekness and self-restraint, the prayers of the members, and the opportunity which the existence of the Confraternity would afford for instructions by the priest on the special duties of the family, would act and react on all the members of the household.

Many parents have but rare occasion to hear a sermon on the particular obligations of their state of life, either because the priest speaks but seldom on the subject, or the parents are not well represented at the Mass at which such instructions are given. This may account for the fact that many Catholic parents of good will are found to be remiss in the discharge of their duties towards their family: "Therefore is my people led away captive, because they had not knowledge." (Isai. v., 13.)

Our people lose sight of the sacramental character of marriage itself: and this accounts, in a great measure at least, for the disorganized state of many Catholic homes.

Monthly or quarterly meetings of the Confraternity might be held for enrolling members, and for giving short instructions. These instructions, besides benefitting the parents, would gradually prepare the younger members of the family for their future obligations.

Nor would the influence of such instructions be confined to the family, since its members would soon become missionaries in their own way. The Catholic schools would be more appreciated, better attended and more willingly supported, and the whole parish would soon manifest more lively faith and genuine piety.

The meetings of the Confraternity might be held on Sunday afternoon, or on some evening during the week. If the pastor or his assistant should not have time to give these instructions, an annual retreat, given specially for the Confraternity, might accomplish this end in some measure. A neighboring priest, or a member of a religious community, might be invited for a few days to give conferences on subjects relating specially to the family. Taking only one point at a time, and occupying only about twenty minutes, the matter would not be burdensome to the priest, and the subject could be made interesting to the hearers.

The end to be attained will readily suggest the proper subjects, such as parental vigilance, kindly correction, good example, bad example (fifth commandment), household prayer, meekness (the absence of it makes home unbearable: "It is better to dwell in a wilderness than with a quarrelsome and passionate woman." Prov. xxi., 19. Meekness cheers the home and attracts all hearts like a magnet: "A mild answer breaketh wrath." Prov. xv., 1. "Blessed are the meek," etc.),—forbearance, mutual love, home training, Catholic schools, avoiding dangerous company, evenings to be spent at home, company-keeping, marriage, how to bring the blessing of God on it, its sacramental grace to be remembered in the hour of trial, mixed marriages, best avoided by imbibing the spirit of the Church in time before the affections become entangled with non-Catholics, loyalty to the Church, support of the Church, support of the schools, zeal, love of home, cheerfulness, intemperance, sobriety, total abstinence, good literature, etc., etc. These are topics which though not essential to the Confraternity of the Holy Family suggest great opportunities afforded by the Confraternity. Parties needing such instructions would be more easily reached in this way than in any other way, and more abiding results would be reached by their presentation than by the formal sermon at the High Mass.

The only essential conditions required for an effective working of the Confraternity of the Holy Family are: 1,

to have the names inscribed in the register by the pastor or assistant ; 2, to have a picture of the Holy Family in the home ; 3, to say daily together some prayer before that picture. To these conditions are attached the choicest benedictions of heavens for the family and for society as is pointed out by the Holy Father, who enriches moreover the Confraternity with great and numerous indulgences.

“This Association,” he says, “has for its object the work of accomplishing a closer and stricter union, by bonds of piety, between Christian families and the Holy Family of Nazareth—or, rather, the work of devoting and dedicating Christian families totally and completely to the Holy Family, so that Jesus, Mary and Joseph may take under their care the homes thus consecrated, *and may protect them as being their very own.*”

This Confraternity, then, is regarded by Leo XIII. as the finger of God pointing out the proper means to a great end ; and we who are responsible for souls are not free from fault in ignoring it, all the more, since the Pontiff in his Apostolic Letter on this subject, adds : “We have a certain hope that all those to whom is committed the care of the salvation of souls, and principally the Bishops, will share our intentions and our wishes in the establishment of this pious Association, and will aid us in prospering the same. . . .”

Here, therefore, we have a key to the solution of “Our Young Men Problem.”

To aim at saving our youth merely by societies and club rooms, is like trimming the branches of a tree to make it fruitful. To draw them together unto practical Christian home life through the family is like digging deeply around the roots of the tree and putting in a fertilizer.

A VINCENTIAN MISSIONARY.

ANALECTA.

E S. R. UNIV. INQUISITIONE.

I.

DE ORDINE SERVANDO IN BAPTISMO CONFERENDO, IN BAPTIZANDIS QUI ATTIGERINT AETATEM 14 ANNORUM.

Eme ac Rme Dne,

A Sacra Rituum Congregatione remissum est Supremae huic Congregationi dubium expositum ab Em. Tua, utrum scilicet baptizari possint, servato ordine Baptismi parvulorum, ii pueri neophyti qui scholis catholicis admissi baptizantur ante primam Communionem.

Porro Emi Patres una mecum Inquisitores Generales, mature perpenso proposito dubio, respondendum esse duxerunt *Affirmative*; responsiones autem praescriptae dentur a pueris baptizandis insimul cum eorum patrinis. Haec autem Emorum Patrum responsio a SS. D. N. rata ac confirmata est.

Attamen mens est eiusdem S. O. ut Em. Tua qua pollet apostolica charitate, parochorum zelum excitet, qui curent ut ii pueri catholicorum scholis recepti opportuno tempore ad baptismum accedant.

Haec autem dum pro mei muneris ratione E. Tuae communico, quo par est obsequio eiusdem manus humillime deosculor.

Emae Tuae

Humill. Dnus. servus verus,
P. Card. CATERINI.

Emo Cardinali GUIBERT, Archiepo Parisien.

Romae, 10 Maii 1879.

II.

DE ORDINATIONE SUPPLENDA IN CASU QUO IMPOSITIO
MANUUM OMISSA FUIT A SACERDOTIBUS ADSISTENTIBUS,
ET PROBABILITER AB IPSO EPO ORDINANTE.

Beatissime Pater,

Episcopus N. N. ad pedes S. V. provolutus, humiliter exponit quod in ordinatione sacerdotis B. ex mera oblivione, omissa fuit impositio manuum ex parte Sacerdotum adsistentium ; insuper non recordatur Episcopus (neque alii adstantes recordantur) utrum tenuerit manus elevatas super caput ordinandi, durante secunda impositione quando recitabatur oratio *Oremus fratres carissimi*, etc., quapropter a supremo oraculo petit quid nunc agere debeat.

Feria iv. die 17 Martii 1897.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab E.E. et R.R. DD. Cardinalibus Generalibus Inquisitoribus, proposito suprascripto Dubio, iidem E.E. ac R.R. DDni responderi mandarunt: *Sacerdos B. ordinetur secreto et sub conditione quacumque die, etiam feriata, obtenta a SSmo facultate.*

Sequenti vero fer. V. die 18 eiusdem mensis et anni, in solita Audientia R. P. D. Adessori impertita, facta de his omnibus relatione SS. D. N. Leoni PP. XIII., idem SS. Dominus resolutionem Emorum et Rmorum Patrum in omnibus adprobavit, facultatem concedendo.

I. *Can. MANCINI, S. R. et U. Inq. Notarius.*

III.

VI FACULTATUM CUMULANDI, DISPENSARE POTEST EPUS CIRCA
IMPEDIMENTUM DIRIMENS SECRETUM, CONCURRENTE
ETIAM ALIO IMP. DIR. PUBLICO ; SI VERO UNUM SIT
DIRIMENS, ALIUD VERO IMPEDIENS (CUIUS DIS-
PENSATIO RESERVATUR S. SEDI) INDIGET
SPECIALI FACULTATE.

Beatissime Pater,

Episcopus Mysurien. ad pedes S. V. provolutus, humiliter exponit se interdum ancipitem haerere in usu facultatum

cumulandi (ut aiunt) quibus in tribuendis dispensationibus matrimonialibus pollet. Hinc enixe petit insequentium dubiorum resolutionem :

I. Utrum concurrente aliquo impedimento dirimente secreto, seu fori interni, cum alio impedimento item dirimente, sed publico, necessaria sit ad dispensationem specialis cumulandi facultas.

II. Utrum concurrentibus duobus impedimentis, quorum unum sit dirimens et alterum impediens tantum, eo excepto quod *mixtae religionis* dicunt, pariter necesse sit ad dispensationem specialis cumulandi facultas.

Fer. iv., 18 Augusti 1897.

In Congregatione Generali S. R. et U. Inquisitionis habita ab Emis ac Rmis DD. Cardinalibus Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto iidem EEmi ae RRmi DDni responderi mandarunt :

Ad I. Negative ; et detur Decretum diei 31 Martii 1872, in *Coimbaturen.*

Ad II. Affirmative quoad impedimenta impediencia, quorum dispensatio reservatur S. Sedi, ea nempe quae oriuntur ex mixta religione ut aiunt, atque ex sponsalibus et ex voto simplici perpetuae castitatis ; secus in reliquis, circa quae Episcopus uti poterit iure suo.

Feria vero VI., die 20 eiusdem mensis et anni, in solita Audientia R. P. D. Adessori S. O. impertita, facta de his omnibus relatione SS. D. N. Leoni PP. XIII., idem SSmus Dominus resolutionem EE. ac RR. Patrum in omnibus adprobavit.

Decretum autem die 31 Martii 1872 datum occasione dubii a R. P. D. Vicario Apostolico Coimbaturen. propositi, prout constat ex actis S. Congr. de Propag. Fide, sic se habet : " SSmus Dominus declaravit generatim prohibitionem concedendi absque speciali facultate dispensationes, quando in una eademque persona concurrunt impedimenta matrimonialia, non extendi ad eos casus, in quibus cum impedimento

natura sua publico aliud occurrit impedimentum occultum, seu fori interni.”

I. *Can. MANCINI, S. R. et U. Inq. Notarius.*

IV.

DE TRANSITU AD SUCCESSORES FACULTATUM SPECIALIUM
HABITUALITER A S. SEDE ORDINARIIS CONCESSA-
RUM, PRO TEMPORE ET IN TERMINIS
CONCESSIONIS.

Feria iv., 24 Novembris, 1897.

In Cong. Gen. S. Rom. Univ. Inquis. habita ab Emis ac Rmis DD. Card. in rebus fidei et morum Gen. Inquisitoribus, iidem Emi Patres, rerum temporumque adiunctis mature perpensis, decernendum censuerunt: Supplicandum SSmo, ut declarare seu statuere dignetur facultates omnes speciales habitualiter a S. Sede Episcopis aliorumque locorum Ordinariis concessas, non suspendi vel desinere ob eorum mortem vel a munere cessationem, sed ad successores Ordinarios transire ad formam et in terminis decreti a sup. hac Cong. editi die 20 Februarii, 1888, quoad dispensationes matrimoniales.

Insequenti vero feria VI., die 26 Novembris, 1897, in solita audientia R. P. D. Adessori S. O. impertita facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII. relatione, Sanctitas Sua Emorum Patrum resolutionem adprobavit, atque ita perpetuis futuris temporibus servandum mandavit, contrariis non obstantibus quibuscumque.

IOS. *Can. MANCINI, S. R. et U. I. Notarius.*

L. ✠ S.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

LAUDATUR SOCIETAS MISSIONARIORUM A S. JOSEPHO
(MISSIONEROS JOSEFINOS), MEXICAN.

Perillustris ac Rme Domine, uti Frater addictissime,

Diligenti studio examini subjectis novis precibus a Superiore Generali pia Societatis Missionum *Filiorum Mariae*

et Joseph Sacrae Congregationi Episcoporum et Regularium porrectis, et a plerisque Mexicanae regionis Episcopis commendatis, ad hoc, ut praefata pia Societas canonico Laudis Decreto condecoraretur, Sacra Congregatio, perpendens traditas die 28 Maii 1894 animadversiones ex parte tantum executioni demandatas, novumque Constitutionum corpus ad tramites praefinitos in omnibus redactum haud fuisse; operae pretium duxit formale Laudis Decretum ad opportunius tempus differre. Verumtamen prae oculis habens opera fructuosa, quae ex vita ac zelo praefatae piae Societatis sodalium, christianae civilique reipublicae obveniunt, ac maiora quae in posterum, Deo opitulante, obventura erunt, aucto sodalium numero, Constitutionibusque ad formam SS. Canonum redactis, ordinateque dispositis; eadem Sacra Congregatio opportunum existimat *promeritas laudes enunciaetae piae Societati tribuere, prout praesentibus litteris libenter tribuit.* Praeterea, ut voti compotes quamprimum fiant, et apostolicam approbationem consequantur, sodales ipsos adhortatur atque excitat, ut studio inceptae foundationis efficacius incumbant, ea media adhibendo, quibus tum Instituti, tum eiusdem regiminis formae provideant. Neque interea ab operibus ad propriam sanctificationem animarumque salutem susceptis desistant; imo maiori contentione atque animi alacritate, Ordinariorum ductu in vinea Domini excolenda in dies laborare studeant; memores evangelici effati: "Mensis quidem multa, operarii autem pauci." Haec ad laudem et incrementum pluries memorati pii Instituti Amplitudini Tuae erant significanda, atque interim fausta omnia Tibi adprecior a Domino.

Amplitudinis Tuae

Addictissimus uti Frater,
I. Card. VERGA, Praef.

Illmo ac Rmo Domino
Archiepiscopo Mexicano Alarcon.

Romae 27 Septembris 1894.

II.

DECRETUM FORMALE LAUDIS.

Anno 1872 opera et zelo presbyteri Iosephi Mariae Vilaseca in Dioecesi ac civitate Mexicana ortum duxit pia Societas Missionum a S. Iosepho nuncupata. Peculiaris huius Societatis finis seu scopus in eo est, ut primum quidem propriae cuiusque socii sanctificationi, uti par est, prospiciatur, deinde vero animarum saluti procurandae tum per sacras conciones, tum per institutionem scholarum, sive apud fideles, sive apud infideles impense adlaboretur. Sodales autem omnes unius Rectoris Generalis moderationi subsunt, et expleto novitiatu, simplicia vota obedientiae, paupertatis et castitatis in perpetuum emittunt.

Enimvero praefata Societas inde ab initio variis modis, nec mediocriter, tentata fuit, sed nihilominus caelesti suffulta auxilio, uberes ad Dei gloriam ac animarum salutem iam tulit fructus, et fundatissima spes affulget eosdem fructus fore in posterum multo uberiores. Quare ubi primum prae laudatus presbyter Vilaseca S. Sedem pro Apostolica Societatis approbationi suppliciter adivit, quamplures Mexicanae regionis Episcopi, aliique praestantissimi viri, datis ultro litteris, ipsius preces summopere commendare non dubitarunt.

Porro haec ipsa S. Congregatio Episcoporum et Regularium, tribus fere abhinc annis, peculiari benevolentiae testimonio enuntiatam Societatem dignam habuit. Nuper autem quum idem Societatis Fundator et Moderator Generalis, transmissio Constitutionum exemplari, iterum supplicaverit SSmo Domino Nostro Leoni divina Providentia PP. XIII., ut Constitutiones ipsas una cum Instituto Auctoritate Apostolica comprobaret, Sanctitas Sua, re mature perpensa, attentisque praesertim commendatitiis litteris praefatorum Antistitum, enuntiatos Sodales speciali favore prosequi cupiens, iisque volens animum addere, ut alacrius in propositum finem contendant, in audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 16 huius mensis, recensitam Societatem Mis-

sionariorum a S. Iosepho amplissimis verbis laudare et commendare dignata est, prout praesentis Decreti tenore Societas ipsa amplissime laudatur et commendatur, salva Ordinariorum iurisdictione ad formam Sacrorum Canonum et Apostolicarum Constitutionum, dilata ad opportunius tempus approbatione, tum Societatis, tum Constitutionum, circa quas interim nonnullas animadversiones communicari mandavit.

Datum Romae ex Secretaria memoratae S. Congregationis Episcoporum et Regularium die 20 Augusti 1897.

✠ S. Card. VANNUPELLI, *Praef.*

A. TROMBETTA, *Secret.*

L. † S.

III.

ANIMADVERSIONES IN CONSTITUTIONES SOCIETATIS MISSIONARIORUM A S. IOSEPHO NUNCUPATAE.

1^o.—*Art. 2.* Post verba *totis viribus attendere* addendum videtur: *per tria vota simplicia paupertatis, castitatis et obedientiae—iuxta praesentes Constitutiones Instituti.*

2^o.—*Art. 4.* Procurator Generalis, qui administrationem etiam bonorum temporalium gerit, nequit inter Consiliarios Generalis annumerari; quia, saltem quotannis, ipsimet Consilio suae administrationis rationem reddere debet. Quapropter hoc in articulo, eo expuncto e gremio Consultorum Generalium, horum numerus ad quatuor praefiniatur. Huiusmodi emendatio etiam ad articulos 15, 25 et 28 proportionate apponatur.¹

3^o.—*Art. 16.* Post n. 4^m 2 recenseantur saltem potiora maioris et gravioris momenti negotia. Eadem inserenda ad art. 25.

4^o.—*Art. 20.* Iuramentum,³ quod hic praescribitur, ut minus necessarium, supprimendum videtur.

1 In his, ut in praesenti, sermo est de numero Consultorum, ex quorum gremio debet expungi Procurator, tum Generalis, tum Provincialis tum et ipse Localis, propter signatam rationem.

2 Heic de Consultorum officiis agitur: in n. 25 de iisdem sermo redit.

3 Vir enim nec probus, nec prudens ad Secretarii munus eligi non oportebat: iuramentum proinde huiusmodi de silentio circa gesta aut deliberata servando, haud erat ab eodem exigendum.

5^o.—*Art. 32.* Magis expediens erit ad bonum Instituti praefinire quod in Capitulis Generalibus, praeter officiales natos, duo saltem intersint delegati ex familiis uniuscuiusque Provinciae.

6^o.—*Art. 33.* Praeter Const. *Nuper* s. m. Innocentii XII., perlegenda erunt Constitutio *Sanctissimus Dominus Noster* Urbani VIII. diei 14 Apr. 1643, adversus haereticam pravitatem edita,¹ et Decr. *In Generali* S. C. S. Officii datum sub Benedicto XIV., die 5 Augusti 1745.

7^o.—*Art. 36.* Quatenus poena,² de qua in hoc articulo ex gravioribus sit, haud infligenda videtur, nisi cum suffragiorum Capitularium maioritate.

8^o.—*Art. 39.* Exprimendum erit, an per Capituli Praesidem, vel per scrutinium praestitum cum schedis clausis Capitularium, proponendi sint candidati in electionem Rectoris Generalis.

9^o.—*Art. 40.* Si quando etiam die altera votationis, electio Rectoris Generalis non sortiatur, tunc, attenta locorum distantia, res deferenda erit ad Ordinarium loci, ubi Capitulum celebratur, qui, tamquam Sedis Apostolicae Delegatus, pro suo arbitrio et prudentia in Rectorem Generalem eliget unum ex duobus candidatis, qui maioritatem suffragiorum prae aliis retulerunt.

¹ Hoc Decretum fuit iuris publici factum, seu ad valvas Basilicarum Lateranensis et Vaticanae, simul et in acie Campi Florae die 5 Ianuarii 1634 affixum. In. ed. Taurinen. Bull. invenitur sub numerum CDLXXIII.

Constitutio Innocentii XII. *Nuper a Congregatione* die 23 Nov. 1697 data, et ab eodem Pontifice die 23 Decembris eiusdem anni confirmata, *de celebratione et Missarum onere* leges fert: Constitutio Urbani VIII. *Sanctissimus Dominus Noster* *districte mandat, ut Superiores cuiusvis Ordinis, Congregationis, Societatis aut Instituti cuiuscumque eorumdem subditos commonefaciant de iniuncta omnibus observantia, et exequutione Apostolicarum Constitutionum, et Decretorum ad S. Officium adversus haereticam pravitatem pertinentium*: Decretum denique Congregationis S. Officii *In generali*, cum correlativis, est *adversus sollicitantes ad turpia latum*.

² Privationis nempe vocis activae, simul et passivae, casu quo quis elato animo, vel minus prudenter, et post gravem Praesidis monitionem obstinatione non cohibita, se in suffragio ferendo gesserit.

10^o.—*Art. 45.* Verba : *In isto vota reddent ad finem usque huius articuli supprimantur, quia sunt inutilia.*¹

11^o.—*Art. 56.* Addenda videntur n. 10² quae sequuntur : *Professio perpetua in alio Ordine, vel religioso Instituto emissa.*

12^o.—*Art. 59.* Ante mentionem Decr. *Auctis Admodum* notandum venit : *neminem expelli posse, nisi incorrigibilis censeatur et sit*, scilicet qui per remedia a iure praescripta probatus, resipiscendi spem nullam praesert, idque a S. C. sit confirmatum. Praeterea caput praesens 21 melius post caput 29 transferretur.

13^o.—*Art. 77.* Titulus Instituti reformetur prout est concessum.³

14^o.—*Art. 80.* Observantia Decreti *Quemadmodum* respicit Instituta *virorum omnimode laicorum* ; propterea hic, et in articulo sequenti non habet locum.

15^o.—*Art. 82.* Ad n. 2^m ponatur *fungentes pro fulgentes* ; et *iniunctum pro coniunctum.*

16^o.—*Caput XXVII.* Caput hoc inscribatur : *De voto et virtute Obedientiae.* Similiter fiat in duobus capitibus de *Castitate et Paupertate.*

17^o.—*Art. 93.* Ut notio voti et virtutis Obedientiae clarius exprimat, sequentia verba ad finem huius articuli addantur : *omnes obediant tum in re, tum in voluntate tum in intellectu, ut idem sentiant, velint, et exsequantur, quod Superior indicaverit. Ceterum nihil contra votum obedientiae fieri intelligatur, nisi quod ex Superioris praecepto fuerit iniunctum.*

1 Agitur de Capitulo Provinciali. Verba ut inutilia iurè merito censentur, quia revera superfluent : sunt enim ad litteram repetita.

2 Citatus numerus ceu 10^{us} addendus videtur ceteris, qui causas indicant ingressum in Societatem interdcentes.

3 Loco scilicet tituli : *Instituti Missionariorum Filiorum Mariae et Joseph*, ut nuper efferebatur, utendum tantum erit hoc : *Societatis Missionariorum a S. Josepho*, ad Eius mentem, penes quem ius plenum est, omnia, hac in re, corrigendi, emendandi, delendi.

Sodales enim huius Societatis nihil sibi potius habent, quam ut Apostolicae Sedi eandem, ac ampliorem obedientiam praestent quam Superioribus ipsis art. 93 animadversionum harum tribuit.

18°.—*Art. 103.* In periodo *Huic* dicatur *apponi* pro *opponi*.

19°.—*Art. 109 et 110.* Ii duo articuli melius transferrentur ad finem capituli XXV.¹

20°.—Pag. 50 capover. *Peractis.* Pro verbo *constituta*, ponatur *constitio*; deinde supprimantur tum verba *sequentem scribat*, etc., tum integra subtuposita *Declaratio*, quia haec in iure non requiruntur. Pro verbis suppressis ponatur: *ad professionem admittatur*.²

21°.—Pag. 52^a linea 2^a dicatur: *caelitibus, coram vobis . . .* etc., *praesertim coram Te Patre Rectore Generali* (vel *Provinciali*, aut eorum *Delegato*) *promitto*, etc.

22°.—Quae a pag. 53^a ad finem textus reperiuntur impressa,³ supprimenda erunt, quia ad textum Constitutionum non pertinent. E contra addenda sunt capita *De bonorum temporalium administratione* et *De singulis officialibus domorum*, vel *residentiarum*, quae desunt. Tandem quaedam etiam alia animadvertenda forent, de quibus ratio habebitur, quum iterum eae Constitutiones examini subiicientur; quatenus iis provisum non recognoscatur.

A. TROMBETTA, *Secret.*

IV.

DECRETUM.

APPROBATUR INSTITUTUM SORORUM A DIVINA PASTORA.

Aprili mense anni 1850 in oppido vulgo—Ripoll—Dioeceseos Vicensis, auctore V. Iosepho Toul Ordinis Minorum

1 Hi enim duo articuli tractant de quibusdam mediis ad Instituti finem facilius obtinendum, iure igitur meritoque ad Caput XXV., quod de istiusmodi disserit, erat uterque transferendus.

2 Declaratio haec, seu formula vel chirographum, quo fides de promissis in aliis contractibus fit, hac super re non postulatur a iure: Christifidelibus enim Deo fides data ac iuramento roborata firmior et sanctor est ceteris iuramentis.

3 Sunt autem huiusmodi, preces quaedam in Capitulis, aliisque conventibus adhibendae.

Notae Proc. Gen. eiusd. Congr.

Capulatorum, ortum duxit pium Institutum Sororum quae vulgo a—*Divina Pastora*—nuncupantur. Finis sive scopus, quem peculiariter sibi proposuit praefatum Institutum, in eo est, ut primum quidem propriae cuiusque Sororis sanctificationi prospiciatur, tum vero in instituendis puellis eisque in sanctitate catholicae religionis educandis impense adlaboretur. Cunctae autem Sorores communi utuntur habitu et victu sub regimine Moderatricis Generalis et, expleto novitiatu, simplicia vota paupertatis, obedientiae et castitatis prius ad tempus, dein in perpetuum emittunt. Porro contra huiusmodi Institutum non defuere, vel ab initio, mundi vexationes: quare, paucis post annis necesse quoque fuit a loco originis transmigrare. Verumtamen, superna favente gratia, bonum certamen certavere Sorores, et, constituta subinde in Barcinonensi Civitate Domo principe, non sine magno religionis reique publicae emolumento, in incepto fortiter perstiterunt. Hinc etiam factum est ut Institutum ipsum, die 28 Novembris anni 1888, amplissimae laudis Decreto a Sancta Sede cohonestari meruerit. Nuper autem adaucto iam Sororum numero compluribusque fundatis domibus, Moderatrix Generalis SSmo Domino Nostro Leoni PP. XIII. humillime supplicavit ut tum Institutum, tum eius Constitutiones Apostolica Auctoritate benigne approbare dignaretur. Quam quidem supplicationem Episcopi omnes in quorum Dioecesibus enunciatae Sorores commorantur, videlicet Barcinonensis, Vicensis et Gerundensis, datis ultro litteris, summopere commendare non dubitarunt, adjicientes haud modicam se fovere spem fore ut ex petita approbationis concessione, uberiores etiam fructus ad Dei gloriam atque animarum salutem consequantur. Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendatiis litteris praefatorum Antistitum, in Audientia habita ab infrascripto Cardinali huius Sacrae Congregationis Episcoporum et Regularium Praefecto die 23 Augusti, 1897, recensitum Institutum uti Congregationem votorum simplicium sub regimine Moderatricis Generalis, salva Ordinariorum iurisdictione, ad formam Sacrorum Canonum et Apostolicarum Constitutionum approbavit et confirmavit,

prout praesentis decreti tenore approbat et confirmat, dilata ad opportunius tempus approbatione Constitutionum, circa quas, interim, nonnullas animadversiones communicari mandavit.

Datum Romae ex Secretaria memoratae Sacrae Congregationis Episcoporum et Regularium, die 6 Septembris, 1897.

S. Card. VANNUTELLI, Praef.

L. ✠ S.

A. TROMBETTA, Secret.

V.

IN FAMILIIS RELIGIOSIS, STATUTA QUAE PRAESCRIBUNT CERTOS DIES PRO SS. COMMUNIONE, NON SUNT TAXATIVA, SED DEMONSTRATIVA, AD IUDICIUM SOLIUS CONFESSARII.

Ad Archiepiscopum Burdigalen.

Ex parte officialis istius Curiae ecclesiasticae expositum nuper fuit, quod in omnibus fere familiis Religiosis, praescribuntur in Statutis certi dies, quibus omnes ad sacram Communionem accedere debent; et quod multi Communionum catalogum ita intelligunt, quasi nulli sit licitum saepius communicare, etiam de consilio confessarii, nisi accedat quoque formalis consensus superioris vel superiorissae. Quibus expositis, quaesitum proponit quaenam sit mens Ecclesiae quando approbat haec statuta circa Communionem in familiis Religiosis, an haberi debeant ut *prohibitiva* ne plures fiant communionem; vel *praeceptiva*, ita ut omnes contentur ita vivere, ut mereantur ad sacram Communionem accedere saltem in illis diebus.

Itaque S. haec Congregatio Episcoporum ac Regularium, omnibus perpensis, respondit:

Negative ad 1. partem, et facultatem frequentius ad S. Synaxim accedendi relinquendam esse privative iudicio confessarii, excluso consensu superioris, vel superiorissae.—

Affirmative ad 2. partem, quoties rationabilis causa non obstat.

4 Augusti 1888.

E SACRA POENITENTIARIA.

I.

SUSTINETUR DISPENSATIO, LICET IN SUPPLICI LIBELLO
 ERROR ADFUERIT IN EXPRIMENDO STIPITE, EX
 QUO PROVENIEBAT UNUM EX IMPEDIM.
 CONSANGUINITATIS.

Beatissime Pater,

Sub die 30 martii 1897, Joannes B... et Rosalia J..., N...
 dioecesis, a Dataria Apostolica rescriptum dispensationis
 reportaverunt *supra secundo in linea aequali ex uno, ac
 duplici quarto ex tertio* stipitibus provenien. consanguinitatis
 gradibus.

Ita ferebat rescriptum, dum revera dispensatio postulata
 fuerat *super secundo ex uno, quarto ex altero ac demum item
 quarto ex tertio* stipitibus provenien. consanguinitatis
 gradibus.

Iamvero cum tempus urgeret et error rescripti circa quid
 accidentale versaretur, Ordinarius N... rescriptum executus
 est, sponsique in facie Ecclesiae rite copulati sunt. Hinc
 quaerit :

1° Utrum rescriptum valide et licite executus fuerit ?

Die 1 februarii 1895, cum quidam Ordinarius in libello
 supplici se originis Ordinarium affirmaverit, dum revera
 Ordinarius domicilii esset, S. Poenitentiarum sciscitanti
 respondit dispensationem valide et licite fuisse datam, verum
 errorem corrigendum esse. Hinc :

2° Utrum ipse Ordinarius N... debeat et in casu actuali
 errorem rescripti corrigere ?

Et Deus...

Sacra Poenitentiarum Ordinario N... super praemissis
 respondet : *Facta correctione, acquiescat.*

Datum Romae ex Sacra Poenitentiarum die 2 iunii 1897.

B. POMPILI, S. P. Corrector,
 V. CANCUS LUCCHETTI, S. P. Secrius.

II.

DISPENSATIO CONCESSA A S. POENIT. INTUITU UNIUS GRAVIS
ET SUFFICIENTIS CAUSAE, SUSTINETUR, ETIAM SI
QUOAD ALIAM DIVERSAM CAUSAM INCUL-
PABILIS MISCEATUR ERROR.

Beatissime Pater,

Ad Sacram Poenitentiarium nuper scripsi quod Carolus D... 27 annos natus, et Iulia Ludovica M..., 23 annos et sex menses nata, dioecesis N..., pedibus S. V. provoluti, legitimum matrimonium contrahere cupientes, humiliter dispensationem implorabant super impedimento consanguinitatis in secundo lineae collateralis gradu. Causas afferentem: *aetatem oratricis fere provectam (scilicet 23 annos et 6 menses), et conditionem eiusdem parente utroque orbatae.*

Iamvero Sacra Poenitentiarium, sub die 19 aprilis currentis, Ordinario N... facultatem dispensandi concessit ob sequentes rationes: *aetatem oratricis annorum 24, conditionem eiusdem orphanam.*

Hinc humilliter quaero an possim nihilominus cum oratoribus dispensare, quum oratrix vigesimum quartum annum non expleverit.

Et Deus...

Sacra Poenitentiarium, ad litteras Ordinarii N... datas die 23 aprilis huius anni, super dubio utrum rescriptum dispensationis matrimonialis oratorum Caroli D... et Iuliae Ludovicae M... possit idem Ordinarius exequi, cum inter causas legatur aetas oratricis annorum viginti quatuor, quamvis oratrix, ut expositum fuerat, annum vigesimum quartum nondum expleverit; respondet:

Cum alia adsit causa dispensandi, nihil obstare quominus praefatum dispensationis rescriptum executioni mandetur.

Datum Romae ex Sacra Poenitentiarium die 28 aprilis 1897.

A. CARCANI, S. P. Reg.

I. PALICA, S. P. Substus.

E S. CONGREGATIONE INDULGENTIARUM.

I.

DE INDULGENTIA ALTARI PRIVILEGIATO ADNEXA.

Episcopus Squillacensis huic S. Congregationi Indulgentiarum sequentia dubia enodanda proposuit :

I.—*An Indulgentia Altaris Privilegiati separari possit ab applicatione seu fructu Sacrificii, quando Sacrificium est celebrandum pro defunctis ?*

II.—*An eadem Indulgentia Altaris Privilegiati separari possit, quando celebratur Sacrificium pro vivis, ita ut Indulgentia praedicta applicari possit pro defunctis ad libitum Celebrantis ?*

III.—*Quomodo intelligenda sit inscriptio, quae reperitur in aliquibus Altaribus, huius tenoris : " Altare Privilegiatum pro vivis atque defunctis " ?*

Et in generali Congregatione habita in Palatio Apostolico Vaticano, die 5 Augusti 1897, Emi Patres rescripserunt :

Ad I^{um} et II^{um} : *Negative.*

Ad III^{um} : *Interpretanda est ita, ut tam pro vivis, si in Altari, de quo agitur, Missae Sacrificium pro vivis applicetur, quam pro defunctis, si pro his S. Sacrificium applicetur, intelligatur concessa Plenaria Indulgentia ; pro vivis ad modum iurisdictionis, pro defunctis ad modum suffragii.*

Et facta per me infrascriptum Card. Praefectum SSmo D. N. Leoni Pp. XIII. de his relatione, in Audientia habita die 25 Augusti 1897, Patrum Cardinalium responsiones Sanctitas Sua ratas habuit et confirmavit.

Datum Romae ex Secretaria ejusdem S. Congregationis die 25 Augusti, 1897.

L. ✠ S.

FR. H. M. Card. Gotti, Praef.
† A. Archiep. ANTINOEN, Secret.

II.

DECRETUM URBIS ET ORBIS.

DE ERECTIONE ET AGGREGATIONE PIARUM UNIONUM SEU SOCIETATUM, ETC.

Cum hisce temporibus poene innumerae exortae sint in Ecclesia piae Uniones seu Societates, quae etsi quandoque Confraternitatum nomine decorentur, nihilominus inter veras et proprie dictas Confraternitates minime sint recensendae ; merito dubitatum est, an leges, quae a Constitutione Clementis VIII., quae incipit : *Quaecumque*, pro Confraternitatibus et Congregationibus iussae sunt, novis istis piis Unionibus seu Societatibus forent applicandae. Quaestio insuper mota est pro nonnullis Confraternitatibus ad Regulares Ordines pertinentibus, quoad consensum Ordinariorum, cum illae in Ecclesiis eorundem Regularium Ordinum eriguntur. Quare huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia dirimenda sunt exhibita :

I.—*An Piae Uniones seu Societates, quae sub Confraternitatum et Congregationum nomine minime veniunt, comprehendantur sub sanctionibus Constitutionis Clementis VIII., quae incipit "Quaecumque?"*

II.—*An ad erectionem Confraternitatum, puta Sanctissimae Trinitatis, Sanctissimi Rosarii, B. M. V. de Monte Carmelo, vel a Virgine Perdolente, aliarumve huiusmodi, quae a Religiosis Ordinibus in suis respectivis Ecclesiis eriguntur, necessarius sit Ordinarii consensus?*

Et Emi Patres in Vaticanis Aedibus in generali Congregatione coadunati sub die 5 Augusti 1897 ad proposita dubia responderunt :

Ad I^{um}. Affirmative, quod erectionem seu institutionem, quoad approbationem statutorum, quoad aggregationem et quoad publicationem Indulgentiarum.

Ad II^{um}. Si agatur de Confraternitatibus proprie dictis, id est ad modum organici corporis et cum sacco constitutis, Affirmative ; si de Confraternitatibus late acceptis, satis pro-

*visum per consensum praestitum ab Ordinario pro erectione
Conventus Ordinis in Dioecesi.*

De quibus omnibus facta SSmo Dno Nostro Leoni Pp. XIII. relatione, in Audientia habita ab infrascripto Cardinali Praefecto die 25 Augusti 1897, Sanctitas Sua resolutiones Emorum Patrum approbavit.

Datum Romae ex Secretaria eiusdem S. C. die 25 Augusti 1897.

FR. HIERONYMUS MARIA *Card. GOTTI, Praef.*,
L. ✠ S. † A. *Archiepisc. ANTINOEN., Secret.*

E S. RITUUM CONGREGATIONE.

I.

NON INNOVETUR CIRCA DECRETA RESPICIENTIA CULTUM
EXHIBENDUM RELIQUIIS PASSIONIS D. N. I. C.

Rmus P. Commissarius Generalis Fratrum Minorum Observantium de Provincia Calabriae Sacrae Rituum Congr. ea quae sequuntur humillime exposuit, nimirum: In Conventu Fratrum Minorum Franciscalium de Observantia prope Petiliam Policastrum ac de Provincia Calabriae, abhinc tribus saeculis una colitur Spina Coronae D. N. I. C. sanguine conspersa et quondam a Rmo Archiepiscopo S. Severinae, in cuius dioecesi situm est oppidum, iuridice recognita et approbata. Haec autem S. Reliquia cum exponitur fidelium venerationi, super tabernaculum collocari solet in quo SSimum Sacramentum asservatur, et ante ipsam transeuntes utrumque flectunt genu; et ipsi Sacerdotes ante eam expositam celebrantes omnia peragunt, quae ante SSimum Sacramentum expositum fieri solent. Idem vero Rmus P. Commissarius Generalis sua cononica visitatione haec omnia nonnisi SSmae Eucharistiae ratus convenire ex ecclesiastica institutione, iussit ab his abstineri et omnia peragi ad tramitem Decretorum Sacrae Rituum Congregationis. Quod aegre ferentibus quibusdam, ut efficacius, in

casu, omnis abusus eliminetur, et debitus honor sacrae Spinae D. N. I. C. tribuatur, praedictus Orator ab eadem Sacra Congregatione enixe postulavit :

I. Utrum praefati usus approbari, vel saltem tolerari possint ?

II. Et quatenus negative, quis sit legitimus cultus eidem S. Spinae tribuendus ?

Et Sacra ipsa Congregatio, referente subscripto Secretario, attentis expositis, utique postulato rescribendum censuit : Stetur decretis, praesertim decreto in *Tridentina* d. d. 12 Mart. 1836, aliisque respicientibus cultum exhibendum ac praescriptum pro Reliquiis vivificae Crucis aliorumque instrumentorum Passionis Dominicae.

Atque ita rescripsit. Die 17 Sept., 1897.

L. M. Card. PAROCCHI.

D. PANICI, *Secret.*

II.

DUBIA DE RECITATIONE S. OFFICII IN ANGLIA.

Rmus Dnus Cuthbertus Hedley, Ordinis Sancti Benedicti, Episcopus Neoporten. Sacrae Congregationi ea quae sequuntur humillime exposuit, nimirum :

I. In Anglia nec dari Paroecias strictim dictas nec Beneficia, quibus adnexum sit onus Divini Officii recitandi ; verum Ecclesiis singulis addictos esse unum vel plures Sacerdotes, qui, ibidem residentes, munia quasi parochialia in Territorio sive (ut aiunt) in Districtu Missionario ipsius Ecclesiae ratione muneris exercent.

II. Rectores Ecclesiarum alios esse ad nutum Episcopi amovibiles, alios vero nonnisi praevio Processu Canonico vel Resignatione sponte oblata et acceptata : universos autem

Vicarios, sive Sacerdotes Assistentes esse ad nutum Ordinarii amovibiles.

III. Ecclesias per Angliam perpaucas esse consecratas, ceteras benedictas sub invocatione Sancti Titularis: nonnunquam vero fideles (deficiente Aede Sacra) congregari ad Missam audiendam Sacramentaque suscipienda in Schola vel alia Aula congrua pro publico Oratorio ab Ordinario designata. Quare idem Rmus Episcopus Orator, apprime cupiens cuncta quae cultum divinum respiciunt in sua Dioecesi ad tramites Decretorum Sacrae Rituum Congregationis disponere, enixe postulavit: nempe

I. An apud Anglos in Ecclesiis Cleri Saecularis Kalendarium Dioecesanum a laudata S. Rituum Congregatione approbatum et singulis annis jussu Ordinarii editum, additis festis SS. Titularium, Dedicacionis, atque aliis (si qua fuerint) a Sancta Sede concessis, censeatur Kalendarium uniuscujusque Ecclesiae cui proinde quivis Celebrans in Sacro faciendo atque Sacerdotes Ecclesiae etiam in Officio Divino recitando, se conformare debeant?

II. An liceat Regularibus, si quando ipsis precario committeretur una cum cura animarum administratio alicujus Ecclesiae Saecularium Sacros funciones juxta ordinem Kalendarii propriae Religiosae Congregationis peragere, relicto Kalendario Dioecetano cui populus jam assuetus fuerit?

III. An Regularis Ecclesiae Saeculari aliquando ad tempus sive ad beneplacitum Episcopi (Superiore Religioso assentiente) praepositus atque privatim recitans Horas Canonicas, adhibito juxta decreta a S. Rituum Congreg. Kalendario proprii Ordinis, tenetur nihilominus ad Officium Sancti Titularis Ecclesiae Saecularis praedictae et quidem sub ritu duplicis primae classis cum Octava?

IV. Item, an, commissa absque tempore praefinito, administratione Ecclesiae Regularis Sacerdoti saeculari, huic liceat, amoto Kalendario Regularium, quo hactenus usus fuerit Clerus illius Ecclesiae ordinare Missas et Officia publica juxta Kalendarium Dioecesanum?

V. Quid decernendum de Kalendario illorum districtuum (sive sint de jure Cleri Saecularis) ubi Ecclesia nondum aedi-

ficata populus ad Sacra adunitus in aedificiis nonnisi transitorie ad cultum destinatis?

VI. Cum saepenumero eveniat (vi privilegii a Sancta Sede concessi) Canonicos Ecclesiae Cathedralis praepositos esse, cum cura animarum et onere residentiae, Ecclesiis dissitis nec a Cathedrali dependentibus, utrum a Canonico Rectore hujusmodi Officium divinum sit persolvendum juxta Kalendarium Ecclesiae cui hac ratione et stabili modo sive etiam vita perdurante ipse fuerit adscriptus?

VII. An Sacerdotes assistentes sive Vicarii teneantur in recitatione privata Divini Officii se conformare Calendario Ecclesiae cui sunt addicti?

VIII. An liberum sit Canonico Rectori quamdiu hoc munere fungitur statuere pro arbitrio Kalendarium Cathedralis pro Calendario Ecclesiae et Districtus Missionarii sive quasi Paroeciae, cui, ut supra, praeest, ne scilicet Missa ab Officio discrepet?

IX. Utrum Officium Vesperarum, Dominicis festisque diebus publice decantari solitum, ordinandum sit juxta Kalendarium Ecclesiae, in qua persolvitur: an potius concordandum cum Officio privatim recitando a Rectore Ecclesiae, partes, ut plurimum, hebdomadarii agente?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. Affirmative.

Ad II. Negative.

Ad III. Negative.

Ad IV. Affirmative.

Ad V. Kalendarium Dioecesanum adhibendum est.

Ad VI. Negative ad primam partem; Affirmative ad secundam.

Ad VII. Affirmative.

Ad VIII. Negative.

Ad IX. Affirmative ad primam partem; Negative ad secundam.

Itaque ita rescripsit die 4 Februarii 1898.

C. Card MAZZELLA, Ep. Praenestinus, S. R. C. Praej.

LETTER ADDRESSED BY THE S. CONGREGATION OF PROPAGANDA

TO THE ORDINARIES OUTSIDE OF THE ARCHDIOCESE OF
NEW YORK, REGARDING THE FACULTIES TO BE
EXTENDED TO CHAPLAINS OF THE
UNITED STATES NAVY.

Illmo e Rmo Signore :

Dalle notizie giunte a questa Sacra Congregazione risulta essersi richiesto dal governo degli Stati Uniti a Mons. Arcivescovo di New York che un Sacerdote sia destinato a Cappellano della Marina militare. Egli notificherà alla S. V. il nome del Sacerdote da lui a tal effetto prescelto. Il medesimo Prelato è autorizzato a dare al nuovo Cappellano le facultà, che sono contenute nell' annesso foglio N. 1. Se partendo il detto Cappellano munito delle accennate facultà sbarcherà nella sua Diocesi, egli dovrà presentarsi alla S. V. per riportarne la proroga finchè dimorerà nel suo territorio.

Qualora però non v'abbia alcuna ragione in contrario, si consiglia in generale che gli Ordinari sieno benigni nell' accogliere la persona, che presenta la formola d'approvazione del lodato Arcivescovo. Nell'accoglierlo poi il nuovo Ordinario è autorizzato a rinnovare le facultà medesime nei termini che V. S. vedrà sotto il Num. II.

Convien poi che Ella rammenti come siffata concessione non deve applicarsi che alla persona scelta per assistere alla marina militare, essendo gli altri Ecclesiastici che si occupano pel bene spirituale dei soldati del luogo, parrochi o missionari locali, che non godono altre facultà se non quelle date loro dal proprio Vescovo.

Tali sono le disposizioni approvate dalla Santità di N. S. a vantaggio spirituale dei cattolici addetti al servizio della Marina militare della repubblica degli Stati Uniti.

Che se Ella per gravi motivi si vedesse nella dura necessità di non prorogare a tal Cappellano le facultà conferitegli, abbia il l'pensiero di avvertirne Mons. Arcivescovo di New

York, e le superiori autorità dell'Esercito di mare, astenendosi peraltro da qualsivoglia espressione che indichi i motivi di tal provvedimento, onde non sembri deferirsi in modo alcuno alle lodate autorità il giudicar del valore di siffati motivi. Essendo però annessi alcuni temporali vantaggi alla posizione del detto Cappellano militare, non conviene punto che il sacerdote delinquente se ne valga siccome pretesto a recar la questione del negato esercizio delle facoltà al giudizio dei Ministri, per le mani dei quali passano tali vantaggi, e perciò deve ogni Ordinario nel dare il consenso al Sacerdote suddetto di prestarsi come Cappellano, spiegargli bene e chiaramente che egli rimane sempre soggetto ai canoni, ed all'autorità dei soli Superiori Ecclesiastici per tutte, e singole le questioni spirituali, ed ecclesiastiche.

Monsig . . .

Vescovo di . . .

Vicario Apostolico . . .

Raccomandi poi bene spesso V. S. ai Cappellani l'occuparsi dell'istruzione religiosa dei fanciulli, che trovansi in pericolo per le vicende della guerra di restar privi dei loro genitori, e l'inculcare costantemente ai militari la più rispettosa venerazione al santo Nome di Dio, e la più tenera divozione verso l'Immacolata Vergine Madre di Dio, non che la sincera e leale fedeltà verso il governo della repubblica, la quale è richiesta non solo dall'onor militare, ma eziandio e molto più dai santi principii della religione cattolica, che hanno la felicità di professare.

Tanto avea a comunicare a V. S. e prego il Signore che la conservi e la prosperi.

Roma dalla Propaganda li....

Di V. S.

Come Fratello Affezionatissimo—

**SPECIAL FACULTIES GRANTED TO THE CHAPLAINS OF THE
UNITED STATES NAVY.**

NUM. I.

N. Dei et Apostolicae Sedis Gratia Episcopus N. . . .

Tibi dilecto Nobis in Christo . . . nostrae Dioecesis Sacerdoti, attento bono testimonio de vita, moribus aliisque requisitis nobis facto, potestatem tribuimus.

1. Praedicandi verbum Dei in Ecclesiis nostrae Dioecesis de consensu superiorum earundem, pariter in Dioecesi nostra Confessiones Sacramentales Christifidelium excipiendi, non tamen Monialium, Oblatarum, puellarum, aliarumque in Monasteriis aut Conservatoriis degentium, et confitentibus, quantum spiritus et prudentia suggesserit pro qualitate criminum et poenitentium facultate, salutare et convenientes satisfactiones iniungendi, et beneficium absolutionis impendendi, praeterquam a censuris in Bulla *Apostolicae Sedis*, reservatis, monentes Te, ut quae pro recta huius Sacramenti administratione per Ss. Canones, Tridentinam Synodum, Constitutiones Apostolicas, praecipue summorum PP. Gregorii XV., et Benedicti XIV., contra sollicitantes ac Rituale Romanum sancita, vel alias ordinata accurate observes.

2. Absolvendi ab omnibus casibus et censuris Nobis reservatis.

3. Item ex speciali delegatione SSmi Domini Nostri Papae, absolvendi ab haeresi, et apostasia a fide, et a schismate, etiam Ecclesiasticos tam Saeculares, quam Regulares, et ab omnibus casibus Sedi Apostolicae reservatis, etiam in constitutione *Apostolicae Sedis* specialiter contentis, nunquam vero personam complicem in peccato turpi contra sextum Decalogi praeceptum commisso.

4. Item restituendi ius petendi debitum amissum.

5. Item dispensandi et commutandi in alia pia opera vota simplicia ex rationabili causa, exceptis tamen votis castitatis et religionis.

6. Item dispensandi, quando expedire videbitur, poenitentes milites, vel ad exercitum maritimum pertinentes super

esu carniū, ovorum, et lacticiniorum tempore ieiuniorum et Quadragesimae, vel aliis diebus abstinentiae per annum.

7. Item munia parochialia exercendi, atque Sacramenta parochialia administrandi in Sacellis et locis, in quibus milites et aliae personae ad exercitum maritimum ut supra pertinentes sacris adfuerint, ea tamen lege, quod in administratione Sacramenti matrimonii a Parocho, vel Missionario loci ubi versaris semper dependere debeas.

8. Item concedendi Indulgentiam plenariam primo conversis ab haeresi, atque etiam fidelibus quibuscumque in articulo mortis, qui saltem contriti sint, si confiteri nequeant.

9. Benedicendi *ad quinquennium* extra Urbem Coronas precatorias, Cruces, et sacra numismata, iisque applicandi indulgentias iuxta folium typis impressum atque insertum necnon D. Birgittae nuncupatas.

10. Benedicendi paramenta et alia utensilia ad Sacrificium Missae necessaria, ubi non interveniat unctio.

11. Recitandi matutinum cum laudibus diei sequentis duabus horis post meridiem elapsis, atque insuper recitandi Rosarium, si divinum officium ob aliquod legitimum impedimentum recitare non valeas.

12. Tenendi et legendi libros prohibitos ab Apostolica Sede etiam contra Religionem ex professo agentes, ad effectum eos impugnandi, quos tamen diligenter custodias ne ad aliorum manus deveniant, exceptis astrologicis, iudiciariis, superstitiosis, ac obscoenis.

13. Celebrandi Missam super altari portatili in terra in locis tamen, in quibus non adsint Ecclesiae, vel Oratoria privata, vel non pateat accessus ad Ecclesias, et per mare in navibus, et quatenus opus sit cum assistentia alterius Sacerdotis, dummodo sit aer serenum et mare tranquillum.

14. Faciendi Sacrum una hora ante auroram, vel una post meridiem.

15. Utendi indulto personali perpetuo altaris privilegiati ter in hebdomada, dummodo huius indulti intuitu nihil praeter consuetam eleemosynam percipias.

16. Vescendi per iter et in locis, ubi necessitas, ac salutis incommoda exegerint, carnibus, ovis, et lacticiniis in die

ieiunii, vel a tua Regula, vel ab Ecclesia praescripti, ita ut ob salutis incommoda etiam ab observantia ieiunii exemptus remaneas, omni tamen scandalo remoto.

17. Praesentibus valituris ad . . . intra Dioecesim nostram ; quod si e nostra Dioecesi ad aliam vocatus fueris, ut ibi militum saluti prospicias, Nos de speciali SSmi Domini Nostri Leonis PP. XIII. auctoritate sub die 4 Iulii, 1888, commissa, omnes et singulas facultates praedictas confirmamus tam pro tempore itineris a te una cum militibus peragendi, quam pro duobus mensibus a die in quo ad stationem exercitus tibi assignatam perveneris computandis, si pro locorum qualitate statim, vel paucos post dies sistere te commode minime poteris Ordinario loci, ut ab illo facultates easdem consequaris ; alias enim ad id te omnino teneri declaramus, cum eatenus tantum ad praedictos duos menses facultates tibi concessae intelligantur, quatenus iis reapse ob Ordinariorum absentiam vel distantiam indigueris, eoque tempore elapso omnem vim sint amissurae, nisi sit impossibilis etiam per nuntios, vel epistolas ad Ordinarium recursus, quo in casu et durante huiusmodi impossibilitate, Sanctitas Sua prorogationem dictarum facultatum tenore praesentium benigne concedit, onerata conscientia tua super veritate impossibilitatis.

18. Scias insuper te Ordinariis locorum in quibus propter curam spiritualem militum versari debueris in omnibus esse subiectum, et nullatenus tibi licere contra ipsorum decreta vel etiam facultatum privationem ad saecularis vel militaris auctoritatis praesidium confugere sub poenis et censuris in huiusmodi appellantes a iure latis.

EXTENSION OF FACULTIES OUTSIDE THE DIOCESE OF NEW YORK.

NUM. II.

Utentes potestate nobis a SSmo Domino Nostro . . . sub die 4 Iulii, 1888, facta, omnes et singulas facultates supra memoratas prorogamus et concedimus Tibi . . . ad

diem . . . intra Dioecesim nostram. Quod si interim extra Dioecesim ad novam Militum stationem vocatus fueris vim suam hae facultates habebunt tempore itineris, et per duos menses post diem adventus ad stationem praedictam sub conditionibus superius expressis et non ultra.

Datum.

CONSTITUTIONES APOSTOLICAE.

I.

CONST. CLEMENTIS VIII.

DE LARGITIONE MUNERUM REGULARIBUS UTRISQUE SEXUS
INTERDICTA.

Clemens, Episcopus, etc.

Religiosae Congregationes ab insigni sanctitate viris Spiritus Sancti afflatu institutae, tantas Ecclesiae Dei utilitates omni tempore attulerunt, ut ad eas conservandas et instaurandas Romani Pontifices predecessores Nostri, magnam jure optimo diligentiam semper adhibuerint: nam cum ea sit rerum humanarum conditio et natura, ut etiam quae optime fundata et constituta sunt, partim hominum imbecillitate et ad malum proclivitate, partim daemonis astutia, paulatim deficient, ac nisi cura pervigili sustententur, in deterius prolabantur; idcirco Summorum Pontificum vigilantia magnopere laboravit, ut regularium ordinum disciplina, aut labefactata in pristinum restitueretur, aut salutaribus constitutionibus communita, integra atque incolumis permaneret. Quorum Nos vestigiis pro eodem officii munere insistere, et pastorem illorum sollicitudinem (quantum possumus) divina adjutrice gratia, cupimus imitari.

I. Quare, ne ex muneribus, quae a plurimis religiosae vitae professoribus ex Christi patrimonio, quibusvis hominibus quavis ex causa saepe tribuuntur, gravia incommoda et mala, etiam boni specie, existant, praecavere studentes, hac nostra perpetuo valitura constitutione universis et singulis cujuscun-

que ordinis Mendicantium vel non Mendicantium, bona immobilia et redditus certos ex indulto Apostolico possidentium vel non possidentium, seu cujusvis congregationis, societatis vel instituti (non tamen militiae) regularibus personis utriuslibet sexus omnem et quamcumque largitionem et missionem munerum penitus interdicimus; sub qua prohibitione comprehendi volumus omnia et singula capitula, conventus et congregationes, tam singularum conventuum, monasteriorum, prioratum, praepositarum, praeceptoriarum, domorum et locorum, quam provincialia aut generalia cujuslibet provinciae sive universi ordinis, societatis aut instituti; eorumque vel earum camerarios, commissarios et quoscumque officiales et singulas personas: ipsos etiam ordinum, congregationum et societatum hujusmodi superiores, quascumque dignitates obtinentes, etiam generales et provinciales, magistros, ministros et quocumque nomine praefectos, necnon conventuum, monasteriorum, prioratum, praepositarum, praeceptoriarum, domorum et locorum quorumcumque abbates, priores, praepositos, praeceptores, etiam majores, guardianos ministros, rectores atque abbatissas, priorissas et alio quovis titulo praesidentes, tam ipsis regularibus quam locorum ordinariis seu quibusvis superioribus subjectos utriuslibet sexus ad vitam vel ad tempus deputatos: adeo ut nemo unquam eorum vel earum directe vel indirecte, palam vel occulte tam communi quam particulari et proprio nomine, etiam sub quovis statuti vel consuetudinis, seu verius corruptelae, aut alio praetextu vel quacumque causa, nisi in generali capitulo, aut alia generali congregatione, re mature discussa, unanimi consensu omnium, superiorumque permissu causa approbata fuerit, quidquam tale attentare valeat.

2. Id autem ita absolute et generatim vetitum intelligatur, ut neque omnino fas sit quidquam donare, tam ex fructibus, redditibus, et proventibus, collectis, vel contributionibus, aut obligationibus, sive eleemosynis aut subsidiis certis vel incertis, ordinariis seu extraordinariis, mensae seu massae communis, vel cujusvis fabricae et sacristiae, quorum bona communiter, ut praefertur, administrantur, seu quae rationibus reddendis sunt obnoxia, quam ex pecuniis etiam, quae a

singulis quovis modo acquisitae in commune conferendae omnino sunt: nec si per viam voluntariae contributionis in commune congerantur: nec si forsan privatim et nominatim cuilibet religioso a suis superioribus vel a propriis affinibus, propinquis, familiaribus, amicis aut benevolis, vel a piis christifidelibus, etiam eleemosynae aut charitatis, et illius propriae personae intuitu attributae seu quoquomodo per quemlibet religiosum suo monasterio, domui aut loco acquisitae, eique, ut ad libitum de iis disponat, per superiores concessae fuerint, praeterquam leviora esculenta aut poculenta, seu ad devotionem vel religionem pertinentia munuscula communi tantum, numquam vero particulari nomine (ubi superiori de consensu conventus videbitur) tradenda.

3. Sed et hujusmodi missiones munerum ipsis religiosis utriuslibet sexus, non solum per se, verum etiam per alios tam directe quam indirecte prohibitas declaramus.

4. Neque vero quispiam ab hac generali prohibitione se excusare valeat, etiamsi munera miserit cuivis personae laicae vel ecclesiasticae cujuscumque status, gradus, dignitatis, ordinis vel conditionis, et quavis, non solum mundana et ducali, regia, imperiali, verum etiam ecclesiastica et Pontificali aut alia majori, etiam Sanctae Romanae Ecclesiae cardinalatus dignitate fulgenti, etiam proprio loci Ordinario, etiam ex causa et occasione benedictionis vel susceptionis habitus regularis, tonsurae, aut professionis monialium, tam sibi subditarum quam non subditarum, aut ipsi etiam proprio ordinis vel congregationis protectori, vice protectori, generali vel principali aut cujusvis monasterii, prioratus, domus aut cujuslibet alterius loci regularis superiori, aut alio quocumque officio, munere aut dignitate fulgenti, vel cuicumque etiam simplici et particulari religioso; ita ut inter ipsos quoque religiosos (ne pravo ambitionis impulsu pro consequendis in sua religione gradibus et dignitatibus alter alterius gratiam et benevolentiam ancupetur) quaecumque largitio aut donatio munerum (nisi rerum minimarum de licentia expressa et in scriptis superiorum) sit penitus interdicta.

5. Insuper prohibemus ne unquam eisdem regularibus liceat ullas pecunias quoquomodo erogare in alicujus etiam benefactoris et protectoris vel Ordinarii honorem, etiam occasione transitus vel primi ingressus, aut ad beneficiorum acceptorum memoriam, gratique animi testificationem seu pro praedictis personis, quavis auctoritate vel dignitate fulgentibus honorifice, laute et opi pare excipiendis seu pro quibusvis conviviis eisdem aut cuivis illorum, quacumque occasione vel causa exhibendis vel pro comessionibus aut comotationibus quibusvis personis, tam ejusdem ordinis, congregationis, monasterii, domus aut loci, quam extraneis largiendis, aut pro exhibendis spectaculis etiam piis intra ecclesias, monasterii et domos sacras seu pias, vel extra eas, in quibusvis publicis aut privatis aut profanis locis, etiam ubi sanctorum et sanctarum vita aut res pie gestae, etiam in memoriam passionis Dominicae populis spectandae proponuntur, aut alias in praedictis, sive in quibusvis rebus supervacaneis, ad pompam et ostentationem aut ad oblectationem vel paucorum lucrum et privata commoda quomodolibet pertinentibus, nisi reipsa pro divino cultu et veris Christi pauperum indigentibus, servato in hoc charitatis ordine et habita necessitatis ratione, de consilio et consensu superiorum sublevandis, aut alias in rebus licitis, et per capitulum generale et provinciali non prohibitis, vel taxam ibi forsitan praescriptam non excedentibus, sumptus hujusmodi fiant.

6. Declarantes tamen, per haec laudabilem et Apostolica doctrina sacrisque canonibus commendatam hospitalitatem, praesertim erga pauperes et peregrinos nequaquam imminui aut prohiberi. Quinimo si qui redditus ad id vel ex fundatione vel ex institutis, statutis aut consuetudinibus aliquorum monasteriorum, ordinum aut regularium hujusmodi locorum, aut ex testatorum vel donantium voluntatibus, sive alias applicati aut donati sunt, eos omnino (ut decet) integre in usus pios hospitalitatis hujusmodi erogandos esse, et praesertim in monasteriis seu locis desertis, et a laicorum aedibus longius remotis, ubi tamen pauperum et vere egenorum ratio in primis habeatur.

7. Si quos vero ditiores occasione transitus, sive alias ex devotionis aut necessitatis causa eo divertere contigerit, eos sane deceret refectorio communi cum religiosis, mensaque et ferculis communibus, nequaquam a caeteris distinctis contentos esse; verum omnino ipsi regulares in hospitibus hujusmodi potentioribus excipiendis ita se gerant, ut in eis frugalitas et paupertas religiosa prorsus eluceat.

8. Pari etiam ratione districte inhibemus, ne quispiam ex praedictis laicis alias, quam ut superius dictum est, vel clericus saecularis vel regularis quocumque honore, prae eminentia, nobilitate aut excellentia, etiam sanctae Romanae Ecclesiae cardinalatus dignitate praeditus, etiam protector, vice protector, loci Ordinarius, praelatus, generalis, provincialis, aut monasterii, domus vel loci cujuslibet superior, eorumve affines, propinqui, familiares aut ministri utriuslibet sexus, quidquam contra hanc superius expressam prohibitionem recipiant.

9. Quod si vel ab aliquo particulari religioso vel a superiore quopiam generali, provinciali aut alio quocumque munere fungente, aut a conventu, capitulo vel congregatione sive ab universo ordine et religione quidquam receperint, quod acceperint, suum non faciant; verum ipso facto, absque aliqua monitione iudicis, decreto, sententia aut declaratione, ad illius restitutionem omnino in utroque foro teneantur, adeo ut, restitutione ipsa realiter non facta, neque etiam in foro conscientiae absolvi possint.

10. Hanc autem restitutionem fieri volumus non privatim ei religioso, qui donavit, sed ei monasterio, domui vel alteri loco, de cuius bonis facta est largitio, vel si non de ejus bonis donatum est, in quo idem religiosus donans professionem emisit, vel si nomine totius capituli, conventus aut congregationis vel universa ordinis seu religionis donatio facta exstiterit, pariter communi mensae aut massae, cuius nomine donatum fuerit, accepta munera restituantur, ita ut nec qui donavit, nec conventus, capitulum, congregatio, ordo vel religio, cui restitutio facienda est, illam remittere et iterum condonare aut recipientem ab obligatione restituendi eximere, vel ut in pauperes eroget, concedere quoquomodo possit.

11. Quod si quis ex supradictis regularibus utriuslibet sexus, cujuscumque gradus, ordinis, dignitatis, ac ubilibet locorum existentibus, conjunctim cum caeteris, seu divisim nostrarum hujusmodi prohibitionum, statutorum, ordinationum, jussionum, decretorum, mandatorum transgressor fuerit, statuimus, ut omnibus et singulis per eum obtentis dignitatibus, gradibus, muneribus et officiis, eo ipso privatus, ac ad illa similia vel dissimilia in futurum obtinenda inhabilis perpetuo, et incapax, ac perpetua infamia et ignominia notatus existat; et praeterea privationem vocis activae et passivae, absque ullo superioris decreto aut ministerio, ipso facto incurrat; necnon ultra hujusmodi poenas, etiam tamquam contra furti et simoniae criminum reum, tam per viam denunciationis, accusationis aut querelae, quam etiam ex officio procedi et inquiri, condignisque suppliciiis affici debeat.

12. Poenis aliis a jure statutis ac per alias constitutiones Apostolicas aut propria cusjuvis ordinis, congregationis, monasterii, domus aut loci statuta vel consuetudines contra personas aliquid praemissorum committentes, forsan decretis et inflictis nihilominus in suo robori permansuris.

13. Quocirca universis et singulis modernis, et pro tempore existentibus locorum Ordinariis eorumque vicariis et officialibus, necnon quorumcumque ordinum, prioratum, monasteriorum et domorum superioribus, etiam generalibus seu provincialibus, caeterisque, ad quos spectat, per Apostolica scripta mandamus, quatenus ipsi et eorum singuli, quantum ad eos pertinet, curent omni studio, diligentia, auctoritate et vigilantia, praesertim constitutionem firmiter et inviolate observari et contra inobedientes vel transgressores condignis poenis animadverti; eosdem inobedientes necnon contradictores quoslibet et rebelles per opportuna juris et facti remedia, appellatione postposita, compescendo, invocata etiam ad hoc, si opus fuerit, auxilio brachii saecularis.

14. Non obstantibus constitutionibus, etc.

15. Volumus autem ut praesentes litterae in valvis Sancti Joannis Lateranen. et Principis Apostolorum de Urbe basilicarum et in acie campi Florae publicentur, affixis inibi

earum exemplis et dimissis; quodque earum exempla seu illarum compendia in libris quorumcumque statutorum praedictorum monasteriorum, prioratum, collegiorum, domorum, ordinum et congregationum (quod moniales in vernaculum et vulgarem cujusque regionis sermonem versa), et a loci Ordinario, qui id quamprimum fieri curet, subscripta inservantur, et saltem quotannis in capitulis sive congregationibus cujusque earum alta et intelligibili voce legantur; et nihilominus post sexaginta dies a die publicationis (ut praefertur) in Rom. curia facienda, unumquemque citra montes, ultra montes vero, post quatuor menses perinde arcent et afficiant, ac si cuique personaliter intimatae et per eos juratae fuissent.

16. Quodve earum transumptis, etc.

Nulli ergo omnino, etc.

Datum Romae, in monte Quirinali anno Incarnationis Dominicae 1594, 13 Kal. Julii, Pontificatus anno tertio.

L. *Card. prodat.* M. VESTRIUS BARBIANUS.

A. DE ALEXUS.

II.

CONSTITUTIO URBANI VIII.

IN QUA PRAECEDEN. MODERATUR ET CONFIRMATUR.

Urbanus Papa VIII., etc.

I. Nuper a congregatione nonnullorum Romanae curiae praelatorum coram dilecto filio nostro Antonio tituli S. Petri ad Vincula presbytero cardinali S. Onuphrii nuncupato, majori poenitentiario, ac Nostro in Alma Urbe provicario in spiritualibus generali et Nostro secundum carnem fratre germano a Nobis deputata, emanavit declaratio tenoris subsequenti, videlicet:

Cum circa interpretationem constitutionis fel. rec. Clementis VIII. sub dat. xiii Kal. Julii, pontificatus sui anno tertio, de largitione munerum regularibus utriusque sexus interdicta, nonnullae difficultates et ambiguitates sint exortae; coram eminentissimo cardinali S. Onuphrii majori

poenitentiario ac Urbis provicario deputata, auctoritate sibi attributa declaravit et declarat, munera a religiosis utriusque sexus tribui posse ex causis gratitudinis, conciliationis, benevolentiae, ejusque conservationis erga ipsam religionem vel conventum, aliisve causis ex sui natura actum virtutis ac meriti continentibus, modeste tamen ac discrete, et dummodo id non fiat nisi de superiorum localium licentia, ac etiam cum consensu majoris partis conventus, si talis consensus de jure, vel ex constitutionibus seu consuetudinibus cujusque religionis respective, in hujusmodi casibus requiratur; consensum vero conventus in § 2. ejusdem constitutionis ad leviora esculenta aut poculenta seu ad devotionem et religiositatem pertinentia munuscula largienda, etc., requisitum, intelligi debere de consensu de jure requisito, et ubi concurrat ambitionis suspicio, qua cessante nec in his requiri licentiam superiorum in § 4. ejusdem bullae requisitam, sed sufficere licentiam, etiam oretenus eis concessam, declarat; comessationes autem, comotationes et convivia, in excipiendis benefactoribus, protectoribus vel Ordinariis honorifice et laute, de quibus in § 5 et 6 ejusdem constitutionis, censi tantummodo prohibita, si decentiae status regularis adversentur; restitutionem vero receptorum conventibus faciendam, de qua in § 10, ibidem cautum est, intelligi debere de conventibus ad quos data vel missa de jure pertinent, si id commode fieri potest, alias conventui ejusdem religionis viciniore loco, ubi petita fuit absolutio, restituantur.

Insuper eadem facultate sibi tributa, omnes qui hucusque adversus praedictae constitutionis capitula hic moderata largiti fuerunt vel receperunt, a poenis quibuscumque in eadem constitutione inflictis et incursis posse et debere a propriis confessariis absolvi in foro conscientiae, etiam non facta prius hujusmodi rerum donatarum seu datarum restitutione: quoad eos vero, qui praeter modum praedictum graviore religionis detrimento largiendo vel recipiendo transgressi sunt, sed ob inopiam restituere nequeunt, eadem Sanctitas concedit majori poenitentiario, ut de praeteritis usque ad diem datae praesentium in foro conscientiae ab-

solvat, dispenset et condonet seu absolvi, dispensari et condonari mandet, prout in Domino magis expedire judicaverit.

2. Et ne praedictae Clementis VIII. constitutionis memoria dilabatur, superiores locales cujuscumque monasterii, conventus, domus ac Collegii regularis, sub poena privationis officii, vocisque activae et passivae ipso jure incurrenda, efficere teneantur, ut in perpetuum singulis annis mense Januario, non solum praedicta constitutio, quam in reliquis ejus partibus eadem Sanctitas omnino observari jubet, et quatenus opus est, innovat (quemcumque praetensum non usum, seu praetensum usum, seu praetensam consuetudinem damnando et irritando), verum etiam hoc decretum in aliqua publica congregatione, vel saltem in publica mensa perlegatur; omnibus tamen ecclesiasticis personis, etiam regularibus, quam laicis cujuscumque sint ordinis, conditionis, gradus ac dignitatis etiam speciali nota dignis, et qui sub generali dispositione non comprehenderentur, praedictam Clementis constitutionem contra praesentis decreti tenorem declarandi vel interpretandi facultate penitus interdicta, super quibus Sanctissimus mandavit expediri Breve, datum Romae die decima quinta Septembris 1640.

3. Quapropter, ut promissa firmissime subsistant, et inviolabiliter observentur, quantum cum Domino possumus, providere volentes, motu proprio et ex certa scientia ac matura deliberatione Nostris deque Apostolicae potestatis plenitudine, declarationem praeinsertam cum omnibus et singulis in ea contentis tenore praesentium perpetuo confirmamus et approbamus illique inviolabiliter Apostolicae firmitatis robur adjicimus, ac omnes et singulos, tam juris quam facti defectus, si qui desuper quomodolibet intervenerint, supplementum, illaque inviolabiliter ab omnibus, ad quos spectat et spectabit in futurum, observari.

4. Sicque, et non aliter, etc.

5. Non obstantibus, etc.

Datum Romae, apud Sanctam Mariam Majorem, sub annulo Piscatoris, die xvi. Octobris 1840, Pontificatus nostri anno decimo octavo.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE JURISDICTION OF CHAPLAINS IN THE UNITED STATES NAVY.

There are at present several priests engaged in the service of the United States as chaplains regular to the national army and navy.

To those who have the spiritual care of the Catholics on board of the Government vessels the Holy See has granted exceptional faculties which will be found in another part of this number of the REVIEW. As our marines frequently move from port to port and are thus brought under different episcopal jurisdiction, a question naturally arises as to the relative rights of bishops to exact conformity on the part of the military to the diocesan ordinances established in their respective territory.

The Holy See has accordingly taken steps to define the limits of jurisdiction in such a way as to avoid all conflict or misunderstanding. The Sacred Congregation states that the right of presenting to the Government the chaplain to be appointed for our naval troops belongs exclusively to the Archbishop of New York. The latter also assigns to the priest the requisite faculties for the valid and legitimate exercise of his priestly functions. These "Faculties" are distinctly specified. (See *Analecta*, pag. 404. Docum. No. I.)

According to the instructions accompanying his "Faculties" it is the duty of the chaplain whenever the marine forces anchor anywhere outside of the Diocese of New York to present himself to the local Ordinary as soon as possible after landing, and to obtain from the latter an official en-

dorsement of the faculties given him by the Archbishop of New York. The form of this endorsement is likewise given (No. II). It prolongs the original "Faculties" not only for the time during which the troops remain within the territory of the Bishop (or Vicar Apostolic), but also for the time of their subsequent journey, including two months after their arrival at a new station.

The Bishops and Vicars Apostolic having within their territory seaports where our troops are likely to land, have been notified of this arrangement, and they are requested to accord every facility to the chaplain for the proper exercise of his functions. The Archbishop of New York is moreover expected to keep the Ordinaries in different landing places informed regarding any change made by him in the appointment or the use of special faculties, since the latter are exceptional and cannot be extended to priests in general, not even those who may regularly minister to the spiritual wants of the soldiers.

If the Ordinary of any place should for legitimate reason find himself compelled to refuse to the chaplain the extension of his faculties he is to communicate the fact at once to the Archbishop of New York. He is likewise to notify the proper authorities of the United States Navy Department that the chaplain is suspended; but in doing so the Bishop is not to assign any reasons for his action which might provoke a contention between the spiritual and secular authorities as to the validity of episcopal jurisdiction. The S. Congregation advises that the officers of the Government should be made clearly to understand from the beginning that a priest, though he receives his salary from the State, remains in all things which concern spiritual jurisdiction (and the qualifications for the proper exercise of his religious functions) subject to the established statutes and authority of his Church. It is only on such condition that the candidate is presented for the office of chaplain to the troops. In case of delinquency a chaplain would thus have no appeal to the military authority against his ecclesiastical superiors, on the ground that the Government pays his salary.

WAS IT GOOD LUCK OR INJUSTICE?

Qu. Peter and John are two farmers. Peter after much time and labor, assures himself that in John's farm there are valuable mineral deposits. He keeps his knowledge to himself, and induces John to sell him the farm, paying a few dollars an acre for it, its price in open market. In this way he becomes the owner of very valuable mines. Does he sin against justice in so doing?

NEO-SACERDOS.

Resp. Peter has become the owner of lucrative mines through good fortune, which his wits and industry courted. And in this he committed no injustice against John.

The just price of a thing is that which common estimation or a legal valuation attaches to it. In the present case the commonly estimated value of the land was that for which it could be bought in open market. The particular knowledge of its probable future value, arising from its being mined instead of farmed, does not alter the common or legal estimate of its value, nor is Peter bound to communicate this knowledge which he obtained by personal industry. "Pretium justum rei," says Palmieri-Ballerini, following St. Alphonsus, "facit communis existimatio seu legalis taxa; scientia autem tua privata neutram tollit." (*Opus Mor.*, vol. IV., tract. viii., p. 3, c. 2.) In the same place the author cites St. Thomas as saying, "Venditor qui vendit rem secundum pretium quod invenit, non videtur contra justitiam facere, si quod futurum est, non exponat." What is true of the vendor is equally applicable to the purchaser. St. Thomas adds that generosity might induce the party possessing the knowledge which gives a subsequent higher value to the object sold, to manifest the advantage or loss, "quamvis ad hoc non videtur teneri ex justitiae debito." (*Ibid.*)

It is true that the value of the ground is in this case intrinsic to the farm; but of this Peter could not be so certain at the time of purchase as to render his title to it at the price demanded, doubtful. Though he feels assured that there are mines beneath, his knowledge is gained from indications

which may be reasonably supposed to be within the reach of the owner of the farm, even if the latter does not actually suspect it, or take the trouble to ascertain the fact. The case is therefore different from that of a purchaser who knowing that another possesses a precious gem which the owner believes to be but a common stone, obtains it at a low price; for here there is certain knowledge as the basis of deception and injury. John sustains no injury by the sale, though he might have profited by the right use of his farm; Peter earns the legitimate fruit of industry and foresight; but he also runs a risk of spending much labor in vain, since what appears to be a lucrative mine, may turn out to be but a scant vein of ore. In common justice Peter seems rightly entitled to the profit of the land, just as if he had sown in that farm some kind of produce which he foresaw would be in great demand, and enrich him.

THE QUESTION OF INCARDINATION ACCORDING TO THE COUNCIL
OF BALTIMORE.

REPLY

By Prof. Jules De Becker, D.D., University of Louvain.

Permit me to answer the objection raised by the Rev. Dutto concerning my interpretation of Decree 66, of the Third Plenary Council of Baltimore.

In the first place I would premise that my opponent's general assertion that "the decision must be based *exclusively* on the decrees enacted by the Third Plenary Council," should be so understood as *not to exclude* the general law of the Church which regulates the canonical adoption of clerics; for it is clear that any private interpretation of the text of the Baltimore Council which *contradicts the common law* is to be rejected as "uncanonical."

But what of the principal argument of Fr. D., namely, that there exists a necessary connection between the two kinds

of adoption, the *formalis* and the *praesumptiva*, which makes the latter "a negative" of the former, and places Decrees 66 and 63 in the corresponding position of a negative and a positive declaration.

I am quite willing to admit that there exists a close connection between the two kinds of adoption inasmuch as both produce the same juridical effects, and require the same essential conditions as to the consent of the interested parties,—although there is a considerable difference in the way in which this consent is manifested.¹ Moreover there is this connection between the two methods of adoption, that, *under certain circumstances* (not under all) a presumptive adoption obtains when the conditions of a formal adoption are not verified. But beyond this we cannot go in pressing this connection by asserting that the presumptive adoption takes place *whenever* there is no formal adoption or as though it were to be interpreted according to the dispositions which the Council laid down for formal adoption. Indeed since the Fathers speak of the two kinds of adoption under distinct and separate decrees we have no right to transfer what is said under one to that of the other, unless special reasons call for it in order to avoid contradiction regarding one and the same law. My critic insists on the necessary connection between the two decrees in order to show that the words of Decree 66 which unmistakably refer only to the "*triennium elapsum*," are to be understood in the light of Decree 63 in which the Bishops are advised to give notice to the priest "*antequam triennium expiret*." For, as he says, "what necessity of stating that . . . *ante triennium*, if it did not mean to decree

1 It is not quite correct to say: "The only essential difference between . . . is that the latter lacks the written incardination of the Bishop;" for the essential ground of difference between the two kinds of adoption is the different manner in which the will of the bishop manifests itself in each case respectively; in the case of formal adoption the will of the bishop to adopt a priest must be manifested formally and expressly (either in actual writing or, as I suggested, in some other outward manner); in the case of presumptive adoption the manifestation of the bishop's will is gathered from a complex of circumstances determined by the Fathers of the Council in Decree 66, although not mentioned in Decree 63.

that, unless the Bishop did notify the priest 'antequam triennium exiret' the *adoptio praesumptiva* would go into effect?" The objection thus takes for granted there is no other convenient way of explaining this disposition according to the opinion expressed by me. This is not the case; for the aforesaid disposition accords very well with the whole context of Decree 63, even though no allusion whatever is made to presumptive adoption. That decree, which treats *ex professo* only concerning the formal adoption, states the regular term of three years allowed by way of experiment, and within which term the Bishop may either expressly adopt, or expressly reject or else adopt a middle way of deferring a definitive decision by prolonging the time of probation beyond the ordinary term. Surely natural equity itself would demand that before entering upon this new and unusual prolongation of the term of trial, the priest should be notified by the bishop. Wherefore, even if it were permitted to doubt whether this law which is couched in the form of a precept, is also *irritans*, it is plain that there is a perfect coherence between the dispositions of the law ordaining that the Bishops *in the case of formal adoption* must *within the prescribed three years* either accept the priest definitely or give him due notice of the fact that he intends to prolong his time of probation.

Nor have we to look in this text for a solution of the question which the Fathers intended to deal with in Decree 66, where they speak *ex professo* of presumptive adoption and define its conditions. The words of this Decree 66 are quite clear and require no explanation from the context of another decree which treats of a different aspect of the subject. According to this new law the *ratio* of presuming upon the consent of the adopting bishop is simply this: "Qui *elapso tempore* (triennii vel quinquennii) clericum nec formaliter admittit, nec admittere plane diserteque recusat, iure praesumitur adscripsisse." Ergo, si *vix elapso triennio* episcopus clericum admittere plane diserteque recusat, ruit to a praesumptio quam ipse legislator indicavit tamquam fundamentum suae legis. I need hardly dwell on the sug-

gestion made by my critic that the writer of the decree was a poor hand at Latin, inasmuch as he wrote twice "elapso" for "labente" or "currente." If, as he himself says, "that is all," I confess that it is not enough to make any difference here. The Council of Baltimore is not the work of an obscure scribe ignorant of the rudiments of Latin, but it represents the acts of the combined Episcopate of the United States and of the Holy See, under whose authority and supervision the decrees of the Fathers were prepared and afterwards sanctioned (*recognoverit et probaverit*). Would that all the texts of our legislation were written in the style of Latinity which Fr. Dutto finds fault with!

Hence, so long as the interpretation which I have offered is not declared "entirely erroneous" by a doctrinal exposition based on solid arguments, or by an authentic interpretation from the legislative body which represents the Council of Baltimore, or by the Holy See, it stands on good reasons of probability.

THE BORROWER OF BOOKS.

Here are a few odd lines which may be amusing or useful to clerical friends who are in possession of good libraries from which their neighbors as well as themselves gather profit. The verses are mostly from medieval sources (as the Latinity suggests), found on book plates or written on the fly-leaf for the purpose of deterring the habitual purloiner (derived from *prolonger*, *i. e.*, one who keeps a thing too long), as well as the ecclesiastical communist from forgetting to restore them in good season and condition.

Some of the classical anathemas are rather hard on the culprit, *ex. gr.* :

Si quis hunc librum rapiat scelestus
Atque furtivis manibus prehendat,
Pergat ad tetras Acherontis undas,
Non rediturus.

Tu cave sacrilego memet subducere furto
 Ni pravi furis nomen habere velis.
 (A. D. 1690.)

Est liber ille meus, caveas deponere loco,
 Si mihi sustuleris, fur tibi nomen erit.
 (A. D. 1581,)

Hic liber est meus,
 Testis est Deus
 Si quisquis furetur
 Per collum pendetur.

The last line of the foregoing stanza suggests the figure of man hung upon a gibbet, which formed at one time a favorite emblem for library book plates. The following mixed French and Latin verse accompanies one such :

Aspice *Pierrot pendu*
 Quod librum *n'a pas rendu*,
Pierrot pendu non fuisset
 Si librum reddidisset.

A similar one, mixed German and Latin reads :

Hic liber est *mein*
 Ideo nomen meum scripsi *drein* ;
 Si vis hunc librum *stehlen*,
 Pendebis *an der Kehlen* ;
 Tunc veniunt *die Raben*
 Et volunt tibi oculos *ausgraben*.
 Tunc clamabis : *Ach, ach, ach!*
 Ubique tibi recte *geschach!*

Among the *Leges Bibliothecae* of the last century, mentioned by Count Leiningen Westerburg in a treatise on the subject, are the following quaint warnings against mutilating or defacing borrowed books.

1. Hunc ne mancipium ducito—*liber* est : ne igitur notis compungito.
2. Ne corsim punctimve ferito : hostis non est.
3. Lineolis intus, forisve, quaquaversum, ducendis abstineto.
4. Folium ne subigito, ne complicato, neve in rugas cogita.
5. Ad oram conscribillare caveto.
6. Alteri clanculum palamve ne commodato.
7. Ab aqua, oleo, igne, situ, illuvie arceto.
8. Eodem utitor, non abutitor.
9. Legere, et quaevis excerpere fas esto.
10. Perlectum apud te perennare ne sinito.
11. Sartum tectumque prout tollis, reddito.

WHICH OFFICE OF THE SPINEA CORONA D. N. J. C. FOR THE UNITED STATES?

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW :

Qu. Will you please call attention in your pages to a matter which I think will be of interest and of benefit to the clergy who read your valuable REVIEW.

In the Baltimore *Ordo*, March 4th, fer. 6, "Spineae Coronae D. N. J. C.," the office is indicated as being found in supplemento fer. 6 post Cineres. That would require a return to the Pars Hiemalis of the Breviary. When therefore in the American supplement in Pars Verna I found the office Spineae Coronae fer. 6 post Dom. I Quad. I used it. In saying Mass I noticed that the prayer in the Missal was different from that of the Office and on comparing notes I found the following facts : The Office in Pars Hiemalis for the Friday after Ash Wednesday is quite a different arrangement from that found in the American supplement for the Friday after the first Sunday in Lent. This latter Office appears in the Tournai editions of 1892 and 1896 which are marked respectively as the second and ninth editions *Post Typicam*.

The only Missals I have at hand to consult are the Pustet editions *Typica* and *Quinta post Typicam* (1892), neither of which have the Mass corresponding to the Office which appears in the American supplement of the other editions.

Perhaps you have some information to give which will clear up these discrepancies and show us where the error is, for surely there is a mistake in either one or other of the editions above mentioned.

Resp. The office *Spineae Coronae* in the Appendix (*pro aliquibus locis Stat. Foeder.*) of the Tournai edition is taken from the *Proprium pro Hibernia*, and found in some of the Breviaries published in France (ex. gr., Lyons and Paris, 1847, *Libr. Cath. de Perisse Fr.*). It is not improbable that the proposal to adopt this Office among others for the United States at the fourth Provincial Council of Baltimore in 1840, had its origin in the fact that many priests had been accustomed to say it in Ireland. However, as it is not the special text designated *pro aliquibus locis* in the Roman editions of the Breviary, and as the S. Congr. of Propaganda in its decree approving the adoption of the feast for the United States added the injunction "*rubricarum praescripto diligentius servato*", we must assume that it desired us to use the text as "*pro Urbe et ubi specialiter concessum*" designated. The Paschal Office of the same feast celebrated in some places after *Dominica in Albis* has the identical prayer as the Lenten Office. The same is true of the special office used by the Redemptorist Fathers which differs in some other respects from the Roman.

EPISCOPAL VOUCHERS FOR THE PURITY OF ALTAR WINES.

(*Communication from a Wine Merchant.*)

A priest has called my attention to the articles in the *AMERICAN ECCLESIASTICAL REVIEW* on the use of certain wines for the altar, and on their cure by means of alcohol, (Vols. IV., V., VIII., and IX.). I have also carefully gone over the analytical table by your expert chemist, testing various grades of wine sold for sacramental purposes. My experience in dealing with the clergy fully bears out what is said in those articles, and I am also willing to corroborate the statement made in the March number of the same *REVIEW*, namely, that only the personal integrity of a producer can serve as a guarantee to the clergy that they receive pure wines of the ripe grape such as is required by the canons of the Catholic Church for Mass.

But what kind of guarantee do you demand as security? I know two Jewish commission merchants who have letters of recommenda-

tion from several bishops and influential priests. They sell wine which I know to be adulterated—that is, “doctored,” as we say, though made of the grape. The agent, in one case at least, is a Catholic, whose honesty I do not doubt, but who *knows nothing about the production* of the wine which he recommends to priests, except that his employers receive periodical invoices of casks labelled “altar” from the vineyards. The agent sends in to the firm his orders, obtained upon letters of recommendation from the bishop and priests stating in general terms, that Mr. N. N. is known to them as an honorable business man and that they believe him to sell pure altar wine. Now, as such letters are non-committal, and can be obtained, as everybody knows, at the urging of any respectable business man who knows how to present his request, they are *absolutely worthless*. I am sure that several viticulturists have offered to do the best they can to satisfy the clergy in furnishing pure altar wine; but they are “cut out” by plausible agents of second-hand dealers. All the agitation aiming at securing pure wine for the altar seems to me useless unless a plan can be proposed and accepted by which the bishops give their testimony to wine merchants *not merely upon the generally known integrity of a firm or agent*, but, upon affidavit of the producer, with a forfeit attached which will be recognized at public law. Whether such a plan is practicable or not, I do not, of course, propose to say, but it is the only *safe* plan for obtaining the desired altar wine, except where a priest cultivates his own vineyard or directly supervises the production of wine from the grape.

Resp. The above is one out of several remonstrances which have come to us since first the question of pure altar wines was agitated in the REVIEW, in consequence of a public and wholesale fraud perpetrated upon a considerable number of priests who felt themselves obliged to “restitution,” owing to doubts about the validity of the Sacrifice, etc. It must be admitted that there has been a great laxity of supervision—in view of the facility with which imposition may be practised by agents who, if they are not unscrupulous, are often insufficiently alive to the importance of the question involved in the sale of wine to be used for the Holy Sacrifice.

It is not perhaps so difficult as may appear at first sight, to secure safety in this important matter of purchasing pure

wine for the altar. There are in the first place the guarantees of prelates who, like the Bishop of Rochester, have placed the production of the altar wine under the immediate supervision of responsible priests. This is quite in keeping with the methods of the Levitic Law in the Old Testament, and forestalls the possibility of deception and abuse. Any priest purchasing wine from such sources is secure against imposition. Next we have certain religious communities, such as the Trappists, etc., who devote themselves to the cultivation of the soil, and secure a pure altar wine. Lastly we have a number of wine producers whose education and known integrity as practical Catholics are confirmed by testimony under oath before a public notary, vouching for the purity of the product sold under the name of altar wine. These men are supposed to understand fully the requirements of the Church for the Holy Sacrifice, and also what importance she attaches to the scrupulous observance of the requirement.

The solemn contract (publicly ratified) between the merchant and those who purchase altar wines from him, throws the responsibility of restitution upon the former and relieves priests from any anxiety as to having taken the proper precautions for securing pure fermented juice of the ripe grape. There are numerous communities of religious men and women who have to rely on the recommendations of the bishop; yet the latter himself has but the most slender guarantee that he is using the prescribed matter for the Holy Sacrifice.

Now it is worthy of note that, apart from individual instances, there is no country in the world where less formality is observed to safeguard the sacramental rites than the United States; yet there is no country where imposition is so common a danger. But although artificial food-products (not excluding wine) are put upon the market in every form, there is a protection against the sale of fictitious and adulterated food stuffs, in public legislation and the vigilance of private societies. The demand for a similar guarantee on the part of the Church authorities in matters which are infi-

nately more important than bodily health can not be deemed an exaggerated precaution. In Europe the bishops as a rule demand from wine producers an affidavit sworn to before two or three diocesan officials and a notary public. We have before us a certificate which exemplifies in what form the clergy are assured of obtaining pure wine for the altar.

NOS CAROLUS

Miseratione Divina et Sanctae Sedis Apostolicae Gratia

EPISCOPUS

Protonotarius Apostolicus a. i. p.

attestamur, dioecesanum nostrum Theodorum H

VIRUM PIETATE ET FIDE COMMENDABLEM, JUSJURANDUM
EMISISSE,

se vinum ad SS. Sacrificii Missae celebrationem
adhibendum nonnisi omnino purum,
ingenuum, ex vite se inspiciente expressum
venditum esse et huic jurijurando hucusque,
in quantum scimus, jam per duo fere dece nia
praecipua fide stetisse.

Dabamus in Curia nostra episcopali die 10 Decembris 1897.

L. † S.

✠ CAROLUS.

In this document the Ordinary attests that the merchant is an honorable business man and a devout Catholic, who has taken an oath that he will not sell wine to be used for the celebration of the Holy Sacrifice, unless he knows from personal inspection (se inspiciente) that it is absolutely pure and of the true grape. The Bishop furthermore adds that he believes the merchant to have fulfilled his sworn promise faithfully during the last twenty years.

On the page following this attestation of the Bishop is printed the *affidavit* signed by the merchant in the presence of N. N., stating that in accordance with the Rescript published by the Ordinary relating to the requisite purity of Mass wine, he is ready to make oath that he will faithfully observe the provisions of the Rescript. Having been admonished regarding the sanctity and solemn binding force of the

oath, he swore as follows : I hereby declare under oath before God the Almighty and Omniscient, that in answer to all demands for altar wine I will deliver only pure wine pressed from the ripe grape under my personal supervision. So help me God and His holy Gospel.

Signed THEODORE H . . .
 Witnessed as above { N. N. Capit. Cathedr.
 { N. N. Vicar. Cap. Cathedr.
 (Copy testified to by L. M.)

Then follows the text of a communication previously addressed to the wine producer, setting forth what is deemed permissible in the treatment of altar wines, for instance, the mixture of different grades (provided they be all the product of the pure grape), the "matching" of casks, etc.; forbidding the addition of certain quantities of sugar, spirits, flavors (essence bouquet), coloring substances, glycerine, addition of water, heating of the wine to 40° Reaumur, treatment with tannin, salicyl acid, magnesia, etc., for artificial clearing, etc. Every priest of the diocese receives this printed form. The endorsements of other bishops of Belgium and Holland follow to the same effect, together with certain cautions and decrees from the S. Congregation for the guidance of the clergy. Thus the wine merchant is *officially authorized* to provide the *materia non solum valida sed digna* for the altar. The patronage thus honorably acquired enables him to employ the very best methods to produce good wine, whilst the clergy are freed from all anxiety regarding the purity of the article.

No doubt, the ecclesiastical authorities will eventually take the matter in hand and demand a more formal security than is for the most part given, which would be the best and only method of protecting the sanctity of the Holy Sacrifice, as well as the interests of the clergy and people in dioceses of the United States. Until then the safest way for us is to get our altar wine from the vineyards managed under the immediate care of ecclesiastics.

THE SKULL AND CROSS-BONES AT THE FOOT OF THE CRUCIFIX.

Qu. What is the origin and meaning of the skull and cross-bones on crucifixes? I have searched for an explanation, but everywhere in vain.

Resp. According to a very old tradition (Detzel, *Iconographie*, chap. iv., pg. 422), Adam, the father of the human race, was buried on the spot where our Lord died. A similar tradition has it that a sprig of the tree of life which Adam took from Paradise and planted as a lasting remembrance of his transgression in the place where he wished to be buried, became the wood from which the cross of our Redeemer was fashioned. Thus the tomb of Adam was identified with the spot on the mount of Calvary on which the cross was raised. So art has represented it for centuries, and the skull and bones of our first parent are placed there to indicate that they (and the whole race of man) receive new life through the death of Christ: *Ecce resurgit Adam cui dat Deus in cruce vitam.* (Inscript. cruc., in the Cathedral of Chur, in St. Ulrichus at Augsburg, etc.)

THE MYSTERIES IN THE RECITATION OF THE BEADS.

Qu. Which is the proper way to say the beads? To announce the mystery before each decade or to repeat it with each Hail Mary? If one or the other method be right exclusively, is the indulgence lost by using any other?

Resp. Both methods are right in so far as they suggest, only in different ways, the subject of meditation during the recital of the prayers, in which meditation is the condition of gaining the indulgences. No doubt the repetition of the mystery in connection with each separate *Ave* renders the devout recital easier in many cases; but there are good reasons for the other method which custom has equally sanctioned.

ECCLESIASTICAL MUSIC AGAIN.

I have read with interest the statement in the March number of the REVIEW (Conf. p. 293), made by Father Becker with respect to the teaching of Plain Chant in Salesianum College and Seminary. May I point out here that he does not refer to the special difficulty suggested in my article on this matter? The important point of my query was if any seminary required any musical test in the *entrance examination*; and if not, whether a defective ear was given that special attention outside of class-work, which is necessary for fitting every student to sing the essential chants properly. To say that "*all* students . . . partake in the theoretical and practical instructions in sacred music" does not quite reach my difficulty. I might state my question in this form: Is *any* student ordained who is unable to sing the essential chants properly (*i. e.*, with respect both to correctness and voice-culture)? The course of music in Overbrook Seminary is very much the same as that sketched by Father Becker. All the students receive theoretical and practical instruction in music—that is to say, *all* must attend the classes in which such instruction is given. Class-work is not able, I think, to remove the defects of "ear" and "voice" such as Father Bewerunge of Maynooth alluded to, and such as are met, I presume, in all seminaries.

H. T. HENRY.

 PICTURES OF THE RESURRECTION.

(*Correspondence.*)

When Jesus rose from the dead early on Easter morning, He passed through the stone wall of the tomb, passed by the guards who were watching the rock that closed its mouth, and after He had gone, the guards still thought that the tomb still held His dead body. He went through the wall of the sepulchre just as He went, that same night, through the walls of the house in which His disciples were gathered

together. After Christ had risen there was an earthquake, and an angel appeared and lifted the great stone from the mouth of the sepulchre. The terrified guards heard and felt the earthquake, saw the angel, looked into the tomb, saw it empty and fled away.

A picture of the RESURRECTION should represent a great stone against the opening in the sepulchre; the guards should be represented looking at it and wide-awake, and Christ should appear passing through the stone. There should be no angel, for he did not come until after Christ had arisen.

Another picture which we may call AFTER THE RESURRECTION should represent the angel hurling the stone away, should show the tomb empty, and the terrified guards looking at the angel and into the empty tomb.

I have been looking for a picture of "*The Resurrection*" and not one of "*After the Resurrection*," but so far I have not found it. I have looked in art stores, in Catholic publishing houses, in books, at numbers of Rosary tickets, but all in vain. What is usually found is a combination of "*The Resurrection*" and "*After the Resurrection*." Not being able to find what I wanted and wishing to put a stained-glass window of the Resurrection into my church—for I had all the other mysteries of the Rosary represented—I told the artist to show the sealed tomb, the guards awake standing near it, and Christ coming through the stone that closed the entrance to it. Christ passing through the rock, did not come out as satisfactorily as I wished, for the figure of Christ appeared too dim in the centre of the great stone door. Accordingly I had the window changed, so as to represent Christ outside the tomb just having passed through it, the rocky door unmoved and sealed behind Him, and the guards looking in the direction in which He is, seeing the door, but not seeing the Saviour, for Christ was visible after His Resurrection to those to whom He chose to manifest Himself, but not to others.

The Fathers in speaking of the miraculous Birth of Christ and of the fact that Mary did not lose her virginal integrity

in giving birth to her Divine Son, use the Resurrection as an illustration of the manner in which Christ was miraculously born. Christ came out from the closed womb of His mother on Christmas night, just as He came out from the sealed tomb on Easter morning, Mary's virginal integrity being as intact after His birth as was the tomb after Christ had risen. The common pictures of the Resurrection cannot be used as illustrations of Christ's miraculous Birth; if they were they would be teaching heretical doctrine; they would be illustrations of a denial of Mary's perpetual virginity. How many windows and paintings are there in the churches throughout the country which correctly represent the Resurrection? How many illustrations are there in popular Catholic magazines which correctly represent this mystery, on which we meditate every week during the year?

NICODEMUS.

THE "ALLELUJA" IN THE VERNAL OFFICE.

Qu. The rubrics state that there is no "Alleluja" in the office from Septuagesima Sunday to Vespers of Holy Saturday. Occasionally there occurs in the antiphons of the ordinary offices (also in the votive offices) throughout the year an "alleluja" which is part of the text. Is this also to be omitted; and is another "Alleluja" to be added during Paschal time when the antiphon ordinarily ends with an "Alleluja"?

Resp. The "Alleluja" is to be entirely omitted wherever it occurs in the Mass or office during the time from Septuagesima to Easter. During the Paschal season "Alleluja" is added to the Antiphons, etc., where it is not already found. The late editions of the Breviary published by the Pustets have been an improvement on other editions by omitting the "Alleluja" after the Antiphons in the *Pars Verna*. This also prevents the reader from adding a second "Alleluja" during the Paschal season where the general rubric requires but one.

NOTICE TO CATHOLIC AUTHORS.

The firm of Herder, founded at the beginning of this century (Bartholomew Herder opened a publication house and printing establishment at Meersburg in 1801, at Constance and Freiburg in 1810, at Paris in 1834), with branch houses to-day at Freiburg, Vienna, Strassburg, Munich, and St. Louis, U. S., and long known for its excellent publications in German, French, Spanish, Latin, Greek and the Semitic languages, has recently embarked in the production of high-class English literature, and promises to cover a broad field in this direction.

A notable enterprise for which material is being collected at present, and which will prove of special interest to English-speaking Catholics is the issuing of an "Almanac of Catholic Authors."

We possess already several periodical publications in other languages, which, from time to time, note the rise and progress of national literature, and help the student to form an estimate of the activity in different departments of Catholic science and culture. No such work exists up to the present in English. The editor of the proposed Almanac has requested us to call the attention of Catholic writers who have contributed to English literature in any form (book, brochure, pamphlet, periodical publications, etc.). We gladly accede to this request, and invite all such writers, cleric and lay, to send their *names* and *full address* to Wm. Bellinghausen, Esq., Freiburg (Baden), Germany.

BOOK REVIEW.

L'HYPNOTISME FRANC, par le R. P. Coconnier, O. P.
Lecoffre, Paris, Rue Bonaparte 90. 1897. Pp. xii. 436.

Dr. James R. Cocke in his book on hypnotism, published four years ago, devotes some sixteen pages to the bare mention of the titles of works dealing with that subject. Much greater space would have to be assigned to tell of the kindred books and pamphlets that have poured from the press during the past few years; for no subject has of late gained so firm and far-reaching a hold on the general mind as that of hypnotism. The bulk of this kind of literature comes directly or indirectly from France, where it has created and reflects a wider and deeper interest in the subject than elsewhere. One could find a reason for this intense interest in the national character, which spontaneously reaches out to the novel and the marvellous; but a sufficiently adequate cause, which itself, however, is traceable to the reason just alleged, may be found in the extensive original researches devoted to hypnotism by men like Charcot in Paris, and Bernheim in Nancy. These two practitioners have not only founded two schools divided as to the theory of hypnotism, but by their original experimentations and the published results have stimulated the study and contributed largely to extend the therapeutic application of hypnosis throughout the civilized world. In the intense ferment of thought on the subject it is to be expected that opinions would vary widely on the nature and value of hypnotism. "According to some," as Père Coconnier observes, "hypnotism must be regarded as one of the most remarkable and beneficent discoveries of our age; as destined to transform in the happiest of ways, philosophy, literature, education, medicine, jurisprudence, all our physical and intellectual life; it is soon to become one of the principal factors, the very greatest, perhaps, of progress and civilization. Others, on the contrary, maintain that hypnotism is at bottom nothing new; that it is no benefit, but a scourge; that it is essentially immoral and hurtful, the work not of natural forces, but of the demon in person. Each of these opinions has numerous defenders, earnest and recommended by their talents, science and character—physiologists, theologians, priests, religious and bishops. And between these

opposing theorists floats in indecision the vast multitude of the uninitiated—wondering as much at the phenomena of which they hear tell, as of the extraordinary interpretations that are offered." (P. xi.)

It is this discordance of opinion in a matter in which it imports so much for private and public weal that clear and sound notions be held, especially by those who have the guidance of souls, that has led Fr. Coconnier to contribute his part to a reconciliation of theory and practice. To this end he has, by personally assisting at many experiments, made himself master of the genuine facts concerning the phenomena of hypnosis and the methods of hypnotization. To the results of this direct observation supplemented by testimonies from the highest authorities he devotes the first five chapters of the present work. After eliminating from the domain of hypnotic phenomena, the utterly foreign elements that are not infrequently associated therewith—telepathy, magnetism, spiritism and occultism—he allots three chapters to an examination of the arguments advanced, especially by Franco, against the licitude of the use of hypnotism. The rest of the book (Ch. ix.-xv.) is given to the psychology and morality of the subject. The method throughout is carefully inductive, the reasoning being kept close to controlling facts. The conclusions reached by the author may be summarized as follows :

1. Three conditions are necessary to induce the hypnotic state : (a) as regards the *subject*—his personal control of his psychic faculties must be greatly diminished or entirely suspended, the lower faculties being in a condition apt to receive influence and direction from without ; (b) the *operator* must exert such influence and direction ; (c) by means of *verbal suggestion* ; (d) hypnosis is usually though not always accompanied by the state of ordinary sleep, and most generally with the physiological and psychological functions occurring in that state. Hence the definition of hypnosis : *a sleep or a state analogous to sleep wherein the psychic activity of the subject is influenced and directed from without by oral suggestion.*

2. (a) By means of genuine *hypnosis*, phenomena may be effected ranging from simple hallucinations to exudations of blood and instantaneous hemorrhages ; (b) these phenomena are quite explicable by the well-known influence of the imagination over the organic functions.

3. (a) In the hands of conscientious and thoroughly skilled practitioners, hypnotic treatment has been employed in countless cases

without detriment to the patient ; (b) many subjects have thus been cured of disease or notably relieved of pain ; (c) on victims of drunkenness and debauchery, and on degenerate children the treatment has been used to advantage as supplementary to moral influences ; (d) the treatment is therefore not in itself injurious.

4. Neither is it immoral if employed for a reasonable motive, by reliable agents, under circumstances physically and morally safe.

5. Hypnosis does not open out a "new psychology" which is destined to "amplify the powers of the human mind and impress a gigantic movement on civilization." Hypnosis, being essentially only "a directed dream" excluding personal psychic reflection and control, is radically incapable of such an effect.

6. Between hypnotic phenomena and miracles there is not the slightest parallel. The former are all explicable by natural causes. The latter are essentially inexplicable by such means.

7. Lastly the author makes his own the opinion of the eminent authority, Prof. Wundt. "Though unable to accord to hypnotism the extraordinary value in psychology which its admirers attribute to it, I believe none the less that in the domain of practical medicine it possesses merit that ought to be recognized. Whoever has read the detailed and objectively reasoned-out accounts by the present director of the School of Nancy, Prof. Bernheim . . . cannot but see that there is question therein of the acquisition of a therapeutic method possessing extraordinary importance . . . Therapeutics by *suggestion* is in its essential element limited to functional disorders ; but this deprives it in no wise of its intrinsic value, and leaves a sufficiently wide field for its application, when we reflect how lives are rendered miserable by grave disturbances of the nervous functions ; moreover the effects of *suggestion* on the secretory and vasor-motor actions are reflected over on the nutritive functions and so indirectly its influence is extended beyond the domain of immediate functional effects" (p. 430).

For the detailed unfolding of fact and principle by which this series of conclusions is reached the reader must consult the work itself. He will find the facts solidly established and carefully analyzed, the inferences legitimate, the criticisms of adverse opinions well supported, the conclusions judicious, the setting full of the interest to which the subject naturally lends itself, and the whole presented in that direct and lucid style which is the secret charm of the French. One could wish, however, that the author had given fuller development to some of the more important points. For

instance, speaking of the extraordinary phenomena of hypnosis, several instances are described of vesification and exudations of blood produced in subjects by verbal suggestion. The uninformed reader might be led to the supposition that the stigmata of saints like those of St. Francis may be accounted for by the same cause. It were desirable that the utter diversity of the two classes of phenomena had been exhibited and the impossibility of reducing them to the same origin demonstrated. The question is too large to be developed here. Some apposite reflections on the matter are to be found in *Le Miracle et ses Contrafaçons* by P. Bonniot, S. J. F. P. S.

ORGANUM AD SELECTA ex Ordinario Missae, compositum a C. Becker, Rectore Chori in Salesiano, St. Francis, Wis.

In this fourth part of his work, the author carries out the same principles of harmonization alluded to in the notices we have given to his former installments. By treating many of the notes of the chant as passing notes, he has avoided a cumbersome style of accompaniment, and permits the melody to flow easily, without compromising correctness. He has made the harmonization *playable* without jejuneness on the one hand or heavy slowness on the other. Too much cannot be said in praise of the typographical elegance of the page.

THE SENTINEL OF THE BLESSED SACRAMENT.

Official organ of the People's Eucharistic League. Published monthly from the Head Centre of the Work, St. Patrick's Cathedral, New York. Edited by Miss E. Lummis, 123 E. 50th St., New York. (Fifty cents a year.)

This modest little monthly now in its third issue, addresses itself officially to the members of the People's Eucharistic League, with the aim of spreading devotion to our Lord in the Blessed Sacrament, and surrounding the tabernacle with a constant guard of adoration and of love. Containing each month a leaflet of adoration, notes of interests to adorers, items from all the centres of the work, a poem and a sketch or story, it cannot fail to be of great help and interest both to the associates of the League and also to the general body of the faithful. Copies are on sale at the local

churches after the meetings of the League of the Sacred Heart on first Fridays and first Sundays of the month.

THE LIFE AND TIMES OF CARDINAL WISEMAN,
By Wilfred Ward. In two volumes. Longmans,
Green & Co. London, New York and Bombay: 1897.

(*Second Notice.*)

In 1833, whilst Mgr. Wiseman was still rector of the English College at Rome he received a visit from two young Englishmen, John Henry Newman and Hurrell Froude. Both were Protestants; and it was not until twelve years later that Newman became a Catholic. What effect their meeting with Wiseman had upon them may be gathered from a letter which Hurrell Froude wrote about Easter of that year to a friend at home. "The only thing I can put my hand on as an acquisition is having formed an acquaintance with a man of some influence at Rome, Mgr. Wiseman, the head of the English College, who enlightened Newman and me on the subject of our relations to the Church of Rome." The following passage is noteworthy as indicating that Anglicans had learnt nothing from the past, when in our day they proposed the question of reunion with the old Church on what they assumed to be a possible basis. "We got introduced to him," wrote Froude, "to find out whether they would take us in on any terms to which we could twist our consciences, and we found, to our dismay, that *not one step could be gained without swallowing the Council of Trent as a whole.* We made our approaches to the subject as delicately as we could. Our first notion was that terms of communion were within certain limits under the control of the Pope, or that in case he could not dispense solely, yet at any rate the acts of one Council might be rescinded by another—indeed, that in Charles I's time it had been intended to negotiate a reconciliation on the terms on which things stood before the Council of Trent. But we found, to our horror, that the doctrine of the infallibility of the Church made the acts of each successive Council obligatory forever, that what had been once decided could never be meddled with again—in fact, that they were committed finally and irrevocably, and could not advance one step to meet us, even though the Church of England should again become what it was in Laud's time."

The influence was reciprocal. In 1847, two years after Newman had entered the Church, Wiseman wrote: "From the day of New-

man and Froude's visit to me, never for an instant did I waver in my conviction that a new era had commenced in England . . . to this grand object I devoted myself . . . the favorite studies of former years were abandoned for the pursuit of this aim alone."

In September, 1835, Wiseman arrived in London. Almost immediately he set out for a tour through England and Ireland. This would give him a proper knowledge of the religious and social temper and spirit of his countrymen whom he had had no occasion to study particularly, except as a boy.

The impressions gathered from this journey were that from a long habit of subjection the Catholics neither felt nor understood the rights which they had acquired by the Emancipation Act, and that they were unconsciously disinclined to make their influence felt in public life. They were, what their past history had made them—"a people that shunned the light of day," shrinking from freely associating with their neighbors. He would stay for some time in England, and on his return from his tour through the islands, good fortune assigned him the temporary charge of the Sardinian Embassy Chapel in Lincoln's Inn Fields; here he delivered lectures to mixed congregations which produced an immense sensation. To an old Roman fellow-student he writes (December 1835): "I have two lectures every week. The effect has been a thousand times beyond my expectations. The chapel is crowded to suffocation, every seat is occupied half an hour before the compline . . . I have never preached less than an hour and a half, generally an hour and three-quarters, yet no one has found it long, nor has attention once flagged . . . proof has been given of the interest which may be thrown round the Catholic doctrines by a little exertion." His subjects were the fundamental doctrines of Church authority, the Real Presence, Indulgences, etc., and they were simply explained so that, as he expresses it himself, "the common people say they can follow every word." In the meanwhile English Catholics became gradually alive to the fact that their faith was being treated with respect by many respectable people who were not of the faith. The Protestant papers made their comments and whether conservative or hostile they contributed to Wiseman's popularity. His success roused the spirit of enterprise among Catholics, which found its first expression in the establishment of the *Dublin Review*, and a little later in the formation of the Catholic Institute for the defense of the Catholic religion. Wiseman being asked by Daniel O'Connell and Mr. Quin to join them in the foundation of a Catholic

Review, declared himself willing to assume the direction of the theological and religious part of the publication, with the understanding that "no extreme political views should be introduced into the Review." The only existing organ of a similar character was the *Catholic Magazine*. It was extremely liberal in the worst sense of the word, and hence injured the cause of Catholicity very decidedly. Thus the *Dublin Review* had more than one good reason for its creation. The first number appeared in May, 1836. Wiseman's own contributions at once gave it high tone and an augury of success. When the second number had been issued he found himself obliged to return to the post of rector at the English College in Rome; this did not, however, interrupt his interest in the work to be done in England. Indeed the following year he went back on a visit, and it was during the summer (1839) that his memorable article on St. Augustine and the Donatists appeared in the *Dublin Review* and became a turning-point in the Oxford movement, and which Newman described as "the first real hit from Romanism." Hitherto his arguments had tended mainly to show from precedents of antiquity that the Anglican claim to Apostolical succession was futile. He now showed that the idea of a schismatic church was regarded by St. Augustine and the Fathers, not as a question of historic research, but as a great practical case of conscience for the individual. This line of thought smote the earnest men engaged in the controversy regarding the claims of Anglicanism and made it a question of personal concern—and the Oxford leaders, who had conducted this inquiry as antiquarian historians, began to see the importance of the issue in a different light. Newman became alarmed at the new turn of things, and the words: "Securus judicat orbis terrarum" assumed for him a meaning that appealed to his inmost conscience. He suggested to Wilberforce that it might prove to be a duty to join the Church of Rome, and he henceforth abandoned the *via media*. In the meantime Wiseman had continued his lectures in which he emphasized the necessity of maintaining authority as the last recourse in matters of doctrine. On the other hand he urged prayer, especially devotion to our Blessed Lady. He knew how to utilize the forces of Liberalism, and in a sense was a most ardent advocate of that breadth of view which starts to convince an adversary by getting into his position and treating his prejudices with considerate forbearance.

In 1840 the number of Vicars Apostolic for England was increased from four to eight. Among the newly consecrated bishops was Dr.

Wiseman who had then returned to Rome. He was named coadjutor to Bishop Walsh and president of Oscott College. Cardinal Franzoni performed the ceremony of consecration on June 8th, in the Chapel of the English College. In the following September we find Wiseman in London. On the eve of his consecration he had written down a series of resolutions as part of a proposed plan of life in the future.

Among the *Points of Duty* we note the following with reference to the clergy.

To promote the frequenting of the Sacraments and the celebration of daily Mass by the clergy.

To encourage the preaching of the word of God in a feeling and energetic manner.

To promote study among the clergy and their serious employment of time.

To improve the studies, particularly the ecclesiastical ones, in the College.
To have Retreats for the Clergy.

With regard to his Bishop he noted the following :

To act strictly as his coadjutor, and therefore ever in act and word show him all honor.

To give him as far as possible the credit of any good done.

Never to shelter myself behind him or throw responsibility from myself on him.

To take as much labor on myself as possible.

Under the head of *Points of Zeal* he notes the following :

To have missions as soon as possible, and a body of clergy available for that purpose.

By this means to get the truth preached where there are no Catholic congregations.

To have a house of Retreats for Laity.

To get the Forty Hours' Devotion established as soon as possible, that the Adorable Sacrament may be day and night worshipped.

Points of Prudence.

(Fundamental Maxims.)

1. To attempt no changes that can affect the clergy, till their confidence has been completely won.

2. This is to be done by sincere kindness in word and deed, such as results from humility,—that is, from feeling, as I have every reason to do, that I am the last and most unworthy of them all.

3. To prepare by Retreats and Conferences their minds for reform and improvements.

(Measures.)

1. To gain exact information, and from every parish.
2. To have, if possible, visitation in due form.
3. To have Diocesan Synods in full form, so as to make the clergy parties to improvements. In these to get a fixed system of practice respecting converts; a uniformity of prayers and observances, regulations about church functions, etc.
4. To have regular Rural Deanships, by means of which information can be collected, etc.
5. To form a council that can meet for ordinary business, if possible, once a week.

He concludes by: "God's grace enable me to carry these things into execution for His greater honor and glory, the good of souls, and my own poor soul's eternal salvation. Amen."

In his capacity as coadjutor Dr. Wiseman was also president of Oscott College, where he lived. Here he was greatly esteemed and liked by the students, but did not succeed, if indeed he ever attempted the task, of amalgamating the heterogeneous elements of the teaching or governing faculty. Lord Acton, who was a student at this time at the college, records his impressions to the effect that Wiseman made no effort to direct the teaching body. "He was thinking of other things and looking far afield, and these other things were what characterized him. We used to see him with Lord Shrewsbury, with O'Connell, with Father Mathew, with a Mesopotamian patriarch, with Newman, with Pugin, and we had a feeling that Oscott, next to Pekin, was a centre of the world." Of Pugin's peculiarities several amusing stories are here incidentally told by Dr. Ward. He had an utter aversion to the mixed style of church architecture and would roundly condemn anything that compromised the Gothic simplicity to which he devoted his tastes. The Roman predilection for promiscuous ornamentation actually shocked him. He visited Sant' Andrea delle Fratte, the scene where the Abbé Ratisbonne had been converted from Judaism by a vision of our Lady. "The story," Pugin said, after seeing the church, "is demonstrably false. The man could not have said a prayer in such a hideous church. Our Lady *could* not have chosen such a church for a vision. The man could have had no piety in him to have stayed in such a church at all." The friend to whom his remarks were addressed replied: "As I heard the story, Ratisbonne was not at the moment praying, but thinking of the uncouthness of the architecture of the place." Pugin's whole face changed.

"Is that so? Then he was a man of God. He knew what true Christianity was; though he was a Jew. I honor him. Our Lady would have come to him *anywhere*. The story is demonstrably true." Pugin and Wiseman worked for a long time hand in hand in restoring reverence for the ancient liturgical forms, though they were of a totally different temper of mind. Pugin was the first link between English Catholics and the Oxford School, and his intimacy with Oakeley, Faber, W. G. Ward, Dalgairns and Bloxam had no little influence in turning them decidedly Romeward after Newman had openly challenged public opinion by his famous Tract 90. When eventually Newman and Ward, as spokesmen of their party, admitted the duty of reunion with the Church of Rome as soon as the latter should reform her abuses, Wiseman replied that the supposition of abuses authoritatively sanctioned by Rome rested upon inaccurate information or misapprehension.

"This repeated wish that Rome may be different from what she is, may be satisfied in various ways. . . . For instance, blots may be removed from an object by being wiped away from the medium through which it was viewed, and which transferred its own defects to the object; and in like manner Rome may soon appear and be very different to sincere eyes that look at her now through distorted representations. . . . Again, a part of a picture may seem dark and unpleasant, not because its colors are so, but because sufficient light is not cast upon it; and so many things appear cheerless and painful to others, not because truly so, but because they want proper light to be cast upon them by reasonable explanation. Or the defect may arise from the very position of the spectator. A pious and intelligent person observed to me the other day that our devotions to the saints might be compared to their representations on our beautiful old church windows; when seen from without they present but dark surfaces and ill-shaped outlines; when seen from within the church they seemed to glow with the rich and varied light of heaven in pure and majestic forms."

On the other hand, he felt that Catholics had a duty to reform, not the Church, but their lives, in order to remove these prejudices. "Let us English Catholics mourn over our own backwardness in much that is of duty, our own coldness in much that is of zeal. Let the English clergy lament our deficiencies in much of that ecclesiastical tone and spirit which abroad gives regularity to the sacerdotal ministry and influences the commonest actions and habits of the priest."

In the summer of 1844 Ward's *Ideal of a Christian Church* appeared and brought to a crisis the Romeward tendency of the Oxford movement by showing that Rome is the great exemplar to which all religious organization must conform, and that the notion of corruption, as applied to the Church, is a misapprehension. The

subsequent story of Newman's entrance into the Church and its accompanying circumstances are well known. The effect of it on Bishop Wiseman is well expressed in a letter to Dr. Russell :

"On All Saints, Newman, Oakeley and the other two were confirmed, and we had ten quondam Anglican clergymen in the chapel. Has this ever happened before since the Reformation? Newman took the name of Mary. . . . I have often said I should be ready to sing my *Nunc dimittis* when Mr. Newman should have joined us ; and I must not draw back from my word."

Withal Wiseman had his troubles. Despite his apparent popularity there was really none among the Catholic clergy who seriously sympathized or coöperated with him in the work that seemed so necessary and inviting. Newman said of him that he was "the chief or rather the only promoter" among English Catholics of the great Catholic objects on which they had set their hearts. And we get a glimpse of Bishop Wiseman's consciousness of this fact in a *memorandum* of that time.

"Perhaps seldom before have I felt more completely the peculiarity of my position in my *total isolation* as regards support and counsel, as well as sympathy and concurrence in views and plans.

"I came to England and into this district and college without a claim upon anyone's kindness or indulgence, with overrated abilities, exaggerated reputation for learning, overestimated character in every respect. I was placed in a position of heavy responsibility and arduous labor. No one on earth knows what I went through in head and heart during my years of silent and solitary sorrow. In the house I have reason now to know that *not one* was working with me, thought with me or felt with me. Many an hour of the lonely night have I passed in prayers and tears by the lamp of the sanctuary. . . . What a different place it (the college) would be if all had labored with this view (England's regeneration) and for this purpose? But thank God it has done its work in spite of us ; in spite of our miserable strifes and petty jealousies, and narrow views."

In midsummer of 1847 Wiseman went to Rome, having been deputed by the English Bishops to ascertain the views of the Holy See regarding the reëstablishment of the Hierarchy in England. But he stayed only a short time, being recalled to England on a diplomatic mission. Newman, who had been in Rome since the autumn of the preceding year, returned some months after this to settle the *locale* of the Oratory, which Wiseman, who had in the

meantime been appointed Pro-Vicar Apostolic of the London District, desired to have in London.

The next chapter deals with the establishment of a new Hierarchy in England under Pius IX. It includes one of the most stirring and eventful episodes in the life of Wiseman, and, hence, we shall reserve its discussion to a separate notice in our next review of this important biography.

(To be continued.)

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA. Published quarterly by the Society. Vol. IX., No. 1, March, 1898. \$2.00 per year.

The American Catholic Historical Society of Philadelphia has of late years established for itself an unquestionable character of national importance, and if the energies which have brought it to its present point of efficiency meet with continued appreciation on the part of the scholarly portion of our Catholic population, this Society is sure to wield a strong influence for the maintenance and honor of Catholicity in America.

The present number of the "Records" may be taken as a typical expression of the work done by the society. In former times the publication confined itself mainly to the reprinting of facts, without much attempt at making the matter entertaining to the average reader; and so far the "Records" were true to their nominal and originally intended purpose. But in time it became evident that a more popular form which, without neglecting the skeleton of carefully selected facts, should put them in appropriate and living form, would appeal to a larger circle of readers and students, whom the society wished to reach and make coöperators in building up a good history of the Catholic Church in America. This has been done. The "Papers Relating to the Church in America" printed from the portfolios of the Irish College at Rome and now in their sixth series, are extremely interesting, containing as they do the correspondence of men whom we have all known to be great and important factors in the ecclesiastical history during the early half of the present century, but whose inner lives showing forth the mainsprings of their personal influence become known to us only from their letters. The sketch of the life of the Rev. Dr. Joseph Balfé collected by the indefatigable Francis X. Reuss is a delightful contrast to the biographical notices of living celebrities

which are for the most part nauseating by their fulsome flatteries, and rarely free from the suspicion of being half-inspired—mere advertisements in which the profit is shared by hero and writer. Dr. Balfe belonged to the class of scholarly priests whose worth is realized in life only by the thoughtful, in death by all—“*et in die defunctionis suae benedicetur*” (Eccli. i., 13). But the reading of such lives ennobles. The extracts from the Missionary Diary of the Rev. Patrick Kenny contain much quiet humor and make altogether pleasant reading.

The Historical Picture Gallery is a notable and entertaining feature of the “Records,” and will in time present a valuable collection. It seems to us that if the professors of History in our seminaries and colleges were to put themselves in active and permanent communication with the Managing Board of the Society, they might derive considerable profit from the union by promoting interest in historical study among their students. There is abundant talent in our educational centres, which, if directed into channels of active inquiry would eventually produce eminent results and reflect credit on the colleges themselves. The occasion for such activity is given in the work done by the Society, whose directors are certainly anxious to utilize facts and documents referring to the growth of our educational establishments if made known to them through a responsible medium.

BOOKS RECEIVED.

- APOLOGIE DES CHRISTENTHUM'S.** Von Dr. Fr. Hettinger. Vol. IV. Seventh Edition, by Dr. Eugene Mueller. Freiburg Brisg. 1897. (St. Louis, Mo.) B. Herder: Pp. 618. Pr. bd. \$1.70.
- LA SAINTE BIBLE POLYGLOTTE.** Contenant le Texte Hébreu Original, le Texte Grec des Septante, le Texte Latin de la Vulgate et la traduction française de M. L'abbé Glaire. Introductions, Notes, Cartes, et Illustrations par F. Vigouroux, S.S. Ancien Testament. Tome I. Le Pentateuque, 1^{er} fascicule. La Genèse. Paris: A. Roger et F. Chernoviz; Montréal: Cadieux et Derome. 1898. Pp. 272. Pr. 75 cents.
- THE FRANCOISCANS IN CALIFORNIA.** By Fr. Zephyrin Englehardt, O.S.F. With a map and numerous illustrations. Cum permissu Superiorum. Printed and published at the Holy Childhood Indian School, Harbor Springs, Mich. 1897. Pp. 516. Pr. \$1.70.
- THE CANADIAN MESSENGER HYMNAL.** Over one hundred Sacred Hymns with organ accompaniment, also prayers for Mass and Communion for the use of League Centres, Schools, Parishes.—Sacred Heart Offices: Montreal. 1 vol. in 8^o of 220 pages. 25 cents.

- LITTLE MONTH OF ST. JOSEPH.** Published by the House of the Angel Guardian: Boston. Pp. 69. Pr. 10 cents.
- THE ROSARY CONFRATERNITY.** By Father Proctor, O.P. Catholic Truth Society: London.
- SPIRITUAL EXERCISES** for a Ten Days' Retreat, for the use of Religious Congregations. By the Very Rev. Rudolph v. Smetana, C.S.S.R.—New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 280. Pr. 1.00.
- PASSION FLOWERS.** By Father Edmund of the Heart of Mary, C.P. (Benjamin D. Hill.) The same. 1898. Pp. 210. Pr. \$1.25.
- SERMONS FOR THE CHILDREN OF MARY.** By the Rev. Ferdinand Callerio. Translated from the Italian. Revised by the Rev. Richard F. Clarke, S.J. The same. 1898. Pp. 343. Pr. \$1.50.
- LA CHARTREUSE DE NOTRE-DAME-SOUS-OMBRE.** Par L'Abbé Crozat. Paris: P. Téqui, rue de Tournon, 29. 1897. Pp. 442. Pr. 3 fr. 50.
- SILHOUETTES D'APOTRES.** Neuvaine S. François-Xavier par le P. Aloys Pottier, S. J. Le même. 1898. Pp. 251. Pr. 2 fr.
- LE RÉVÉREND PÈRE JEAN CAUBERT DE LA COMPAGNIE DE JÉSUS.** Fusillé rue Haxo, le 26 mai, 1871. Notice Biographique par le R. P. Pierre Lauras, de la même Compagnie. Le même. 1898. Pp. 239. Pr. 2 fr.
- ROME ET CANTORBÉRY.** Commentaire de la Bulle "Apostolicae Curae" Déclarant Nulles Les Ordinations Anglicanes. Examen de la Réponse Des Archevêques Anglicans. Seule édition française autorisée, enrichie de nombreux documents inédits. S. M. Brandi, S. J.—Paris: P. Lethielleux, Libraire-Éditeur, 10, rue Cassette. 1898. Pp. 288. Pr. 5 fr.
- DE CHRISTI ECCLESIA** Libri Sex. Auctore Guilelmo Wilmers, S. J. Cum approbatione Rev. Episcopi Ratisbon. et Super. Ordinis.—Ratisbonae, Neo Eboraci et Cincinnati: Fr. Pustet. 1897. Pp. 691.
- EXTRACTUM EX RITUALI ROMANO CONTINENS:** Communio Infirmorum, Sacramentum Extremae Unctionis, Ritus Benedictionis Apostolicae, Ordo Commendationis Animae et In Expiratione.—*Ibid.* 1898. Pp. 58. Pr. 50 cents.
- THE TRAVELLER'S DAILY COMPANION.** Approved Prayers. Preface by the Most Rev. W. H. Elder, D.D., Archbishop of Cincinnati. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 62. Pr. 5 cents.
- NEW RUBÁIYÁT.** By Condé B. Pallen. B. Herder: St. Louis, Mo. 1898. Pp. 62. Pr. 50 cents.
- THE DUTIFUL CHILD.** From the German of the Rev. F. X. Wetzel. The same. Pp. 127. Pr. 40 cents.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VIII.—(XVIII.)—MAY, 1898.—No. 5.

ST. JOHN'S ECCLESIASTICAL SEMINARY, BOSTON.

A PLEASANT ride of about forty minutes on an electric car, through the charming suburbs for which Boston is proverbially famous, brings the visitor from the very centre of the Hub, where all is pulsing, throbbing life, to the quiet Brighton District, where rising one above the other at a distance of some few hundred yards, stand the philosophical and theological houses of St. John's Seminary. A more beautiful and picturesque location could scarcely be imagined, a perfect picture of the poet's "rus in urbe," for with the improved rapid transit facilities the city is brought almost to the door, yet the noise and turmoil never penetrate the peaceful retreat of this home of ecclesiastical piety and knowledge.

From the brow of the hill, whereon is the school of philosophy, the eye meets one of the loveliest pictures of nature's beauty embellished by man's art. Overlooking as it does, the large reservoir of Chestnut Hill with its beautiful and spacious driveways, its wealth of flower and shrubbery, the surrounding hills rich in verdure, dotted here and there with the palatial residences of Boston's aristocracy, the picture must strike the observer as positively ideal. Hidden among the trees on the slope of the hill the house of theology arises like some ancient monastery of mediæval times, the immense but graceful towers which flank the walls giving to the building an appearance of castellated grandeur. Un-

assuming and even severe as it may be in architecture the effect is still pleasing. Mediæval in style, its massive and rugged simplicity is somewhat relieved by the trimmings of brick and granite and the towers at the corners. The walls are constructed of agglomerate stone quarried on the spot, and the structure though yet unfinished is striking and imposing. Within all is bright and cheerful. No attempt has been made to exclude the sunshine and air, but the entire building is well lighted and ventilated, the designers evidently believing that the exterior brightness tends a great deal towards brightness and cheeriness of mind.

The interior finish is plain but neat. The students' rooms open directly on the corridors, which run the entire length of the building. Entering, one is ushered immediately into the students' parlor, a long salon, where on Sundays and Thursdays visitors are received. From this, one enters the corridor off which open the students' library, prayer hall, class-room and refectory. At the farther end is the chapel, a temporary structure, soon, it is hoped, to be replaced by a building more in harmony with the needs of the institution.

The second, third and fourth floors are devoted entirely to the professors and students. Each student has a comfortable little room furnished with a desk, chairs, wardrobe, bed and toilet stand, the care of which devolves on himself. He may embellish his surroundings as his own taste dictates, careful of course, not to seek what is too worldly in his appointments. The library which already numbers some 15,000 volumes, is situated on the top floor of the main wing of the building. While selected to meet the needs of such an institution and containing the works of the Fathers, Greek and Latin, as also those of the various theologians and writers on Scripture and History, still one may find here as wide an opportunity for the study of the theories of non-Catholics as could be expected.

Besides the library there is the students' reading-room, where are to be found the works constantly needed for consultation in class matters, together with a liberal supply of the current magazines and literature of the day.

Like all great undertakings St. John's Seminary was not the work of a day. For years the ecclesiastical students of Boston were educated in Montreal, Baltimore and Troy, some going to Paris and Rome. The rapid growth, however, of the Church in New England and the consequent need of a more numerous clergy, made the want of a local seminary more pressing. It was certainly fitting that the Metropolitan See of New England should have its own ecclesiastical home where the special exigencies of local conditions could be more suitably impressed on the minds of the young aspirants to the priesthood. Long had the plan matured in the mind of the Archbishop and when in 1880 he made his purpose known, it was received in a spirit of generous enthusiasm by clergy and laity alike. Ground was broken for the erection of the new seminary in the spring of '81 and on the feast of the Nativity of Our Blessed Lady, in 1884, it was formally opened by a retreat given to the priests of the diocese.

In October of the same year the Seminary opened for studies, the theological and philosophical departments being then in the same building. The students came chiefly from Montreal, while a considerable number from Boston College formed the junior contingent. In a few years it became apparent that the building was inadequate to the rapidly growing number of students. Besides, there was a general desire on the part of the directors to separate entirely the juniors and seniors, as it is evident that the strong spiritual food meted out to the older theologian is scarcely the proper diet for the young cleric, who has but recently renounced the world and is more in need, as the new-born babe, of that rational milk to grow unto salvation. This need was supplied by the erection of the House of Philosophy, which was opened in October, 1892.

DIRECTION.

The Seminary is in charge of the Fathers of St. Sulpice, those pioneers in the work of clerical education. During the scholastic year the seminarists follow strictly the rule of the Sulpicians, and if it be true that "*verba movent, exem-*

pla trahunt," certainly no small advantage must accrue to the young student living in the company of men who so faithfully fulfil even the slightest injunctions of their rule, and are in all truth "a pattern of the flock from the heart."

This discipline may to some appear severe, still, at St. John's at least, there is sufficient latitude allowed to relieve the rule of whatever might become irksome.

There is no system of espionage, but students are made to understand that adherence to the rule of the Seminary is a strict necessity. It is the aim of the Fathers to become the friends and intimates of the students in so far as their relative positions will allow. Silence outside times of recreation is strictly enjoined and rigidly enforced. If, however, during study hours a student wishes to converse with his fellow, permission is asked and readily granted; but such permission does not allow the student to enter another's room, which, except in case of sickness, is always prohibited. The reason for this is obvious.

Except on holidays, reading during meals is the rule. At breakfast articles of current interest are selected, while at dinner and supper some work, usually bearing on subject matters discussed in class, is read, each student taking his turn in the rostrum.

STUDIES.

The original course of studies at the Seminary embraced four years theology, but this was shortened to three and one-half years after the opening of the Washington University. Five classes a week are held in dogmatic and the same in moral theology. Tanqueray is the text-book followed in dogma; Aertnys in moral. From the very beginning special attention has been paid to the study of Scripture and Ecclesiastical History, on account of the great importance of these subjects and the ever-growing interest attached to them at the present time, in the public mind. There are three classes a week in Scripture and two in History. One hour a week is devoted to Canon Law and one hour to Liturgy. Monthly examinations are held in both branches of theology, a practice which has been found very beneficial in encouraging

students to faithfulness in preparing their classes. For three months previous to ordination the deacons are engaged in immediate preparation. Special classes are held in theology and instructions given in the ceremonies of the Mass and the manner of administering the Sacraments.

The preparation of instructions and sermons receives careful attention, as it properly should. The class of homiletics in charge of the Superior meets every week, when the students are obliged to reduce the theory of sermonizing to practice. Two classes in plain chant are held each week. On Thursdays the students are divided into groups, according to the degree of proficiency they have attained in the musical art. The rudiments of the chant are explained, and every care taken to develop the natural abilities of the seminarians. These classes are presided over by one of the professors of the Seminary.

RECREATION.

If any man needs the "*mens sana in corpore sano*," it is undoubtedly the priest who has frequently to perform duties so arduous to nature and so taxing to the strength of mind and body alike. Hence it has been the constant aim of the directors of St. John's, while inculcating the paramount importance of cultivating habits of study, to insist at the same time, on the necessity of preserving one's physical strength. As yet, no permanent gymnasium has been established; but, in the recreation hall are to be found the simpler apparatus for physical development. Recreation is obligatory; no student being allowed to go to his room during these hours.

The grounds of the Seminary are well laid out, many avenues for walking being constructed, which are of sufficient length and variety as not to become tiresome. The chief out-door amusements are base-ball, hand-ball and tennis. There is a fine diamond where the students disport themselves at the national game, and on holidays theologians and philosophers battle for the house championship. The hand-ball alleys are well built, the ground work of one being con-

crete, the other rolled gravel. Tennis has become quite a favorite method of exercise with the students, and during free time the two courts are constantly occupied.

Within the past few years a system of gymnastics has formed part of the curriculum during the winter months, when, with the exception of walking, out-door exercise is impossible. For this a professor of physical culture has been engaged who instructs the students for two or three hours a week in the simpler forms of gymnastic exercise. The students assemble in the large corridors of the first floor, and put in what many consider to be the hardest work of the day.

From the opening of the first term until Thanksgiving and from Easter until the close of the scholastic year, Thursday is a full holiday. During the intervening months this long holiday is supplanted by half-days on Tuesday and Thursday. On these days a more lengthy walk is taken around the surrounding country. In the beginning these walks were headed by one of the directors, but the system now in vogue is that of allowing the seminarists to go off in groups of four or five. This method certainly has its advantages. The students are trusted to their own honor for good behavior. One man is designated by the Superior as leader of the walk, who is at the same time responsible for the return of his band at the appointed time. The priest, surely, should be the soul of honor, and if, during his seminary career the young man cannot conduct himself in a manner befitting the sacred calling to which he aspires, it were better known then than later, when the consequences of his heedless actions may bring odium not on himself alone, but on the whole body of the clergy.

These walks are obligatory, for after a week of steady application at books, a change of scene has a decidedly refreshing and invigorating influence on the mind.

The use of tobacco, both in the Seminary and on the walks is absolutely forbidden. This question has been a much mooted one, but after all has been said, the original prohibition still stands at St. John's; and, it seems to us, with very

good reason, for apart from the consideration of cleanliness, which it must be admitted would be a difficult thing to preserve, in a community where over a hundred are addicted to the use of the weed, aspirants to the priesthood of Christ must be taught the great and fundamental principle of self-denial, in a tangible form. Assuredly much of this cannot be done at the table, for the work of the Seminary requires that the seminarian consume his due share of nourishment ; but in eschewing tobacco he may not only be benefitting his health, but performing a real act of mortification.

KITCHEN.

The kitchen department and all its accessories is situated in a wing off the main building, thus entirely shutting off the disagreeable odors and other sources of annoyance, which must necessarily arise where the cooking plant is not sufficiently isolated. This department is under the immediate supervision of the procurator, who is one of the priests of the diocese.

The writer is wholly unacquainted with the culinary methods employed in the seminaries of the country, but he feels it incumbent upon him to repudiate for St. John's, the rather harsh things that have lately appeared in regard to the food usually served up to seminarists. He does not wish to deny that during his own course the discordant note of the unsatisfied stomach was at times clearly distinguishable ; but he feels safe in asserting that it was but the momentary discord of the "Sweet bells out of tune." Assuredly the epicurean palate would hardly be tickled by the every-day fare of Brighton ; but plain, wholesome food is the usual diet of the seminary, varied on occasions by the spread of the fete day, which, of course, is of a more elaborate character. And, what tends greatly to good digestion, the service is clean and the dishes served in an attractive style. The dining-room is large, well lighted and ventilated, and the table linen renewed sufficiently often to remove any unsightliness, which might offend the sensitive stomach. Men servants are employed in the kitchen and

dining-room, as well as for the work of the entire house. At dinner the students in turn don the white apron and serve their brother-seminarians; a practice of humility which can hardly be objected to, for surely no disciple of the Master^s could refuse to imitate the humiliation of Him who "when supper was done began to wash the feet of His disciples."

DEVOTIONS.

Before all, without doubt, the seminary is a school of piety where the youthful aspirant to the priesthood of Christ must rear on a solid and lasting foundation that structure of sanctity which is to withstand the fierce storm of the world. Mental prayer begins the day; "O God, my God, to Thee do I watch at break of day." Twenty minutes is allowed for rising and performing the duties of the toilet, and then all assemble in the prayer-hall for the half-hour's meditation. The practice of meditation is strongly insisted upon, and if a student for any reason be excused from the morning prayer, he is obliged to make it up at some time during the day. Here, as at all the common exercises, the Superior presides, the other directors also being present.

To stimulate devotion the use of books of piety has been allowed, as many, especially novices in the spiritual life, find it difficult to concentrate the mind on the subject without some external help. Mass follows meditation immediately. Devotion to the Real Presence of our Divine Lord in the Blessed Sacrament must, of course, be predominant in "the dispenser of the mysteries of God." The chapel opens directly off the main corridor, where at all times the Fountain of grace and wisdom is accessible. A visit of fifteen minutes is prescribed for each day, for which, however, the student may select his own time. Once a week every student clothed in cassock and surplice kneels in more solemn adoration for half an hour before the Blessed Sacrament. The devotion of the Forty Hours always opens the second term of the scholastic year, when the seminarians in turn keep the weary watches of the night with their hidden Lord.

After the Divine Son comes naturally His Blessed Mother, "Regina Cleri." Within the inclosure formed by the walls of the Seminary is a life-sized statue of our Lady in bronze, around which on the beautiful evenings of May the students gather and sing Mary's praises. The Rosary is recited every day by the students after the evening class. Fifteen minutes before dinner are devoted to particular examen. Each student reads in silence a chapter of the New Testament, after which the Superior proposes an examination, usually from the work of Tronson. The half-hour before supper is given to spiritual reading. A treatise from one of the masters of the spiritual life is read aloud and the lesson is then expounded and enlarged upon by the Superior. Night prayers, which are designedly short, are said in common, and a visit to the Blessed Sacrament closes the day at the Seminary.

St. John's Seminary is presided over by the Very Rev. J. B. Hogan, S.S., D.D. Father Hogan was the first Superior of the Seminary and remained so until 1889, when he accepted a position at the Catholic University at Washington. He returned to his former position at Brighton in the fall of 1894, which he has since retained. Father Hogan needs no introduction to the readers of the ECCLESIASTICAL REVIEW. His learned and extensive articles on "Clerical Studies" have made his name and fame familiar to them, and even without the prestige of his long experience at St. Sulpice in Paris, have marked him as a typical clerical educator. During the absence of Father Hogan at the University, the Seminary was in charge of the Very Rev. Charles B. Rex, D.D., whose recent untimely death has been so sincerely lamented by all with whom he ever came in contact. A gentleman in the noblest sense of the term, a true man of God, Father Rex, would his modesty allow, might truly say to his youthful disciples, with St. Paul, "Be ye followers of me as I am of Christ." A scholar of most varied attainments coupled with the most unconscious simplicity, he was indeed a true priest of Christ, and the writer feels it a happiness and a duty to render even this, so meagre a tribute, to

the memory of a man who in all truth spent himself in the service of the Master.

St. John's has as yet no history, but though still young it has already forged to the front rank of the American seminaries. It may, indeed, have its faults, as what work of man has not; but it is hardly an exaggeration to say that it approaches as near the ideal as could be hoped for. In the short space of its existence it has already done great work for the diocese, and stands an honor and credit to the zeal as it must be a consolation to the heart of its venerable founder, His Grace, the Most Rev. J. J. Williams.

JOHN A. BUTLER.

Brookline, Mass.

MY NEW CURATE.

(Gathered from stray leaves of an old diary by an Irish parish priest.)

THE CHANGE.

IT is all my own fault. I was too free with my tongue. I said in a moment of bitterness: "What can a Bishop do with a parish priest? He's independent of him." It was not grammatical, and it was not respectful. But the bad grammar and the impertinence were carried to his Lordship, and he answered: "What can I *do*? I can send him a curate who will break his heart in six weeks."

I was not too much surprised, then, when one evening my dear old friend and curate, Father Tom Lavery, came to me, with tears in his eyes and an open letter in his hand:

"I am off, Father Dan. Look at this!"

It was a succinct, laconic order to present himself to a parish priest, twenty miles distant, and be in time to discharge his duties in that parish the following Saturday and Sunday, for his jurisdiction was transferred, etc.

It was a hard stroke. I was genuinely attached to Father Tom. We had the same tastes and habits—easy, contented, conservative, with a cordial dislike of innovations of any kind. We held the same political opinions, preached the same sermons, administered the Sacraments in the old way, and had a reverence for antiquities in general. It was a sad break in my life to part with him; and it is a harmless vanity on my part to say that he was sorry to part from me.

“I suppose there’s no help for it?” said he.

“No,” said I; “but if you care—”

“No use,” said he; “when he has made up his mind you might as well be talking to a milestone.”

“And you must be off to-morrow?” said I, consulting the Bishop’s letter.

“Yes,” said he, “short shrift.”

“And who am I getting?” I wondered.

“Hard to guess,” said he. He was in no humor for conversation.

The following week, that most melancholy of processions, a curate’s furniture *en route*, filed slowly through the village, and out along the highroad, that led through bog and fen, and by lake borders to the town of N——. First came three loads of black turf, carefully piled and roped; then two loads of hay; a cow, with a yearling calf, and lastly, the house furniture, mostly of rough deal. The articles, that would be hardly good enough for one of our new laborers’ cottages, were crowned by a kitchen table, its four legs pointing steadily to the firmament, like an untrussed fowl’s, and between them, carefully roped, was the plague and the pet of the village, Nanny, the goat, with her little kid beside her. What Nanny could not do in the way of mischief, was so insignificant, that it need not be told. But the Celtic vocabulary, particularly rich in expletives, failed to meet the ever-growing vituperative wants of the villagers. They had to fall back on the Saxon, and call her a “rep,” “a rip,” “de ribble,” etc., etc. I walked side by side with Father Laverty, who, with head bent on his breast, scarcely noticed the lamentations of the women, who came to their

cross-doors, and poured out a Jeremiad of lamentations that made me think my own well-meant ministrations were but scantily appreciated.

"Wisha, God be wid you, Father, wherever you go!"

"Nisha, may your journey thry wid you. Sure 'tis we'll miss you!"

"Yerra, what'll the poor do now, whin he's gone?"

"Bishop, inagh, 'tis aisy for him wid his ring and his mitre, and his grand carriage. Couldn't he let him alone?"

"Father," said a young girl, earnestly, her black hair blinding her eyes, "may God be with you." She ran after him. "Pray for me," she whispered. "You don't know all the good you done me." She hadn't been very sensible.

He turned towards her.

"Yes! Nance, I'll remember you. And don't forget all that I told you."

He held out his hand. It was such an honor, such a condescension, that she blushed scarlet: and hastily rubbing her hand in her apron, she grasped his.

"May God Almighty bless you," she said.

But the great trial came when we were passing the school house. It was after three o'clock, the time for breaking up: and there at the wall were all the little boys and the *sheilas* with their wide eyes full of sorrow. He passed by hastily, never looking up. His heart was with these children. I believe the only real pleasure he ever allowed himself was to go amongst them, teach them, amuse them, and listen to their little songs. And now—

"Good-bye, Father"—

"Good-bye, Father"—

Then, Alice Moylan gave a big "boo-hoo!" and in a moment they were all in tears; and I, too, began to wink, in a queer way, at the landscape.

At last, we came to the little bridge that humps itself over the trout-stream. Many a summer evening, we had made this the terminus of our evening's walk; for I was feeble enough on my limbs, though my head is as clear as a boy's of seventeen. And here, we used to lean over the parapet,

and talk of all things, politics, literature (the little we knew of it), the old classics, college stories, tales of the mission, etc.; and now we were to part.

"Good-bye, Father Tom," I said. "You know, there's always a bite and a sup and a bed, whenever you come hither. Good-bye. God knows, I'm sorry to part with you."

"Good-bye," he said. Not another word. I watched and waited, till I saw the melancholy procession fade away, and until he became a speck on the horizon. Then, with a heavy heart I turned homewards.

If I had the least doubt about the wonderful elasticity of the Irish mind, or its talent for adaptation, it would have been dispelled as I passed again through the village. I had no idea I was so popular, or that my little labors were so warmly appreciated.

"Well, thank God, we have *himself* whatever."

Gentle reader, "himself" and "herself" are two pronouns, that in our village idioms, mean the master and mistress of the situation, beyond whom there is no appeal.

"Wisha, the Lord spare him to us. God help us, if *he* wint."

"The heads of our Church, God spare them long! Wisha, your reverence might have a copper about you to help a poor lone widow?"

I must say this subtle flattery did not raise my drooped spirits. I went home, sat down by my little table, and gave myself up to gloomy reflections.

It must have been eight o'clock, or more, for the twilight had come down, and my books and little pictures were looking misty, when a rat-tat-tat rang at the door. I didn't hear the car, for the road was muddy, I suppose; but I straightened myself up in my arm-chair, and drew my breviary towards me. I had read my Matins and Lauds for the following day, before dinner; I always do, to keep up the old tradition amongst the Irish priests; but I read somewhere that it is always a good thing to edify people who come to see you. And I didn't want anyone to suspect that I had been for a few minutes asleep. In a moment, Hannah, my old house-

keeper, came in. She held a tiny piece of card between her fingers, which were carefully covered with her check apron, lest she should soil it. I took it—while I asked—

“Who is it?”

“I don’t know, your reverence.”

“Is’t a priest?”

“No, but I think he’s a gentleman,” she whispered. “He talks like the people up at the great house.”

She got a candle, and I read:—

Rev. Edward Letheby, B. A., C. C.

“’Tis the new curate,” I said.

“Oyet,” said Hannah, whose dread and admiration for the “strange gentleman” evaporated, when she found he was a mere curate.

I went out and welcomed with what warmth I could my new coöperator. It was too dark for me to see what manner of man he was; but I came to some rapid conclusions from the way he spoke. He bit off his words, as riflemen bite their cartridges, he chiselled every consonant, and gave full free scope to every vowel. This was all the accent he had, an accent of precision and determination and formalism, that struck like a knell, clear and piercing on my heart.

“I took the liberty of calling, Sir,” he said, “and I hope you will excuse my troubling you at such an unseasonable hour; but I am utterly unacquainted with the locality, and I should be thankful to you if you would refer me to a hotel.”

“There’s but one hotel in the village,” I replied slowly. “It has also the advantage of being the post-office, and the additional advantage of being an emporium for all sorts of merchandise, from a packet of pins to Rickitt’s blue, and from pigs’ crubeens to the best Limerick fitches. There’s a conglomeration of smells,” I continued, “that would shame the City on the Bosphorus; and there are some nice visitors there now in the shape of two Amazons who are going to give selections from ‘Maritana’ in the school-house this evening; and a drunken acrobat, the leavings of the last circus.”

“Good heavens,” he said under his breath.

I think I astonished him, as I was determined to do. Then I relented, as I had the victory.

"If, however," said I, "you could be content with the humble accommodation and poor fare that this poor presbytery affords, I shall be delighted to have you as my guest, until you can secure your own little domicile."

"I thank you, very much, Sir," said he, "you are extremely kind. Would you pardon me a moment, whilst I dismiss the driver and bring in my portmanteau."

He was a little humbled and I was softened. But I was determined to maintain my dignity.

He followed me into the parlor, where the lamp was now lighting, and I had a good opportunity of observing him. I always sit with my back to the light, which has the double advantage of obscuring my own features and lighting up the features of those whom I am addressing. He sat opposite me, straight as an arrow. One hand was gloved; he was toying gently with the other glove. But he was a fine fellow. Fairly tall, square shouldered, not a bit stout, but clean cut from head to spur, I thought I should not like to meet him at a wrestling bout, or try a collision over a football. He had a mass of black hair, glossy and curled, and parted at the left side. Large blue-black, luminous eyes, that looked you squarely in the face, were hardly as expressive as a clear mouth that now in repose seemed too quiet even for breathing. He was dressed *ad—*. Pardon me, dear reader, I have had to brush up my classics, and Horace is like a spring eruption. There was not a line of white visible above his black collar; but a square of white in front, where the edges parted. A heavy chain hung from his vest; and his boots glistened and winked in the lamp-light.

"You'll take something?" I said. "You have had a long drive."

"If not too much trouble," he said, "I'll have a cup of tea."

I rang the bell.

"Get a cup of tea, Hannah!" I said.

"A cup of wha—at?" queried Hannah. She had the usual feminine contempt for men that drink tea.

"A cup of tea," I said decisively, "and don't be long."

"O—jet," said Hannah. But she brought in a few minutes later the tea and hot cakes that would make an alderman hungry, and two poached eggs on toast. I was awfully proud of my domestic arrangements. But I was puzzled. Hannah was not always so courteous. She explained next day.

"I didn't like him at all, at all," she said, "but when I came out and saw his portmanteau all brass knobs, and took up his rug, whew! it was that soft and fine it would do to wrap up the Queen, I said to myself. this is a gentleman, Hannah; who knows but he's the Bishop on his tower."

"I hope you like your tea?" I said.

"It's simply delicious," he answered.

He ate heartily. Poor fellow, he was hungry after a long drive; but he chewed every morsel as a cow would chew the cud on a lazy summer afternoon, without noise or haste, and he lifted my poor old china cup as daintily as if it were Sèvres. Then we fell to talking.

"I am afraid," I said tentatively, "that you'll find this place dull after your last mission. But have you been on the mission before?"

"Oh, yes, Father," he said, "I thought the Bishop might have written to you."

"Well," I said, "I had reason to know you were coming; but the Bishop is rather laconic in his epistles. He prides himself on his virtue of reticence."

I said this, because it would never do to let him suppose that the Bishop would send me a curate without letting me know of it. And I thought I was using select language, an opinion which after the nine years and more of Horace, I have no reason to alter.

"My only mission hitherto," he said, "has been in Manchester, at St. Chad's. It was a populous mission, and quite full of those daily trials and contingencies that make life wearisome to a priest. I confess I was not sorry to have been called home."

“But you had society,” I interjected, “and unless you wish to spend an hour at the constabulary barracks, you must seek your society here in an occasional *conversazione* with some old woman over her cross-door, or a chat with the boys at the forge”—

“But I have got my books, Father,” he said, “and I assure you I want some time to brush up the little I have ever read. I haven’t opened a serious book for seven years.”

This was candid; and it made me warm towards him.

“Then” I said, “there’s no use in preaching fine English sermons, they won’t be understood. And you must be prepared for many a night-call to mountain cabins, the only access to which is through a bog or the bed of a mountain stream; and your income will reach the princely sum of sixty pounds *per annum*. But,” I added hastily, “you’ll have plenty of turf, and oats and hay for your horse, an occasional pound of butter, and you’ll have to export all the turkeys you’ll get at Christmas.”

“You have painted the lights and shadows, Father,” he said cheerily, “and I am prepared to take them together. I am sure I’ll like the poor people. It won’t be my fault.”

Then my heart rose up to this bright, cheery, handsome fellow, who had no more pride in him than a barelegged gorsoon; and who was prepared to find his pleasure amongst such untoward surroundings. But I didn’t like to let myself out as yet. I had to keep up some show of dignity.

My education commenced next morning. He had served my mass, and said his own in my little oratory: and he came down to breakfast, clean, alert, happy. I asked him how he had slept.

“Right well,” he said, “I never woke till I heard some far off bell in the morning.”

“The six o’clock bell at the great-house,” I replied. “But where are you going?”

“Nowhere, Sir,” said he, “I understood I was to remain over Sunday.”

“But you’re shaved?” said I.

"Oh yes," he said, with the faintest ripple of a smile. "I couldn't think of sitting down to breakfast, much less of celebrating the Holy Sacrifice, without shaving."

"And you have a clean collar. Do you mean to say you change your collar every morning?"

"Certainly, Sir," he said.

Poor Father Tom! I exclaimed mentally, this is a change. But I said nothing; but sent out my razors in the afternoon to be set.

There was a letter from the Bishop. It ran thus:—

MY DEAR FATHER DAN:

I have thought it necessary to make a change of curates in your parish. I have removed Father Laverty on promotion; and I am sending you one of the most promising young priests in my diocese. He has just returned from England, where he won golden opinions from the people and the priests. I may mention that he was an exhibitor under the Intermediate Arts; and took a gold medal for Greek. Perhaps you will stimulate him to renew his studies in that department, as he says he has got quite rusty from want of time to study. Between you both, there will be quite an Academia at Kilronan.

Yours in Christ.

"Clever, my Lord," I soliloquised, "clever!" Then as the "gold medal in Greek" caught my eye again, I almost let the letter fall to the ground; and I thought of his Lordship's words: "I can send him a curate who will break his heart in six weeks." But as I looked over my cup at Father Letheby, I couldn't believe that there was any lurking *diablerie* there. He looked in the morning a frank, bright, cheery, handsome fellow. But, will he do?

II.

A RETROSPECT.

Long ago, when I used to read an occasional novel, if the author dared to say: "But I am anticipating; we must go back here twenty years to understand the thread of this history," I invariably flung down the book in disgust. The idea of taking you back to ancient history when you were dying to know what was to become of the yellow-haired Blamine, or the grand chivalrous Roland. Well, I am just going to commit the very same sin; and, dear reader, be patient just a little while.

It is many years since I was appointed to the parish of Kilronan. It happened in this wise. The Bishop, the old man, sent for me; and said, with what I would call a tone of pity or contempt, but he was incapable of either, for he was the essence of charity and sincerity:

"Father Dan, you are a bit of a litterateur, I understand. Kilronan is vacant. You'll have plenty of time for poetizing and dreaming there. What do you say to it?"

I put on a little dignity, and, though my heart was beating with delight, I quietly thanked his lordship. But, when I had passed beyond the reach of episcopal vision, which is far-stretching enough, I spun my hat in the air, and shouted like a schoolboy: "Hurrah!"

You wonder at my ecstasies! Listen. I was a dreamer, and the dream of my life, when shut up in musty towns, where the atmosphere was redolent of drink, and you heard nothing but scandal, and saw nothing but sin—the dream of my life was a home by the sea, with its purity and freedom, and its infinite expanse, telling me of God. For, from the time when as a child the roar of the surges set my pulse beating, and the scents of the weed and the brine would make me turn pale with pleasure, I used to pray that some day, when my life's work would be nearly done, and I had put in my years of honest labor in the dusty streets, I might spend my declining years in the peace of a seaside

village, and go down to my grave, washed free from the contaminations of life in the daily watching and loving of those

Moving waters at their priestlike task
Of cold ablution round earth's human shores.

My wish was realized, and I was jubilant.

Returning home by train, when my emotion had calmed down, my mind could not help recurring to the expression used by the Bishop; and it suggested the following reflections: How has it come to pass in Ireland that "poet" and "saint" are terms which denote some weakness or irregularity in their possessors? At one time in our history we know that the bard was second only to the king in power and influence; and are we not vaguely proud of that title the world gives us: Island of Saints? Yet, now-a-days, through some fatal degeneracy, a poet is looked upon as an idealist, an unpractical builder of airy castles, to whom no one would go for advice in an important matter, or entrust with the investment of a five-pound note. And to speak of a man or woman as a "saint," is to hint at some secret imbecility, which it would be charitable to pass over in silence. I was quite well aware, therefore, on that day, when I had the secret pleasure and the sublime misfortune of seeing my name in print over some wretched verses, that I was ruining my prospects in life. The fact of being a litterateur, although in the most modest and hidden manner, stamped me as a volatile, flighty creature, who was no more to be depended upon than a feather in the wind; or, as the Italians say, *qu'al piume al vento*. It is a curious prejudice, and a purely insular one. And sometimes I think, or rather I used to think, that there was something infinitely grotesque in these narrow ideas, that shut us out from sympathy with the quick-moving, subtle world as completely as if we were fakirs by the banks of the sacred Ganges. For what does modern literature deal with? Exactly, those questions of philosophy, ethics and morality which form the staple material of theological studies and discussions in our

own colleges and academies. Novels, poetry, essays, lectures, treatises on the natural sciences—all deal with the great central questions of man's being, his origin and his conduct. And surely it is folly to ignore these discussions in the market places of the world, because they are literature, and not couched in scholastic syllogisms. Dear me! I am philosophizing—I, old Daddy Dan, with the children plucking at my coat-tails and the brown snuff staining my waistcoat, and, ah, yes! the place already marked in my little chapel, where I shall sleep at last. I must have been angry, or gloomy, that day, thirty years ago, when I stepped on the platform at M——, after my interview with the Bishop and met my friends who had already become aware that I was elevated out of the junior ranks, and had become an independent officer of the Church Militant.

“You don't mean to say that you have accepted that awful place?” said one.

“You'll have nothing but fish to eat,” said another. “The butcher's van goes there but once a week.”

“And no society but fishermen,” said a third. “And they speak nothing but Irish, and you know you cannot bless yourself in Irish.”

“Well,” I replied, “my Job's comforters, I have accepted Kilonan, and am going there. If all things go well, and you are good boys, I may ask for some of you as curate”—

“You'll be glad to get a curacy yourself in six months,” they shouted in chorus.

And so I came to Kilonan, and here have I been since. The years have rolled by swiftly. Life is a coach, whose wheels move slowly and painfully at the start; but, once set moving, particularly when going down the deep decline of life, the years move so swiftly you cannot see the spokes in the wheels, which are the days we number so sadly. What glorious resolutions I made the first months of my residence here! How I would read and write and burn the midnight oil, and astonish the world, and grow from dignity to dignity into an honored old age! Alas! circumstances are too much for us all, and here I am, in my seventieth year, poor

old Daddy Dan, with no great earthly trouble, indeed, and some few consolations—my breviary and the grand psalms of hope—my daily Mass and its hidden and unutterable sweetness—the love of little children and their daily smiles—the prayers of my old women, and, I think, the reverence of the men. But there comes a little sting sometimes, when I see young priests, who served my Masses long ago, standing in cathedral stalls in all the glory of purple and ermine, and when I see great parishes passing into the hands of mere boys, and poor old Daddy Dan passed over in silence. I know if I were really good and resigned, I would bless God for it all, and I do. But human nature will revolt sometimes, and people will say: “What a shame, Father Dan, why haven’t you the red buttons as well as so and so;” or, “What ails the Bishop, passing over one of the most learned men in the diocese for a parcel of gorsoons!” I suppose it was my own fault. I remember what magnificent ideas I had. I would build factories, I would ferr the streets, I would establish a fishing station and make Kilronan the favorite bathing resort on the western coast; I would write books and be, all round, a model of push, energy and enterprise. And I did try. I might as well have tried to remove yonder mountain with a pitchfork, or stop the roll of the Atlantic with a rope of sand. Nothing on earth could cure the inertia of Ireland. It weighs down like the weeping clouds on the damp heavy earth, and there’s no lifting it nor disburthening of the souls of men of this intolerable weight. I was met on every side with a stare of curiosity as if I were propounding something immoral or heretical. People looked at me, put their hands in their pockets, whistled dubiously and went slowly away. Oh, it was weary, weary work! The blood was stagnant in the veins of the people and their feet were shod with lead. They walked slowly, spoke with difficulty, stared all day at leaden clouds or pale sunlight, stood at the corners of the village for hours looking into vacuity, and the dear little children became old the moment they left school and lost the smiles and the sunlight of childhood. It was a land of the lotus. The people

were narcotized. Was it the sea air? I think I read somewhere in an old philosopher, called Berkeley, that the damp salt air of the sea has a curious phlegmatic effect on the blood, and will coagulate it and produce gout and sundry disorders. However that be, there was a weary weight on everything around Kilonan. The cattle slept in the fields, the fishermen slept in their coracles. It was a land of sleep and dreams.

I approached the agent about a foreshore for the pier, for you cannot, in Ireland, take the most preliminary and initial step in anything without going, cap in hand, to the agent. I explained my intentions. He smiled; but was polite.

"Lord L—, you know, is either in Monte Carlo or yachting in the Levant. He must be consulted. I can do nothing."

"And when will his Lordship return?"

"Probably in two years."

"You have no power to grant a lease of the foreshore, or even give temporary permission to erect a pier?"

"None whatever."

I went to the Presentment Sessions about a grant for paving or flagging the wretched street. I woke a nest of hornets.

"What! More taxation! Aren't the people crushed enough already? Where can we get money to meet rates and taxes? Flagging Kilonan! Oh, of course! Wouldn't your reverence go in for gas or the electric light? Begor, ye'll be wanting a water supply next," etc., etc.

I applied to a factory a few miles distant to establish a local industry by cottage labor, which is cheap and remunerative.

"They would be delighted, but"— And so all my castles came tumbling down from the clouds, and left them black and lowering and leaden as before. Once or twice, later on, I made a few spasmodic efforts to galvanize the place into life; they, too, failed, and I accepted the inevitable. When Father Lavery came he helped me to bear the situation with philosophical calmness. He had seen the world, and had

been rubbed badly in contact with it. He had adopted as his motto and watchword the fatal *Cui bono?* And he had printed in large Gothic letters over his mantelpiece the legend:

'T WILL BE ALL THE SAME IN A HUNDRED YEARS.

And so I drifted, drifted down from high empyreans of great ideals and lofty speculations into a humdrum life, that was only saved from sordidness by the sacred duties of my office. After all, I find that we are not independent of our circumstances. We are fashioned and moulded by them as plaster of Paris is fashioned and moulded into angels or gargoyles by the deft hand of the sculptor. "Thou shalt lower to his level," true of the wife in Locksley Hall, is true of all who are thrown by fate or fortune into unhappy environments. In my leisure moments, when I took up my pen to write, some evil spirit whispered, *Cui bono?* and I laid down my pen and hid my manuscript. Once or twice I took up some old Greek poets and essayed to translate them. I have kept the paper still, frayed and yellow with age; but the fatal *Cui bono?* disheartened me, and I flung it aside. Even my love for the sea had vanished, and I had begun to hate it. During the first few years of my ministry I spent hours by the cliffs and shores, or out on the heaving waters. Then the loneliness of the desert and barren wastes repelled me, and I had begun to loathe it. Altogether I was soured and discontented, and I had a dread consciousness that my life was a failure. All its possibilities had passed without being seized and utilized. I was the barren fig tree, fit only to be cut down. May I escape the fire! Such were my surroundings and disposition when Father Letheby came.

(To be continued.)

HORAE LITURGICAE.

LITURGY is an important factor not only in the priest's training and life, but also in regard to the "reasonable service" God's folk have to give to their Maker. For it is the expression of the mind, and I may say, of the very life of the Church. If the canon of faith may be gauged from the law of prayer, the question of liturgical development must be one of the greatest practical utility; for it is in the Liturgy we stand in our everyday relation between God and the people. It is our means of influencing our flock by the potent force of example, a teaching through the eye which is often more effective than that given to the ear. But how many are there who have eyes and see not, who witness daily the Liturgy of the Church and get not only no lesson, but no help from the many things which are used for the very purpose of being aids to a feeble and often wandering attention. Unfortunately, owing doubtlessly to the effects of persecution, the English-speaking races of the present day have lost the liturgical instinct in a great measure—a loss greatly to be regretted, for it once formed an essential feature in our Catholic life. Perhaps I am not altogether right in saying that the loss was occasioned by persecution; for in England, at least, (of America I unfortunately cannot speak) Catholics some fifty years ago were only too glad to avail themselves of every opportunity of assisting at liturgical services. The cause of the present spirit may be attributable, among other reasons, to such for instance as the growth of private and unliturgical devotions which are often the spiritual specialty of some particular bodies, which see nothing incongruous in the *Bona Mors* on Easter Sunday. But these causes, which are obvious, I do not at present propose to discuss. Sufficient to state a fact. But the result, however arrived at, is deplorable for one who is old fashioned enough to hold that the Church's work is best done in the Church's way. The remedy, I venture to think, lies in the seminaries, where Liturgy, instead of being what it is so often, one of the "accomplishments" or "extras" of the

curriculum, should be promoted to one of the highest places as a subject of capital importance. Has the time not come when we may look for a thorough reorganization of the foundations of the training of the clergy? The seminary system which now for three hundred years has obtained a place in the Church, seems to be based upon the idea that the best way of forming the clergy of any country is to give them a training as much like that of Jesuit novices as possible. But while such a training is adequate for forming Jesuits it by no means follows that the real interests of the Church are served by educating the clergy on the selfsame plan. The two ideals are different and require a different training. It seems to me—I speak with all deference—that the present age, which has wants all of its own, is preëminently the historical age. It is one in which students are painfully seeking out the why and the wherefore of things, as the surest foundation both for the intellectual and the spiritual edifice. The old learning which has become cumbersome by the growth of ages is no longer useful for the keen intellects we have to meet and deal with. Theology, dogmatic and moral, scripture, liturgy, law, all clamor out now for historical treatment and research as the best foundation, and we look forward to the time when they all will be treated and taught from this point of view. We are not claiming too much for history. When properly treated, that is to say, when truth, and not opinion, is searched for, history is the manifestation of God's dealings with mankind, the lessons of Providence learnt by experience and is the test of truth for all human gospels. It shows us, among other objects, the development of thought, the growing up to the perfect man, which is ever going on in the Church from the day of Pentecost until the day of doom.

The subject of Liturgy has for long attracted the researches of historical students and its influence on the domain of dogma has been very great. But the result of these researches has not yet made itself practically felt in the importance given to Liturgy in the ordinary training of ecclesiastics. It is in the hope of directing, in some small

way, attention to the subject, that we propose in these *Horæ Liturgicæ* to treat of the Liturgy mainly from one point of view, namely, that of development and its practical result. The first subject which we present to our readers is a short study on the origin of the Roman Missal.

Founded in the East it is but natural to expect that the marks of Oriental Christianity will be found in the liturgical books of the Western Church. But it will not be necessary for the moment to dwell on the subject except so far as to mention one remarkable feature which shows the natural course of development. As is well known the various Rites in the East, such as those of Syria, Antioch, Jerusalem and Alexandria and others, which in the beginning were purely local, by degrees spread their influence throughout the adjacent countries and followed the track of the political and hierarchical groupings which in the fourth century resulted in metropolitan and patriarchal jurisdiction.

When Constantinople, though the latest of the patriarchates, at last succeeded by dint of perseverance and political intrigue in its ambitious attempts at securing the first seat after Rome, the older and national Rites of the other Eastern churches gave way at length to the new influence of the Imperial City. The two Greek Rites, that of St. Basil and that of St. John Chrysostom alone remained in possession. But even here, that of St. Basil, formerly the normal Liturgy, gave way, with a few cases of exceptional use (the first five Sundays in Lent, Maunday Thursday, Holy Saturday, the Eves of Christmas and Epiphany and the feast of St. Basil himself), to the shorter Liturgy of St. John Chrysostom¹. Here we have an illustration of liturgical development in the direction of unity which took place before the East became sterile and stereotyped by schism. The older Liturgies remained only in those churches which refused, either from policy or differences in belief, to recognize the supremacy of the Patriarch of Constantinople.

¹ For the Mass of the Presanctified in use on all the ferias in Lent an office attributed to St. Gregory the Great is used.

In the West we find that the same process went on, for it is the course of nature. There is plenty of evidence to show that from the decline of the fourth century there were various Rites obtaining. Allowing for local variations which made up "Uses," the Rites can be, we think, reduced to two—the Roman and the Gallican Rite. And it is a fact worthy of notice that there were these two Rites. For as the Christianity of the West came from Rome one would have been prepared to find only one normal Liturgy instead of two. This was the very ground for the claims so constantly put forward by the Roman Pontiffs for the pre-eminence of their Liturgy and the care they took lest any other should be introduced in the churches more particularly subject to them as metropolitans. But the fact remains that there were two Rites and not one only. When Decentius, Bishop of Eugubium in Umbria, seemed to be influenced by the Gallican Liturgy which had then taken possession of northern Italy, Pope Innocent I. wrote to him (416) as follows: "*Quis enim nesciat, aut non advertat id quod a principe apostolorum Petro Romanae Ecclesiae traditum est ac nunc usque custoditur, ab omnibus debere servari, nec superduci aut introduci aliquid quod auctoritatem non habeat aut aliunde accipere videatur exemplum? Praesertim cum sit manifestum in omnem Italiam, Galliam, Hispanias, Africam atque Siciliam insulasque interjacentes nullum instituisse ecclesias nisi eos quos venerabilis apostolus Petrus aut ejus successores constituerunt sacerdotes? Aut legant si in his provinciis alius apostolorum invenitur aut legitur docuisse. Quod si non legant quia nusquam inveniunt, oportet eis hoc sequi quod Ecclesia Romana custodit, a qua eos principium accepisse non dubium est.*"¹

But even while the Pope wrote, the Gallican Liturgy was in full working order; and its vigor was such that it had taken possession of the churches of the provinces of Milan, of Gaul, of Spain, of Britain, and of Ireland; while the Roman Rite seems to have been confined to the southern part of

¹ Labbé, iii., 10-28.

Italy and Sicily, over which the Popes were metropolitans, and to Africa which appeared from various sources to have been in almost absolute conformity with Rome.

We have made no reference to the Ambrosian Rite of Milan. This is generally supposed to have been a Rite distinctive from either Roman or Gallican forms. But l'Abbé Duchesne in his *Origines du Culte Chrétien* (pp. 83, 84), brings forward such substantial reasons against this radical diversity that the reduction of the Ambrosian Rite, in its original form, to the Gallican must, we think, be admitted as incontestable. But the Milanese Rite from the very nature of the case has from early times been incessantly modified in a Roman direction ; and this course began when the dangerous prominence of Milan, then the seat of empire, and the constant appeals, distinct from or in addition to appeals to Rome, from the bishops of Gaul and Spain to the See of St. Ambrose, caused the Popes to avert what threatened to be a danger to the divine præminence of Rome, by creating the metropolitan Sees of Ravenna and Aquila out of the Church of Milan. A powerful impulse was given towards Romanizing the Ambrosian use by the fact that during the Lombard invasion (641) for seventy years the Archbishops of Milan, with many of the clergy, had to seek shelter in Genoa. There they lived under the daily influence of another Rite, that of Rome, which was then being consolidated and regulated by the great Benedictine Pontiff and liturgical doctor, St. Gregory the Great.

What, then, was the origin of this Gallican Rite which had so extended an influence? M. Duchesne, in the above-mentioned work, has an easy task in refuting the opinion of certain Anglican writers who, for reasons of their own, refer its origin to sub-apostolic sources. To them, it was an important matter to assign to an apostolic source other than Rome the Liturgy followed by our British forefathers. With this view they trace the Gallican Rite to the Church of Lyons from the city of Ephesus, whence it was brought by St. Polycarp and St. Pothinus, the disciples of St. John the Evangelist. But both the internal evidence and the political

situation of Lyons at the time render the hypothesis at least highly improbable. M. Duchesne points out that the Gallican Liturgy was a very complicated and precise code of regulations and prayers. It supposes numerous and varied rites arranged after a certain fashion. The *formulae* are far from the simple forms we find in the remains of the second century—for instance, in the Constitution of the Apostles. He says:

“Son importation et sa propagation en occident ne peuvent être placées au deuxième siècle; nous sommes ici en présence d'un fait qui s'est accompli au plus tôt vers le milieu du quatrième siècle.” (P. 85.)

Neither was Lyons a likely place for its diffusion; for in the fourth century it had little or no ecclesiastical influence. When Diocletian introduced his new organization of provinces, Lyons lost its former state, and the glory and power passed to the other cities of Vienne, Arles, and of Trèves. Its ecclesiastical preëminence was not restored until Gregory VII. made Lyons the primatial see.

Where, then, are we to go to find the origin of the Gallican Rite? M. Duchesne boldly leads us direct to Milan, which, on account of its political position, had, at the time we are speaking of (the end of the fourth and the beginning of the fifth century), become of high ecclesiastical importance. It was a centre towards which most of Christian Europe gravitated. “The imperial town was admirably situated to be a model in all matters of worship and liturgy. That which cannot be admitted as regards Lyons can be well allowed to Milan. As soon as men ceased to tend Romeward and began to seek inspiration elsewhere, Milan could not fail to secure the preference above all other churches.” (P. 87.)

The learned Frenchman points out that at this very period the churches on this side of the Alps were passing through a period of interior organization and development and were making, striking out new roots in the adjacent nations. The times were propitious for such a growth and needed it, and the influence of Milan was then at its height when the Gallican Liturgy received its development. At this time the

population of the cities was being Catholicized, churches, large and splendid, were springing up, the clergy were being multiplied, the chill breath of persecution had passed, and the Church was lifting her head regally among a faithful people. This was just the moment when it would be necessary to regulate ceremonial and codify the liturgical offices. The work was needed, and the influence of Milan was there to initiate it.

The Anglican writers on the subject have been lead away by the obvious Oriental characteristics of the Gallican Rite to make deductions which we have found unwarranted. But these Oriental traces, which are obvious, help us only to point more clearly to Milan as the birthplace of the Gallican Rite, and even, perhaps, to assign the period of its beginning.

The immediate predecessor of St. Ambrose in that important see was one Auxentius who ruled from 355 to 374, nearly twenty years. He was a native of Cappadocia and was of the Court party of Ecclesiastics who were opposed to St. Athanasius. His Arianizing tendency lead him to take a leading part in the Council of Rimini (359). In spite of the discredit which befell his party he managed, by hook and crook, to retain his see despite all attempts at dislodging him. His was evidently no ordinary mind, and his retention of his see under such adverse circumstances proves him a man of no mean power. It is not to be supposed that the episcopate of an Oriental, and one which lasted long, as episcopates go, would end without leaving some mark on the Liturgy of his church. Now St. Ambrose, a Western, certainly would not have introduced Eastern customs when he came to the see; but it is not at all unlikely that, having secured the safety of the faith, he would not, in difficult times, make too many sweeping changes that were not imperatively demanded. Many peculiarities, as we know, both in matters of discipline and of worship, can be traced to his time. But we have no decided proof that he introduced them or did anything more than accept and perhaps regulate what was already introduced. And

the evidence, such as we have, seems to point to this policy.

This, then, was probably the origin of the Gallican Rite which for a time was to prove so formidable a rival to that of Rome.

The processes of development began at an early date. The churches following the Gallican Rite were a law unto themselves. It was only in Spain where, in the seventh century, political events resulted in a situation favorable to a centralization of ecclesiastical power and to a system which could exercise a supervision over the vagaries time and the ordinary course of things produced elsewhere. The national Councils of Toledo succeeded, and they alone, in preserving in Spain for centuries, the Gallican Rite. In other countries the divergencies became so excessive that provincial councils such as Vannes (465), Agde (506) and Gerunda (517) essayed, but without permanent effect, to establish conformity of usage. Already the Romeward tendency had begun to manifest itself as it had already done at Milan. The barriers which had hitherto made recourse to the See of Peter a matter of difficulty were removed, and the majesty and beauty of the Centre of Catholicity was making itself felt. After the barbarian invasion of the fifth century the Gallic Bishops began again to have recourse to Rome for directions in their affairs, and when consulted on matters of the Liturgy, the Popes would send copies of their own books and urge their adoption. This made the influence of the Roman Rite felt more and more; and by degrees caused it to be adopted with the already existing rites. Little by little the living force of the Roman Liturgy prevailed till it ended by absorbing that which had not the inherent vitality of its rival. How the Popes acted may be seen in a case M. Duchesne gives, that of Profuturus, Bishop of Braga. In 538 he wrote to Pope Vigilius and we have the answer he obtained.¹ The Pope sent him, with other documents, the ordinary of the Mass

¹ Labbé, ix., 29-34.

as a model, but told him that it was customary to add other parts according to the solemnity of the day; and, as a specimen, sent also the Mass for Easter, thus leaving the Bishop to draw up for himself on the Roman plan the variable portions. The pattern was accepted and the bishops in the Council of Braga, 561, imposed the liturgical texts, sent by Rome, as obligatory. But the kingdom in which Braga was situated, was soon after (588) annexed by the Visigoths and came under the primacy of Toledo, then working for liturgical unity, and thus, in this particular case the Romeward tendency was checked.

Later on (597), St. Augustine introduced the Roman Rite into England. But the Celtic missionaries of Lindisfarne when they hastened to join in the work of evangelization brought with them the Gallican Rite, which reigned in Ireland and was still kept up in the mountain fastnesses of Wales. How this divergence of Rites brought on trouble and discord, Venerable Bede tells us; also how St. Wilfrid was the prime mover in asserting the superiority of the Roman customs. But when St. Augustine first came, the instructions given by St. Gregory in answer to questions put by the new Archbishop show the wideness and strength of the Papal policy. *Pace* l'Abbe Duchesne, who holds that the letter of St. Gregory, given by Bede in his Ecclesiastical History, is not genuine, but is the work of Theodore, Archbishop of Canterbury (668), or, at least, of one of his following, the tone of the Pope's instruction is, it seems to us, both consonant with what Pope Vigilius had done in the case of Profuturus, and with Gregory's own training as a Benedictine. He undoubtedly sent St. Augustine the Roman books, but seems, while giving the *Canon* as invariable, to have suggested that for the other parts of the Liturgy he might look round, and take and use whatever he found good and useful in the churches of the Gauls or elsewhere. The *Romanæ Ecclesiæ consuetudinem* of the Instruction may, we think, be taken perfectly well to refer to those parts of the Liturgy that were professedly variable and not to the invariable part or the *Canon Missæ*. The rest of the learned

Abbé's argument is based on the point that St. Boniface declares in 745 that the *scrinarii* said they could not find the document in the Roman Archives.¹ Again, the advice of St. Gregory seems—remembering what a liturgical reformer he was—but a reflex of that humble teaching of the great patriarch St. Benedict, when arranging the office for his monks: “Above all we recommend that if this arrangement of the Psalms be displeasing to anyone he should, if he think fit, order it otherwise, taking care in any case that the whole Psalter of a hundred and fifty Psalms be recited every week and always begun afresh at the night office on Sundays.” (Rule, Cap. xviii.)

St. Boniface was the great mover in the matter on the Continent and brought about the suppression of the Gallican Rite in the Frankish kingdom where already that of Rome was exerting a great influence. This he did under directions from the Pope whose legate he was and with whom he always acted in accord. But it was Pepin who exerted his authority and suppressed by the secular power the Gallican Rite. “The Church of the Franks under the last of the Merovingians had fallen into a sad state of corruption, disorganization and ignorance. It had nowhere a metropolis where usages better regulated and kept could serve as a model and become a centre for reference (*as at Toledo*). . . . The Frankish Church had only frontiers, but no capital. Its episcopate, excepting King or Pope took the direction, was without a head. Each church had its own book of canons, its liturgical usage. Nowhere was there any rule, but complete anarchy. The disorder would have been beyond remedy had not the Carlovingian sovereigns appealed to the tradition and authority of the Roman Church.” (Duchesne, pp. 97, 98.)

But still Rome did not press the matter and her action was not spontaneous nor very energetic. Copies of their books were indeed sent, as to Profuturus. But there the matter rested as far as they were concerned—what had failed

¹ Migne, P. L., tome lxxxix., page 739.

in that case succeeded among the Franks. Those deputed to carry out the reform added to the Roman Book such things as appeared good and profitable in the Gallican Rite and drew up Masses to fill voids in the books sent. Foremost among the workers was the great Englishman Alcuin. The result was a compromise between the two—the Gallican flower grafted on the Roman stock. And, strange to say, the new Rite ousted both the older ones; and since the eleventh century, at least, the Roman Liturgy is nothing else but the recomposed Liturgy of the Franks. So entirely did it take the place of the pure Roman rite which existed apart till the ninth century that not one single copy is known to exist.

The principle which runs through the course of the development seems to be that while the invariable parts of the Mass had everywhere to be the same, that is to say, the Canon, the sacramental and sacrificial part, the remainder of the Liturgy could, without detriment, and provided it was as St. Gregory has it, *Pia, religiosa et recta*, be gathered together from other sources than Rome—for *non pro locis res, sed pro rebus loca nobis amanda sunt*.

ETHELRED L. TAUNTON.

THE SISTERS OF THE DIVINE COMPASSION.

WITH a vocation similar to that of the Sisters of the Good Shepherd—but with a wider scope and some different methods—the Sisters of the Divine Compassion devote themselves to the rescue of children who are exposed to contamination and to the reformation of young girls who have lost their innocence.

The Founder.—Like many other religious societies, the Institute of the Divine Compassion sprang from a band of pious women in the world who for the love of God and their own sanctification set out to practise systematically a work of mercy. But their guide then and their spiritual father and law-giver later on, when some among them gave themselves up wholly to the charity and sought therein the graces of the religious state, was the late Right Rev. Mgr. Thomas S. Preston.

This eminent prelate was a chosen soul. Even as a Protestant youth in the heart of New England he had felt drawn towards the truth, and at the age of seventeen, while still a student at Washington College in Hartford, Conn., he had resolved to lead a life of celibacy in order to devote himself entirely to the service of God. He was graduated at nineteen with high honors and on that occasion he delivered the salutatory in Greek. He then went to New York and entered the General Theological Seminary of the Episcopalians. There he was the leader of the High Church party. He himself was daily approaching nearer and nearer to the Catholic Church. Hardly could he be restrained from joining it. For this reason, when the time came for him to be made a minister, the Protestant Bishop of New York refused to ordain him. However, Bishop Delaney of Western New York consented to do so. For three years he exercised the ministry, but all the while his mind was more and more confirmed in the conviction that the Church founded by Christ was elsewhere. Of his conversion he said himself: "I was very young. Many whom I revered pointed in another direc-

tion. They could not change my convictions. If I gained a step one day, I did not waver and change my ground on the next day. But they had the power to make me wait and watch at the door when the goal of my hope was in sight. They bade me, beware of the impetuosity of youth and charged me to weigh well the arguments of those who had studied long the points of controversy . . . These arguments reduce themselves to two—the actual apostacy from faith of the Catholic Church and the branch theory of Christianity. I may say that I examined these arguments well. I remained in the Protestant Episcopal Church. I passed through the course of its principal seminary. I entered the ministry and for three years waited in patience and prayer. I read many Catholic books but I read many more Protestant works. I tried to open my intellect and heart to God's light; but much as I wished to do so, I never entered a Catholic church nor sought the counsel of a Catholic priest until the happy day when, upon my knees, I begged admission to what I knew to be the one fold of Christ. All human influences around me would have kept me where were all my worldly ties, but I felt that the voice of my conscience was more to me than any earthly attraction. If there was one Church founded by my Lord, I must seek and find it . . . So I sought its haven of rest and placed my feet upon the rock of Peter. There were some worldly sacrifices, but although they sobered my face a little they did not drive the sunshine from my heart. At last I was in my Father's House; and never from that moment have I had one doubt of the truth of the Catholic religion." He was received into the Church on November 18, 1849. In the following year he was ordained a priest. Behold him led by the Holy Ghost from Connecticut to New York, from Protestantism to Catholicity, from without the sanctuary to the very altar.

Mgr. Preston's sacerdotal career, studded as it was with distinguished services to religion, can be swiftly outlined. In the year 1850 he was stationed as a curate at old St. Patrick's in Mott street; next he was sent to Yonkers; in 1853 he was recalled to town by Archbishop Hughes and made his

secretary ; shortly afterwards he became Chancellor of the Archdiocese ; in 1861 he was appointed Rector of St. Ann's parish ; he was made a Vicar-General in 1873 by Archbishop McCloskey ; in 1881 he was created by the Pope a Domestic Prelate and seven years later a Prothonotary Apostolic ; he was continued in office as Vicar-General by Archbishop Corrigan and acted as administrator of the Diocese during the latter's absence in Europe. He was conspicuous as pastor, preacher, confessor, counsellor, and author. Full of years and of merits, he died on November 4, 1891.

The Foundation.—Pitying the condition of the young girls of New York's swarming tenements, especially those of negligent or vicious parents, growing up without religious instruction or industrial training, two or three ladies resolved to open a Saturday sewing-school for the benefit of the vagrant children of a squalid neighborhood. They began the work on September 8, 1869, in the hall over St. Bernard's Church. But as soon as they perceived the utter spiritual destitution of most of their first score of pupils—children of ten already craving stimulants and lassies of fourteen already led astray—they determined to hold class twice a week. On the following Tuesday, the first score had brought twenty more, and in less than four months the number of regular attendants was two hundred and fifty. The little group of teachers, too, had by Christmas become fifteen. The school opened at 10 a. m., with a few simple prayers, after which clothes, previously cut, were distributed among the pupils to be made into garments by them under the direction of the ladies in charge. While all hands worked, prayers, catechism and hymns were taught. At noon a warm dinner was served in an upper room. The girls were attracted by the affability of the teachers, by the skill in sewing and dressmaking that they acquired, by the gift of the garments that they themselves had made, and by the substantial meal. Their hearts opened under all this kindness. One by one, in confidence, they told their stories of want, of neglect, of abuse, of ignorance, of demoralization. Older girls, sisters or neighbors of the pupils, hearing of the

free training that they were receiving, would accost the teachers furtively and implore them to save them from what lay before them—a life of shame—to take them away from their vicious surroundings, to teach them how to do something useful, and to get them employment. But they flinched from having their degradation made public through a commitment to a reformatory—they shrank from the open disgrace and were loth to be confined as a punishment. From their reluctance to be sent to any institution already established, grew the project of a refuge for them to which they would go willingly and in which, in privacy, they could be brought back to virtue and be trained to earn their own support.

A written scheme of the plan was prepared, ecclesiastical approbation was secured, and under the spiritual direction of Father Preston an Association for Befriending Children was organized. That society had in it the germ of the mission and of the vocation of the Sisterhood of the Divine Compassion. It still lives, expanded in title to the Association for Befriending Children and Young Girls, contributing prayers, sympathy and money to the development of the work that it inaugurated and that it carried on by itself for sixteen years.

On March 25, 1870, the association, which had rented and furnished the dwelling at 316 W. 14th street, opened the doors of its institution. It had accommodations for forty-five girls. Every bed was taken the very first night and a score of other unfortunates who had hoped to remain, were sorrowfully turned away.

A systematic course of education—religious, mental and industrial—was now commenced. The uncultured, wild, slatternly and wayward girls gradually grew docile, neat, eager for instruction, zealous in practising their religion, and devoted to the home that was saving them from a wretched career. They had turned their faces upward and the light of Heaven began to be reflected in their eyes.

The association moved its quarters in the spring of the next year to 247 East Thirteenth street, into St. Ann's

parish, and there it had room for fifty-six girls, which was soon enlarged to one hundred. Soon after the work of reformation began to crowd out the work of rescue, so pressing were the entreaties of a legion of lassies in their teens for an opportunity of redemption from vice.

So fruitful in conversions of life and in cases of perseverance was the institution almost from the start, that, to meet a want as well as to hold up an ideal, the Children of the Precious Blood were organized by Father Preston in 1873. They are ex-subjects of reformation who desire to remain in the home and to consecrate the rest of their lives to reparation.

The charity had in its first four years presented so many reasons to be made permanent that a building of its own was bought for it in January, 1874, at 136 Second avenue. The asylum was then named the House of the Holy Family. It is still in operation there, but that dwelling is now given over entirely to the works of reformation and perseverance.

On the axiom that an ounce of prevention is worth a pound of cure, a plan of out-door relief was adopted in 1876 so as to afford temporary aid to destitute young women who for lack of employment were likely to yield to temptation.

Another branch of the charity began to be regularly cultivated in 1879. Subjects for the refuge are to be found in hospitals, prisons, etc. Members of the association visit these institutions, seek out the young women in whom there are need of compassion and desire for repentance, encourage them, advise them, bring them to the home or otherwise take care of them after they go out until they are safely sheltered.

All this while the institution was greatly hampered for want of sufficient means for its daily needs. However, by the passage of a bill through the State Legislature in 1880, providing a small per capita allowance for its inmates, it was enabled to rent an adjoining building and to resume the work of rescuing little girls from vicious surroundings before they had been demoralized.

A Sunday-school for boys, a mission for boys in the Tombs (the city prison), an employment society to provide work for

respectable women in their homes, and an industrial school for Italian girls were among the other good works of the association.

At last, after more than sixteen years of waiting, the sisterhood was formed. From the beginning the work, although nominally under secular administration, was conducted in the religious spirit, and as early as 1873 those immediately in charge of it received from the founder the first form of a religious rule; and in 1886 the Institute was regularly established. In making the announcement to the benefactors of the asylum, Father Preston said :

“In the beginning we saw the necessity of a religious community which should be trained for our work, which should carry it on for the love of God alone, and which should perpetuate it when the devoted ladies who have given their time, strength and means to it, should be called to their reward. We might have asked some one of the many existing religious communities to take charge of our institution, which, from a humble beginning, had grown to be so useful, but this would practically have taken the labor of love from our own hands—we had become attached to our work and could not willingly relinquish it to others. Then, as experience had developed our powers of doing good, it had also formed our own way and spirit in the management of the class to which we were devoted. There were souls who desired to give their lives to the service of our Master in seeking and saving the erring and lost, but they needed and demanded the comfort and security of a religious life. Thus, step by step, we were led to the foundation of a religious community which is trained in the rules of religion and imbued with the spirit which we have received, which we had found so efficacious.

“Thus our labors will not end with life. The community will still live to carry on our work for souls and perpetuate the charity which we have so much loved. This has been for years the subject of our thoughts and prayers. We feared to act hastily, and waited for what seemed to us the divine guidance. The Rule and Constitutions have been the fruit

of long study and many earnest supplications to the Holy Ghost. At last the time came. The advice and approbation of the devoted Archbishop of New York encouraged and blessed our purpose. He sympathized with our work and saw in the establishment of the proposed religious community not only the completion of our desires, but also the source of new zeal for the salvation of souls and greater usefulness in our labors.

“Thus the Rule of the Sisters of the Divine Compassion received the blessing and approbation of the Most Rev. Archbishop Corrigan on the 28th day of May, 1886. By this Rule the sisters are trained in the religious life as the masters of spirituality have taught us, with an especial view to the work of the house of the Holy Family. We seek to lead them to the perfection of entire consecration to our Lord, that they may follow Him and Him alone, in seeking and saving the erring and miserable. The Divine Compassion is our inspiration. The sisters are taught to be the instruments of His mercy, to breathe the spirit of His gentleness, and to draw their religious life from the tenderness of His Heart. If they can imitate Him, if they can speak His words and convey His pity to those who sadly need it, they will be following His dear footsteps who left the ninety and nine that never sinned to seek the wanderer, who sought the desert to bring back to His Father's house the sheep that was lost.

“These words are a brief explanation of the foundation of our religious community.”

The Rule was embraced by the first sisters on July 2, 1886. That was the feast of the Visitation, dear to the founder because of his unbounded love for our Blessed Mother; it was also that year the Feast of the Sacred Heart, for which he had an extraordinary devotion; and, besides, it was a First Friday of the month and therefore auspicious to him because of his zeal for the Precious Blood.

The sisterhood and the association have coöperated harmoniously from the establishment of the former to the present day, each in its own sphere doing its appointed task; and

the work has deepened and broadened as their combined forces have made a way for it.

A benefaction received from the founder enabled the community in 1890 to purchase a property in White Plains, Westchester County, N. Y., to which the work of preservation has been transferred from the city and which now on its twenty-seven acres contains the mother-house and novitiate, a chapel, a refuge for very little boys—brothers of girls in the adjacent House of Nazareth who are received out of compassion, in order that children of the same family may not be separated—a laundry, a bakery, a power-house, and other buildings.

Methods.—Some of the methods of the Sisters of the Divine Compassion are peculiar to them. For instance:

1. The subjects for reformation must come *willingly*. That was the corner-stone of the system from the start—a voluntary coming. On that spontaneity all the subsequent treatment was based. Later, commitments were accepted for the younger children; but the rule still is that, as far as possible, the older girls should consent to their admission to the home.

2. Strict secrecy about the past. A girl's history is known only to the sister whose duty it is to receive and enroll her; and it is unnecessary to say that that sister does not inquire into it except for the merest surface details. The girl herself is forbidden to disclose it to her companions. She is to so live in the present that, with her past to others unknown and by her repaired, she may have a future of respectability.

3. The girl, however depraved at her entrance, is met with compassion. The sisters themselves say of this: "Tender sympathy united to firm discipline is the basis of everything that is done. The very first step when a girl enters is an upward one in self-respect at least—she has not been committed, she has come with a greater or less degree of willingness. This fact is kept before her from beginning to end. A principle instilled into her from the outset is that the past with all its mistakes and miseries *can* be retrieved, that by

the Divine Compassion there is a new life before her if she will only enter upon it ; and this is kept before her as a fact in her daily life. Another point insisted upon is that our girls do not come to us for punishment—it is a privilege and mercy in every case.” And so with gentleness, patience and encouragement, the sisters coax rather than coerce their wayward charges back to the path of rectitude.

4. A definite work of reformation is undertaken with every girl received according to her individual needs. Her character is studied, her habits are noted, her religious deficiencies are investigated, etc., so that the weak spots in her personality may be strengthened and the vacant places be filled in.

5. The girls are not institutionized—neither forced into one mould nor kept so long that they become unfit to make their way in the world. On the contrary, individuality is fostered and a home life is cultivated. There is no uniform, special talents are developed, the girls are put at all the industries taught so that they may have many strings to their bow and find the occupation for which they are most fit, and when they can be safely sent away, they are restored to their friends or placed in a remunerative situation.

6. The house is a real home, to which the girls who are faithful to its requirements, may return, with certainty of welcome, when they are out of employment, or sick, or exposed to danger of a relapse.

These methods of compassion have been termed Utopian, but they have been practised for more than a quarter of a century and have been proved to be effective.

So far the total number of girls received into the reformatory or ministered to in other ways, has been 25,000 ; the total number of children sheltered in the house of preservation during the past five years, was 800 ; and the total number of little boys cared for from 1895 to near the end of 1897, was 300.

The Spirit of the Institute.—“This sisterhood has been founded upon the mistakes of others,” was the comment of a clergyman after examining its constitutions.

Father Preston ardently admired the organization of the Jesuits and there are traces of their Rule in his Rule—in the half year of a second novitiate, in the absence of set mortifications, in the frequent changes of sisters, in a central government, in the non-exaction of a dowry, in the reception of sisters coadjutors, etc.

The following extracts from the conferences and instructions given by the founder, illustrate his own high spirituality and best express the spirit that he sought to breathe into the institute:

“ . . . The sisters will ever remember that they are for the work and not the work for them. They come to the institute to do a specified work. That work is the greater glory of God and the salvation of souls. . . .

“ . . . The sanctification of their own souls, is a means to an end. They do not come for a life of ease or self-indulgence. They come as our Lord came—to offer themselves a sacrifice. . . .

“ . . . There can be no selfishness in a religious of the Divine Compassion. The moment that self comes, our Lord goes away. What are we here for? For the gratification of religious sensibility? No, not as an end. To receive the Sacraments? No, not as an end. To rejoice in our hours of prayer? To feel sensible devotion? To do good to others for the gratification of self-love? No, not as an end. To overcome yourself and sink your individuality? Yes, certainly, all these, but not as an end.

“ . . . It is the lesson of your lives to put self out of the way and to realize that from morning to night we are following our Lord. . . .

“ . . . We can have no preference for the work we do. We are consecrated to the poor and lost, going into the desert with our Lord and bringing back the lost sheep of the house of Israel. . . .

“ To have a heart like our Lord's heart, to see the Divine Image shattered in the sinner and to rejoice that we can restore that Image—this is what we are called to do. This is our work.

“But how shall we do this? We must be like our Lord. If we come to the work in the strength of self-love, there are two who will come—our Lord comes, but we come too. But self must not come at all. We must go to our work in our Lord and by our Lord. Through Him and in Him and with Him we do our work. Likeness to our Lord is the fruit of those who have died to self and are living supernatural lives.

“We must live in entire obedience. We may desire to do this or that, but we are not the masters of our own hearts nor can we make any disposition of ourselves whatever. . . .

“We must follow our Blessed Lord and do His work in the spirit of *His* gentleness. This is not the gentleness of a naturally tender heart. There is an immense difference between this gentleness and the Divine Compassion. Our Lord’s gentleness is supernatural. It has no bounds; it kills anything like harshness either in the exterior or the interior. . . .

“The religious of the Divine Compassion follow our Lord in the most tender attribute of His Heart and therefore they should have a special spirit of gentleness. They should be gentle in manner, gentle in words, gentle in heart, gentle in thought. Nature must be completely under control. Gentleness means so much. It contains the possibility of every virtue. We have to bring souls back to God, but we will never save one but by gentleness. Asperity frightens souls away. Our Lord was all gentleness to the fallen. To hypocrites He was severe, but to sinners, repentant sinners, never! ‘This man eateth with publicans and sinners,’ was said of Him. This is the model for the Sisters of the Divine Compassion. For those who have sinned we feel the greatest possible pity. For sin we feel abhorrence, but we must look upon the person who has sinned as we look upon one who has suffered from an accident. If you follow our Blessed Lord and Master in this way, you will accomplish a great deal for God’s honor and glory. O how blessed it is to be the instrument in His hands of bringing souls back to Him! How blessed it is to bring souls to love Him! . . .

“And, above all, the Sisters of the Divine Compassion must be patient. Think what the patience of God is! Think how He could have His own way in everything if He would! And then think how patient He is! Think how He allows men whom He holds in life to defy Him. Think how He bears with the evil and waits, because He is Eternal, because He has no past nor future, because He is the living present. . . .

“The spirit of the Sacred Heart will be the inspiration of the Sisters of the Divine Compassion. They will be patient with themselves, they will be patient with others. The Good Shepherd going into the desert and leaving the ninety and nine, is your Model, and without patience you will not accomplish the work Almighty God proposes to you. What could our Lord do with sinners but by patience with them? What could He do with *us* but by patience? And therefore those we seek to save we must be patient with. . . .

“And we must pray for the spirit of the Divine Compassion. We must often repeat to ourselves that we are the children of our Lord’s tenderness. We must aim to form in ourselves the spirit of mercy and love. . . .

“We have our duties day by day and we have our religious exercises. All are for God. It matters not what we do, whether we perform a duty or make a sacrifice. Either is for God as much as Holy Communion. Every moment of sacrifice, every moment of pain, every moment of sorrow, but above all when in any way you triumph over yourself—these are the moments in which God’s grace specially lives in you. . . .

“As self-love dies in us, God lives in us. Let us see Him wherever we go. Let us take His hand. Let us see His face and let us remember that we are the children of His compassionate, loving and tender Heart, drinking into our soul day by day of that tenderness; growing and forming and becoming more and more like Him day by day. If we have but patience and perseverance and courage, we can accomplish all things through Christ who has loved us and given Himself for us. . . .

“ ‘ Be ye perfect as your Heavenly Father is perfect.’ We are bound under pain of sin *to aim at* perfection. We are bound to serve Almighty God perfectly and to the utmost of our power. We are bound to free ourselves from every willing fault. We are bound to discharge our duties in the most perfect manner. This is the end for which every grace of God has been given you and St. Thomas says that a soul that does not seek perfection will surely fall far short of what God requires for salvation.

“ A religious is absolutely bound *to make progress* in the way of perfection. How is this point of perfection to be attained? By a strict observance of the rule, which marks out from morning to night what you are to do. There is neither choice nor responsibility, and your perfection is to be obedient in that way. . . .

“ We are bound to be saints, not in exterior ways, but in complete submission to the Divine Will, in love to our Lord—saints for His pleasure. And O when the spouse arrays herself for the Bridegroom in linen clean and white, surely she tries to eliminate from her heart everything that is displeasing to Him, every spirit that is not His!

“ The marks by which a Sister of the Divine Passion is known are these: She is gentle and affable in her exterior, she is patient, kind, sympathetic, meek, humble, poor, obedient—this, first, last and always; she is zealous, generous and indefatigable; on fire with the love of God and of souls.”

Concerning the work, the founder, in marking out its boundaries and directing how it should be done, said :

“ Wayward girls on the downward path but not yet notorious, or those exposed to dangerous influences, and the children of dissolute parents, are the subjects of our institutions. . . .

“ In our houses of reformation there must be some degree of willingness on the part of the subjects to enter. Voluntary reformation is the only foundation on which we can build. The more willingly she comes the more we can do.

“The reformatories of the Divine Compassion must never be transformed into penal institutions. If applicants have committed offenses which have made them amenable to the law and if magistrates as an act of compassion have sent them to us, it must always be understood that it is compassion and not punishment. The idea of punishment must be kept out of sight. It is mercy in every sense. For this reason we do not receive women who have passed any considerable portion of their lives in sin. We limit the age to twenty-one. . . .

“We may receive committed children or girls in either house, but we are strenuously forbidden to make commitment a condition of admission, if the subject is a case for us.

“We may not refuse to receive any one who is a subject for us and for whom there is room, if we have any means of support at all.

“We may not demand compensation in cases of compassion. Though the house be never so poor—God will provide. Let the sisters ever remember that it is a work of charity in which they are engaged and not a business transaction.

“This does not forbid us to prudently investigate cases before receiving them. We may combine prudence with faith, but let faith predominate. . . .

“The Sisters of the Divine Compassion may engage in any work for the benefit of the class to which they are called. Any institutions for their welfare besides those mentioned [the House of the Holy Family and the House of Nazareth], such as homes of temporary rest, infirmaries, industrial or Sunday schools, houses of industry or lodging houses, are within our sphere.

“We may visit hospitals, prisons, almshouses and the homes of the poor, but the character of the beneficiaries must always remain the same, in accordance with our vow, by which we bind ourselves to the service of the poor and wretched after the example of our most compassionate Lord and Saviour.

“We may visit the sick and afflicted of any class, if invited to do so.”

Devotions, etc.—The special devotions of the Institute of the Divine Compassion are the Passion of Christ, the Sorrows of the Blessed Virgin, the Holy Face, the Sacred Heart, and the Adorable Sacrament of the Altar.

The special patrons are the Blessed Mother of God, St. Joseph, St. Ann, St. Joachim, St. Jane Frances de Chantal, St. Francis de Sales, St. Veronica, St. Mary Magdalene, the Holy Angels and the Holy Souls.

This Institute does not call for extraordinary exterior mortifications. It has but three fast days in addition to what the Church enjoins. It has an exhausting work to do and its members need all their strength for their duties. But they practise, of course, the ordinary exterior austerities which are necessary for all members of religious communities and they follow the Rule with absolute fidelity. They are continually admonished that to render a perfect obedience is the most important mortification for a religious of the Divine Compassion. Finally, said the founder on this topic :

“It is the interior that sanctifies the exterior and the interior mortification that we ought to practise is as high as any soul can reach. Perhaps God will call us to crucifixion. It always comes sooner or later in the spiritual life. . . .

“In the training of souls for God, in trials with unruly wills, in ingratitude, in combats without and fears within, in resistance to temptation, in enduring the consciousness of what we are (which would be crushing if our Lord did not help us to bear it), in courageously carrying the cross whatever it may be—in all these there is constant mortification, and by these we chastise the body and the will, and bring them into subjection.”

No dowry is exacted from postulants desiring to join the sisterhood. If they can bring some temporal means to the institute, they are expected to do for it what justice and charity suggest ; but the founder frequently said that no one who had a real vocation to its spirit and work, should be rejected for want of money. The requisites are : a vocation, education, a certain degree of health, respecta-

ble parentage, and a recommendation from a priest who has been the confessor of the applicant for at least two years.

The institute has three branches. In the first are the Choir Sisters. They are those whom the society finds apt for all its works and from among whom its officers are to be chosen. In the second rank are the Little Sisters who work side by side with the Choir Sisters as the coadjutor priests coöperate with the professed Fathers in the Society of Jesus. In the third division are the Out Sisters, who transact business outside for the community.

This sisterhood tries and trains its subjects thoroughly. It keeps them in the novitiate four and a half years before allowing them to enter the active life—six months as postulants, two years as novices of the white veil, and two years as novices of the black veil. Even after making their profession they are kept on probation for five years before they are permitted to make perpetual vows. To the perpetual vows they then add a fourth vow of perseverance in the work of the institute; but before making these vows they must return to the novitiate for six months.

The principal officers are an Ecclesiastical Superior General, a Mother Superior General, an Assistant, a Novice Mistress, and a Bursar—all general officers, that is officers for the general affairs of the institute. Besides these there are minor and local offices.

It was Monsignor Preston's desire that the Institute of the Divine Compassion should be attached to the Archdiocese of New York with its Archbishop as the Superior General, to whom all foundations made in time to come should be subject. Archbishop Corrigan accepted this office and taking up the work of his devoted friend where the latter had left it, has guided it with fatherly care, with wisdom, and with minute attention to all its interests.

The Mother Superior General holds office for seven years and may be reëlected indefinitely. She is chosen by the perpetually-professed sisters. She alone bears the title of Mother.

The other officers are appointed by the Mother Superior with the advice and approval of the Ecclesiastical Superior.

The entire government of the sisterhood is committed to the Mother Superior, subject to the approval of the Ecclesiastical Superior; but she has also to advise her a Council composed of six sisters—the Assistant, the Novice Mistress, the Bursar and three associates selected by them—who meet once a month.

The Dress.—The habit is of black woolen stuff, with a narrow line of crimson, symbolizing the Precious Blood, around the edge of the square gimp and of the broad sleeves. Its sombreness is relieved by a narrow band of white around the throat. A black veil covers the head and falls to the ground at the back. The coif and bandeau are of white. At the waist there is a broad cincture of black cloth, from which depends a fifteen-decade rosary, to which is attached a medal bearing on one side an image of our Lord with bound hands—emblem of the dominant characteristic of obedience which animates the sisterhood—and the motto: *Compassio Divina Amantissimi Jesu*; on the reverse is a figure of Our Lady of Sorrows with the sword piercing her heart, and the legend: *Mater Dolorosa, Dulcedo Spes Nostra*. Fastened in the belt in front is a crucifix of silver on red wood, on the back of which is this inscription: *Divina Compassio D. N. J. C. sit in cordibus nostris*. A gold ring, on which is engraved "Only Jesus now, Jesus always, Jesus everywhere," is worn on the third finger of the left hand. This is the costume of those professed with final vows. Previous to this profession the habit is the same, with the exception that the veil is short, the crucifix is on ebony, and the ring is silver. The white veil marks the novice.

The habit of the Little Sisters is quite different from that of the Choir Sisters. As the latter are consecrated to the Compassionate Heart of our Lord, so the Little Sisters are dedicated to the Compassionate Heart of Mary. Their habit is black, with blue in place of the red that appears in the

costume of the Choir Sisters. The veil, whether white or black, is short.

On days of ceremony in religious exercises the Choir Sisters wear a long black cloak, with a broad band of crimson, entirely enveloping them. The Little Sisters wear a similar cloak with a band of blue.

The habit of the Out Sisters is black, with a narrow line of purple on sleeves and gimp, but they wear at all times, except on special religious festivals, a cape falling below the waist. The significance of this costume is that while the Out Sisters enjoy all the religious privileges of the other members of the institute, their state of life is hidden from the notice of the world, so that they may more freely fulfil their special vocation. The veil, whether as novice or professed, is always a short black one. It is the intention that an Out Sister should not attract notice on the street, but should appear like a lady of moderate means who likes to dress quietly, and with a certain disregard of prevailing fashion; therefore, the costume may be changed as time passes and it becomes obsolete.

The sisters numbered thirty-five on December 1, 1897, and since then quite a number of postulants have been admitted.

From a little beginning, uncertain, and hardly with thought of permanence, the work has developed, stage after stage, into a strong, wide-reaching and effective charity, made enduring, under God's blessing, by the sisterhood that arose from amidst it to carry it on to the end.

The remains of Mgr. Preston were translated on the 4th of November, 1897, from St. Patrick's Church, in Mott street, to the crypt of the chapel of the Divine Compassion at White Plains. There, near the children whose innocence he strove to preserve, and close to the mother-house and novitiate of the sisterhood that he founded, they await the Resurrection. He still lives in his good works, but most of all in this Institute of Compassion, that is, of his character and his career, a true monument.

CLERICAL STUDIES.

XXXV.

THE DIFFERENT KINDS OF BIBLE STUDY. (3.)

A COURSE of Biblical studies such as we have outlined in our last paper will suffice, if diligently pursued, to supply the newly ordained priest with a knowledge of what is most essential. It will have laid in him at the same time the foundation for subsequent studies and, as a rule, awakened a desire to pursue them. The little he has learnt will serve principally to show him how much he has still to learn, and as he ascends the mountain, the scene will widen before his eyes, and the country to be explored will look at every step more attractive and more beautiful. The study of the Bible once fairly started never becomes wearisome; like History, like Nature, like the Human Soul, its interest is inexhaustible and its problems endless.

This fuller mastery of Biblical knowledge will naturally be pursued on the lines laid down in the seminary course. The young clerics' Biblical apparatus will gradually be enlarged and improved. The historical background of the Bible, as revealed through recent exploration and discovery, will be made more distinct and accurate. The land in which the Saviour lived and taught; the people with whom He mingled; their customs, their habits and their peculiarities preserved to the present day will become more familiar to him, and light up every page of the Gospel. Parts of the Bible barely touched before will be taken up in turn and closely investigated. The Prophets, the Sapiential Books, the Gospel still more and St. Paul, will call for a deeper and more thorough study. New aspects, new problems will arise before him, each having its special attractions. He will have to choose among them, the choice being mainly determined by his personal tastes and circumstances.

Now, there are a few leading directions, some or all of which it is both likely and desirable he should follow, and

which consequently call for some special remarks. To state them briefly, it may be said that, for a priest engaged in the ministry, the study of the Bible may be literary, or devotional, or doctrinal, or apologetic. We propose to deal in the present paper with the first three only.

I.

By the literary study of the Bible we must not be understood to mean a critical survey, such as is occasionally made of different parts of the Bible, with a view of classifying and judging them by literary standards; neither do we refer to what is called the "literary methods" of solving difficult problems, such as the age or author of certain books. We simply mean: studying the Bible as it is studied by literary men, for the purpose of enjoying its beauties and imbibing its marvelous power of expression.

It is a remarkable fact that ever since literature has emancipated itself from the thralldom of conventional rules and purely classical models, the Bible has been considered, on all sides, as the richest known source of literary inspiration. As a consequence, irrespective of its religious contents, it has been assiduously read and studied by the greatest orators and writers of the last three centuries. And if we ask them what has led them thus to a book seemingly so foreign to their purpose, they will tell us that they find in it more original literary beauty than anywhere else; that the Bible narratives, for instance, are more exquisitely simple and true to nature, the poetry of the Psalms more airy and graceful in touch; that Job is more solemn and sublime; the Prophets more vehement and irresistible in their denunciations, more tender in their appeals; the Gospels, finally, and the Epistles more startling and, at the same time, more touching, more persuasive in their varying tones, than any other literary productions.

But if, even for what we may call secular purposes, the study of the Bible is thus helpful, how much more so when, as is commonly the case with a priest, the object is to con-

vey religious truth in the most forcible manner? Viewed in this light a familiar acquaintance with the Bible is simply invaluable. The sacred orator who would give Christian devotional thought and feeling their most vivid and touching expression must go back for it to the Sacred Text. There will he find echoed all the voices of the soul, its joys, its sorrows, its hopes, its fears, all there is in it of faith, of trust, of penitence, of love. For directness, for fullness and variety of meaning, what can compare with the recorded sayings of our Lord in the Gospel? For tenderness of accent, for power of exhortation, for appeals that go to the very depths of the soul, who, after the Divine Master, can compare with St. Paul? If the preacher would illustrate by example, where can he find anything more apposite and with such a happy combination of dignity and simplicity as the narratives of Sacred Writ, around which, besides, time has gathered associations so sweet and so holy that one can scarce touch them without awakening responsive echoes in others of what in them is deepest, and purest, and best.

The young priest is alive to all this. He feels that he cannot neglect the Bible without depriving himself, as a speaker, of his greatest help. To become every day more familiar with the Sacred Text is his constant aim. Like St. Augustine, he realizes that his growth in this direction is the measure of his proficiency as a messenger of divine truth. *Sapienter autem dicet magis vel minus, quanto in Scripturis Sanctis magis minusve profecit.* (De Doctr. Christ.) He remembers too how the Bible has been at all times the principal inspiration of great preachers; how St. Chrysostom explained whole books of it to his people; how St. Augustine grudged the time he was compelled to give to other studies; how St. Bernard had made himself so familiar with it that he seems almost to have read no other book and to know no other language. Nor has it been otherwise with modern sacred orators. Bossuet, the greatest of all, knew almost all the Bible by heart. A copy of it accompanied him wherever he went. It filled his vacant hours and he seldom needed any help outside it to produce his immortal orations.

It is not merely richness and beauty of expression that the speaker borrows from familiarity with the Bible; it is something greater and more effective still—power—what gives impact to the spoken word. Thought is a weapon and style gives it its temper and edge; but only the vigorous thrust can make it formidable to the enemy. This power may be added to words in many ways. It may come from the conviction or earnestness of the speaker, or, perhaps, from the weight of his personal character. But there is something which goes beyond personal character and personal conviction. It is the ratification that comes from above, and, in the speaker, that sense of a higher mission which permits him, like the prophets of old, to echo the words of God Himself: *haec dicit Dominus*. And this is just what the language of the Scriptures gives to the speaker—weight—authority. Of himself he may have little of either; if still young he has next to none. But if he delivers the thought of God, in the name of God, and in the words of God, then his personality is lost in the sacredness of his message, and he has to be listened to. As St. Augustine graphically puts it: *Non valet: haec ego dico—haec tu dicis—haec ille dicit; sed, haec dicit Dominus*. (Ep. ad Vincent.)

A familiar knowledge of the Sacred Text can alone secure these advantages, and that can be reached only by constant reading—attentive, thoughtful reading—with pen or pencil in hand, to mark, or to copy, or to annotate whatever strikes the mind as of special value. In an age like ours in which so many new and interesting books contend for a share of men's attention, there are very few that secure a second reading. Yet it is characteristic of the most cultured minds that they love to go back to some favorite books and to read them over and over again, ever finding in them fresh beauties with increased delight. What Shakspeare, or Virgil, or Dante, or Walter Scott is for the man of the world, the Bible should be for the priest. The Church herself imposes upon him the duty of reading a portion of the Sacred Books every day, as a part of the Divine Office, but what he does thus, though most beneficial, is evidently too limited and too rapidly got

through to procure the desired effect. On the other hand, the perusal to which we here refer is something different from the deeper study to be spoken of later on. It does not, as a rule, imply the use of a commentary ; for only what is intelligible at first sight awakens the imagination and moves the soul.

II.

The same may be said of the devotional study of the Bible.

This manner of study, as its very name indicates, has for its purpose to convey the inspired Word to the soul as a spiritual nutriment. Divine truth comes to the Catholic in many ways ; through the teachings and the practices of the Church ; through the writings of the Fathers ; through the traditions of the spiritual life handed down by ascetic writers and illustrated by the lives of the Saints. But if, ascending from reservoir and channel, he would slake his thirst for spiritual doctrine at the fountain head, he must go back to the Bible. There is the living spring from which Councils, and Popes, and Fathers, and Saints have almost exclusively drawn those vivifying truths which have been the strength and the life of the world for ages. And to it men turn to-day with as much eagerness as ever. After the exciting but disappointing draughts of human wisdom, even the philosopher finds its waters soothing and sweet, while in it the Christian soul discovers the hidden gift of which our Lord spoke to the Samaritan woman : " a fountain of water springing into life everlasting."

And like water that bubbles up from the bosom of the earth, it flows freely and without stint, ever near at hand and available without effort. Indeed the devotional reading of the Sacred Books can hardly be called a study ; it is rather the breathing of a heavenly atmosphere, a contemplation, a spontaneous opening of the soul to the light that comes from above. For the devout reader of the Bible there are no difficulties, no problems. Questions of origin, of authorship, of textual and higher criticism have no existence. The human element of the Scriptures vanishes, as it were,

laying bare the divine, and setting the reader, like Moses on the mountain, in the dread presence of God Himself. In the Sacred Book he simply sees God's word—"a letter," as the Fathers were wont to say, "addressed from heaven to earth," instructing him in what he most desires and needs to know; the end and the law of life, the true measure of all that is on earth and in heaven. He is not particular as to where he opens it, nor is he curious to find in it the order and consecutiveness of human teaching, for in every page, in every line almost, he finds some salutary lesson. The facts of Sacred Scripture have all a meaning for him; the appeals of the prophet and apostle to their contemporaries go straight to his heart. Above all, the many-sided, far-reaching words of our Lord sink deeply into his soul, light up its most hidden recesses and awaken its dormant powers into life and energy. Realizing thus by direct experience the truth of the Apostle's words, that "what things soever were written, were written for our learning" (Rom., xv.), he leaves to other minds, or reserves at least for other seasons, the pursuit of curious inquiries and the solution of difficult problems, reading meanwhile as the *Imitation* recommends, "humbly, simply, perseveringly, seeking not what may add to his name, but only what will prove spiritually profitable."

Countless multitudes have read the Scriptures thus, with no preparation but a pure intention and a craving for light and strength, and they have found one and the other, often in greater abundance than those who approached the Sacred Books equipped with all manner of preparatory knowledge, thus verifying afresh the words of our Lord: "Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones. Yea, Father, for so it hath seemed good to Thee." (Luke, x.)

III.

Should the devout student, then, confine himself to what springs thus spontaneously from the Bible itself?

By no means. Scripture is like an exuberant soil, putting forth flower and fruit unsolicited, yet rendered incomparably

more fertile by careful culture. It is a mine which betrays its treasures on the very surface, yet to be dug into that the purest and richest ores may be found. Even the literary beauties of the Sacred Books are fully accessible only through a close knowledge of the text. "I am persuaded," says Goethe, "that the Bible becomes ever more beautiful the more it is understood." Nor is it otherwise in regard to its devotional value. To study it scientifically, it is true, is generally, in its immediate effects, more a hindrance than a help to piety. Science in itself appeals only to the mind and diverts attention from the soul, which it affects, if at all, but indirectly. Yet in the interest of piety itself, the Bible must be studied scientifically, like any other object of human knowledge. After all, edification must ultimately rest on truth. Scripture is valuable only because it places man's mind in contact with the mind of God. But this it can do only if we understand it aright. To read one's own fancies into the Sacred Text and then feed one's feelings upon them, may be a pleasing occupation, but it hardly can be considered a profitable one. Some time or other a ray of light dispels the illusion, and what seemed to be built on the word of God is found to rest only on one's own misinterpretation of it. An underlying fallacy of this kind is frequently to be met with in books of devotion, in the shape of a substitution, deliberate or unconscious, of conventional interpretations of Scripture for its genuine, original meaning. The sacred words, with a very definite sense of their own, have been so frequently turned aside from their original meaning to express other thoughts, that they have come to be looked upon as giving special weight and authority to the latter. This, if deliberately brought about, could hardly be considered respectful. God's words were meant to convey divine thoughts, not to accredit human conceptions. The true attitude of man when God speaks is that of a reverent listener, intent on gathering in what is spoken and then doing his utmost to reach its full meaning. Viewed in this light, it may be said that the more thoroughly scientific the study of Scripture is, the more truly religious. At the same

time it has to be borne in mind that even a scientific exegesis of the Bible demands a special disposition of soul, a religious spirit which is not needed in the study of any other book. In this respect it resembles moral and social problems, or certain historical questions, into which, to judge them rightly, the whole man has to enter.

It is in this spirit, then, both religious and scientific, that the doctrinal study of the Bible has to be taken up. Its form and direction will depend entirely on the choice of the investigator, for unlike the Protestant student, his theology, based on the teaching of the Church, is already fixed, and depends more speculatively than practically upon the Sacred Books. Yet in no other way can he see the teachings of his faith in so vivid and clear a light as when he traces them back through the pages of the Old and New Testament.

There each divine truth has a history of its own, and nothing is more interesting and instructive than to watch its gradual manifestation through the sacred pages. The idea of God, for instance, as evolved in the Bible, is a magnificent study. So is that of Christ in prophecy. Again the doctrine of the Angels is most curious to follow through the pages of the Old Testament. Every virtue, natural or supernatural, taught in the Bible lends itself to the same research;—justice, truthfulness, gentleness, mercy, patience, self-denial, reverence, love. The beatitudes have all their beginnings in the Old Testament as they have their perfection in the New.

This suggests other lines of investigation, such as that of the growth of moral notions in the Old Testament, or of the general level of moral goodness among the Jews;—of the Old Testament ideals of righteousness considered in themselves, and as compared with those of the Gospel, etc. In the New Testament alone a comparative study of its parts from a doctrinal point of view is full of interest, such, for example, as that of the Divinity of Christ, of the Incarnation, of the Atonement, as found in each of the Gospels; a doctrinal comparison of the Gospels and the Epistles, showing what they have in common, and what new elements the latter add

to the former. In fact there is not a religious truth, speculative or practical, which may not be studied in this way, even those which reached their full growth only in the Church, inasmuch as they have their roots and incipient forms in the Inspired Writings.

One of the things that help to recommend this manner of study is the fact that it may be pursued almost without the help of a commentary. But a Concordance is necessary. One of our greatest modern Biblical scholars, Westcott, tells us that a grammar, a lexicon and a Concordance were of more assistance to him than all the commentaries he could handle. And this is easy to understand, for all that commentators themselves can do, to interpret a passage, is to find out the meaning of the words, in themselves, and as used in the Bible, and to recall the laws of the language in which the passage was originally written.

The value of a Concordance for the Biblical student cannot be exaggerated. Unhappily we have none based on an English Catholic version of the Bible. But those made on the Latin Vulgate are many, excellent and easily procured, and those accommodated to the Authorized Version, such as Cruden, Young, etc., can be made available.

Yet commentaries are a practical necessity for the student at every stage of his work, and the very ablest scholars confess themselves deeply indebted to them. The intelligence of the Bible cannot be reached by the independent efforts of any single mind. It must be the result of the accumulated labor of ages, and this is just what is found in commentaries. A good commentary gives the best of what has been thought and said in the past on any book of the Bible. For many centuries there were only "catenae" or "glossae"—extracts from the Fathers, gathered round the Sacred Text, and doubtless they were the best helps their compilers could supply at the time. With the renovation of learning new methods prevailed. The acceptance of the Bible as the only rule of faith naturally gave birth to a considerable number of commentaries among Protestants; but Catholic scholars were not idle, and some among them, such as Maldonatus,

Estius, Cornelius a Lapide, are still acknowledged as of high authority among Protestant as well as among Catholic students.

Catholic Biblical commentaries are scarce in English, and the reason is easy to find, writings in the vernacular on Biblical subjects having come into fashion after Protestantism had taken possession, as it were, of the English language. The Catholic student is consequently compelled to fall back almost entirely on the older Latin commentaries, and to have recourse to those more recently written in German and in French, several of which are excellent.¹ At the same time he will derive much benefit from a judicious use of non-Catholic commentaries. Some of them have been written by men of great learning, earnest defenders of fundamental Christian truths, and full of reverence for the Sacred Word. In many of their books scarce anything can be found opposed to Catholic orthodoxy, and if such blemishes be occasionally met, they are as easily recognized and accounted for, and can therefore do little or no harm. Few New Testament students will fail to avail themselves of the conscientious and thorough labors of such men as Alford, Westcott, Lightfoot, Ellicott, Godet, etc., or, if the Old Testament be their chosen field, of the valuable productions of Hengstenberg, Keil, Delitsch, Lange and others, many of which have been made accessible in English translations. The "Speaker's Commentary," published several years ago, contains much that is interesting

¹ German Catholic literature abounds in works of this description. We may mention among others: Hug, Haneberg, Reithmayer, Bickell, etc., etc. France also can boast of excellent work done in these latter years. Lethielleux, the Paris publisher, secured for his commentary on the Old and New Testaments (twenty-eight volumes) some of the best talent of the country. He is now engaged in publishing in Latin an elaborate commentary written by German Fathers of the Society of Jesus. Abbé Fillion, S.S., professor of Exegesis in the Catholic Institute of Paris, has already published a portion of a brief commentary in French on the Old and New Testaments besides an excellent commentary on the Gospel. In another department, the various works of Abbé Vigouroux, S.S.—archæological and apologetic—and still more the Bible Dictionary, in course of publication under his direction and already considered the most important of its kind in Europe, will prove extremely useful to the Biblical student.

and valuable, and the "Gnomon" of Bengel, originally written in Latin, in the early years of the last century, but also to be had in English, gives a commentary on the whole New Testament, pithy, devout and suggestive.

Finally, to keep alive his interest in Biblical studies, the young priest will find nothing more helpful than a Review in which new books on the subject are noticed, new discoveries chronicled, problems new or old discussed. Most of the German Catholic periodicals meet this need in some measure, as also our English Catholic Reviews. France supplies two publications of this kind which deserve especial mention. We refer to the *Revue Biblique*—(quarterly)—which is gradually assuming a position of authority among scholars, and the *Revue d'Histoire et de Littérature Religieuse*—bimensal, containing articles of the greatest value.

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**THE OBLIGATION OF FURNISHING INDEMNITY ON THE PART OF
Bona Fide HEIRS.**

A CASE OF CONSCIENCE.

The following case of conscience was proposed to P. Lehmkuhl, S. J. The solution offered by the eminent theologian is given in Latin. In regard to the question of prescription which enters into the case, and by which, according to the civil law, the claim to a debt is forfeited unless it is followed up and document taken thereon within a certain number of years, it must be kept in mind that the statutes of different English-speaking countries vary.

THE EDITOR.

Mr. Faber, one of the principal directors of a large industrial company, is intrusted with the care of the insurance to

be placed upon certain property belonging to the company. He enters negotiations with a fire insurance firm, but through want of proper attention to the matter, fails to conclude the arrangements, when, unexpectedly, the magazines which were to be insured burn to the ground.

Not many years after, Mr. Faber dies. In his last will, there being no immediate heirs, he bequeaths the bulk of his property, amounting to about \$100,000, to the hospital of his native city. The executor, after deducting some smaller legacies mentioned in the testament, hands over the sum to the Superior in charge of the hospital, who with the money begins at once to improve the condition of the institution for the relief of the sick poor.

Some years elapse when the directors of the company to which Mr. Faber had belonged believe that they can show that the failure to have the burnt magazine properly insured was due to the negligence of Mr. Faber. Accordingly, the company threatens to institute proceedings in the court for the recovery of \$50,000 damages, to be paid by the hospital which had fallen heir to the property of Mr. Faber. The priest is greatly troubled. He does not want to deny the claim of the company or avail himself of the right of prescription which might make the claim void in law, for he fears that such a course might give scandal and be unjust to the company. On the other hand, he would find himself unable to pay the \$50,000 without incurring a considerable debt, because, owing to the inheritance, he had felt justly authorized and had actually begun to enlarge the buildings and accommodations of the hospital. The directors of the company, on their part, plead the conscientious duty to protect the interests of their shareholders and that they are bound in justice to claim the damage done to the corporation.

The case is put before the members of the diocesan ecclesiastical conference for discussion, and for answer to the following questions :

1. Is the superior in charge of the hospital which obtained the inheritance bound in conscience to pay the \$50,000 claimed by the company?

2. May he or should he appeal to the law of negative prescription in order that the hospital may be declared free from the obligation of paying the claim?

3. Has the company the right or duty to prosecute the authorities of the hospital for the recovery of the damage sustained by them, according to their claim?

AUTHORITIES TO BE CONSULTED.

S. Alphons. lib. 3, n. 549 sqq.; Sabetti, n. 382 sqq.; n. 423 sqq.; Ballerini-Palmieri, *Opus Morale*, tract. 8, p. 1, c. 5, n. 307 et p. 2, c. 2, n. 117 sqq.; Lehmkuhl, *Theol. mor.* I. n. 917 sqq. et 964 sqq.; Elbel, *Conferentiae VI.*, 62 sq.; Marc, *Institut. Alphons.* n. 899 sqq., n. 949 sqq.; Aertnys, *Theol. mor.* lib. 3, tract. 7, n. 278 et n. 300-315; Génicot, *Theol. mor.* I. n. 483 sq., 508 sq., etc.

DISCUSSIO ET SOLUTIO.

Ad primam quaestionem.—1. Obligatio associatonis illius reddendae indemnis non potest oriri in nosocomio nisi mediante obligatione Fabricii. Videndum igitur est, num Fabricio ejusque bonis inhaeserit illa obligatio, eaque transierit in haeredem.

Obligatio damni gravis resarciendi non oritur nisi ex culpa gravi theologica, aut ex contractu vel post judicis sententiam ex culpa, licet non theologica, tamen juridica, scilicet ea negligentia eove defectu, quem leges imputent.

Fabricius videtur juridicam culpam commisisse, quum non, ut debuit, tempore opportuno aedium assecurationem perficiendam curaverit. Quare, si ita sit, dubium non est, quin per judicem potuerit condemnari et reparando damno obnoxius declarari. Quod si factum esset, debuisset ipse damnum in conscientia reparare; quae obligatio, si morte praeventus ipse eam non implesset, transiret ad haeredem: quare in hoc casu oeconomus nosocomii omnino deberet, idque in conscientia, solvere.

2. Idem dicendum est, si Fabricius gravem culpam commiserit in differenda illa cura assecurationis, praevidens fore ut periculum inde sit oriturum. In quo casu judicis

sententia exspectanda non est, ut et ipse Fabricius et post eum nosocomium solvere teneatur. Neque, si hoc constiterit, juvabit in conscientia praescriptio, nisi forte, culpa ignorata, nosocomium per tempus praescriptionis *longi* temporis in bona fide exstiterit. Quod tempus communiter censeari debet 30 annorum spatium. Si quorundam tamen locorum leges etiam tale debitum post tempus minus longum, pro extincto habent, *i. e.*, non solam actionem juridicam negant: per se non est, cur huic legi stari non possit. Sed responsum ultimo dandum, in istis adjunctis reducitur ad solvendam quaestionem secundam.

3. Verum, nedum constet de gravi Fabricii culpa theologica, videtur potius moraliter constare de absentia culpae gravis theologicae. Nam si Fabricius in conscientia reus fuisset, quum nihilominus esset vir adeo pius et timoratus, ut omnia bona sua in piis causis consecraret, certe in confessione aliquid hac de re dixisset, atque attentus factus esset ad obligationem justitiae prius implendam, quam ad exhibendam liberalitatem et caritatem. Poterit quis addere diuturnum silentium istius associationis seu aliorum directorii membrorum, quod indicium sit culpae Fabricii non agnitae. Sed quum ipse Fabricius, ut in casu narratur, erat membrum directorii, nolo illud silentium, quod quum Fabricius in vivis esset servabatur, adeo urgere. At ex aliis rebus allatis saltem magna praesumptio est ad negandam culpam gravem theologicam: ac proin nosocomii oeconomus jure sumere potest, suam obligationem reparandi damni non existere nisi ex sententia iudicis, quam post probatam culpam juridicam iudex forte laturus sit.

4. Ad hanc vero juridicam culpam probandam neque Fabricius tenebatur subministrare rationes, neque nosocomii oeconomus, si quas rationes scit, eas afferre et propalare tenetur. Actoris enim vel iudicis est ea afferre quae sint contra accusatum. Quum vero juridica sententia lata nondum sit, quaerere jam debemus, quid fieri possit ad eam sententiam impediendam, ex altera parte ad eam adducendam.

Ad secundam quaestionem.—I. In multis regionibus, ne dicam in plerisque, praescriptio contra ejusmodi debitum, de

quo agitur, efficaciter invocari nequit, nisi post lapsum 30 annorum. Qui quum non supponantur effluxisse, haec quaestio frustra movetur. Sed pro iis regionibus, pro quibus revera jam longe antea saltem actio juridica negatur, si debitor apponat praescriptionem: quaeri potest, num liceat praescriptionem invocare. Atque ex consulto hic dico "quando saltem actio juridica negatur:" nam si hanc praescriptionem invocare licuerit, licebit a fortiori, si quando leges debitum pro extincto declarent.

2. Si igitur, ut jam dictum est, gravem theologiam culpam abfuisse merito iudicetur: debitor jure suo utitur, quando impedit sine fraude sententiam juridicam. Vel: debitor *formaliter* debitor non est, nisi post sententiam illam iudicis, qua de juridica culpa constiterit. Juridica culpa autem non extenditur ulterius, neque ulteriorem effectum habet, quam quem leges ei attribuunt. Verum leges ei non attribuunt amplius effectum obligatorium restitutionis nisi *infra* tempus praescriptioni assignatum. Ergo postea non existit amplius culpa juridica pleno et perfecto sensu.

3. Ad impediendam vel excutiendam culpam juridicam quilibet jure suo utitur, liber tamen est in utendo vel non utendo jure. Aliter vero res se habet pro procuratore rei alienae, maxime causae piae. Qui enim alienis causis, maxime piis, curandis et administrandis praeponitur, ejus utilitatem, quantum licet et convenit, procurare *debet*. Hinc oeconomus nosocomii, quando solutionem summae istius 50,000 dollarium negare potest, generatim negare debet. Unde fit, ut, quando possit opponens praescriptionem solutionem negare, id generatim etiam facere *debeat*.

4. Timet quidem scandalum. Quod si re vera auferri non possit, satius est temporale damnum ferre, quam damnum spirituale inferre. Sed vix unquam deerit opportunitas scandalum rationem auferendi. Facile enim fideles, qui male sentiunt de invocanda praescriptione, doceri vel dedoceri possunt. Quodsi, facta explicatione et excusatione, in malo suo iudicio perseverent, scandalum, si quod manet, fere pharisaicum est: quod cum aliquo damno non tenemur *removere*.

Ad tertiam quaestionem.—1. Si oeconomus nosocomii invocare jure potest praescriptionem, eamque in favorem piee causae invocare ex se tenetur, directores associationis litem intendere rationabiliter non possunt, nisi ex eo quod sperent fore ut oeconomus desit officio suo vel ob externas circumstantias juri suo cedat. Nam si paratus est ad praescriptionem re ipsa invocandam, stulte directores oeconomum in jus vocant. Verum intendere et sollicitare aliquem, ut officio suo desit, illicitum est. Ergo in iis adjunctis litem movere, directoribus non licet.

2. Si vero ex una parte praescriptio nequeat invocari, ex altera vero directoribus spes est probandi culpam juridicam Fabricii ac consequenter haereditis obligationem reparandi damni: possunt atque per se debent ex munere suo litem movere. Verum in eo casu oeconomus potius debet ante litem intentam solvere, nisi simul spem habeat fore ut absentiam culpae juridicae a Fabricio commissae evincere possit.

A. LEHMKUHL, S. J.

Valkenburg, Hollana.

ANALECTA.

E S. B. UNIV. INQUISITIONE.

I.

VEXILLORUM NATIONALIUM ADMISSIO INTRA ECCLESIAS.

Ab H. S. Inquis. sequentis dubii solutio expostulata est nimirum :

Utrum admitti possint vexilla, sive vexillum dictum nationale, in Ecclesiis, occasione functionum religiosarum, et in adsociatione cadaverum ad coemeterium cum funebri pompa et interventu cleri ?

Responsum fuit die 3 Oct., 1887 :

“Quatenus agatur de vexillis, quae praeseferunt emblemata manifeste impia vel perversa, si ea extollantur in pompa funebri, clerus inde recedat ; si in Ecclesiam per vim inducantur, tunc si missa nondum inchoata fuerit, clerus recedat, si inchoata, post eam absolutam auctoritas ecclesiastica solemnem protestationem emittat de violata templi et sacrarum functionum sanctitate. Quatenus agatur de vexillis ita dictis nationalibus, nullum emblemata de se vetitum praeseferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur, in Ecclesia vero non esse toleranda.”

Quid vero agendum, si vexilla dicta nationalia violenter in Ecclesiis introducantur ?

Idem S. Officium, sub die 24 Nov., 1897, respondit : “detur Decretum S. Poenitentiarum *in Apuana* sub die 4 Aprilis, 1887.”

Decretum autem sic sonat :

“Quatenus agatur de vexillis, quae praeseferunt emblemata manifeste impia vel perversa, si ea extollantur in pompa

funebri, clerus inde recedat ; si in ecclesiam per vim inducantur, tunc si missa nondum inchoata fuerit, clerus recedat ; si inchoata, post eam absolutam auctoritas ecclesiastica solemnem protestationem emittat de violata templi et sacramentorum functionum sanctitate. Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praesefertibus, in funebri pompa tolerari posse, dummodo feretrum sequantur ; in Ecclesia vero non esse toleranda, nisi secus turbae aut pericula timeantur.”

II.

ITERUM (SECRETE) ORDINANDUS CUJUS CAPUT EPISCOPUS IN ORDINATIONE PRIORI PHYSICE NON TETIGERIT.

Beatissime Pater,

N. N. ad pedes S. V. provolutus humiliter exponit quod duobus abhinc annis, ad recipiendum Diaconatus Ordinem fuit admissus. Nunc autem circa hanc ordinationem dubiis premitur. Optime enim meminit quod Epus, dum manus imponeret, ipsum physice non tetigit ; de hoc aliquamdiu turbatus existit ; sed putans tactum physicum non esse essentialem, ad sacerdotium, se promoveri indulsit. Iamvero quum nuper audierit, ex impositione manuum sine contactu corporali peracta, dubiam evadere ordinationem, iterum timore pressus, postulat utrum sua ordinatio ad Diaconatum, debeat sub conditione iterari.

RESPONSUM.

Fer. iv., 26 Ianuarii 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab E.mis ac R.mis DD. Cardinalibus Generalibus Inquisitoribus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem E.E.mi ac RR.mi DD.ni responderi mandarunt :

Detur Decretum Fer. iv., 2 Ianuarii 1875 ; scilicet iteretur sub conditione Ordinatio Diaconatus, quae iteratio fieri potest

a quocumque catholico Episcopo secreto, quocumque anni tempore etiam in sacello privato, facto verbo cum SS.mo.

Feria vero vi., die 28 eiusdem mensis et anni, in solita Audientia R. P. D. Adessori S. O. impertita, facta de his omnibus relatione SS. D. N. Leoni PP. XIII., idem SS. Dominus resolutionem EE. ac RR. Patrum confirmavit ac facultates omnes necessarias et opportunas impertiri dignatus est.

I. *Can. MANCINI, S. R. et U. I. Not.*

III.

INTENTIO DUBIA IN ACTU ORDINATIONIS EX PARTE RECIPIENTIS.

Beatissime Pater,

N. N. ad pedes S. V. provolutus humiliter exponit se sacrum recepisse presbyteratus ordinem cum sequenti intentione: quum enim dubitaret utrum ad presbyteratum idoneus esset necne, ex una parte volebat excludere intentionem recipiendi characterem, ex altera vero illam ponere volebat. Tandem ita sibimet dixit: pono illam intentionem, quam in decursu ordinationis pro certa statuam. Ita dubitans, primam et secundam manuum impositionem recepit; et tunc solum, intentionem recipiendi sacerdotium efformavit, quum ad manuum consecrationem perventum est. Nunc autem, conscientia pressus, postulat utrum valida sit ordinatio sic recepta.

RESPONSUM.

Feria iv., 26 Januarii, 1898.

In Congregatione Generali S. R. U. Inquisitionis habita ab EE. mis et RR. mis DD. Cardinalibus Inquis. Generalibus, proposito suprascripto dubio, praehabitoque voto RR. DD. Consultorum, responderi mandarunt:

Acquiescat.

Feria vero vi. die 28 ejusdem mensis et anni, in solita Audientia R. P. D. Adessori impertita, facta de his omnibus

relatione SS. D.N. Leoni PP. XIII., idem SS.D. resolutionem EE.morum PP. adprobavit.

I. *Can.* MANCINI, *S. R. et U. I. Not.*

E S. CONGREGATIONE RITUUM.

DUBIA CIRCA RECITATIONEM LITANIARUM.

I.

R. P. Petrus Blerot e Congregatione SSmi Redemptoris et director generalis Archiconfraternitatis a Sancta Familia nuncupatae, quae Leodii in Belgio anno 1844 canonice erecta, titulo Archiconfraternitatis anno 1847 ab Apostolica Sede decorata fuit, a Sacra Rituum Congregatione, de expresso consensu plurium Rmorum Antistitum, sequentis dubii solutionem humillime efflagitavit; nimirum: Utrum, attentis decretis a Sacra Rituum Congregatione editis relate ad recitationem Litaniarum, continuari possit consuetudo, qua sodales praedictae Archiconfraternitatis in congressibus, ad quos in Ecclesiis et Oratoriis publicis, etiam ianuis clausis, ipsi soli admittuntur, et extra functiones liturgicas, non privatim sed communiter recitant quasdam Litanias, gesta et exempla Sanctae Familiae, a qua nomen habent, referentes et a plerisque Rmis Ordinariis approbatas?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, proposito dubio respondendum censuit: *Serventur decreta, non obstante consuetudine.*

Atque ita rescripsit, et servari mandavit.

Die 11 Februarii 1898.

C. *Card.* MAZZELLA, *Ep. Praenestinus S. R. C. Praef.*

L. ✠ S.

DIOMEDES PANICI, *Secret.*

II.

Praeter tres Litanias pro usu publico in universali Ecclesia approbatas, h. e., Litanias Sanctorum, Litanias B. M. V., et Litanias Ssmi Nominis Iesu, peculiaries quaedam Litaniae habentur ex. gr. de Sacratissimo Iesu Corde, Purissimo Corde

B. M. V., aliaque ab uno vel altero Rmo Ordinario pro usu tantum privato approbatae, quae idcirco neque in Breviario neque in Rituali Romano continentur.

Quaeritur 1. num eiusmodi peculiare Litaniae ita strictim prohibeantur, ut Monialibus sive religiosis Institutis non liceat illas privatim canere vel recitare ad instar precum oralium?

2. Et quatenus *negative*, num iisdem religiosis Familiis illas liceat canere vel recitare communiter in Choro, aut respectivo Oratorio?

3. Item quaeritur num peculiare eiusmodi Litanias liceat Fidelibus in publica Ecclesia sive privatim sive communiter cantare, vel recitare ad modum quarumcumque precum?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, omnibus in casu perpensis, ita rescribendum censuit, videlicet:

Ad I. *Negative*, h. e., ita strictim non sunt prohibita, ut singulis privatim eas non liceat cantare, vel recitare.

Ad II. *Affirmative*, h. e., ita strictim prohibentur, ut communiter in Choro publico, vel publico Oratorio illas Litanias cantare vel recitare minime liceat.

Ad III. Ad I. partem, h. e., privatim, *Affirmative*: ad II. partem h. e., communiter, *Negative*.

Atque ita rescripsit, et servari mandavit.

Die II Februarii 1898.

C. Card. MAZZELLA, *Ep. Praenestinus S. R. C. Praef.*
L. ✠ S. D. PANICI, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

ANTICIPATIO CONFESSIONIS PRO LUCRANDA INDULGENTIA
IN FESTO SSMI ROSARII.

Beatissime Pater,

Pater Provincialis Ordinis Praedicatorum Provinciae Germanicae ad pedes Sanctitatis Vestrae provolutus humiliter postulat privilegium, quod Confessio, ad lucrandas Indul-

gentias Plenarias pro Festo Sacratissimi Rosarii (Dominica 1^a octobris) possit fieri iam tres dies ante Festum, id est feria quinta, propter paucitatem Confessariorum.

Sanctissimus Dominus Noster Leo Papa XIII. in audientia habita ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 25 martii 1897, attenta Confessariorum inopia, benigne indulisit, ut Confessio, quae ad lucrandam Plenariam Indulgentiam concessam pro die festo B. Mariae Virginis sub titulo Sacratissimi Rosarii foret peragenda Dominica prima octobris, anticipari quoque valeat feria sexta eandem Dominicam immediate praecedente, caeteris servatis de iure servandis. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 25 martii 1897.

FR. HIERONYMUS MARIA *Card. GOTTI, Praef.*

L. ✠ S.

† *Archiepisc. NICOPOLIT., Secret.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are :

1. A decision of the *S. R. Univ. Inquisition* regarding the introduction of national and other flags belonging to secular societies, into the church on occasion of religious functions, or in funeral processions accompanied by the clergy. Such flags are not to be introduced into the church. Outside of the church they are prohibited only when the emblems represented by them are offensive to Catholic truth and morality. If the secular flag is introduced into the church by violent means the clergy are to go out, unless it be during the celebration of Mass, in which case the ecclesiastical authorities at the end of the service are to make a solemn protest against the wanton interference with the sacredness of the place and function.

2. The ordination of a Deacon is to be privately repeated, owing to the fact that the Bishop omitted to touch (physically) the head of the *ordinandus* when imposing hands upon him.

3. A young priest doubting his being sufficiently worthy to receive the sacred priesthood, hesitates about forming his intention to receive the sacramental character. In this condition of mind he passively accepts the first and second imposition of hands, until finally, just before the consecration of the hands he forms the intention to be a priest. The S. Congregation declares the ordination valid.

4. The S. Congregation of Rites refuses to approve the recital in the public functions of the Church, of Litanies not having the approbation of the Holy See. The only Litanies approved for the universal Church are: the Litany of All Saints; the Litany of the Bl. V. Mary; and the Litany of the Holy Name of Jesus. Religious communities and others may *privately* recite such Litanies as that of the Sacred Heart, the Immaculate Heart of Mary, etc., but not in churches or *public* oratories.

5. The confession made with a view to gain the Indulgences for the feast of the Holy Rosary (first Sunday in October) may be anticipated, beginning with the previous Friday. (*S. Congr. Indulgent.*)

THE 94TH PSALM ACCORDING TO ST. JEROME'S FIRST EMENDATION.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW :

DEAR SIR :—My attention has been drawn by a friend, who is one of the clergy of the Roman Catholic Church in Parker's Row, Dockhead, London S. E., to the very interesting article contained in the February issue of your valuable REVIEW (pp. 199-201) on the Breviary reading of Psalm 94 (*Venite Exultemus*).

I venture to ask you to allow me to send you a query on the reading of another verse of the Invitatory.

Breviary.

Vulgate.

Quadragesima annis proximus fui Quadragesima annis offensus fui
 generationi huic, et dixi. . . . generationi illi, et dixi. . . .

I have for many years past drawn the attention of liturgical scholars of my acquaintance to this strange discrepancy in the rendering of the Greek of the LXX. *προσῶχθισα* "proximus fui" instead of the obviously correct version "offensus fui." I shall feel very grateful to you if you can suggest a reason for this rendering.

In Vallarsi's edition of St. Jerome's works, the first two versions of the Psalms which he issued are given side by side. The first version, called *Psalterium Gallicanum*, has the reading "*offensus*

fui." In the second version, called *Psalterium Romanum*, the reading is "*proximus fui.*"

The question is not how the *proximus fui* got into the Invitatory of the Canonical Office for Matins, but how it got into St. Jerome's version at all—for it does not appear to represent either the Hebrew or the Septuagint—nor was it found in the *Vetus Itala* which St. Jerome revised.

A friend suggests that the significance of the words "*proximus fui*" is to be found in the nearness of God to His people to watch them, and to punish them when they err in their hearts, as well as reward them for obedience. Obviously this is interpretation of a text but does not throw any light upon the antecedent difficulty of tracing the source of the words themselves. I hope you may be able to give a response.

EDWARD JOSSELYN BECK, M. A.,

Rector of Rotherhithe.

London, England.

Resp. Lesêtre following out the suggestion of Schleusner and others believes that the translators of the old Latin version read the Greek word *προσώχθισα* as though it were separated into what appeared to him its component parts, namely, *πρός* and *ἄχθῃ* (near the shore or edge), deriving the latter word from *ἔχω*.

A learned friend suggests that the translator had in mind *προσώχθῃν* from *προσοίχομαι*, which actually means "approximate," and seems therefore quite plausible.

It is not unlikely that St. Jerome, when making his first revision of the psalm, had some such reading as the above before him and followed it, although we have no confirmation of this assumption in the remnants of older Latin versions. It may perhaps be allowed that St. Jerome himself is responsible for the translation of "*proximus fui*" in his first emendation which he made, as we know, very hurriedly, and at a time when he was not yet so enamored of the Hebrew or Hellenistic methods of interpretation to which, after his sojourn in Palestine, he inclined. Hence we can readily imagine that he may have been led to measure the correctness of his reading by what seemed to be nearer

the standard of classical Greek, in which the word *προσώχθισα* as used by the Septuagint was not known. Afterwards, when he compared the Greek text with the Hebrew and Chaldee version, he recognized the error and restored the old interpretation which the former Greek translators, as well as St. Paul (Hebrews iii., 9 and 17), had evidently adopted.

The assumption that the Hellenistic *προσώχθίζω* actually had both meanings (*prope esse* and *pertaesum esse*) and that St. Jerome, though aware of the fact at first, preferred the former, need not be considered as wholly unfounded. *Προσώχθίζω*, says Schleusner (Nov. Lexicon Graeco-Lat. Nov. Testam. Lips. 1819), "proprie est idem quod *προσώπτω* et *προσχρούω*, *impingo, offendo*; et speciatim dicitur de *navibus ad littus appellentibus* (Suidas). Hinc etiam *appropinquare* interdum denotat." The meaning of "*indignor, infensus sum* et ex adjuncto: *fastidio, aversor*" is, according to the same authority, only the secondary and *metaphorical sense adopted by the Hellenists*. A similar connection of thought can, indeed, be traced in the Latin *imminere*, having the sense both of *appropinquare*, "to come near," and *minari*, "to threaten," the same as *instare, premere* or (French) *être près* a frapper, (German) *zu nahe kommen*, meaning both "to come close" and "to offend," *i. e.*, to be objectionable.

ARE PRIESTS BOUND TO SERVE IN THE PROVINCE ?

Qu. In the February number of the REVIEW there is an article by the Rev. Dr. De Becker, on "The Admission of Secular Priests into a Diocese of the United States," in which he says (page 146) that all those ordained after November 30, 1885, are bound by oath to labor not only within the diocese for which they were ordained, but within the province. Then by way of explanation he states that a priest "ordained for the mission, after 1885, may be transferred from one diocese to another within the same province, provided such transfers would be deemed lawful if made within his own diocese, even against the wish of the priest." Are we to take this literally? The oath we take on the day of our ordination is to do missionary work "in hac dioecesi." If the decree quoted at

the foot of page 146 be genuine, why has not the form of the oath been changed?
T. M.

Resp. The oath which priests destined for the mission in the United States take at their ordination as originally formulated contains, it is true, the words "*in hac dioecesi.*" But these words have been interpreted by official act to mean "*pro tota provincia ecclesiastica*" whenever two Bishops of any province agree upon the necessity of so applying it. The act which renders this interpretation official not only comes directly from the Holy See, but it does so at the request of the Fathers of the Council of Baltimore who incorporated the oath with this amendment by their own special request. As the acts of the Third Plenary Council are binding upon all priests within its jurisdiction, and as they are supposed to be known to those who accept the obligations of the missionary title under this jurisdiction, there can be no doubt as to its application. We give below the decree from which Dr. De Becker cites the passage of his note, as it is found in the *Acta* duly promulgated. (Decret. iv. De Ordinatis Titulo Missionis, p. civ.)

Accordingly the oath, by an authorized interpretation of its terms, covers, as applicable to the whole province, the reasons for which a Bishop might remove a priest even against his wish within his own diocese.

But these reasons are always subject to examination by a superior authority, since the Holy See has (S. Congr. de Prop. Fide, July 20, 1878) declared that the Bishop is not to remove a priest in his diocese from one mission to another without the consent of the latter *sine gravi et rationabili causa*, or as another decision expresses it *nonnisi ex causa legitima atque probata*. Such is the meaning of the power to remove a priest *ad nutum* which excludes all arbitrary removal from personal motives of dislike, or such transfer as would be a degradation. (Cf. S. C. C. 22 Mart. 1873; *Analecta*, 1875, p. 607. Smith's *Elements Eccl. Law*, vol. i., n. 395.)

It may be asked, why then is not the oath made to read "in hac provincia" instead of "in hac dioecesi." The an-

swer is that as a priest makes his declaration of adherence to his Ordinary, who has no jurisdiction in any other diocese of the same province, it would be misleading to say "in hac provincia;" for the application of the oath as binding beyond the limits of the diocese receives its force only when two Bishops expressly consent in any particular case to use the privilege of this interpretation allowed by the Holy See. In that case the Ordinary who gave jurisdiction to his subject in the first instance simply extends its exercise to another, it being understood that the priest on taking the oath was aware of its peculiar application when two Bishops agree so to apply it. The oath was certainly administered in this sense, and the same authority which imposed it (The Council of Baltimore) also promulgated its meaning in a way accessible to all. We give the decree:

DECRETUM.

De Ordinatis Titulo Missionis.

R. P. D. Archiepiscopus Baltimorensis suo ac Episcoporum Statuum Foederatorum Americae nomine ab Apostolica Sede petiit, ut juramentum quod ordinati titulo missionis praestant, eos exinde obliget [non pro aliqua Dioecesi tantum, sed pro tota Provincia ecclesiastica, ita ut presbyteri sic ordinati sola collatione novi tituli in aliam dioecesim ejusdem Provinciae transferri possint de consensu utriusque Ordinarii, quin necessarium sit ut ipsi novum juramentum emittant. Insuper expostulavit quoad praeteritum, ut ordinati titulo missionis pro aliqua Dioecesi ad aliam Dioecesim intra eandem Provinciam transferri possint novo titulo novoque praestito juramento absque recursu ad Apostolicam Sedem. Cum autem supplices hujusmodi preces in audientia diei 22 Novembris, 1885, Sanctissimo D. N. Leoni XIII. a R. P. D. Dominico Jacobini, Archiepiscopo Tyrensi, S. Congregationis de Propaganda Fide Secretario relatae sint, Sanctitas Sua eas benigne excipere, ac expetita privilegia concedere dignata est, et super his praesens decretum expediri mandavit.

Datum Romae, ex Aedibus S. Congregationis de Propaganda Fide, die 30 Novembris, 1885.

JOANNES Card. SIMEONI, *Praefectus.*
D. Archiep. TYRENS., *Secr.*

PIATUS DE JURE REGULARIUM.

Qu. Recent writers on Canon Law refer occasionally to a certain Piatius (Piatius Montan.), author apparently of a treatise on the *Jus Regularium*. I have inquired from booksellers, catalogues and learned friends where the work is published. None seems to know or to have ever seen it. Can the editor of the AM. ECCL. REVIEW give indication of the value of the book and where it is published? I am sure many canonists and students, especially among the Regulars, would like to know the work.

Resp. The *Praelectiones Juris Regul.* of Père Piat were never published for general circulation. A limited number of copies issued from the press for the use of those who attended the lectures (ad usum sodalium) and a few privileged persons obtained copies. However, as the work has been greatly appreciated by those who have perused its contents, it is expected that the author will soon publish it for general use. P. Putzer cites it in an article in the last issue of the REVIEW.

MARRIAGES UNDER COMPULSION OF THE CIVIL JUDGE.

Situated in one of the large cities of the Eastern States, our church has within its limits the city prison and police court. The authorities of the diocese, to save time and trouble, have given us permission to marry, without publication of the banns, in such cases of impedient impediments as may be sent to us by the local police justice, if we deem them worthy. In nearly every case the man consents to marry the woman, knowing that if he does not he will be sent to prison. He chooses marriage as the lesser of two evils; and in presence of witnesses he takes the woman as his wife. Sometimes, *in tribunali ante celebrationem matrimonii*, I find that the man has no intention whatever of living with the woman; in fact, declares that he is forced into the marriage entirely against his will. After this he will stand and solemnly promise "to have and to hold . . . till death do us part."

In one particular case the man, on my asking him before witnesses, if he of his own free will would take the woman as his wife, answered, "No; the judge is compelling me to do this." I immediately said, "That ends it. I cannot marry you; you shall have to go to prison," and proceeded to take off my surplice. Whereupon the culprit penitently said, "All right, Father, I'll marry her rather than go to prison," and I pronounced them man and wife. I would like to ask, therefore, the opinion of some theologian of these peculiar marriages in general—as to their validity, and of this latter one in particular, as I have been told there was question of *metus gravis* even when he came before the priest.

ANXIOUS.

ANSWER.

I.

In order that the fear of having to go to prison, as in the case proposed, may constitute a diriment impediment, making the forced marriage void in the eyes of the Church, it must be clearly proved, first, that the hardship of imprisonment (considered either morally or physically, or both) constitutes a really grave and present evil for the party forced to contract the proposed marriage. That fear must appeal to a reasonably strong mind; for it cannot be said, absolutely, of imprisonment, that it is a grave evil in every place, to every person alike, or under all circumstances. It may occur that a man convicted of a wrong which entails imprisonment suffers thereby certain disabilities which ostracize him from his friends, and deprive him, after his release, of the means of honorable support. On the other hand, that which is a source of permanent disgrace and serious loss in the case just mentioned may hardly affect the social status of a man who has no competency or office of trust, no standing in public life, no special claim to honorable consideration.

Again, there is the personal disposition of mind and will in the individual. What is justly an object of grave fear to a woman may not move the average man. The feeling

of shame arising from public disgrace consequent upon imprisonment is, apart from any physical hardship, a reason which might outweigh the gravest fear sufficient to annul a marriage.

It follows that in the first place the priest must ascertain the individual state of mind and disposition of the parties coming before him, so as to show clearly that the penalty of imprisonment is actually a punishment constituting a really serious and present evil, morally or physically, for the person condemned.

We must of course remember that the civil law usually proportions the penalty to the injury of which the culprit is proved guilty, and that, therefore, the average citizen simply gets his public deserts for having caused a scandal already made public to a degree by the trial. This implies that, *ordinarily*, a man's unwillingness to sustain the punishment of imprisonment for a known offence would not constitute a grave fear such as is required to annul a marriage. Still there are exceptions, as pointed out above.

II.

But it is not sufficient that the fear which induces the assent to the marriage be of a grave character; it must also be a fear which is *unjustly* brought to bear upon the party who gives the reluctant consent. In the present case we must not identify the proved guilt of the accused party with the justice of the sentence which condemns him either to go to prison or to marry the party whom he has wronged; for in order that fear may be said to influence a person *justly*, it is not sufficient that he be guilty or that by his delinquency he may have brought the penalty upon himself, but it is also necessary that the penalty be of just proportion to the wrong done, and that it be imposed by a person having a just right to do so. Now it may be questioned whether or not a judge, placing the alternative of imprisonment or marriage, does not exercise his power at the expense of his right. To be sure, he may punish a delinquent, but to punish with the alterna-

tive of having to marry a person whom the delinquent, knowing her, does not want to take for his wife, may imply a certain undue rigor in the penalty (of imprisonment) itself. I do not here contemplate the case where a previous consent had been given, and where the law only secures the outward ratification of a past clandestine marriage.

The judgment of theologians as to whether a judge may justly inflict the alternative of imprisonment or marriage is divided. "Cénsent plures," says Génicot in a recently published work, "*valere matrimonium si vir qui mulierem vi cognovit, a iudice saeculari in carcerem detrudatur, non aliter dimittendus nisi mulierem consentientem duxerit: quam legem in quibusdam Amer. Septent. Statibus vigere asserunt.*"¹ Santi (IV., p. 44) does not limit the right of the judge to the case of violence, but says: "Si legitime incutiatur (metus), i. e. a iudice qui ex. gr. urgeat matrimonium sub poena . . . carceris, matrimonium *validum est*. Censetur enim metus in casu ab ipso jure incussus, et per consequens, non praesumitur ipsum jus irritare matrimonium."

Thus, apart from exceptional cases, the penalty would be regarded by most theologians as a just one, and hence give no cause for a diriment impediment, even when there is grave repugnance to undergo imprisonment.

Hence the existence of fear constituting a diriment impediment of matrimony, according to ecclesiastical law, is established whenever it can be shown that the fear is *at once grave and unjust*. In such cases the marriage is invalid, even if performed with the actual consent of the party who is under the influence of this fear. The fact that the consent is *actually*, and *not merely fictitiously*, given in the case proposed, would not of itself render the marriage valid. For the impediment of fear (*impedimentum vis seu metus*) supposes an actual and deliberate consent, but declares such consent as *void in its effects*. A merely fictitious consent renders a marriage invalid under quite a different title.

¹ *Theol. Moral.*, vol. ii., n. 490, ii., 3.

III.

What, then, is a priest to do in the case of parties who are sent by the civil judge with the injunction that they be married? He first makes morally sure that the sentence passed in the *forum externum* is not flagrantly and clearly unjust as viewed from the point of conscience. *The presumption is that the sentence of the judge is just*; nevertheless, there are possible circumstances where a man is convicted upon evidence which is partial and misleading; he would not, therefore, be bound in conscience to recognize the penalty as just.

If the sentence be clearly unjust, the disposition of the accused and the manner in which he regards the disgrace of being imprisoned must be ascertained. If a man of constant habits and sound judgment really believes that the penalty unjustly inflicted, also injures his position or reputation, that he personally, or the relatives or friends on whom he depends sustain a grave material or moral loss by his imprisonment, which he cannot evade otherwise than by the marriage, then the presumption is against the validity of the contract.

In such a case the position of the priest is embarrassing, and demands consummate prudence. He cannot say to the accused: "Go to prison," since that would precipitate the misfortune which the party coerced most dreads. He cannot perform the marriage rite, for it is unlawful to simulate the administration of a Sacrament or to assist as authorized witness of the Church at a ceremony which he knows to be null and void. He cannot say: "The sentence is unjust," for that would be construed as contempt of court and bring trouble upon himself.

His only course is to refuse witnessing the marriage, but in such a manner as not to prevent other ways of escape from the penalty which is unjustly inflicted. If the party were, for example, to be married by a civil magistrate the marriage ceremony would have purely civil effects, one of which would in this case be to free the accused party from imprisonment; a subsequent civil divorce would annul other civil effects, and there need be no cohabitation. Such means of escape

from a penalty which a judge has no right to inflict, would be open to the Catholic as well as to others; the injured party dissimulates, but he does not simulate, for the form by which a man takes a wife in presence of a civil officer is to be interpreted in the sense in which the civil officer himself understands it, namely (as is the case in this country), subject to the modes of separation by recognized divorce. Hence the priest, though he may say to the party who is under compulsion: "I shall not marry you, because, even if I were to attempt it your marriage under such compulsion would not be recognized in the Catholic Church"—need not add: "*therefore you must go to prison.*" But he may do what any honorable person may in behalf of one wronged by error or undue severity of a penal law, avoiding at the same time the imputation (though to make it would be unfair in such case) of urging the frustration of public law.

But the case as I have presented it is manifestly of rare occurrence, and I have emphasized it only because when it does occur it presents particular difficulties. It is contrary to every sense of justice and charity to force a marriage where, in the first place, there is no consent which can be called free, where there is, moreover, a manifest danger of having every purpose for which marriage was instituted frustrated by the very intention with which it is entered upon, that is to say, "*nec bono prolis prospicitur, quia coactus propter displicentiam aversionemque non intendit prolis procreationi; nec bono fidei conjugalis, quia propter invitas nuptias conjuges nec debitum reddunt prout deberent.*"¹¹ Such effects must exercise their due influence in determining whether a marriage, the essential feature of which is "a true consent to have and to hold until death," is valid or not.

There is probably still another way out of the difficulty presented in the last mentioned case where grave fear and an unjust sentence would render a marriage invalid *in foro conscientiae*. It is that of persuading the reluctant party to

¹¹ Ball.-Palm., vi., tr. 10, n. 1115.

enter the marriage in good faith. I am told by a priest of large experience that such marriages frequently turn out to be happy unions, especially in cases where the condemned party has had reason to reproach himself with guilt, though not to the extent which would justify the sentence of the court as brought about by circumstantial evidence. It depends largely on the interest which the priest takes in directing the future course of such parties, whether or not the advice suggested would be effective for good.

Once more—the rule in the case proposed is: Marriages entered under compulsion of the civil judge as preferable to imprisonment after conviction by ordinary process of law are valid. The impediment of *force and fear* applies only in very exceptional cases clearly proven on the lines suggested above.

THE BLESSING OF THE CATAFALQUE.

Qu. What is the *rationale* of the sprinkling and incensing of the catafalque?

Resp. The *rationale* of sprinkling and incensing *the corpse* present at the obsequies is of course easily understood. In the absence of the corpse, when merely the catafalque is present, the rite is *not* prescribed. If nevertheless custom has sanctioned its use, it is justified by the similarity of the object which the rite calls to mind. In such case the rite is rather symbolical, being at the same time an act of devotion; and the sprinkling and incensing partake of the effect of the "absolution" only in the sense of a blessing invoked upon the departed.

"Corpore sepulto . . . absolutio ad tumulum de precepto fieri non debet; ita colligitur ex Missali Rom. (Rit. celebr. Miss. tit. xiii. n. 4), et ita resolvit S.R.C. 31 Julii, 1665 (ad 7, n. 2345). Excipe tamen casum quo ex consuetudine vel mandato illius qui stipendium obtulit, peragi debet, et tunc ritus in Missali et Rituali praescriptus servandus est." (*Lit. Sacr.*, Aertnys, pars. ii., cap. xi., n. 160.)

DISTRIBUTION OF CATHOLIC LITERATURE.

(A Query.)

Is there anywhere in operation a society for the distribution of Catholic literature in large parishes? If not, could not someone devise a practical plan by which our so-called literary societies might exercise their influence and activity in this direction. As it is at present these societies benefit only the members, who as a rule need hardly such help for themselves. The truth-hungry and needy multitude is not reached, and for this reason the spasmodic efforts of a mission are often without lasting results. Let the intelligent and reading portion of our parishes become propagators of good Catholic literature, and their charity, knowledge and general influence will surely effect permanent good.

D. J. D.

THE PROPER REVERENCE IN PONTIFICAL MASS.

Qu. What reverences should be made by the ministers and Bishop at the altar where the Pontifical Mass is celebrated?

Resp. The higher as well as the inferior ministers genuflect in all cases whether the Blessed Sacrament be preserved in the tabernacle or not. The Bishop genuflects if the Blessed Sacrament is kept at the altar; otherwise he only bows profoundly.

THE BLESSING AT THE CLOSE OF PONTIFICAL MASS.

Qu. What order is to be observed at the blessing and reading of the last Gospel at a Pontifical Mass?

Resp. If the celebrant is a *Bishop*, he observes the following order: After the *Placeat* he kisses the altar and resumes the mitre. Then, his face towards the altar, he sings the *Sit nomen Domini*, etc. Before the *Pater* he turns towards the people, receives the crosier and gives the blessing.

Whilst the assistant priest reads the formula of Indulgence (unless the Indulgence has already been published after the sermon), the Bishop stands facing the congregation; the reading of the indulgence over, he gives back the crosier to the clerk, and the deacon removes the mitre. Remaining at the middle of the altar he turns towards the Gospel side, says *Dominus vobiscum*, signs the altar (unless the Blessed Sacrament is exposed), and himself saying *Initium*, etc., resumes the mitre and crosier, goes to the foot of the altar, salutes the cross and returns to the place where he vested before Mass, reciting the Gospel of St. John. If for any reason he delays at the altar or arrives at the place of vesting before he comes to the *Et Verbum Caro*, he genuflects at the altar, but if he is walking at that time no genuflection is made. If the last Gospel is proper he goes to the Gospel corner of the altar and reads it from the Missal, after which he resumes the mitre and crosier.

If the celebrant is an *Archbishop*, he does as follows :

After the *Placeat*, without mitre, he turns toward the archiepiscopal cross (which is held by a subdeacon kneeling on the lowest step of the altar), sings the *Sit nomen Domini*, etc., and having bowed to the cross at the *Benedicat vos* he receives the crosier before the *Pater* and gives the blessing. After the publication of the Indulgence the *pallium* is removed. All the other ceremonies are the same as for a Bishop.

THE FERIAL TONE AT BENEDICTION.

Qu. May we sing the *Oremus* of Benediction—*Deus qui nobis*, in the festival tone? During some forty years I have heard the prayer sung by bishops and priests in different parts of the United States, and I think it is almost universally sung to the festival tone, even on common Sundays. Authorities, however, seem to be against the custom. Not to speak of the negative arguments furnished by some writers, the *Magister Choralis* (Edit. 1877, p. 122) says : “This intonation (tonus ferialis) is used . . . at Benediction . . . out of Mass time, when the prayers are terminated

by the *clausula minor*." As Benediction of the Blessed Sacrament has become more frequent of late years, and as the spirit of the liturgy seems to be averse to associating grief or mourning with the Blessed Sacrament, does it not seem abnormal to class this *Oremus* with those that are to be tuned to the ferial tone? Is the custom prevailing in the United States sufficient to authorize us to sing the prayer mentioned to the festival tone?

Resp. The chant prescribed for the "Oremus: Deus qui nobis," etc., at Benediction is the *ferial intonation*; and as far as our experience goes that is the tone generally used in our churches. The authority for this usage is found in the *Directorium Chori* of Guidetti, which like the official text of the Roman *Graduale* has received the sanction of the Holy See in a Brief of Leo. XIII. issued shortly after the official commendation of the typical edition of the Gradual, in 1873.

The *Directorium Chori* distinguishes three modes of chanting the prayers, namely, the *festive*, the *simple ferial*, and the *ferial*. The last two are used according as the prayer ends with the *clausula major* or the *clausula minor*, on days not especially festive; but it does not follow that either of them indicates sorrow or mourning, although both are used in the service of the dead; (clau. maj. on All Souls' Day at Lauds).

INCENSING THE BISHOP.

Qu. Who should incense the Ordinary when he assists in cope and mitre or in *cappa magna* and has only two assistants at the throne?

Resp. The deacon of the Mass is to assist the Bishop as often as incense is put into the thurible, and he also incenses him whenever the incensing is to be done. (De Herdt, *Sacra Lit. Praxis*, vol. ii., § 43, no. 15 and *Praxis Pontif.*, vol. ii. no. 156, 3°.)

A QUESTION ASKED THREE MONTHS SINCE.

Qu. I sent a question addressed to the *Editor of the REVIEW* about three months ago, and have received no answer either by private letter or in the "Conferences" of your magazine. The reply of the *REVIEW* was to have settled a dispute. . . . I think that as I have paid my subscription up to date I am entitled to the consideration of an answer.

Resp. We regret to disappoint our correspondent, nor do we question his title to consideration, especially as he has paid his subscription. It may not have occurred to him, however, that a theological periodical which takes occasion each month to answer some practical questions of interest to the generality of its readers, is not a clerical intelligence office meant to supply personal information "on demand." Such an undertaking would prove an altogether impossible task on our part. Indeed, the Editor is sorely tried by a continuous inpouring of all sorts of demands from clerical brethren, some of whom go so far as to expect the *REVIEW* to take upon itself the odium of settling disputes between neighborly pastors whose charity extends to shearing other people's sheep; others—very few—are inclined to consider it a sort of plank supposed to furnish a basis of operation for disgruntled clerics against ecclesiastical superiors. Such questions are not considered by the Editor. But even the queries which are intended to appear in the *REVIEW* are so very numerous that we are forced to delay their answer or sometimes to discriminate in favor of such as are of widest interest. For the rest, we must keep to our rule as stated in the note prefixed to the Conference Department of the *REVIEW*, and emphasize the fact that beyond the effort of furthering general study of matters belonging to the domain of practical and speculative theology, we make no pretence of supplying knowledge which may be found in any text book of morals or liturgy, or which it is the province of the Bishop to decide by an act of jurisdiction.

THE EDITOR.

BOOK REVIEW.

THE FRANCISCANS IN CALIFORNIA. By Fr. Zephyrin Engelhardt, O.S.F. With map and illustrations. Printed and published at the Holy Childhood Indian School, Harbor Springs, Michigan. 1897. Pp. 516.

It is well known that the Franciscan Order played a chief part in the early evangelization of the aborigines of America, since the time of the Columbian discovery. Glimpses of their activity have been given us in various publications, some from non-Catholic sources bearing the traces of prejudice or unfavorable position to form a correct view of facts, which, like hyacinths behind frozen window panes, appear blurred to an outsider. The late Dr. Gilmary Shea has done much to bring about a juster estimate of the missionary work of the sons of St. Francis, and more recently a useful monograph (143 pages) has been published by P. Bonaventura Hammer, O.S.F., the American missionary, giving a succinct history of the Franciscans in the United States down to our own time. The work (German) is printed in Cologne, 1892. What else we have is mostly Spanish. Hence the present work is a considerable advance upon the previously existing and available information. It corrects some statements of H. H. Bankroft and verifies those borrowed by the latter from original Spanish works covering the period before 1785. For the period from 1786 to 1831, the author had the original reports of the Fathers. These features make the work really valuable, and the student interested in the history of our Catholic missions needs to be warned not to underestimate the worth of this book by reason of its modest appearance from the exacting point of view which the bookmaker's art takes. Indeed the fact that this book was printed by the hands of the children at the Indian School gives it a peculiar value. "As Catholic booksellers demand a heavy security not within the reach of a poor missionary, for the publishing of a *historical* work, the author decided to utilize what facilities his school afforded and to have the volume brought out at his establishment. The printing done by unskilled, youthful hands,

instructed for that purpose by himself added immensely to the difficulties of his position." So writes the good Father who has carefully collected the material of this history amid much other fatiguing work of training the Indian youth. The work is valuable, as we said, on its own account; but even if it did nothing but give us a glance at what is accomplished and possible to do with *the wards of the nation*, if left in the charge of the Catholic missionary, it would deserve the support of the reading public.

COMPENDIUM THEOLOGIAE MORALIS ad mentem Patris Antonii Ballerini, S.J. Opera et studio Rev. D. A. Donovan, O. Cist. Vol. II.—S. Ludovici, apud B. Herder, 1897. Pp. 408 oct.

Fr. Donovan the Cistercian of the famous abbey, Mount Mellerey, some years ago began the publication of a compendium of Ballerini's large *Opus morale* edited by Father Palmieri. It is meant for class use, and brings the seven volumes of the original work into a compass of three moderately sized octavos. The present is the second volume, and contains the tracts De Justitia et Jure, De VII. Praecepto Decalogi, De Contractibus, De Praeceptis particularibus, De Sacramentis—down to Penance and Indulgences, included. We have already, in calling attention to the first volume, expressed our appreciation of the merits of the book, and have no doubt that the high esteem in which Ballerini's additions to Gury have long been held by students of theology, will be transferred to his more complete and constructive work especially in such form as this Compendium. Fr. Donovan notes some departures from the theological views of Ballerini, which have been discussed in the AMERICAN ECCLESIASTICAL REVIEW, such as the doctrine "de sufficientia peccati accusati in genere," which P. Sabetti opposed some years ago (A. E. R., Oct., 1895). This might open the question anew, especially as Palmieri himself omits from the last edition of the *Opus Majus* the note which refers to this view. Fr. Donovan neatly summarizes the relative positions, and declares in favor of Ballerini so far as his opinion is to be gathered from his general teaching.

The author of the Compendium, who spent a number of years on the American mission, also gives some excellent hints to American students of theology in the *notulae* which he takes from Croll—*I refer to those which treat of liability in bankruptcy (cessio bonorum)*. However, it is a grave question whether the conclusions there given

can be *generally* applied in the United States under our present legislation. We have no *persuasio communis* such as may exist in England or elsewhere, arising from any fixed and universal Bankruptcy Law. Hitherto our general laws have been mere *Assignment Laws* that have ordinarily no bearing upon an assignor's subsequent liabilities, either in *foro externo* or in conscience. But "sub *judice est.*"

In the note (c) of Tract IX., about *vota solemnia*, the word "quibusdam" should be inserted between "concessa" and "Monialibus Visitationis," as the concession extends only to a few specified houses.

CATHOLIC PRACTICE AT CHURCH AND AT HOME.

The Parishioner's Little Rule Book. A Guide for Catholics in the External Practice of their Holy Religion. By the Rev. Alexander L. A. Klauer. Angel Guardian Press: 92 Ruggles street, Boston, Mass. 1897. Pp. 211. Cloth, 50 cents.

This little book is assuredly what it claims to be, or to use the words of its author—a manual designed to assist the Revv. clergy to inculcate in the people the proper external practice of our holy Faith, as set forth in the best and latest approved works. To bring about uniformity in this practice. To facilitate the ministrations of the priest among his people. To have the people well instructed and prepared for the administration of the Sacraments. To show Catholics, by printed rules and illustrations, how to act at all the ordinary functions of religion in the church and in their homes. To keep before their minds the Precepts of the Church, and how, when and where to fulfil them. To impress upon parishioners their duties toward their pastor and the parish church and school—in other words—it is a ceremonial for the people. A perpetual calendar and register. A reference book in all matters pertaining to Catholic life and practice. A book of ecclesiastical etiquette. A standing book of announcements and parochial regulations. A mission book, containing the chief instructions of the missionaries. The book has the approbation of the Rt. Rev. Bishop of Ogdensburg, which is a guarantee of its liturgical as well as doctrinal correctness. Its circulation in a parish will immeasurably lighten the burden of pastoral instruction. It is very neatly printed, which greatly adds to its practical utility. Hence we recommend it unreservedly to the reverend clergy.

COURSE OF RELIGIOUS INSTRUCTION. Institute of the Brothers of the Christian Schools. Exposition of Christian Doctrine by a Seminary Professor. Intermediate Course. P.I. Dogma. Authorized English Version. John Joseph McVey, Philadelphia. 1898. Pp. xxi, 568. \$2.25.

It is encouraging to mark the recent progress in Catholic doctrinal literature in the English language. Not only has the number of works expository of the truths of faith grown very considerably within recent years, but the quality of such works—their thoroughness, logical method and appositeness to the mental and moral needs of the age—is noteworthy. Work for instance like Wilmer's *Handbook of Religion* or Fr. Devine's *Explanation of the Creed* are treasuries of solid truth—veritable *Summas* of precise theology. Another such work, though on a larger scale, and somewhat different in manner of exposition opens out in the volume here at hand. We say *opens out*, for the present volume covers but one part of the entire series. In this section the dogmas of faith alone are explained, a second and a third yet to be published will treat of Catholic morality and worship respectively.

The original in French was written by a seminary professor for the use especially of the Christian Brothers, but—as the Bishop of Maurienne observes in his approbation prefixed to this volume—“not only members of religious congregations but likewise people of the world will derive substantial benefit from reading it. It will also prove of great utility to members of the clergy, for they will find in it much that they would look for in vain in their ordinary manual of theology.”

The matter of the present volume, following the divisions of the Apostles' Creed falls into three sections, explanatory of the articles relating to the creative work by the Father, the Redemption by the Son and sanctification by the Holy Ghost. The first section, on the Divine perfections, the Blessed Trinity and the Angels and Man, gives occasion for a compendious yet well developed narrative of Old Testament history, and the second section, on the Redemption, for a historical and likewise dogmatic exposition of the life of our Lord.

The method is mainly catechetical, *i. e.*, by means of question and answer. The answers are brief, yet full enough to be clear, and whenever necessary and possible are confirmed by apposite

Scriptural texts. To each chapter is subjoined a number of graded references to the portions of the Bible where further explanations and illustrations are to be found; and thereto follows a succinct summary of the doctrine established in the chapter. One very excellent feature of the work are the *synopses*, which bring together in a sort of *schema* the salient outlines of each chapter. This characteristic makes the book useful to a thorough student, and especially to the priest in the preparation of dogmatic sermons or lectures, for in these schemata the eye takes in at once a complete analysis of a large subject, and the bearing of the divisions and subdivisions both to one another and to the main theme. Akin to this excellence is the distribution of varied letter-press throughout the book—a feature that reveals at once the pedagogical instinct of the author.

The translation has been made by the Christian Brothers in this country and is on the whole very well done, though the Frenchness has not been all worked out. What remains, however, of this element one rather feels than analyzes. The residue, nevertheless, is sufficient to stimulate the translators of the remainder of the work to still greater pains in anglicizing their version.

Attention might here be called to a certain inequality in the enumeration of purely traditional doctrines (Q. 53), where the power of the sign of the cross is classified prominently amongst the truths dogmatically determined and formulated by the Church. Again, the critical eye may find a speck in the phrase, "God created the world . . . by *an effect of His goodness*," etc. (p. 76). The clause italicized (by us) might well be omitted, or "exercise" placed in its stead.

In conclusion, a word of praise is due to the book-makers' art—an art not always displayed in works of the kind. Binding, paper, letter-press are neat, tasteful and in keeping with the character of the contents.

MEDITATIONS ON THE SACRED PASSION OF OUR LORD. By Cardinal Wiseman. London: Burns & Oates. (New York, Cincinnati, Chicago: Benziger Bros.) 1898. Pp. 292. Pr. \$1.10.

"The Passion of our Lord is the School of Saints. To have understood His Passion, to have lived in it, is to become absorbed and mastered by a great love," says Cardinal Vaughan, in presenting this cluster of forty Passion flowers gathered from the sermons of his

great predecessor in the primatial chair of Westminster. Cardinal Wiseman had the power to interpret the secrets of our Lord's Sacred Heart in a rare decree. He had studied and practised what he preached. "While he was rector of the English College in Rome he used to rise very early, and write out each morning a meditation, which he then read to the students when they came down to the chapel." The first volume of this series of meditations was published shortly after the Cardinal's death; half of those here given have appeared in print, others still remain in manuscript. What is here given suits admirably for the season of Lent. There are forty themes; first, the preliminaries to rouse us to devotion to our Lord's Passion; then in turn the various scenes which transpired between Holy Thursday night and the evening of Good Friday. Each meditation consists of two paragraphs of reflections, then a third—affections, and includes the resolutions suggested by the meditation. Altogether Cardinal Wiseman's treatment of these subjects is very simple; but as "the beauty and richness of his mind seemed to illustrate and justify every topic he treated by suddenly striking some vein of thought or some point of feeling which, if not new, he presented in a new light or reference," the reader who follows these meditations is sure to come upon some gem of thought which will facilitate reflection upon that from which human nature shrinks by the laws of its fate.

The volume appears especially opportune in connection with the recently published life of its author by Wilfred Ward.

MARIOLATRY: New Phases of an Old Fallacy. By the Rev. Henry G. Ganss. Notre Dame, Indiana. *The Ave Maria*. Pp. 308.

Father Hudson is known to be reliable in the choice of his material for publication, and a book with the imprint of *The Ave Maria* requires no other passport into good Catholic society. *Mariolatry* confirms this long-standing impression, although the occasion which apparently urged the writer to deal with the subject at first-hand was a matter of local controversy. The book is in reality a serial refutation of a not very clever sermon preached by a Methodist Episcopal minister, whose flock browses on the dry side of the lowland which borders on Father Ganss' smiling pasture. The lack, it seems, of ordinary wholesome provender for his sheep induced the anxious parson to make as much as possible of a bundle of straw—in the shape of aspersions upon the time-honored

devotion to the Mother of Christ, which he managed to gather from the cribs of others, not much better placed than himself—by shaking it in the faces of his neighbors.

Father Ganss helped him in this task indeed, but makes it clear at the same time that there is really not a grain of wheat in all that bulk of chaff. In fact the author of *Mariolatry* does much more; he gives the Methodist brethren not only clear demonstration that they must inevitably starve under the regime of their fretful pastor, but he points to very substantial resources—even on their own ground—which their color-blind chief will not recognize as true because in sooth they are identical with the healthy food on which Catholics fatten their souls. Father Ganss shows that the devotion to the Mother of Christ has the approbation of the loftiest minds in the Christian world, even of those who are aliens to our holy faith in other respects; and he appeals most conclusively to Protestant testimony to show the unfairness and narrowness of those who first misrepresent Catholic devotion to the Blessed Virgin, and then condemn and ridicule it. There is in this volume a great deal of useful erudition, enforced by carefully authenticated texts, all combined in a pleasant style of diction, which makes the book a little armory for the defence of our Lady's prerogatives.

THE SCIENCE OF THE BIBLE. By the Rev. Martin F. Brennan, A. M. St. Louis, Mo.: B. Herder. 1898. Pp. 390. Pr. \$1.25.

Besides two text-books, one on Astronomy, the other on Geology, Father Brennan has written a small work on *What Catholics Have Done for Science*, containing a goodly sum of useful information—useful both for those inside and for those outside the Church, proving as it does by the example of scholars devoted to religion, and yet, or rather for this very reason psychologically viewed, eminent in every department of physical science, that there is closest harmony between faith in the supernatural and the deepest and broadest scientific culture. In this respect the book, though small in compass, has an apologetical value as furnishing practical illustrations of a proposition that must be *a priori* evident.

In his recent work on *The Science of the Bible*, the author gives further and more extended arguments for the same thesis, drawn from other sources. The object matter of the various physical sciences as touched upon by the Sacred Writers is here brought into relation with the corresponding systems built up by observation and

reasoning. Astronomy, Optics, Geology, Biology and Anthropology are thus viewed from the standpoint both of revelation and of natural knowledge, and the perfect accord between the rightly interpreted statements of the one accounted for and the really established facts and truths of the other demonstrated. The comparison has of course been made more extensively in the field of geology, as this branch of science is principally related to the opening chapter of the Bible. In it too the author, as a professor of geology, speaks with special authority. Besides the chapters devoted to these comparative studies, there are several others of a more critical trend, on the authenticity of the Pentateuch, Inspiration, and the Higher Criticism. In both categories of subjects there are manifest signs of extended reading, familiarity with the arguments for and against the author's theses, and general clearness and precision in the exposition. The work is elementary in matter and scope and on the whole is popular in character. It makes no pretense at the erudition and thoroughness one meets in work like that of Prof. Reusch, on the Bible and Nature. It is also less philosophical than books like those of Mngr. de Concilio or of Mr. Henry Brownson on a like subject. Its value lies in its bringing together within narrow compass and in a way that he who runs may read, the salient facts and arguments bearing on the harmony of the Bible with physical science.

One cannot but regret that greater pains were not taken with the tone and style and material make-up of the book. Works of similar range and object by non-Catholics are countless and they are for the most part well written and attractive in appearance. To these qualities they largely owe their popularity. We are sorry we cannot give as unqualified praise to the present work. One encounters here and there a certain unwinning exaggeration of tone. Take for instance this character sketch of a well-known German critic: "The great thing about Wellhausen is his imagination. He has a wonderfully exuberant fancy which has enabled him to produce histories devoid absolutely of a single fact that ever positively existed" (p. 77). Surely a statement like this can only weaken the author's polemic. In connection with Sir William Thomson's hypothesis as to the origin of life on our globe from germs transported from some other world, we read that "no hypothesis could possibly be more absurd and ridiculous than this. Sir William in his anxiety to ignore the existence of God and the creative act, repudiates entirely his scientific instincts," etc.

(p. 276). A less disrespectful qualification of the proposition would have here served the purpose and would have been more apposite in referring to a man "who has probably done more for the advancement of physical science than any other living man" (p. 6). The passage moreover lends itself to the inference that Lord Kelvin is an atheist or an agnostic—an inference, however, which Fr. Brennan would certainly deprecate. A more tasteful choice of epithets would have enhanced the style of the work. For instance, we read that the faults discernible in the Bible are trifling even when viewed through "*the awful microscope* of a thousand years of criticism" (p. 58). Moses is declared to have been "a law-giver and an actor" (p. 73). The same term is predicated of Cæsar (ib). The first chapter of Genesis contains Moses' *sublime and noble* history of creation (p. 91). These are of course small blemishes, specks on the surface of an otherwise fair work. They can be removed in a future edition which will also give opportunity for relegating to foot-notes the unsightly references that mar the beauty of the text on many pages, and for a more careful exercise of proof-reading.

LIFE OF DON BOSCO, Founder of the Salesian Society.
 Translated from the French of J. M. Villefranche, by
 Lady Martin. Third Edition. London: Burns & Oates.
 (New York: Benziger Bros.) 1898. Pp. 302.

We have here a simple but interestingly told account of the life work of Father John Bosco among the waifs whom he gathered from the streets of the great cities of Europe and South America.

Born in 1815 of humble parents in a hamlet near Turin he showed at an early age marks of that extraordinary calling in which he was destined to reap such abundant fruits. His pious mother, who was known as "Mamma Margaret" among the orphans whom she subsequently cared for in conjunction with her son, had fostered the aspirations towards a life of self-sacrifice which manifested themselves in the child whilst he received his first instructions from the curé of the village. Later on he was sent to the ecclesiastical seminary of Turin; and having absolved his course with distinction he was ordained priest on Trinity Sunday, 1841. Ere long we find him engaged in the work God had evidently designed for him. His generous heart went out to the neglected and friendless youth that throng the streets of our busy cities, and whose temporal and spiritual needs he wished to relieve. If these little vagabonds

might be rescued from the streets, the ranks of the criminal class would fail of recruits. Properly taught and instilled with Christian instincts they could be converted into useful citizens instead of falling in with the idle and lawless. This was the work of the Church, and Don Bosco as one of her accredited ministers felt specially drawn to this field of missionary duty, for which, as the chosen agent of God, he was gifted with the necessary qualities of heart and mind and will.

On December 8, 1841, while robing in the vestry to say Mass, his attention was attracted by angry voices behind him. The sacristan had just sent away a strange boy for refusing to serve Mass. Don Bosco rebuked the sacristan for not listening for an explanation and bade him recall the lad, who on returning agreed to wait until the good priest's Mass was over, when the following conversation took place: "What is your name, my young friend?" "Bartholomew Garelli." "Whence do you come?" "Asti." "Are your parents alive?" "No, they are dead." "How old are you?" "Fifteen years." "Can you read and write?" "No." "Do you know your prayers?" "No." "What! Have you not made your first Communion? Why do you not attend Catechism?" "I am too old; my younger comrades would jeer at my ignorance." "If I teach you alone here, will you learn the Catechism?" "Yes, willingly, if you will not beat me." "Oh! no; we are friends; when shall we begin?" "Whenever you like." "This evening?" "Yes, I would like it greatly." "Why not now?" "Well, yes, now." In less than two months there were twenty pupils. Such was the beginning of the Oratory of St. Francis of Sales.

Don Bosco sowed in sorrows and sufferings, as is the marked way of all divinely inspired undertakings. Difficulties arose on all sides. Obstacles were set from quarters least expected. Satan was busy spreading all manner of suspicions and vain fears. The indifference of the general body of the clergy turned later to ridicule; the discouragement of superiors developed into opposition; the municipal authorities and the towns people tried to thwart the project. But the work was to succeed.

During the early years of the Oratory, Don Bosco's "adopted children" were gathered together only on Sundays and holidays for classes and instructions; but the good work of a few hours weekly was too easily undone when the little fellows were allowed to return to their evil associations. One evening in May, 1847, as

the young priest was at supper with his mother, a homeless boy came to the door to ask for bread. It was agreed that the lad should share their humble shelter. Here was the beginning of a cherished plan—a home for his children. A second and a third little orphan were quickly admitted, and by 1848, accommodation for thirty inmates was rented. The advance of the good work from this time on was rapid, and found many coöperators in Italy, France, Spain and elsewhere.

So far the Salesian Society had taken only boys into their institutions ; but now the time had come for the establishing of analogous orphanages for girls of the same condition. In 1872, Don Bosco adopted into the Salesian work a new congregation of women, to which he gave the title of the "Congregation of Mary, Help of Christians," to do for girls what the Salesians were doing for boys. The constitutions of St. Francis and of the Congregation of Mary, Help of Christians, were solemnly approved by Pope Pius IX., in 1874, who shortly after this happy event, approved the constitutions of a third organization of Don Bosco—the "Society or Union of Salesian Coöperators." By this pious association of the faithful, Don Bosco sought to secure the continued existence of his charity institutions by male and female helpers, among whom Pope Pius IX. (and later, His Holiness, Leo XIII.), asked to be enrolled, at the same time granting to its members all indulgences, plenary and partial, granted to tertiaries of St. Francis of Sales. Encouraged by this same Pontiff, our saintly founder in 1875 organized the first missionary expedition, comprising ten priests and coadjutor Salesian brothers and fifteen Sisters of Mary, Help of Christians, who set out for the Argentine Republic.

Besides the various orphanages and institutions throughout Italy, France, Spain, Austria and elsewhere in Europe, some idea of the splendid growth of the good work in South America may be gleaned from the annual report of 1887, made by Don Bosco to the coöperators, over 50,000 in number : "Besides missions, of which I shall also speak, the Salesians have opened a technical school at Conception, in Chili, and prepared residences, as well as at Punta Arenas (Chili), at Chol-Malal, and at Guardia-Pringles, in Patagonia (Argentine Republic). In all these stations and others, chapels have been constructed of sufficient size to be instrumental in instruction and at the same time to secure religious service. Many institutions, particularly oratories and technical schools, have been greatly enlarged, thanks to which hundreds of children find

shelter ; to speak only of the principal ones, I will mention Patagonia and Viedma, on the banks of the Black River, Poysandu, in Uruguay, and St. Paul of Nitcheroy, in Brazil. . . . The missionaries have had the happiness of making the Word of God known in a pagan land ; they have been able to discover unknown tribes, to study their habits and prepare wonderful results for civilization by establishing centres of evangelization through the faith that none hitherto had brought to these poor souls."

In their numerous orphanages and schools the Salesian Society give to their rescued charges a solid Christian education, primary, secondary and advanced, as well as practical and theoretical courses in arts and trades. Religious influence and moral authority and absence of restraint are the grounds on which Don Bosco has built. Love of his adopted little ones is the secret of his system and his success. Teach the child the rules, and so gently and discreetly surround him with safeguards that he has neither the occasion nor the inclination to transgress. He says : "As far as possible avoid punishing ; when absolutely necessary, try to gain love before inspiring fear ; the suppression of a token of kindness is disapproval, but a disapproval which incites emulation, revives courage, and never degrades. To children, punishment is what is meant as punishment ; with some pupils a cold glance is more effective than a blow. Praise when merited, blame when deserved, are recompense and punishment." In this system the burden falls upon the master, who must completely belong to the pupils, to assist, guide, direct, and watch ceaselessly over them with unalterable patience.

In the midst of all his administrations and his multiplying duties towards the Institute, Don Bosco took time to write. No less than a hundred volumes, larger and small, bear his name. They cover a wide range of religious, doctrinal, controversial and historical themes, and stories for youth, and miscellanies of genuine worth. He died in 1888, but his name will continue to live in the grand work he founded.

G.

THE LIFE AND TIMES OF CARDINAL WISEMAN.

By Wilfred Ward. In two volumes. Longmans, Green & Co. New York. 1897.

(Third Notice.)

It was on July 9, 1847, that Wiseman arrived in Rome. He had been deputed by the Vicars Apostolic to consult the Holy See regarding the possible formation of an English Hierarchy with ter-

ritorial titles. In Ireland the hierarchy had remained uninterrupted by the events of the so-called Reformation. Neither in Australia, nor in North America, had the institution of a regular episcopate been opposed by the English Government. The Colonial Office when consulted on the subject had simply replied : " Do what you like, *but don't ask us.*"

The chief reason for urging a change in the Ecclesiastical Constitution of England was that the code of Canon Law received throughout the Church was in many ways inapplicable to English Catholics under the present ecclesiastical rule ; and that it was impossible to have the existing difficulties adjusted without a provincial synod, which necessarily meant the appointment of a Metropolitan with subordinate Suffragans. Dr. Wiseman had prepared a *memorandum* on the subject which was submitted to the Holy Father. Before any action could be taken in the matter, the struggles of the contending political parties in Rome diverted the purpose of Wiseman's original mission. Pius IX. who was anxious amid the then existing crisis in Italy to secure the good-will of the English Government, could find no better person to explain to the English ministry the actual condition of things in Rome than Dr. Wiseman, whose long sojourn in the Holy City, together with a quick perception of the difficulties involved made him peculiarly apt to represent the cause of order and reform which the Sovereign Pontiff had at heart, but in the execution of which he was checked by the jealousies and indecision in turn of the Piedmontese, Austrian and French Governments, and by the factious spirit of the Italians especially from the south, on the other hand. Wiseman therefore returned to London, where he arrived about the middle of September, and presented a report of the Italian situation to Lord Palmerston.

The negotiations regarding the constitution of a hierarchy in England were resumed in the following year, not by Dr. Wiseman, but by that other remarkable man, the late Bishop Ullathorne, of Birmingham. Through him it transpired that the arguments of Bishop Wiseman in favor of a hierarchy had prevailed with the S. Congregation, although strenuous opposition against the move had been made by Cardinal Acton. It only remained to arrange the details of the scheme.

After the death of Dr. Walsh, Bishop Wiseman was definitely appointed Vicar Apostolic of the London District. He set about resolutely to carry out his former plans of missionary work. There were splendid men to second his designs. Newman and Faber of

the Oratory ; Coffin, the Redemptorist ; Tickell, Edward Purbrick and Albany Christie, the Jesuits ; Lockhart, the Rosminian ; Frederick Oakeley and George Talbot, at St. George's. But there were also those among the clergy who were bitterly opposed to the *innovating* spirit of the new Vicar Apostolic. They resented active interference on the part of any Vicar Apostolic, and they objected in particular to Wiseman's introduction of new devotions and institutions. The idea of bringing in the regulars—in two years Wiseman had founded *ten* religious communities in the London District—was looked upon as a sort of aggression upon the seculars.

Some of the most influential of the clergy were distinctly Gallican in views, and nearly all were sufficiently imbued by the conservative and national spirit to be opposed to his energetic schemes of reform. They wanted a bishop less Roman ; they resented Wiseman's appointment as a sort of intrusion. A few years, however, during which the efficiency of the new Bishop proved itself, removed the opposition, and the prevailing feeling in London began gradually to turn in Wiseman's favor. Here is what he writes in 1850 to Dr. Newsham :

. . . In less than two years we have established—and, I hope, solidly—seven new communities of women and three of men, in this District ; have opened two orphan-houses ; have set up an excellent middle-school, or grammar-school containing 70 boys already, and have opened four new missions in the heart of the poor population, and at least seven others in different parts. . . . The vast increase of Communion, the numbers of admirable conversions, the spread of devotional and charitable associations . . . are less known, though still manifest . . . in a year or little more, 15,000 persons have been reclaimed by the Retreats given in courts and alleys. In one place, the very worst street of London, we boldly planted a mission among thieves and prostitutes . . . the change was so visible that a Protestant policeman asked if it would not go on again, and observed that the Government "ought to support it." But it is in the clergy that I have found my greatest consolation. You may suppose my views and thoughts were not at first well understood. Indeed I felt almost alone. But, thank God, I believe I have now a hearty cooperation almost everywhere. . . . There is here a clique of underground but determined opposition. The head, an ex-Jesuit, has got into my hands, and I am applying the screw gently and peaceably, till to-day I have got him fixed in this dilemma, that he must either retract all his assertions and make a complete submission or leave the District. Either will be a total discomfiture of the party here.

Early in March of 1850 the Privy Council pronounced the decision of the famous Gorham case, which demonstrated the powerless-

ness of the Anglican Church to enforce its authority when its judgment conflicted with what the State deemed expedient in matters purely ecclesiastical. Amidst the universal agitation produced by this measure, and the criticism of the Establishment, which it openly called forth, among others from Dr. Wiseman, the announcement arrived from Rome that the Bishop of the London District was to be made a Cardinal. The news was wholly unexpected by Wiseman, and as it was generally assumed that Pius IX. wished to utilize the diplomatic ability and influence of the gifted Vicar of the London District by keeping him at Rome, the measure was not looked upon with unmixed feelings by Wiseman and his friends, since it meant his leaving for good England and the work he had most at heart there.

On August 16, Wiseman left England. The formal audience with the Pope took place on September 13. At the Consistory on the 30th the new Cardinal received the hat. On the previous day the Pope had issued the Brief reëstablishing the Hierarchy in England. Wiseman announced this event to the English Catholics on October 7, before leaving Rome, issuing at the same time his celebrated Pastoral "from out of the Flaminian Gate of Rome." He was driving through Vienna, on his way home, three weeks later, when, glancing over a copy of the *London Times*, he saw his name conspicuously printed at the head of a leading article. It was the first intimation which he had received that his appointment as Cardinal and the Restoration of the Hierarchy had been taken by the English people as a direct act of hostile aggression and usurpation by Rome.

Wiseman was known to be an extremely sensitive man. It was said by his friends in England that the shock of this opposition would kill him. They were greatly mistaken. Cardinal Wiseman was fully up to the occasion. His first act then and there was to write a letter to Lord John Russell deprecating the popular misconception of what had occurred.

It is not difficult to understand how this misconception arose. The Pope's brief, addressed to Catholic prelates, clergy and people naturally assumed the tone of authority which is in keeping with the supreme headship of the Church. "Go into all the world," Christ had said without asking leave of governments, and so said His Vicar now to the Bishops: Go into England. The Cardinal's pastoral in the same manner throughout assumed the absolute spiritual authority of the Pope over the Catholic Church in Eng-

land, and ignored all spiritual authority outside the Church. That such an assumption, when published in the *Times*, and made much of by malignant interpretation, would irritate those who did not believe in the prerogatives of the Catholic Church, and looked upon her as merely tolerated and not without serious suspicion that she was aiming at temporal power and influence, may be readily imagined. The result was that indignant protests against Roman assumption resounded from every quarter in terms of increasing violence until the Premier himself found it possible to characterize the Pope's action as "insolent and insidious." The Lord Chancellor speaking at a Mansion House dinner quoted the lines:

Under our feet we'll stamp the Cardinal's hat,
In spite of Pope or dignities of Church.

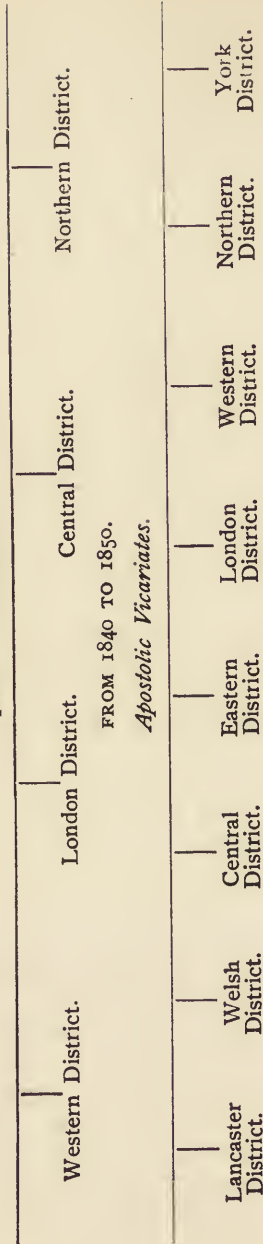
Thus fuel was constantly added to the fire from the highest quarters, and the Queen answering an address from the united Anglican Bishops, wrote that she would be determined "to uphold alike the rights of my crown and the independence of my people against all aggressions and encroachments of a foreign power".

All this led, of course, to demonstrations of ill-feeling towards the Catholic population; the hooting and pelting of Catholic priests were by no means uncommon, and the Cardinal on his return to London was hooted and stoned were thrown at the windows of his carriage. Wiseman lost no time. After making an attempt to inform and gain over some of the influential men in the government department he concluded to write an open address to the nation explaining the true scope of the measure which had aroused so great a storm. The "Appeal" was a pamphlet of thirty-one pages. It appeared in full in the *Times* and a number of other papers, and the effect was almost instantaneous, at least with the mass of the people for whom it was mainly intended, if not with the educated few. "It is so temperate and logical," wrote the *London News* in commenting upon it, "as to increase public regret that it did not appear a month ago, before the mischief was done, and before this angry flood of theological bitterness was let loose over the land." "There can be no doubt at all of his controversial power. Whether confuting the Premier on the ground of political precedent, meeting ecclesiastical opponents by appeals to principles of spiritual freedom, rebuking a partisan judge, or throwing sarcasm on the 'indiffusive wealth' of a sacred establishment—he equally shows his mastery of dialectical resource." (*Spectator*.) In short, the Cardinal was generally voted to be "the most astute and the most polite reasoner of his time."

THE CATHOLIC CHURCH IN ENGLAND

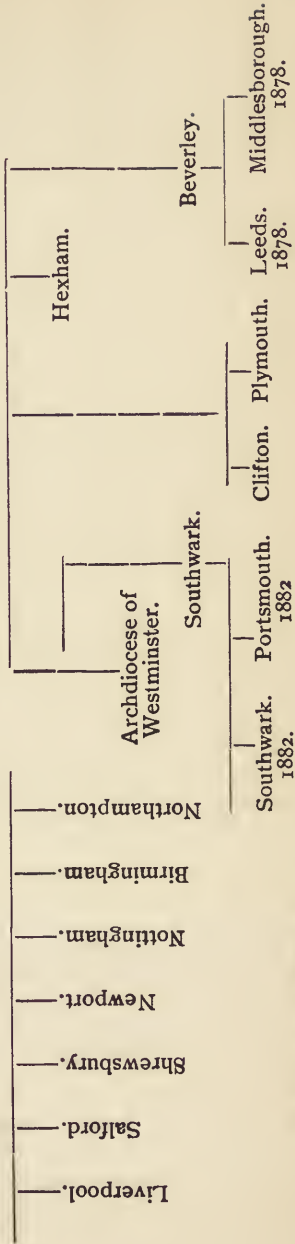
FROM 1688 TO 1840.

Apostolic Vicariates.



RESTORED HIERARCHY IN 1850.

Dioceses.



There remained of course some influential opposition, but it gradually died away under the prudent conduct of the Catholic party. "One source of strength to the English Catholics," says Mr. Ward, "at this time was their union." Wiseman himself, confident that eventually persistent explanations of the true facts of the case would bring the popular mind to its senses, announced a series of lectures at the Cathedral, in which he continued to deal with the subject as he had begun in his Appeal. He tells his hearers how history shows that it is possible for the English nation to work itself into frenzy over a mere delusion; the Titus Oates plot and the Gordon riots, and the South Sea bubble, and this last episode prove it. But the nation is sure to awake from such dreams—only lowered in self-esteem and in the esteem of surrounding nations.

But England meant to be on her guard against the possibility of Papal aggression even though the Cardinal had proved it a mere fallacy. On February 7, 1851, the Ecclesiastical Titles Bill, intended to prevent Catholic prelates from assuming the titles belonging to them as bishops of the realm by reflecting a heavy fine and certain disabilities attendant upon violation of the new law, was introduced into the House of Commons. After lengthy discussions the bill passed in a modified form but it was never carried into effect.

The passing of the law, however, was considered a defeat of Wiseman and the Papal party; and that was sufficient to soothe the mind of the public who felt that in yielding to the fanatic outbursts of a few alarmists the English people had been fooled. Accordingly the bigots, if not reconciled, were in a manner silenced. Since that time the Church has gone on developing its ecclesiastical organism in England as elsewhere. The diagram on the preceding page shows the relative condition of church government before and after the restoration of the Hierarchy in Wiseman's time.

Incidentally the agitation had other good results. The flagrant injustice of the popular verdict against the Roman Catholics gave Dr. Newman an opportunity of discussing the subject at Birmingham. In the summer of 1851 he delivered his well-known series of lectures on "The Present Position of Catholics." The style of these lectures is so different from that of Newman's other writings that they form quite a category of their own among his works. With the instinct, characteristic of great leaders of men, he realized that the exaggerated falsehoods current among the people could not be met so much by a serious mode of argumentation as rather by a pungent rhetoric in which his marvelous powers of irony came into

full play. Neither the *Times* nor *Punch* had any answer to make; "silence seemed the only possible course when to dispute was to challenge retaliation. No writer was found with the rashness of Kingsley."

(*To be continued.*)

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- FIDELITY: A Catholic Story, with Glints from Real Life.** By Mary Maher. The same. 1898. Pp. 180. Pr. \$1.00.
- A NOBLE REVENGE.** By Whyte Avis. The same. 1898. Pp. 214. Pr. 95 cents.
- MEDITATIONS ON THE SACRED PASSION OF OUR LORD.** By Cardinal Wiseman. The same. 1898. Pp. 292. Pr. \$1.10.
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- MEDITATIONS ON THE SEVEN WORDS OF OUR LORD ON THE CROSS.** By Father Charles Perraud. Introduction and Epilogue by His Eminence Cardinal Perraud. Translated at St. Joseph's Seminary, Dunwoodie, N. Y., from the Sixth French Edition. The same. 1898. Pp. 175. Pr. 50 cents.
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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VIII.—(XVIII.)—JUNE, 1898.—No. 6.

MOUNT ST. MARY'S SEMINARY OF THE WEST.

THE grand pile that now ornaments the western hill overlooking the city of Cincinnati, is the result of the untiring labors of the pioneers, Fenwick and Purcell, and of the fostering care of Archbishop Elder. Its history, with its humble beginnings, its successes, its difficulties and its hopes may prove of some interest to the readers of the REVIEW.

The little grain of mustard seed, which has produced so flourishing a tree, was sown in 1831, when Bishop Fenwick founded the Athenæum, with a view of providing the youth of Cincinnati with a somewhat higher order of education than was supplied in the ordinary curriculum of the schools of sixty years ago. Bishop Fenwick had time only to plant; he had not the satisfaction of seeing the seed take root and spring into life and fruitfulness. He was called to his reward after eleven years spent at the head of the young diocese. Bishop Purcell took up the work in 1833. He soon saw the necessity of providing more priests to attend to the spiritual wants of the vast numbers of immigrants from the different countries of Europe. He needed priests, and he needed efficient priests. For both he looked to a seminary. "To discharge worthily and well," he said, "functions so sublime that the angels themselves were not reputed worthy of them, or entrusted with them, requires no ordinary preparation. And where except in

ecclesiastical seminaries, can this training be had?" Taking advantage of the Athenæum, the legacy left him by his saintly predecessor, he began at once to enlarge its scope and make it the beginning of the diocesan Seminary, and what was intended for the intellectual culture of the young men of the day, became the training school of the future priests of the States of Ohio, Kentucky, Indiana, Illinois and Michigan. Classes of philosophy, theology and Scripture were added to the collegiate curriculum. The Rev. James J. Mullen was made the first president. After one year's work of this kind, Father Mullen left Cincinnati to assume charge of St. Patrick's Church, New Orleans, and Bishop Purcell took charge of the infant institution himself, devoting what time was left him after discharging the duties of his episcopal office, to the work of teaching the classes in the Seminary. Although the young Bishop loved the work of teaching, for which he was so well fitted, he was compelled after a year's experience, to give it up, owing to the growing needs of his diocese; and Father Jamison was placed in charge of the Athenæum. The new president soon discovered the necessity of making a separation between the seminarians and the collegians. While both sets of students could attend the same classes in the collegiate courses, it was necessary to give special attention to the spiritual training of the aspirants to the priesthood. The institution was then divided into two departments. The Athenæum and the Seminary of St. Francis Xavier were the names by which the two departments were distinguished. Under the direction of Father Jamison both classes of students received the training suited to their different states of life. The first fruits of St. Francis' Seminary was the Rev. Damien Juncker who was ordained priest. After many years of seminary work in the diocese, he received a deserved promotion by being made first Bishop of the now flourishing See of Alton.

The rapid growth of Cincinnati brought with it an inconvenience. The bustle and turmoil of city life were looked upon as hindrances to the quiet of study and recollection,

both so necessary to seminary training. Bishop Purcell transferred the Seminary from the Athenæum to St. Martin's, Brown County, Ohio, a most beautiful location, now the site of the Academy of Ursuline Nuns. The land was donated for educational purposes to Bishop Fenwick by General Lytle, in 1823. The students arrived at their country home in the September of 1839, and were lodged in a small house built by Father Reed. The Rev. J. J. O'Mealy was appointed first president. He soon enlarged the building to meet the needs of the increasing numbers, and completed a church for the Catholics who had settled on the lands in the neighborhood. In those days the president and professors of the Seminary were obliged to attend both to the training of the students and the spiritual wants of the people, owing to the scarcity of priests. Father O'Mealy continued in charge of the Seminary until 1842, when he resigned to take up parochial work. Unable to spare priests from the work of the missions in the diocese, Bishop Purcell now sought the aid of the religious orders. The Lazarists of Missouri in answer to his appeal, sent Fathers F. Burlando and Chas. Boglioli, to whom the seminarians were given in charge.

The roll of students at the opening term in 1842 contains the names of J. H. Luers, the first ordained from Brown County Seminary, afterwards first Bishop of Fort Wayne; J. Doherty, Chas Killeen, Timothy Farrell, Philip Foley, Daniel Hallinan, Cornelius Daly, Thos. Boulger, Patrick O'Mealy, J. V. Conlon, W. McCallion, Maurice Howard, James Cahill and James Kearney, all of whom became priests.

Another change of location for the Seminary became necessary. St. Martin's afforded all the seclusion that could be desired, but it had its drawbacks also. It was too far from Cincinnati, forty miles, a short distance indeed as we travel now, but in those days it meant a day's journey. The stage coach or a private conveyance was the only choice given to the traveller. The diocesan Seminary and the Cathedral should be close neighbors. The Bishop who has his Seminary near his Cathedral, can, with little difficulty, give his attention to it, and have at hand the students and professors,

who can help in carrying out all the ceremonies of the Church. The long journey between Cincinnati and St. Martin's was a source of inconvenience. The students were sent down to the city for Holy Week services, and other important ecclesiastical functions; but it was a break in the routine of seminary life which had its drawbacks. After six years' experience the Bishop concluded to make a change and bring the students back to the city. In 1845, when the students returned they were located in the novitiate attached to the Jesuit College on Sycamore street, and placed under the direction of Father Nota, an eminent Jesuit theologian. The Seminary continued under his direction until after the consecration of the new Cathedral, which was completed in 1845. The Bishop removed from Sycamore street to the new episcopal residence on Central avenue and West Eighth street. The rapid increase of the number of students in the Jesuit College necessitated another change, and the seminarians were transferred to the Bishop's residence, under the direction of the Rev. D. Whelan. Here the students became a part of the Bishop's household, Bishop Purcell bestowing upon them his most tender care. When not engaged in the duties of his office, he loved to be with his dear seminarians, to whom he recounted all the experiences of his episcopal visitations, giving lessons which proved most useful to them in their after life on the mission.

While he did all in his power to make the life of the seminarians happy, he always felt that the condition could only be temporary, and he longed for the time and the means to found a worthy seminary. In good time God heard the Bishop's prayer and filled the hearts of the Catholics of Cincinnati with something of the Bishop's own generosity. After fourteen years of waiting and longing, the good Bishop was filled with joy, when, on opening his mail on January 21, 1847, he found a letter from Messrs. Slevin Bros., then prosperous merchants of Cincinnati, authorizing him to draw on them to the amount of ten thousand dollars to found a diocesan Seminary. A week later came the offer of the Consadine Bros. to donate five

acres as a site for the Seminary. This tract of land, located on Price Hill, to the west of Cincinnati, was in every way suitable for a seminary, combining the retirement and the quiet of the country with the advantage of closeness to the city above which it stands several hundred feet. With these generous donations Bishop Purcell felt justified in making the beginning of the home for the seminarians. With the early spring the work of grading the grounds and digging the foundation was under way, and the construction of the main building, eighty feet square and four stories high, was started, the Slevin Bros. having generously increased their first offer to an amount sufficient to complete the building. The corner-stone was laid by Bishop Purcell on July 19, 1848, the feast of St. Vincent de Paul. The work on the building was pushed so rapidly that in a few months the foundations and walls of the new home of learning—Mt. St. Mary's of the West—were completed.

The regular retreat of that year was conducted by Bishop Whelan, of Richmond. The Bishop brought the subject of the Seminary to the attention of the priests. His words fell on willing ears; and they unanimously agreed to tax themselves for an annual contribution, and advised a yearly collection to be taken up in all the parishes of the diocese. To bring this important matter to the attention of the laity, the Bishop published an earnest pastoral letter. It had the desired effect. The people of the diocese recognized the need of the new work of their Bishop and the contributions of the clergy and laity, added to the generous donations of the Messrs. Slevins and Consadines, enabled him to complete the building. The Bishop's next concern was to provide professors. His first thought was the seminary specialists, the Sulpicians, under whom he himself had been trained in ecclesiastical life. That Order was unable to give him the assistance he sought; and he was obliged to select the staff from the priests of the diocese.

The Rev. Michael Hallinan, D. D., who had just returned from St. Sulpice where he had completed his theological

course, was named Rector. He was assisted by Father David Whelan. Classes of philosophy and theology were organized. Of the students who formed the first classes at the opening of the Seminary, all have passed to their reward except two, the Rev. James O'Donohue, now pastor of St. Edward's Church, Cincinnati, and the Rev. David Walker, who, after serving many years in the diocese, joined the sons of Loyola and is now doing good service in the city of New York. Father Francis J. Pabisch, of the University of Vienna, and Father Jeremiah O'Connor were added to the faculty, which was further strengthened by the arrival of Dr. Rosecrans who had completed his course with great honor at the Propaganda, Rome. At the close of the scholastic year 1853-54, Dr. Hallinan resigned the rectorship and was succeeded by the Rev. John Quinlan, who retained his position until his elevation to the See of Mobile. He became professor of moral theology; Dr. Rosecrans continued professor of dogma, and the Rev. A. M. Toebbe, afterward Bishop of Covington, taught philosophy and Sacred Scripture. On May 13, 1855, the first Provincial Council of Cincinnati was opened. The prelates present were: the Most Rev. Archbishop Purcell, the Rt. Rev. Bishops Lefevre, of Detroit, Rappe, of Cleveland, Spalding, of Louisville, De St. Palais, of Vincennes, Carrell, of Covington, Baraga, Vicar Apostolic of the Peninsula of Michigan. Of the decrees enacted the first and most important which occupied the minds of the Fathers had for their object the training of a pious and learned priesthood for the work of the ministry. To this purpose six of the decrees were devoted. They call to mind in the words of the Council of Trent the care that bishops should take to promote to Sacred Orders none but men of approved piety and learning, and to subject them when invested with the pastoral ministry to examinations as to their fitness for the office whenever they judge necessary. In addition to provisions already made for ecclesiastical studies in the various dioceses, it was thought advisable to have two seminaries, one for the preparatory course and one for philosophy and theology, established for the whole Pro-

vince. St. Thomas' Seminary of the Diocese of Louisville, was selected as the Preparatory Seminary and Mt. St. Mary's as the Theological Seminary of the Province. The decree concerning Mt. St. Mary's is as follows: "Cum innotuisset Patribus deesse in plerisque Seminariis Dioecesanis tum copiam quae decet magistrorum, tum numerum alumnorum ad alendam aemulationem in studiis scientiae et pietatis necessarium, placuit omnibus Seminarium commune pro universa Provincia instituere, Seminariis Dioecesanis tamen minime sublatis; aedemque Seminarii Sanctae Mariae ad Montes prope urbem Cincinnatiensem, munificentissime a Reverendissimo ac Illustrissimo D. D. Archiepiscopo Cincinnatiensi oblatam, eligere in situm novi instituti."

To carry out this decree a committee of the Prelates of the Council and a number of laymen were appointed for the government of the new Provincial Seminary. This committee organized under the laws of Ohio and obtained a charter. The Archbishop of Cincinnati, and the Bishops of Louisville, Cleveland, Vincennes and Covington, were selected as the episcopal committee. After a thorough examination into the working of the Seminaries, the course of study, discipline, etc., the committee decided to make no change, as all were satisfied that in those things the Seminary was all that could be desired. The Committee also reappointed the faculty of the preceding year. The Seminary continued thus the Theological Seminary of the Province for many years. While Archbishop Purcell was providing for the training of the young men whom he found divinely called to the sacred ministry, he saw that his diocese needed also a home of learning for young men who, if they had the opportunity to fit themselves properly for it, would in future do good service for religion in the ranks of the laity. With the proper education and training the young men of the rising generation could enter the various professions and take with them the sound principles of Catholic faith. Thus the force of Catholic truth would in time make itself felt in all stations of life. So thought the Archbishop and he determined to make the trial. He decided to add to

the Theological Seminary a collegiate department. To carry out this design it became necessary to enlarge the building. The main building, erected through the generosity of the Slevins and Consadines, was barely sufficient to accommodate the students of philosophy and theology. The Archbishop began the erection of the south wing. His intention was to carry out the plan of Mt. St. Mary's, Emmittsburg, having the college classes taught by the advanced seminarians. The work was started in the spring of 1856. The south wing was built and also the chapel of St. John the Baptist—one generous Catholic giving five thousand dollars and another one thousand dollars to aid in the erection of the chapel. Thus encouraged, the Archbishop prosecuted the work so earnestly as to have everything in readiness for the laying of the corner-stone before the close of the scholastic year of 1855-56. The Rev. James Wood, afterwards Archbishop of Philadelphia, was delegated by His Grace to perform the ceremony on June 22, 1856.

The Seminary and College at last became a reality. On August 31, 1856, the Seminary session began by an eight days' retreat conducted by Bishop De Goesbriand, of Burlington, Vt. The College department was opened on September 15. The Rev. Dr. Rosecrans was appointed president, and the Rev. John Quinlan rector of the Seminary. Most of the professors were graduates of Mount St. Mary's, Emmittsburg; the course of studies, discipline and rules introduced by the saintly founders of that institution, with such improvements as the times required, were adopted by St. Mary's of the West.

It was during the first session of the new College that Fathers James Wood and Damien Juncker, two of Cincinnati's priests, were consecrated respectively Bishops of Philadelphia and Alton, April 26, 1857. The first College Commencement took place June 24, 1857. On the same day the now completed chapel of St. John the Baptist was dedicated, the Very Rev. E. L. Collins, V. G., performing the ceremony and celebrating Solemn Mass. The chapel was of

Gothic style, and measured ninety feet by thirty. The ornamental paintings and beautiful frescoes were the work of Cincinnati's artist, Tanthrop. The beautiful stained glass window representing Herodias receiving the head of St. John the Baptist from Herod was transferred from the old chapel to the new chapel. The altar-piece, representing the Baptism of our Lord, was a gift from Dr. Pabisch. The chapel afterwards received a precious gift from the Archbishop—the body of St. Flavian, martyr, which was placed in a shrine in the front of the altar.

In May, 1858, the Seminary and College were honored by a visit from the Prelates attending the Second Provincial Council of Cincinnati. They were entertained by the students with literary and musical exercises. Bishop Spalding, in the name of the visiting Prelates, was pleased to express his approbation of the efforts of the students and to exhort them to "that robust, intelligent and energetic faith, which is to the world the most convincing proof of the truth of religion, because in the loving evidence that they who choose God for their portion knowing all sides of the question there is an unanswerable rebuke to that pride which foolishly despises the Cross." The Prelates also examined the theologians on the tract *De Justitia et Jure*, which was the class matter of the year. So pleased were they with the results of their visit that in the next session of the Council a commission of four, consisting of the Most Rev. Archbishop and the Bishops of Louisville, Detroit and Covington, was appointed to assist twice a year at the theological exercises of the students of the Provincial Seminary. During this session the faculty was strengthened by the addition of a number of distinguished professors. The Rev. S. H. Rosecrans, D.D., President of the College and Professor of Dogmatic Theology; the Rev. John Quinlan, Rector of the Seminary and Professor of Moral Theology and Liturgy; the Rev. F. Goetz, Professor of Church History and Principal of the German Department; Xavier Donald McLeod, Principal of the Department of Rhetoric and Belles Lettres; Charles O'Leary, Principal of the Classical Department and Professor

of Chemistry and Geology ; E. P. J. Scammon, of West Point Military Academy, Principal of the Mathematical Department, and the Rev. William Barry, who had completed his studies in Rome, was assigned to the Classical Department.

While everything was running along smoothly in the College and Seminary, helped on by the zeal of the professors and the good-will of the students, the Archbishop was much exercised in finding means to meet the expenses. People are usually enthusiastic when great things are begun, but that spirit, like the seed falling upon the rocky ground, grows awhile and then is apt to die down. All were loud in their praise of the Archbishop when he started the work, but soon they lost sight of the need of giving him material help. He was obliged, year after year, to remind them of their duty in this regard. This year he published another pastoral appealing to the faithful of the diocese for needed assistance. By his invitation Bishop Spalding, of Louisville, preached an eloquent sermon in the Cathedral, May 13th, on the subject of seminaries. He explained the decrees of the Council of Trent imposing on the Bishops the duty of founding and maintaining seminaries, and showed also how that duty can be performed only by the assistance of the faithful. The following extracts will give a good idea of the Bishop's learned discourse on seminaries : " In our country and times circumstances are widely different from those which surround our European brethren, for whom the canon of the Council of Trent is fully available in practice, at least in its substantial provisions. That law supposes the beneficiary system, or the system of endowed churches and institutions. In our country the only resource of the Church is the living faith and charity of the people. Catholic hearts must yield the tribute which cannot come from any other quarter ; the spirit must be the mint from which the means of carrying on God's work may be coined. You know, brethren, that without the priesthood religion could not exist among you. Take away the priest and the lights must be extinguished from the altar, the newly-born must remain unregenerate, the sick and dying must fold their hands and suffer and die alone, unshriven and

unconsoled ; the Sacraments could no longer be administered, and the people of Christ must be as the heathen. Now take away the ecclesiastical seminary and you annihilate the priesthood, if not for yourselves, at least for your children. The people need the priesthood far more than do the living priests who appeal to you for its support. These desire its perpetuation, not for themselves, but for you. They desire its increase, not to add to their own importance, but to gather in and save the souls that are constantly perishing for the want of pastoral care. In our vast country, Catholics, young, middle-aged and old, are scattered among Protestants and are dying in sin, without the Sacraments, for want of priests. Twice as many zealous priests as we have at present could be employed to-morrow. We cannot have them, we dare not undertake to prepare them, because our means are slender, and withal precarious and uncertain, depending upon chance alms and occasional collections. Why do not Catholics come forward and endow our seminaries, or at least some of our professors? Protestants find no difficulty in endowing their institutions. In Kentucky and elsewhere in this country any one of the sects can raise one, two or three thousand dollars for any one of their institutions they may deem it expedient to endow. Is heresy more open-handed than truth? Are the children of darkness to be more zealous and more munificent than the children of light? Among our good works there is none half so important as that connected with founding and adequately supporting ecclesiastical seminaries. Other charities are more or less local, this is world-wide and Catholic; others are to a greater or less extent temporary, this is permanent, for the priesthood must last until the consummation of the world. Its continuance is essential to the very existence of the Church. Our seminaries are supported from year to year by such offerings as the charity of the faithful may make, and though our faithful Catholic people are proverbially generous and charitable, yet it is sad, indeed, that so important and vital an interest as that connected with the perpetuation and increase of our priesthood should depend wholly on mere

casual contributions, which many may neglect to make. Our seminaries should be endowed, and we hope the time is not far distant when this good work will be accomplished."

The promotion of the Rev. John Quinlan to the See of Mobile, December 4, 1859, made a change in the faculty necessary. The vacancy was filled by the appointment of the youthful Father Barry to the rectorship of the Seminary. The faculty as newly constituted consisted of Dr. Rosecrans, President of the College and Professor of Dogma; Father Barry, Rector of the Seminary and Professor of Moral Theology; the Rev. D. B. Walker, Procurator and Professor of Liturgy; Mr. Weisel, Professor of Music; Messrs. McLeod, O'Leary and Scammon retaining their former positions. This staff continued without change in Mt. St. Mary's until the outbreak of the Civil War.

On December 23, 1861, Dr. Rosecrans, who had so long guided Mt. St. Mary's in her advancing course, was appointed Bishop of Pomperopolis *in partibus infidelium* and auxiliary Bishop of Cincinnati. It was indeed a source of joy to all concerned with Mt. St. Mary's to have their worthy president so highly honored, but to many it seemed full of danger to the institution. His duties as Bishop would certainly interfere with his labors in the Seminary, if, indeed, it did not put an end to his connection with it. His consecration took place on March 25, 1862. At the close of the scholastic year, June 25, 1862, Bishop Rosecrans resigned the presidency of the College, and Father Barry had to assume the office. The session which opened September, 1862, with the brightest prospects was one of disaster to Mt. St. Mary's. Early in the session Father Barry showed signs of failing health. He had the double burden of the College and the Seminary and this proved too much for his frail constitution. He was compelled to give up his work, his friends hoped only temporarily, but their hopes were not realized. On April 20, 1863, Father Barry, amid the lamentations of the students who had loved him so well, yielded his great and pious soul into the hands of his Master.

The outbreak of the war produced the same effects here as it did with other places of learning. Very few students of the College returned after the close of the session 1862-63. The Archbishop found it impossible to provide professors. The war not only kept students from the College but it also took professors away. Charles O'Leary entered the army as a surgeon; E. P. Scammon joined the forces as a lieutenant, winning the rank of major-general before the close of the war. Dr. Pabisch took the chair of Dogmatic Theology and Father Corcoran was named rector of the Seminary; the College department was kept up only in name for the accommodation of some students who could not reach home on account of the war, and a few who lived in the neighborhood of Cincinnati. They attended classes with the seminarians of the preparatory department. From this time until its close in 1879, Mt. St. Mary's became a Preparatory and Theological Seminary. Soon after the opening of the College department, the Archbishop found it an advantage to have his preparatory students taught at Mt. St. Mary's. He therefore gradually withdrew them from the Barrens, Mo., and St. Thomas', Kentucky. Accommodating himself to the new order of things, the Archbishop had the satisfaction of seeing the Seminary open with very bright prospects in the September of 1863. The Seminary was in excellent condition. Dr. Pabisch assumed the chair of Moral Theology and Bishop Rosecrans took up again the duties of Professor of Dogmatic Theology. Dr. O'Regan, having returned from Rome, was added to the staff. The Rev. Xavier Donald McLeod, who had been ordained priest, continued as Professor of Latin and Belles Lettres; the Rev. M. Ahern, Professor of Liturgy.

Everything gave evidence of a bright future, and the Archbishop had begun to realize the fruit of his past labors. But, alas! this beloved labor of his life, the climax of his self-sacrificing zeal, of his hopes and prayers, was almost completely obliterated by fire on October 20, 1863. Some repairs were being made on the chapel roof and when the Angelus rang at noon the tinnerns came down for dinner, leaving their

fire-pot on the roof. It is supposed that some sparks falling ignited the woodwork of the roof. The students had just left the refectory after dinner and had made their usual thanksgiving in the chapel, when the sudden shrill cry of fire was heard. On reëntering the chapel a small blaze was seen in the highest point of the ceiling. It was impossible to reach the spot, and it soon became evident that the chapel could not be saved. The students then went to work with a will to save the wing which connected the chapel with the main building. A hand engine from the foot of the hill was all that could be had; that was dragged up and put to work. It was impossible to save the wing. The main building was finally saved. Of the wing and chapel nothing remained but the walls. The Blessed Sacrament, sacred vessels and vestments were saved, as was also the altar-piece; everything else in the chapel disappeared in the wreck. Happily the damage was in a great measure covered by insurance and the work of reconstruction was begun at once, the students themselves doing the work of clearing off the debris. Studies were resumed as soon as possible after the fire, the students and professors submitting cheerfully to the inconveniences of their now crowded quarters. On account of the retirement of Bishop Rosecrans and Father McLeod a new staff of professors was appointed: The Rev. F. J. Pabisch, Rector; the Rev. D. O'Regan, D.D., Vice-Rector; the Revv. Jos. Fitzgerald and James F. Callaghan. Although the insurance covered, in a great measure, the damage done the building, the Archbishop had to provide for supplying the losses not so covered. His appeal to the priests and people produced good results and the restoration was made with only a small debt. The rebuilt chapel was dedicated on December 8, 1864. Dr. O'Regan was obliged to retire on account of ill-health, and J. Fitzgerald returning to parish work, the Revv. H. J. Richter, D.D., now Bishop of Grand Rapids, and P. A. Quinn were selected to fill their places.

Gradually the signs of the fire began to disappear and the Seminary to recover from its almost disastrous effects. The opening of the session of September, 1865, found the Semi-

nary full of students. It became necessary to increase the faculty in order to do justice to the increased number of students. The Revv. Richard Gilmour, afterwards Bishop of Cleveland, J. H. Bonner and Engbers were added to the staff. The number of students still increasing, the enlargement of the building became a necessity. It was then decided to build the northern wing, thus completing the original plan of the Seminary. The corner-stone of this addition was laid by the Archbishop, October 31, 1869, the thirty-sixth anniversary of his consecration and the eve of his departure for Rome to attend the Vatican Council. The ceremony was witnessed by nearly all the priests of the diocese, who had come to say good-bye to His Grace before his departure for the Holy City. The new addition was completed and ready for the opening of the session in September, 1870. The faculty was composed of the following: The Revv. F. J. Pabisch, D.D., P. H. Cusack, H. J. Richter, D.D., Thos. S. Byrne, D.D., E. Hecht, D.D., B. H. Engbers, Ph. D., Peter Geyer, D.D., W. J. Murray, M.D.

With the completion of the northern wing it was hoped that the Seminary had reached the end of expenditure for building, but not so. It was found on examination that the chapel, which had been restored after the fire, was in an unsafe condition. The fire had done damage which only became apparent with time. It was taken down and rebuilt in the condition in which it now stands at a cost of \$25,000. It was dedicated on the feast of the translation of the Holy House of Loretto, December 14, 1871. The history of the Seminary is one of increasing success; each session added to the number of students and each year the Archbishop saw the fruit of his sowing in the priests the Seminary furnished the diocese. This series of successful years came to an end in 1879, when financial disasters in the diocese compelled the Archbishop to close the Seminary.

Mt. St. Mary's of the West was closed. The students and professors departed; the windows were shut; the doors were locked and the home of piety and learning was left to

slumber after a happy existence of thirty-one years. The grounds were deserted; the halls no longer rang with the merry laughter of the students, and the joyful chimes of the bell in the cupola at last were silent at the Angelus hour. The blow fell heavily on all. Dr. Pabisch went out from what he looked upon as his home with a broken heart; he died shortly after. The professors were assigned to parochial work in the different parts of the diocese, and the students were sent to the different seminaries of the country to complete their unfinished courses. The venerable Archbishop retired to the shades of St. Martin's, Brown County, the site of the first Seminary, bowed down with years and sorrow. His death, which occurred four years after, was as quiet and peaceful as his life had been pure and simple. Only a few minutes before he breathed his last he took Father Callaghan's hand and gazed upon him with a smile of unutterable love. Then he closed his eyes, and in a little while the spirit had fled to God, whom he had so devotedly loved and served. Men die but the Church lives on her undying life.

Archbishop Purcell felt the need of help in the last years of his life. He asked for and obtained a Coadjutor worthy of himself, in the person of the Right Rev. William Henry Elder, of Natchez, who came to Cincinnati in April, 1880. Many cares faced the Bishop, but he entered upon his work with an earnestness and zeal which must in the end obtain success. Amid all the difficulties that surrounded him, Archbishop Elder never lost sight of the Seminary, and never gave up the idea of reopening Mt. St. Mary's. The prospect was indeed gloomy. The clouds of the great failure darkened the horizon, and the devising of means to satisfy the clamoring creditors and the administration of the Archdiocese were a heavy burden to the new Archbishop. The only definite request that Archbishop Purcell ever made was that the "Old Mount", the institution of his love, the home where his children with smiling faces had always greeted him, among whom he loved to linger, be opened. Archbishop Elder longed for the means to gratify

this last request of one who had been a father to himself, as well as to the vast diocese now committed to his care. Yet the outlook was discouraging. He could scarcely obtain sufficient resources to pay the tuition of his students in the seminaries of other dioceses. How could he then face the extra outlay of maintaining a seminary of his own? The darkest hour is just before the dawn. So, too, when the shadows of discouragement were densest the light began to shine. Mr. R. R. Springer, who had been in lifetime a most generous benefactor of the Seminary, did not forget that institution in his will. Among other munificent charitable bequests, he left to Archbishop Elder the sum of one hundred thousand dollars for the Seminary. Now the Archbishop was in a position to gratify his own desire and carry out the wish of his illustrious predecessor. Mt. St. Mary's could now start anew on her career of usefulness for the glory of God and the salvation of souls, and take up her traditions of the past and expand under happier auspices in the future.

No time was lost in setting the house in order for the reception of students. To do this required labor and money. The venerable pile showed the ravages of the few years in which it had been left without attention. After an expenditure of eighteen thousand dollars, the grand old institution was placed in a condition to welcome back the professors and students upon whom she had to close her doors eight years before. The Very Rev. Thos. S. Byrne, one of the old faculty, was appointed rector. Associated with him were the Rev. E. Hecht, D.D., also one of the old faculty, and the Rev. E. Sele, D.D. It was decided by the Most Rev. Archbishop to open the Seminary only to students of Philosophy and Theology.

The evening of September 12, 1887, found the halls of Mt. St. Mary's of the West filled with a new generation of levites ; the old corridors resounded again with the cheering welcome of meeting friends ; the institution took upon itself the look of former days, and all was in readiness for the continuance of that noble mission for which it had been

destined by its venerable and lamented founder. The scholastic year began with a spiritual retreat of seven days, conducted by the Rev. H. Schapman, S.J. Solemn Pontifical Mass was celebrated by Archbishop Elder, on September 20. Besides the members of the faculty many of the clergy were present. Thus, after eight years of silence, the regular work of study was resumed. From small beginnings the able and efficient administration of Dr. Byrne brought the Seminary to the high state of excellence it enjoys to-day. He continued at the head of the institution until he was called to the government of the diocese of Nashville, July 25, 1894. Opening with twenty-five students, the number increased so rapidly that it became necessary to add a new wing. This great improvement met with the hearty approval of Archbishop Elder. The addition was completed at a cost of forty thousand dollars, and makes Mt. St. Mary's one of the best appointed seminaries in the country. The solemn dedication took place on March 7, 1895, the feast of St. Thomas. Archbishop Elder performed the ceremony. Bishops Maes, Byrne and others were present on the occasion. Such is the history of the first seminary founded in the West. It stands the enduring monument of the zeal and devotion of the three great Prelates of Cincinnati, Fenwick, Purcell and Elder.

The present faculty of the Seminary is composed of the Very Rev. John B. Murray, President, the Rev. Egidius Sele, D.D., Vice-President, and the Revv. Bernard Feeney, Bernhard F. Kuhlmann, D.D., Louis Nau, and there are about a hundred and fifty students in the different classes.

Besides the Seminary proper the diocese supports also St. Gregory's Preparatory Seminary, Cedar Point, Hamilton County, where ninety-five junior students are presently taught.

SAINT FRANCIS DE SALES AS A SPIRITUAL DIRECTOR.

OF all the parts of the mission of St. Francis de Sales that which represents him as a director in the spiritual life was the chief. He was a model of sanctity, an apostolic Bishop, a founder of a great Order, a preacher of the highest rank, an incomparable spiritual writer, but in all this and above all this he was a guide of souls. "His vocation in the Church," says his friend André de Sauzée, Bishop of Bethlehem, "was chiefly that of a great confessor." In his youth, in his very childhood, this character of director or counsellor appeared, mingled with an ingenuous simplicity which forbade all suspicion of sanctimoniousness. It was the result of a nature tending essentially to communication, of faith equivalent to sight, of charity already touching on the heroic. He was scarcely ordained priest (1593) when he was recognized as the universal master of consciences, from that of the future President of Savoy, Antoine Favre, to that of the humblest and vilest first-comer. In the Chablain his mission was quite as much that of the monitor as of preacher.

But it was on the great stage of Paris, in 1602, that the Bishop-elect of Geneva first appeared as a chief director in an age of admirable directors. Two testimonies will be enough. "There used to be held at this time," says George Roland, the attendant of the Saint, afterwards Canon of Geneva, "certain meetings of devout persons in the house of M. Acarie; they invited the servant of God to be their spiritual father." M^{me}. Acarie was to become Blessed Mary of the Incarnation; the "devout persons" were such as De Bérulle and Du Val. The translator (A. D. S.) of the edition of the *Spiritual Combat* of 1608, probably the Bishop named above, addresses the saint thus in his dedication, referring to this period of Paris: "I consider that you are principally appointed by God for the salvation of those who confide in you. Perfect in rectitude yourself, you form, guide and correct all who apply to you as they ought."

From such beginnings we can argue the continuation, particularly after the publication of *The Devout Life*, and in proportion as the wisdom and charitable devotedness of the saintly pontiff became more widely known. At Annecy, at Grenoble, at Paris during his second visit (1618, 1619,) he passed a considerable part of each day in the confessional, receiving by preference the lowly and the neglected. He tells us that he was obliged to give up visits of friendship on account of the concourse of penitents, and that he was obliged to stay up far into the early hours of the morning in order to answer the letters of those at a distance. François Favre, one of his attendants, deposes that there were few days on which he had not to seal twenty or twenty-five of these missives. Louis de Genève counted forty freshly-written letters on his table one morning. Roland speaks of fifty on another occasion. In all the towns through which he passed, troubled souls and the most enlightened confessors were waiting to consult him. Fr. Coton, confessor of Henry IV. and of the court, declared that he could not decide a certain difficult case and that the Bishop of Geneva was in his opinion the only one competent to do so. Fr. Suffren, that director "so profound and enlightened," as St. Jane Frances styles him, declared that he learnt more as to the guidance of souls in one conference (of nine hours, it is true) with our saint than in all the rest of his life.

This prodigious reputation has been more than confirmed by succeeding ages. "As director of souls," says Bossuet to the Sisters of the Visitation, "your founder is truly sublime." Bourdaloue lays down that to "form the moral character of the faithful, no one has had the same gift as the Bishop of Geneva." St. Alphonsus points out that the Church makes us pray "to be directed by his instructions;" and in our own day the decree of Doctorate has put the seal on this teaching, assuring us that our new Doctor "draws out the highest principles of the science of the Saints and puts them in so clear a light that it is evidently his special privilege to have applied them wisely and sweetly to all conditions of the faithful."

Let us now see where the principles of this direction are to be found. Chiefly in five works or groups of works. *The Devout Life* is a first manual of them, written expressly for the purpose. The author continually recommends it to his penitents as the sum of his ascetic teachings and fruit of his experience. The *Treatise on the Love of God* is as it were the second volume of this work, forming part of the original design of one complete manual of spirituality, treating of the highest operations of the spirit in prayer and in the practice of the virtues, and founded equally, says the Saint, "on my experience in the conduct of souls." The third and fourth sources of instruction are the *Sermons* (including the *Conferences*) and the *Opuscles*. Amongst the latter we may specify: 1. *Instructions for Confessors*, the publication of which was the first act of the Saint's episcopate; 2. a remarkable fragment on the virtues; 3. a long examination of conscience; 4. *Rules for the Discernment of Spirits*.

But the *Letters* are the most abundant, and after *The Devout Life* the most important store-house of information on the system of St. Francis de Sales. Here are found not only his general theory but also the closest application of it to individual souls, souls of so many types and of such varied surroundings that it would be hard indeed to fail in finding the precise teachings needed. The present writer has translated into English two volumes of these memorials,¹ but the bulk is only to be found in French, and the collection will not be entire until the appearance of the Annecy edition of this correspondence, which is just being begun and will form volumes XI. to XVI. of the *Œuvres Complètes*.

Various authors have given abstracts of these principles, the most useful to our mind being from Fr. Caussin, S.J., author of the *Holy Court*, in his *Conduite Spirituelle Selon l'Esprit de S. François de Sales*, Paris, 1636. We may name also the *Advis Chrestiens* of Fr. Dagonel, S.J., and the *Regulae Salesianae* founded on these *Advis*; also the *Directeur*

¹ *Letters to Persons in the World* and *Letters to Persons in Religion*: Burns and Oates, London; Benziger Bros., New York.

spirituel tiré des Ecrits du B. F. de Sales, published at Rheims in 1634, perhaps under the inspiration of the great English Benedictine Archbishop, a personal friend of the Saint. Finally we may mention the little work *Vraie et solide piété expliquée par S. François de Sales*, by Collot, Paris, 1728, which is represented in English by a volume called *Practical Piety*. The fault of this selection is that it presents as the Saint's full system what are only extracts from his Conferences and Letters.

It is not our intention to treat the above-named ascetic teaching in itself. We speak of the holy Doctor's principles *on* direction, not of the matter of this direction, which we have outlined elsewhere. Fr. Caussin resumes it under the three heads of abnegation or simplicity of heart, holy liberty, sweetness towards our neighbors. These three may be reduced to one, namely, the intense and exclusive clinging to the Will of God, known or to be known. To produce this, according to the dispositions and measure of the penitent, may be called our Saint's first principle in direction. A second follows directly from it, that in going to those who have authority, one goes to God, one asks and learns God's Will, not any human opinion. In the famous chapter "On the Necessity of a Director," the author of *The Devout Life* thus expresses this truth: "Your guide must always be an angel to you, that is, you must not consider him merely as a man, you must not trust in his human knowledge, but in God who will give you His favors and speak to you through this man, putting into his heart and mouth what is necessary for your good." In obeying those who have lawful spiritual authority over you, he says to a young lady whom he was advising as to her vocation, "you cannot err although they may err and advise you badly if they look principally to anything but their spiritual advantage." In other words, advice inopportune in itself would turn to good by means of the good-will of the person who receives it. This truth implies and demands two others: that God has appointed His Church to express His Will and that in this Church the priest is the mouthpiece of this expression. To prove these it is enough

to recall the divine commission: "Teach all nations," "feed My sheep," "he that heareth you heareth Me." St. Francis refers thus to a friend who was about to give up his faith. "This young man writes: 'I give up communion with the Church in order to withdraw to England, whither God calls me.' Alas! who would not mourn over these words, since to separate oneself from the Church is to separate oneself from God!" To the young lady just mentioned he writes: "You think that your desire to enter religion is not according to God's will because it does not agree with the advice of those who have the right to guide you. If you mean, to guide your soul and direct you in spiritual things you are right, but if you mean those whom God has given you for directors in temporal things, you are wrong when you trust them in matters where they have no authority."

The above are the axiomatic bases of all spiritual direction as practised in the Catholic Church, though usefully sought in St. Francis de Sales on account of the lucid and persuasive manner in which he expresses them. Let us proceed to outline his more special views on the utility, functions and qualities of a director, as expressed chiefly in the chapter of *The Devout Life* above quoted and confirmed from his other writings and by his practice.

He begins by insisting on the *necessity* of a director, which he calls his "admonition of admonitions." He adopts the declaration made by Blessed John of Avila to his spiritual daughter: "Nowhere else will you find so assuredly the Will of God as in the way of humble obedience." This is specially true for women who, according to St. Francis,¹ "are subject since the creation to the condition of obedience." Our saintly author supports this contention by the example of innumerable saints, specially of St. Teresa, to whom the superiority of such submission over voluntary austerities was warranted by a direct revelation. It is opportune to recall this doctrine of the prince of directors in this age of liberty, and it must be remembered that he carefully distinguishes the office of the director from that of the confessor, while,

¹ *Letters to Persons in Religion*, Book I., Let. 1.

of course, admitting that the two offices may be usefully combined in the same person. The confessor as such is bound only to know specific faults and give such counsels as are necessary for absolution. The director, or the confessor inasmuch as he is director, should know everything that regards the soul. And this brings us to the question of the office of the spiritual guide and the immediate scope of his efforts.

The functions then of the director may be summed up in enlightening, admonishing and encouraging or consoling. In our chapter, the great Master says in his poetical way, commenting on the words of the Sage about the "faithful friend," that our spiritual father "guides our actions by his counsels, protects us from the snares of the evil one, is a treasure of wisdom in our afflictions, troubles and falls, a medicine for our hearts in spiritual maladies." "Manifest therefore," he says further on, "clearly to him your good and your evil; your good will be examined and assured, your bad corrected and remedied; you will be relieved and strengthened in your afflictions, moderated and regulated in your consolations." The Saint was careful to put his theory into practice. Fr. Suffren tells us that he saw one of his letters to his Jesuit director, Fr. Fourier, cousin of the lately canonized Peter Fourier, in which he gave an account of his spiritual life such as a simple novice would render to his superior.

Coming to details, we see that the first care of our Saint was to orientate the soul which recurred to him, to put it in the true way towards God. For this purpose he counselled a general confession or at least a complete manifestation, the object of which was partly to produce a more earnest contrition and solid practical resolutions, partly to explain tendencies, dangers, situation, means, advantages, drawbacks. Then he gave a rule of life in which prayer and the Sacraments as the means of grace were made to harmonize with the other duties of one's state. The question of vocation would arise in some cases and a decision would be made either to act at once or to wait for a suitable moment. This

is the starting of the soul in its more excellent way. Then come progress in virtue, more perfect fulfilment of duties, strengthening of union with God. In prayer also there is advance, transition, elevation. Prayer, according to St. Francis after all the Fathers, is "a conversation with God." A new language has to be learnt, and not only must the tongue be educated to speak but, what is more difficult, the spiritual ear must be trained better and better to recognize and understand God's voice. In this long and persistent career, this voyage of life, this "warfare," there are moments of weakness, doubt and special temptation, change of surroundings, special inspirations. The director must be at hand to determine the course, to admonish, to stimulate, to cheer.

It is evident that such an office requires special qualities on the part of him who holds it. Our Saint sums them up in three: knowledge, prudence, charity; and to these three we devote what remains of this short paper. Nor shall we dwell long on the first two. We recall only the saying of St. Teresa that she would prefer a truly learned director who possessed sufficient virtue to an exceptionally holy one who possessed only a sufficiency of learning. In our Saint, his learning equalled his virtue, which is the highest praise that can be given to it. We do not refer to his supernatural lights and miraculous knowledge of the state of souls further than to point out how such graces prove the blessing of God upon this ministry of direction in the Church. The "prudence" which he demands is of course supernatural and not worldly prudence. This is an important point, perhaps insufficiently recognized in our age when holy activity is so much in vogue and holy quietude so little esteemed. The difference between natural and supernatural prudence is not that the one accepts the inevitable and the other does not. No one was ever wiser than our Saint in seeing and counselling what was practical. The difference is that natural prudence takes its laws from natural ends, trusts to natural means, and rests satisfied when these are attained and employed; whereas supernatural prudence has no guide but the highest principles of the Gospel and never ceases to

combat so long as these are not realized. It is noteworthy how in the Sermons and Letters of our saintly teacher, the assertion of these latter principles, as expressed in the Beatitudes, becomes stronger and as it were more defiant in proportion as he approaches the term of his apostolic career.

But we are impatient to reach that "charity" of his, which is his distinguishing characteristic, as a director. Fr. Suffren tells us how charity lay at the root of his work here: "His assiduity in the confessional sprang from his eagerness to destroy sin as contrary to God." "He was influenced," says St. Vincent de Paul, "by two considerations: grief for the loss of souls, burning desire of their salvation so as to be able to present them to the true Shepherd." Nor was he content with the simple destruction of sin; the tranquilizing of the heart was enough motive with him for any sacrifice. "What filled me with stupor," says the founder of the Sisters of Charity, "was principally this, that such a man, so exalted, so necessary for the gravest things, let himself be occupied by persons of the lowest condition for just as long as they desired, sparing no pains in order to give them full satisfaction, so greatly did he prize tranquility and peace of heart." No doubt he himself explained the mystery so to St. Vincent as he did to Fr. Suffren: "I asked him," says the great Jesuit, "how he, engaged in such grave affairs, allowed such or such a one to take so much of his time. He answered that he valued so highly the peace of the soul and heart that he spared nothing and interrupted everything in order to procure it for anyone." And in fact he was accustomed to subordinate everything else to this part of the sacred ministry. He would take off his vestments when on the way to Mass, leave the table and his company, even rise from bed to hear a confession. One witness tells us how a beggar man approached the Bishop when surrounded by a distinguished circle and said simply: "My lord, I want to confess." The humble Saint accompanied him at once to the Sacred Tribunal. He did the same on another occasion when a poor old woman, a street-hawker, beckoned to him with her finger as he was walking on the

balcony of the Maison-Favre. This condescension to the poor greatly tried his domestics and scandalized the worldly-wise. The Saint would disarm his impatient household by reminding them that the soul of a poor man cost Christ as much as the soul of an emperor. He would explain on other occasions that he considered their small affairs to be as important to the lowly as great affairs to the great. "Their *coquilles*," he would say with his gentle, penetrating irony, "are to them what our diamonds are to us."

It must not be supposed, however, that the length to which these conferences sometimes ran was the fault of the holy Bishop. He listened indeed with ineffable patience, but he spoke little. St. Jane and many others assure us that while his words were "grave, pregnant, decisive," they were very few in number. A simple glance was sometimes enough. M. Crichaut, one of his friends of Paris, says that once after absolution the Saint simply embraced him in silence, but the whole heart of the confessor seemed in that act to pass into the heart of the penitent. He would acknowledge and magnify his own failings to encourage those who found difficulty in their accusation, or say: "Have no fear; our souls are just alike. I am capable of all that you have done." He would give confidence to priest-penitents by confessing to them immediately after he had given them absolution. In all this facility, however, there was no absence of supernatural discretion nor of sober sense. If he thus gave up his life to pillage, to use Fr. Caussin's expression, it was not always as a director that he did so. When he saw that souls were not in earnest, he received them but he reserved his advice, "not preaching," says St. Jane Frances when recording this part of his method, "when there was no audience." His way with scrupulous souls agrees with this: "Let their reasons be heard one good time," he says, "then they must simply be made to obey."

It will easily be gathered from the preceding that everyone had liberty of access to the Saint. It was a saying of his that "a bishop ought to be like a public trough." His door was always open and his servants had the strictest orders

(orders which they must sometimes have disobeyed) to admit everyone to his presence without delay. Men went in and out as they liked. The rule for women was that the attendant accompanied them to the Bishop's room and if there was no chaplain or gentleman of importance present remained close to the open door. If there was question of confession, which was generally the case, he accompanied his master and remained in the chapel till the end of the confession unless replaced. This manner of behavior may seem to some inconsistent with the saint's style of writing to his female penitents, to many of whom he uses without scruple expressions of the most paternal tenderness. It will be seen, however, on reflection, that this belongs to quite another region. Words as the necessary signs for expressing the soul rank with the intellectual and spiritual order and passing in confidence between souls who are with God's grace sure of themselves and sure of one another, cannot give legitimate scandal. Actions begin to trench on the world of sense and are moreover exposed to malevolent interpretation. An expression attributed by Camus to the Bishop of Geneva, to the effect that women must be written to with the pen-knife and not with the pen can only have regarded, if ever used, those of whose discretion he was not assured. As a general statement it is false and absurd. A final remark on our Saint's charity is that he made little or no distinction between spiritual and temporal aid. For all who came to him he would do all the good that lay in his power. He did not stop to consider the nature of the favor. This is not to say that he made temporal help a part of his direction; only that he was very far from depriving his penitents of what he granted to all others. Each penitent was his friend, so he spent days and nights in settling their differences about worldly goods; he interested himself, in spite of the contrary practice of his great St. Augustine, in their marriages; he was always ready with alms, with legal advice, with recommendations; in a word he fulfilled to them all the offices of complete and disinterested friendship. To the poor he almost invariably gave an alms after their confession.

Certain difficulties or objections will no doubt by this time have presented themselves to the reader's mind. A first may be as to harmonizing the Saint's statement of the necessity of a director with his other statement that "the director must be chosen out of ten thousand." The chief answers to this difficulty are given by the holy Doctor, who puts to himself this question and gives the answer: "Who shall find this friend? The wise man answers: *Those who fear God*, that is, those who are humble and earnestly desire their spiritual advancement. Since then, O Philothea, it is so important to have such a guide, pray God earnestly to give you one, and have no fear, for He will do so even if He have to send an angel from heaven." To a certain penitent he says: "In necessity God will supply, but only then." We are not therefore driven, in order to explain this apparent contradiction, to the unworthy expedient of Camus, who said that his saintly friend meant his disciples to take not living but dead directors, that is, spiritual books. On the other hand, the innumerable treatises of direction which we now possess and which did not exist when St. Francis wrote his *Devout Life* and above all that work itself, render the director less absolutely necessary, or rather discharge him of a great deal of labor and responsibility. Nothing will relieve him of the study of the needs of the souls which apply to him; but it is not hard to find ready to his hand the means of supplying those needs. We may add again that though a director is necessary, he is not always necessary. To give the proper beginning and direction to our spiritual life, to decide the vocation, to guide at times of crisis, we ought to have a truly spiritual man who understands our case, but the rest can be found elsewhere, and it suffices that subordinate direction does not run counter to the principal.

Another question which naturally arises is this: how far should the method we have touched upon be imitated by ourselves, in our particular circumstances, with our miserable deficiencies? We should reply without hesitation that in some points St. Francis de Sales, like other saints, is only to be admired and not to be literally imitated by those who have

not special inspiration or who do not possess the measure of his sanctity. It is evident that those who are not free, religious for instance living in their convent, cannot give themselves to be devoured as did this representative of the divine benevolence and forbearance. Bishops who have not his special grace would act unwisely to let themselves be at the beck and call of the first beggar who could get near them. A general practice of giving alms after confession would breed the rankest hypocrisy unless preceded by contact with sanctity. Parish priests, who are the most nearly touched in this matter of direction, may reasonably, and more than reasonably, make their rules and limitations, reserve their hours for other duties to their neighbor or themselves. But surely we are called to imitate the spirit of these things, to remember our sacred duty, to reproach ourselves unless we are seriously trying, in our measure, to destroy sin, to give peace of heart, to hinder tepidity and the tendency towards routine, to raise lives to a higher level.

And in raising others we shall infallibly raise ourselves. We saw how the author of *The Devout Life* and the *Love of God* attributed the spiritual learning found in those works to the experience which he gained in directing souls. He gives us in the following beautiful words a glimpse of the profit in virtue which is to be made in the same holy exercise: "There is nothing perhaps which is more capable of advancing me towards holy humility than to see (with wonder) that so many men and women, servants of God, have so great confidence in so imperfect a spirit as mine is; and I take great courage on this to become such as I am thought to be, and I hope that God giving me the holy friendship of His children will give me His own most holy friendship, according to His mercy, after He has made me do penance suitable to my evilness." In fine, if we cannot do more we can scarcely do less than study and recommend these admirable teachings, so as to become channels if not sources of enlightenment and strength to the people of God.

DOM B. MACKAY, O.S.B.

Annecy, France, May, 1898.

CATHOLIC LITERARY CRITICISM.

IT IS only in very recent times that criticism has come to be regarded as a science ; or to speak more correctly, as an accomplishment, the only credentials of which are the assumption of its possession. A science supposes apprenticeship, and qualifications tested by examination, or the tacit approval of experts. But no one, surely, expects that the vast majority of critics should be subjected to such trials, or should be expected to submit the only diploma of merit in a work of their own creation. Yet no man has a right to pull down who cannot build up again. For it is plain that a child may pluck to pieces a flower, which only the All-Powerful could frame and decorate. I am speaking of analytical and destructive criticism, for the science of synthetic and constructive criticism has yet to be discovered. And yet it is the great desideratum in modern times, especially for us, Catholics. Mr. Arnold, who approaches nearer to the ideal of this master-critic than any writer of our century (if we may, perhaps, except Mr. Taine), has told us that the great work to which moderns are called is a better, higher, more world-wide criticism than any we have yet known. This he defines to be "the disinterested endeavor to learn and propagate the best that is known and thought in the world." "Real criticism," he says, "is essentially the exercise of curiosity as to ideas and all subjects, for their own sakes, apart from any practical interest they may serve ; it obeys an instinct prompting it to try to know the best that is known and thought in the world, irrespectively of practice, politics, and everything of the kind, and to value knowledge and thought as they approach this best, without the intrusion of any other considerations whatever." I would, of course, entirely disagree with Mr. Arnold in what he considers the best thought of the world ; for he would regard it from a purely literary and artistic standpoint ; and we cannot regard thought, or written or spoken word, without relation to the highest and supremest issues that are at stake in the

world. But I gladly welcome the definition that criticism is the pursuit and study of high thought and adequate execution; and as such takes its rank amongst the very greatest of the sciences that cast their light athwart the footsteps of humanity. For men need guidance to-day as of old. Not many readers can trust their own judgments. And it is easy to conceive readers, young and old, hopelessly bewildered and dazed in the awful flood of printed matter that is yearly flung from the printing-presses of the world; and still more hopelessly bewildered at the conflicting opinions that are thrust upon them from all directions as to what is vicious and ephemeral, or what is useful and permanent, in modern literature. A critic, therefore, serves a most useful purpose in wisely discriminating between the valuable and useful elements of literature; and I should consider a good Catholic critic endowed almost with an apostolic vocation of being able to "try all things" with impunity, and "hold fast by what is good."

Of the intelligence and wisdom, the delicacy of perception, and the wide liberalism of thought, that should be the dowry of such a writer, it would be difficult to speak with exaggeration. Very great issues are at stake. The best thinkers in America and the British Isles are unanimous in the belief that quite a new departure in our Catholic literature is demanded by our own necessities, and still more by the duties we owe our Christian brethren who are outside the pale of the Church. It is the written word that tells best to a generation that is omnivorous in its reading. But the written word must be conveyed through an attractive channel; and that channel is what is designated by the broad title—literature. It is through literature we have to work and convey to the minds of our own people, a thirst for knowledge and principle and the encouragement that comes from high ideas and noble language, the exalted truths and the thrilling ideas that are part of our heritage. And it is through literature we have to open the vast treasures of the Church, and show them to those who believe we are stricken with the curse of intellectual poverty. Let me take one

department. Have we popularized our philosophy? Attempts have been made to translate it from the folios of the Fathers to the dainty octavos and duodecimos of modern libraries. Some manuals of philosophy and its history have been published. Yet they lack attractiveness. And here under my hand is a treatise on Modern Pantheism, to which, owing to its wonderful brilliancy of style, any reader might turn with pleasure, when wearied with the inanities of a modern novel. Is our fiction attractive and readable? Mr. Edmond Gosse, in the *North American Review*, declares that the great characteristic of the last decade of years has been the abnormal and disproportionate, but unquestioned development of the novel. He even startles us with the assertion that our best writers are drawn irresistibly in that direction; and he even puts forward the rather daring speculation, that if men like Buckle, Newman or Ruskin had been in their prime during the last few years, they would have chosen fiction as the means of putting forward and emphasizing their pet theories. How do we Catholics stand in that particular? And in poetry, what position do we hold? And is our Ecclesiastical History, with all its beautiful episodes, familiar to the reading public? These are questions that may cause us some heart-burnings and anxious searching of consciences; and these are the questions which a Catholic critic has the power of solving to our satisfaction. For it is not either writers or material that we lack. It is the sympathetic appreciation of what is good in our literature; and the kindly rejection of what is weak. As to our material, we have for philosophy, the vast treasure-houses of the Fathers; for poetry, subjects that reach from the lowliest work of Nature, seen as the handiwork of God, up to the vast and awful sublimities of the last Cantos of the *Paradiso*; for essays, we have all the complexities of modern civilization as they are studied under the piercing light, and unravelled by the unerring hand of the Church's teaching and discipline; for fiction, we have Catholic life in our cities, our towns, our prairies, on Irish hills, in English castles, on American lakes and mountains, in the sweet amenities and regularities

of Catholic married life, in the sublime simplicity of our convents; in our soldiers and sailors, our schoolboys, our priests, our professional men, our merchants, our great ladies, our simple, faithful servants. We have English and German Catholicity, Polish and Irish to deal with; and we have above all certain well-defined elements and principles that will keep our novels from running into the dreadful issues that mark all modern English novels. And the writers, where are they? There are many in the field; many more, who would come forward if they expected, or had any reason to expect, a fair, if not a kindly recognition of their work. Now, it is just here that a good Catholic critic is invaluable to our literature. He can understand what is written. This should be his first accomplishment. And it is a rare one. To enter into an author's feelings and designs, to know what he aims at, to separate essentials from accidentals; and, if the work is solidly good, to recognize it as such—these are qualifications that suppose a great deal of discernment and experience. In judging, for instance, of poetry, what delicacy of feeling, what a sense of musical notation, may be required! It is notorious that great thinkers on great subjects, may be absolutely without a sense of harmony. It is even true that writers whose prose style is absolutely perfect in tone and form, may lack not only the musical sense, but even the conception of the essentials of poetry. I have before my mind, as I write, the name of a writer, whose works from a historical and philosophical standpoint are monumental; and who has also written some chopped lines of prose, which not all the charity of his friends can keep him from believing are Miltonic in form and conception. The highest poetry, as a fact, does not come into the domain of criticism at all. It soars above, and eludes the grasp of the critic. It is sometimes not unintelligible, but inexplicable to the poet himself. He can neither analyze, nor explain it. Does not Plato say so: "All good poets, epic as well as lyric, compose their beautiful poems, not as works of art, but because they are inspired and possessed. For the poet is a light, and winged, and holy thing,

and there is no invention in him until he has been inspired." How then can a man who knows nothing of the divine afflatus, deal with this aerial being? Well, he clips and burns the wings of this "light, winged, and holy thing," and makes him a creeping caterpillar.

Again, some lonely student, who has been, in his seclusion, feeding on the marrow of giants, puts forth, it may be resolutely, it may be timidly, some essence of what has become to him vital and necessary truth. It is put in strange language, and is without the musty odor of mediævalism or the schools. A timid critic will sniff ominously at it, and pass it by. A too daring critic will strive to annihilate it, and fail. The matured and discriminating mind of one who is well grounded in sacred sciences and their modern applications will alone understand it and let the world know of it. Yet, if this grave critic does not come by, how surely that work, which might be fraught with all kinds of important consequences to the Church and the world, will be flung aside to rot on booksellers' shelves or adorn the topmost level of a lending-library.

Granted, then, sufficient knowledge and liberality of mind in our critic, I should say that his first principle in selecting for commendation a Catholic book should be the reversal or rather the direct contradictory of the old scholastic maxim, *Bonum ex integra causa, malum ex quocunque defectu*. A perfectly healthy axiom in moral science. A vicious and pernicious maxim in criticism. Writers, like their books, are not perfect. Young writers, particularly, will slip into solecisms very easily, because in aiming at a main object they are prone to forget side issues. Again, writers who are vividly impressed with certain ideas, are naturally intense in their expressions. Is it not George Eliot who has said somewhere, "Art, of necessity, intensifies"? It is its province—its vocation. What would Turner be without his intense idealism? What would Watts be, without his intense, sometimes painful realism? The bare truth never convinces. A too strict adherence to the features of man or nature generally ends in a bathos. If, therefore, a writer who feels

intensely the necessity of driving home his ideas to the public mind, sins inadvertently by faults of art or even by venial extravagances of principles, it is neither prudent nor kind to condemn him absolutely and to close the book to a large class of readers.

And this thought brings me naturally to what is the immediate subject of this paper—the ethical aspect of criticism. I am addressing Catholics, who, whatever their position may be, can never put off the sense of moral responsibility. I am not addressing that school of insolence and incompetence which is best represented by such sheets as the *Saturday Review*. Let us keep two facts in view, which will enable us to determine principles. The first is that which Jean Paul Richter states, and which is unhappily too true, namely, that the anonymous character of a reviewer gives to the judgment of an individual the weight of a college. The second is, that nowadays no Catholic writer can publish a volume except at his own expense. As to the first, however much we may regret it, it is but too true. The writer, who sits at his desk, and hastily cuts the leaves of a new volume, wields judicial power of life and death over that volume, according to the journal he represents. And many a book has passed rapidly over the counter until some foolish novice at the pen thinks he has discovered a mistake, and gloats over it and magnifies it until the public becomes suspicious, and the sale is suddenly stopped. What is the result? The publication of the book has cost the author from seventy to one hundred pounds. It becomes a dead loss. If then, the *critique* which has killed the book has been an unscrupulous and an unjust one, the writer is unquestionably bound to restitution.

A book is *pretio aestimabilis*, the same as a horse, or a piece of merchandise. If a flippant, unthinking critic, whose opinion, however, is regarded by the public, pronounces unjustly that an animal is unsound and unsaleable, or a piece of dry goods damaged, he is bound to restitution if such an opinion is wrong, and he has uttered it maliciously or carelessly. It is the property of the author or the pub-

lisher; and they have a right that their property shall not be injured by statements that are untrue or unsound.

Does the neglect or contempt of this theological principle account for the very pitiful condition of our Catholic literature? Does it account for the fact that our best writers have laid down their pens; and that a great many gifted souls whose vocation is literature, dread the loss of money on the one hand, or the loss of reputation on the other? Would it account in some measure for that amusing, but pathetic and painful admission of the greatest of our Catholic living poets:¹ "I can call no man in my position badly off, for I can double my income any day—by laying down my pen?" That melancholy fact is staring us in the face, that Aubrey de Vere, the friend of Wordsworth and Tennyson, and quite their equal, has had no audience, because of the Catholicity that deeply permeates every line he wrote. I would rather have written "May Carols," than "In Memoriam." Yet, who reads the former; and who has not read the latter?

I am distinctly of opinion, therefore, that we have no Catholic reading public, because the Higher Criticism, or what I have ventured to call constructive criticism, is unknown. We have a good deal of negative criticism—of which there are two great schools—the hyperæmic and the anæmic. Of the two, the latter is the most formidable; but let me take them in detail.

The hyperæmic critic is always young, inexperienced, sanguine, self-reliant. He does not, to use a phrase of Cardinal Newman's, understand the solemn weight and meaning of words. He is as irresponsible with his pen as a boy with a new revolver. He feels it his duty to kill or maim something. To praise a book means weakness or want of knowledge. To find fault presupposes wisdom and superiority. And, therefore, is he always "on the pounce" to discover faults and mistakes, on which he can build his final judgment, which is always that of the *Quarterly Review* on Keats: "This will never do." His mode of reviewing is peculiar. He commences with a quotation from

1 Aubrey De Vere.

Aristotle or Plato, generally the latter, as being much more in vogue than his great logical rival. The application of this great principle, thus quoted, he leaves to the reader; and descends to particulars. Waiving altogether the object of the book, its construction and technique, he addresses himself to a microscopic inspection of phrases and even words. A printer's error is a crime; a mistake in date, or a slip in some secondary phrase is magnified into a literary misdemeanor. "This author mistakes an acid for an alkali, surely this is unpardonable." "Is the author quite correct in the date of the second crusade? We think not. Surely the public have a right to expect something better than this slipshod writing." "The author here falls into a blunder that would be unpardonable in a school-boy. He makes Sirius blaze away in the south at midnight in the month of June." These appear rather trifling mistakes, but they leave the book limp and tattered in the end, for a good many readers follow the principle we have already condemned, *malum ex quocunque defectu*; and judge of the value of the book by some quite extrinsic standard, just as in some parts of England, the rustics judge of the qualifications of a new parson by his style of horsemanship. Then comes the final verdict: "On the whole we think the book may be recommended to our readers; but we hope the author will do better in his next volume." Who would invest a dollar in a book that comes before the world with such an introduction?

The anæmic school is worse, for it generally takes the high moral tone. Its eternal warning to authors is *pueris, virginibusque*; its motto, *maxima reverentia pueris debetur*. Very true. But what of grown men and women? Are they to be always fed on whey? They demand a stronger diet. Can we give it? If not, they have the poisonous narcotics of English and French literature, that will drown all their Christian sensibilities and steep them in that spiritual torpor, which is like unto death.

There is a great temptation here to enter into a cognate question, which, however, does not come strictly within the scope of this paper, namely, the question of the Catholic

novel. It may be passed by the more easily, because it has been so frequently discussed in our journals these latter years. But to show how Catholic authors may be driven from the field by criticisms of these retrogressive schools, let me quote two instances. In these islands, within the last few years, we have had two promising writers—the one in poetry, the other in prose. It is no exaggeration to say that when the first volume of poems by Francis Thompson appeared a few years ago, they created quite a sensation in London literary circles. The life of the author, full of all kinds of strange vicissitudes, may have had something to say to his sudden popularity in a community that is always on the search for new sensations. But the novelty of these poems, constructed on new principles, and inspired with the loftiest thought, attracted the attention of the leading literati of London; and forced reluctant praise from circles where the religious tenets of the author, and the subjects of his poems, were by no means recommendations. The author was ranked amongst the *Dii Majores* of song, by the great Scottish review on the one hand, and by such authors and critics as Richard le Gallienne, etc., on the other. But the author has retired. For the present he will write no more poetry. Why? I should hardly like to intrude upon the privacy of another's thoughts; but Francis Thompson, who, with all his incongruities, ranks in English poetry with Shelley, and *only* beneath Shakespeare, has hardly had any recognition in Catholic circles. If Francis Thompson had been an Anglican or a Unitarian, his praises would have been sung unto the ends of the earth. He would have been the creator of a new school of poetry. Disciples would have knelt at his feet. Had he been a graduate of Oxford or Cambridge, his bust would have been placed in their halls. But being only a Catholic and an Ushaw student, he is allowed to retire, and bury in silence one of the noblest imaginations that has ever been given to Nature's select ones—her poets. Only two Catholics—literary Catholics—have noticed this surprising genius—Coventry Patmore and Wilfred Meynell. The vast bulk of our co-religionists have not even heard his

name, although it is already bruited amongst the immortals ; and *the* great Catholic poet, for whose advent we have been straining our vision, has passed beneath our eyes, sung his immortal songs, and vanished. Now, to what class of criticism has this great poet been subjected? To the verbal and puerile criticism I have detailed above. All his crudities and irregularities were carefully noted and exaggerated ; and the great kernels of his marvellous conceptions were feebly praised. His latinisms and coined phrases were counted as solecisms that could not be tolerated ; as if a poet had not a perfect right to do what he liked with mere language. It is the poets that have given us the English language as it is ; and to refuse to a Victorian poet, what was so freely conceded to an Elizabethan, is to declare that the tongue of Shakespeare and Milton had reached a point beyond which it must not be developed. There are undoubtedly in this great master, I do not say of verse, but of thought, certain incongruities that we cannot explain, such as applying to our Divine Lord the epithet "The Hound of Heaven" ; but perhaps the poet had some inner meaning which we may not discern, and if we object to the title, at least we accept the poem as the most wonderful piece of literary mechanism we possess. If this be so why have we not said so to the world, instead of shaking our heads at points of versification or metre, that are really of no consequence? No ; our great poet has come and gone. He is now writing little prose sketches for *Franciscan Annals* at Pantasaph. He will write no more poetry for the present.

The other example of our utter incompetency to appreciate our Catholic authors and their works may be found in our dealings with the author of *The New Antigone*. When that book appeared, some said : "At last we have entered the arena with the world's own weapons. It will go hard with us or we shall succeed. The novel is the modern vehicle of thought. We shall use it to propagate truth, as the world uses it to propagate error." Were there faults in that book? Yes. But why did we dwell on and exaggerate them, forgetful of the main object at stake, and heedless of the splendid

valor of the writer, who took the enemy's weapons and turned them against himself? Had this brilliant Catholic writer been encouraged he would probably, by this time, have poured forth a library of standard Catholic novels from his pen. But he has retired from the prosecution of a task thankless and dangerous; and he has been driven into this retirement by the critics of the anæmic school. "When he appears again," says a witty American priest, "it will be as the author of a goody-goody story, which tells how little Jemmy, the shoeblack, labored and toiled for the support of an aged mother, then sickened and died; and how little Mamie was altogether too good for this world, and so entered a convent and lived for ever and for ever."

What, then, do we contend for? Simply the criticism that creates, instead of destroying. Never in the history of the Church's life was there a period more favorable for the creation of a great Catholic literature. The world is listening, if we could speak. We are in the midst of a revolt against all modern literature. In poetry there is an outcry against the artificialities that are poured from the press like Christmas cards and Christmas numbers, and are quite as inane and inartistic. There is a desire even to get back to the simplicities of Pope and Goldsmith. In philosophy we have but a rehash of ancient errors and a feeble attempt to reconstruct them into modern systems. In religious literature we have dull sermons, platitudes about Christianity without Christ, denial of dogma, and all the dreary latitudinarianism that is the chief characteristic of modern Protestantism. There is no criticism nor critical school. In essay writing, *obiter dicta*, etc., we have but the ephemeral papers of magazines. No one now dreams of reproducing his articles in the reviews. And the novel has gone down into the lowest depths of suggestiveness. When Dean Farrar and Mr. Stead are at loggerheads as to whether a certain situation in *The Christian* means adultery or not, we can understand how low the English novel has fallen. And the world is disgusted. It craves for some higher intellectual food. It is tired of frothy salaciousness. Here, then, is the grand

opportunity for Catholic authors. We have solid truth to teach the world, if only we can put it into attractive form. But we must keep ourselves always distinct and separate in our literature. Whatever be said of the wisdom of our mixing freely amongst our separated brethren, and familiarizing them with our practices and teachings, our literature must be always exclusive and characteristic. It must not be imitative of modern styles, still less of modern ideas. We have abundant material for building up a great masculine literature, human and sympathetic, divine and transcendental. It must touch human infirmity without gross realism; it must deal with passions without the luridness of detail that makes passions absorbing and infectious. And, above all, it must shed around human life and all its many environments that beautiful idealism, which is our exclusive possession. All the tendencies of the world to-day point to a levelling down of age, sex, position, dignity; *we* know that there must be diversity and distinctiveness to maintain the Christian ideal. And we also know that it is only in this conservatism, that draws its ancient lines and barriers around rank and sex, that either Christian dignity or Christian morality are to be maintained. But it is only the idealism founded on Catholic dogma that can effect this. If, then, the world is so fanatical in its opposition to this Christian ideal, and if to-day the leaders of its literature are iconoclasts of every sacred image and tradition that have hitherto been the hope of our race, surely it is incumbent upon us to maintain in all their integrity those ideas that are the soul of our religious systems. And can there be a more ignoble treason than to bow to every foolish whim, that under the guise of literature, is put forth to please or pander to the irregularities of a world that is drifting steadily backward into yet another phase of Neopaganism?

It follows, then, that the world has again to be taught Christianity, and has to be taught it in its own idioms and dialects, that is, not in scholastic phrases or syllogisms, not in the language of mediæval schools, but in its own tongue—that is, through the medium of literature. It has been said

that if St. Paul were living to-day he would be a journalist, that is, he would use the speediest and easiest medium of conveying to the world the ideas, that were to him as the breath of life. Here, then, is the vocation of the young and ardent Catholic who wishes to do something for Christ before the shadows fall and the night comes on. And there cannot be a loftier vocation than to preach and teach to the wide world, that is drifting so rapidly from the side of Christ, something of that divine sweetness and light that have been, and must ever be, the hope and solace of humanity. But such neophytes need encouragement, and as such they become the wards of the Catholic Press. If inefficient or weak, it is not beyond the courtesies of the language or the delicacy of Christian refinement to ask them, without giving pain, to retire from an arena where their presence would but embarrass better qualified champions. But if there be a hope or promise of success it is surely the duty of the press to raise those hopes and confirm such promise, and this on independent grounds, heedless of what a godless journalism, to which the name of Catholicism is *maranatha*, may put forth. Nay, the very highest testimony to the excellence of a Catholic work should be the revilings of a press that is not only material in all its concepts, but which seems to be always hesitating between the mock humility of agnosticism and the unblushing indecorum of blasphemy.

It is a question, whether up to this time we have not been too deferential to the criticism of a hostile press, as well as too liberal in our estimates not only of anti-Catholic, but even anti-theistic literature. There is a kind of Catholic liberalism that sees too much good in the poisonous and noxious products of the Protestant and infidel press, and there is a tendency to bow down before the fetishes which a corrupt generation finds to worship in its sciences, in its arts and in its letters. Our writers forget that in the words of Tertullian, "every arrow that is shot against us has been dragged from the quiver of truth." If we have strength to use the world's weapons against itself it is what the world has already done to ourselves. And we have some idea that

the equipments of our armories are not only adequate, but superabundant for the warfare in which we are engaged. Let us, therefore, have a Catholic literature, and let us acknowledge it. Let us reserve our scorn for our antagonists and keep our encouragement for ourselves. It is unwise in the forefront of the battle to depreciate our forces. Not that we need admit the puerile and weakly elements that may undermine our strength. But our solicitude should be to strengthen the ranks of our literary workers, to be eager for their success, so that when the world bows down before Catholic genius, it may be tempted to consider Catholic truth, and to forget the traditional scorn, which, unfortunately, we ourselves too frequently adopt; and whose watchword is: "Can anything good come out of Nazareth?"

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CLERICAL STUDIES.

XXXVI.

THE APOLOGETIC STUDY OF THE BIBLE. (IV.)

THE last, but not the least important aspect under which the Bible has to be studied is that of its defense. To rob it of its sacredness and reduce it to the level of an ordinary product of the human mind has been at all times the aim of unbelief, but never more so than in the present age. Never, consequently, has it been more necessary that the natural defenders of divine truth should be armed for the contest; that they should have some knowledge, and if possible a thorough knowledge, of the chief points of attack, of the methods of the assailants, and of the tactics by which they may be most effectively repulsed. Indeed, it may be

said that the apologetic work of the priest to-day is mainly the defence of the Bible. In the sixteenth century infidelity came with literature ; in the eighteenth with philosophy ; in the nineteenth it has come chiefly with Biblical studies. This, therefore, is the field in which the Christian apologist has to concentrate his forces. In others, occasional battles will have to be fought—in philosophy, in history, in the physical and moral sciences—but the contest in this generation will continue to rage oftenest, longest and hottest around the Books of the Old and the New Testament.

I.

Attacks on the Bible are nothing new in religious history ; they are almost as old as Christianity itself. Celsus, the philosopher, assailed the Sacred Books in the second century ; the mystic, Porphyry, in the third ; Julian the Apostate, in the fourth, and these were only the leaders. Their objections, such as we find them reproduced and refuted by Origen, Eusebius, St. Cyril of Alexandria, etc., are much of the same kind. They fix upon what seems contradictory or incredible in the Old and the New Testament, and conclude that the religion which is based upon it is worthless. The strange history of creation, the formation of Adam and Eve, as described in Genesis, the temptation, the deluge, the Tower of Babel, the story of Jonas, of Daniel, the seeming discrepancies of the Gospels, in fact almost all the popular objections of to-day are already to be found in those early writers. The Christians of the period do not seem to have been much concerned about them. It was nearly a hundred years after Celsus had written his " True Discourse " *Λογος αληθης*—that Origen answered it. Julian's " Discourse against the Christians " elicited several contemporary replies ; but objections and responses soon lost all interest and disappeared so completely, that nothing of the whole controversy with Julian now remains, outside the refutation to be found among the voluminous writings of S. Cyril of Alexandria.

With the death of the apostate Emperor all further opposition to the Sacred Books practically disappeared, and for

better than a thousand years the Bible became the accepted law of religious thought and life throughout the civilized world. Its difficulties indeed had not disappeared; nor were all minds entirely blind to them. St. Augustine felt he was rendering a practical service when "to answer the objections of unbelievers, and the questionings of believers whose faith is disturbed," he wrote his remarkable book on the Harmony of the Gospels: *De Consensu Evangelistarum*,—in which he undertook to prove that no contradiction could be found in their fourfold narrative. Neither was the short book of St. Gregory the Great, *Concordia quorundam terminorum Sæc. Scripturæ* without its use, nor the larger work of St. Julian of Toledo written a hundred years later, *Antikeimenon libri duo*, to explain a considerable number of verbal discrepancies in the Bible. But even these ceased to be needed. The deep reverent spirit which pervaded the following ages forbade men to scrutinize closely the outward aspects of the revealed Word. To demand an explanation of the perplexing problems which they suggested would have looked like a challenge to the Almighty to explain His ways to His creatures and to refuse submission unless human presumption had first been satisfied.

And so Christians instinctively turned away from such questions as irreverent, unprofitable and calculated only to weaken their faith and expose them to the sin of unbelief. They looked up to the Bible and listened to it with religious awe; but they dared not look into it and examine it curiously as they might any other book. They gladly learned what the Fathers had said of it, but outside some new mystical interpretations, they did not venture to indulge in any speculations of their own. Its human elements and aspects, so much dwelt upon in our time, were not as much as noticed by them, still less the imperfections which the Holy Spirit had allowed to cling to what was mainly His work. On what had come directly from God, mortal man, they thought, should not sit in judgment.

And yet such a judgment was bound to come at one time or another. To humble and unquestioning faith, rational

inquiry is sure to succeed in every sphere as soon as the mind, quickened to active thought, perceives problems, old or new, and feels able to handle them. This condition of things came, as regards the Bible, with the Renaissance, and grew with the steady increase of learning and exceptional mental activity which characterized the following ages. Biblical studies had their full share in the general movement. Questions without number came up and were examined in the full light of the new learning, yet still without any departure from the traditional reverence of the past.

It was only in the eighteenth century, with the advent of Deism that, after the lapse of so many centuries of universal reverence, the Bible was once again assailed and had to be defended. In England, in France, in Germany a host of writers denied its divine character, attacked its doctrines and questioned its facts. But this assault, though most harmful, was only a preparation for an aggression far more systematic, abiding and destructive, that of the rationalistic school which, in various forms and degrees, has steadily widened its operations and strengthened its positions during the whole course of the present century.

It is against this school that the defender of Holy Writ has chiefly to contend in our time, and the task is by no means an easy one. To meet the coarse wit of Toland or the polished sarcasm of Voltaire, or the ingenious sophisms of Hume and Rousseau, it was not necessary to be possessed of exceptional learning. Their knowledge of the Bible was superficial, and only a little better knowledge of it, with common sense, sufficed to answer them logically, if not to destroy their power of seduction.

With our rationalists the case is entirely different. They are Bible scholars, specialists, experts, with a perfect knowledge of the Sacred Text, of the language in which it was originally written, of the physical and historical surroundings amid which the events it records are supposed to have happened, of the latest discoveries in the various sciences which can help to understand and appreciate its statements. Their authority, based on these qualifications, is paramount

with most of those who give them a hearing, and the number of minds they reach through their lectures and writings, reflected and reëchoed in the literature of the day, is simply countless. How to counteract their influence is the problem to be solved by the apologist. To attempt it, his first care must be to become acquainted with the principal aspects and phases of the contest up to the present day. We cannot undertake to follow them up here in detail, but there is room for giving them in general outline.

II.

Two hundred years ago, as we have said, the books of the Old and the New Testament were held in universal veneration. No doubt was entertained of their authenticity. Moses was the unquestioned author of the Pentateuch, Solomon of the Proverbs; Isaias, Daniel, and the other prophets, of all that bore their names; the evangelists and apostles of the writings of the New Testament respectively assigned to them. But their principal author was the Holy Ghost, for they were all inspired, and inspired in all their parts. This is what made them invaluable to Christians, their divine origin warranting their perfect inerrancy. "If once we admit error in the Scriptures," said St. Jerome, "what further authority can they possess?" "The whole structure of the faith totters," added St. Augustine, "once the authority of Scripture is shaken"—*Titubât fides si divinarum Scripturarum vacillat auctoritas*. His fundamental principle was then that no error could possibly be found in any statement emanating from so sacred a source. This once admitted, it only remained to discern the true meaning of the inspired word, and for that St. Augustine again supplied the rule: "that the literal and obvious sense should not be departed from except only where reason makes it untenable or necessity requires." Under the action of these principles there had sprung up a most elaborate system of belief extending to everything upon which Scripture seemed to bear. Thus, it was held that the visible universe was made out of nothing

about six thousand years ago ; that the earth was the immovable centre around which sun, moon, and stars revolve ; that all the species of living beings were made as they are found ; that the whole history of the creation of Adam and Eve, the temptation and the fall, had to be taken literally ; that the waters of the deluge had covered the whole face of the earth and destroyed all living things outside what was contained in the ark ; that Josue had stayed the sun in its course, etc. These and numberless other particulars of a similar kind, gathered from the Old and New Testament and believed unhesitatingly for ages, had become an integral part of the popular faith and of orthodox theology.

But the time came when every one of them was in turn to be scientifically tested, some with fatal effect. Astronomy, first of all, demonstrated that the older conception of the universe was at fault ; that the sun, not the earth, is the centre around which the planets, including the earth itself, regularly revolve. Geology came and showed that the work of creation must have begun at an incalculable distance of ages from us, and that its present condition reveals a process of organization which, instead of a few days, must have gone on for millions of years. Evolution came and claimed for animals and for man himself an origin entirely different from that described in Genesis, while history, archæology, philology, appealed to in turn, assigned to him a far greater antiquity than was allowed by the chronology of the Bible. Similar difficulties were urged against the story of the deluge, of the Tower of Babel, of Josue, of Samson, etc. Besides the discrepancies which St. Augustine and others had endeavored to explain away, numberless others were pointed to which could not be easily disposed of and which, if admitted, would destroy, it was thought, the claim to inerrancy of the Sacred Books. The books themselves, submitted to a critical examination, seemed to reveal—especially the more important, such as the Pentateuch—an origin much more recent than was supposed, thereby losing the authority, historical or prophetic, which they naturally enjoyed in the earlier hypothesis.

These are some of the difficulties with which apologists have had to contend in modern times, not all together, but in succession, as the new sciences came into existence and were enlisted in the service of unbelief. Let us now see how it was attempted to meet them.

1. First, as might be expected, the traditional view, being considered obligatory, was defended in all its parts. An attempt was made to show that what was objected was scientifically groundless, or at least not to be compared with the authority upon which the older conception rested, or else could be accounted for without sacrificing the traditional beliefs. Endless mathematical calculations were made to prove that there was plenty of water in the ocean and in the air to deluge the world, plenty room in the ark to accommodate pairs of all living things. Finally, in regard to all such facts, it was observed that nothing is impossible to God, and that, having vouchsafed to tell us what He had done, nothing remained for us but to humbly accept His revealed word.

2. Yet the system had to yield in many points to the pressure of accumulated facts. One after another positions which had been deemed vital were given up. After all, St. Augustine had foreseen such a possibility and provided for it (*vel necessitas requirat*). The necessity had come and the concessions were made—slowly, grudgingly—but they were made. And as St. Augustine again had said: "Whatever they can demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures," the latter were read afresh and found susceptible of new and scientific meanings. This represents the second method or phase of Biblical apologetics. In the former the facts were denied or accommodated to the letter of the Bible. In the latter the Bible was interpreted in harmony with the facts. Nor did this imply any change of principle. It had always been understood—though too often forgotten—that God in the Bible accommodates Himself to the minds of men and follows the laws of their language; that other meanings besides the literal had, at all times, been admitted in certain

cases, and might be admitted in many more when the circumstances required it.

Once introduced and found to work satisfactorily, the process extended rapidly, smoothed down scores of difficulties and represented for a time a happy alliance of human knowledge and divine faith.

But only for a time. It was soon noticed that, to meet the requirements of science, constructions had to be put on several texts of the Bible which were strained, unnatural, and visibly foreign to the mind of the sacred writers. Besides, while covering many points of difficulty, the system left many more untouched, any one of which would suffice to destroy the claims of the Bible to absolute inerrancy. To meet the ever increasing array of such difficulties, a certain number of apologists were led to fall back on another line of defense.

3. The purpose of God, they said, when He teaches man through revelation is not to instruct him or to correct his errors as to the things of this world, it is to enlighten him morally and spiritually. In all else He leaves him to his natural resources. In the inspired books, therefore, in so far as they convey moral and religious truth, there can be no error. In all else the inspired writer is liable to mistakes, like any other man; nor is there any need for the apologist to explain them away or to defend them.

Such a conception of inspiration, as extending only to the doctrinal portions of the Sacred Books, is very plausible a first sight. It simplifies wonderfully the task of the apologist, and allows him to take his stand upon a ground on which he is almost unassailable. It has been widely adopted among conservative Protestants, and even some Catholics have been led to give it their assent. But in so doing they completely abandon a position which was always held sacred in the past. None of the Fathers will listen to the notion of a mistake in any of the sacred writers. "I have so learned to honor and reverence Holy Writ," says St. Augustine, "as firmly to believe that no inspired writer could fall into error: *ut nullum eorum auctorem scribendo aliquid errasse, firmissime*

credam." It is not only in its doctrinal parts that the Bible is inspired, it is integrally and in every portion of it. The Bible does not merely contain the Word of God, it is the Word of God. And this is why Pope Leo XIII., in his recent encyclical on the study of Scripture, formally declares that "those who maintain that an error is possible in any genuine passage of the Sacred Writings, pervert the Catholic notion of inspiration, and make God the author of such error."

This declaration, though it may not be considered as *ex cathedra*, has sufficed to warn off our Catholic apologists from the dangerous ground which some of them had been momentarily led to occupy. But at the same time, by calling attention to the popular character of the language of the inspired writings, the Sovereign Pontiff helped them in another way to broaden and strengthen the position they had previously held. Nor have they been slow to avail themselves of it. More freely than ever before do we find them admitting in the inspired pages loose and inexact statements, side by side with what is strictly accurate; figurative language of all kinds, metaphors, hyperboles, rhetorical amplifications, facts veiled in poetic forms, seeming narratives which are only allegories or parables, all the modes of human speech and all the literary peculiarities of Eastern peoples.

It is easy to see what pliancy and power of accommodation is imparted thus to the Sacred Books, and what corresponding facility the apologist finds to extricate himself from otherwise insuperable difficulties. One of the points most fruitful in its applications is this: that inspiration does not change the established literary habits of a people or of a writer; that what is considered no departure from truth in an ordinary book, should not be viewed otherwise because the book is inspired. It follows that before declaring that what seems a literal statement in the Bible is untrue, it must first be ascertained whether it is meant as a statement at all, and next, if so, to what extent it is meant or expected to be accurate. Thus, for example, the number forty applied to a period of days or years did not mean for a Hebrew writer, or for his

readers, that exact measure of time which it represents to the modern mind. In fact one of the most ordinary sources of difficulties and of general misapprehension of the ancient Oriental books which constitute nearly the whole Bible, is found to be the habit of interpreting them by our own modern rules and standards. For the errors, ours not theirs, to which this gives rise, surely the sacred writers cannot be made responsible.

By another application of this same principle several of our apologists exonerate from the reproach of error the sacred writers who give divergent accounts of the same fact. They claim that in such cases only substantial accuracy was ever intended or expected, not exactness of detail. Or, again, they consider the sacred writers as borrowing their information from the best accessible sources and giving it as they found it, its value being really independent of the correctness of all its details. To put it in general terms, they hold that God in the Bible teaches only what is taught by the sacred writer, and that the latter teaches only what he means to teach. So that ultimately the whole question resolves itself into that of the mind of the human author, which has, in turn, to be gathered from the nature of what he writes, the literary methods of his time, etc. These are only some of the lines on which the defence of the Bible has been, and continues to be pursued up to the present day. One mode may be mentioned as having led to the happiest results. It consists in following our Bible critics over the various fields of research from which they claim to draw their strongest objections—history, antiquities, philology, etc.—and showing how questionable are many of their facts and how groundless their conclusions.

And now if we would sum up in a few words the result of this lengthened contest we may say that it has not resulted in a complete victory for either side. Each of the opposing forces has had to give up some of its positions. Hundreds of objections loudly trumpeted for a time have been effectively silenced. Destructive theories, after a short period of popularity, have gradually faded out of sight. Statements put

forth at first with unbounded confidence have quietly been dropped and are no longer heard of. Much had been made of the silence of antiquity around Jewish history. But that silence is broken. From the hidden monuments of Egypt, of Assyria and Chaldea, voices have come forth so significant that the main lines of our Sacred History are now admitted by all to be true.

On the other hand many of the older interpretations of the Bible, which were long looked upon as sacred, are given up by Catholics and Protestants alike, nor does the process of evolution seem to be at an end. Each decade is marked by notable concessions, made reluctantly or readily according to the tendencies of individuals and of schools. For, whilst all unite in defending the Sacred Books, there is much difference of opinion as to what has to be defended in connection with them. There is the conservative school, more disposed to cling to the past, and the broad, progressive school, as we might call it, more alive to the facts and exigencies of the present. Indeed, as regards individuals, the title is necessarily relative, the same person being progressive in regard to those he leaves behind, and conservative compared with those more advanced whom he does not choose to follow. The new views thus gradually adopted owe their origin so far almost entirely to the rationalistic school, from which they were borrowed by the more advanced, and gradually came to be accepted by the more conservative section of Protestants. It is mostly through the writings of the latter that they have gained recognition among Catholics. Their Catholic adherents are chiefly to be found among Biblical students, the opposite tendency being commonly represented by theologians. This means that the general principles of theology seem to lead in one direction and the facts in another. The principles have been forcibly recalled by Leo XIII. in his recent Encyclical; yet it is a remarkable fact that our Biblical students, while professing the most entire submission to his teachings, have never been bolder in their speculations and in the handling of what had hitherto been looked upon in the Bible as literal history, than since

the Encyclical was issued. Thus, to confine ourselves to a few examples, the freedom of interpretation generally admitted already with regard to the first chapter of Genesis is now claimed and practically assumed in dealing with the contents of the ten following chapters. The deluge, in particular, whose waters are said, in the narrative of Genesis, to have covered the whole face of the earth and risen fifteen cubits above all the high mountains under the heavens, is reduced to the proportions of a local inundation swallowing up only a portion of animal or even of human life. In the same way the plagues of Egypt are cut down by some to the size of ordinary events providentially disposed to subserve a divine purpose; the miracle of Josue to a poetic description of a natural phenomenon, etc. In a word what assumes a historical form in the Bible is admitted in one case as a true record of facts, in another as a conventional or fanciful presentation of what happened, in another again as a fiction destined, like the parables of the Gospel, to embody and convey some salutary truth. There are those who to the last category assign such books as Job, Judith, Tobias, to which some are half disposed to add Jonas. Several are quite ready to admit different narratives of the same event, which, read literally, cannot be reconciled, and even "duplicates" or double narratives of the same fact, in the same book, which cannot be adjusted together.

Finally the date and authorship of the books of the Old and the New Testament they look upon as open to free discussion and bound to stand on their own merits. The Mosaic authorship of the Pentateuch, almost universally rejected by the highest Biblical authorities, and even by many of the most "orthodox" Protestant teachers, is being gradually questioned among Catholic scholars. These are extreme positions and are far from winning the approval of all; yet they are openly assumed; they are favored by some of our ablest Catholic scholars; they have been one of the salient features of the last Catholic Congress in Fribourg, and our best known Catholic organs, in England, in France, in Germany, ventilate them freely.

V.

From all this it is easy to gather what an arduous and complicated task is set before the Biblical apologist of the present day. One of his principal difficulties, in a period of transition like the present, is to discern, among the positions held in the past, which he is bound to hold at any cost, which he may abandon if hard pressed, which he should not waste time in defending. In the next place, most of the objections he has to face are the outcome of special knowledge, and can be met directly only by those who have pursued the same lines of study; yet no single individual can compass them all, nor indeed are such studies equally suited to all. To some they bring light and peace; to others they are only a source of perplexity and unrest. Yet so long as they are necessary to meet the questionings of others, they have to be taken up and pursued by those who are in charge of them. The special direction to pursue will naturally be determined by the needs which have to be met, such as they may be learned by direct intercourse with individuals, or gathered from their surroundings, the books they read, etc. Already by his general culture and by his special seminary training, the young priest is able to dispose of most of them. But he has to complete his knowledge and keep abreast of the progressive movement of the day.¹ Just now most things connected with the Bible are in a state of transition and transformation. Scarce is one difficulty answered, or dropped as worthless, when another crops up. New views are set forth in endless succession. It is well to know something of them, but there is no need to be concerned about them. Most of them speedily vanish, and the others may be left to specialists. It is time enough to attend to them when they have got a solid footing among competent judges. Much of what we read in newspapers and reviews of discoveries bearing on the Bible is worked up for sensational effect and collapses as quickly as it has come into notice. To be anxious even about what is destined to remain would argue in the apologist little faith in the cause he defends. Far

from dreading genuine discoveries, he should rather welcome them, with the conviction that all partial truths cannot but tend to elucidate and to sustain fundamental truths, human or divine.

(1) Through the medium of the press one may keep track of the principal things that come to light in connection with the Bible. Most of our Catholic reviews mention them. Since the beginning of the present year they have become a welcome feature in the present periodical. Fuller information will naturally be found in special organs, such as the *Biblical World*, of Chicago University (Monthly), or the *Revue Biblique*, (quarterly) Paris, or again the *Biblische Studien*, of Fribourg.

As regards the older difficulties, the student may be referred to the numerous apologetical works of the last and present century, such as Veith, IV. Vol. of Migne's *Curs. Compl.*, or the recent book of Abbé Vigouroux, *Les livres saints et la critique rationaliste*, or Kaulen (German) *Introduction to the Sacred Scripture*.

One of the benefits of the knowledge thus got will be to rid the apologist of the temptation to substitute wholesale denunciation for facts and arguments. He will learn that if there was a time when assaults on the Bible were made by men whose personal character was such that reference to it was a sufficient answer, and, if individual cases of the kind are still to be met with, they are now the exception. Among our most dangerous opponents he will find men of high principle, sincere, fair-minded, and to whom Biblical science is indebted in many ways. He will learn, too, that it can serve no useful purpose to indulge in indiscriminate denunciation of higher criticism and other lines of study which have led to unwelcome results. All are legitimate in their way, necessary, in fact, for a thorough study of the Bible. They may be used, and are used, for constructive as well as for destructive purposes. But as abuse of them has been common, their applications have to be closely watched.

To conclude. From what we have said it follows that, underlying most of the difficulties with which the Biblical apologist has to contend, is the question of Inspiration. It is as an inspired book, with all that is necessarily implied in this quality, that the Bible has to be sustained. That it is

an inspired book, is an article of faith ; but what is implied thereby has never been defined, nor, perhaps, can it be defined, except by approximation. Hence the controversies which have arisen on the subject in our times, within as well as without the Church. As we have already remarked, theologians generally go in one direction, Biblical scholars in another. The tendency of the former is to widen, of the latter to narrow the effects or necessary consequences of inspiration, and the difference for the apologist may be considerable. Even when all are agreed on certain principles, the same divergencies reappear in the manner of applying them. Thus, even if it be admitted that every statement in the Bible is necessarily true, the question still remains : what is really meant as a statement, and what is not, a question which, with the new views held as to the methods of the sacred writers and not easily disproved, leaves room for an honest difference of opinion in numberless cases.

And, for this reason, and because of all the work that has been done on the Bible in recent times, with results which are no longer seriously questioned, theologians have to acknowledge, however reluctantly, that henceforth much less can be built on the Bible than has been done in the past. This is a consequence which many believing Protestants perceive with dismay. Catholics can afford to contemplate it with perfect equanimity. Their faith is based not on the Bible but on the Church. The living Spirit of God is not in the Bible, but in the Church, and for all time. She may seem to depend on the Bible for her knowledge, and as a fact the Spirit has largely guided and enlightened her through the Bible ; but she is not dependent on the Bible for anything that is essential ; and even if, by an impossible hypothesis, the inspired writings proved to be nothing more than a book of merely human origin, yet in her definitions and in her solemn teaching she would always be divinely led to single out in it and proclaim only what is absolutely true. With this assurance the Catholic student may watch serenely the course of Biblical investigation going on around him. He may share in it to the full extent of his abilities and

mental equipment without any misgiving. He may even venture farther in certain directions than a conscientious and consistent Protestant will dare to go. With his hand held fast in the hand of the Church, he is safe from all danger. ¶

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MY NEW CURATE.

(From the diary of an Irish parish priest.)

(Continued.)

III.

A NIGHT-CALL.

IT must have been about two o'clock on Sunday morning, when the house bell was pulled violently and a rapid series of fierce, sharp knocks woke up the house. What priest does not know that tocsin of the night, and the start from peaceful slumbers? I heard the housekeeper wake up Father Letheby; and in a short time I heard him go downstairs. Then there was the usual hurried colloquy at the hall door, then the retreating noises of galloping feet. I pulled the blankets around my shoulders, lifted the pillow, and said: "Poor fellow!" He had to say last Mass next day, and this was some consolation, as he could sleep a few hours in the morning. I met him at breakfast about half-past one o'clock. There he was, clean, cool, cheerful, as if nothing had happened.

"I was sorry you had that night-call," I said; "how far had you to go?"

"To some place called Knocktorisha," he replied, opening his egg; "'twas a little remote, but I was well repaid."

"Indeed," said I; "the poor people are very grateful. And they generally pay for whatever trouble they give."

He flushed up.

"Oh, I didn't mean any pecuniary recompense," he said, a little nettled. "I meant that I was repaid by the extraordinary faith and fervor of the people."

I waited.

"Why, Father," said he, turning around and flicking a few invisible crumbs with his napkin, "I never saw anything like it. I had quite an escort of cavalry, two horsemen, who rode side by side with me the whole way to the mountain, and then, when we had to dismount and climb up through the boulders of some dry torrent-course, I had two linkmen or torchbearers, leaping on the crest of the ditch on either side, and lighting me right up to the door of the cabin. It was a picture that Rembrandt might have painted."

He paused, and blushed a little, as if he had been pedantic.

"But tell me, Father," said he, "is this the custom in the country?"

"Oh, yes," said I; "we look upon it as a matter of course. Your predecessors didn't make much of it."

"It seems to me," he said, "infinitely picturesque and beautiful. It must have been some tradition of the Church when she was free to practice her ceremonies. But where do they get these torches?"

"Bog-oak, steeped in petroleum," I said. "It is, now that you recall it, very beautiful and picturesque. Our people will never allow a priest, with the Blessed Sacrament with him, to go unescorted."

"Now that you have mentioned it," he said, "I distinctly recall the custom that existed among the poor of Salford. They would insist always on accompanying me home from a night sick-call. I thought it was superfluous politeness, and often insisted on being alone, particularly as the streets were always well lighted. But no. If the men

hesitated, the women insisted; and I had always an escort to my door. But this little mountain ceremony here is very touching."

"Who was sick?"

"Old Conroy—a mountain ranger, I believe. He is very poorly; and I anointed him." "By Jove," said he after a pause, "how he did pray—and all in Irish. I could imagine the old Hebrew prophets talking to God from their mountains just in that manner. But why do they expect to be anointed on the breast?"

"I do not know," I replied, "I think it is a Gallican custom introduced by the French refugee priests at the beginning of the century. The people invariably expect it."

"But you don't?"—he asked in surprise.

"Oh, dear no. It would be hardly orthodox. Come, and if you are not too tired, we'll have a walk."

I took him through the village, where he met salaams and genuflections enough; and was stared at by the men, and blessed by the women, and received the mute adoration of the children. We passed along the bog-road, where on either side were heaps of black turf drying, and off the road were deep pools of black water, filling the holes whence the turf was cut. It was lonely; for to-day we had not even the pale sunshine to light up the gloomy landscape, and to the east, the bleak mountains stood, clear-cut and uniform in shagginess and savagery against the clear gray sky. The white balls of the bog-cotton waved dismally in the light breeze, which curled the surface of a few pools, and drew a curlew or plover from his retreat, and sent him whistling dolefully, and beating the heavy air, as he swept towards mountain or lake. After half an hour's walking, painful to me, the ground gently rose, and down in the hollow, a nest of poplars hid from the western gales. I took Father Letheby through a secret path in the plantation. We rested a little while, and talked of many things. Then we followed a tiny path, strewn with withered pine needles, and which cut upward through the hill. We passed from the shelter of the trees, and stood on the brow of a high declivity. I never

saw such surprise in a human face before, and such delight. Like summer clouds sweeping over, and dappling a meadow, sensations of wonder and ecstasy rolled visibly across his fine mobile features. Then, he turned, and said, as if not quite sure of himself:

“*Why! 'tis the sea!*”

So it was. God's own sea, and his retreat, where men come but seldom, and then at their peril. There the great ball-room of the winds and spirits stretched before us, to-day as smooth as if waxed and polished, and it was tessellated with bands of blue, and green and purple, at the far horizon line, where down through a deep mine shaft in the clouds, the hidden sun was making a silent glory. It was a dead sea, if you will. No gleam of sail, near or afar, lit up its loneliness. No flash of sea bird, poised for its prey, or beating slowly over the desolate waste, broke the heavy dullness that lay upon the breast of the deep. The sky stooped down and blackened the still waters; and anear, beneath the cliff on which we were standing, a faint fringe of foam alone was proof that the sea still lived, though its face was rigid and its voice was stilled, as of the dead.

Father Letheby continued gazing in silence over the solemn scene for some time. Then lifting his hat he said aloud:—

“*Mirabiles elationes maris;
Mirabilis in altis Dominus!*”

“Not very many ‘upliftings’ to day,” I replied. “You see our great friend at a disadvantage. But you know she has moods: and you will like her.”

“Like her!” he replied. “It is not liking. It is worship. Some kind of Pantheism which I cannot explain. Nowhere, are the loneliness and grandeur of God so manifested. Mind, I don't quite sympathize with that comparison of St. Augustine's where he detects a resemblance between yon spectra of purple and green and the plumage of a dove. What has a dove to do with such magnificence and grandeur? It was an anti-climax—a bathos, of which St. Augustine is seldom guilty. ‘And the Spirit of God moved upon the face of the waters.’ There's the sublime!”

"It is desolate," said I. "Not even a seamew or a gull."

"Quite so," he replied. "It is limitless and unconditioned. There is its grandeur. If that sea were ploughed by navies, or disfigured by the hideous black hulks of men-of-war, it would lose its magnificence. It would become a poor limited thing, with pigmies sporting on its bosom. It is now unlimited, free, unconditioned, as space. It is the infinite and the eternal in it that appeals to us. When we were children, the infinite lay beyond the next mountain, because it was the unknown. We grew up and we got knowledge; and knowledge destroyed our dreams, and left us only the commonplace. It is the unknown and unlimited that still appeals to us—the *something* behind the dawn, and beyond the sunset, and far away athwart the black line of that horizon, that is forever calling, calling, and beckoning to us to go thither. Now, there is something in that sombre glory that speaks to you and me. It will disappear immediately; and we will feel sad. What is it? Voiceless echoes of light from the light that streams from the Lamb?"

"I hope," I said demurely, for I began to fear this young enthusiast, "that you don't preach in that tone to the people!"

"Oh! dear no," he said, with a little laugh, "but you must forgive my nonsense. You gave me such a shock of surprise."

"But," he said, after a pause, "how happy your life must have been here. I always felt in Manchester that I was living at the bottom of a black chimney, in smoke and noise and fetor, material and spiritual. Here, you have your holy people, and the silence and quiet of God. How happy you must have been!"

"What would you think if we returned," I said, "It's almost our dinner hour."

It was not so late, however, but that I was able to take a ten minutes' stroll through the village, and bid "good-day" to some of my parishioners.

I suppose there was a note of interrogation hidden away somewhere under my greeting for I was told in ^{very} different tones and degrees of enthusiasm:—

“Yerra, your reverence, he’s a nate man.”

“Yerra, we never saw his likes before.”

“He spakes almost as plain and common as yourself.”

“They say, your reverence, that he’s the son of a jook.”

Some old cronies, who retained a lingering gratitude for Father Laverty’s snuff, diluted their enthusiasm a little.

“He is, indeed, a rale nice man. But God be with poor Father Tom wherever he is. Sure ’twas he was kind to the poor.”

There was a deputation of young men, waiting at my house. I have been pestered from deputations and speeches since the Land League. A shaggy giant stepped forward and said:—

“We have presumed, your reverence, to call upon you to ascertain, whether you’d be agreeable to our, what I may call—unanimous intintion of asking the new cojutor to be president of the Gaelic association of Kilronan, called the ‘Holy Terrors.’”

I said I was agreeable to anything they wished: and Father Letheby became president of the “Holy Terrors.”

After dinner something put me into better humor. I suppose it was the mountain mutton, for there’s nothing like it in Ireland—mutton raised on limestone land, where the grass is as tender to the lips of the sheep, as the sheep to the lips of men. I thought I had an excellent opportunity of eliciting my curate’s proficiency in his classics. With a certain amount of timidity, for you never know when you are treading on a volcano with these young men, I drew the subject around. I have a way of talking enigmatically, which never fails, however, to conceal my meaning. And after a few clever passes, I said, demurely, drawing out my faded and yellow translation, made nearly thirty years ago:

“I was once interested in other things. Here is a little weak translation I once made of a piece of Greek poetry,

with which you are quite familiar. Ah me! I had great notions at the time, ideas of corresponding with classical journals, and, perhaps, sooner or later, of editing a classic myself. But 'cui bono?' paralyzed everything. That fatal 'cui bono?' that is the motto and watchword of every thinking and unthinking man in Ireland. However, now that you have come, perhaps—who knows? What do you think of this?"

I read solemnly :

I have argued and asked in my sorrow
 What shall please me? what manner of life?
 At home am I burdened with cares that borrow
 Their color from a world of strife.
 The fields are burdened with toil,
 The seas are sown with the dead,
 With never a hand of a priest to assoil
 A soul that in sin hath fled.
 I have gold : I dread the danger by night ;
 I have none : I repine and fret ;
 I have children : they darken the pale sunlight ;
 I have none : I, m in nature's debt.
 The young lack wisdom ; the old lack life ;
 I have brains ; but I shake at the knees ;
 Alas ! who could covet a scene of strife ?
 Give me peace in this life's surcease ?

"What do you think of this? It is a loose translation from Posidippus!"

"It swings well," said Father Letheby. "But who was he?"

"One of the gnostic, or sententious poets," I replied.

"Greek or Latin?" he asked.

Then I succumbed.

"You never heard his name before?" I said.

"Never," said he emphatically.

I paused and reflected.

"The Bishop told me," said I, "that you were a great Greek scholar, and took a medal in Greek composition?"

"The Bishop told me," said he, "that you were the best Greek scholar in Ireland, with the exception, perhaps, of a Jesuit Father in Dublin."

We looked at each other. Then burst simultaneously into a fit of laughter, the likes of which had not been heard in that room for many a day.

"I am not sure," said I, "about his lordship's classical attainments; but he knows human nature well."

Father Letheby left next morning to see after his furniture. He had taken a slated, one-storied cottage in the heart of the village. It was humble enough; but it looked quite aristocratic amongst its ragged neighbors.

IV.

THE PANTECHNICON.

The usual deadly silence of a country village in Ireland which is never broken but by the squeal of a pig, or the clucking of chickens, or a high voice, heard occasionally in anger, was rudely shocked on the following Thursday evening. The unusual commotion commenced with a stampede of sans-culottish boys, and red-legged, wild-eyed girls, who burst into the village streets with shouts of

"Rah! Rah! the circus! the circus! the wild baste show! Rah! Rah!"

In an instant every door frame was filled with a living picture. Women of all shapes, and in all manners of *habille* and *deshabille*, leaned over the cross-doors and gazed curiously at the coming show. The men, too phlegmatic even in their curiosity, simply shifted the pipe from one side of the mouth to the other; and, as the object of all this curiosity lumbered into the street, three loafers, who supported a blank wall opposite my door, steered round as slowly as a vessel swings with the tide, and leaned the right shoulder, instead of the left, against the gable. It was a tremendous expenditure of energy; and I am quite sure it demanded a drink. And I, feeling from these indications, that some-

thing unusual was at hand, drew back my window curtains, and stared decorously at the passing wonder. It was a long van, drawn by two horses, which sweated and panted under the whip of their driver. It was painted a dark green; and in gold letters that glittered on the green, I read the magic legend:—

PANTECHNICON.

“Pan” is Greek for “all,” thought I; and “technicon” is appertaining to art. It means an exhibition of all the arts; that is, a gipsy wagon with bric-a-brac, or one of these peep-shows, which shows to admiring youngsters Napoleon crossing the Alps, or Marius sitting on the ruins of Carthage. I let the curtain fall, and went back to my books; but in a moment, I heard the caravan stopping just a few doors below, and I heard my bed-room window raised; and I knew that Hannah was half way between heaven and earth. I have not a particle of curiosity in my composition, but I drew back the curtain again; and looked down the street. The van had stopped at Father Letheby’s new house, and a vast crowd surged around it. The girls kept at a respectful distance, whilst the men unyoked their horses; but the boys stood near, in the attitude of runners at a tournament, ready to make off the moment the first ominous growl was heard. The adults were less excited, though quite as curious, and I could hear the questionings over the silence of expectation that had fallen on the village.

“Yerra, what is it?”

“How do I know? It’s the place where the circus people live.”

“O—yeh! what a quare place to live in? And where do they sleep?”

“In the wagon.”

“An’ ate?”

“In the wagon.”

“Yerra, they’re not Christians at all, at all.”

Then the men slowly opened the door of the wagon; and took out, from a mass of canvas and straw, a dainty satin

covered chair. A tidy, well-dressed servant, with a lace cap perched on the top of her head, and what the village folk called "sthrammers" flying behind, came out of Father Letheby's cottage, and helped to take the furniture within. As each pretty article appeared, there was a chorus of "oh-h-hs" from the children. But the climax of delight was reached when a gilt mirror appeared. Then for the first time sundry boys and girls saw their own dear smutty faces; and huge was their delight. But I am wrong. The climax came when the heaviest article appeared. Great was the curiosity.

"What is it? what is it?" "A bed?" "No." "A dresser?" "No." "A thing for books?" "No."

But one enlightened individual, who had been up to the great house at a spring cleaning, astonished the natives by declaring that it was a piano.

"A pianney? Yeh, for what? A priest with a pianney! Yerra, his niece is going to live wid him. Yerra, no! He'll play it himself."

Which last interpretation was received with shouts of incredulous laughter. What a versatile people we are! And how adoration and laughter, and reverence and sarcasm, move side by side in our character, apparently on good terms with each other. Will the time come, when the laughter and the wit grown rampant, will rudely jostle aside all the reverential elements in our nature, and mount upwards to those fatal heights which other nations have scaled like Satan; and thence have been flung into the abyss?

I was curious to know what Hannah thought of it all. Hannah, too, is versatile; and leaps from adoration to envy with wonderful facility.

"Father Letheby's furniture, I suppose?" I said, when she brought in the dinner.

"I believe so," she replied, in a tone of ineffable scorn, "a parcel of gimcracks and kimmeens."

"I thought they looked nice from here," I said.

"Don't sit on his chairs, unless you have your will made," she said.

“Did I see a looking-glass?” I asked.

“Oh! yes, to curl his hair, I suppose. And a pianney to play polkas.”

“It isn’t as solid as ours, Hannah,” I said. This opened the flood-gates of wrath.

“No,” she said, in that accent of sarcasm in which an Irish peasant is past master, “nor purtier. Look at that sofy now. Isn’t it fit for any lady in the land? And these chairs? Only for the smith, they’d be gone to pieces long ago. And that lovely carpet? ’Twould do for a flag for the ‘lague.’ You haven’t one cup and saucer, that isn’t cracked; nor a plate that isn’t burnt, nor a napkin, nor a tablecloth, nor a saltcellar, nor—nor a—nor a”—

“I’ll tell you what, Hannah,” I said. “Father Letheby is going to show us what’s what. I’ll furnish the whole house from top to bottom. Was that his housekeeper?”

“I suppose so,” she said contemptuously. “Some poor girl from an orphanage. If she wasn’t she wouldn’t wear them curifixes.”

I admit that Hannah’s scorn for my scanty belongings was well bestowed. The sofa, which appeared to affect her æsthetic sense most keenly was certainly a dilapidated article. Having but three legs, it leaned in a loafing way against the wall, and its rags of horsehair and protruding springs gave it a most trampish and disreputable appearance. The chairs were solid, for the smith had bound them in iron clamps. And the carpet?—Well, I pitied it. It was threadbare and transparent. Yet, when I looked around, I felt no feminine scorn. They all appealed to me and said:

“We have been forty years in your service. We have seen good things and evil things. Our faces are familiar to you. We have spent ourselves in your service.”

And I vowed, that even under the coming exigencies, when I should have to put on an appearance of grace and dignity—exigencies which I clearly foresaw the moment my curate made his appearance, these old veterans should never be set aside or cast as lumber, when their aristocratic friends

would make their appearance. And my books looked at me as much as to say :

“ You’re not ashamed of us ? ”

No, dear silent friends, I should be the meanest, most ungrateful of mortals if I could be ashamed of you. For forty years you have been my companions in solitude ; to you I owe whatever inspirations I have ever felt ; from you have descended in copious streams the ideas that raised my poor life above the commonplace, and the sentiments that have animated every good thing and every holy purpose that I have accomplished. Friends that never obtruded on my loneliness by idle chatter and gossip, but always spoke wise, inspiriting things when most I needed them ; friends that never replied in irritation to my own disturbed imaginings, but always uttered your calm wisdom like voices from eternity, to soothe, to control or to elevate ; friends that never tired and never complained ; that went back to your recesses without a murmur ; and never resented by stubborn silence my neglect—treasures of thought and fountains of inspiration, you are the last things on earth on which my eyes shall rest in love, and like the orphans of my flock your future shall be my care. True, like your authors, you look sometimes disreputable enough. Your clothes, more to my shame, hang loose and tattered around you, and some of your faces are ink-stained or thumb-worn from contact with the years and my own carelessness. I would dress you in purple and fine linen if I may, yet you would reproach me and think I was weary of your homely faces. Like the beggar-maid you would entreat to be allowed to go back from queenly glory and pomp to the tatters and contentment of your years. So shall it be ! but between you and me there must be no divorce, so long as time shall last for me. Other friends will come and go, but nothing shall dissolve our union based upon gratitude and such love as man’s heart may have for the ideal and insensible.

When there had been time for perfecting all his arrangements, I strolled down to pay a formal visit to Father Letheby. The atmosphere of absolute primness and neat-

ness struck my senses when I entered. Waxed floors, dainty rugs, shining brasses, coquettish little mirrors here and there, a choice selection of daintily bound volumes, and on a writing desk, a large pile of virgin manuscript, spoke the scholar and the gentleman. My heart sank, as I thought how sick of all this he will be in a few weeks, when the days draw in, and the skies scowl, and the windows are washed, and the house rocked under the fierce sou'westers that sweep up the floor of the Atlantic, and throw all its dripping deluges on the little hamlet of Kilronan. But I said:—

“You have made a cozy little nest for yourself, Father Letheby; may you long enjoy it.”

“Yes,” he said, as if answering my horrible scepticism, “God has been very good to send me here.”

Now what can you do with an optimist like that?

“There is just one drawback,” I said, with a faint attempt at humor, “to all this æstheticism.” I pointed to a window against which four very dirty noses were flattened, and four pair of delighted eyes were wandering over this fairyland, and a dirty finger occasionally pointed out some particularly attractive object.

“Poor little things,” he said, “it gives them pleasure, and does me no harm.”

“Then, why not bring them in?” I said.

“Oh, no,” he replied, with a little laugh, “I draw the line there.” He pointed to the shining waxed floors. “Besides, it would destroy their heaven. To touch and handle the ideal, brings it toppling down about our ears.”

We spoke long and earnestly about a lot of things. Then, looking a little nervously at me, he made a great leap of thought.

“Would you mind my saying a serious word to you, sir?” said he.

“Certainly not,” I replied, “go ahead.”

“It seems to me, then,” he said, deliberately, “that we are not making all that we might out of the magnificent possibilities that lie at our disposal. There is no doubt

things are pretty backward in Ireland. Yet, we have an intelligent people, splendid natural advantages—an infernally bad government, it is true, but can we not share the blame with the government in allowing things to remain as they are? Now, I am not an advocate for great political designs: I go in for decentralization, by which I mean that each of us should do his very best exactly in that place where Providence has placed us. To be precise, what is there to prevent us from improving the material condition of these poor people? There is a pier to be built. I am told shoals of fish whiten the sea in the summer, and there are no appliances to help our fishermen to catch them and sell them at a vast profit. There is an old mill lying idle down near the creek. Why not furnish it up, and get work for our young girls there? We have but a poor water supply; and, I am told, there is a periodical recurrence of fever. Pardon me, sir," he continued, "if I seem to be finding fault with the ministry of the priests here, but I am sure you do not misunderstand me?"

"Certainly not," said I, "go on."

And he went on with his airy optimism, drawing wonderful castles with the light pencils of his young fancy, and I seemed to hear my own voice echoing back from thirty years long passed by, when the very same words were on my lips and the same ideas throbbed through my brain. But would it be kind to leave him undeceived? I decided not.

"Your first step," I said, "is to see the landlord, who owns the sloping fields and the foreshore."

"Certainly," he said, "that's quite easy. What's his address?"

"I am not quite sure," I replied. "He is probably this moment staking half his property on the red at Monte Carlo, or trying to peep into a harem at Stamboul, or dining off bison steak in some cañon in the Sierras."

He looked shocked.

"But his agent—his representative?"

"Oh! he's quite available. He will be very polite, and tell you in well-chosen words that he can do—nothing."

"But the Governmental Office—the Board of Works?"

"Quite so. You'll write a polite letter. It will be answered in four weeks to the day. 'We beg to acknowledge receipt of your communication, which shall have our earliest attention.' You'll write again. Reply in four weeks: 'We beg to acknowledge receipt of your communication, which we have placed before the Board.' You'll hear no more on the matter. But don't let me depress you!"

"But is there no redress? What about Parliament?"

"Oh, to be sure! A question will be asked in the House of Commons. The Chief Secretary will reply: 'The matter is under the deliberation of the Board of Works, with whose counsels we do not wish to interfere.'"

He was silent.

"About the factory," I continued. "You know there is a large shirt factory in Loughboro, six miles away. If you apply to have a branch factory established here, the manager will come down, look at the store, turn up his nose, ask you where are you to find funds to put the building in proper order, and do you propose to make the store also a fish-curing establishment; and then he will probably write what a high-born lady said of the first Napoleon: 'Il salissait tout ce qu'il touchait.'"

"It's a damned lie," said Father Letheby, springing up, and, I regret to say, demolishing sundry little Japanese gim-cracks, "our people are the cleanest, purest, sweetest people in the world in their own personal habits, whatever be said of their wretched cabins. But you are not serious, sir?"

He bent his glowing eyes upon me. I liked his anger. And I liked very much that explosive expletive. How often, during my ministry, did I yearn to be able to utter that emphatic word! Mind, it is not a cuss-word. It is only an innocent adjective—condemned. But what eloquence and emphasis there is in it! How often I could have flung it at the head of a confirmed toper, as he knelt at my feet to take the pledge. How often I could have shot it at the virago, who was disturbing the peace of the village; and on whom my vituperation, which fell like a shot with-

out powder, made no impression! It sounded honest. I like a good fit of anger, honest anger, and such a gleam of lightning through it.

"I am," I said, "quite serious. You want to create a Utopia. You forget your Greek."

He smiled.

"I am reserving the worst," I said.

"What is it?" he cried. "Let me know the worst."

"Well," I said, slowly, "the people won't thank you even in the impossible hypothesis that you succeed."

He looked incredulous.

"What! that they won't be glad to lift themselves from all this squalor and misery, and be raised into a newer and sweeter life?"

"Precisely. They are happy. Leave them so. They have not the higher pleasures. Neither have they the higher perils. 'They sow not, neither do they spin.' But neither do they envy Solomon in all his glory. Jack Haslem and Dave Olden sleep all day in their coracles. They put down their lobster pots at night. Next day, they have caught enough of these ugly brutes to pay for a glorious drunk. Then sleep again. How can you add to such happiness? By building a schooner, and sending them out on the high seas, exposed to all the dangers of the deep; and they have to face hunger and cold and death, for what? A little more money, and a little more drink; and your sentence: Why didn't he leave us alone? Weren't we just as well off as we were? which is the everlasting song of your respected predecessor, only he put it in Latin: *Cui bono?*"

He pondered deeply for a long time. Then he said: "It sounds sensible; but there is some vile fallacy at the bottom of it. Anyhow, I'll try. Father, give me your blessing!"

"There again," I said, "see how innocent you are. You don't know the vernacular."

He looked surprised.

"When you know us better," I answered, in reply to his looks, "you will understand that by that formula, you ask

for a drink. And as I don't happen to be under my own roof just now"—

His glorious laugh stopped me. It was like the ringing of a peal of bells.

"No matter," he said. "I may go on?"

"Certainly," I replied. "You'll have a few gray hairs in your raven locks in twelve months time—that's all."

"What a hare," I thought as I went home, "is madness, the youth, to leap over the meshes of good counsel, the cripple." Which is not mine, but that philosopher, Will Shakespeare; or is it Francis Bacon?

(To be continued.)

ANALECTA.

E S. CONGREGATIONE RITUM.

DUBIORUM VARIORUM SOLUTIO.

R. D. Augustinus Dauby, Sacerdos et Moderator pii Instituti a Sancto Nicolao nuncupati, in Civitate Parisiensi, de consensu sui Rmi Ordinarii, sequentium dubiorum solutionem a Sacra Rituum Congregatione humillime expetivit, nimirum :

I. Quoad genuflexiones faciendas a ministro Missae privatae, quae iusta de causa et praevia licentia celebretur in Altari expositionis SSmi Sacramenti, quaeritur :

1. Minister, qui transfert missale a cornu Epistolae ad cornu Evangelii et genuflectit in plano ante medium Altaris, debetne etiam genuflectere in accessu ad cornu Altaris et recessu ?

2. Quando idem minister ad offertorium et purificationem ascendit ad Altare et descendit, ubinam genuflectere debet ?

Et Sacra Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit :

Ad I. quoad primam questionem : Unicam genuflexionem esse faciendam in plano ante medium Altaris ; quoad alteram quaestionem : Tam ante ascensionem ad Altare, quam post descensionem de eodem in plano genuflexionem esse faciendam.

II. Rubricae Missalis ad titulum *Ritus servandus in celebratione Missae V., n. 6*, praescribunt : “ *Si in altari fuerit tabernaculum SSmi Sacramenti, accepto thuribulo, antequam incipiat incensationem, genuflectit, quod item facit quotiescumque transit ante medium altaris* ” ; quaeritur : Utrum etiam in Missa privata debeat Sacerdos genuflectere :

1. quando defectu ministri, ipse transfert Missale a cornu Epistolae ad cornu Evangelii, et vicissim ;

2. quando in Maiori Hebdomada transit a cornu Epistolae ad cornu Evangelii ad legendam Passionem ?

Ad II. Negative ad utrumque.

III. Rituale Romanum in tit. *Ordo ministrandi Sacram Communionem*, haec habet : “ *Sacerdos reversus ad altare dicere poterit : O sacrum convivium, etc., v. Domine exaudi, etc. Et clamor, etc., Dominus vobiscum, etc.*”; quaeritur :

1. Utrum istae preces convenienter dicantur, iunctis manibus antequam cooperiatur pyxis et digiti abluantur ?

2. Utrum Sacerdos duas genuflexiones facere debeat, unam statim ac deposuit pyxidem super Altari et antequam eam cooperiat ; alteram priusquam, reposita in tabernaculo pyxide, ipsius tabernaculi ostiolum claudat ?

Ad III. Quoad primam partem : Negative et preces dicendae sunt infra ablutionem et extersionem digitorum. Quoad alteram partem : Affirmative iuxta Decretum *in Romana* d. d. 23 Decembris 1862, et praxim Basilicarum Urbis.

IV. Iuxta Caeremoniale Episcoporum, ad benedictionem impertiendam cum SSmo Sacramento ipse celebrans accipit ostensorium super Altari positum ; sed receptum est, ut Diaconus accipiat ostensorium et porrigat celebranti, qui post benedictionem Diacono tradit super Altari collocandum, quaeritur : Utrum liceat in hac duplici ostensorii traditione ritum servare, qui praescribitur pro feria V. in Coena Domini et in festo SS. Corporis Christi ante et post processionem SSmi Sacramenti ?

Ad IV. Aut servatur ritus a Caeremoniali Episcoporum lib. II., cap. 32, § 27 praescriptus, aut, iuxta praxim Romanam, Diaconus ostensorium celebranti tradere vel ab eodem recipere potest, utroque stante.

V. Licetne aliquid canere lingua vernacula

1. In Missa solemni dum sacra Communio distribuitur per notabile tempus ?

2. In solempni processione SSmi Sacramenti, alternatim cum hymnis liturgicis?

Ad V. Negative ad utrumque.

VI. Iuxta Caeremoniale Episcoporum in solempni Officio ad nonam Lectionem et in Laudibus Hebdomadarius et Assistentes pluviali sunt induti, quaeritur :

1. Utrum idem fieri possit a principio Matutini?

2. Utrum lectori septimae Lectionis Evangelii homiliae duo acolythi cum cereis accensis assistere possint, durante lectione Evangelii?

Ad VI. Si non adsit legitima consuetudo, Negative et servetur Caeremoniale Episcoporum lib. II., cap. VI., § 16.

Atqua it rescripsit. Die 14 Ianuarii 1898.

C. Card. MAZZELLA, *Ep. Praenestinus*, S. R. C. Praej.

L ✠ S

D. PANICI, *Secret.*

Rmus Dnus Salvator Ioannes Baptista Bolognesi, Episcopus Bellunen. et Feltren., Pastoralis Visitatione Dioeciesana peracta, a Sacra Rituum Congregatione sequentium dubiorum solutionem humiliter expetivit ; nimirum :

I. Utrum tolerari possit quod in parte posteriori Altaris maioris Ecclesiae Cathedralis Feltrensis sub gradu candellabrorum non tamen sub mensa, in quodam armario custodiuntur libri chorales?

II. Utrum permitti possit ut sub sacrario praedictae Ecclesiae Cathedralis, in quo extat Altare portatile, habeantur cubicula pro habitatione aeditui laici suaeque familiae?

III. Quum dubium ortum sit an Ecclesia S. Rochi antea consecrata et deinceps ampliata, fuerit post ampliacionem benedicta, quaeritur utrum eiusmodi benedictio, quae fidelibus saltem admirationem moveret, omitti possit?

IV. Utrum possit tolerari antiqua consuetudo erigendi Altare portatile in Ecclesiis vel Oratoriis publicis, quibusdam occurrentibus solempnitatibus et confluyente ingenti populi frequentia?

V. Utrum, extante dubio de privilegio, tolerari possint in domibus privatis fenestrae, quae introspiciunt adiunctam Ecclesiam vel Oratorium publicum, quaeque non absque gravi familiarum moerore et cum magna difficultate claudi possent?

VI. Utrum in Ecclesiis consecratis et non tantum benedictis, ubi nullum extat Altare fixum consecratum vel, si aliquod extabat, hoc per defectum substantialem uti execratum habetur, remanere queant Altaria tantum portatilia?

Et Sacra eadem Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae reque accurate perpensa rescribendum censuit:

Ad I. II. III. IV. et V. Rmus Orator acquiescat.

Ad VI. Quam primum fieri possit, consecretur Altare fixum, praesertim Altare maius, in forma consueta, iuxta Pontificale Romanum.

Si vero Altare fixum consecratum fuit, sed per aliquem defectum substantialem amisit consecrationem tunc, dummodo omnes adsint conditiones requisitae ad novam consecrationem Altaris, haec perfici poterit *ex gratia* per ritum ac formulam brevem, ad tramites Instructionis ab ipsa Sacra Rituum Congregatione apposite tradendae.

Atque ita rescripsit. Die 4 Februarii 1898.

C. Card. MAZZELLA, *Ep. Praenestinus, S. R. C. Praef.*

L. ✠ S.

D. PANICI, *Secret.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter?

IS HYPNOTISM FORBIDDEN?

Qu. Not long ago I saw a decision given by Rome on the permission of using hypnotism. The question was asked by a bishop from France. As far as I remember, the answer was that it was not forbidden, if no suggestions against faith or morals were passed. Would you be so kind as to give me this decision with date?

Resp. The decisions of the Holy See regarding hypnotism are those which have been given generally about the use of animal magnetism, so-called mesmerism, and the like. As physical means, not in themselves wrong, and used for the purpose of removing physical evils, hypnotism and animal magnetism cannot be said to be absolutely forbidden. Such means become unlawful when the manner in which they are used offends against the moral law, or when the end for which they are used is contrary to moral law, or when they aim at producing effects which lie beyond the domain of nature. In such cases hypnotism is either immoral or superstitious. But in any case—and this is the verdict of experienced men—it is essentially dangerous and should never be advised. The following decisions embody the mind of the Church on the subject :

S. C. S. Officii 28 Julii, 1847, (23 Junii, 1840, 4 Augusti, 1856).

“Merus actus adhibendi media physica aliunde licita non est moraliter vetitus, dummodo non tendat ad finem illicitum aut quomodolibet pravum. Applicatio autem princi-

piorum et mediorum pure physicorum ad res et effectus vere *supernaturales*, ut physice explicentur,—est illicita et haereticalis.” Unde arguunt theologi: probabilius immunis est a superstitione qui hypnotismum adhibet ad obtinendos effectus qui saltem probabiliter naturae viribus adscribi possunt. (D’Annibale ii., n. 53; Lehmkühl i., n. 994 nota; Gousset i., n. 425, etc.; Génicot i., n. 263.)

A STIPEND FOR THE MASS OF THE PRESANCTIFIED?

Qu. May I submit to you the following question: can a priest fulfil his obligation to say a Mass (for which he has accepted a stipend) by the Mass of the Presanctified? And if so, is he safe in calling the Mass of the Presanctified a High Mass, having a High Mass to say?

Resp. He can hardly be said to fulfil his obligation unless the person who offered the stipend knew and consented to the arrangement. The ordinary Catholic who asks to have a Mass celebrated for his intention understands thereby the Holy Sacrifice with the ceremonial completing the daily oblation wherein the Precious Body of our Lord is consumed. This is the general opinion of theologians.

Videtur quod *non*—“nisi stipendium dans in id consenserit; secus enim hic censendus est petiisse sacrum cum omnibus ordinariis caeremoniis peragendum”—(La Croix vi., p. 2, n. 2323; Bened. xiv., De Sacrif. M. iii., c. 16, n. 10), ita arguit Génicot in casu neomystae qui sacrum cum Episcopo celebret (vol. ii., n. 244).

OUR DUTY TOWARD THE LEGITIMATE ECCLESIASTICAL AUTHORITIES.

The Secretary of Pontifical Briefs publishes a letter addressed by the Holy Father to Cardinal Perraud, Bishop of Autun, in which he dwells in burning words upon the false spirit of independence which has invaded modern society,

and which subverts the very foundations of good order in both Church and State. "From the spirit of obedience and discipline springs forth as its natural fruit, that union of hearts and minds so earnestly recommended to us by our Divine Saviour, and so indispensable in these days of centralization, when the enemies of truth employ every means to unite in a revolt against the authority of God and His Church. . . . Let the clergy therefore exercise their zeal in behalf of religion and the salvation of souls, but in such a way as not to seize hold of every novel undertaking independent of the direction of their bishops. Let them be on their guard against the spirit and customs of the age. Let them keep in mind the words of the Apostle: *In omnibus teipsum praebe exemplum*, and the injunction of the Council of Trent: "The clergy, called to the work of the Lord, are to compose their daily lives and habits in such way as to show forth a grave, temperate and religious demeanor, in dress, in manners, in disposition, in language, and in all their relations with others." The document, written in French, is dated February 9th of the present year, and printed in the Roman *Analecta Ecclesiastica* for February.

PRIESTS TAKING THE MISSIONARY OATH IN THE UNITED STATES.

Qu. The interpretation, given in the last number of the AM. ECCL. REVIEW, of the binding force of the oath taken by missionary priests in the United States, shows clearly enough that they may under certain conditions be held to do service in any other diocese of the same ecclesiastical province. But what of a priest who leaves his diocese to enter another in a different province? Must he renew the oath of allegiance to the new bishop? Again, what of priests, who come from a diocese in Europe where they have not taken the oath? Are they obliged to the provisions implied in the oath here, unless they have been made to take it, which I believe is not usually done?

Resp. A priest who leaves the diocese and province for which he took the oath, and who is accepted by any bishop

in another province where the same oath is administered at ordination, is *ipso facto* bound by the oath which he originally took in another province; that is to say, the obligation of the oath is transferred together with his jurisdiction. This is clear from a decision by the S. Congregation given in 1895, June 21, regarding the foreign missions of China and India, wherein the following passage occurs: "Juramentum . . . cum semel penes quemlibet alicujus missionis Praesulem fuerit praestitum, semper in posterum fore in suo robore permansurum; adeo ut necessarium non sit ut renovetur si missionarius ad aliam transeat missionem, alteriusque Superioris fiat subditus: cui tamen testimonium de eodem juramento praestito exhibere debet." (Cf. AM. ECCL. REVIEW, Jan. 1896, pag. 80.)

As regards priests who have never taken the oath, we should suppose that the principle underlying the whole legislation and indicating the *obligation* of the oath to be invariably *transferred* with the jurisdiction, would imply that its obligation is tacitly *assumed* in this case also, together with all the other conditions under which jurisdiction is assigned to priests who are received into a diocese where the oath is the ordinary accompaniment of missionary faculties. It might avert contention, however, if in such cases the oath were administered by the new bishop before permanent affiliation is made.

GLASS POOR-BOXES.

The safest, cheapest, most profitable, most beautiful.

Visitors to New York will often notice at each of the Elevated Railroad stations, in banks, in a few churches, and in other public buildings glass vessels with a slit in the top and over them a sign reading: *Collection for the Hospitals*. These are the ideal collection-boxes. If you put in a coin you can see it, and so can everyone else. You see how much is in the box and when it needs emptying, without the trouble of sometimes unnecessarily opening it. Everyone sees at

a glance what it is intended for. If there are only a few cents in it no thief will break it. If there is sufficient in it to tempt anyone, it can be opened and the contents removed. If such boxes were placed in all the churches the robbery of poor-boxes would practically be abolished. The priest walking through the church can see each and every box and know when it needs emptying. The sexton or whoever opens it will not be tempted to help himself to some of it, because the priest knows about how much is in it. These glass receptacles are cheaper by far than the wooden and metal boxes now in use, and it is much easier to put a little glass box in place than to cut the floor and put in one of the long metal tubes going down to the basement. The contents of the glass boxes are visible to all, and are reminders of what they are for. A person who has poor sight and cannot read the inscription on the box can see the coins inside. The glass boxes need not be half so large as those of wood or metal. They can be made of all shapes and sizes, and with a little trimming of silver or gilt and a little taste can be made most beautiful, and will be an ornament to the church instead of the eyesore that the present big money receptacles are.

J. F. S.

THE "ASPERGES" ON SUNDAYS IN NON-PAROCHIAL CHAPELS.

Qu. There are two priests attached to the church here. On Sundays one of us has to say an early Mass at the parish church and then go to a neighboring convent to duplicate. This second Mass is occasionally, that is, on great festivals, a *missa cantata*. Recently my assistant came home saying that the Superioress of the convent had asked him whether they could not have the "Asperges" on Sundays, as their Mass was the *principal* Mass for them and a good number of people who habitually attended the services in their chapel. As we have to renew the *agua benedicta* for the convent weekly, I am inclined to comply with the wish of the Mother Superior as reasonable, but doubt whether it is according to the rubrics to have the *Asperges* outside of the parish church. I

know that it can be given before a low Mass provided it is the principal parish Mass.

Resp. The right of giving the *Asperges* in non-parochial churches and public chapels may be obtained from the Bishop, who is to exercise his discretion according to the circumstances which may call for quasi-parochial privileges in places debarred from participating in the parish service.

The S. Congr. of Rites having been asked "an in ecclesiis non parochialibus liceat aquam benedicere, et aspersionis caeremoniam Dominicis diebus peragere?" answered: "Plurimum de prudentia Ordinarii confisa ejusdem arbitrio indulgendum dimisit." (S. R. C. 22 Nov. 1659 in Tornac. n. 2017).

MUST THE BISHOP GIVE THE "ASPERGES" AT THE PAROCHIAL MASS?

Qu. According to the Rubrics the Bishop is not to give the *Asperges* when he celebrates pontifical Mass on Sundays. But this applies only to the solemn Mass, because, as the *Caeremoniale Episcoporum* (Lib. ii., cap. 31, n. 4) says, the Bishop in that case dispenses the *aqua benedicta* as he enters at the door of the church. Now if the Bishop celebrates a low Mass, which takes the place of the usual *missa parochialis* or late Mass in the parish which he happens to visit, could the priest in such a case give the *Asperges* or must the Bishop do so?

Resp. The rubrics prescribe that the *Asperges* be always given by the celebrant himself, and the S. Congregation has repeatedly declared that this rule admits of no exception on the plea of custom or dignity. (S. R. C. 5 Jul. 1631; 13 Mart. 1649; 12 Nov. 1831, etc., etc.) This applies, however, only to the sprinkling immediately before the Mass, and not to the blessing of the water, which, according to the missal, may be done by any other priest in the sacristy. (Cf. Schober, *Miss. Solemn. et Pontif.* art. vii., n. 6).

THE MANIPLE IN PONTIFICAL MASS.

Qu. Is it essential that the maniple be enclosed in the Gospel book as is prescribed for pontifical Mass, or may it be laid upon a cloth on the altar-steps or kept by an acolyte until wanted?

Resp. Manipulus ad partem separatim ponitur *vel* includitur in libro evangeliorum. (Cf. Bauldry, lib. ii. c. 8, art 2, n. 2.—De Herdt, *Praxis Pontif.* tom. i., n. 95.)

CLERICAL STUDIES.

We receive frequent requests for back numbers of the REVIEW containing the earlier articles on "Clerical Studies" by the Abbé Hogan of Boston Seminary. These articles can no longer be supplied, as the last eleven volumes (*i. e.* from VI.—XVII.) are entirely out of stock and out of print. As the articles have been greatly appreciated everywhere, and have recently been translated into French, our English-speaking clergy will welcome the announcement of their early publication in book form. They will be put forth by a Boston firm, making a handsome volume of about 550 pages, and constituting a permanent library of instructive and methodical procedure in the various branches of ecclesiastical study, an admirable handbook for the student whether he lives in the seminary or on the mission.

A MASTER OF CEREMONIES IN DIFFICULTIES.

Qu. In the consecration of the Holy Chrism on Maunday Thursday the *Pontificale* prescribes that the vessel containing the oil for the Holy Chrism shall be covered with a white silk cover. It also requires the Deacon who carries the vessel from the sacristy to the High Altar, to wear hanging from his neck a clean veil (*mappula*) which is also to be folded around the vessel. The rubric of the *Pontificale* prescribes that the vessel when placed on the table before the Bishop shall be surrounded by this veil (*involutam cum mappula*), and it also prescribes the moment when this veil is to be removed

from the vessel, *i. e.*, immediately after the balm has been placed in the vessel of oil.

My difficulty is regarding the silk cover of the Chrism vessel and the rubric of the *Pontificale* which says "dimissa ei sua serica veste alba, quam antea habebat." 1. Do these words mean that then the silk cover also, *i. e.*, as well as the *mappula* is removed? 2. If so, what mean the words "quam antea habebat?" 3. If not, what do they mean? 4. If they mean, as I have heard suggested, that the silk cover (*vestis*) of the *ampulla chrisimalis* is then put on the *ampulla*, when should that cover have been taken off?

CAEREMONIARIUS.

Resp. The rubric which gave rise to the above mentioned difficulty is thus stated in the Pontifical: "Tum" (after the balsam is poured into the chrism) "Diaconus . . . deponit mappulam, sive velum de ipsa ampulla, dimissa ei sua serica veste alba, quam antea habebat."

The wording is ambiguous and the sense has been variously interpreted. Martinucci, quoting the Roman practice, says that the silk cover is removed just before the mixing of the balsam. "Post orationes eas ("Deus mysteriorum" and "Creaturarum omnium") Diaconus (ministrans) exuet vestem seu tegumentum album ampullae chrisomatis . . . non vero tollens mappulam seu tobaleam obvolutam, deinde aperiet eam seu tollet operculum."¹

The obvious reason for the removal of the silk cover just at this time seems to be to allow the raising of the lid so that the Bishop may dip out oil with which to mix the balsam. The silk cover is not again replaced during the ceremony. "Completa salutatione (olei catechumenorum) Diaconus ministrans cooperiet ampullam . . . et tradet Diacono qui detulit in chorum; caeremoniarius secum feret vestes quibus ampullae erant convestitae."²

His only comment on the rubric in question is: "Diaconus qui attulit ampullam e sacristia, accedat ad mensam (after the balsam has been poured into the chrism) et tollet ex ampulla mappulam qua obvoluta erat, eamque sibi collo reponet."³

1 Man. Caer. vi., 14, 125.

2 l. c. 141.

3 l. c. 131.

This practice either regards the clause in question as a mere reference to a previous detail and the sense of the rubric would be that the deacon, after the balsam has been poured into the chrism, removes his veil from the vase, the other veil, *i. e.*, the vase's own silk cover which it had at first, having been already removed; or else construes it into an order not to replace on the vessel the original silk cover ("leaving off which it had before"). The clause "quam antea habebat" is merely explanatory, more clearly distinguishing the white silk cover of the vase from the veil with which the whole was encircled.

De Herdt in interpreting the rubric dissents from Martinucci's practice, nor does he appear to agree with himself. According to him the white silk cover is not removed at all from the vase. "Balsamo reposito in ampullam chrismalem, Diaconus detrahit mappulam de ampulla, *non autem sericam vestem albam,*"¹ and again, "ampulla (olei catechumenorum) deposita, caeremoniarius os ejus mox aperit, *non amota veste qua cooperitur, sicut haec ab ampulla chrisimali etiam non amovetur.*"² In this he is supported by the *Encyclopédie Théologique*: "Après le Préface, l'évêque met dans le vase du saint chrême le peu de baume et d'huile qu'il avait mêlés ensemble, disant: 'Haec commixtio,' etc. Le diacre qui a porté ce vase du saint chrême ôte l'écharpe qui le couvrait encore, y laissant le petit voile blanc qu'il avait auparavant."³

A later comment of De Herdt obscures his clear statement in regard to the non-removal of the silk cover. "Postquam duodecim sacerdotes chrisma salutaverint, et labium osculati fuerint, os ampullae clauditur, *ipsa operitur.*"⁴ This apparent discrepancy as well as the differences in Martinucci and De Herdt may be explained on the supposition that the cover which the latter had in mind was such that without being removed the lid of the vase could be raised, thus leaving its mouth open and the oil exposed. This is clearly

1 Prax. Pont. iii., 23, 27.

2 l. c. 28.

3 Tome xvi., Rites Sacrés, 2.

4 l. c. 27.

intimated when he says that the silk cover is not removed ("detrabit mappulam de ampulla non autem sericam vestem albam") and yet the mouth of the vase is uncovered after the deacon presents it ("Archidiaconus ampullam involutam cum mappula accipit, collocat eam super mensam et ipse vel caeremoniarius os ampullae aperit").¹ We may further suppose that, since the lower part of the vase has been enveloped in the deacon's veil, the lower half of the silk cover has been folded up over the top. This would be pushed aside at the beginning to permit the removal of the lid, and, after the blessing was over and the balsam had been poured into the chrism, allowed to drop down and so cover the whole vase. The literal rubric seems to favor this interpretation and might be made to read: The deacon withdraws the veil which enveloped the vase, leaving on it the other, *i. e.*, the white silk veil, which it had before (better perhaps as it was before).

Martinucci, on the other hand, supposes such a veil as must be withdrawn in order to raise the lid and get at the oil.

De Herdt *interprets the rubric*, and is doubtless correct in theory; Martinucci *cites a practice*, which is more convenient and more commonly followed. Individual practice will accordingly be best determined by the shape of the veil.

CAEREMONIARIUS OVERBROOKIENSIS.

THE CONTROVERSY ABOUT THE FATE OF UNBAPTIZED INFANTS.

We have received a request to reopen the discussion as to whether infants who die without the Baptism of water may attain the Beatific Vision. (Cf. AMERICAN. ECCL. REVIEW. Sept.-Dec., 1897, March, 1898.) To do so would, even if it were to satisfy the writers, hardly be fair to our readers. Each of the disputants has had ample opportunity to state his point

of view as to the interpretation of Catholic doctrine, and any further discussion could only involve a repetition of the old principles, or else drift us into criticism of individual opinions to which every one has his own right, even when they do not harmonize with our own preconceived notions or the *dicta* of accredited theologians. As to the position of H. J. H., outlined in his final "Reply," numerous expressions from capable sources, have come forth to endorse it, siding with him all the more because the stand he took was particularly difficult owing to the generally accepted notions on the subject. One of the contestants—"Scholasticus"—whose criticism of the view of H. J. H. was, as we stated at the time, the most clearly reasoned and strongly supported of all the attacks against the position of the latter, writes to us confessing himself vanquished; adding with a touch of generous good humor: "I trembled, whilst the controversy was going on, at the boldness of the position taken by H. J. H., but now, though he has demolished poor 'Scholasticus,' I feel a keen delight, when I see how cleverly and triumphantly he issued from the battle."

THE LUNULA FOR THE BLESSED SACRAMENT.

Many priests find considerable difficulty in harmonizing various decrees of the Sacred Congregation with the generally prevailing practice in regard to the construction of the *lunula*. According to the method commonly observed in the Latin countries the S. Host is caught in a semicircular band of silver or gold resting upon a small foot which can be inserted in the centre of the ostensorium. The plate which serves the *lunula* as a base is likewise of gold, and can be removed so as to collect the particles which may fall from the Sacred Species. The whole is guarded by a cylinder of glass which can be removed.

The more convenient way, however, is that of a glass capsule bound by a double circular rim of gold, in which

the S. Host is enclosed. This arrangement has been considered by many as contrary to the prescribed form, because the Sacred Species is supposed of necessity to come in contact with the glass. But this necessity does not at all exist if the two gold rims on the inside of the glass capsule are sufficiently thick. The Host should, of course, have the proper size so as to rest on the circular band, and should be bevelled to facilitate the gathering of fragments. The following decree of recent date shows this to be the correct view and also that it is not necessary to keep the *lunula* in a separate case.

Dubium.

Quoad usum recondendi Hostiam intra duo crystallata, et absque alia custodia in Tabernaculo illam ponendi.

In plurimis Galliae Ecclesiis atque Oratoriis usus invaluit postremis hisce temporibus Sacram Hostiam, quae in Ostensorio exponenda est, recondendi intra duo crystallata apte cohaerentia, eamque in Tabernaculo reponendi absque ulla capsula seu custodia. Hinc a Sacrorum Rituum Congregatione expostulatum fuit: *An eiusmodi praxis licita est?*

Atque eadem Sacra Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis liturgicae, ac re mature perpensa, proposito dubio respondendum censuit: *Affirmative*; dummodo Sacra Hostia in dictis crystallis bene sit clausa, atque crystallata non tangat, juxta alia Decreta.

Atque ita rescripsit die 14 Ianuarii, 1898.

C. Card. MAZZELLA, S.R.C. Praef.

L. ✠ S.

D. PANICI, S.R.C. Secret.

BOOK REVIEW.

CURSUS LACENSIS: Institutiones Psychologicae secundum principia S. Thomae Aq. accomodavit Tilm. Pesch, S. J. Vol. III. Herder: Friburgi (St. Louis, Mo.), 1898. Pp. XVIII., 551. Pr. \$2 00.

LA PERSONNE HUMAINE par l'Abbé C. Piat. Alcan: Paris. Pp. 404. Pr. 7½ francs.

I.

Biologists who follow Weissmann tell us that the physical basis of heredity is "immortal," that the "germ-plasm" which is transmitted along the line of descent is the material basis of specific identity between posterity and ancestry; that variation and differentiation take place through the various grouping of certain ultimate constituents of the "germ-plasm," whilst quite a distinct aggregate of transmitted substance—the "somatic cells"—forms the inter-meshing material into which the specific elements become embodied in the individual and which by nutrition are built up into the individual organism. The theory may or may not be true; it may, but most likely cannot, be verified. However, it is a fruitful source of analogy in a higher order of fact and activity—mental and moral—and may serve a purpose here in illustrating the heredity and development of philosophy noticeable in works such as those mentioned above. Works like the "Psychology," by Father Pesch, are the germ-plasm in the history of philosophy. They carry on the specific character of fundamental science from age to age, improving and varying to some extent the essential stock by contact with alien organisms, and by new adjustments to different environments in the lapse of time. Works like those of the Abbé Piat embody strongly marked developments of philosophic thought. They seize upon some special organ of the system and by reiterated use and multiplied adjustments engender a fuller development not only of the special part but of the entire organism, all of whose functionings they strengthen and enrich. They effect variation, which is beneficial, because they aim at no differentiation, which would be destructive. Both classes of works are desirable and necessary for the healthy evolution of philosophy, nor may it be said

that one is more important than the other, for each performs a special work, which has value only when and inasmuch as the doing and the result are kept in harmonious relation with the action and outcome of the other. But dropping the biological analogy, let us examine and estimate the character and bearings of each. In the two preceding volumes of his course, Father Pesch completed his study of physical psychology—both on its analytic and its synthetic side. In the present volume he takes up the second and final part of his subject—that, namely, which he designates as anthropological psychology. The method here, as in the preceding portion, is first analytical. The higher psychic energies in man are first inductively examined. The result leads to a synthetic view of the soul as the source and seat of those faculties. First the intellect is studied in respect to its various categories of objects and operations. Here occasion is had for a very thorough discussion of that important, yet never fathomed, subject—the origin of ideas.

Next the human will is subjected to a similar treatment, the dominant question here being, of course, that of liberty.

The third book is devoted to the soul-life within the organism. The fundamental relations between body and soul having been set forth in the first volume of his course, the author here confines himself to the psychic phenomena which directly emerge from the union of the two constituent principles of man. These phenomena are either forms of appetition, or are but loosely classifiable as lying outside the appetitional category. The exposition of the former group affords occasion to bring in matter, too generally omitted from works of this kind, concerning especially the various temperaments in the human person, the so-called faculty of feeling, and the æsthetic faculty. The two latter powers as distinct energies, the author, of course, rejects. The second disputation of the present book likewise contains questions not usually handled in our Latin manuals, those, namely, which centre in the pedagogical aspects of psychology, the art of physiognomy, the origin of language, etc. The fourth and last book furnishes the proofs for the soul's immortality, its powers, and other endowments in the state of separation from the body. Two appendices, one on psychological materialism, the other, on the final end of man, bring the volume to its close and round off the complete course of psychology.

Surveying these "Institutiones" as a whole, we find in them, as was said above, the hereditary fund of Catholic psychology. The author, however, has throughout presented the traditional elements

in their adjustment to what contemporary research and speculation have discovered. The "germ-plasm" of traditional philosophy is seen with that degree of variation which environment has necessitated, at least in so far as it is practicable to exhibit such in a work whose scope is professedly general.

Amongst the "somatic elements," to use the biological term, distinguishable in the work we might mention the literary structure into which the basal components are built up. The author has here, as in his other works in the *Cursus Lacensis*, departed from the simple, though unclassical, style of scholasticism and when not quoting the masters has adopted a phrasing less terse and direct though doubtless more agreeable to the *emunctae naris criticis*. To those who delight in the straightforward simplicity of Thomistic Latinity, this feature may not be regarded as a perfection. The style, however, fittingly harmonizes with the elevation and breadth of the work, and to many readers will doubtless be more attractive than the rougher diction of the schools.

II.

Turning to the other work at hand, the Abbé Piat's monograph on human personality, we are prepared by the character of the author's other philosophical productions to look for a thorough and timely discussion of his subject. The Abbé Piat, like his illustrious predecessor at the Catholic Institute in Paris, the Abbé de Broglie, whose intellectual and priestly instincts he seems to have largely inherited, is above all things a philosopher of to-day, in the better sense of this term. The follower, as was the master, is fully alive to the importance and necessity of adapting Catholic philosophy to the needs and problems of the actual time. This he conceives is to be done not by a departure from the traditional fund of that philosophy, nor yet by a mere re-presentation or even simple adjustment of the old truths to the new conditions; but by singling out some special part of the established system, and by contact—constructive and destructive—with present systems and methods, and thus by assimilation from without and by increased vigor and flexibility from within, further the fuller evolution of a living philosophy—a philosophy that may not only deepen and enlarge the intellect, but have likewise its direct beneficence on the moral life of the individual and of society.

The author's point of view is unmistakably indicated in the opening paragraph of his introduction. "During the past forty years,"

he says, "society presents a character somewhat strange and in certain respects new. The world has come to trust nothing but experience. Facts are the only authority left standing. What transpires behind the veil of phenomena which make up the universe? Men have ceased to inquire because they have lost the hope of an answer. To the eyes of many of our contemporaries the universe is a system of motions, nothing more. And this new conception of nature has found its counterpart in the moral order, wherein it has wrought a revolution. All the notions that concern man's conduct and destiny have been seized by the root and transformed. Liberty, personality, right, duty, immortality, a future life, God—these are so many words that have lost their meaning, at least their traditional connotation." Then, after following somewhat in detail the transformation of these ontological and moral conceptions, the author tells us the precise subject of his present study. "My purpose is to speak here of personality. This is one of those questions which touch most closely on morals, one of those, too, which have suffered most from the assaults of the positivist philosophy. Books, pamphlets, articles of all kinds have been piled up on this problem, during a half century, and the time has come to examine at what point tradition comes forth sound and safe from the trial to which it has been subjected."

Two opposing conceptions of personality divide at present the philosophical world, the *substantialist* and the *phenomenalist*. The former is as old as psychology itself. It was formulated by Aristotle and developed and refined by the scholastics, though the philosophical mind, ancient and mediæval, did but express in technical phrase the idea that is engendered spontaneously in the intuitive act of every mind. So that here as elsewhere, philosophy has merely set in rigid mould the ordinary data of common sense when it adopted the old Boethian formula: *naturæ rationalis individua substantia*.

The other conception is of more recent date, at least in its definite contour, and has arisen at once from English Empiricism with its Associationalist theory, Kantism with its doctrine of innate forms, and "from the invasion of the natural science into the science of the soul." In this view, "personality is not a fixed entity, permanent and immutable; it is a synthesis of phenomena that varies with its formative elements, and is continually in process of transformation," (Binet's *Allerations of Personality*, p. 261). "The unity of the ego in the psychological sense of the word," says

M. Ribot, "is the cohesion for a given time of a certain number of states of clear consciousness, accompanied by others less clear, and by a multitude of physiological states which, although not themselves conscious like the others, yet operate as much as they. Unity means coördination."

Between these two conceptions of personality there is evidently the widest contrariety and no hope of conciliation. In the elder psychology the essential characteristics of personality were intelligence, reflection, liberty. Personality was held to comprise a definite hierarchy of powers—intellectual, volitional, sentient and locomotive—to say nothing of the "vegetative faculties." These powers were conceived as emanating from one and the same central source—as the indivisible character of thought and volition attests—and this ultimate basis was termed the essence, or substance of the soul, the informing principle of the body, with which the soul is substantially interlocked in the unity of one complete nature and one supposit or person. This was the conception of personality that dominated, and still dominates, the traditional psychology.

"All this world of entities is now supposed to have faded away like a mist before the light of a psychology less fanciful, more severe in its method, more sober in its deductions. There is neither liberty, nor faculty, nor substance say the sages of to-day. Phenomena alone are real. At first there exist as many consciences as there are states of conscience. These states arrange and rearrange themselves according to the law of finality. The groupings are so intimate that there results but one and the same act of perception. The simple combines to form the simple; hence the unity of thought, memory, identity; hence likewise character."

The traditional—the substantialist—*notion of personality is founded on the data of consciousness and memory. The new—the phenomenalist—*notion is claimed to be built upon facts and inferences supplied by physiological psychology and by pathology. It is the Abbé Piat's purpose to examine the "new facts," and to requestion the inferences, and "to show that the time-honored definition of personality does not disappear before the observations and refined experience of contemporary psychology."* With this in view he first calls into prominence the data of consciousness, and proves that they are adequately explicable only on the admission that they are phenomena of an underlying noumenon—a living, indivisible, permanent reality—a substantial personality in the common-sense, as well as the technically philosophical acceptance of the term.*

This underlying subject, however, of the inner world of representations is what phenomenologists deny, and precisely because they have ceased to trust the word of consciousness, and will admit nothing but the dicta of outer experience and the rigid interpretations of physics and physiology. These empirical sciences point it is claimed to a multiplicity of "consciousnesses" and consequently to a multiplicity of "personalities" within the same individual. A unity indeed is admitted, but a unity of "coördination" not of "substance." The author follows the phenomenologist theory into this its strongest retreat, the recesses of physiological and psychological pathology. He first classifies the phenomena of "successive doubling of personality"—the state namely in which an individual passes successively from one series of consciousness to quite another so as to be practically at different times two persons, *à la mode* of Jekyll and Hyde. The conclusion from the study of these strange phenomena is that the essence of personality is not altered in the cases, for "the field of consciousness" passes simply through divers modifications. The phenomena of "simultaneous doubling of personality," in which state two utterly different series of consciousness coexist and the individual is practically "two persons" at once, are less certainly established. There is in such cases so much room for deception, conscious and unconscious, both in the subject and in the examiner, that the alleged facts are to be taken with, to say the least, a gentle scepticism. Admitting them, however, the conclusion of phenomenism is not proven. "Cette division radicale de la conscience, cette sorte de scissiparité de l'être psychologique . . . n'en sera démontrée ; il restera toujours permis de dire qu'il n'y a pas de scission du *moi* normal, mais simplement éclosion d'un *moi* nouveau, sortant, sous certaines influences, des profondeurs de l'âme, à la façon dont les feux-follets s'élèvent d'un même mariage pour se livrer leurs batailles aériennes" (p. 129). We cannot here follow the author in his careful critique of the phenomena which M. Binet has so largely popularized in his *Alterations of Personality*. We must also pass by the intermediate portion of the work, wherein the act of reflection is discussed as a witness, not only to personality, but most particularly to the fact that the hypothesis of transformation is unable to explain the origin of man.

The concluding section of the work deals with "responsibility" as a manifestation of personality. Especially interesting here is the chapter on the facts presented, but inadequately interpreted, by the "new criminology." The author shows that the conditions

underlying responsibility are more complex than was realized by writers on the subject a generation ago ; that these conditions—some of which are organic, others purely spiritual, others mixed—forming as they do no necessary solidarity, may be variously decomposed and so disarranged as to vary in large measure the degree of responsibility of certain individuals. He inquires into the causes which bring about the disturbance of mental equilibrium and the corresponding limitations of culpability. Amongst these dissolvents are singled out the continuous abuse of liberty ; physical degeneracy, brought about by alcoholism, and by abnormal states of the body conditioned alike by poverty and by riches ; the intellectual scepticism begotten of materialistic philosophy, itself at once the cause and effect of a corresponding materialistic social atmosphere ; lastly, heredity, or the inherited organic tendencies to certain crimes.

It is in the development of subjects suggested by these terms—subjects wherein centre the facts and deductions of physical science and experimental psychology, as well as the established truths of traditional metaphysics, and which at the same time are pregnant with moral and social importance—that the Abbé Piat shows himself at his best, both here and in his other books. Like his preceding work on Liberty, the present monograph on Personality embodies the “germ-plasm” of Catholic philosophy. Both works present, however, the traditional philosophy in that variation and healthful development which though implying no transformation of its specific character, manifest the energy of its vitality, the range of its powers, its adaptability to the intellectual and moral environment of the age, and its instinctive assimilation of truths from whatsoever domain, old or new, of research or speculation upon which it may be brought to bear.

Were we to single out one of the “somatic” constituents of the work, we should point at once to the rich and befitting literary tissue into which the matter here, as in the other productions from the same hand, has been woven. There are a certain verve and a directness of expression which harmonize perfectly with the analytic movement of the thoughts, and at the same time a beauty and an elevation which befit the synthetic range of the ideas. As one reads the book, the wish comes spontaneously that it were rendered into English. We believe however the thought would suffer in the process. The cold, matter-of-fact Anglo-Saxon would lend itself but ungraciously and all too ungracefully as a counterpart to the warm and delicately subtle art of the French, and the translator

would needs have to bring to the attempt a familiarity with the subject equal to that displayed in the original. If such a translator is to be found—one that is able to mould the work into an apposite English form—let us trust he may be induced to undertake the task.

F. P. S.

LIGHT AND PEACE. Instructions for devout souls to dispel their doubts and allay their fears. By R. P. Quadrupani, Barnabite. Translated from the French. With an Introduction by the Most Rev. P. J. Ryan, D.D., Archbishop of Philadelphia. St. Louis, Mo. 1898. B. Herder. Pp. 193.

Spiritual directors and confessors who have had troublesome experience with scrupulous penitents will be devoutly thankful for this new translation of Quadrupani's guide through the desolate darkness which ordinarily sets in upon souls striving to gain the higher lights of wisdom revealed by supernatural motives of action. Years ago a version under the title of "Spiritual Consoler" passed current, but the English of it was hardly less irritating than the importunities of scrupulous consciences, and the reader felt at times as if the medicine might prove a worse evil to supersensitive souls than the disease. The present translation is a decided improvement.

The book itself is a treasure of spiritual wisdom, and cannot be sufficiently recommended to those who suffer from scruples, as well as priests who are called upon to direct scrupulous consciences. Its teaching is brief, simple, to the point. It regulates the exterior practices so as to harmonize with the principles of right interior life; it does not neglect the important points of social life, such as conversation, dress, etc., and there is nothing in it of the moralizing, preachy and unnatural style so vexing to the average reader of books which pretend to deal with the exposition of principles of spiritual life. "It is absolutely true that in matters of conscience obedience to a spiritual director is obedience to God."—"A soul possessed of this spirit of obedience cannot be lost: a soul devoid of this spirit cannot be saved."—"Do not fear that your director may be mistaken in what he prescribes for your guidance, or that he does not fully understand the state of your conscience because you did not explain it clearly enough to him. Such doubts cause obedience to be eluded, etc." This is the

style of the book. It is handy, its price, 50 cents, within the reach of any person. Its distribution is calculated to do immense good not only by giving correct notions of perfection and imparting light and peace to troubled consciences, but by relieving directors whom penitents persecute with their visions of wrong, and with whom of all others the confessor can never afford to be angry or testy. We would suggest a flexible binding and round edges for such books, to help the impression of ease which the contents impart, as of a thing that smoothes the way. A friend "without corners" is more likely to be consulted in matters of soul than one that is "queer," applies to books as well as to men.

STORIES OF PENNSYLVANIA: or School Readings from Pennsylvania History. By Joseph S. Walton Ph.D., Professor of History, State Normal School, and Martin G. Brumbaugh, A. M., Ph.D., Professor of Pedagogy, University of Pennsylvania. New York, Cincinnati, Chicago: American Book Company. Pp. 300. (Illustrated.)

It is a commendable idea, especially from the pedagogical point of view, to place before our young people pleasing historical descriptions of those grand elements which constitute the moral strength of our Commonwealth, and which furnish at the same time a wholesome precedent for the perpetuation, by the present and future generations, of public honor and social prosperity. If the child is taught to reverence the guardians of civil liberty and to admire the achievements which spring from a virtuous sense of independence recognizing God as the true source of legitimate authority, we may assume that it will emulate the sturdy virtue which secures to posterity the advantages of a well-regulated society.

Pennsylvania, geographically and politically the Keystone of the original States, has traditions which give it a sort of typical importance amid the great complex of the Union. Hence this volume, which as the preface states, comprises "a series of sketches taken chiefly from our unwritten history, but signifying almost every important phase of our growth," might serve as a model for similar manuals for the use of school children in the different States. It tells us in interesting fashion of the coming of Penn, of the Quakers, of the Germans and their schoolmasters, of the Moravians, the Indians;

it describes many incidents of the Revolutionary war, and a hundred details attractive to children, about Light-Horse Harry and Tom the Tinker, and Mary Quinn, and how the cow's tail saved Jane Maguire, and about the Philadelphia Tea Party, together with a host of other things—chiefly religious.

I say "chiefly religious"; though the book is not sectarian except in this that it wholly ignores, with the unavoidable inference of censure, the religious and beneficent as well as patriotic activity of a very considerable portion of the population in Pennsylvania since the Declaration of Independence. In this it follows the policy outlined by Mr. George S. Fisher in his two volumes on the growth of our Commonwealth, and of that "respectable" class of "Friends" who recognize the Nazarenes only to patronize them with the luxury of their well-regulated beneficence and who have imbibed the severe prejudices of their founder against Catholics, together with the lofty aims and gentle manners which give that prejudice the appearance of right. It would not have been difficult for the authors of such a book as this to say what Morris says in his *Christian Life and Character of the Civil Institutions of the United States*, namely, that the Roman Catholic population "contributed largely to the success of the cause of liberty," and her sons "presented the delightful spectacle of working together to support free institutions." If this is true of the Union, it is no less true of Pennsylvania. The members of Congress, the Supreme Executive Council and the Assembly of Pennsylvania in 1781 assisted at the public service in a Catholic church in Philadelphia to celebrate the surrender of Lord Cornwallis. That surely indicates something beyond the fact itself in the way of showing that Catholics were prominently identified with securing of liberty and justice to the Commonwealth of Pennsylvania. "I presume," said General Washington, not long after, on a memorable occasion when John Carroll and his brothers Charles and Daniel, had presented the homage of the Catholic population to the first President of the new Union, "I presume that your fellow-citizens will not forget your patriotic part in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic religion is professed." Apparently the father of our country was wrong in his judgment; at least Mr. Walton and his collaborators know only "four sincere and noble classes that united to build up this Commonwealth," namely, the Quakers, the Germans, the

Moravians, under Zinzendorf, and the Scotch-Irish (Preface). What does the experienced pedagogue who prepares this series of books think will be the effect of the process of exclusion with which we are familiar as being the lot of the followers of Christ from the earliest days of Christianity? The answer is plain to any reflecting mind. The Catholic religion is not one that, in the mind of Professor Walton, deserves to be classed among the ennobling and civilizing elements which edified the Indian and the godless settler, and the best that our friends can do is to say nothing about it, lest the very name contaminate the young minds. That is the bigotry which destroys the value of schoolbooks like the one before us, and which could have been avoided without sacrifice of truth or sincerity by a kindly word about our Catholic fellow-citizens such as General Washington in his answer to the Catholics, or Morris in his history, employ.

We do not know whether the other volumes on the states of New Jersey, Georgia, Missouri, Ohio and Indiana, announced as published thus far, are written in a fairer spirit than the story of Pennsylvania, but we trust that the publishers may exact a full degree of fairness from their writers in future volumes of the series, so that these otherwise excellent handbooks might prove acceptable also to Catholic teachers, who, whilst willing enough to allow the good which the Quakers, Germans, Menonites and others did despite their erroneous interpretation of Christ's teaching, are not disposed to have their religion—which stands the test of logical examination as the unchanged truth of Christianity—ignored, that is to say, themselves ostracized from coöperating in the upbuilding and preservation of a commonwealth founded on Christian principles.

LEZIONI DI ARCHEOLOGIA CRISTIANA, Opera postuma di Mariano Armellini.—Roma: Tipografia della Pace di Filippo Cuggiani. 1898. Pp. xxix, 653.

When, in February of 1896, Professor Armellini fell suddenly dead whilst explaining to his pupils a Greek inscription on the tomb of Pope St. Fabian in the Cimiterio di San Callisto, the loss was felt among students of Christian archæology with hardly less keenness than that experienced at the death of De Rossi. Armellini had, in fact, taken the place of De Rossi in the publication of the monumental work *Roma Sotteranea*, to which he, in conjunction with Commendatore Stevenson and Prof. Marucchi had been called by Leo XIII. after the death of its first author.

His discoveries and interpretations of Christian monuments were in themselves considerable, and the quite large list of his works and monographs constitutes a valuable addition to the store of historic literature in archæology and epigraphy, which has appeared within the last few decades. Armellini began his literary career in 1874 by publishing the history of a newly discovered *graffito* in the Cemetery *di Pretestato* on the Appian way, and shortly afterwards he edited an account of the cemeteries on the Latin way. These were followed in quick succession by numerous volumes and brochures, among which are his history of the Churches of Rome, and an Italian translation of Wiseman's *Fabiola*, with important archæological notes not contained in the original.

But the special interest which attaches to Armellini as a representative teacher of Christian archæology and history is not so much due to his indefatigable zeal and the intelligent care with which he followed in the footsteps of Marchi, Garrucci and De Rossi, as rather to the fact that he was the first among the great archæologists to make the science to which he had devoted his life popular. Hitherto the study had been the exclusive privilege of specialists. But Armellini aimed at impressing young students, and especially ecclesiastics, with the importance of archæological studies as a factor in Christian apologetics. With this purpose in view, although a layman, and one who had already gained a reputation for original research in his special department of study, he entered in 1880 the class of theology at the Gregorian University and obtained in regular course the degree of Doctor of Divinity. At the end of this course in 1884, he was appointed professor of sacred archæology in the Roman Seminary, and in 1889 he took the chair of archæology at the Urban College of the Propaganda. His lectures were extremely popular, not only because of the interesting subject-matter and the known ability of the professor, but also by reason of the edifying piety and reverential affection which he evinced on all occasions for the memory of the martyred saints whose life and death it was his privilege to illustrate. In the present work we have the substance of these lectures; their publication is due to the care of Sig. Asproni, an intimate friend of the illustrious Armellini. They are printed with scrupulous fidelity in the form in which their author had prepared them, that is to say, not so much finely finished literary productions, as rather definite outlines for the guidance of the student, which the professor used to amplify at pleasure from his vast store of erudition and experience.

Beginning with the early diffusion of Christianity in the world of Judaism and paganism the author shows from monuments and inscriptions what was the condition of the faithful in their relation to Roman society before the time of Constantine. He next examines in detail the Catacombs, because these furnish the principal lights and explanations of the social status of the early Christians. Hand in hand with the historic study of the signs and inscriptions in the Roman cemeteries we are taught their artistic significance, the various branches of iconography, ornamental, symbolic, Scriptural, allegorical and dogmatical. The fourth part of the book deals with the ancient ecclesiastical discipline, the arcanum, the sacramental system, the liturgy of the Mass and the various rites—Latin, Oriental, Roman, Alexandrian and Gallic. This is a most interesting chapter which furnishes abundant means for a defence of Catholic practices, from the ancient use of the liturgical language and chant down to the minute ascetical rules of conventual life as exemplified in our religious houses. The last chapter is entitled *Epigrafia* and deals mainly with the character and form of different classes of inscriptions.

The work deserves to be studied and popularized, and we would recommend it especially to professors of theology and ecclesiastical history as a medium to throw fresh light upon many questions of dogma, church history and liturgy which have been in dispute among apologists of the Christian faith. The book is written in an easy style of Italian and well printed. H.

REGISTRA BAPTISMORUM, MATRIMONIORUM ET DEFUNCTORUM necnon eorum qui Confirmati et prima vice SS. Eucharistiae Sacramento refecti sunt.—
Apud B. Herder, Sancti Ludovici, Status Missouri, A. S. 1898.

“Besides the books of account, there are registers of births, marriages and deaths to be kept with scrupulous accuracy. Their preservation and safe custody is of the highest importance. . . . It is dangerous to make records on stray sheets or in note books with the view of transferring them afterwards to the proper register.” So are we admonished by Dr. Stang in his excellent *Pastoral Theology*, pp. 310, 311. And to make easy and orderly this [keeping of parish records, a series of stoutly bound, well arranged registers has been prepared by B. Herder, St. Louis, Mo.

There is the *Registrum Baptismorum*, which besides a number of pages designed for an alphabetical index, contains 200 large pages, each page ruled and worded, with blank spaces for the full registration of five baptisms. Of like size and after the same model is the *Registrum Defunctorum*. The *Registrum Matrimoniorum* follows a similar plan, but has place for only four entries to the page. Each of these registers is marked \$2.25 net. A smaller volume is the *Record of First Communions and Confirmations*, price \$1.00. For country missions or for those who prefer to have the various parish records within the compass of one volume, a somewhat larger register has been prepared, its different parts modelled on the lines of the foregoing separate records, which sells at \$2.50.

Each of the registers mentioned bears the *Imprimatur* of the Archbishop of St. Louis.

THE LIFE AND TIMES OF CARDINAL WISEMAN.

By Wilfred Ward. In two volumes. London, New York and Bombay: Longmans, Green & Co. 1897.

(*Fourth Notice.*)

When the storm consequent upon Wiseman's "Pastoral" had been allayed by his "appeal" to the English nation, the Cardinal found his policy once more the object of considerable opposition, especially in his own diocese. The discontent of the older clergy was brought out on occasion of the first Provincial Synod of Westminster in 1852, the decrees of which were almost entirely written by Wiseman himself. The so-called "constitutionalists" wanted Rome to institute a system of appointment of irremovable rectors, practically independent of the Bishop's authority; they wanted that the election of a Bishop should rest with the priests of each diocese, and complaints were sent to the Propaganda against Wiseman's arbitrary exercise of power, his innovations, his indiscretion in coming too prominently before the public and arousing Protestant hostility. The Cardinal, amid frequent bodily sufferings, made every effort to induce the different elements striving in opposite directions to come together, to work each in its own way, yet with full respect for their neighbors. In the autumn of 1853 he betook himself to Rome to explain the state of affairs. Incidentally it may be mentioned that he was present at the Consistory of December 19, at which Cardinal Pecci (now Leo XIII.) was named Cardinal. Everything succeeded. Rome recognized that the

charges against Wiseman proceeded from jealousy and from the habit of "narrow and old-fashioned men" to look upon "his zeal as ambition and his activity as love of power." It was at this time that Wiseman began his tale of "Fabiola," which has taken such a phenomenal hold upon Catholic readers down to our own day.

On his return to England in the spring of 1854, the Cardinal found new troubles and his health became seriously shattered. The days of convalescence gave him an opportunity of finishing "Fabiola" in September. Newman expressed his appreciation of the book as follows :

"MY DEAR LORD CARDINAL :—I have just been reading 'Fabiola' and, as Your Eminence is just now returning, I cannot help sending you a line, which may be taken, if you are so kind, as a sort of greeting, to thank you for the instruction and interest which have attended my perusal of it.

It is impossible, I think, for anyone to read it without finding himself more or less in the times of which it treats, and drawn in devotion to the great actors who have ennobled them.

I trust we shall have 'The Church of the Basilicas' from the same pen, for I do not know any other which can do it."

It was not long before translations of the book appeared in Italian, French, Spanish, Portuguese, Hungarian, German, Danish, Polish, Slavonian and Dutch. In Germany four editions appeared within nine months after the first issue. In 1854, Wiseman went again to Rome for the definition of the Immaculate Conception.

In the meantime the Cardinal had begun to realize that he had overestimated the amount of help in purely missionary work which he had looked for from the religious communities whom he himself had been mainly instrumental in introducing to England. His now famous letter addressed to Father Faber and quoted in the Preface of Purcell's *Life of Cardinal Manning*, has been taken as a severe arraignment of the regular clergy in England, and the judgment of Wiseman, so beautifully and pathetically expressed in time of his dire need, has been affixed as a note of censure to the wider circle of the religious Orders in general. The application seems to us somewhat at fault, and Wiseman himself appears to have been conscious that in expecting from the different Orders what he might have obtained from the individual zeal of their founders, he calculated with forces drawn into definite channels, as though they were still at large. A religious founder whilst organizing a society is free to extend the scope of the work suggested by his zeal for the salvation of souls. But the energies which he gathers around him

need be directed by a sort of mechanism which he himself constructs according to special needs and special resources, but which when once put in operation may not be tampered with even though it can be demonstrated that a slight change would render it useful for other kind of work. Such changes would, as a rule, weaken the spirit of an Order, lessen the reverence in which every member of an institute holds the letter of this law, and demoralize the body despite individual zeal. Separate Orders were instituted upon separate lines of activity; the attraction which brings to its members is precisely this individuality; to divert the scope, the means and methods ever so little under the plea of doing good to the greater number, is to take away one of the strong impulses of religious life, which arise, like in a narrowed stream of water, from the very concentration of its aim. Hence the reluctance of religious superiors to admit any changes in their constitutions—"sint ut sunt, aut non sint." This, I believe, writing as a secular, should be taken into due consideration when we form our estimate of the attitude of the Jesuits, the Redemptorists and the Passionists towards the plans proposed by Wiseman for the evangelization of the London district. The justice of this view appears at once when we consider the attitude of the Oratorians. Their Constitution, as modelled under Newman's supervision, did not contemplate the taking charge of parishes by their Fathers. He therefore strongly opposed, in the first instance, such deviation from the original rule, as had been proposed by Father Faber, to whom Cardinal Wiseman had appealed. And, in order that Faber might carry his point, the two houses at London and Birmingham had actually to be separated by a Brief of Propaganda, and subsequently the London Oratory obtained a distinct Constitution. Wiseman acted the father alike to both institutes and ever kept them united in spirit; but the readiness with which Frederic Faber had entered upon the generous plans of the Cardinal for the salvation of all his children, knit closer the bond of friendship between these two noble souls, which received touching expression in a letter sent by Faber, some years later, July 15, 1863, when on his deathbed :

MY DEAR LORD CARDINAL : Your Eminence, I know, will forgive my dictating a few lines in answer to your letter. I cannot express my feelings; I know I am not what the affection of the most indulgent of Superiors has painted me. I have tried to be it, but failed. I know that sinner never went to Jesus and Mary with more need of divine forbearance than I do. I bless our dearest Lord for His special grace in not allowing me to go

into His presence drunk with the incense of praise and personal attachment. I have thought myself viler, meaner, and more self-seeking every year, and I go to Him now, not despairing in His mercy, but lost in wonder at the *multitudinem miserationum tuarum*.

There are two things that I may say—first, that my poor heart cannot help leaping up at such a judgment of me from a heart like yours; and secondly, that I most tenderly appreciate the thoughtful affection which provided such a consolation for my dear community. Begging, my dearest Lord Cardinal, the hourly renewal of your affectionate blessing, I remain, your Eminence's loving, grateful and most unworthy servant,

FRED. W. FABER.

We pass over with reluctance the details of Mr. Ward's chapter embodying "some personal characteristics of Cardinal Wiseman." It shows him as seen by men of the most divergent temperament and opposing prejudices, and by children, with whom he was a great favorite. The chapter is really too important and interesting to be adequately noted in a book review, and we reserve its picture for another part of the REVIEW.

About the end of 1856, a new spirit of opposition began to develop in the aggressive movement of what might be called the advanced party among Catholics. Some of the Oxford converts of 1845 had, in conjunction with Sir John Acton, a pupil of Döllinger, founded the *Rambler*, a magazine which in the choice of its topics and contributors soon manifested a spirit fostered "by that great wave of Liberalism which canonized the scientific and critical achievements of the age." The central truth upon which Lord Acton, Mr. Simpson and others who wrote in the *Rambler* dwelt, was the necessity of absolute freedom and candor in scientific, historical and critical investigation, irrespective of results. In this most important principle the writers had the concurrence of Newman, and indeed of Wiseman who occasionally wrote in the same vein for the *Rambler* whilst continuing his articles in the *Dublin Review*. But by degrees it became apparent that the responsible editors of the *Rambler* meant to go further than was legitimate. They assumed an air of disdain for authority, taunted the leaders of conservative thought with inferiority in educational achievements, accused the hierarchy and clergy of obstructing the advancement in modern science among the Catholic population, etc. Wiseman felt it his duty to call a halt. He recognized the intellectual superiority of the conductors of the *Rambler*, but he also recognized that by standing aloof from their less gifted Catholic fellows, and adopting

a tone of contempt in their regard, these writers stamped their action as indulgence in intellectual self-sufficiency rather than a frank attempt to impart to others the advantages of their own superior training. "There follows a double evil. Bitterness and party spirit are aroused, and no actual good result is achieved as a compensation." A good deal of controversy ensued. Finally, at Bishop Ullathorne's suggestion, Dr. Newman induced Mr. Simpson to resign the editorship of the *Rambler*, and he himself assumed the responsibilities of that position, which he held for two years.

(*Final Notice follows.*)

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- REGISTRUM MATRIMONIORUM.** Pr. \$2.25.
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- ESPOSIZIONE DELLA DOTTRINA CRISTIANA** dell' Abbate Bernardo M. Skulik. Pr. 10 cents.
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