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AMERICAN 534
Ecclesiastical Review.

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. XII.

VOL. II. OF NEW SERIES.

" Ut Ecclesia aedificationem accipiat."

I, Cor. xiv. 5.



PHILADELPHIA, PA.,

AMERICAN ECCLESIASTICAL REVIEW CO.,

1895.

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American Ecclesiastical Review.

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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XII.)—JANUARY, 1895.—NO. I.

THE LIBRARY OF A PRIEST.

“**I** NEVER well liked or strongly desired this earthly kingdom,” wrote King Alfred on a certain passage of Boëthius: “yet, when I was in possession of it, I desired materials for the work I was commanded to do, that I might fitly steer the vessel, and rule the realm committed to my keeping. There are tools for every craft, without which a man cannot work at his craft.”

No one has more need of a ready workshop, well arranged, with every implement in its place, and nothing superfluous to embarrass a hurried search, than the priest charged with the spiritual government of souls, and called to bear a part of the bishop's solicitude. His tools for work are books, and those not estimated by their number but by their kind. Many a library is in substance but the barest fraction of what the backs of its books would make believe it is. There are great libraries, parading a hundred thousand books, which have scarcely ten thousand deserving honorable mention, because not capable of honorable use. *Non sunt*

numerandi sed ponderandi—*ponderandi* in two senses: weighed in the critical balance, and pondered on in profitable use.

If the priest in active work has little time for leisurely investigation, it is possible also that the taste, which he carried away with him from his earlier studies, is so tried by the incessant calls of his spiritual family as to grow steadily less. Commonly, he is not one whose place in the pulpit, or the catechetical class, or the sodality, can be taken frequently and regularly by others, through the distribution of work among many assistants. He cannot retire to a study for hours at a time, knowing that he will not be disturbed till he please. The more live and thriving his flock, so much the less method can he put into its demands upon him; and no ingenuity of his will ever place more convenient intervals between one Sunday and another, with their peremptory summons to come and preach or catechize. Yet these duties are notoriously no by-play in life; and, in the way of precise knowledge, they are just as exacting as the ministry of the confessional. Dearest to the Heart of God and most precious to souls, how different do they make the priest from the false prophets about us, who, rushing into the "evangelical" field without a mission, deliver a message without theology, and put forward as their Gospel news, a mealy mixture of newspaper topics from week to week! *Ejusdem farinae!* It deserves to go back to the bin from which it came, as it does. It re-appears as "religious news" in the Monday issues of the same papers which furnished the Sunday excerpt.

Though he do not repine at the press of business which his fruitful vocation masses around him, yet he may well desiderate some things which he cannot enjoy. He may feel like him, whom the preacher describes, as one¹ "who is ever pursuing after and yet not overtaking, who is running before and yet not escaping; like one who laboreth and maketh haste, and is in sorrow, and feels so much the more his

want." And perhaps he feels it an aggravation to his distress that the books to which he has recourse for relief, do not yield him the necessaries of life in quiet simplicity, but embarrass him with a wealth of superfluity which is far from expedient. *Nimum nec tamen totum.*

The editor of the ECCLESIASTICAL REVIEW has conceived the happy idea of making a requisition on the experience of many ecclesiastics whose reading in divers lines has qualified them to make fruitful suggestions. They are made with a view to expediency, enabling a priest to determine what books are most directly subservient to his purpose. Hence, the important element is added of qualifying the books which are entered in the lists, that the busy man may see at a glance the estimate to be formed of their utility. We shall welcome with pleasure the lists so drawn up.

I.

And, to survey the ground in a more general way, let me lay down a few principles which will commend themselves to all. One is that which is expressed in the adage:

Haurit aquam cribro qui discere vult sine libro. While expressing all manner of respect for our memory, we really do it no dishonor by making a confession about it, which our long intimacy with it extorts from our candor. In the terms of Holy Writ, it is nothing better than "a bag full of holes." As the adage says, it is a sieve—a sieve that does not sift, but simply lets things through. There is not a practical man of business who will trust his memory in anything. He will use it at its best. But, wherever he can, he will demand a bond in black and white.

Another principle may be stated thus:

Libros recte nosse est dimidium didicisse. Many a learned and ready man has won a well-deserved reputation for his stores of erudition. Yet his stores are not necessarily in his mind. There may be little more there than in the mind of another man, who has won no such reputation. Where is the difference between them? The ready man knows exactly where to find what he wants. People call him a

walking library ; but he is nothing of the kind. He is only the walking catalogue of a library—a catalogue duly drawn up for his own purposes.

I say, “for his own purposes.” This introduces us to a third principle, which is of supreme importance in the conduct of a preacher’s life. It is well expressed by Horace :

Tu nihil invita facies dicesve Minerva.

And, again, the poet bids us conscientiously ponder,

*Quid ferre recusent,
Quid valeant humeri.*

We must form a correct estimate of our powers and of our opportunities. This estimate should be taken objectively and subjectively. Objectively, we must consider what suits our vocation, our leisure, our circumstances. For instance, the preoccupations of a busy life in the ministry evidently preclude the possibility of following out the questions of modern biology. Correct views on evolution may be very necessary. But there must be some shorter cuts to conclusions than a leisurely study of biology or anthropology or psychology. Subjectively too we must take our own measure, and recognize the limits at which our powers terminate, whatever might be the opportunities afforded us. Sailing on the waters of life, and, as Alfred said, “steering our vessel fitly,” it is well to map out distinctly on the chart where we are sure to touch bottom, and sure to be stranded if we float there—stranded in fact, and stranded in our reputation. For instance, in the midst of an inquisitive age, “ever greedy of new things,” as St. Luke noted of the Athenians, it would be highly desirable to expound Christian doctrine with all those attractions of philosophy and even poetry, if you please, with which St. Paul commanded the attention of the intellectual epicures in the Areopagus. But mere good will is scarcely enough for this. There must be some ground more relative to supply a warrant for undertaking it.

To sum up, then, our principles about the books, we will adopt Seneca’s dictum : *Nil interest quam multos, sed quam bonos habeamus libros.* It is better to deliver ourselves unto

the guidance of a few excellent ones, than to lead a vagrant life among many.

The application of this idea to our purposes was always a preoccupation with eminent men in former times. One writer, in days gone by, adapted to this thought the sacred words of David, which we recite daily: *Bonitatem et disciplinam et scientiam doce me*. He filled a large folio page of small print with the best books ranged in three classes. He explained *disciplina* as denominating those which are moral, and which go to perfecting the senses and affections. *Bonitas* referred to such as are devotional and ascetic, for preserving the spirit and exciting fervor. *Scientia* comprised such as fostered intellectual insight. I would append specimens from his lists, if space allowed. But, at least, I may quote the annotation which Possevino appends, after giving the lists in full: "If John Mabuenus," he says, "had lived in our day, he would have seen a great multitude of other pious and spiritual books, which have come from the pens of most learned men. However, they can be arranged under the above heads."¹ This was three hundred years ago. What would Possevino or Mabuenus say now?

The division reminds us of three distinct works by Bishop Hay: "The Sincere Christian," (*scientia*); "The Devout Christian," (*disciplina*); "The Pious Christian," (*bonitas*.) If one will inspect these volumes, which are widely circulated, he will observe what kind of knowledge the learned prelate ranges under each.

But here an objection arises in the mind. There seems to be no room in such a system for science, philosophy, history, belles-lettres. Nothing could be farther from the truth, as all the antecedents of the Fathers and the scholastic doctors show us. A division of this kind simply means that the setting of every work and of every study shall be determined with a view to the end; for they are all mere tools. Everything should have a place of its own; and everything be

1. Bibliotheca Selecta, qua agitur de ratione studiorum in Historia, in Disciplinis, in Salute omnium procuranda, Romæ, 1593; lib. i, c. 12.

looked for in its own place. As St. Basil explains in his letter to young men, on the study of profane authors, "from the beginning we have to survey each one of the branches of knowledge, and make it tally with the end in view; the Doric proverb puts it, 'we must bring the stone to the plumb-line.'" This is just what the Apostle said: "Whether you eat or drink, or whatever else you do, do it all for the glory of God." Eating and drinking are not forbidden, though they are not prescribed. What is prescribed is simply that they, and whatever other things are lawful, be given their proper setting, and that the attitude of the mind and will be taken up accordingly. This makes the priest, as St. Paul says to Timothy,¹ "a vessel prepared unto every good work."

Let me divide the books conveniently, so as to speak about them intelligibly; and if I mention certain works in particular, it is not as anticipating the lists of the specialists, or covering their ground, but as merely illustrating what I say. I will propose this distribution:

I. Sacred Literature. Here we have the Sacred Books and their commentaries; Patristic and Scholastic theology; moral theology and canon law, which includes synodal and conciliary decrees; liturgy; ecclesiastical history and Saints' lives; catechism and sermons.

II. Philosophy, taken in its widest sense. This includes philosophy in its strict sense; and, in particular, certain questions of prime importance, such as education. It includes also various forms of science, which bear on the materialistic and agnostic errors of the day; such are astronomy, natural history, etc. Omitting civil law and medicine as distinct classes, I may mention, in the next place:

III. Human history, divided, if necessary, according to time and place.

IV. Literature. Here we have orators, essayists, etc.,

V. In the last place we have books of reference, such as encyclopedias, thesauri, apparatus, dictionaries. Here may be ranked those general collections, called "libraries," unless they fit accurately into one of the foregoing classes.

¹ II. Tim. ii, 20.

II.

As to the first class of Sacred Literature, it is not for me to expand on the necessity, utility and efficacy, or on the wisdom, certitude and purpose of the Holy Scriptures. To apprehend the full meaning of these and many other points, one need but to look into Cornely's *Historica et Critica Introductio in Libros Sacros*. He will observe how the thoughts of men have always been centered on this the principal study of humanity, and in what direction each wandering inquirer of modern times, who has committed his thoughts to paper, traces his deviating path over the sacred page. When the priest has to give a direction or answer an inquiry, regarding some authority whom he is not otherwise acquainted with, he need but have acquired the method of consulting these four volumes, and he can give his directions accordingly.

For his own private purposes, there is nothing that will enrich his vein of preaching or instructing so much as familiarity with Holy Writ. Do we not remark how even agnostics, and these too when treating barren matters of science, manage to adorn and embellish their thought and style with the sentiments and phrases of Holy Scripture? Their instinct, however profane, is intellectually and aesthetically correct. What then must be, not merely the embellishment, but the solidity and consistency imparted to the thoughts and speech of a mind and tongue, consecrated to the very function of preaching the Divine Word? "Meditate on these things, be wholly in these things," says St. Paul to Timothy.¹ Here, for his own devotion, the priest will find those *castae deliciae*, which St. Augustine speaks of, the chaste delights of the Word of God.

Some very useful works have been compiled, presenting the texts of Holy Scripture under specific heads, for the convenience of the preacher. They are concordances, not of words, but of texts. Such, in English, is Kenelm Vaughan's "Divine Armory of the Holy Scriptures," just published, and Lambert's "Thesaurus Biblicus." As a sample of their

¹ I Tim. iv, 15.

utility, let a person consult them under the heading "Word," to enforce the point I am just now mentioning about the paramount importance of this study.

If the publications on theology in every language, year after year, rank among the most numerous of all departments in the publishing business, no one of its subdivisions is more crowded than that which treats of our Lord and the Gospels. As far as any theology is recognized outside of the Church, it may be said that the whole of it turns on the divinity of Christ; and the recognition of it consists, chiefly, in denying it, while ostentatiously admiring our Lord's personality. It is a serious question whether a careful analysis of the Protestant mind, which knows so little now of what it believes or does not believe, would yield in the residue any element of faith in the Incarnation. As to the infidel world, which professes disbelief, it is singular what a weakness it seems to have toward Christ, in spite of its unbelief—much in the same way as secular governments have toward Rome, in spite of their contempt. The world clearly cannot go on without Him. On the side of our commentators nothing is wanting. And, under their guidance, it will be found that a very accurate personal knowledge of our Lord opens those springs of true devotion and piety, which the spirit of our life craves for, in order to be full and succulent. In its own degree, a simple narrative of Christ's life, such as the Abbé Fouard's, will serve this purpose. But, if any one will read in a devotional spirit Knabenbauer's commentaries on St. Matthew and St. Mark, which alone have issued so far from the press, he can pass over the erudition, which usually appears in smaller print, and he will find so much theological enlightenment, that, not to mention his own personal profit, he will meet with stores of material for instructions and sermons at every turn; nor will he feel any need of drawing on allurements of style, still less on imagination, beyond the bare treatment of the text, which is anything but bare. Coleridge's *Public Life of Our Lord* adds to the explanation of the Gospels, the applications and reflections of a modern man's mind in numberless directions, social, political and

historical—in what is properly the philosophy of history. As to St. Paul, from whom so many of the Epistle lessons are taken during the year, I need only mention, as a prime sample of the most useful kind of work for a busy man, Bernardinus a Piconio, whose three volumes, called *Triplex Expositio*, are to be found everywhere.

The basis of all clear exposition is dogma, which belongs to scholastic theology. Nothing can make up, in point of clearness and fullness, for the luminous intelligence which is derived from this quarter. Let me quote a word from Possevino:¹ “Those who consider scholastic theology not to be very necessary find that they have been mistaken, when it comes to disputing with heretics, or when some perplexed case of moral theology comes up for elucidation.” Its bearing on moral theology is particularly pronounced. For, what philosophical ethics is to the whole basis of Moral theology in the fundamental acts, laws, etc., as well as on contracts, that is scholastic theology to moral in all the rest. In fact it was not till a comparatively recent date that moral ranked as a separate study in a full course of theology. Consider how it comes in as *Pars 2da 2dae* of the Summa of St. Thomas. I remember Cardinal Mazzella, who is now prefect of studies for all the seminaries of the Christian world, regretting that any change should ever have taken place in this respect. The work done by Busembaum, St. Alphonsus Liguori and Gury, has been found so handy as to be carried beyond its legitimate sphere; and Casuistry, using that word in its correct sense, has taken a place which belongs to scholastic theology in its full sense. Perhaps one of the chief merits in Lehmkuhl’s method is the conspicuous place which the basis of broad principle occupies, and the manner in which he incorporates so much of the *2da 2dae* of St. Thomas.

I cannot do more than point to that large and important class of works, which pertain to the direction of souls in the practice of a devout life. This, indeed, is supposed to be the ordinary Christian life, as the Council of Trent says: *In ipsa*

1 Ubi supra, lib. iii, c. 8.

justitia per Christi fidem accepta, cooperante fide bonis operibus, crescunt atque magis sanctificantur, etc.¹ An intimate knowledge of these works serves the priest in many ways—not least, in enabling him to recommend suitable books to particular persons. A most agreeable form of this study is the reading of Saints' lives, so many of which are on hand, excellently written in English. Custom-house regulations have added facilities to importing the choicest books from the continent at home prices, which are remarkably low. And, even with regard to current literature in English, chartered institutions can receive it free of duty. Thus an average cost of \$1.20 will cover all the valuable books of the Quarterly Series, which contains the most varied spiritual literature, and affords already a choice of nearly 100 volumes.²

The study of Canon Law, which has taken quite a start of late years, cannot be too much commended. It exhibits the constitutional mechanism of the Church. History shows that mechanism in the process of forming the political constitutionalism, which has developed so universally in our day, though scarcely for the better; since it has broken loose from the principles which presided over its birth. A fanatical author like Hallam cannot write a Constitutional History of England without the framework of a constitutional history of the Catholic Church.

Of properly written Ecclesiastical History we have a good example in Alzog; and in all of Cardinal Hergenroether's works. The latter's History of the Church, translated from the German into French by the Abbe Belet, has just appeared in eight volumes. It illustrates what I was just saying about the cheapness of works published on the continent, that a volume, consisting of 742 pages in 8vo., costs

1 De justif., c. x.

2 As an instance of the economy, which may be practised in the buying of books, I may quote from Catalogue 319, September, 1894, of Thomas Baker, 1 Soho Square, London: "Quarterly Series, 50 vols. or. 8vo., cloth (published at £15. 10s.) offered for £8. 15s." The list then begins with 17 vols. of Fr. Coleridge's works. From this it appears that the original price, without discount, was \$1.55 per volume. But, by this offer, it becomes 80 cents per volume.

only 7 fr. 50 (\$1.50). From an essayist's point of view the same author treats those troubled questions of the Catholic Church and the Christian State, which men like Wiseman, Brownson, Manning, Newman and others have treated so well, in their own time and place. Here is a very special place for the Catholic periodicals, among which the AMERICAN ECCLESIASTICAL REVIEW, as its programme states, deals with questions of the day in their principles and special application to the priestly and pastoral functions, while others, like the *American Catholic Quarterly Review* and the *Dublin Review*, address themselves to such questions more at large and at leisure.

Liturgy represents the law of worship in concrete practice. An insight into its meaning opens up a splendid picture in the foreground with a deep perspective of history. Consult Dom Gueranger's two volumes on *Institutions Liturgiques*, and his other works, one of which, the *Liturgical Year*, has been translated in twelve volumes. Or take Bridgett's elegant work on the History of the Blessed Eucharist in Great Britain.

Catechism and Sermons, which I name in the last place, come here because they suppose all that has gone before. They cover the whole ground, from the folk-lore of the catechetical answers that pass into the mental fibre of Catholic children, and furnish in later life the same leverage for missionaries which axioms or proverbs lend to the ordinary speaker, up to the explanation of all that a Catholic and enlightened intelligence craves for, seeking the reasons of the faith which is in it. The auxiliaries here are various. There are books of sermons, like Hunolt's; sketches of sermons, like those of the *Homiletic Review*; or suggestive matter under heads, like Schouppé's *Adjumenta Oratoris Sacri*. But tastes and attractions are so diverse that I cannot dwell upon this point.

There is room for only a few remarks on the remaining four sections of the library. With respect to Philosophy, I do not profess to know the amount of indulgence which a busy man can, with a safe conscience, allow himself in the

enjoyment of this luxury. Perhaps the specialist who draws up the list will be more satisfactory. But I know that ever so much depends, not on familiarity with philosophical "systems" as they are called, but on the habits of philosophical thought. The demand made sometimes for a scientifically educated clergy, that shall follow the manoeuvres and antics of the *Zeitgeist*, is nothing less than a demand for the time of leisure, which the Preacher speaks of,¹ and which is exactly what we are not supposing. Nevertheless, a mind once formed correctly in logic and sound philosophy, and then kept well strung by even a slender nerve of philosophical reading, will be equal to at least one great work in the scientific world. It will understand terms, and will distinguish the bad use of terms. With the bad use of terms properly distinguished and dissected, there would be little of the fashionable materialism or agnosticism of to-day; and there would be no shred of popular evolution. The most important part of this section is Ethics or Moral Philosophy, which includes, among other things, the question of Education. Just as the whole current of metaphysical science bears toward ignorance of God and of the soul, in the same way the practical extensions of ethics run into perversions of the natural law, and lead to the materializing of children through the machinery of education. The child is the prey that the world is hunting down.

In the next two sections, History and Literature, the Priest can find an intellectual recreation, which, while ever looking to the end, and being worthy of the person, falls in with that Providence of God, to Whom we say :

Qui temporum das tempora
Ut alleves fastidium.

As a general rule, it will scarcely repay a practical man to peruse history, except as relating to the history of the Church. Indeed, there is little of it that has not this philosophical relation, if only the bearings are indicated by a sound author, or discerned by the judicious reader. As an instance of the truly philosophical kind, we may mention

1 Ecclus. xxxviii, 25.

Allies' *Formation of Christendom*, and other works by the same author, to whom Pope Leo XIII lately sent a special message of commendation through his Eminence, Cardinal Vaughan. Bossuet's *Histoire Universelle*, a little work in one volume, is a classical model in this line. Balmez's *Protestantism and Catholicity* was written against Guizot; and covers most of the important questions in history at large, which has well been styled by the Pope, "a general conspiracy against the truth." Chateaubriand's well known *Genius of Christianity* predominates with the æsthetic element. Other histories of a more narrative kind exhibit the tissue of human events, which are always repeating themselves. "Nothing under the sun is new; neither is any man able to say: Behold this is new; for it hath already gone before, in the ages that were before us."¹ The reason is, because the nature of man is the same, and the motives which act on him remain the same. The only things that vary, as humanity sails on in the sea of life, are the latitude, the longitude and certain marine conditions, which an observant mind will take account of in its inferences and forecasts.

Literature includes orators, essayists, poets, as far as these suit the purpose. There are some writers whose main or sole attraction is their style, otherwise marred by a common, vulgar bigotry. Such is Macaulay. This common bigotry, however, is less prejudicial to the delicate sentiments of faith than the insidious blasphemy of much current literature, which for its elegance, *propter sermonis elegantiam*,² invites perusal, and through its elegance instills poison even into solidly formed minds. The iridescent product of diseased minds and hearts may well be left to the corruption which engenders it and which it intensifies: *Qui in sordibus est sordescat adhuc*. With so much elegant literature of our own, with the regular subsidies to style in one or other standard review, and the well-written articles of a reliable weekly, there will be no want of equipment in good English,

1 Eccles. i, 10.

2 Reg. Trident. Indicis vii.

which is so desirable a qualification in preaching as well as in conversation.

And now, in the last place, there are books of reference for consultation. Such in the order of encyclopaedias, is Welte & Wetzer's "Kirchen-Lexicon," the latest edition of which has been edited by Cardinal Hergenroether, while the older edition is to be found in French, under the name of Goschler. Such, too, are several of the *Bibliothèques* of Migné, all of them theological, but some of them very universal in their scope. Thus the *Demonstrations Evangeliques*, contains integral portions of works by over a hundred writers, Catholic as well as non-Catholic, covering the whole ground indicated by the name, and as perspicuously arranged as a dictionary. Now, as to other *thesauri*, *apparatus*, libraries, dictionaries, we shall look for them in the lists appended. Such as I have mentioned have occurred to me only as giving a concrete illustration to the principles I wished to record.¹

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PAPAL CONSISTORIES.

THE subject of Papal Consistories has within recent times become of special interest to Americans, if we may judge from the eagerness with which our daily newspapers report every probable and improbable rumor from Rome concerning such matters. The reason of this interest lies clearly in the attitude which the Holy See has evinced toward

¹ It would be a service to Priests in their capacity of directing others and answering questions, if these lists were drawn up, both of authors who are to be universally shunned and of particular books in vogue which ought not to be read. While I was writing the above, a religious teacher inquired whether Dumas should be approved of among the day-scholars of the convent?—Dumas, whom the *Index* pillories with this universal condemnation: "*Dumas (Alexander, pater et filius), Scripta omnia romanensia quae sub utriusque nomine in lucem edita circumferuntur quocunque idiomate.*" Such a work has just been done in a little popular book for the French laity by P. H. Fayollat, de la C. de J., *L'Apostolat de la Presse*, 1892.

the Republic of the United States since the establishment of an Apostolic Delegation, an attitude which bespeaks a desire on the part of Leo XIII to place American Catholics as a body in a just position of harmonious co-operation with their fellow-citizens, among whom they enjoy equal liberty of conscience and action ; though, because of ancient prejudices, there is danger that his action may be misunderstood.

As there are, no doubt, many to whom the word "Consistory" conveys no very clear impression of what it signifies, we take occasion to give a brief notice of its nature, of the persons who participate in it, and of the affairs which are treated in a consistory.

The word consistory (*consistorium*) originally meant a place of assembly, but in later Latinity it is applied to the assembly itself. In the ecclesiastical language of to-day it has both meanings. It signifies the place where the highest ecclesiastical court, composed only of the Cardinals and the Pope, meets to discuss matters of importance relating to the government of the Church, and is applied also to this meeting itself.¹

In the early days of the Church, the Popes were accustomed to consult with the priests and deacons of Rome concerning the affairs and regulations of the Roman province of the Church. When extraordinary affairs were to be dealt with the Bishops of Italy were called into consultation, and this was called a National Council. These meetings, however, were expensive owing to the distance of some of the bishops from Rome, and the difficulties under which the journey to the Eternal City had, at times, to be accomplished. In proportion as the number of the faithful increased, so did also their needs, and in consequence these meetings became more frequent. The bishops were often obliged to absent themselves from their dioceses for long periods, and the flocks that had been committed to their care

¹ The term is of anti-Christian origin and passed into the early Christian Church from the consistories held by the Roman Emperors with their privy council to deliberate on all important affairs of legislation, administration and justice.

by Divine Providence to be fed by them, had to be given over to the charge of their coadjutors. To avoid this, in course of time, the National Councils were celebrated less frequently, and the Popes called to their assistance the Cardinals as their counsellors, just as the President of a Republic calls his cabinet, and the King his privy-council.

Consistories are of three kinds—*secret*, *public* and *semi-public*. At the secret consistory only the Cardinals are present; to the public consistories even the laity is admitted; at the semi-public the Cardinals, Bishops and a few select persons are allowed to assist. The consistory is held by the Pope usually at his residence. The secret consistory is held at Rome in the Vatican or Quirinal, in a large room near the Pope's private apartments called the *Sala del Concistoro*. The public consistory is celebrated in a large hall called the *Sala Ducale*, in which the Popes in former times gave audiences to princes. The semi-public, in one of the large halls of the Papal Palace. Occasionally we find a departure from the traditional custom of holding consistories in fixed places. Thus, Pope Clement XI assembled the Cardinals for a consistory, July 22, 1708, in the palace of the Cardinal Vicar Gaspero Carpegna, who was confined to his bed by serious illness. Before him Sixtus IV had held one in the palace of the Orsini family in 1477, Paul III in the Colonna Palace in 1527, and Adrian VI, Clement VII, Clement IX, and Alexander VIII in their bed-chambers shortly before their death. Outside of Rome they were held as often as any of the Popes were obliged to leave the Eternal City and reside elsewhere, or when they were on journeys. Thus from Clement V, 1305, to Gregory XI, 1377, they took place in Avignon. Gregory IX held a consistory at Anagni in 1227; Innocent IV at Perugia in 1253; Pius IV at Vienna at the end of the last century, and Pius VII at Paris in the early part of the present century.

Formerly almost everything relating to the Church had to be discussed at these meetings, and in consequence they were held frequently. Thus in the life of Innocent III we read that he convoked them twice or three times a week.

Afterwards they were held once a week, then twice a month, and later more rarely. In 1587, however, Sixtus V instituted the well known fifteen Cardinalitial Congregations to whom he confided ordinary affairs, and thenceforth only matters of gravest importance to the entire Church were placed before the assembled consistory. At present, two or three secret and public consistories are held annually. The secret consistories are generally held on Monday, and the public consistories on the Thursday following of any week of the year, though for a long time they were usually convoked during Ember week.

SECRET CONSISTORY.

The day before the secret consistory is to take place, a pontifical courier presents himself to the Pope, and says: *Holy Father, will there be a consistory to-morrow?* The Pope, answering *Yes*, appoints the hour for its celebration. The courier then notifies the pontifical Master of Ceremonies and all the Cardinals sojourning in Rome. In former times the Cardinals were notified by ringing a large bell, called *Campana magna consistorialis*, at the *Gloria* of the Mass. In the *Sala del Concistoro*, a throne is erected covered with red damask, around which are placed seats for the Cardinals, who are vested in either red or purple, according to the rubrics of the season. Before entering the Consistorial Hall they assume their mantle which is of purple color, except on the three days following the feasts of the Nativity, the Resurrection and Pentecost, when it is red. The Cardinals are accompanied by their attendants dressed in black. Besides these an auditor, a substitute of the consistory, a notary, protonotaries apostolic, chamberlains, consistorial advocates and other attendants are present.

At the appointed time the auditor proceeds to the papal apartments where the Pontiff is notified by his chamberlain that all is in readiness. The Pope, dressed in a white cassock (except at the first secret consistory after his elevation to the pontificate, when he puts on cope and mitre), and accompanied by his attendants goes to the room next to the

Consistorial Hall. Here the first Cardinal Deacon places a richly embroidered stole around the Pope's neck, who is then led to the throne in the hall. As he enters the Cardinals arise, take off their birettas and salute him.

When the Pontiff is seated on his throne and the Cardinals have resumed their places, one of the attendants notifies all, with the exception of the Holy Father and the Cardinals, to leave the hall, saying: *Extra omnes*. The door is then locked and no one, even if it were a belated Cardinal, is permitted to enter. Only in one case is the door unlocked before the end of the consistory. When one of the Cardinals present is to be promoted to an episcopal see he must leave the hall so that the Pope may ask the advice of the Cardinals concerning the promotion.

The Pope then reads in Latin an *allocution* to the Cardinals, which he begins with the salutation *Venerable Brethren*. In this allocution he communicates to them the affairs of importance in a fixed order: 1. Concerning the Church in general.¹ 2. Concerning particular dioceses.² 3. Concerning the affairs of nations.³ 4. Concerning concordats concluded between the Holy See and the various governments.⁴ At times he imposes secrecy upon the Cardinals if the affairs demand it; more frequently, however, the allocution is published.

The Pope announces likewise the deaths of Catholic rulers which may have taken place since the previous consistory. The names also of those who renounce the Cardin-

1 Thus Alexander VIII, in 1691, communicated to them the Bull against the *four famous propositions of the Gallican clergy*.

2 Thus Nicholas V, in 1448, made known to them the reconciliation of the Bishop and Church of Basle with the Holy See.

3 Thus Pius III, in 1503, announced that he would do all in his power to reconcile the Kings of France and Spain. Innocent XIII, in 1721, notified them that Charles VI had asked for the investiture of the kingdom of Naples. And in 1770, Clement XIV announced the reconciliation of the King of Portugal with the Holy See.

4 Thus Pius VII, in 1817, communicated to them the concordat between the Church and France.

alate, or who are deprived of it for any cause, are published in the allocution.¹

Moreover, the Legates *a latere*, or Cardinals who are sent abroad on special and important errands, as also the Legates sent to govern the provinces in the States of the Church, are proclaimed. Besides these, the new Cardinal Chamberlain and the new Cardinal Vice-Chancellor of the Holy Roman Church are made known.

After this allocution, the Pontiff asks the Cardinals for their opinion, saying: *Quid vobis videtur?* This question of the Pontiff is not a mere formality, for the Cardinals are expected to express freely their views. It is well known that Pius II frequently expressed his particular affection for Cardinal de Longueuil on account of the freedom with which he gave his opinion in the consistories. If the Cardinals wish to give their approval they arise and doff their birettas, and the Pontiff decrees that the acts are to go into effect.

The Pope then publishes the names of those whom he intends to elevate to the dignity of the Cardinalate. At present, this act usually constitutes one of the principal features, and is perhaps the main reason for holding the consistories. Since Sixtus V, in 1586, the number of Cardinals was fixed at seventy, *viz.*, six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. This number is seldom complete. In proposing new members to the Sacred College, the Pontiff gives his reasons for his choice by dilating upon the high qualities of mind and heart, and the services rendered to the Church or State by the candidates. In case any of them had been reserved *in pectore* at a former consistory, he mentions the date of the consistory at which he created them Cardinals.²

¹ Among such may be mentioned St. Peter Damian, in 1059, Cardinal Filipucci, in 1706, Ferdinand Toledo, in 1758, Marino Caraffa, in 1807, and Carlo Odescalchi, in 1838, who refused the proffered dignity or laid it aside. In like manner were published the names of the anti-popes to be deposed, such as the Bishops of Ostia, Porto and Albano, in 876, for having consecrated the anti-pope Leo VIII, and later Odetto, di Coligny, in 1563, by Pius IV.

² When the Pope desires to elevate a person to the Cardinalate, yet for reasons known to himself merely intimates the fact without publishing the

The names of the new Cardinals are published by this simple form: "Those whom we intend to create and publish Cardinals of the Holy Roman Church are these." Then the names are mentioned. If there be others who are reserved *in petto* these words are added: "To these we add (one, or two, or three, as the number may be) Cardinals of the Holy Roman Church whom we reserve *in petto* to be published when we judge it to be suitable." The Cardinals are then again asked for their opinion, and their approval is given by rising and doffing their birettas.

After the allocution and the creation of the Cardinals, the bishops who have been elected since the preceding consistory are preconized; that is, their names are published and confirmed. At times the Pope proposes the canonization of new Saints, erects new episcopal sees, and permits the Cardinals to choose other titular churches. At the beginning of the succeeding consistory, he performs the symbolic ceremony of closing the mouth of the new Cardinal, and at the end, of opening it again,¹ assigns their titular churches, and gives them the Cardinalitial ring.² With this the secret consistory ends. A little bell is then rung and the door of the Consistorial Hall is unlocked and opened. If during a former consistory an archbishop or other prelate who has the right of wearing the pallium has been preconized, he, in person or by proxy, is led into the hall by a *Master of Ceremonies* and a *Consistorial Advocate* to ask for the pallium. The pallium is consigned to the prelate or his procurator, in the private chapel of the first Cardinal Deacon, at the end of Mass, after he has made a solemn profession of faith.

name, such person is said to be a Cardinal reserved *in petto*. When his name is published at a future consistory, he ranks in order from the day on which he was *reserved in petto*. If, however, the Pontiff should die before the name of the proposed Cardinal is published, the successor of that Pontiff is not obliged to acknowledge him nor to publish his name.

1 This signifies that the Cardinal has no active voice in the proceedings, until his lips have been disclosed, which gives him the right of expressing his opinion.

2 This second secret consistory is often held after the public consistory.

The Pontiff, having saluted the Cardinals, who arise, leaves the Consistorial Hall and having arrived in the antechamber, the stole is removed by the first Cardinal Deacon. Then, seated on his throne, he receives the newly-preconized bishops to put on them the rochet.¹

Immediately after the secret consistory, a servant of the household of the Cardinal Secretary of State carries to the house of the newly created Cardinals a notice of their elevation to the Cardinalate. At the same time, one of the pontifical masters of ceremonies is sent by the Pontiff to the new Cardinals, to notify them of the hour in the afternoon of the same day at which they will be received by the Pope, and obtain the Cardinal's biretta. Meanwhile the Cardinal Vice Chancellor transmits to them the authentic consistorial document of their promotion. This act is followed by a ceremonial reception at the residences of the respective Cardinals to receive the congratulations of the prelates, nobility, and other distinguished persons. If the new Cardinal lives outside of Rome, the Cardinal Secretary of State notifies him of his promotion through a member of the Noble Guard, who also bears to him the Cardinal's Calotte, whilst a pontifical Ablegate is deputed to present the red biretta. Very rarely is the Cardinal's hat sent to him, for this he usually must go to Rome and receive it in a public consistory.

PUBLIC CONSISTORY.

This consistory is held generally on Thursday, before noon, two or three days after the secret consistory. It is convoked for the public acts of canonization, for consigning the cross, as emblem of their august mission, to Legates *a latere*, or for the purpose of solemnly receiving them after their return from important missions to foreign princes. The Cardinalitial hat is regularly conferred upon the new Cardinals, at a public consistory, and causes for proposed beatification are discussed by the consistorial advocates. Formerly princes and ambassadors were received at this solemnity, and investitures and special privileges were conferred.

1 A Surplice worn by prelates under their mantle.

This assembly is held, as was said above, in the *Sala Ducale*. A throne is erected with the well-known *flabelli* (pontifical fans) posted on each side. In front, the seats of the Cardinals form a square, and tribunes are erected for sovereigns, princes and persons of distinction. The Cardinals are informed by the pontifical courier of the day and hour at which the consistory is to be held. They go to it in state, *i. e.*, with all their attendants. The color of their dress varies according to the season. The new Cardinals are led to a chapel near the hall in which the consistory is to be held. There at the Epistle corner of the altar they make a profession of faith in presence of the Cardinal Dean, the first Cardinal of the Orders of Bishops, Priests and Deacons, the Cardinal Chamberlain, and the Secretary of the College of Cardinals. Whilst all repair to the hall of the consistory the new Cardinals remain in the chapel. When all is in readiness, the Pontiff is notified by his chamberlain, and together with the attendants, the Noble Guard and the commander of the Pontifical Guard, proceeds to the room near the hall. There he vests in amice, alb, cincture, stole, cope and golden mitre, and then enters in procession the hall of the consistory, blessing the Cardinals as he passes along. He takes his seat on the throne and the Cardinals according to their rank go up and kiss his hand, and return to their places.

The first Master of Ceremonies then notifies the consistorial advocates and the secretary of the Congregation of Rites to come forward. They genuflect toward the Pontiff and having formed a semi-circle, one of them recites in Latin an oration in which he pleads the cause of the subject or subjects for beatification. Having read a part of the oration at the bidding of the Master of Ceremonies the advocates step aside, whilst two Cardinal Deacons, a Master of Ceremonies and two mace bearers leave the hall and go to the chapel where the new Cardinals have remained since the opening of the consistory. The reading of the oration is continued as soon as the Cardinal Deacons have left the hall.

Having arrived in the chapel, the Cardinal Deacons invite

one of the new Cardinals to accompany them. They lead him to the Pontiff's throne where, with a triple reverence, he ascends the steps, performs the ceremony of kissing the foot and hand, and is then embraced by the Pope. Each of the new Cardinals, in turn, being called by different Cardinal Deacons, Masters of Ceremonies and mace bearers, observes the same ceremony, and then takes his place in order at the side of the throne. They are then led successively by two Cardinal Deacons to the other Cardinals present, beginning with the Dean, by whom they are embraced, after which they take their places on the benches according to their rank and cover their heads with the biretta, in token of their having neither an active nor passive voice in the affairs that are being transacted in that consistory. Whilst the Pontiff receives the new Cardinals the oration is interrupted, but it is resumed as soon as the last of them leaves the throne.

At a sign from the Pontiff, the advocate stops in his reading and then an official, called the Promoter of Faith, asks the Pontiff that the rules established by the Apostolic Constitutions for the beatification be observed. The Pope, in compliance, refers the cause to the Sacred Congregation of Rites.

The first two Cardinal Deacons then assist the Pope at his throne, while each of the new Cardinals advances and receives from the Pontiff's hand the Cardinal's hat, the book and candle bearers on this occasion being two Patriarchs or Archbishops. The new Cardinals follow the Pope to the ante-chamber, where he divests. After having received the thanks of the new Cardinals, expressed in a short oration by the highest in rank among them, and having responded briefly he returns to his private apartments. All the Cardinals then repair to the chapel whilst the chanters sing the *Te Deum*. The new Cardinals prostrate themselves before the altar until the *Te Deum* is finished and the Cardinal Dean recites a prayer. Thereupon the old Cardinals offer their congratulations to the new ones, and thus the consistory ends, followed by the usual receptions at the residences of the new members of the Sacred College.

SEMI-PUBLIC CONSISTORY.

This Consistory is called semi-public because, besides the College of Cardinals, other persons are admitted for consultation. The patriarchs, archbishops, bishops living in Rome, as well as those within a radius of one hundred miles outside of the Eternal City, are expected to attend. So large was the number of persons who had an active voice in the semi-public consistory for the solemn canonization of St. Pius V. that Clement XI, in his allocution on that occasion, compared it to a Roman Council. Admittance is likewise granted to the Prothonotaries apostolic, auditors, the Secretary of the Congregation of Rites, consistorial advocates, the Secretary of the Sacred College and other persons of consideration or office.

This consistory is held shortly after the public consistory, usually in one of the large halls of the Pontifical Palace. Pontifical couriers notify all the persons interested of the day and hour when it is to be celebrated. The object of these Consistories is to ascertain whether or not a person who has already been beatified ought to be canonized or placed on the list of the saints.

The Pope is vested as at the public Consistory, in amice, alb, cincture, stole, cope and golden mitre, and is led in procession to the hall of assembly. When he has taken his seat on the throne, an official requests all persons who have no right to assist to leave the hall, and the door is kept locked until the end of the consistory. The Pope reads an allocution in which he exhorts all to act with conscientiousness and prudence in giving their judgment to the cases under consideration. At the former public consistory they had listened to the discourse of the consistorial advocates, giving an exact account concerning the virtues of those who were proposed for canonization. Now the assembled prelates are asked in turn to express their opinion. The Cardinal Dean is first called upon. He arises, makes a reverence to the Pope, resumes his seat and, after putting on his biretta, reads aloud his opinion. Then each Cardinal, according to rank, does the

same. As soon as the first patriarch is called, all the patriarchs, archbishops and bishops arise and remain standing until the last bishop has given his vote.

Those who are prevented from assisting are obliged to send their opinion in a sealed envelope. Finally, the votes are collected by the Secretary of the Congregation of Rites and consigned to the prothonotaries apostolic, upon whom it devolves to prepare a public document comprising the votes, the pontifical allocution, and the acts of the consistory.

The same ceremony is observed for each of the candidates for canonization on separate days. At the last consistory the Pope, if the votes are favorable, expresses his sanction, orders the publication of a solemn decree on the subject, and appoints the day on which the public ceremony of canonization will take place.

After each Consistory the Pontiff returns in procession to the ante-chamber of the hall, divests and returns to his private apartments.

S. L. E.

THE PHYSIOLOGICAL AND MORAL ASPECTS OF HYPNOTISM.

I. NATURE OF HYPNOSIS.

IN the year 1616, Father Athanasius Kircher taught the world how in broad daylight hens could be put asleep, or rather, how they could be thrown into a cataleptic trance. The process is very simple: "A hen is held down on the ground, the head in particular is pressed down. A chalk line is then drawn on the ground, starting from the bird's beak. When set free, the hen will remain motionless."¹ Such is the experiment as described by Albert Moll of Berlin. Kircher did not pretend to have discovered it; on the contrary, he said that he had seen it practised by the

¹ *Hypnotism*, by Albert Moll (Scribner, 743 Broadway, New York, N. Y.) The hen was usually tied as ready for the market; but once in the trance, the animal could be released without evincing any inclination to move.

peasants, but as he saw its potentialities, and even used hypnosis to allay human sufferings,¹ it has come down to us as the *mirabile experimentum Kircheri*.

Since the time of Kircher, it has been often repeated, and experience has shown that two chalk lines drawn from the eyes, and meeting at a point on a straight line from the beak, hold the bird in duress more firmly; nay, the hens cease to insist on chalk lines, and sleep without them. Hens became monotonous, crayfish were tried and showed an unaccountable inclination to stand on their heads, guinea pigs proved *hypnotizable*, pigeons, rabbits, lobsters, etc., went similarly to sleep; and Czermak showed that their sleep was genuine hypnosis. At last, an inventive Hungarian, Balassa by name, experimented on horses; and having proved that the most refractory could be shod without the least danger from their hoofs, had the pleasure of seeing his name become the root of a new German verb, *Balassiren*, to express his method of shoeing adopted for the cavalry horses of Austria.² These facts, trifling as they may appear, throw some light on the nature of hypnotism; they show that it is not confined to man, but that it may make its power felt wherever there are nerves and ganglions.

Had hypnotism been tried on animals only, the moral philosopher and theologian would probably have remained disinterested and silent spectators; but where human dignity and the freedom of will are in question, ethical problems spring up at once, and it becomes necessary to ascertain what is lawful and what is unlawful, "*quid liceat, quid non.*" In a subject as complex as this must needs be, and particularly when authors far from agree in their interpretations of the

1 Elie Mèric, *Le Merveilleux et la Science*, Introduction, p. x.

2 *Suggestive Therapeutics*, by Bernheim, translated by Christian Herter, pp. 118, 119. (Putnam, 27 West Twenty-third street, New York, N. Y.) Mr. Bernheim's theories are not always orthodox, but his candor and honesty are so evident, and his experiments have been witnessed and tested by so many men of all nations, that his book is well worth reading. Both he and Dr. Charcot allowed men of the most opposite opinions to examine the facts for themselves, to follow their lectures and to assist at their clinics.

words employed in the discussion of the problems involved, it is a necessity to clearly define the principal terms. This will insure that, if the writer fail to solve the difficulties, his own meaning at least may be conveyed without obscurity or equivocation. Let us, then, at the very outset, define the words *Sleep*, *Hypnosis*, *Somnambulism*, *Suggestion*, and the much abused foreign word *Rapport*.

By *sleep* we understand: A normal and periodic repose of the organism, during which the controlling power of reason and will seems in abeyance, reflex consciousness is suspended, and the life of relative action is at a standstill, whilst the vegetative functions of animal life are but slightly modified; during this quiescence, the brain cells throw off the waste products of past labor, and receive a new supply of energy.

Hypnosis is an artificial and torpid condition of the organism, during which some nerve centres are partly or totally inhibited, whilst others may be over-stimulated. When induced by human agency, this state involves a dependent condition of the subject, who receives, and usually obeys the suggestions of the agent, with automatic precision.

Dr. Bernheim holds that *hypnosis* does not differ from normal *sleep*, but he himself acknowledges that the former is characterized by *increased suggestivity*. Dr. Albert Moll, of Berlin, who, on the whole, adopts the theories of Bernheim, says that in its first stage, hypnosis cannot be mistaken for sleep, but that later the likeness is more perfect.

Rapport, however, remains the special feature of hypnosis.¹ It would seem easier to make the discrimination when suggestivity has become *received* suggestion, than while it is still in a potential state, but this matters little since it is admitted by all that *rapport* is the distinctive feature, the *differentia proxima* of hypnosis. Many other differences, both psychic and physiological, might be pointed out here, if it were necessary, but this existence contributes nothing to the main purpose of our discussion.

¹ Albert Moll, Op. cit., chap. iv., p. 192: "We cannot agree with this author's philosophical principles, but he is clear, independent and moderate in the expression of his views."

Ordinary somnambulism is a condition incident to sleep, in which quiescence is not complete, but some mental and physical performances, such as solving a mathematical problem, or walking on the ridge of a roof, may be accomplished without being reported by reflex consciousness. Hypnotic somnambulism is an incident of hypnosis which places the activity of the subject at the disposal of the agent or hypnotizer. The latter influences the former by the means of suggestion; and suggestion, in order to meet a response, supposes a *rapport* between the agent and the subject.

Everyone knows what "suggestion" is in ordinary life; it may be very potent, but it is not owing to inhibition or hyperæsthesia. It owes all its efficacy to the acceptance of the intellect and of the will; it does not impair, much less destroy free will, even for a moment. *Hypnotic suggestion* is the communication of the thoughts and wishes of the hypnotizer, made to the subject by means of words or other signs, and possessing, owing to hypnosis, a commanding influence. The suggestion may be made during, immediately before (*præ-hypnotic*), or immediately after (*post-hypnotic*), the hypnotic trance. Dr. Delbeuf (Liege) thinks that it is even more powerful when made in the half-wakeful state.

Rapport is the dependent condition of the subject which makes him responsive to the suggestions of the hypnotizer, and almost incapable of resisting his command. The *rapport* may be with the hypnotizer only, or, through the hypnotizer, with other persons also. The secret of this strange power is probably to be found in the fact that the last and strongest impression made on the brain, just before partial inhibition or partial hyperæsthesia takes place, is that produced by the command and personality of the hypnotizer. Hence in the absence of reason, which has for a moment ceased its exercise, this commanding impression marshals all the energies of the brain cells. Similar effects of uncontrollable impressions, however absurd or stupid such impressions may be, are constantly observed in people who suffer from insanity.

In defining both sleep and somnambulism, we made allusion to *reflex consciousness*; this is that consciousness which is suspended in sleep. Direct consciousness is the mere impression or perception caused by the presence or by the active properties of an object. This impression or perception is known in a certain manner, it is recorded in the brain, and may cause reflex actions; but as long as it is not appropriated and affirmed by the *ego*, it does not constitute an element of true intellectual knowledge: it is not *specifically human*. "With regard to human cognition," says St. Thomas Aquinas, "we must consider two things: the reception or representation of objects, and the judgment passed on the things represented—judgment is the complement of cognition."¹ When cognition remains, as it were, in its embryonic state and produces no judgment of any kind, even implicit, then there can be no intellectual knowledge, and none can be reported. Consciousness is then *direct*, for no reflexion whatever has taken place. When, on the contrary, the mind says: *I see*, then there is a judgment, instantaneous perhaps and implicit, but sufficient to complete cognition; consciousness is *reflex*. Even simple perceptions may stimulate the brain and cause instinctive automatic movements, which are called *reflex actions*. It would be impossible within the limits assigned to this paper, to do justice to this interesting psycho-physiologic phenomenon, but reflex action will be found clearly explained without unnecessary technicalities, by Dr. Hart in the *Nineteenth Century*, vol. xxxi, June, 1892, p. 24; and, better yet, by the Rev. H. Marchant, in the *Month* for July, 1891, p. 348. Both articles are highly interesting and instructive.

II. COGNATE AND INCIDENT STATES.

Here it becomes necessary to mention some morbid states which closely resemble hypnosis, and may be considered as incident to it. They are briefly, lethargy, hysteria, epilepsy, and catalepsy. A few words regarding each of these four

¹ St. Thomas 2da 2dae, Quaest. 173, Art. 2.

states, before we come to a short sketch of the different "schools" of hypnotism, the power of imagination, and the limits of hypnotic power. Then we shall pass on to the moral aspect of the question.

Lethargy is a sort of coma or collapse, during which the patient is absolutely passive, though he may, in some cases, retain the power of hearing, or even, though very seldom, that of seeing. Consciousness is not necessarily suspended, and memory may remain active. When the two senses of hearing and sight remain susceptible of receiving impressions and both memory and consciousness are active, this condition of the patient and its consequences are fearful to contemplate.¹ When it occurs in hypnosis, the *rapport* not being interrupted, it is very easy to change lethargy into another state, or to recall the patient to full consciousness. Even when spontaneous, the coma may be terminated by a physical or moral shock, and, if the sense of hearing be yet active, by a strong suggestion, which need not and should not be hypnotic. As to the moral conclusions in this case, every priest has already anticipated me. Let it be observed, however, that lethargy is not an uncommon occurrence before death, and that a person apparently dead may sometimes hear and understand every word that is said.

Hysteria is a neurosis, usually inherited from some neurotic ancestor. It affects primarily the great sympathetic nerve, that is to say, the nervous system which governs the functions of animal and vegetative life; hence disturbances in nutrition and other functions of the same order are the first symptoms of the disease. When it has gathered strength, the cerebro-spinal nervous system becomes involved and a paroxysm occurs. It may be determined by a sudden accident, a violent emotion, improper practices, or exhaustion of any kind. There are three symptoms which are not always present, but which, when occurring, differentiate at once an hysterical paroxysm. These symptoms are the *aura*, the

¹ Vide Dr. Austin Flint: *The Principles and Practice of Medicine*, Art. "Coma," p. 768.

clavus hystericus, and the *globus hystericus*. The first is a sensation of cold, the patient feels as if a cold draft or vapor arose from the depths of the organism and went up to the head; the second is a sensation somewhat similar to that which might be produced by a nail driven through the skull and reaching the cortex of the brain; the third is such as might be caused by a globular object going up the throat and clinging there, thus making breathing extremely labored or even impossible. In all cases, violent nervous disturbance is evidenced by sudden, irregular and jerky motions, by the eyeballs turning upward or downward, or by a most unnatural convergence or divergence of the axes of sight, such as is produced by double strabismus. When there is no complication, no foam appears on the lips; the patient may not be totally unconscious, and consequently moral helps are available; he may suffer intensely, for even insensibility is far from complete. When the paroxysm is over it leaves nothing behind it but a sense of complete exhaustion.¹

Hysteria is a predisposition to hypnotism, at least in the opinion of many, and it is claimed that hypnotism can cure it. But it is well known to physicians that persons subject to this class of ailments are often afflicted with an uncontrollable inclination to deceive.

Epilepsy is an explosive disease, it makes its appearance suddenly.² It is primarily a disease of the cerebro-spinal system, and is usually caused by pressure on the brain or on some point of the spinal chord. Its appearance may be due to a blow, to overwork, or to congenital malformation. "The onset of the paroxysm," says Dr. Flint, "is often marked by a loud, short and piercing shriek or cry, which from its intensity is truly terrific. The face at the time of the seizure becomes notably pale. The direction in which the fall takes place is almost always forward on the face. The convulsive movements at once begin. . . . The tongue

¹ We know nothing better on this subject than the great work of Dr. Pitres of Bordeaux: *L'Hysterie*, 2 vols. (Paris, Octave Doin, 1891). Unfortunately the author shows strong materialistic tendencies.

² Dr. Flint, op. cit., p. 822.

is sometimes caught between the teeth. . . . a quackling noise accompanies the respiratory acts. . . . Convulsive masticatory movements are accompanied by the ejection of foamy saliva. . . . He (the patient) immediately after the paroxysm talks incoherently, manifests hallucinations, and some times the delirium assumes the form of mania ; during which he may be dangerous to himself or to others," etc., etc. Some authors pretend that there is an *aura epileptica* as well as an *aura hysterica*, but it is probably an error, caused by a complication which is not unusual. It happens that hysteria and epilepsy fasten on the same person and form the terrible neurosis known as the *Hystérie Epileptiformis* or *La Grande Hysteria* of Dr. Charcot ; it is chiefly on victims of this dread disease, that Charcot has performed in the hospital of *La Salpêtrière* those experiments that have drawn the attention of the world to hypnotic phenomena.

Epilepsy is more difficult to feign than hysteria, yet it can be feigned.¹ Strange to say, hysterio-epilepsy is less difficult to cure than epilepsy alone.²

But the neurosis which has for us the greatest importance is catalepsy ; the reason for this importance will appear later on. "The affection called catalepsy," says Dr. Flint, "as this term is now commonly used, is evidently allied to one of the forms of hysteria—namely, hysterical coma, but superadded is a peculiar wax-like rigidity of the voluntary muscles retaining the limbs and trunk in a fixed position, the different parts of the body preserving the positions in which they may be placed by the hands of another."³ Usually the patient is unconscious and entirely insensible to pain. The plasticity of his attitude makes it possible

¹ Epilepsy is usually considered as incurable, except in a few cases by surgical means ; but Drs. Voisin, of Paris, and Jung, of Lahaye, claimed to have cured it completely by hypotism. See *Revue de l'Hypotisme*, 1891, n. 4, p. 117. Their proofs do not appear conclusive.

² Dr. Flint, art. Hystero Epilepsy, p. 843.

³ Dr. Flint, p. 844.

to produce a parody of ecstasy, which at times is very striking. However, judging from a photograph now before us, of a person in that condition, we do not believe that a priest could easily be deceived in the matter. The face of the ecstatic (a woman) is raised and intently directed heavenward; there is satisfaction in the face, but satisfaction of the most earthly kind; no ray from heaven has left its effulgence there. However, the imitation is sometimes more perfect. Let us hear on this subject, Benedict XIV who had evidently a perfect understanding of this abnormal condition.

“We have already before said something about ecstasis and rapture, natural, diabolical or divine. . . . A natural ecstasis is that which comes from mere natural causes, such, for instance, as the disease which they call *catoche* or catalepsy; for, when seized by it, men lose both sensibility and motion, and remain rigid and motionless in the position they had, when surprised by the trance; the eyes are opened but fixed, the subject has the aspect of one awake, yet all the functions of the senses are asleep. A very powerful imagination may also cause a natural ecstasis; for then the animal spirits rush to the brain, (or as modern writers would say, the nervous energy is concentrated in the brain), hence the exterior functions of the senses (the life of relation) must cease, and the more intense the fancy, the deeper and longer is the trance.” The Pontiff then gives a large number of illustrations, and he quotes almost in full the unpublished work of Fr. Baldelli, S.J., on the subject. After this long quotation he gives the following signs to distinguish a natural ecstasis from any other: “Taking into account deep ecstasis only, under whose influence the patient is entirely deprived of sense-activity, its characteristics are the same as those of the disease in which it has originated. If the ecstasis return at fixed periods, if the ecstatic has in the course of time suffered from paralysis or apoplexy or any disease of the kind; if after the trance he feels fatigued, if the limbs have lost their elasticity, if the mind is obscured, the remembrance of the past lost, if the

countenance is pale and livid, if the soul is sad, all these facts prove that the ecstasis was natural."¹

As the name of ecstasis has been greatly abused, the word trance should be substituted, when the fact for which the name stands is purely natural.

Connected with these phenomena is also the appearance of blood-blisters, and the falling of blood drops, which hynotists have dignified with the name of *stigmata*. That such exudations have nothing to do with real stigmata, any one who has examined the testimony with regard to the stigmata of St. Francis will see at once. In the case of St. Francis, the wounds were no mere blisters, but real apertures made through the hands and feet. With regard to mere bleedings, Benedict XIV did not take them to be necessarily supernatural. In this century, it is a well-known fact that when the French orator Berryer exerted his energy to the utmost, drops of blood were seen oozing out of his forehead. Benedict XIV holds that the sweat of blood in our Lord was probably the natural effect of the vehemence of the feelings of his Sacred Humanity: "Admitting in Christ the affections and passions explained above; just as it happens *naturally* in other men, owing to intense passion and suffering brought on by natural and human causes, to be capable of blood sweat and tears of blood; so it might have happened to Christ our Lord, on account of the agonizing feelings above described, *without miracle*,² his sweat may have been 'as drops of blood, trickling down upon the ground.'" "For this reason, in tracing out the life of the servants of God or of the Blessed, if facts of the kind occur they must be omitted from the catalogue of miracles, as Pignatelli has observed,"³

1 Benedict XIV, de Canonization, Op. omnia, Vol. 5, Cap. 49, n. 4, p. 555, Col. exterior. Read the whole chapter.

2 Italics ours.

3 *De Canonizatione*, Vol. IV., Cap. 26, n. 7, p. 300, Col. Ext. See also two valuable articles by F. Eugene Portalie, in the *Etudes de L' Hypnotisme du Moyen Age, March and April, 1892*, Vol. 55, pp. 480-499, and 577-597: it will be found that Richard Middleton, the great Franciscan (Mediavilla, Doctor bene Fundatus) in his refutation of Avicenna (Ibn-sina), had anticipated Benedict XIV.

On the whole it appears that hypnotizers have never succeeded in producing a good imitation of ecstasies. As for counterfeiting stigmata, they have never advanced beyond raising blisters, or causing the oozing out of a few drops of blood, or bleeding of the nose (epistaxis); and it may be observed that first-class scientific men rarely evince any inclination to attempt such imitations of what they know lies wholly beyond their domain.

Hypnotism can be of service in catalepsy and in all neuroses; and although this is sometimes denied, it is plain that, if we reject *all the cures* performed in hospitals in presence of witnesses belonging to divers schools and various nations, we must give up altogether the value of human testimony. Men may be as easily deceived by refusing to believe anything, as by accepting indiscriminately everything they are told. It is also perfectly certain that complete anæsthesia may be produced by hypnotism: such men as Récamier and Velpeau, who did not themselves hypnotize, have witnessed or performed the most agonizing surgical operations, without noticing the least symptom of pain on the part of hypnotized patients. Dr. James R. Cooke in a number of the *Arena* (August, 1894,) reports a test case in which the anæsthetic powers of hypnosis were taxed to the utmost, and for long periods; and he prefers hypnosis to all other anæsthetics. Opinions may differ, and other Doctors will certainly prefer other methods, but the facts are undeniable.

One word about the two leading schools of hypno-therapeutics. Mr. Bernheim holds: 1st, that hypnosis is *not a pathological state*; 2d, that all its efficacy is due to suggestion only; 3d, that no predisposition is required on the part of the subject. Mr. Charcot on the contrary, holds: 1st, that hypnosis is a neurosis; 2d, that its efficacy is due to other physical agents; 3d, that every person capable of being hypnotized must have in his or her constitution some hysterical taint, which however, may have long remained latent. The matter will be found argued in opposite senses by Dr. Bernheim and Dr. Babinski, chief of Dr. Charcot's clinic, in

the *Revue de l'Hypnotisme*, sixth year, n. 3-4, pp. 86 and 109. On the one hand, it is difficult to see how suggestion hypnotizes frogs and crayfish, and why Mr. Bernheim himself and several of his disciples, like Dr. Jung of Lahaye, Dr. Delbeuf of Liège, use occasionally sulfonal or morphin, if they consider that suggestion is the only agent; but, on the other hand, since nearly everybody, according to some, and twenty-five per cent. of the human race, according to others, are accessible to hypnosis, it is difficult to imagine how so large a proportion of human kind can have a strong disposition to hysteria, without becoming aware of it. Probably there is here some exaggeration on both sides. However this difference does not affect the moral views of the question.

It is asked whether a human being can be hypnotized against his will? No, when he exerts all his will-power; yes, if he relaxes his efforts, especially if he has allowed himself to be hypnotized before. Hence, if one wishes to preserve intact his power of resistance, he must never allow himself to be hypnotized, and never expose himself to be the victim of professional hypnotizers who might take him at a disadvantage. Dr. Forel of Zurich¹ says that men who are very bold in at first defying the hypnotizer, often fall easy victims to his influence, and sink into deep hypnosis, almost without a struggle. But are the hypnotized persons free, whilst under the influence of hypnosis? Many assert without hesitation that they remain free and consequently responsible; Forel and others hold that they become mere automata. Gilles de la Tourette says that as soon as the suggestion is contrary to the moral sense of the subject, convulsion puts an end to the power of the magnetizer; Dr. Beaunis says that struggle as he may, the subject will end by obeying the order. The general conclusion supported by good testimony is that usually the subject can make some effort to resist, but that not unfrequently he becomes a mere automaton. Dr. Crocq, speaking before the Royal Academy of Belgium, speaks as follows: "If that man keeps hidden in the deepest

1. Forel, *Hypnotismus*, p. 58.

recesses of his being, a vicious tendency, he will obey. . . . He may resist at first, perhaps a second and a third time, but some day he will do as commanded."¹ This goes to prove how large a share the inherent moral tendency has in suggestion to save or destroy a person who falls under the baneful influence of the hypnotizer.

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(*To be Continued.*)

DAILY MEDITATION.

THE PRIEST'S TRUE MANNA.

Absque meditationis exercitio nullus, secluso miraculo Dei, ad Christianae religionis normam attingit.—*Gerson.*

However holy the priest, without the aid of meditation he will fall; but however lax, however bad he may be, a priest will correct himself of his faults if he makes his meditation well.—*Father Mach, S.J.*

One word from a priest who loves God truly will effect more good than a thousand sermons by more learned priests who love Him little. But this science of the saints is not acquired in books nor by study; it is attained by meditation at the foot of the crucifix which teaches it.—*St. Liguori.*

That the life of a priest should, in its broader lines, be a reproduction of our Divine Master's career, is a truth too elementary for any one to gainsay. If ordinary Christians are bound, in the measure of their ability, to be followers of Christ and imitators of His virtues, the priest is unquestionably held to the practice of these virtues in so eminent a degree that he shall vindicate his claim to the glorious titles lavished upon him by Holy Scripture and the Fathers of the Church—"vicar of Christ, angel of the Lord, salt of the

earth, shepherd of the fold, mediator between God and men, doorkeeper of Heaven, a terrestrial God, another Christ." A cleric to whom the application of these titles would be incongruous, whose life is not modeled on that of the Divine Exemplar, is an excrescence on the body of the Church, a blemish to her perfect beauty, a discordant note in the hymn of worship and of praise which she is ever singing to her Founder and Spouse, Christ the Son of the living God.

The existence of such excrescences, blemishes and discordant notes is a deplorable fact, but an undeniable one. In our day there are, as in all preceding centuries of the Christian era there have been, not only some few ecclesiastics whose lives are in lamentable and scandalous contrast to the model proposed for their imitation, but a great many in whom the traits of resemblance to Christ—traits plainly visible at the date of their ordination—have with the lapse of years become blurred and indistinct, instead of becoming more pronounced and striking. If we inquire into the causes which have led to this falling away from the ideal perfection of the Christian priesthood, and which have substituted for vitalized, supernatural action a sterile and lifeless, (not to say a baneful and life-destroying) routine, we shall probably discover that nowadays as in the time of the prophet, "with desolation is all the land made desolate: because there is no one that considereth in the heart."¹ The priest whose pristine fervor and regularity have been replaced by tepidness, laxity, and indifference, has in nine cases out of ten neglected to nourish his spiritual life with the true sacerdotal manna, daily meditation.

A reflection which at once suggests itself in connection with this subject is, that very rarely does one hear such juggling sophistry and utterly puerile arguments masquerading in the guise of sound logic and common sense, as when an easy-going cleric undertakes to justify his negligence by minimizing the necessity of daily mental prayer. While condescendingly admitting that the practice is an excellent

one, and quite commendable in religious, ascetics, and all who are aiming at the uppermost summits of perfection and sanctity, he quietly assumes that it is a work of counsel rather than of precept, and that after all one may disregard it as non-essential, and nevertheless be an "ordinary, every-day, exemplary good priest."

Just how, or by what process of reasoning, he has arrived at this conclusion, supposing him to be really sincere in his utterances, it would be rather difficult to determine. This much, however, seems clear: the arguments in favor of his contention have been evolved from his own inner consciousness, and must fain rest on their own intrinsic worth, unsupported by the opinion of a single reputable authority. From Jesus Christ who taught the priests of the first century, down to the least rigorous of the seminary rectors who are educating those of the twentieth, there has never been an apostle, saint, pope, father of the Church, doctor, theologian, or spiritual writer whose opinion carries the slightest weight, that has treated of the sacerdotal state without inculcating the urgent necessity of daily meditation on the part of the clergy. In every volume professing to deal with the priestly life and its duties, from the Gospel of our Lord to the most recently published *Directorium Sacerdotale*, this practice is insisted upon as a condition essential to the cleric's spiritual health; and to disparage the practice, or to underrate its importance is to run counter to the common sense of the sanest intellects that have ever considered the practical needs of the Christian priest.

To cite a title of the passages from Holy Writ and the works of the Fathers, in which the sovereign importance of frequent mental prayer is proclaimed with almost tedious iteration, would be to fill more pages than can be allotted to this whole paper, and to fill them, moreover, to no very necessary purpose since any priest who pays heed to the significance of the psalms which he recites daily in the divine Office, or who devotes ever so little of his time to spiritual reading, cannot but be familiar with the lesson which all such passages enforce—that meditation is to the soul what food is to

the body, water to a fish, ballast to a vessel, walls to a city, arms to a soldier, sunlight to plants. In a thousand varying terms, they all emphasize the truth of St. Chrysostom's dictum, "*simpliciter impossibile esse, absque orationis præsidio, cum virtute degere, et hujus vitæ cursum peragere.*"

Whosoever will, may readily find a multiplicity of these excerpts pointedly condemning the position of the lukewarm or negligent priest who, to palliate his own remissness, depreciates and belittles the practice of daily meditation; and as a matter of fact there are few such priests who are not time and again condemned out of their own mouths. What pastor is there who does not, at least occasionally, impress upon his people the importance, in the Christian life, of prayer! Commenting on St. Paul's "pray without ceasing," he expounds the doctrine that prayer should be not only the daily food of our souls, but their continual respiration. He asserts and proves that this advice of St. Paul to the Thessalonians is but the faithful echo of his Divine Master's teaching; and shows that among all the duties rigorously imposed upon us as Christians, there is not one more frequently insisted upon than prayer, not one that Christ has more solidly established by His ordinances, or more highly consecrated by His example. The excellence of prayer, its absolute necessity, its extreme facility, and its wonderful efficacy—these are the constantly recurring themes of sermons and instructions; and every argument by which the preacher urges his auditors to pray is an equally forcible reason why he himself should meditate, for as a rule the priest who habitually neglects mental prayer does not in reality pray at all.

All prayer deserving of the name implies an elevation of the soul to God. In genuine prayer, we separate ourselves from our labors, our occupations, and the sensible objects by which we are surrounded to fix ourselves upon Him. We extricate our minds from the hurly-burly of worldly affairs and material interests in order that we may enter into ourselves, may commune with God, may occupy ourselves with Him and with our eternal interests. Prayer is then a real

intercourse, a heart to heart conversation with God ; and the obvious danger encountered by ecclesiastics neglectful of daily meditation is that the vocal prayers of the Missal and Breviary may be recited in a purely mechanical, routine fashion with none of that elevation of the soul which alone can vivify the sterile formulas, and raise the utterance of certain set expressions to the plane of actual praying. It is quite possible for a priest to recite the Canonical Hours with the strictest regularity, and even celebrate the adorable Sacrifice of the altar with no omission of rubrical requirements, and yet in neither work be in veritable communion with God. Nay, it is not merely possible, it is more than likely that such will frequently be the case if that communion be not constantly renewed by the daily exercise of mental prayer.

Thoroughly to comprehend the necessity of this practice, an ecclesiastic needs only to be penetrated with a lively sense of the ineffable dignity of his calling and of the high degree of holiness which the Church demands of him, which in fact she presupposed him possessed of when she admitted him to the sanctuary. He will scarcely regard the practice as other than essential if he fully realizes the import of three facts upon which Cardinal Manning lays particular stress: "first, that interior perfection is required before ordination and as a prerequisite condition to Sacred Orders ; second, that the priesthood is the state of perfection ; and third, that a priest is bound to sustain himself in that state and to persevere in it to the end of life."¹ "They who are appointed to divine ministries," says St. Thomas, "attain to a royal dignity, and ought to be perfect in virtue." "No man ought rashly to offer himself to others as a guide in the divine light who, in all his state and habit, is not most like to God."²

Now, a priest cannot rid himself of the obligation of living in this state of perfection, of practising the virtues that irradiated the ministry of the great High Priest Jesus Christ, and of developing in himself this likeness or conformity to God, by simply disclaiming any desire to attain the topmost heights of sanctity, or by limiting his aspirations and exer-

1 *The Eternal Priesthood*, p. 259.

2 De Eccl. Hier. c. v.

tions to the preservation of simple sanctifying grace. To such a degree of holiness as is implied in the habitual possession of this sanctifying grace, or the abiding freedom from mortal sin all Christians without exception are called. The priest has voluntarily ascended to a loftier plane, and he cannot with impunity shirk the higher conditions necessary to a consistent life thereon. Rashly or otherwise, every pastor *has* offered himself to others "as a guide in divine light"; and no cheap disavowal of any aspirations to the perfection of sanctity, no self-satisfied quiescence in a degree of holiness no higher than that demanded of the ordinary Christian will exempt him from the rigorous obligation of striving earnestly and perseveringly to become "most like to God." To admit the existence of such an obligation is obviously to acknowledge the indispensableness of daily meditation; for we can grow like to God only through knowing Him, and we know Him only in proportion to our study of His attributes and perfections in the steadfast light of mental prayer.

That there are members of the clergy who, in theory, underrate the importance of this exercise can be accounted for only on the supposition that, in practice, they habitually neglect it. To the same-minded priest who even occasionally devotes a little serious reflection to the obligations incumbent on every man consecrated to the service of God and ordained to the ministry of His altar, it must appear utterly preposterous that he can render fit service or adequate ministrations without daily recourse to this substantial aliment of all spiritual life. As well might the laborer think to do without the material food which sustains his bodily strength, or the student to dispense with the regular sleep which refreshes his weary brain. If the priest is pre-eminently the man of God, if his whole lifework consists in seeking God himself and leading others to Him, if it is his express business to be in the world but not of it, if his ordinary duties bring him into habitual contact with the supernatural, it is surely little less than an absurdity to consider him exempt from daily practice in vividly realizing the objects of faith, from daily communion with his Lord and Master.

As a mere speculative opinion, it would seem that from the very nature of his state and from the conditions inseparably connected therewith, the priest should regard meditation as his true spiritual manna; and if the light of practical experience be brought to bear upon the matter, the opinion must speedily become a conviction. The most exemplary of the ecclesiastics who live and labor in the world realize that, even with the manifold graces and the notable accession of strength acquired by frequent mental prayer, it is still difficult enough to avoid the dangers with which they are constantly beset, to "walk by faith, not by sight," and to give to the supernatural its due preponderance in habitual thought and action. They know full well that even an occasional omission of their morning's meditation is attended with a certain languor of the soul, an appreciable lowering of the spiritual tone, a lack of zest in the accomplishment of daily duties, a perceptible diminution in the energy with which heart and will seek God and the things of God; and they would look upon habitual neglect of the practice in their own case as a wilful blindness, a deliberate shutting of their eyes to the light, and a virtual descent to a lower level of existence than that upon which a priest of God should take his stand.

What of the experience of the lukewarm cleric who omits his meditation almost as frequently as he makes it? or that of his still laxer brother who disregards the practice altogether? To ensure honesty and candor in the expression of the latter's views, it will perhaps be advisable to "appeal from Philip drunk to Philip sober," from the priest affected with that species of lethargic stupor which is superinduced by spiritual indolence, self-indulgence, and mere routinism, to the same priest with spiritual faculties thoroughly aroused by the exercises of his annual or biennial retreat. If, in that season of re-awakened fervor, he has to deplore the remissness that has characterized his conduct; if he is conscious of having allowed the world and its happenings to engross far too much of his time and attention; if he realizes that his energy has often been wasted, and his labor

rendered sterile, because unsanctified by purity of intention ; if he has reason to fear that familiarity with the sacraments and even the Mass has bred in him, not perhaps contempt, but gross carelessness and irreverence ; if, in a word, he feels that he has been leading a natural rather than a supernatural life, he may justly attribute much of the evil to his neglect of daily meditation, and may well echo the plaint of the Psalmist : " I am smitten as grass and my heart is withered, because I forgot to eat my bread." ¹

Of the beneficial influence which the faithful practice of daily mental prayer exerts on the whole round of priestly duties and labors, it is needless to speak at any length. It would argue absolute lack of faith to doubt that this salutary exercise promotes actual fervor in the celebration of the adorable Sacrifice, ensures the more worthy administration of the sacraments, furnishes needed light for the guidance of souls in the confessional, enhances the efficacy of God's word in the pulpit, and aids as nothing else can do in the solution of every difficult problem of life. Above all, its continued practice brings about that habitual realization of unseen and heavenly things which, the author of *Eternal Priesthood* assures us, " is better than all external rules to guard and strengthen a priest. It is an internal light and strength, which he carries with him at all times and in every place, sustaining the sacramental grace of his priesthood : and this is a divine and unfailing help in every peril or need."

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

THE CATHOLIC CLERGY IN POLITICS.

A PARIS firm has just published a posthumous work from the pen of the Abbé Combalot, which contains instructions and the general plan of a series of "conferences" intended for the clergy. The author, who died some years ago, is well remembered and highly revered in France, not

only as an able writer, but also because of his edifying life and his truly apostolic preaching.

Among the above mentioned "conferences" is one in which the author describes with characteristic force and clearness the position of the secular priest in modern society, and points out the duties which devolve upon him in consequence. He dwells in succession on, (1) the attitude of the clergy toward the prevailing indifferentism of our age in religious matters; (2) their intercourse with the various religious sects, including Jews and professed infidels; (3) their position toward the civil government, whether constitutional or republican; (4) their official relation with civil functionaries; (5) their intercourse with the different social classes in city and country, etc.

From these reflections the author draws various conclusions which might serve as a norm of conduct to the secular priesthood. "Probably at no time" he says "did our clergy find itself placed in the midst of dangers such as surround it on every side at the present. Everything points to the literal fulfillment of the prophetic words of St. Paul to Timothy: *In novissimis diebus instabunt tempora periculosa . . . erunt homines seipsos amantes, cupidi, elati, superbi*, etc. (II Tim. iii, 1). If, amid these dangers and the conflicting and destructive elements of the social body, the priest wishes to maintain his authority and influence, it is essential that he should gain a moral ascendancy acknowledged by that same society. On this depends his freedom of action, his apostolate and all his success. But that ascendancy can be obtained only at the price of consummate prudence and wholly irreproachable conduct whilst he keeps in sympathy with the society and the institutions among which he lives."

These reflections, although not strictly an exposition of the political duties and responsibilities of the clergy, suggest the inquiry whether, how far and in what manner the interference of the Catholic priest in politics is justifiable, advisable or perhaps obligatory. Recent occurrences brought about by the elections in the United States, have directed

public attention to this subject, and thus render its discussion particularly opportune at this time.

Considering the fact that the present attitude of the Catholic clergy toward national politics differs very widely in various countries, it may seem at first sight impossible to find principles, universal and founded alike in reason and faith, which would justify apparently opposite norms of action. For, at the very time when a stinging protest is sent forth from the altar by a respected American bishop against the intervention, in purely political matters, of another no less popular prelate, we find bishops of other countries raise their voice to arouse their clergy and people to the exercise of their political rights. Nay on this very point we see Leo XIII, in Italy, directing what might seem two opposite courses of political action. In regard to the Chamber of Deputies and the Legislative Assembly of the Kingdom established since the spoliation of Rome, the Holy Father advises clergy and people to maintain the political principle laid down by Pius IX.—*Ne eletti ne elettori*, that is “we neither vote nor stand as candidates for election.” At the same time the Pontiff strongly counsels Catholics to take active part in the municipal elections, and he encourages the clergy to exercise their influence in behalf of the establishment of conservative *regime* in the large towns, and particularly in Rome.

The advices lately given by the Holy Father to the episcopate of France to accept the government actually in possession on the banks of the Seine, are another confirmation of the fact that the clergy may take legitimate part in the exercise of political rights and privileges. Two of the most eloquent and influential political speakers in the *Palais Bourbon* were the late Mgr. Dupanloup, Bishop of Orleans, and Mgr. Freppel, Bishop of Angers. In the same legislative body Mgr. d’Hulst, the present Rector of the Catholic University of Paris, stands before France as the pronounced champion of the indestructible faith of the Bretons, whilst the Abbé Lemire ably defends the interests of the profoundly religious population of French Flanders.

Everybody knows the history of the "Catholic Association" in Ireland at the beginning of this century, and what a stand the bishops and clergy, individually and collectively, have taken in the struggle for emancipation, a struggle which has been carried into our own days with the sympathy of every lover of justice and freedom. Here, too, whilst we find Leo XIII counselling the clergy to be watchful lest the claim of rights in the political order would interfere with those of the moral order, we see him approving their zeal for liberty, and thus endorsing their activity in behalf of political rights.

In England, too, the Catholic clergy have had repeated occasions since the restoration of the hierarchy to assert their influence in the domain of politics, when there was question of obtaining equal rights with the members of the Established Church, especially in the matter of elementary education.

The "Kulturkampf" period in Germany is fresh in the memory of the present generation, and the French Abbé Kannegiesser, in his lately published instructive work, "Les Catholiques Allemands," has taken particular pains to point out to his countrymen that the success of the "Centre" party in Germany during the religious struggle of the last twenty years was due as much, if not more, to the exertions of a patriotic clergy, than to the noble leadership of such men as Reichensperger, Mallinckrodt and Windthorst. The parliamentary party in Germany has always counted a considerable number of the ablest clergy among its ranks, and at this present moment there are more than a dozen priests following as members of the Reichstag in the footsteps of the late Mgr. Ketteler, Archbishop of Mayence, or the present Archbishop of Posen, Mgr. Stablewsky.

In the Austria-Hungarian empire select members of the national hierarchy and mitred abbots have long since enjoyed the right of a seat in the Upper Chambers of Vienna and Budapesth. If under the present administration the Liberals have gained the ascendancy in the actual government of the country, the cause may be sought to a great extent in the lack of interest and activity, partly forced, partly voluntary,

of the clergy. This circumstance is openly regretted by the truly conservative element in the Austrian empire, and the clergy may have learned some useful lessons from the bitter experience which the Catholics of Hungary have but recently met with through the liberal and *laissez-faire* methods of some of their spiritual leaders.

But of all countries in Europe Belgium has best demonstrated the beneficial results of a judicious, courageous intervention on the part of the clergy in its national politics. Ever since the establishment of the kingdom, the clerical element has been strongly represented in the "Constituante." The celebrated Canon de Haerne did not cease to the last days of his active life to urge upon the legislative body of the country the necessity of granting "true liberty for all" in conformity with the constitution, amongst the signers of which his name will always be honorably remembered. The Abbé Pottier received but a short time ago the grateful testimony of popular confidence by a proffered candidacy to the *Chambre*, whilst the valuable services rendered to the national cause by a simple country priest, the Abbé Keesen, were publicly recognized by his election as a senator of the kingdom in the Catholic province of Limbourg. There can be no doubt that the overwhelming victory of the Catholic party in the late general elections is mainly due to the exertions and loyal vigilance of the clergy, who, in the political crisis of the time, proved to be equal to their social duties. Moreover they did not fail to exercise the right of the so-called *vote plural*, established by the late legislature, in virtue of which nearly all the members of the clergy are accorded a triple vote, viz.: as citizens, as representatives of the learned professions and as tax-payers.

Let us here mention the neighboring kingdom of Holland, which, like Belgium, small in territorial extent, enjoys more constitutional liberties than any other state of Europe. If, in this Protestant land, the Catholic minority has succeeded in exercising so marked an influence upon the laws passed within the last few years, the credit is mainly due to the

Rev. Dr. Schaepman, whose reputation, not only as a poet and orator but as a member of Parliament, has gone far beyond the limits of his native land.

Spain represents another spectacle of independent political activity on the part of the clergy, who are divided in their adherence to Don Carlos on the one hand, and the reigning house of Alfonso XIII, represented by the Queen Regent, his mother. The Sovereign Pontiff has indeed expressed his wish that, for the sake of preserving national peace, clergy and people should acknowledge their undivided loyalty to the existing government. Still we find eminent and venerable prelates like the Archbishop of Toledo show their unmistakable preference for the ancient dynasty, as has been seen by the suppression, a few weeks ago, in the Toledo diocese of the *Movimiento Catolico*, a paper which is the recognized organ of the Catholic congresses in Spain, and which has openly pursued the peace policy suggested by Leo XIII. This same policy was emphasized by a large number of the Bishops assembled at Tarragona, who sent an address to the Queen, in which they set forth their loyalty to the reigning dynasty. To enforce the Encyclical "*Cum multa*" addressed by the Holy Father to the Spanish Episcopate, the Cardinal-archbishop of Valencia, in an important Pastoral Letter, "expressly forbids the clergy to take part in any public demonstration of the political factions, whatever be their programmes and tendencies."

Similar action was lately taken by a prominent member of the Portuguese Hierarchy, the Archbishop of Coïmbra, regarding political questions of that country.

As for our neighboring country, Canada, everybody knows that the clergy are recognized as a potent factor in legislating for the two million Catholics among its inhabitants. If Canada possesses to-day, perhaps, the best educational system and institutions of varied learning supported by the State, it is entirely due to the exertions of an intelligent priesthood interested in the common welfare of their people.

From the rapid and imperfect sketch of the foregoing facts regarding the participation of the clergy in politics under

circumstances widely different in character, we are enabled to draw several important conclusions :

1. The members of the clergy enjoy the political *rights* accorded to every other citizen.

2. Generally speaking—that is to say, abstracting for a moment from particular places, times and circumstances—the character and profession of the priesthood, is no obstacle to the *exercise* of the political rights accorded to every citizen ; on the contrary the moral and intellectual advantages secured him by reason of his profession, give him a distinct title to fulfill his social mission by the salutary exercise of his political rights. This exercise gives to his efforts in behalf of the common good the mark and seal of true patriotism.

3. There are places, times and circumstances when the assertion and exercise of his political rights becomes a positive obligation on the part of the priest. He may even, as the legitimate guide of his people, take an active part in purely political movements when their results affect the temporal as well as spiritual welfare of the flock entrusted to him. In this case, it is needless to say, his conduct must be guided by the law of prudence.

4. This same virtue of prudence, looking above all things to the methods best calculated to promote the salvation of souls, which is the principal object of our holy ministry, may, on the other hand, oblige the priest, under certain circumstances, to use his political right with discretion or even to abstain wholly from its exercise.

We propose to examine in detail these different conclusions, assuring our readers in advance that in our subsequent discussion of the subject we shall not only adhere to the established teaching of the Church as interpreted by her best minds, but secure the judgment of those who are most capable, by reason of their position and knowledge, to form an impartial estimate regarding the duties and responsibilities of the clergy with reference to the politics of our country.

CONFERENCES.

THE BLESSING OF CANDLES IN PRIVATE CHAPELS.

Qu. Should the blessing of candles on the Feast of the Purification be restricted to the Parish-churches, as is the case with the Holy-Week blessings which cannot be performed in private chapels, unless by special permission of the Ordinary ?

Resp. The blessing of candles on the Feast of the Purification is not an exclusive privilege of parish churches, and may be performed in any church or chapel where the Mass of the day is celebrated. (S. R. C., Dec. 9, Jun. 1668 ; 24 Sept. 1718 ; 3 Dec. 1757.)

WAX CANDLES.

In view of your recent statement regarding the necessity of using only candles made of bees-wax in the function of the Church, I would call attention to the fact that pure wax candles furnished by reliable dealers in the United States are often found to bend from the heat of the surrounding lights. This is a serious inconvenience and sometimes a danger. Permit me to suggest a remedy which would save the observance of the rubrics, and at the same time avoid the distraction and loss arising from the overturning of the altar lights.

The candles for the altar, that is such as are used at Mass and Benediction, should be thicker than the ordinary votive candles such as are placed before statues and shrines.

They should not be put too closely together. The bending of the wax taper is usually due to the arrangement of the modern candelabra which aims rather at symmetric and fantastic display, than at the fulfillment of the symbolic and sacrificial sense, according to which the oblation and burning of pure wax and olive oil are made to be an offering, which at the same time teaches an instructive lesson.

The use of pure bees-wax as lights for the liturgical functions has a sanction of many centuries, without ever having caused any serious inconvenience, until the spirit of economy, on the one hand, and the desire of display on the other, suggested the difficulty of observing an ancient and hallowed law of the liturgy.

BLESSING THE CANDLES IN THE HANDS OF THE PEOPLE.

Qu. A large number of people bring candles to the church for the blessing on Candlemas-day. After the Mass they usually come to the sacristy in order to take away their respective parcels. This causes much disorder and, sometimes, dissatisfaction arising from accidental mistakes.

Could it not be arranged that all, who have candles to bless, be gathered in one place, near the communion rail or in the aisle on the Epistle-side, holding their candles in their hands? The celebrant could thus perform the blessing, just as the Holy Father does, when he blesses the objects of devotion which pilgrims and visitors present to him for that purpose, keeping the articles in their hands.

Resp. Though we do not know of any decree forbidding the above-mentioned method of blessing, the Acts of the Milanese Council by St. Charles, explicitly censure the practice as contrary to the rubrics and to liturgical decorum, which demand that all the candles be placed before the celebrant. “*Edicimus ne alio loco nisi in ecclesia, neque dum manibus laicorum tenentur, sed constituto loco positae, solemnibus caeremoniis benedicantur.* (Conc. Provinc. III. Edit. 1754, pag. 77.)

THE RIGHT OF BURIAL AND THE STIPEND.

The S. Congregation of the Council recently decided a case of parochial rights in Italy, which establishes a practical principle of general application.

A lady living with her husband at Viterbo, spent some part of the year at the home of her parents in Civita Vecchia. During one of these visits she is taken ill and dies. The parish priest of the latter place, who administered the last sacraments, also arranged with the parents, according to their wish, for the funeral. The ecclesiastical authorities at Viterbo took exception to this course, claiming that, as the lady belonged to the parish where she and her husband had permanent domicile, the pastor at Civita Vecchia transgressed his right in performing the funeral rites without their consent. The parish priest of the latter place on the other hand,

quoted the ancient dictum of Canon Law: *A quo viventes recipimus Sacramenta ab eo post mortem debemus recipere sepulturam.*

The case being brought before the S. Congregation, a decision was rendered dated Aug. 11, 1894, according to which the above mentioned principle of Canon Law and the action of the pastor who assisted the deceased on her death-bed, were sustained, obliging him however to send the stipend to the parish priest of Viterbo, after having deducted the legitimate expenses incurred in the celebration of the funeral rites.

(Cf. *Analecta Eccl.* Rev. Rom. Nov. 1894, pag. 457-458.)

ADMINISTRATION OF EXTREME UNCTION IN ACCIDENT CASES.

Qu. According to the Roman Ritual the Viaticum is to be administered *before* giving Extreme Unction, if the patient be capable of receiving both. It frequently happens, especially in hospital cases, that we are called to administer the last sacraments when death is quite imminent. In such circumstances the priest feels that he should anoint the dying person at once, lest delay make the reception of Extreme Unction altogether impossible. On the other hand, accident patients, having been aroused from a state of coma to enable them to make confession and elicit contrition, are frequently so exhausted by the time they have been anointed, that it is dangerous to make any fresh attempt to prepare them for the reception of holy Communion. Is it advisable to reverse the order of the Ritual in such cases according to one's best judgment?

Again, is it a culpable neglect to omit the unction of one or other of the sense-organs, say the left ear or hand, in cases where a turning over of the body would be necessary, which, in the estimation of the physician, might involve serious weakening and danger to the patient?

Resp. Whenever there is a reasonable cause for inverting the order prescribed by the Ritual in the administration of the last sacraments, such inversion becomes lawful. In olden times the practice prevailed—and in some religious communities, such as the Cistercians, it is still observed—to make Extreme Unction a preparation for the reception of the

last holy Communion or Viaticum. But the Council of Trent prescribes the present discipline of the Roman Ritual, which, as Benedict XIV observes (De Synod. Dioec., lib. viii, cap. viii, 2) is deemed the safer and more useful order where necessity does not dictate otherwise.

As for the anointing of the different organs, the right rule of prudence suggests the omission of portions not essential for the imparting of the sacramental graces, when a strict adherence to the letter of the rubric involves danger to the patient; for the latter is to be benefitted both spiritually and corporally. Hence St. Alphonsus, although he deems it a grave sin to omit wantonly any part of the ceremonial prescribed for the administration of the last sacraments, adds that a case of imminent death or the difficulty of turning the patient would excuse the priest from fault (Cf. Lehmk., vol. ii, n. 574, 2).

THE BLESSING OF THE RING.

Qu. When people who were married privately, though lawfully (*ex. gr.* in places where there has not been a priest for years), come afterwards to the Church to have their marriage blest, should you simply read the Benediction from the Ritual, or also bless the ring which the wife has worn since the day of the actual marriage?

Resp. You bless also the ring. "S. Sedes hortatur fideles ad splendendam Benedictionem nuptialem. . . . Quaeritur utrum intendatur sola Benedictio solemnisi, quae habetur in Missali, an vero etiam Benedictio annuli? S. C. de P. Fid. 20 Feb. 1801; resp. : *Affirmative in omnibus.*"

DISPENSATION FROM ABSTINENCE DURING ADVENT.

Qu. I am asking a little late, but your answer will serve for next year. Are persons who, by order of the physician, eat meat on abstinence days during Advent, obliged to observe the rule of abstaining from fish at the same meal at which they take meat? Can they eat eggs or "lacticinia" at the same meal at which they use meat? Can they vary on the same day, using meat at one meal and fish at another?

Resp. Flesh and fish are not allowed at the same meal for those who are dispensed from the abstinence. "Lactinia" are permitted; also the change at different meals.

Dubium. Utrum diebus jejunii tempore Adventus, a Pio VI praescripti, permissis tamen lacticiniis, ei, cui propter infirmitatem licitus est esus carnum interdicta sit promiscuitas carnis ac piscium? *Resp.* S. Poenit.—*Affirmative*, nempe, non licere ejusmodi promiscuitatem, 8 Jan., 1834.

CARRYING HOLY COMMUNION TO THE SICK DURING MASS.

Qu. As chaplain to a religious community I am frequently obliged to take the holy Communion to some sick sisters, which is usually done after Mass. The infirmary is situated at the head of a flight of stairs, close to the chapel where the Mass is said; and it would save time and trouble if I could carry the holy Communion to the sick during the Mass, *i. e.*, immediately after having distributed it to the religious at the farther end of the chapel, which is only a few steps from the adjacent sick-room. I hear that this practice prevails in some religious Orders in Europe.

Resp. The S. Congregation replied some years ago to a request from the Superior-General of the Fathers of Mercy, (Feb. 7, 1874) that an old custom observed in the hospitals of the Order, according to which the celebrant of Mass at the time of holy Communion entered the neighboring room to administer the Blessed Sacrament to the sick, might be continued. But in this case the rooms where the sick were, led directly into the chapel, and the celebrating priest, though not seen, could be easily heard and followed in the action of the Mass. Thus the infirmary might be regarded as a recess of the chapel, in which the sick actually assisted at the holy Sacrifice.

But the privilege was evidently not meant to cover a wider range than that which includes the actual presence (morally) of the persons who are to receive holy Communion. This appears from several earlier decrees, applicable to cases like the above, where the chapel and infirmary do not directly communicate, but are separated by a stairway. To such a case the S. C. of Rites replies in the last instance (Dec. 17, 1844) "Non licere juxta Decret. 19 Dec. 1829, sed si necessitas urgeat, fiat absoluta Missa."

SHOULD EXTREME UNCTION BE ADMINISTERED IN THE CASE?

Qu. Called to the sick bed of a young man I learn that he has not been baptized. He knows, however, that Baptism is necessary to salvation, and is anxious to have it administered immediately. After a very brief instruction, owing to his weakness of body, and a general but fervent profession of his belief in the Catholic doctrine established by Christ, he loses consciousness. I baptize him unconditionally feeling assured of his good faith. Now the doubt came whether I should anoint him, as the doctor assured me that he could not live, and might not return to consciousness before death. I had said nothing to him about Extreme Unction, but am certain that, if the benefits of this Sacrament could have been made plain to him, he would have wished to receive it with all his heart.

Resp. No, there is no reason to administer Extreme Unction in the case, first, because the *supposed* wish on the part of the neophyte to receive the graces conferred with Sacrament *if* he knew anything of its efficacy, is not equivalent to that habitual or interpretative intention, which in the general opinion of theologians would entitle a Catholic, who can elicit a wish to have this sacrament administered to him, to the benefit of the doubt in such a case. The intention, in order that it may be efficacious, presupposes a certain knowledge of the existence of that which the will is understood as likely to desire. Hence, although *per accidens* the person who possesses no knowledge of the efficacy of this sacrament, may be benefitted by its reception, the rule is not to administer it. The same reason for not giving this sacrament exists in the case of children or those who are demented from childhood. Furthermore, the condition of a person who has just been baptized does not urge the administration of Extreme Unction, in the sense in which a Catholic would require it who may be in sin at the time when he becomes unconscious.

The same holds good with regard to the Sacrament of Confirmation, as is shown by the following decision of the S. Inquisition which includes both cases: "Nec conferendum Sacramentum Confirmationis, nec Extremæ Unctionis illis

neophytis moribundis quos Missionarius capaces baptismi credidit, *nisi saltem habeant aliquam intentionem* percipiendi Confirmationem ad robur animae suae adjiciendum, et *recipiendi Sacram Unctionem* in beneficium animae pro mortis tempore ordinatam." (S. C. I. 10 Apr. 1861.)

It is sometimes asked whether a priest might not administer Extreme Unction to dying baptized Protestants who are known to have been in good faith, but who suddenly deprived of their senses, cannot be instructed as to the efficacy of this Sacrament. In their case, the fact that they are probably in need of absolution, and therefore of the special graces of Extreme Unction, would offer a stronger reason for giving them the benefit of the doubt, by interpreting their desire of receiving whatever will insure their salvation.

Still the absence of a defined (not definite) intention must leave the efficacy of the sacrament altogether doubtful on this point. Lehmkuhl justly observes: "Accidere potest ut ipsi homini acatholico in bona fide constituto nunc usu rationis et sensuum carenti salutem aeternam conciliare valeat: quamquam id ob defectum sufficientis intentionis satis dubium manet." (Compend. n. 937.)

THE PAPAL DECREE AGAINST SECRET SOCIETIES.

The S. Congregation has sent to our Bishops an instruction in which the associations known as "Odd Fellows," "Sons of Temperance," and "Knights of Pythias" are declared forbidden to Catholics.¹

These societies are ostensibly nothing more than beneficial unions formed for the purpose of promoting good fellowship, affording mutual assistance in the social and industrial sphere, and giving pecuniary aid in case of sickness or death. The members are, as a rule, respectable citizens whose public conduct inspires no misgiving as to their loy-

¹ We are prevented from publishing the documents, because it is understood they are communicated to the Bishops for discretionary application.

alty to the State, or their honorable character as members of the social body. Many of them are prominently active in Protestant Christian congregations, and some of them have become Catholics without any suspicion that the society to which they belonged fostered opposition to the principles of right faith and morality.

Nevertheless, the supreme authority of the Church, after years of deliberation, demonstrating on its part the desire to restrict the use of odious measures, designates the above-mentioned societies as forbidden to Catholics.

For this step there is good and cogent reason. It has been ascertained beyond doubt that the societies of "Odd Fellows," "Sons of Temperance," and "Knights of Pythias" are—what has often been denied—*secret* societies in the same sense in which the term is applied to the Freemasons, Carbonari, Fenians, and other orders whose destructive purpose has not only been avowed by their members, but demonstrated by the political events in Europe during the present century. The oath of *absolute* secrecy and *unconditional* obedience which is exacted from members on admission to certain grades of these societies is essentially subversive of social order and morality, because it gives them a power which no legitimate authority can control. For the individual it means a surrender of his judgment and free will without sufficient cause and for a doubtful end. This makes it ethically wrong.

There are, admittedly, secret societies within secret societies, and the lower grades, forming the rank and file, are simply preparatory to, or defensive of those small, but powerful organizations which frequently determine the temporary destinies of large communities. How far this danger threatens society in the United States may be to some a matter of opinion. In the preface to De La Hodde's *History of the Secret Societies in France*, the American translator says :—

"The American people, animated by that candor and openness which flows naturally from their all-benevolent institutions, are un-

suspecting as yet, in the mass, of those dark and covert machinations by which their liberties are endangered, and of which this history gives a striking example . . . Even those so-called charitable institutions, designed as means of secret benevolence, the Freemasons and Oddfellows, have been used, often against their own knowledge or consent, by the great masters of secret political associations, as so many subordinate cog-wheels in the great machinery of insurrection."

The secret societies are behind a mask which, according to circumstances, may or may not hide hostility to Church or State; but the very mask rouses legitimate suspicion. Philanthropy and virtue gain all the more when acting openly, and these organizations would much enlarge the sphere of their action among honest Catholics, if they could challenge the censure of the Church by open methods and agents.

The practical wisdom of the ecclesiastical authority appears furthermore in the manner of publishing its decision. The same, whilst clear and definite enough to indicate the proscribed character of the said societies, does not imply that a wholesale condemnation should be promulgated from every pulpit, without the sanction of the Bishops. The very nature of these societies makes it possible that such a condemnation would strike many persons who belong to them in good faith. These are not to be rudely branded as hostile to Church and State, but rather to be led by prudent measures from associations which, if not a source of disloyalty or sin, are a danger to them and to society, of which the Church deems it her duty to warn them.

We have on previous occasions discussed the above-mentioned societies (See AM. ECCL. REVIEW, Vol. i. p. 125, p. 179. Vol. vi. 450) in detail, and find nothing to revoke or add in view of the recent decision, which merely gives our Bishops a definite instrument of uniform defence, to be used with discretion yet not with hesitation where necessity points the way.

BOOK REVIEW.

DE DEO UNO. Tomus prior, praeter tres partes priores ipsius tractatus continens disquisitionem de Mente Sancti Thomae circa Praedeterminationes Physicas. Auctore Ludovico de San, S.J.—Lovanii: Car Peters. Paris: Victor Lecoffre. Neo Eboraci: Benziger Fratres. 1894. pp. 775. Pr. \$3.00.

Those of our readers who are familiar with the volume on the beginnings of Cosmology published fourteen years ago by Father de San must often have felt regret that what promised to be one of the strongest works on special metaphysics seemed to have been abandoned in its very infancy. Such, however, has been the fate of many another human undertaking, and we must bow to the inevitable fate which appears to consign that initial volume of a large projected series to a place amidst the other fragments of mental sculpture—a well-chiselled member suggestive of what might have been the fair proportions of the entire body had the artist carried his design into execution. Moreover, though philosophy has been deprived of a skilful master by his promotion to the higher work of theology, the best interests of truth, of science on the whole, have been thereby advanced; for the hand that wrought so well, even though not to completion, of the material which nature and reason alone provide, finds itself equally at home with the more precious truths that come to it from revelation and faith. To convince oneself of this fact one need read but little of the present contribution of the author to theological science: *De Deo Uno*. The same mental perfections that stand out so markedly in the work on metaphysics alluded to above, are if anything more prominently manifested here—a comprehensive grasp of the material, precision and lucidity of statement and definition, depth and thoroughness of argument, a just appreciation of difficulties. These endowments are, of course, not equally apparent in every portion of the work. One is seen more plainly in this, another in that question under treatment. An instance where they all more or less combine is the author's introduction to Theology in general, wherein he seizes the complete

notion of theology, holds it up to comparison with the habit of faith and analyzes its relation to the purely human sciences.

Let us dwell a moment on this latter point. First, the principle is established that every science has its specific character from its formal object or subject-matter; whence it follows: (1) That the specific unity and diversity of sciences depend on the unity and diversity of their respective formal objects; (2) That the more universal the formal object the wider is the range of a science; (3) That the subordination of sciences depends on the subordination of their formal objects. On these lines there arises a triple hierarchy of sciences: (1) That which is based on the universality of their formal objects. In this wise metaphysics takes precedence of all other merely human sciences, inasmuch as the range of its subject-matter is as wide as reality, whilst the other sciences are limited, each to a special contracted determination of the all-embracing sphere of metaphysics; so that the latter holds regal sway over the rest; (2) That which comes of subalternation, wherein the subaltern or inferior science borrows its principles from the higher or subalternating. From this correlation it follows: (a) that the principles of the subaltern sciences do not belong to it strictly and *per se*; (b) that the formal object of the subaltern does not essentially differ from that of the subalternating; but (c) the subject matter of the latter stands to that of the former as formal to material. The subalternating science considers some abstract formality (as, for instance, mathematics does with regard to quantity), the subaltern considers the self-same as narrowed down to this or that material (as, for instance, astronomy in regard to quantity in sensible matter, *i. e.*, in the celestial bodies). A subaltern science is consequently merely a continuation of its subalternating, and is strictly a science only in as much as it calls to its aid the light of the latter. (3) Lastly there is the order of finality, inasmuch as the end of one science is subordinate to that of another. In this correlation the higher science gives to the lower (a) the standard as to end and procedure hereto, (b) and presses the lower into service for the attainment of its own end.

In view of these principles it follows: (1) That theology is quite distinct from every purely human science since it has its own proper subject matter different from that of the latter; (2) it is not subaltern to any purely human science; (3) nor is it a subalternating science, since, though the highest in the hierarchy by reason of its certainty, subject matter and end, it does not demonstrate the principles used

by the inferior sciences in working out their respective conclusions; (4) it is, however, the first of the sciences in respect to its end; hence (a) it determines the end and use of the other sciences, and (b) it employs the latter as its handmaids, both in removing difficulties against its own principles and in establishing some of its own special conclusions; (5), though it does not meddle with the lower sciences, it does lay down for them a *negative* norm, in the sense that whatever is proposed by scientists as *manifestly* repugnant to the principles and *certainly* established conclusions of theology must be regarded as false.

Our author here enters into the question regarding the claim of theology to the title science. To our thinking this question should rather have received the place assigned to it by St. Thomas in the beginning of his "Summa," preceding that which concerns the position of theology in the order of sciences. But as we find it right here we may briefly allude to Father De San's opinion. The chief difficulty against categorizing theology with *science* is that the ultimate source of evidence for its conclusions is not in principles *per se nota quoad nos*, as is the case with every other science strictly so-called, but in the habit of faith, whereof its principles are truths or articles. In view of this peculiarity some theologians as Durandus, Aureolus, Vasquez and others, have preferred not to define it as a science. Others have thought to distinguish theology as a subaltern science, having principles not *per se nota quoad nos, sed per se nota lumine superioris scientiæ, quæ est Dei et beatorum*. The authority of St. Thomas is claimed for this view. Father De San does not look on theology as a science in this sense. The subject matter of a subaltern science adds to that of its subalternating science some new though not essential or substantial determination. This is not the case, he claims, with theology as possessed by the wayfarer on the one hand and by God and the blessed in patria on the other. Moreover, the conclusions of a subalternating science form the principles of its subaltern. The principles, however, of theology in us (the articles of faith) are not conclusions but truths *per se nota* to God and the blessed. Again, a science does not properly deserve the name unless its *possessor* can trace its conclusions to the root of their final evidence in principles which to *himself* are *per se nota*. This is not the case with our theology.

Our author distinguishes science in relation (1) o a mind proportioned to it, and in this sense (a) theology in the mind of God is a *science* inasmuch as the divine essence is the ultimate reason of

God's knowledge of all things else ; (b) and in the mind of the Blessed as informed by the *lumen gloriæ*. (2) Viewed, however, in relation to the mind not adequate to it, that of the wayfarer "*ad patriam*," it is not truly and strictly a *science*, for the reason already assigned, that its roots are fixed not in the habit of principles *per se* evident, but in the habit of faith. Only, therefore, improperly and *secundum quid* may it be called a science, in the way in which a subaltern science exists in the mind of one who is not at the same time in possession of the higher subalternating science. This would seem to be the teaching of St. Thomas, as gleaned from the passages from his works cited by Catejan in the commentary of the latter on the first question of the "Summa."

It is evident, of course, that this view takes nothing from the dignity of theology. On the contrary, it elevates it immeasurably by making it transcend all human science, and refusing to restrict it to any of the habits co-existent with the limits of the merely finite intellect.

We have given an exceedingly rough sketch of our author's line of thought. The original must be read, or rather studied, in order to appreciate his broad range of view and keen insight which could come only of naturally high mental powers long and carefully trained under the severest discipline of scholastic science.

As to the ground-plan of the work, it follows, of course, the well marked divisions of its subject-matter : Part I, on the Notion and Existence of God : Part II, on the Divine Essence : Part III, on the Divine Attributes. In the first part one could wish to find the proofs of the existence of God more fully developed. The author contents himself with alluding to the principles underlying the various classes of arguments on this head. Special attention is, however, given to the proposition that human reason is shown by revelation to possess the natural ability to prove *a posteriori* the existence of the Supreme Being.

Considerably more than one-half of the volume is taken up with the treatment of the nature of God's knowledge and the distinctions theology makes therein. As the title itself of the work indicates, the author's professed scope is to discuss the question of physical predetermination. Accordingly some two hundred pages are allotted to the controversy centering around this distinction. Students who are interested only in what passes for the essentials of theology, will regard so much space given to an apparent side issue as out of all due proportion, and may be of opinion that little or no

practical good can come of prolonging a discussion the disputants in which are unlikely ever to agree. Still, waiving this point, which seems none the less to have something in its favor, theology is *eminenter speculativa*, and as such eludes the utility-norm set up by the practical man.

Moreover, the work should be looked upon as taking a place in the literature that has recently sprung up on the old controversy. Just about the time Fr. De San published his "Cosmology," appeared the work of Fr. Schneeman, S.J., "Controversiarum de Divinae Gratiae Libertatisque Concordia Initia et Progressus." Five years later the learned Dominican Fr. Dummermuth published a reply to this book entitled: "S. Thomas et doctrina Praemotionis Physicae seu Responso ad R. P. Schneeman, S.J. In the meantime Fr. Schneeman died, but a strong advocate of his views came forth in the person of Fr. Frins, who in his work, "S. Thomae Aq. doctrina de Co-operatione Dei cum omni natura creata," published two years ago, controverted the position of Fr. Dummermuth. The present volume by Fr. De San takes up the same line of argument as Fr. Frins, with a view to show that the Angelic Doctor was an adversary of physical predetermination. It were presumptuous on our part to say in how far he has succeeded in establishing this thesis.

Dr. Brownson used to bewail the decline of the modern mind from the mental standard of the early columnar Fathers, "the strong men, the just men, the heroes of their times." "Modern professors content themselves, he says, with giving compendiums of the compendiums given by the theologians." (Works, Vol. 20, p. 181.) No such reproach can be cast on the volume before us. Far above the modern compendium, it merits to rank with kindred works by the great "medieval doctors, who studied, and systematized the Fathers," and who, we might add, extended the search of reason as far as it may go in things of faith. As a guide along the deepest ways of theological wisdom, we are acquainted with none that combines more perfectly thoroughness of matter with felicity of exposition.

One item in reference to the work should not pass unnoticed. For so large and excellently printed a book the price is very moderate, especially in view of the fact that its purchasers are to receive the second volume *gratis*.

F. P. S.

DIE LEHRE VOM HYPNOTISMUS. Eine Kurzgefasste Darstellung, von Prof. Dr. Heinrich Obersteiner.— Leipzig und Wien. Verlag v. M. Breitenstein. 1893. Pp. II, 63.

The author, convinced that the solution of numerous physiological and psychological problems may be facilitated by a thorough study of hypnotism, believes it the duty of every physician to make himself acquainted with the nature of the question. (Vorbemerkung p. ii.)

The phenomena of hypnotism have been the subject of exact scientific investigation since about 1880, and the data hitherto obtained show the important relation which hypnotism bears to the science of therapeutics and medical as well as forensic jurisprudence. (p. 3.)

Dr. Obersteiner, in order the better to test the influence of the various hypnotic applications, not only hypnotized certain of his patients, but allowed himself to be subjected to the hypnotic influence as a medium. He describes minutely the various methods by which persons under different circumstances may be brought into the trance, and the immediate effects of the artificial sleep as well as of "suggestion" upon the mind and body. In the chapter treating of the last mentioned subject "*the phenomena of suggestion*" the author instances certain hystero-epileptic cases which, he says, "remind us at once of the famous *stigmatisées*, such as Louise Lateau." (p. 29.)

We have no criticism to offer upon Prof. Obersteiner's learned observations from the physiological point of view or that of therapeutics; but when he suggests that his experience of hypnotic action solves the problem of stigmatization such as we have it in the case of Louise Lateau, he speaks of what he neither knows nor has attempted to investigate. It is the fashion among scientific men who have no pronounced belief in the supernatural thus to generalize and to treat with an air of disdain what they consider, from *a priori* reasoning, to be mere superstition. Superstition and frauds under the guise of religion there are and have been at all times; they are the parasite growths of faith. But as the counterfeit testifies to a reality which served it for imitation so does superstition and the self-deception or fraud of religious imposters who imitate the stigmata of the saints of Christ, bear in some sense witness to their reality. These very pretensions have led hundreds of con-

scientific physicians like Dr. Boissarie or Imbert-Gourbeyre (men high in their profession who had nothing but truth to gain and much to lose by these tedious investigations which absorbed their time and professional opportunities) to study the phenomena of stigmatization as compared with the effects of hypnotic suggestion. If in cases like that of the humble and simple child, Louise Lateau, there was any deception, it would be well not only in the interest of the medical profession, but in that of true religion, that it should be discovered and exposed. But all investigation, even by non-Catholic physicians who had professed no bias for or against the results to be obtained, have thus far emphasized the difference between the "stigmata" which the Catholic Church regards as evidence of great sanctity, and those suggested phenomena which produce what hypnotists call by a like name. We may even grant that the "stigmata" of St. Francis, St. Catharine or Louise Lateau are the results of suggestion; but the suggestion comes from the crucified Christ, the true Son of God who impresses the image of His redeeming form upon the child of Adam in order to restore it to the semblance of its Creator whose form it bore before the fall. In the case of hypnotic suggestion we have only the senseless and often diabolical purpose of imitating this wondrous manifestation of divine love. The difference is as great as is the distance between God's beneficent work and man's wanton mimicry of it. Let doctors examine the symptoms, the subject, the purpose and all the important circumstances of the two cases, and they will be less ready to make their flippant generalizations and inductions.

In his physiological analysis of the hypnotic state (chap. iii, p. 35), the author explains the psychical process by which the hypnotizer gains the desired influence over his subject. The first effort is directed towards concentrating the attention of the medium upon some definite point. "Attention," according to Dr. O., consists in a momentary preponderance of one among many external or internal stimuli which act upon our consciousness. This preponderance induces a temporary cessation in the receptive or impulsive power of our consciousness. The "will" which, says Dr. O., is not a physical function distinct from that of the "attention," but only a phase of one and the same psychical faculty, participates therefore in the cessation of the receptive power of consciousness. Hence the influence, exercised upon the "attention," necessarily affects the will power of the medium and this "weakening or

nearly complete annihilation of this will power of the medium, constitutes one of the primary characteristics of the hypnotic state" (page 37).¹

The fourth chapter treats of the therapeutic value of hypnotism.

In the "Institute psycho-physiologique" regular lectures on hypnotism in its clinic and forensic application have been given for two years by Berillon.

The application is threefold :

1. Hypnosis as such, *i. e.*, a quieting remedy.
2. Hypnosis as an *anaesthetic* (depriving the organs of *feeling*), or as an *analgetic* (taking away the *pain* though not necessarily the feeling.)
3. Hypnosis for the purpose of *suggestion*.

No. 1. Is sometimes effective with nervous, sleepless persons. Persons deranged in mind (Geisteskranke) are as a rule *very difficult* to hypnotize (pag. 41).

No. 2. Admits that hypnosis can never take the place of chloroform and similar anaesthetica of the surgical praxis for the simple reason that not everybody is an apt medium.

The susceptibility of the Indians to hypnotic influence enabled *Esdaile* in Calcutta to perform more than 300 (others say 600) operations with the aid of hypnosis.

No. 3. The greatest value according to Dr. O., lies in the power of *suggestion* by which the transference of the will power is effected. Gives many examples of the cure of hysterics, paralysis, muscular rheumatism, etc. Mentions *Forel's* experience in curing *chronic alcoholism*, the morphine habit, etc. ; the same by Lloyd-Tuckey of London (l'alcoholisme et son traitement par l'hypnotisme—*Revue de l'hypnotisme* 6 B) ; (pp. 46-47).

Melancholy, depression of spirits, etc., unless they arise from hysteria, are hardly accessible to the influence of hypnotism.

If in view of universal practical experience up to date the physician asks himself in what forms of disease he may expect any sort of success from the therapeutic use of hypnosis, the answer is almost exclusively in functional diseases of the nervous system (principally *hysteria*) (p. 48). "To suppose that the functions of a destroyed nerve-tissue can be restored by suggestion is absurd" (p. 49.)

¹ Gerade diese Abschwächung, nahezu völlige Vernichtung des eigenen Willens stellt ja ein Hauptcharacteristicum des hypnotischen Zustandes dar worauf ich wiederholt hingewiesen habe.

We deem it, on the whole, safe to say that the therapeutic success of hypnotic suggestion must be limited to such symptoms of diseases as will yield likewise, though in perhaps a less intense degree, to the psychical influence of suggestion during the waking state (page 49).

The author thinks the use of hypnotism as an aid to pedagogy (page 50) a dangerous extreme, predisposing many children to nervous diseases. In conjunction with this point he mentions the *disadvantages* which may arise from the use of hypnotism in therapie.

“I have repeatedly observed that many sensitive persons . . . find themselves after a single hypnotization . . . for a considerable time subject to nervous strains, and ill. Many who are at intervals under the influence of hypnotism develop after a time the most pronounced hysteria.” “Repeated hypnotizing easily develops spontaneous somnambulism. A single trance may prove sufficient to produce this most dreaded consequence, as Berillon attests from experience.” (“L’hypnotisme experimental” 1884).

“Even persons in whom hysteria is already developed may easily receive serious harm from an increased violence of one or many of the symptoms of their suffering through the injudicious application of hypnosis. Violent nervous affections, such as apprehension, dread, horror, provoked by an incautious suggestion, render the patient ill for days together” (page 51-52).

Touching the importance of the subject from a judicial point of view, the author mentions a case where a healthy boy was rendered subject to spasms and cramps for a full year, in consequence of having been hypnotized. The case is related by Charpignon as having been brought to the courts. The sentence condemned the hypnotizer to the payment of 1200 francs.

S. THOMAA AQ.—*Summa Theologica diligenter emendata, Nicolai, Silvii, Billuart et C. J. Drioux notis ornata, Tomi 8. Editio 16a. Parisiis, Bloud et Barral.*—Cadieux et Derome, Montreal. Pr. \$5.00.

There is a number of editions of the *Summa* of St. Thomas, easily accessible to students, but there is none that we know of which will serve, on the whole, ordinary use better, whilst at the same time not demanding a very large outlay of money to procure it, than the one here presented. The text seems to be critically given, the various readings when they occur being noted. The annotations, too, explanatory of terms and phrases, are sufficiently numerous and exact. Eight indices are appended to the last volume, making the work a means of easy reference to a large variety of subjects; to the passages of S. Scripture cited in the work, the quotations from authors ecclesiastical and profane, to the heresies and other errors refuted, to the Sunday Epistles and Gospels, the Catholic Catechism, the general sources of theological proof, and to the more important topics treated throughout the work.

LA QUESTIONE BIBLICA E LA ENCICLICA "PROVIDENTISSIMUS DEUS" DI S. S. LEONE XIII.
—P. Salvatore M. Brandi, S.J.—Roma, tipog. Befani, 1894. Pr. L. 2.00.

This is a well reasoned commentary on the encyclical *Providentissimus* of Leo XIII, in which the Sovereign Pontiff, whilst urging the study of the Sacred Scriptures, points out the method to be observed, in order to avoid the dangers to which an injudicious application of modern criticism must necessarily lead. It will be remembered by most readers of contemporary literature that some clever writers, both in Europe and America, took occasion to carp at the Pontiff's statement as to the necessity of maintaining the traditional doctrine of the Church regarding inspiration. Two notable critics of the liberal school appeared anonymously in the *Rasegna nazionale* and the *Contemporary Review*. P. Brandi, S.J., a successful champion in previous battles in behalf of orthodoxy, undertook to answer the assailants in the pages of the *Civiltà Cattolica*. The discussion served to clear the atmosphere of much doubt on the important subject of Biblical interpretation and the true meaning of the Encyclical, which had been largely misapprehended and readily distorted by the hypercritics of the progressive

movement in the Church. The present volume of 228 pages octavo is, however, not simply a reprint of the articles which appeared in the *Civiltà*, but a complete remodelling of the subject-matter, with certain additions, which will make the book serve as a kind of Biblical Manual, aiding the student to a correct appreciation of the directions laid down by the Sovereign Pontiff for the intelligent and useful study of the Sacred Text. The book has already been translated into French, and will probably also appear in English before the end of the new year.

AN EXPOSITION OF THE ACTS OF THE APOSTLES, consisting of an analysis of each chapter, and a commentary, critical, exegetical, doctrinal and moral. By His Grace, the Most Rev. Dr. MacEvelly, Archbishop of Tuam.—Dublin: M. H. Gill & Son. New York, Cincinnati & Chicago: Benziger Bros. 1895.

The merits of Archbishop MacEvelly's previously published exposition of the Epistles and Gospels are so well established that the announcement of this new volume on the "Acts" can create no misgivings as to its value both from the critical and practical point of view. The Acts of the Apostles, as we have them from the pen of St. Luke, not only complete the history of the early Church, as outlined in the Gospel narrative, down to the first imprisonment of St. Paul in Rome, but their proper exegesis throws much light on the difficult passages of the Pauline Epistles. A good English commentary on this portion of the New Testament was especially needed, since Dr. Kenrick's translation with notes, although in many respects an improvement on the old Douay version, cannot be said to be wholly devoid of defects either in the text and or comments. Thus he translates Acts xx, 16, as if St. Paul were sailing "to Ephesus," although the Greek *παραπλεῦσαι τὴν Ἐφεσον*, as well as the context, indicates that the Apostle meant to avoid landing at Ephesus and therefore sailed by it directly to Miletus. In another place, (Chap. xvii, 34) commenting on the interesting personality of Dionysius the Areopagite, Dr. Kenrick states that he became Bishop of Corinth and was probably martyred under Dionetian. There was indeed a Dionysius, Bishop of Corinth, but this very bishop is given by Eusebius (Hist. Eccl. III, 4, 10 and IV, 23, 2) as authority for the statement that the Areopagite of the "Acts" was Bishop of Athens, and it is supposed that he died there as

martyr. (Cfr. Niceph. Hist. Eccl. III, 11.) Dr. MacEvilly is careful to avoid pitfalls which might give rise to criticism. He does not enter into the merits of the different chronological systems suggested by writers of the life of St. Paul, nor does he adopt the latest, and to our mind most convincing arguments, which Felten has gathered in his recent excellent book "Apostelgeschichte" (Herder). But this does not hinder the work from being what the author designed it—a plain and accurate exposition of the Sacred Text, very useful to the average student and reader of the Bible. The volume is tastefully printed and contains a fine map indicating the journeys of St. Paul.

A STORY OF COURAGE. Annals of the Georgetown Convent of the Visitation of the Blessed Virgin Mary. From the Manuscript Records. By George Parsons Lathrop and Rose Hawthorn Lathrop.—Boston and New York: Houghton, Mifflin & Co., 1894.

Just one hundred years ago, to the very month, Miss Alice Lalor, foundress of the first house of the Order of Visitation nuns in America, set foot upon the shores of this New World, in unconscious accomplishment of a design strangely manifested to a holy priest long years before. Father Leonard Neale, member of the Society of Jesus, had, after the suppression of his Order, in 1773, emigrated to South America. Here he devoted himself to the evangelizing of the Indian tribes round about Demerara in British Guiana. One day he had a dream, or a vision, in which he beheld a vivid image of what was to take place many years later, with a definite premonition that he should be instrumental in its realization. At the time of the vision, he had never seen a picture of the Foundress or any member of the Visitation Order. Thirty years later, when for the first time he saw a likeness of St. Jane de Chantal, "he recognized the face and conventual dress which he had seen in his vision in far-off Demerara." He had been obliged to go North on a mission to Port Tobacco, and afterwards to Philadelphia. In the last mentioned place he was stationed when Miss Lalor and two of her friends presented themselves in traveling costume at his confessional. It appears that during the long voyage across the Atlantic these three ladies, who were resolved to consecrate their lives to religion, had contracted an intimate and holy friendship. "Drawing near to the coast they had agreed that so soon as they

should land, they would go to the church to confession and Communion, and whatever priest they might find in the confessional they would regard as appointed to be their spiritual director" (p. 148).

Father Neale recognized the hand of God in bringing these anxious souls to him, and to his last days, in 1817, after he had been elected coadjutor and subsequently Archbishop of Baltimore, he never ceased to watch with the tenderest care of a father, over the spiritual and temporal interests of the little community which became the foundation of the Georgetown Convent.

From its first formation, all through the years of its struggling growth, as far as the chronicle leads us, the story of this virgin band is one of trial and sacrifice. But it is also a story of deep devotion, of noble heroism, and of that fair love which begets a joy and happiness like to no other on earth. "Indeed," says the writer of the preface to these charming and edifying Annals, "there are no happier or cheerier persons on earth than the members of religious sisterhoods. Clear consciences, methodical lives, temperateness and self-denial, with the cultivation of a habit of contentment and gratitude and the marvelously refining, uplifting influence of constant prayer and devotion, all tend to this result."

These Annals, which gather the bloom of sweet roses undetached from their thorn-guarded stem, have a freshness about them which is invigorating alike to mind and heart. The story, a faithful record of facts, is beautifully told, as one might expect it, by the two gifted authors who, in this work, unite to pay their lovely tribute to the vivifying principle of Catholic truth. And herein lies the main significance of this "Story of Courage." It is a contribution to the philosophy which points out the solution of a social problem. The author of the preface is right in saying that "the religious orders of Christianity are the only organizations, it seems to us, which have solved the question of community life on a great scale, and have made their solution good, year after year, century after century. They have succeeded in doing this because the basis on which they rest is one of reverence, of humility, and of absolute good-will thoroughly and practically set forth, made real in daily thought and conduct." And in doing this under the conscious impulse of a special vocation, the religious men and women of each age have supplied "the type" and "model," according to which society in its divisions small and large, may adjust the mutual relations on which depend the peace and happiness of a people. Meanwhile these religious, having made a vow of voluntary poverty,

manage by their charitable and unrequited labors to save the state an enormous outlay, as is shown in the statistics of France, where "the useful labor performed by the monks and nuns of France, over and above their expenses, gave a net gain to the public of sixteen million dollars," in a single year (1880) (Pref. p. vi). This is the testimony of Mr. Taine, who was anything but favorably inclined toward Catholicity.

We have said that these Annals are a faithful record of facts. This does not mean that the authors have confined their labor to the transcription of the data given in the manuscript records of the Georgetown community. Mr. Lathrop's Introduction "On the Threshold" shows a keen appreciation of that blessed vocation whose *beata solitudo* is at the same time the *sola beatitudo* of the true religious. The life sketches of St. Francis de Sales and St. Jane de Chantal, and the account of the foundations in Savoy and France, add much to the understanding and interest of the entire narrative, which is of itself a high literary merit. In short, whether we view the volume as history, as a model of English writing, or as an edifying story of Christian heroism, it is equally valuable.

LIFE OF BLESSED JOHN GABRIEL PERBOYRE.—

Priest of the Congregation of the Mission, Martyred in China, September 11, 1840. Translated from the French. Baltimore: John Murphy & Co., 1894.

More than fifty years ago the famous Abbé Huc, traveling through China and coming upon the narrow road which leads from Ou-Tchang-Fou through the mountains toward the Blue River, saw, on the declivity of a hill, two modest tombstones. Here rested two spiritual sons of St. Vincent de Paul, the Venerables Clet and Perboyre, martyred for the faith, the former in 1822 and the latter in 1840. "O how delightful was the hour I passed near these simple but covered mounds," wrote the Abbé to his brethren in France. "No chiseled marble covers the bones of these two glorious children of St. Vincent, but God himself seems to have undertaken the care of their mausoleum." It was the season of flowers, which he describes as surrounding these tombs in silent expression of veneration. Some years later, when, himself a prisoner, though well treated, he next passed the spot, he still found the tombstones as

before, with their simple Chinese inscription, but he did not then dare to stop, for fear of arousing the suspicion and resentment of his escort against the native Christians of Ou-Tchang-Fou, who secretly guarded the sacred spot. On this occasion he writes in his "Journey Through the Chinese Empire:" "Oh! how great a consolation would it have been to have stopped for a while, to have knelt, to have prostrated ourselves by those family tombs, and have kissed the ground consecrated by the blood of these martyrs, and prayed to God in the name of these strong-hearted men, these heroes of the faith, for a little of the intrepidity that is always necessary amidst the tribulations of the world" (Vol. ii, p. 231).

A few years afterward, two other sons of St. Vincent braved the dangers of the journey, during a time of native insurrection, and took away the precious remains of the holy martyrs. To-day they rest in their native France, and the monument raised over them reaches the vault of heaven, for it is an altar-stone whence daily ascends the Son of God to offer thanks and propitiation to our heavenly Father. Recently the act of Beatification has solemnly sanctioned the public veneration of the relics of the blessed martyr, and the beautiful story of his life is here given to animate others to similar heroism for the love of Christ.

The narrative of the Blessed Perboyre's trials and sacrifices is indeed very edifying and touching. He had arrived in China toward the end of August, 1835, at the time when a fierce persecution against the Christians was preparing. He was then in the prime of his manhood, thirty-two years old, and he devoted his strength to the welfare of the unfortunate Christians with a touching generosity which only faith can inspire and preserve. The people loved him, but the mandarins both feared and hated him on that account. One must know China to understand what it means to be a Christian in that land of diabolic instincts. Perhaps the Abbè Huc's travels are best of all calculated to give one a correct notion of things as they really are in the Mongol Empire. Chinese cruelty has no parallel in all the world, and to this cruelty none are subjected with colder blood than the Christian European. "Western Devil" he is called and believed to be, because he teaches that there is another, and a higher, and truer Son of God than the Chinese emperor, who has always claimed the title exclusively for himself, and would not heretofore treat with Europeans upon an equality.

A Chinese catechist, present at the torture of Blessed Perboyre,

gives us a picture of the last trial. The flesh of the holy priest was so bruised and torn by the rod and scourge that it hung in shreds from his body : large pieces had been torn off, all his limbs were but one wound, as he was being dragged back to the prison. He had been chained upon his knees, afterward suspended on a machine called *hang-tze* ; then beaten with rods. Finally he was strangled, by a slow process of tightening and again loosening the cord, so as to prolong the last agony by a system of refined cruelty. It is sad to think that, as the Saint states in his last message to his brethren in Europe, two-thirds of the twenty Christians who were with him during these trials apostatized in view of the horrible tortures awaiting them ; but we must all the more admire the heroic virtue that made him brave these same sufferings in the hope of Christ's reward.

We shall not anticipate the details of the hardships and martyrdom which brought into relief the beautiful character and the acquired virtues of Blessed John Gabriel. Heart-rending as was his lot, yet mark the wondrous fascination in this heroic endurance for the love of Christ—one of his sisters went to China as a Sister of Charity only a few years after his martyrdom ; just as a younger brother, Louis Perboyre, had preceded John Gabriel by some years, dying at sea on his way to the same country in company of some Chinese ecclesiastics, who had been educated in France and were returning to their home. Three of his sisters consecrated themselves to religion, and two brothers entered the same Order in which he gained his glorious crown of martyrdom.

MEDITATIONS FOR ALL THE DAYS OF THE YEAR.

For the use of Priests, Religious, and the Faithful. — By Rev. M. Hamon, S.S., Pastor of St. Sulpice, Paris, Author of "Life of St. Francis de Sales" and "Life of Cardinal Cheverus." From the twenty-third revised and enlarged edition. By Mrs. Anne R. Bennett (née Gladstone.)—Five volumes, 16mo.—New York, Cincinnati, Chicago : Benziger Bros., 1894. Pr. \$5.00.

The habit of making a regular morning meditation is a sovereign preservative from sin ; it steels us against the thousand petty annoyances of daily life, and prepares the heart to carry, without weakening, great sorrows, even when, as is mostly the case, they come upon us unforeseen. If at any time it fails to be a preventive, a good

meditation becomes a remedy against the ailments of the sick soul, and in all cases it acts as a chastener—that is to say, it renders the soul beautiful by developing a joyous, clear and active character.

So much can be said of a *good* meditation; but then it is not easy to make a good meditation, and books are not always a sure help. They are often only what the “easy methods” and conversational guides in a foreign tongue are to most travelers—good in the reading, but somehow not to be remembered in the practical ways of ordinary life. Hence many of our “regular saints,” who never fail to go through their daily meditation, are often “saints” only while abroad, and “regular devils” when off guard. The meditation book may be to blame for this sort of uncertain sanctity, especially where the devotion is the fruit of good will, and not rooted in the pride of distinction, or the mere routine of religious profession.

Father Hamon is a priest whose mind appears to possess much of the temper of St. Francis de Sales, with that instinctive knowledge of the world which sharpens the practical desire for its salvation and sanctification. He has succeeded in really facilitating the exercise of meditation, by lessening the discursive and literary element usually deemed essential in a meditation book, and by carefully choosing the language which he addresses principally to the heart, by which the will is readily moved to practical resolutions.

In the composition of his work the author follows the order of the liturgical year, setting forth in succinct form (1) the mysteries, which are the basis of Christian virtues; (2) the virtues themselves, which are the edifice to be built upon this basis; (3) the examples of the principal saints whose feasts occur in the liturgy.

The method is simple and effective. Each meditation is introduced by “a summary of the morrow’s meditation,” which is very brief and therefore easily remembered. This summary ends with the practical resolution and a maxim or sentence, termed a “spiritual nosegay,” which serves to recall the motive of the resolution. The “Meditation for the Morning” consists, besides, of two or three points of carefully chosen sentiments and words which must be calmly and carefully read to awaken the resolution aimed at.

The chief merit of the book lies not so much in any novelty of design as rather in the choice of thoughtful language which, like the words of Holy Scripture, avoids lengthy explanation, and repetition of spiritual platitudes.

The volumes are small and handsome, in both the old and the

modern sense of the word ; each of the five parts contains morning and evening prayers, and a general Index of topics at the end makes it easy to recur to any required subject. The exceptional popularity with which the work was at once received in France, where meditation books abound, is a sure test of its real worth. The writer has used it for a few weeks and finds it singularly helpful. Let those who have found much difficulty in meditating try this work, for the introduction of which among English speaking Catholics Messrs. Benziger Bros. deserve much credit.

BOOKS RECEIVED.

LE PAPE LÉON XIII: La vie, son action religieuse, politique et sociale. Par Mgr. De T'Serclaes, Prêlat domest., Prêsid. du Collège eccles-belge à Rome. Deux volumes gr. 8vo. richement illustrés, de 600 pages. Edit. de luxe, *pr.* Fr. 20.00. Edit. ordinaire, *pr.* 15.00

INSTITUTIONES PHILOSOPHICAE ad normam doctrinae Aristotelis et S. Thomae Aquinatis studiosae juventuti breviter propositae a Pio de Mandato Soc. Jes., in Pontificia Universitate Gregoriana Philosophiae professore. Volumen unicum.—Romae, ex Typogr. Polyglotta S. C. de Propag. Fide, 1894. Pp. vi, 681.

LES ETUDES BIBLIQUES. Réponse a "L'Encyclique et les Catholiques Anglais et Americains." Par Charles Robert, de l'oratoire de Rennes.—Paris : Berche et Tralin, edit. 1894. Pp. 63. *Prix* Fr. 1.50.

SCIENCE CATHOLIQUE ET SAVANTS CATHOLIQUES. Par le R. P. Zahm, C.S.C. Prof. de Physique à l'Université Notre Dame à Indiana, E. U.—Traduit de l'Anglais par M. l'Abbé J. Flageolet.—Paris : P. Lethielleux. Pp. xvi, 312. *Pr.* Fr. 3.50.

INSTITUTIONES THEOLOGICAE in usum scholarum, auctore G. Bernardo Tepe, S.J. Vol. i, continens Tractat. de Vera Religione, de Ecclesia Christi, de Verbo Dei Scripto et Tradito. Vol. ii, de Deo Uno, de Deo Trino, de Deo Creatore.—Parisiis : P. Lethielleux, Edit. 1894. 1895. Pp. 636 et 672. *Pr.* Fr. 6.00 (chacque volume).

LES DOMINICAINS ET LA DÉCOUVERTE DE L'AMERIQUE. Par P. F. Mandonnet, O. P. Prof. à l'université de Fribourg (Suisse).—Paris : P. Lethielleux. Pp. 255. *Pr.* Fr. 3.00.

L'HOMME. Par St. Georges Mivart. Traduit de l'anglais par M. J. Segond.—Paris : P. Lethielleux. 1895. Pg. iv, 398. *Pr.* 3.50.

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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XII.)—FEBRUARY, 1895.—NO. 2.

THE LAST WILL OF A PRIEST.

“SOONER or later—soon at latest, for the longest life is short and fleet in ending—it will go abroad that we are dying. Our turn will be come. We who have lived to stand by and see so many die, as if we should live forever, we shall be lying on our deathbed at last. Will that day come upon us unawares? And shall we have time for the Sacraments? Priests often die without them.”¹

Just as the immediate preparation for death is often omitted by the priest, so it frequently happens that priests, having responsible charge, die without making any disposition of their temporalities which, in most cases, involve claims of justice or charity made against their priestly stewardship.

The Canon Law of the Church recognizes three principal sources of a cleric's income. They are: Possessions by *inheritance* (patrimonialia), fruits of *personal industry* (industrialia), under which class may be included those of economy (parsimonialia), and lastly *ecclesiastical property*. In regard to the first two sources, a priest's property is subject to the same dispositions of right and law as that of the laity. But

¹ Manning, “The Eternal Priesthood,” chapt. xx *The Priest's Death*.

the income which he receives from the Church, as her minister, is a sacred gift, supposed to be turned only to uses that are sacred. "Circa ecclesiastica (bona) praescriptis canonicis ita vinctus est, ut iis *non nisi pro honesta sustentatione sua, pro cultu divino aut ecclesiae decore augendo ac pauperibus et miserabilibus sublevandis* pie utatur." (Epis. Varmiens. ad cler. 19 Mart. 1889.) When provision has been made for the decent support of the priest and the altar, then the school and the poor of the flock call for a share of the offerings made by a faithful people in obedience to the precept of the Church.

The number of those who enter the priesthood with a large patrimony, or whose special talents enable them to pursue a lucrative employment apart from and without detriment to their priestly calling, is comparatively small. Those who have received both their education and their sustenance during life from the Church might say at their death that they own nothing and have nothing to leave in personal bequest. The last will of the venerable Archbishop Taché, who died not long ago, was an edifying example of this priestly spirit. "I owe nothing," he wrote, "and I own nothing, therefore I have nothing to leave. All the property movable or immovable which I administer is the property of the Archiepiscopal Corporation of the Roman Catholic diocese of St. Boniface, and will continue in the same manner after my death. This is to be understood not only of the property and capital belonging to the said corporation, but also of all property and capital registered in my personal name." One of the clauses at the end of the will reads: "The members of my family expect no legacy from me. They know my affection for them and are satisfied. I bid them farewell with the assurance of my deep attachment. May they pray to God for my soul, and may they ever live faithful Christians."

By the statutes of the Plenary Council of Baltimore¹ every bishop is directed to make a will in legal form, and to bequeath the ecclesiastical property under his management to his

1 Acta Conc. Pl. Balt. III, Tit. ix, n. 269.

successor in office. This will is to be executed in duplicate within three months after his consecration, one copy to be retained in the diocesan archives and another to be sent to the archbishop of the province. The archbishop deposits a copy of his own will with the senior suffragan bishop of the province.

The Council at the same time urges the making of a private will.¹

But the Council insists with more explicit emphasis upon this latter obligation for the *pastoral* clergy. After pointing out the danger which arises to the good name of the priesthood and the edification of the faithful, from a neglect to keep careful accounts of the revenues and expenditures of the church, as distinct from personal property, the Fathers direct that every priest make a timely disposition of his earthly possessions, by a last will in legal form. The Third Provincial Council of New York contains a decree on this subject which the Plenary Council of Baltimore adopted, adding, “quod hortamentum, quia saepe hactenus neglectum, vehementer denuo inculcamus, simul monentes, ne usque ad extremum differatur ultimae voluntatis instrumenti confectio, hac praeter alias de causa, quod leges civiles non agnoscant dispositiones in pias causas per testamentum, nisi hoc duobus saltem mensibus ante mortem fuerit conscriptum.”²

“It is the part of a prudent confessor to speak of this matter to his sick brother-priest before he hears his confession. It is likewise most becoming that among the executors of the testament there be at least one priest, known for his piety and prudence.”³

Whilst the disposition of ecclesiastical property is on the whole secured by an accurate keeping of the prescribed *parochial account books* which the bishop or his vicar are obliged to examine at regular intervals, it may easily happen

1 Neque omittant de bonis suis propriis testamento accurate et solerter confecto tempestive providere, quo nulla, ipsis vita decedentibus, de privata proprietate difficultas oriatur. *Conc. Plen. Balt.* III, l. c.

2 L. c. n. 277.

3 *Conc. Balt. Pl.* III, l. c.

that the personal belongings of a priest are misapplied after his death, by reason of the absence of a will. Neither his ecclesiastical superiors nor his successors in office are recognized by the law as interpreters of his wishes, however sure they may be of them, in reference to the disposition of the personal property of the deceased. Where there is no last will, the legal heirs are the kindred of flesh and blood, not the spiritual children to whose care he pledged himself when he selected in turn the portion of the Lord as his perpetual inheritance. Mr. Carnegie, one of the wealthiest men in the United States, is credited with having recently said in public that "to die a rich man in our day is to die disgraced." If this be true of the laity it is much more true of the clergy. The legal heirs of a priest are not always such as to honor the memory of their priestly relative; they may not refuse or scruple to appropriate for profane uses that which would never have been freely given to the "man of God," except with the tacit understanding that it would go to sustain the church and the altar, or those who serve thereat. There was a time when State and Church combined in preventing such contingencies, by annulling bequests of clerics made to relatives who led scandalous or dishonest lives.¹

Although the letter of such laws has long since gone out of force, their spirit plainly pervades the legislation of our national Council. "The spirit of the Gospel and Christian charity demand," say the Fathers of Baltimore, "that priests contribute to the support of charities, and that at the time of their death they bequeath at least a part of what they possess for a similar purpose. Often, indeed, it happens, either through forgetfulness or through neglect that priests remember in their wills neither the Church nor the poor; and there being no distinct account left by them of what is their personal belonging, and what is the property of the

1 Statuimus, ut Clericis curatis et non curatis, testandi libera sit facultas, ita tamèn ne turpes et inhonestas personas haeredes instituant aut eis in testamento vel codicillo legatum relinquunt. Martin Ep. Vratisl. Syn. dioec. a. 1580.

Church or destined for charitable purposes, the natural heirs seize the opportunity to enrich themselves with these goods, which breeds scandal among the faithful, loss to the Church in spiritual and temporal matters, and disgraceful strife."¹

To avoid such contingencies, not unlikely to destroy much of the meritorious work upon which a faithful priest rests his hopes in eternity, it is necessary that he leave after him a clearly worded testament in legal form.

For the proper discharge of this duty, which, as has been intimated, a priest owes to himself as well as to others, three things are worthy of consideration, namely the time, the matter, and the manner of executing a will.

An ecclesiastic who has assumed the responsibility of administrator in temporal matters, connected wholly or in part with his spiritual charge, should lose no time in making a written testament concerning the things which he owns, and those which are entrusted to him in his official capacity for transmission to his successor. There is a disposition in most men to delay such an act. They wish to have things first "settled and in shape"; or they are adverse to the thought of death in this particular connection. They make a draft of their will and have it in their room ready for signature, but, as Cardinal Manning says, "they put off signing it to tomorrow and to the next day, and at last they bequeath loss to the Church and trouble to everybody, by dying intestate."² There are, it is true, circumstances which prevent the immediate disposition of property, but even then the contingencies upon which such disposition is made to depend, may be stated in a will and, if properly attested, make the expressed intention of the testator sufficiently valid for execution.

The law in some localities renders void a bequest made for charities, unless it antedates the death of the testator a certain length of time. The purpose of such law is to prevent the abuse of religious influence, to the disadvantage of legitimate heirs. Accidentally this law may operate to the disadvantage of a legitimate claim, and in such cases the dying testator may be advised to make a nominal bequest to some

¹ Conc. Pl. Balt. III, 1. c.

² *Eternal Priesthood*, 1. c.

trustworthy person with the understanding in writing, before witnesses, that the nominal heir is to use the bequest for a certain charity. This latter agreement is distinct from the legal will, and the gift is recognized as legitimate before the law.

In regard to the estate disposed of in a will, the payment of all just debts is a first consideration. This supposes that the line between personal property and such as belongs by right to the Church, is clearly marked by an inventory which, according to the ecclesiastical canons, is to be kept in every parish. Whatever just title there may be for the relatives of a priest to a share of his possessions, the high sense of disinterestedness which is commonly looked for in the life and actions of a priest suggests the superior wisdom of disposing of these claims, as far as possible, without mentioning them in a will. The most enduring monument, as well as the highest praise of a priest after death, is the eulogy which proclaims his poverty.

When the claims of justice have been duly considered, those of charity call upon the testator for consideration. The order to be observed in bequests to charities is to be determined by circumstances of place, of persons and of necessity. Many a noble institution might find its permanent support by an organized direction of charity through bequests. We have before us a letter of a bishop to his clergy, dealing with this subject. After adverting to the ancient Canon Law making the last will of a priest void if it did not contain some charitable bequest, he states the law of the land in regard to the validity of wills. He next points out how justice demands that the church edifice, the schools, the parochial house, and the different parish institutions, have a share of that fruit which has been mainly derived from the contributions of the faithful parishioners. Then the document continues: "*Tum pro arbitrio quisque suo necessitatibus caritatis christianae sibi cognitis animum advertat: ecclesiis noviter erigendis aut perficiendis, nosocomiis, hospitalibus, orphanotrophiis, etc. Quibus si anniversarium aut simile Beneficium pro ipsius et propinquorum animis celebrandum . . . modica quadam*

solatia addiderit, sane nemo iniquum reputabit. Haec quidem pro testamentis circa *bona sua ecclesiastica* cuiusvis sacerdoti *quasi lege justitiae* imponuntur. Circa alia bona patrimonialia aut industrialia, etsi idem magis liber est, tamen ut etiam ex sua eorum dispositione ipse vere sacerdos plenus fidei et caritatis divinae appareat, jam *lege honoris* requiritur.”

This leads to the consideration of the form that should invariably characterize the last will of a priest. The words of a dying man have a peculiar force. They throw a light upon all his past life; they project the hope which leads him to the throne of his Judge; and they often influence the measure of charity that will be given him in the prayers of his children and friends. A priest may preach more effectually from his tomb than ever he did during his lifetime, by the words written in his testament or upon his tombstone. There are beautiful examples of priestly forethought in this respect. “I die in the faith of the One Holy Catholic Apostolic Church,” wrote Cardinal Newman on Passion Sunday, 1864, in direct view of death, nearly thirty years before that death came upon him. “I commit my soul and body to the Most Holy Trinity and to the merits and grace of our Lord Jesus, God Incarnate; to the intercession and compassion of our dear Mother Mary; to St. Joseph and St. Philip Neri, my father, the father of an unworthy son.” His last will was a prayer as well as a bequest. Another holy priest, whose books are still a household-treasure in many a Christian home, directed that upon his tomb be written: “Dear Christian friend, when you pass by this grave, tarry a moment, to say an *Ave*, in gratitude for the Catholic faith which you possess, and for the happy rest in Christ of Alban Stolz.”

There is a general impression that a will, unless made with every formality of a legal instrument, may easily become void. This is not true. “The law,” says Professor Washburn¹ on this subject, “is far less stringent in matters of form, in respect to these than to most legal instruments,

¹ Harvard Lectures on the Study and Practice of the Law. Lect. V, n. 10.

because they often have to be made under circumstances which preclude professional aid." The one point to be observed above all others is that the testator clearly indicate his purpose, and designate "the objects of his intended bounty, or state enough to identify or ascertain who are to take as legatees or devisees under his will."¹

It is, of course, necessary that the laws of the State in regard to "age and mind," "alteration and repeal," "signature," "witnesses," etc., be known and regarded in order that the will be properly executed. This subject will be explained in another paper of this number of the REVIEW.

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THE PRIEST AS ADVISER IN TESTAMENTARY MATTERS.

The ecclesiastical Canons are explicit in their warnings to priests to keep aloof from all unnecessary interference with the temporal concerns of their parishioners. This applies in an especial manner to testamentary action.²

1 "The point upon which more wills fail than any other is in undertaking to create secondary estates, that are to come in and take the place of prior ones, which, by their terms, may fail by the happening of some event."
—*Ibid.*

2 To be convinced of this one needs only read the rules laid down by St. Charles Borromeo in the Acts of the Provincial Councils of Milan. "Cavebunt, ne . . . laborent, ad testamenti factionem, aut ad aliud ultimae voluntatis genus, ne agnatis quidem illorum flagitantibus, ullo modo inducant atque impellant : nisi aliquando vel christiana charitas, vel propinquorum status commiseratione dignus aliter suaserit ; tuncque si temporis spatium datur, rem ipsam ut est, cum episcopo, aut praelato regionario, aut Vicario suo foraneo communicabunt." Act. Conc. Prov. V, cap. *Quae disciplinae ratio*.—A testamenti, codicillorum, donationis et alterius id generis ultimae voluntatis conscriptione abstinebunt, nisi urgens necessitas aliter deposcat ; cum alii scilicet aequae idonei non sint, neque aliunde acciri possint qui conscribant : tuncque ut avaritiae et sordidi quaestus suspicioni occurratur, testes, quoad ejus fieri potest, auctoritate et vitae moribus insignes adhibebunt.—*Ibid.*

Nevertheless there is probably no person whose counsel in such matters is so frequently sought, as a priest among his parishioners. Nor is the exceptional confidence, which a Catholic reposes in the sacred minister of his religion, the only cause which may induce a priest to act as guide in the proper disposition of a dying person's affairs. There are reasons more grave and binding, because they involve questions of justice which the pastor of souls is bound to take cognizance of.

Called to the sickbed, the priest's first duty to his dying parishioner is to advise him prudently of his danger, and to show him the way to prepare for death. That way leads to Judgment, and in Judgment an account is to be rendered of the use of all things which were to be for the Christian an instrument to secure his eternal salvation. Some past wrongs may be canceled by restitution to their rightful owner, of the things still in the power of their nominal owner. On the other hand the seed of future wrong may be laid by a neglect to dispose justly of the things which after death become means of good or evil in the hands of those who fall heirs to them.

Under such circumstances it may become the proper office of the priest to remind the dying person of the necessity of making a disposition of his belongings, which will prevent injustice or strife and misuse, incident to an intestate death. In large communities, or with persons of business habits, there is no reason for these suggestions, unless the neglect be plain, or the duty of restitution and other omissions of equity be made known to him in a legitimate way. But a priest has care of souls in many out-of-the-way places, where people know little of law, and often less of duty. There his duty is plain. He reminds his patient of the manner in which he or she must regard the function of testator :

a. By satisfying all claims of *justice*, such as the payment of debts, the making of restitution of ill-gotten gain, etc.

b. By satisfying the duty of relationship to children and other deserving kindred, to benefactors, etc.

c. By benefaction to worthy charities, hospitals, orphanages, schools, church societies for support of the poor, etc.

d. By complying in the making of these dispositions with the proper forms of law, so as to avoid possible litigation and delays.

It is needless to say that these suggestions are to be made with such prudence and reserve as to prevent all suspicion of personal interest. A priest should not, as St. Charles observes in the above cited passage from the Acts of Milan, write out, sign or act as executor of a last will, unless there is no other person competent under the circumstances to do so. In such cases prudence demands that the act be performed in presence of reputable witnesses. For the greater convenience of priests acting under such necessity we append the requirements of the Statute Laws in the various States of the Union and Canada. These will, to a large extent, serve our readers in other English speaking countries. The Common Law admits certain recognized forms with which it is well to be familiar, especially where professional assistance cannot readily be had in the drawing up of wills.

THE STATUTE LAW REGARDING TESTAMENTS.

There are four different forms of Wills or Testaments :

1. *Nuncupative, by private act.*
2. *Nuncupative (or open) by public act.*
3. *Mystic (or sealed).*
4. *Olographic.*

I. A *nuncupative* testament, under private signature, must be written by the testator himself, or by any other person from his dictation, or even by one of the witnesses, in the presence of five witnesses residing in the place where the will is received, or of seven witnesses residing out of that place. Or it will suffice if in the presence of the same number of witnesses, the testator presents the paper on which he has written his testament, or caused it to be written out of their presence, declaring to them that that

paper contains his last will. In either case, the testament must be read by the testator to the witnesses, or by one of the rest, in the presence of the testator ; it must be signed by the testator, if he knows how, or is able to sign, and by the witnesses, or at least two of them, in case the others know not how to sign, and those of the witnesses who know not how to sign must affix their mark.

In the country, it suffices for the validity of nuncupative testaments under private signature, if the testament be passed in the presence of three witnesses residing in the place where the testament is received, or of five witnesses residing out of that place, provided a greater number of witnesses cannot be had.

II. *A nuncupative testament by public act* must be received by a notary public in the presence of three witnesses residing in the place where the will is executed, or of five witnesses not residing in the place.

This testament must be dictated by the testator, and written by the notary as it is dictated.

It must then be read to the testator, in presence of the witnesses.

Express mention is made of the whole, observing that all these formalities must be fulfilled at one time, without interruption, and without turning aside to other acts.

This testament must be signed by the testator ; if he declares that he knows not how, or is not able to sign, express mention of his declaration, as also of the cause that hinders him from signing, must be made in the act. This testament must be signed by the witnesses, or at least by one of them for all, if the others cannot write.

III. *A mystic, or secret testament*, is made in the following manner : the testator must sign his dispositions, whether he has written them himself, or has caused them to be written by another person.

The paper containing these dispositions, or the paper serving as their envelope, must be closed and sealed.

The testator shall present it thus closed and sealed to the notary, and seven witnesses, or he shall cause it to be closed and

sealed in their presence. Then he shall declare to the notary, in the presence of the witnesses, that that paper contains his testament written by himself, or by another by his direction, and signed by him, the testator. The notary shall then draw up the act of superscription, which shall be written on that paper, or on the sheet that serves as its envelope, and that act shall be signed by the testator, and by the notary and the witnesses.

All that is above prescribed shall be done without interruption or turning aside to other acts; and in case the testator, by reason of any hindrance that has happened since the signing of the testament, cannot sign the act of superscription, mention shall be made of the declaration made by him thereof, without its being necessary, in that case, to increase the number of witnesses.

Those who know not how or are not able to write, and those who know not how or are not able to sign their names, cannot make dispositions in the form of the mystic will.

If any one of the witnesses to the act of superscription know not how to sign, express mention shall be made thereof.

In all cases the act must be signed by at least two witnesses.

IV.—*An olographic testament* is that which is written by the testator himself. In order to be valid it must be entirely written, dated, and signed by the hand of the testator. It is subject to no other form, and may be made anywhere, even out of the State.

It suffices, for the validity of a testament, that it be valid under any one of the forms prescribed by law, however defective it may be in the form under which the testator may have intended to make it.

Testaments made in foreign countries, as a rule, take effect in any State of the Union, if they be clothed with all the formalities prescribed for the validity of wills in the place where they have been respectively made.

The form of foreign wills is regulated by law of domicile.

Testaments of persons employed in armies in the field, or

on a military expedition, may be received by a commissioned officer, in the presence of two witnesses. If the testator is sick or wounded his testament may be received by the physician or surgeon attending him, assisted by two witnesses. Such testaments are subject to no other formalities than that of being reduced to writing, and being signed by the testator, if he can write, by the person receiving them, and by the witnesses. The testament made in this form shall be null in six months after the return of the testator to a place where he has an opportunity to employ the ordinary forms.

Testaments made during a voyage at sea may be received by the captain or master, in presence of three witnesses, taken by preference from among the passengers; in default of passengers, from among the crew. The testament made at sea can contain no disposition in favor of any person employed on board the vessel, unless the legatee be a relation of the testator. This testament is subject to the same formalities as the preceding one, and no others, and it is not valid unless the testator dies at sea, or within three months after he has landed in a place where he is able to make it in the ordinary forms.

Alteration and repeal may be by burning, canceling, destroying, or obliterating by the testator himself, or by some one in his presence, or by his express direction, or by a new will or codicil, or other writing, duly executed or proved.

ALABAMA.

Written Wills.

Every will must be in writing, unless the person making the same is prevented by the extremity of his last sickness.

All persons of the age of twenty-one years, and of sound mind, may devise lands and any interest therein, by their last will.

All persons of the age of eighteen years may dispose of all their personal property by their last will.

Execution.

No will (excepting nuncupative wills, of not exceeding five hundred dollars' worth of property) is effectual unless the same is in writing, signed by the testator, or some person in his presence,

and by his direction, and attested by at least two witnesses, who must subscribe their names thereto, in the presence of the testator.

Unwritten or Nuncupative Wills

may be made during the last illness of property not exceeding in value the sum of five hundred dollars.

ARKANSAS.

Written Wills.

All persons of the age of twenty-one years and of sound mind, may devise lands and any interest therein, by their last will.

All persons of the age of eighteen years may dispose of all their personal property by their last will.

Execution.

Every will must be in writing, etc. No will (excepting nuncupative wills, of not exceeding five hundred dollars' worth of property) is effectual unless the same is in writing, signed by the testator or some person in his presence, and by his direction, and attested by at least two witnesses, who must subscribe their names thereto, in the presence of the testator.

No informally signed and attested will can be pleaded in bar of one subscribed in due form.

Signature.

It must be subscribed by the testator at the end of the will, or by some person for him at his request. Such subscription must be made by the testator in the presence of each attesting witness, or acknowledged by the testator to each of the attesting witnesses to have been made and subscribed as aforesaid. At the time of such subscription and acknowledgment the testator must declare the instrument so subscribed to be his last will and testament.

Witnesses.

There must be at least two attesting witnesses, each of whom must sign his name as a witness at the end of the will, at the request of the testator.

Where the entire body and signature of the will is in the handwriting of the testator, it may be established by the unimpeachable evidence of at least three disinterested witnesses to the handwriting and signature of the testator, *without subscribing witnesses.*

Unwritten or Nuncupative Wills.

Unwritten or nuncupative wills may be made during the last illness, and may bequeath estate not exceeding in value five hundred dollars.

Proof

must be by two witnesses.

CALIFORNIA.

Written Wills.

Every person of sound mind, and over eighteen years of age, may dispose of all his or her estate, real or personal.

Execution.

No will (except such nuncupative will as is mentioned below) is valid, unless it is in writing, duly signed and attested or proved. Must be executed at least thirty days before the death of the testator for charitable purposes. Charitable bequests cannot exceed one-third of the estate of one leaving legal heirs.

Signature

must be by the testator, or some person in his presence and by his express direction.

Witnesses.

It must be attested by two or more witnesses, subscribing their names to the will in the presence of the testator and in the presence of each other.

Unwritten or Nuncupative Wills.

No nuncupative will shall be good where the estate bequeathed exceeds the value of one thousand dollars ; nor unless the same be proved by two witnesses who were present at the making thereof, nor unless it be proved that the testator at the time of pronouncing the same did bid some one present to bear witness that such was his will, or to that effect ; nor unless it was made at the time when the decedent was in actual military service in the field, or doing duty on shipboard at sea, and in either case in actual contemplation, fear or peril of death, or the decedent must have been at the time in expectation of immediate death from an injury received the same day.

A nuncupative will must be reduced to writing within thirty days, and proved within six months after the same was uttered.

COLORADO.

Written Wills.

Males aged twenty-one years, females aged eighteen years, being of sound mind and memory, may dispose of their real and personal property by will, subject to the payment of his or her debts ; except that a married man cannot deprive his wife of over one-half of his property, and *vice versa*, without the consent of the other in writing.

Personal estate may be disposed of by will or testament by any one of sound mind and memory, at the age of seventeen.

Execution.

All wills devising lands, tenements, and hereditaments, annuities, or rents, must be reduced to writing, and duly signed and attested.

Signature

must be by the testator or testatrix, or by some one in his or her presence, and by his or her direction.

Witnesses.

Two or more credible witnesses to the signature, etc., of the will, in the presence of the testator or testatrix, are necessary to the validity of the will.

CONNECTICUT.

Written Wills.

All persons over eighteen years of age, and of sound mind, may dispose of all their property, real or personal, by last will or testament.

Execution.

All wills must be in writing, duly signed and proved.

Probate.

must be effected within ten years from the testator's death.

Signature.

must be by the testator.

Witnesses.

The attestation must be by three witnesses, all of them subscribing the will in the presence of the testator, and in the presence of each other.

DAKOTA.

Execution.

A will of real or personal property, or both, or a revocation thereof, by a person not domiciled here, and executed according to the place of the testator's domicile elsewhere, is as valid as though executed according to the laws of the territory.

Signature.

It must be subscribed at the end thereof by the testator himself, or by some person in his presence, and by his discretion. The subscription must be made in the presence of each of the attesting witnesses, or be acknowledged by the testator to each of them to have been made by him, or by his express authority. The testator must, at the time of subscribing or acknowledging the same, declare to the attesting witnesses that the instrument is his will.

Witnesses.

There must be two attesting witnesses, each of whom must sign his name as a witness at the end of the will, at the testator's request, adding his place of residence.

A person who subscribes the testator's name, by his direction, must write his own name as a witness to the will.

DELAWARE.

Written Wills.

Any person at the age of twenty-one years and upwards, of sound and disposing mind, may make a will.

Execution

must be in writing, duly signed and attested.

Married Women

cannot deprive their husbands of the courtesy of their life-interest in their property.

Signature

must be by the testator, or by some person subscribing the testator's name in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in his presence by two or more credible witnesses.

DISTRICT OF COLUMBIA.

Written Wills.

Males must be of the full age of twenty-one years and upwards. Females must be of the full age of eighteen years. All persons must be of sound and disposing mind, and capable of executing a valid contract or conveyance.

Execution.

All devices and bequests of lands or tenements devisable by law must be in writing, duly signed and attested.

Signature

must be by the person devising or making the will, or by some other person in his presence, and by his express direction.

Witnesses.

Such signature, etc., must be attested and subscribed in presence of the devisor by three or four credible witnesses.

FLORIDA.

Written Wills.

Every person of the age of twenty-one years and upwards, of sound and disposing mind, may execute a last will and testament.

Execution

must be in writing, duly signed and attested.

Foreign Wills

must be executed according to the laws of this State in order to be of effect therein and operate as a devise of lands.

Signature

must be by the testator, or some other person in his or her presence, and by his or her express direction.

Witnesses.

Such signature must be attested and subscribed in the presence of the testator or testatrix by three or more competent witnesses.

Unwritten or Nuncupative Wills.

A nuncupative will must be made in the time of the last sickness of the deceased. It must be proved by the oath of three witnesses

at least, that were present at the making thereof; and it must be proved by said witnesses that the testator or testatrix, at the time of pronouncing the same, did desire the persons present, or some of them, to bear witness that such was his or her will, or to that effect.

Six months after the speaking of such words no testimony shall be received to prove any nuncupative will, unless said testimony, or the substance thereof, was reduced to writing within six days from the making of said will, and sworn to before some judicial officer of the State within six days.

GEORGIA.

Written Wills.

All persons must be of lawful age, and of sound and disposing mind.

Execution.

All wills (except nuncupative) disposing of real or personal property must be in writing, duly signed and attested.

Signature

must be by the testator, or by some person for him, in his presence and by his express directions.

Witnesses.

It must be attested and subscribed in the presence of the testator by three or more competent witnesses.

A witness may attest by his mark provided he can swear to it.

One witness cannot subscribe the name of another even in his presence and by his direction.

ILLINOIS.

Written Wills.

Every male person twenty-one years of age, and every female person eighteen years of age, of sound mind, may make a will.

Execution

must be in writing, duly signed and attested.

Probate or Proof.

Wills executed out of this State may be admitted to probate in the manner provided for the probate of wills in this State, whether probated here or elsewhere.

Signature

must be by the testator or by some person in his presence, at his direction.

Witnesses.

Such signature, etc., must be attested in the testator's presence by two or more subscribing witnesses.

INDIANA.

Written Wills.

All persons of sound mind who are twenty-one years of age may make wills devising all their estate, of every kind or nature, to any person or corporation, saving only the legal provision for the widow.

Execution

must be in writing (except nuncupative, bequeathing not to exceed one hundred dollars), duly signed and attested.

Probate or Proof.

Wills may be probated by the Circuit Court of any county where the testator resided, or in which he shall die leaving assets, on proof of execution by one or more subscribing witnesses, or by proof of the handwriting of the witnesses in case of their incompetency, death, or absence. Wills executed without the State, and probated in another State or country according to the laws thereof, may be recorded and shall have the same effect as if executed in this State.

Signature

must be by the testator, or some person in his presence and by his direction.

Witnesses.

Such signature must be attested by two persons subscribing as witnesses in his presence.

IOWA.

Written Wills.

After-acquired property may be devised when the intention is clear and explicit.

Any person of full age and sound mind may dispose of all his property except what is sufficient to pay his debts, or what is allowed as a homestead or other exemption for his wife and family.

Execution

must be in writing, duly signed and attested.

Signature

must be by the testator, or by some person in his presence, and by his express direction.

Witnesses.

Two disinterested and competent witnesses are necessary. Unless there be such witnesses no subscribing witness to a will can derive any benefit therefrom.

Unwritten or Nuncupative Wills.

Personal property to the value of three hundred dollars may be bequeathed by a verbal will if witnessed by two competent witnesses.

A soldier in actual service, or a mariner at sea, may dispose of all his personal estate by a nuncupative will so witnessed.

KANSAS.

Written Wills.

Any person of full age and sound mind and memory may give and devise his property of every description by last will and testament.

Execution

must be in writing, duly signed and attested.

Probate or Proof.

A will executed, proved, and allowed in another State, may be admitted to record in the probate court of the county where property devised, etc., is situated, by producing an authenticated copy.

A will enclosed in an endorsed sealed wrapper may be deposited in the office of the judge of the probate court, subject only to the order of the testator during his life, and after his death to the person named on it, or in the absence of such name to be publicly opened in the probate court, within two months after notice of death of testator.

Signature

must be at the end thereof by the testator or by some other person in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in the presence of the testator by two or more competent witnesses who saw the testator subscribe or heard him acknowledge the same.

KENTUCKY.

Written Wills.

All persons twenty-one years of age and of sound mind⁹ may bequeath and devise all their property by last will and testament.

Execution

must be by writing, duly signed and attested.

Probate or Proof.

Wills are proved before and admitted to record by the county court of the county of testator's residence, or where the land lies, or where he is deceased.

Signature

must be by the testator himself, or by some other person in his presence, and by his direction.

Witnesses.

If the will is not wholly written by the testator the subscription or signature must be made, or the will acknowledged by him in the presence of two credible witnesses, who shall subscribe their names to the will in the presence of the testator.

LOUISIANA.

Wills and Testaments.

Execution, form, requisites, etc. Donations *intervivos* or *mortis causa*, cannot exceed two-thirds of the property of the disposer, if he leaves at his decease a legitimate child; one-half, if he leaves two children, and one-third, if he leaves three or a greater number. The name *children* includes descendants of whatever degree they be, it being understood that they are only counted for the child they represent.

Donations *inter vivos* or *mortis causa* cannot exceed two-thirds of the disposer's property, if the disposer, having no children, leaves a father, mother, or both.

Any disposal of property, whether *inter vivos* or *mortis causa*, exceeding the *quantum* of which a person may legally dispose to the prejudice of the forced heirs, is not null, but only reducible to that *quantum*.

In all dispositions *inter vivos* or *mortis causa*, impossible conditions, those which are contrary to the laws, or to morals, are con-

sidered not written. Substitutions and *fidei commissa* are and remain prohibited.

Every disposition by which the donee, the heir, or legatee is charged to preserve for, or to return a thing to a third person is null, even with regard to the donee, the instituted heir, or the legatee.

The disposition by which a third person is called to take the gift, the inheritance, or the legacy, in case the donee, the heir, or the legatee does not take it, shall not be considered a substitution, and shall be valid. The same shall be observed as to dispositions *inter vivos* and *mortis causa*, by which the usufruct is given to one, and the naked ownership to another.

Heirs.

Ascendants and decendants are called forced heirs, because they cannot be deprived of a certain portion of the estate of their ascendants or descendants. The portion of which they cannot be thus deprived is called their *legitime*, and that portion of his estate of which the testator may dispose is called the disposable portion.

Witnesses

The following persons are absolutely incapable of being witnesses to testaments :

1. Women of what age soever.
2. Males who have not attained the age of sixteen years complete.
3. Persons insane, deaf, dumb, or blind.
4. Persons whom the criminal laws declare incapable of exercising civil functions.
5. Persons who are constituted heirs or named legatees, under whatsoever title it may be. Mystic testaments are excepted from this provision.

MAINE.

Written Wills.

All persons must be of lawful age and of sound mind to execute a will.

Execution

must be in writing, duly signed and attested.

Signature

must be by the testator, or by some person in his presence, and by his express direction.

Witnesses.

It must be executed in the presence of three disinterested witnesses, whether executed in this or any other State or country.

Unwritten or Nuncupative Wills, etc.

Must be reduced to writing within six days, or cannot be proved after six months, and cannot dispose of more than one hundred dollars, with but three witnesses requested to be such.

MARYLAND.

Written Wills.

All persons must be, if male, twenty-one years of age; if female, eighteen years of age, and of sound and disposing mind, and capable of executing a valid deed or contract, in order to make a valid will.

Execution

must be in writing duly signed and attested.

Signature

must be by the testator, or by some person in his presence, and by his express direction.

Witnesses.

At least three witnesses must attest and subscribe such will in the presence of the testator.

Wills of personal property are valid without witnesses.

MASSACHUSETTS.

Written Wills

Every person of full age and sound mind may dispose of his or her real and personal estate by last will.

Execution

must be by writing, duly signed and attested.

A bequest to a subscribing witness, or to the husband or wife of such witness, unless there are three others, is void.

Probate or Proof.

A will made out of this State, which might be proved and allowed according to the laws of the State or country in which it was made, may be proved, allowed, and recorded in this State, and

have the same effect as though executed herein, according to the laws of this commonwealth.

Signature

must be by the testator himself, or by some person in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed by three or more competent witnesses.

MICHIGAN.

Written Wills.

Every person of full age and sound mind may dispose of their property by will.

Execution.

No will (except it be nuncupative) is effectual to pass any estate, real or personal, except it be in writing, duly signed and attested.

A living person may probate his or her own will, which probate is secretly kept until after death.

Signature

must be by the testator, or by some person in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in the presence of the testator, by two or more competent witnesses.

Devises and legatees are incompetent subscribing witnesses, unless there are two other witnesses who are competent.

Unwritten or Nuncupative Wills.

Nuncupative wills are valid to dispose of estate not exceeding three hundred dollars, when proved by two competent witnesses. Soldiers in actual military service, and mariners on shipboard, may dispose of their wages and personal estate by nuncupative will.

MINNESOTA.

Written Wills.

Every person of full age and sound mind may devise real and personal property by will.

Execution

must be in writing, duly signed and attested.

Probate or Proof.

When executed according to the laws of this State they may, in the first instance, be probated here. It is not settled that wills executed according to the laws of another State or country (materially varying in general requisites) can be lawfully proved and allowed here.

Signature

must be at the end thereof, by the testator himself, or by some person in his presence, and by his direction.

Witnesses.

It must be attested and subscribed in his presence by two or more competent witnesses.

Beneficiaries are not competent witnesses.

Unwritten or Nuncupative Wills.

Soldiers in actual military service or mariners while at sea may execute nuncupative wills.

MISSISSIPPI.

Written Wills.

Any person twenty-one years of age, and of sound mind, may make a last will.

Execution

must be in writing, duly signed and attested (except for nuncupative wills).

Probate or Proof.

They must be proven in the chancery court of the proper county, and there recorded.

Signature

must be by the testator, or some person in his presence, and by his express direction.

Witnesses.

Two witnesses are necessary when lands are devised, and two also are necessary when personality is bequeathed.

If the will be wholly written and signed by the testator no witnesses are required.

MISSOURI.

Written Wills.

All males over twenty-one years of age, and of sound mind, may devise real property.

Persons over the age of eighteen years may bequeath personality, and females may bequeath realty also.

Courtesy or Dower

cannot be effected by will unless accepted by non-rejection of the provisions of the will in that respect, etc.

Execution

must be by writing, duly signed and attested. Wills of non-residents must be executed according to the laws of this State to be effectual here.

Signature

must be by the testator.

Witnesses.

It must be attested at the testator's request by two witnesses.

MONTANA.

Written Wills.

Persons over eighteen and of sound mind may dispose of their property, real and personal, by last will.

Execution

must be in writing, duly signed and attested.

Signature

must be at the end thereof, by the testator, or by some person in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in his presence by two or more competent witnesses.

Unwritten or Nuncupative Wills.

May be made by a soldier in active service, or by a mariner at sea.

NEBRASKA.

Written Wills.

Persons of full age and sound mind may devise by last will.

Execution

must be in writing, duly signed and attested.

Probate or Proof.

All wills, duly proved and allowed in any of the United States,

or any foreign country, according to the laws thereof, may be admitted to probate here.

Signature

must be by the testator, or by some one in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in the testator's presence by two or more competent witnesses.

Unwritten or Nuncupative Wills

are allowed, but under stringent statutory regulations.

NEVADA.

Written Wills.

Every person over eighteen years of age, and of sound mind, may dispose of his or her property by will, subject to the payments of debts.

Execution

must be in writing (except nuncupative), duly signed and attested.

Married Women

require the consent of their husbands annexed to the will.

Signature and Seal

must be by the testator or some other person in his presence, and by his discretion.

Witnesses.

It must be attested by two competent witnesses in the presence of the testator.

Unwritten or Nuncupative Wills.

No nuncupative will is valid where the estate exceeds one thousand dollars in value, nor unless proved by two witnesses within three months after the testamentary words were spoken.

NEW HAMPSHIRE.

Written Wills.

Persons of the age of twenty-one years, of sound mind, may execute a will.

Execution

must be in writing, duly signed and attested.

Signature and Seal

must be by the testator, or by some person in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in the testator's presence by three or more credible witnesses.

Legatees ought not to be witnesses.

Unwritten or Nuncupative Wills.

Nuncupative wills of personal estate not exceeding one hundred dollars in value are valid only when declared in the presence of three witnesses who were requested by the testator to bear witness thereto, in his last sickness, and at his usual dwelling, excepting when taken sick from home and dies before his return.

A memorandum of such will must be reduced to writing within six days, and presented for probate within six months.

NEW JERSEY.

Written Wills.

Any person not within the age of twenty-one years, and not an idiot, lunatic, or person of non-sane memory, may make a valid will.

Execution

must be in writing, duly signed, sealed, and attested.

Foreign wills must be executed according to the laws of this State.

Signature and Seal

must be by the testator's own hand (by a mark at least), and acknowledged by him.

Witnesses.

Such signature and writing, etc., must be declared to be his last will in the presence of two witnesses present at the same time, who will subscribe their names thereto, in the presence of the testator, as witnesses.

Devisees or legatees acting as witnesses render their legacies or devises void thereby.

NEW MEXICO.

Written Wills.

Persons of either sex may make a valid will, excepting only :
1. Males under fourteen years of age and females under twelve.

2. Insane persons and persons of unsound mind, during that condition. 3. Prodigals prohibited the administration of their estate by a court of competent jurisdiction. 4. Deaf and dumb by birth, unless they can write such wills themselves.

Execution.

Written wills are irrevocable, except by specially mentioning it in a subsequent will, and either setting it out in full or by stating that the maker would have stated it verbatim could he have remembered it, and declaring that he thereby revokes the same.

Probate or Proof.

Probate judges have power to qualify and approve wills, after hearing the evidence of the attesting witnesses, etc.

Signature

must be by the testator ; or, if he is unable to write, he may request some reliable person to sign for him.

Witnesses.

Three or more able and qualified witnesses, competent in a court of law, are necessary.

Written or Nuncupative Wills.

Verbal wills must be proved by five witnesses, two of whom must swear that the testator was, at the time of his making his will, in possession of a sound mind and entire judgment. The witnesses must all be present, see, and hear the testator speak, and each and every one of them must understand clearly and distinctly every part of the will.

NEW YORK.

Written Wills.

All persons of full age and sound mind may execute a valid will. Males can bequeath personal property at eighteen ; females at sixteen.

Execution.

In writing, duly signed and attested. No bequest to a charitable or religious corporation by one leaving a husband, wife, child or parent, is valid to the extent of more than one-half the clear estate, nor to the extent of more than one-quarter the clear estate, unless made at least two months before death.

Signature and Witnesses.

It must be subscribed at the end thereof, and must be subscribed by the testator in the presence of at least two competent witnesses ; or it must be acknowledged to each of such attesting witnesses, or to such of them as were not present at the making of such subscription, by the testator to have been so made.

The testator, at the time of making such subscription, or at the time of acknowledging the same, or both, if subscribed in the presence of one and acknowledged after subscription to the other, must declare in the presence of each witness that the instrument is his will.

Each of the two attesting witnesses must sign his name as a witness at the end of the will, at the request of the testator. (The residence of the witnesses should be added.)

NORTH CAROLINA.

Written Wills.

All persons of full age and sound mind may execute a valid will.

Execution

must be in writing, duly signed and attested. Wills made out of this State conveying real property therein, must be executed according to the laws of this State.

Olograph

wills may be made, but must be written altogether by the testator's own hand and signed by him.

Signature

must be by the testator.

Witnesses.

Two or more subscribing witnesses thereto are necessary.

Unwritten or Nuncupative Wills.

Nuncupative wills may be made during the testator's last sickness, in his own habitation, or where he had been previously resident for at least ten days, unless he died on a journey or from home. They must be made in the presence of at least two credible witnesses, who must state that they were especially required to bear witness thereto. The estate disposed of cannot lawfully exceed two hundred dollars in value.

It cannot be proved after six months from the making, unless it was put in writing within ten days from making, nor until notice

has been given to the widow and next of kin to contest it if they think proper.

OHIO.

Written Wills.

Any person of full age and sound mind and memory may execute a valid will.

Execution

must be in writing, duly signed and sealed. As against children and their legal representatives all bequests to any benevolent, religious, educational, or charitable purpose are void, unless the will be executed one year before the decease of the testator.

Probate or Proof.

If no person interested shall, within two years after probate, appear and contest the will, the probate is forever binding, saving against the rights of infants, married women, persons absent from the State, etc.

Signature

must be at the end thereof by the testator, or by some other person in his presence and by his express direction.

Witnesses.

It must be attested and subscribed in the presence of the testator by two or more competent witnesses, who saw the testator subscribe, or heard him acknowledge the same.

Unwritten or Nuncupative Wills

may be made in the last sickness, and are valid as to personal property if reduced to writing and subscribed by two competent, disinterested witnesses, within ten days after the speaking of the testamentary words.

OREGON.

Written Wills.

Every person twenty-one years of age and upwards, of sound mind, may execute a will devising all his estate.

Every person of the age of eighteen years may dispose of all his personal property by will.

Execution

must be in writing, duly signed and attested.

Married Women

may execute a valid will subject to the husband's right as a tenant by the courtesy.

Probate or Proof.

Copies of the will, when duly executed, and the probate thereof, may be recorded in the same manner as wills executed and proven in this State, and will be admitted in evidence in the same manner and with like effect.

Signature

must be by the testator, or by some other person in his presence and under his express direction, and such person signing the testator's name must subscribe his own name as a witness, and state that he subscribed the testator's name at his request.

Witnesses.

It must be attested by two or more competent witnesses subscribing their names to the will in the presence of the testator.

PENNSYLVANIA.

Written Wills.

Every will must be in writing, unless the person making the same is prevented by the extremity of his last sickness.

Must be of sound mind, and over twenty-one years of age.

Execution

must be at least one calendar month before the death of the testator, for charitable purposes.

Heirs, etc.

The testator's whole estate in the premises devised passes without words of inheritance, unless it appear from the will that he intended to pass a less estate.

Realty

acquired after the execution of the will passes with a general devise unless a contrary intention appears upon the face of the will.

Signature

must be by the testator, or by some person in his presence, and by his express direction, at the end thereof. A mark is a good signature.

Witnesses.

In all cases two or more competent witnesses are necessary, otherwise the will has no effect.

Unwritten or Nuncupative Wills.

Unwritten or nuncupative wills, disposing of personal property, may be made by persons during their last sickness, at their own dwelling, or while travelling and before reaching home, and by marines at sea, and soldiers in actual military service.

Proof must be by two witnesses, that the person desired those present to bear witness that such was his will.

RHODE ISLAND.

Written Wills.

Every person of twenty-one years of age and of sound mind, may dispose of all their property by will.

Every person eighteen years of age and upward may bequeath all their personal property by will.

Execution

must be in writing, duly signed and attested.

Married Woman

cannot impair the rights of her husband upon her death as tenant by the courtesy.

Signature

must be by the testator, or by some person in his presence and by his express direction.

Witnesses.

It must be attested and subscribed in the presence of the testator by two or more witnesses, or it will be utterly void and of no effect.

SOUTH CAROLINA.

Written Wills.

All persons of lawful age and of sound mind may execute a valid will.

Execution

must be in writing duly signed and attested.

Signature

must be by the testator.

Witnesses.

It must be attested and subscribed by three or more witnesses.

TENNESSEE.

Written Wills.

Every person of full age and of sound mind may execute a valid will.

Execution

must be in writing, duly signed and attested. It may be entirely written and signed by the testator, but his handwriting must be proved by at least three credible witnesses.

Married Woman

of age, may dispose of any estate in lands or personalty, by will in writing, subscribed by herself, or by some other person in her presence and by her direction, and the subscription must be made, and the will acknowledged by her, in the presence of at least two witnesses subscribing the will with their names, in the presence of the testatrix.

Probate or Proof.

Wills executed in other States, Territories, or the District of Columbia, must be proved according to the laws of this State.

Signature

must be by the testator, or some other person, in his presence and by his direction.

Witnesses.

It must be attested and subscribed in the testator's presence by at least two witnesses, neither of whom must be interested in the devise of the testator's lands. None necessary to wills of personalty.

Unwritten or Nuncupative Wills.

Nuncupative wills, disposing of estate not exceeding in value two hundred and fifty dollars, may be made during last sickness, in the testator's own habitation, or where he has been previously residing ten days at least, except he be surprised by sickness on a journey to or from home, and dies without returning.

Such will cannot be proved after six months from its making unless it were put in writing within ten days after the testamentary words were uttered, and not until the widow or next of kin are called to contest the same.

TEXAS.

Written Wills.

All persons twenty-one years of age and upward and of sound mind, may dispose of all their property, real and personal, by last will and testament.

Execution

must be in writing, duly signed and attested.

Probate or Proof

may be by the testimony of one of the subscribing witnesses, or if none be living, are of unsound mind, or absent from the State, then the testimony of two witnesses to the handwriting of the subscribing witnesses, and of the testator, or that he was unable to write. If the will is in the handwriting of the testator, then the testimony of two witnesses is necessary to it.

If the will be of a person not resident of the State at the time of his death, and has been regularly probated according to the laws of any other State, Territory, or country, then a copy of such will and probate, attested by the clerk of the court in which the same was admitted to probate, under the seal thereof, if there be a seal, together with that of the judge, chief justice, or magistrate of the court in which the will was probated, that such attestation is in due form, is sufficient here.

Signature

must be by the testator.

Witnesses.

Two or more must attest and subscribe their names thereto.

Unwritten or Nuncupative Wills.

Nuncupative wills may be made during a person's last sickness, at one's own habitation, or where they may reside for ten days preceding death, or where they sicken or die from home. One witness must take notice and bear testimony that such was the person's will, or words of like import. Cannot devise realty.

After six months from the time of speaking the testamentary words no testimony to prove such a will can be admitted, unless the same or the substance thereof was committed to writing within six days after the same was spoken by the deceased.

VERMONT.

Written Wills.

All persons of full age and sound mind may execute a valid will.

Execution

must be in writing, duly signed and attested.

Probate or Proof

must be made in the probate court. A will made out of the State and approved or allowed according to the laws of the State or country where made, may be proved, allowed and recorded in this State, and thereupon have the same force and effect as though made here.

Signature and Witnesses.

It must be signed by the testator in the presence of three witnesses, who must sign as such in the presence of the testator and of each other.

VIRGINIA.

Written Wills.

Every person of twenty-one years of age and of sound mind may make a valid will of realty and personalty.

Persons eighteen years of age may make wills of personalty.

Execution

must be by writing, duly signed and attested.

Married Women

may dispose of their separate estate by will.

Probate or Proof.

When a will affecting property within this State is proved without the same, an authenticated copy thereof, and certificates of probate thereof, entitle it to probate here, in the probate court.

Signature

must be by the testator, or some other person in his presence, and by his direction.

Witnesses.

Unless wholly written by the testator, the signature must be made or the will acknowledged by the testator in the presence of at least two competent witnesses, present at the same time; and such witnesses must subscribe the will in the presence of the testator.

WASHINGTON.

Written Wills.

Every male person twenty-one years of age, and female person eighteen years of age, may execute a valid will, devising real and personal property, or either.

Execution

must be by writing, duly signed and attested.

Signature

must be by the testator, or some person in his presence, and by his direction.

Witnesses.

Two or more must attest and subscribe the same in the presence of the testator.

WEST VIRGINIA.

Written Wills.

Every person of twenty-one years of age and upwards, being of sound mind, may dispose of any estate, real or personal, by last will.

Execution

must be in writing, duly signed and attested.

Signature

must be by the testator, or some other person in his presence, and by his direction, in such manner as to make it manifest that the name is intended as a signature.

Witnesses.

Unless the will is wholly written by the testator the signature must be made or the will acknowledged by the testator in the presence of at least two competent witnesses, present at the same time; and such witnesses must subscribe their names to the will in the presence of the testator.

WISCONSIN.

Written Wills.

Every person of full age and sound mind may execute a valid will.

Execution

must be by writing, duly signed and attested.

Probate or Proof.

No will is effectual to pass real estate unless approved and allowed in the county court. The copy of a foreign will, duly executed and probate thereof duly authenticated, may be proved, allowed, and recorded by the county court where the estate affected is situated.

Signature

must be by the testator, or some other person in his presence, and by his express direction.

Witnesses.

It must be attested and subscribed in the presence of the testator by two or more competent witnesses.

CANADA.

PROVINCE OF ONTARIO.

Written Wills and Testaments.

Every person of full age and sound mind may execute a valid will.

Execution

must be in writing, duly signed and attested.

Signature

must be by the testator, or some other person in his presence and by his direction, in the presence of two witnesses, both being present at the same time.

PROVINCE OF QUEBEC.

Written Wills.

All persons twenty-one years of age, and of sound intellect, may make a last will.

Execution.

Wills are of three kinds :

1. The authentic (or French) will, made before two notaries, or a notary and two witnesses.
2. The English will, made in the presence of two witnesses.
3. The olographic will, which must be entirely written and signed by the testator, and requires neither notaries nor witnesses.

Probate or Proof.

The English and the olographic wills must be probated.

Signature.

The English will must be signed at the end thereof, with the signature or mark of the testator, made by himself, or by another person for him, in his presence, and under his express direction.

Witnesses.

The signature must be acknowledged by the testator, as having been subscribed by him to his will then produced, in the presence of at least two competent witnesses together, who must attest and sign the will immediately, in the presence of the testator, and at his request.

Females may attest as witnesses in the *English* will, but not in the *French*.

PHYSIOLOGICAL AND MORAL ASPECT OF HYPNOTISM.

(Conclusion.)

III. IS HYPNOTISM ALWAYS UNLAWFUL?

IN our last paper we represented hypnotism, stripped of useless or dangerous appendages, as closely resembling well defined neuroses, but claiming the virtue to allay human sufferings and great healing powers. It has been strangely abused by strolling showmen like Hansen and Donato, by occultists like Faria and Papus, even by well meaning and over-trustful physicians like Luys; but it has also been put to successful use by experienced practitioners, such as Charcot of Paris, Bernheim of Nancy, Björnström of Stockholm, and Obersteiner of Vienna.

In view of these facts it becomes a serious question whether, and how far hypnotism is a lawful practice. Some grave theologians, like Mgr. Sancha Hervas, Archbishop of Madrid,¹ the writers of the *Civiltà*,² F. Palmieri³ and others, have condemned hypnotism absolutely, chiefly on account of abuses which they deemed inseparable from it; but other standard authorities, like Trotin, Bonal, C. S. S.,⁴ Lemhkuhl,⁵ Sabetti,⁶ Elie Méric⁷ of the Sorbonne, and J. P. F. Schneider,⁸ Director of St. Sigebert School, have expressed a different opinion. The Abbé Méric, Doctor of Divinity, studied the question both theologically and practically; he assisted at the experiments of Charcot and of Bernheim; the Abbé Schneider followed the clinic of Bernheim and wrote his work as a thesis for the doctorship, and though he died before revising it, this task was carefully performed by Professor Egger of the Paris University. Considering that these

1 Elie Méric, "Le Merveilleux et la Science," Conclusion, pp. 449-460.

2 *Civiltà Cattolica*, "l'ipnotismo tornato in moda," vol. 3-4, Ser. 13.

3 "Antonii Ballerini," etc., vol. 2, p. 250, num. 100-107.

4 For Trotin and Bonal, see Méric op. cit. pp. 448-9.

5 "Theologia Moralis," vol. 1, note p. 619.

6 "Theologia" Ed. 7, 1892, p. 149, num 209.

7 "Opere citato," p. 446, n. 4.

8 L'hypnotisme, p. 378, Conclusion, 6.

writers had uncommon opportunities for arriving at a correct judgment, their opinion deserves the highest consideration.¹

Already in 1890,² the editor of the AMERICAN ECCLESIASTICAL REVIEW had arrived at the following conclusion: "Hypnotism, whilst we may not safely recommend or practise it, may not be condemned as *diablerie* simply because it is not traceable to known causes." In other words, it may not be universally condemned as evil in itself, although it is unquestionably dangerous. These two propositions shall be treated separately.

If hypnotism is to be considered as absolutely prohibited, it must be because it is contrary *in toto* to the laws of Church or State; or else because it can be proved to be immoral in its very nature; or lastly because the dangers attending its applications are, in all cases, unavoidable, and of such a magnitude that the good obtained or to be obtained cannot offset the evils which are supposed to be its necessary consequences. Let us see first whether hypnotism has been universally condemned either by the Church or by the State; then whether it is immoral *in se*: its consequences will be best appreciated when we consider the dangers attending its practice. It is hardly necessary for us to emphasize that we do not pretend to justify the indiscriminate use of hypnotism; much less, countenance occultism, spiritism and similar *isms* which have been grafted upon it by charlatans of every description. Our contention is best expressed in the words of Schneider:

"The practice of hypnotism is not, in our opinion, unlawful, when it seems to be³ *the only* or the *best means* to cure a

1 Villada ("Casus Conscientiæ," vol. 3, p. 298) held once that hypnotism was lawful, later he modified his opinion on account of the superstitions and excesses of some hypnotizers, whose performances are censured by their wiser brethren. On similar grounds, astronomy might be rejected on account of astrologers, and arithmetic, because many superstitious persons try to guess the future by means of cabalistic groupings of numbers.

2 A. E. R., vol. III, October, 1890, P. 257. See also: *The moral limit in the use of anæsthetics*, September, 1890, p. 198, and *The Morality of Hypnotism as a therapeutic agent*. Dec. 1894, p. 461.

3 Italics ours.

dangerous disease; when all the necessary precautions are taken, and when both the intentions and the means are unimpeachable." (L'hypnotisme p. 378, N. 6.)

There have been theologians who have urged upon the tribunals of the Church the necessity of an unrestricted condemnation; the cases submitted to her decision were involved in superstitious or immoral adjuncts well calculated to bring about such a result;¹ yet, more prudent than the French Academy, she has with equal care avoided the pitfalls of absolute skepticism and indiscriminate proscription. In 1840, the question proposed to the Inquisition was as follows: "Is magnetism, as commonly understood, to be considered as lawful, or as unlawful?" The answer was: "Consult the standard authors, and bear this in mind, that, when every false doctrine is rejected, as well as every kind of witchcraft, and any explicit or implicit invocation of the devil is repudiated, *the mere act of using physical means, otherwise lawful, is not morally wrong*;² provided that it be not made subservient to an end unlawful or in some way evil. But the use of causes and means purely physical to obtain effects or results truly supernatural, in order to explain these effects physically, is nothing but a deception, both unlawful and heretical." In 1841, the Bishop of Lausanne, judging that a more definite answer was needed, sent to Rome a postulation in which clairvoyance, divination, sense-transference, and other phenomena equally wonderful, are mentioned as connected with magnetism; he asked whether all these facts were truly natural. The answer of the Pœnitentiaria³ was: "The use of magnetism, as represented in the case, is not lawful." Another question of the same import had already received a similar answer a few months before.⁴ Even after these declarations, stating as they did,

1 See in Palmieri, the postulation of the Bishop of Lausanne, vol. 2, p. 251.

2 Italics ours.—We understand *otherwise lawful* to mean, which would be considered lawful, were it not that they are used as magnetic practices.

3 S. P. Resp. July 1, 1841.

4 Apr. 21, 1841.

that magnetism confined to natural phenomena was not unlawful, but that the cases submitted were certainly unlawful, many persons continued to entertain doubts, and to distort the answers of the Roman Congregation. To put an end to misunderstandings, the Congregation of the Inquisition, which is presided over by the Sovereign Pontiff himself, issued the following document which bears the date of June 30, 1856, and is addressed to the entire hierarchy of the Catholic world as the following superscription shows: "Encyclical Letter to all the Bishops, against the *abuses* of Magnetism."

In transcribing the heading, we have emphasized the word *abuses*, because it is the keynote of the whole document. After the usual preamble, it contains the following words: "It has been made evident, that a new kind of superstition has sprung from magnetic phenomena which have been used by novelty seekers, not for the advancement of physical science, as should have been done, but to deceive and seduce other men; these deceivers believe that by the means of magnetism or of magic, they can find out hidden, distant or future things, chiefly with the help of weak women (*muliercularum*) who depend only on the will of the magnetizer.

"On this subject, the Holy See has already given some answers in particular cases, by which are condemned as illicit all those experiments which have not for their purpose a natural and honorable end to be obtained by lawful means; against such experiments is directed the decree of April 21, 1841: *The use of magnetism, as it is described, is not lawful.* Thus also, books which maliciously disseminated errors like those above mentioned, have been prohibited by the Sacred Congregation. But whereas, it had become necessary to pass judgment not on particular cases only, but on the practice of magnetism in general, therefore, by way of rule, this decree was issued July 28, 1847: *Provided* that every false doctrine, every kind of witchcraft, every invocation of the devil, explicit or implicit, be rejected, the mere act of using physical means otherwise lawful, is not morally wrong," etc., the

decree which we have already quoted is then repeated word for word.

The next paragraph begins as follows : " Although this general decree points out clearly enough what is lawful and what is unlawful in the use and abuse of magnetism, yet the malice of men has gone so far that they neglect the lawful study of science, and rather seek occult things to the ruin of souls and to the detriment of civil society itself ; boasting, as they do, that they have found a new way to magic and divination." In the next place the Sacred Congregation condemns in express terms the illusions of somnambulistic clairvoyance, magnetic passes of a dubious moral character, the pretended perception of things naturally unknowable, the discovery of new religious tenets, the evocation of and intercourse with the departed, and all other kinds of superstition, which are practiced for the sake of lucre. " In all these performances," says the decree, " by whatever craft or hallucination they may be accomplished, since physical means are used to obtain preternatural effects, there is an unlawful and heretical deception, and a scandal opposed to honesty and morality." In the concluding paragraph, the Bishops are invited to use their utmost vigilance and activity to protect the faithful against the dangers which come from the *abuses* of magnetism, and to preserve in its purity the deposit of faith. (Acta S. Sedis, vol. i, p. 177.)

It is clear that this decree does not condemn magnetism absolutely ; it asserts, on the contrary, that magnetism has its legitimate sphere, but that it is liable to great and dangerous abuses. The practices which it declares criminal are considered equally so by such men as Bernheim ; with regard to the pretended wonders of charlatans, the latter expresses his judgment as follows : " Wonders, such as clairvoyance, foreseeing future events, view of the interior of the body, perception of far distant objects through intervening opaque bodies, making one sense do the work of another, intuitive knowledge of remedies, is it necessary to state that I have seen nothing of the kind ? " ¹

1 Quoted by Abbé Schneider, p. 104.

But it is said that some civil governments have been obliged wholly to proscribe hypnotism. This assertion is not strictly correct. Austria, Russia, Italy, Germany and Belgium have prohibited public exhibitions, because experience had proved them to be extremely dangerous, both to public health and to morality; hence the civil authorities have wisely restricted the practice of hypnotism to competent doctors. In France also, restrictive regulations have been adopted, and the tribunals have punished severely the pretended hypnotizers who had caused accidents, just as they punish the quacks who attempt to practice medicine without a diploma. As an example of this kind of legislation let us give a summary of the text of the Belgian statutes, as proposed by the Royal Academy of Medicine and adopted by the parliamentary committee.¹

Art. 1. Whosoever shall have exhibited publicly a person hypnotized by himself or by others, shall be punished with a fine of not less than 26 and not more than 1,000 francs.

Art. 2. Any one not qualified to practice medicine, who shall have hypnotized a minor under eighteen, or a weak-minded person, shall be punished with imprisonment not exceeding one year, and with a fine of not less than 26 and not more than 1,000 francs; even though he may not have publicly exhibited the hypnotized person.

Art. 3. Subject to punishment of incarceration is any one who with fraudulent or malicious purpose has caused a person under the influence of hypnosis to sign a contract, quittance or declaration. And the same penalty shall be applied to any one who shall have made use of such an act or document.

Such is the Belgian law, and those enacted in other countries have substantially the same import. Law permits the use, but punishes the abuse of hypnotism.

Nor can it be maintained that hypnotism is essentially or in itself a moral wrong. It could be so only for one of three reasons. First, because the subject may be considered as resigning the exercise of his free will; or secondly, because

¹ The text, preceded by the report of the commission, will be found in the *Revue de l'Hypnotisme*, October, 1891 (6th year), n. 4, p. 123.

the *abuse* of hypnotism is inseparably connected with its *use*; or thirdly, because it may appear that natural means are used to obtain or explain away supernatural phenomena.

To the first of these reasons I would answer that it cannot be said with any degree of certainty that the subject resigns the use of his free will, for cases of invincible resistance are by no means unusual; nay, a very respectable school of hypnotizers holds that when moral compulsion is attempted, the revulsion of feelings brings about convulsions, lethargy, or catalepsy, which baffle the hypnotizer. But even admitting, that sometimes man becomes a mere automaton, is not the man who places himself under the influence of anæsthetics, subject to the same condition? Yet no moralist now-a-days would condemn absolutely the use of chloroform. Nevertheless there is a difference, perhaps not sufficiently insisted upon, on the whole. In anæsthesia man surrenders to the care of the physician a mere passive instrument, in hypnosis the subject retains a sort of automatic activity which may be abused by the hypnotizer. Is this difference sufficient to condemn hypnosis as immoral, whilst the sleep induced by morphia is declared innocent? There seems to be no adequate reason for such a divergence of verdicts. But, if you deem it necessary, let us surround the activity of somnambulism with more safeguards than the passivity of anæsthesia. Require special tests, special diplomas from the operator, have more witnesses present to prevent any unwise or improper suggestion. Do all this, and the activity of the patient will be in safer keeping than if he had not, for a moment, lost the control of it.

The answer just given may be considered to dispose of the second objection. The rules adopted by Bernheim, emphasized by Forel, and accepted by the profession at large, do away with any reasonable fear of abuse on the part of the physician. We shall have occasion to refer to those rules when mentioning the particular applications of hypnotism. In the meantime there are some which apply to all cases, *ex. gr.*

Never hypnotize any subject without his formal consent,

or the consent of those who have authority over him. Never induce sleep, except in the presence of a third person in authority. Never give to the hypnotized subject any other suggestions than those necessary for his cure.¹

In regard to the third reason alleged for the essential immorality of hypnotism, let us first of all emphatically state our belief that no person may lawfully intrust, even *for one moment*, his liberty to an occultist or a spiritualist. It is safe, however, to say that there are very few regularly trained physicians who deal in such nefarious practices as those of occultism or spiritism. The great danger in the case of a physician is that he may be inclined to pay so much attention to that wonderful physical organism with which he deals, that he forgets spiritual organism, considering the soul as a mere *psyche*, or principle of material life. The real motives which cause many persons to condemn every kind of hypnotism without exception, are first, because they undervalue the potency of the imagination, that sort of mixed power which serves as a connecting link between sense perceptions and ideas; secondly, because they are deceived by the wonderful exploits of strolling magnetizers or hypnotizers. With the class of men just mentioned nobody should hold professional intercourse, unless it be to expose them. But, that we commonly undervalue the power of imagination, is a fact well known to all those who have observed the phenomena of the spiritual order. The words of Benedict XIV which we have quoted above, plainly intimate that there are facts of an extraordinary kind, which, nevertheless, belong to the natural order, and which owe their existence to the power of the imagination. The general law is, perhaps, best expressed in the words of Bernheim, explained and supplemented by those of St. Thomas. M. Bernheim insists on this truth that: "Every thought has a tendency to become a fact." Long before Bernheim St. Thomas had fully grasped this principle, and saw its consequences. "The matter of the body," he says, "obeys the concept of the mind; for the body of man is affected by the mental concept

1 Condensed from Bernheim, *Suggestive Therapeutics*, p. 461.

of heat and cold, and sometimes to the extent of causing health or disease." (Summa Theol., p. 1, 9, 110, obj. 1.) These words are used as an objection against his proposition that pure spirits do not act at will on material substances; to which he makes answer as follows: "We answer by saying that the soul is the form (life principle) of the body, hence we need not wonder if the concepts of the mind affect the body; the more so because the activity of the sensitive appetite, which requires some bodily changes, is subject to the control of reason." This is more fully explained in the third part of the Summa (13th question, 3d article), where he treats of the power of the soul of Christ over His body. We quote the words in full:

"To the third objection we reply that imagination, when strong, rules the body with regard to many things; hence occurs the fall of a person stepping along an elevated beam, for the imagination is destined by its very nature to be the principle of physical motion. (Here St. Thomas refers to Aristotle.) It is the same thing with regard to changes depending on heat and cold, and other alterations which are the consequences of these variations. The reason is that passions are bound by nature to follow the impulse of imagination, passions themselves govern the motions of the heart, and thus by the activity of animal spirits the whole body is modified. But there are other bodily conditions which are not necessarily dependent on imagination, and cannot be transformed by the imaginative power, how strong soever it may be, for instance, the shape of the hand or foot, or other things of the same kind."

Mediavilla, Gerson, Cajetan, and other schoolmen say substantially the same as St. Thomas and Pope Benedict XIV, and they teach us not to assign *imaginary* limits to the power of imagination.¹

We have granted that hypnotism was dangerous, extremely dangerous;² but Prof. Mill of the Pennsylvania University, who most kindly put his notes at our disposal, thinks that in the hands of a skillful and experienced physician, it becomes

¹ See on this subject the articles of Eug. Portalie in *Les Etudes*, 1892, pp. 481-577, to many it will be a revelation.

² See Björnström's *Hypnotism*, c. xii.

quite harmless ; no doubt, in this case (and there should be no other case) the danger is reduced to a minimum, and the positive benefits far exceed the possible inconveniences. But Forel goes too far when he says :¹

“ Liebault, Bernheim, Wetterstrand, Van Eden, Van Renterghen, de Jung, Moll, myself and the other pupils of the school of Nancy, we declare categorically that we, resting on an experience which covers the cases of many thousand persons, have never observed a single case of real and lasting injury to the mental or bodily health resulting from hypnosis. On the contrary we have observed many cures and improvements among the sick treated by us. Either we are all terrible liars, or the alleged injuries resulting from hypnosis result, as we claim, partly from bad methods, partly from the simplicity of untrained operators, partly from suspicious experiments, but most of all from misinterpretations and exaggerations.”

Nobody suspects for a moment the veracity of Prof. Forel, but even a scientific man may be carried away by his enthusiasm. If hypnotism is so harmless, why do we find in the books of Moll and Bernheim a special chapter to warn us against its dangers? Very recently (Sept. 29, 1894,) a fatal case was recorded in the *London Lancet*. Let us hear on this point Prof. Wundt who did not only try the experiments on others, but had them performed on his own person. “I cannot understand,” he says,² “how in the face of these observations, one can look upon hypnotizing as a perfectly harmless operation. It is perfectly clear that by it the will-power to resist is weakened to a considerable extent. The subjects are brought with the greatest ease to consider as matters of course acts against which they would certainly protest in the normal state. They are made to perform and to look upon as proper, actions against which in the wakeful state, moral instinct would rise in arms. . . . In truth it is not only a purely scientific interest that has caused this longing for hypnotic experiments, but also a longing for occultism.

1 Forel, *Der Hypnotismus*, p. 103.

2 Wundt, *Hypnotismus und Suggestion*, Leipzig, Engelmann, 1892.

. . . . Even in the moderate admirers of hypnotism who reject such superstitious aberrations, this occult influence of a silent stream is distinctly felt chiefly in the acceptance of fanciful hypotheses, which on closer examination prove themselves to be disguised repetitions of well-known superstitious fancies." The final conclusion at which Dr. Wundt arrives is, that hypnotism should be used with the greatest caution, and never as an amusement for so-called scientific experiments, but only for therapeutic purposes. Obersteiner, and all the conservative physicians agree with him in this respect; and Dr. C. K. Mill of Philadelphia, referring to an article of Dr. Crichton Browne in the *British Medical Journal*, August 27, 1881, endorses the following rule which ought to be added to those already mentioned: "We are also in accord with him (Dr. Browne) in the conviction that hypnotism ought never be resorted to for amusement."

If we exclude the accidents caused by "irresponsible diletanti," as untrained hypnotizers are called by Prof. Wundt, and the neurotic plagues caused by strolling hypnotizers, it will be very easy to mention one hundred cures for each accident occurring in legitimate practice. As far as can be ascertained, in the absence of accurate statistics, suggestive therapeutics in the hands of a skillful doctor is far more beneficial than harmful, and it is sometimes the only available resource. Under such circumstances, can a priest advise it? We do not think so, he must leave this to the physician. As there are dangers of many kinds connected with hypnotism, and as he is not competent to judge how far the probable advantages offset the perils, it is the wiser course for him to abstain from assuming any responsibility. But, with Villada, who, after fairly stating the arguments on both sides, concludes *theoretically* against hypnotism, but *practically* in favor of liberty, we think that a priest should not refuse absolution to a penitent who insists on seeking in hypnotism a cure which other remedies have failed to effect.

A few more words about the applications of hypnotism, and we have done.

IV. APPLICATIONS OF HYPNOTISM.

Before briefly reviewing some applications of hypnosis for the purpose of ascertaining *quid liceat quid non*, we beg leave to state that there is no sort of deception more easily practised, even on scientists and physicians, than that of mediumship. Mediums go through a regular training, which must be very hard indeed, but the possession of which is very lucrative. London and Paris are full of such people. They will engage to play the catalepsy trick, or somnambulism, or any other trick of the kind, at a regular rate, or they will dupe a hypnotizer just for the fun of it. Volumes could be filled with the exploits of these worthies. Some of their triumphs are told in a charming style by Dr. Ernest Hart, in a number of the *Nineteenth Century Review*. The publication of these papers in a pamphlet form would do much good in proving to what an extent men will allow themselves to be imposed upon. Yet all is not humbug. Dr. Obersteiner says: "In a three-fold direction, hypnotism can become useful as a therapeutic agent—1, through simple hypnosis; 2, through analgesis; 3, through suggestion."

That hypnotism can succeed in curing insomnia is not to be doubted. In a case that we have witnessed it quieted the nerves of a woman who would, according to all probabilities, have died in violent paroxysms, without being able to make her peace with God. She was set asleep by hypnotic methods, continued to sleep for eight hours, according to the suggestion given, and was perfectly sane when she awoke. Her life could not be long preserved, for she was old and very feeble, but she had ample time to prepare for death, and availed herself of all the consolations of religion.

"Hypnosis," says Dr. Obersteiner, "may produce a quieting influence. . . . It is not seldom that natural sleep, succeeding hypnosis, is much longer and quieter. . . . People of unsound mind are, as a rule, hard to hypnotize; still, I have succeeded several times in quieting persons much disturbed in mind, and inducing a gentle sleep."

Anæsthesia can be obtained by hypnosis. Not only have

very trying operations been performed without the patient experiencing the least suffering, but women have been delivered without pain, when complications would have rendered parturition exceptionally distressing. Many cases of the kind are reported in the *Revue d' Hypnotisme*.¹ Yet ordinary anæsthetics have great advantages over hypnosis, inasmuch as it is not effective against suffering in every case. Moreover, the effects of the drugs are well known, and the doses can be exactly measured ; it is also known that they will affect this or that organ exclusively. In this sense they are *elective*, that is to say, they may be chosen with a sort of inerrancy. For such reasons they are to be generally preferred. But if they fail, or for some reason are not available, then hypnosis may become the means of saving life by moderating or suspending suffering. In combination with suggestion, it may modify favorably and sometimes cure neurosis, but its influence on epilepsy seems to be very limited.

Some doctors who consider some kinds of scrupulosities as amounting to a regular neurosis, have used hypnosis as a remedy ; with what success, we cannot say. There are other and better means for allaying scruples more in accordance with the dignity of man and the demands of Christian fortitude ; yet where there is imminent danger of a person losing the power of reason altogether, a physician might be excused if he resorted to this means as a last one, to save his patient from insanity.

Hypnosis, in connection with suggestion, has been sometimes used with success to cure certain vices, like drunkenness or kleptomania. It is needless to say that is a doubtful method of seeking to escape from the tyranny of habit. Yet in some extreme cases where everything else has failed, it might be tried. After all, a hypnotic suggestion differs from a suggestion made to the same person when awake, only in this, that whilst inhibiting the other impressions, hypnotic suggestion takes a far stronger hold of the mind. It may be questioned, however whether such cures are permanent.

¹ A number of such cases are recounted in No. 9 of the 5th year, March, 1891.

Can we make experiments on human beings in order to advance science? Unless those experiments be at the same time useful remedies, the answer must be decidedly negative. Man is *sui juris* an end in self, you cannot use him as a *means*, you have no right to degrade him from the rank which God has assigned to him when the divine image was stamped upon his soul. Practise on crayfish and guinea pigs; but reverence God's image in man.

Nor is hypnosis to be used for discovering the secrets of a criminal; the end does not justify the means, and his conscience is a sanctuary, desecrated, it is true, but a sanctuary which God alone has the right to penetrate.

It is self-evident that all the uses of hypnotism which are censured by the Church, are essentially evil and condemned by Natural Law. We need not go over the sad catalogue, which the *accursed thirst for gold*, and superstition which is yet worse than greed, have swelled and continue to swell every day, but there is a sort of divination, which has been considered as supernatural, and which is nothing but pure humbug. We speak of *mind reading*, practised by Bishop and Cumberland, and styled *muscle reading* by Dr. Bird of New York. In vain did Bishop repeatedly assert that the whole secret consisted in *legerdemain*, in vain did Dr. Bird duplicate the experiments, and show the trick; people insisted on believing that Bishop was endowed with a supernatural lucidity—*mundus vult decipi*.

At last Max Dessoir of Berlin resolved to settle the matter, and he went to work in earnest with some university students. The result may be found in the *Proceedings of the Society for Physical Research* (October, 1886). At the first trial, Max Dessoir being *percipient* and Ewald Weiss the *agent*, a complicated action had to be not only *guessed* but *performed*, without any other direction than the touch of the agent; the success was complete, and the learned Max explains in detail how he interpreted the unconscious nervous movements of the agent. The second sitting was equally successful; the third was something of a failure. Then constant contact was dispensed with, and everything

went wrong. In the fourth sitting, they guessed numbers; of seven guesses not one was really successful; the fifth sitting was not so dismal a failure. Next they guessed words, that is, the agent *thought* a word, and the percipient guessed it. "Rome!" thinks the agent. "Hamburg!" guesses the percipient. "Lesen," thinks Herr Weiss. "Ehre," cries out the great Max, and so on. Cards were tried. "Ten of Spades," thinks Henrick Biltz, the agent. "Nine of Diamonds," guessed the candid Max, and so on, through twenty-one sittings. At last, they attempted to guess drawings; the agent traced a figure on the side of a frame, and the percipient, without seeing the drawing, had to duplicate it. These memorable daubs have been carefully preserved and can be seen on pp. 116, 117, 118, etc., to 123, of the periodical above mentioned. One of these wonderful divinations is truly remarkable. The agent Herr Biltz had drawn the profile of a beardless student smoking a cigar. Herr Dessoir was to guess and reproduce the image. Without seeing the inspiring pen picture, or being told whether it was a house or a haystack, the percipient *perceived*, and he sketched a fish, and a queer one at that. Despite these failures the mind readers went on in their senseless assurance. They applied the formulas of the calculus of probabilities to the various cases, and found that they had guessed oftener than they should have done.¹

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1 It is our pleasant duty to acknowledge our indebtedness to Drs. George H. Rohé, J. W. Chambers, and Howard A. Kelly, of Baltimore, and to Dr. C. K. Mill, of Philadelphia, of whom we obtained valuable assistance in the preparation of these papers.

The reader may find four very interesting and instructive articles on hypnotism in the *Lyceum* (February, March, April and May, 1889), the last of which dwells on the *dangers* of hypnotism about which we could say but few words.

BOOKS AS HELPS TO THE STUDY OF THE BIBLE.

THE right study of the Sacred Scriptures is of incalculable value from a practical point of view. The Bible serves as a library of religious thought, as a code and digest of the principles of all law, as a compend of political, social and domestic economy whose rules never lose their application. As a book of history it represents the best authenticated and most comprehensive record, leading back to the remotest ages, whilst it is, at the same time, a treasury of beautiful thoughts and reflections, instructive and elevating in a way which makes it a most effective means to the attainment of that beautiful union of culture and virtue which are the highest credentials of the priestly character.

Ptolemy, pagan though he was, and with men around him who represented all that was highest of Greek civilization¹ thought it no extravagance to offer the Jewish authorities at Jerusalem the equivalent of nearly a million dollars, in gold and freedmen, for a good Greek translation of some of the Old Testament books. Nor did he, in doing so, underestimate the literary value of the Sacred Hebrew Code. No other book on earth has done for the sciences of history, of languages, of government and morals, in short, for the development and diffusion of general knowledge, what has been accomplished by the use of the Bible. Catholics do not, and cannot, accept it as the *sole* rule of divine faith; and this for the simple and logical reason that the written word, however true and life-giving when rightly interpreted, is, nevertheless, capable of being misunderstood by those who lack sufficient light to interpret its meaning, where that meaning may contain the direct expression of God's will and design. The Bible is a witness to surest truth, yet one incapable of self-defense against ignorant or perverse construction. It is a light of transcendent purity, but its rays may fail to come to a focus because there is a flaw in the lense of our intelligence; it may be dimmed and lose its quality of enlightening because the reflector of our mind is

¹ *Euclid* the mathematician, *Theocritus* the poet, *Manetho* the Egyptian historian, dwelled at the court of Ptolemy Philadelphus.

blurred or coated with the film of some blinding attachment to preconceived notions. The mirror of our soul, in which God's truth is to be reflected, and from which we are to copy, as from a faultless pattern, the ways of life that lead to heaven, must be cleansed by previous polish from the dust stains of error, of prejudice or ignorance, the common inheritance of all pilgrims on earth. Next we have to take our distance so as to judge properly of the proportions, the colors, the separate parts of the image God has drawn for our instruction in the sacred volume.

In other words, the right and useful reading of the Bible requires from us a certain acquaintance with the history, the dates, the places, the customs and laws, national and social, which throws light upon the meaning of expressions and incidents otherwise incomprehensible. Hence we have to give some attention to the ancient records and monuments described by archeologists and historians. We must likewise inquire into the origin, history, authority, purpose and general argument of each of the inspired books. This knowledge aids the student to the interpretation or exegesis of the Bible, a book which only few can read with that realization of the surrounding circumstances which made it easily intelligible to those to whom it was first addressed.

English works on the subject of biblical interpretation, written from a Catholic standpoint, are very scant. On *Introduction* we have the two manuals by Dixon and MacDevitt. The former is the more complete, but, as it was written nearly fifty years ago, it lacks those important and interesting features which modern research has given to the study of scriptural topics, by fresh and definite information regarding the language, geography, history and social life of the ancient peoples of whom the Bible speaks. MacDevitt's book is excellent but incomplete and devoid of essential features belonging to a critical text-book of introduction. There is no Catholic work in English like, for example, Prof. Driver's *Introduction to the literature of the Old Testament*. We have no *Concordance* of the Catholic version in English; nor any book which covers the ground of Geikie's

Hours with the Bible (6 vol.), a work which, though often bigoted, is full of interesting and solid information about the persons, places and important events of Bible history.

These wants in Catholic English literature suggest worthy motives and objects of activity to the scholar among our clergy. It need not be a reproach to Catholic students that Protestants have gone in advance of us in these respects. The fundamental principle of the so-called "Reformation" has practically forced the exclusive study of the Bible as an apparent last resource to obtain some authority for the belief in revealed truth. The right and obligation of private interpretation has pushed this necessity still farther, and whilst it invited every critic to question the ground assumed by others who might differ from himself, it favored an all and many-sided inquiry into the Sacred Text. With Catholics the terms of revelation have but one meaning sustained by a living and permanent authority; the Bible is our constitution and law—not as a dead letter but as interpreted by the Supreme Judge of the Church—a last court of appeal when conscience or private judgment are in danger of being erroneous or false.

There are excellent works, for the Catholic student, in Latin, German and French. Cornely's *Introductio in Libros S. Scripturae* (4 vol.) and a *Compendium* of the same work (1 vol.) amply suffice to acquaint the average student of Scripture with the authenticity, authorship, purpose and critical characteristics of the different sacred volumes. For the historic account, archeology, etc., the French *Manuel Biblique*, by Bacuez and Vigouroux (4 vol.) is in every way satisfactory. The same may be said of Kaulen's *Einleitung in d. h. Schrift* and Schegg's *Bibl. Archaeologie*, both in German. We might here say that Herder's publications, partly in Latin, and partly in German and French, cover nearly the entire ground of biblical scholarship from a thoroughly Catholic standpoint.

Of *Commentaries* on the different books of Scripture we have two works of the first order and recent date: The French series (with collateral Latin text) *La Sainte Bible* (Lethielleux,

Paris), and the Jesuit *Cursus Completus S. Scripturae*, which latter is not yet complete. (See following list by Fr. Maas, S.J.)

Two good biblical Atlases have been published by Herder and Lethielleux respectively. Rand McNally & Co.'s Scriptural Geography will prove serviceable to most English speaking students, although the notes and references are adapted to the Protestant text. For those who read French, the *Revue Biblique Internationale*, published by Lecoffre (Paris), will prove an excellent medium for keeping themselves informed on the biblical literature of the day.

The appended list, prepared by the Librarian and Professor of S. Scripture at Woodstock College, will give the student a general survey of the bibliography belonging to the department of S. Scripture, including *Introduction*, *Auxiliary Sciences* and *Exegesis*. The works noted in the margin are such as are easily accessible and on the whole sufficient for the ordinary ecclesiastical library up to date.

THE EDITOR.

THE LIBRARY OF A PRIEST.

SECOND ARTICLE.

DEPARTMENT OF SACRED SCRIPTURE, COMPRISING INTRODUCTION, AUXILIARY SCIENCES, AND EXEGESIS.

I. WORKS ON INTRODUCTION TO THE STUDY OF THE SCRIPTURES.

The different views concerning the limits of the Introduction to Sacred Scripture are reflected in the contents of the books published on the subject.

a. Some treat *historical*, *archæological*, and *geographic* questions besides the history of the Sacred Books and the hermeneutic rules. To this class belong: the "*Hermeneutica Sacra*" by J. H. Janssens (Leodii 1818); the "*Introduction historique et critique aux livres de l'ancien et du nouveau Testament*" by J. B. Glaire (Paris 1838); the "*General*

Introduction to the Sacred Scriptures in a series of dissertations, critical, hermeneutical and historical, by the Rev. Joseph Dixon, D.D., Professor of Sacred Scripture and Hebrew in the Royal College of St. Patrick, Maynooth. The high merit of the author and his exalted dignity as Archbishop of Armagh and Primate of All Ireland to which his manifold qualities raised him, render it superfluous to either praise or recommend the work. It lacks, however, the information that has been accumulated by more recent publications, and does not give a special introduction to the separate books of the Bible. It contrasts favorably with the great Protestant work of this kind, the "*Introduction to the Critical Study and Knowledge of the Holy Scriptures,*" by Thomas Hartwell Horne. This work, although it possesses the merit of collecting numerous extracts from different sources, shows little ability and learning, and is wholly devoid of what may be called theological knowledge. Another Catholic work which must be mentioned here, is the "*Introductio in Sacram Scripturam,*" by U. Ubaldi (Romae 1877-1881). Introduction
—Dixon.

b. A second class of introductory works give only the *history of the Sacred Books* and the *rules of hermeneutics*. Among these may be classed the "*Introductio ad Sacram Scripturam,*" by T. J. Lamy (Mechliniae 1866 ff.); it contains a summary of Jewish antiquities besides the above two kinds of subjects. To this class also belongs the "*Historica et critica Introductio in U. T. Libros Sacros,*" by R. Cornely, S.J. (Parisiis 1885-1886), which is at present the most complete and satisfactory work on the subject. Its four volumes need not be read all at once; the Indices will tell where to find the precise question one wishes to read up. An abridgement of the same in one volume, "*Historicae et Criticae Introductionis in U. T. Libros Sacros Compendium,*" by R. Cornely (Parisiis 1889). We cannot refrain from mentioning also the clear and handy little volumes of Introduction (in French) by F. Vigouroux and L. Bacuez: "*Manuel Biblique.*" (Paris 1891-1892); two of them introduce the reader to the Old Testament and two form the propaedeutics to the New. Introd. hist
et critica—
Cornely. 1
vol.

Compendi'um
of the sam-
work. 1 vol

Vigouroux
et Bacuez
4 vol. edit
viii, 1891
92.

c. A third class of works join the *history of the sacred books* with that of the *divine revelation*. Not to mention the German work of Haneberg, "*Geschichte der biblischen Offenbarung*" (Regensburg, 1876), we must draw attention to the three mutually supplementary books of J. Danko: "*Historia Revelationis divinae Veteris Testamenti*" (Vindeb. 1862); "*Historia revelationis divinae N. T.*" (Vindeb. 1862); "*De Sacra Scriptura eiusque interpretatione Commentarius*" (Vindeb. 1867); as well as to the briefer treatise on the same subject by H. Zschokke: "*Historia sacra Vet. Test. compendiose concinnata.*" (Vindeb. 1888).

d. A fourth class of Introductions give *only the history* of the Sacred Books, omitting the rules of hermeneutics and the discussion of special historical, geographical and archæological questions. Here must be mentioned the "*Introduction to the Sacred Scriptures*" by the Rev. John MacDevitt, D.D., Professor of the Introduction to Scripture, in All Hallows Foreign Missionary College, Dublin (Dublin and New York, 1889). The concise brevity of the book (it contains only about 274 pages) admirably adapts it for use as a manual for beginners. Those who read German will find excellent introductions of this kind in the works of Kaulen (Freiburg, III ed., 1890) and Scholz (Koeln, 1845-1848); for the Old Testament alone in the works of F. J. Reusch (Freiburg, 1870), J. G. Herbst and Welte (Freiburg, 1840-1844), and of W. Schenz (Regensburg, 1887); for the New Testament alone in the books of J. L. Hug (Stuttgart, 1847); F. X. Reithmayr (Regensburg, 1852), A. Maier (Freiburg, 1852), Aberle (Freiburg, 1877), and of others.

e. Finally, there are a few works which treat only of some *special part of the Introduction*. Such are F. X. Patrizi's "*Institutio de Interpretatione Bibliorum*" (Romae, 1862) where we find a classical treatise on the principles of hermeneutics. Archbishop Smith has written an admirable volume entitled "*The Pentateuch, its authorship and credibility*"; the fact of the author's elevation to the See of Edinburgh has unfortunately prevented the completion of the work. The "*Four Gospels examined and vindicated on*

Catholic Principles," by M. Heiss (Milwaukee, 1863); "*Tatian's Diatessaron*," by M. Maher, S.J., lately published; Salmon's "*Introduction to the New Testament*" (London, 1889), Westcott's "*Canon of the New Testament*" (Cambridge and London, 1889), and "*Introduction to the Study of the Gospels*" (London, 1888), contain valuable material against the recent attacks on the authenticity of the New Testament, and especially the Gospels. Though the last two authors are Protestants, they agree in the question of New Testament authenticity with the views of Catholics. One of the best Introductions to the New Testament is that recently published by Brandscheid, together with a Greek-Latin re-ension of the text. It is critical and follows the best readings; "*Handbuch der Einleitung ins Neue Testament*." (Herder, 1893.) The work "*In Historiam Creationis Mosaicae*," by J. B. Pianciani, S.J. (Neapoli, 1851); Gerald Molloy's "*Geology and Revelation*," (New York, 1890); Dr. F. H. Reusch's "*Nature and the Bible*," translated from the fourth German edition, by Kathleen Lyttelton, (Edinburgh, 1886); F. Vigouroux's "*La Bible et les Decouvertes Modernes*" (Paris, 1884 ff.); Schrader's "*Keilinschriften und Altes Testament*," an English translation of which has appeared under the title "*The Cuneiform Transcriptions and the Old Testament*" (London, 1885, 1888); Father Palmieri's "*De Viritate Historica Libri Judith*" (Galopiae, 1886), and works of a similar character will assist the Bible student in answering some of the numberless difficulties urged against the authenticity and veracity of the sacred books. Works like Reuss' "*History of the New Testament*" (Boston, 1884), or Weiss' "*Manual of Introduction to the New Testament*" (New York, 1889), hardly repay, in the case of an ordinary student, their price and time of reading. Driver's "*Introduction to the Literature of the Old Testament*" (Scribner, N. Y., 1893), though written by a Protestant, contains valuable information. The several introductory treatises in the volumes of the *Speaker's Commentary* are written from a conservative Protestant point of view.

Handb. der
Einleitung
ins N. Testa-
ment.
Brandscheid
1893.

II. AUXILIARY SCIENCES.

a. *Archaeology.* A rich collection of older monographs on Biblical and Jewish Archaeology was made by Ugolini in his "*Thesaurus antiquitatum sacr.*," in 34 folio volumes (Venice, 1744-1769). Shorter handbooks on the whole range of "Antiquities" are: Jahn, "*Biblical Antiquities*" (Oxford, 1836); Haneberg, "*Die religioesen Alterthuemer der Bibel*" (Munich, 1869); Schegg, "*Biblische Archaeologie*," edited by Wirthmueller (Freiburg, 1887); Scholz, "*Die heiligen Alterthuemer des Volkes Israel*" (Regensburg, 1869), and also the Protestant works of Keil, "*Manual of Biblical Archaeology*" (Edinburgh, 1887-1888); Ewald, "*The Antiquities of Israel*" (London, 1876); De Wette, "*Lehrbuch der hebraeisch-juedischen Archaeologie*" (Leipzig, 1864). Among the works that treat special points of Archaeology are: Michaelis' "*Commentaries on the Law of Moses*;" Spencer's "*De Legibus Hebraeorum*;" Edersheim's "*The Temple, its Ministry and Services*;" Lightfoot's "*Ministerium templi quale erat tempore nostri Servatoris*;" Maas' "*A Day in the Temple*;" not to mention the names and works of Buxtorf, Otho, Schoettgen, Meuschen, Goodwin, Hottinger, Wagen-seil, Lundius, and others with whom the reader of any of the above mentioned works will become familiar. Contributions to Archaeology will also be found in the Dictionaries and Encyclopaedias enumerated below.

b. *History.* Besides the works of Haneberg, Danko and Zschokke mentioned above under I. c. we may refer to Riess' "*Historisch-geographischer Bibelatlas*" (Freiburg, 1883); Doellinger's translated works, "*The Gentile and the Jew in the Courts of the Temple of Christ*" (London, 1862) and "*First Age of the Church*" (London, 1867); Griffith's translation of Fouard's "*Saint Peter and the First Years of Christianity*" (New York, 1892) and "*St. Paul and his Missions*" (New York, 1894). Here belong also parts of the works on the *Life of Jesus Christ* by Coleridge, Fouard, Didon, Maas, and by the Protestant writers Edersheim, Keim, Geikie, Weiss and others. Schuerer's "*Jewish People in the time of Jesus Christ*" (Edinburgh, 1885-1890) has, like

most of the Protestant works of this kind, a rationalistic tendency, so that it must be read with caution.

c. *Geography.* Two magazines, one in English and the other in German, are devoted to recording the more recent discoveries: "*Palestine Exploration Fund*," quarterly statement, issued since 1869; "*Zeitschrift des deutschen Palaestina-Vereins*," issued since 1878; but the quarterly "*Revue Biblique*," a Catholic publication, issued since January, 1893, contains also many valuable contributions on sacred geography. Here again must be mentioned the dictionaries and encyclopaedias enumerated in the next paragraph. A standard Catholic work on the subject is Guérin's "*Description géographique, historique et archéologique de la Palestine:*" *Judée*, 3 vols. (Paris, 1860-1869); *Samarie*, 2 vols. (Paris, 1874-1875); *Galilée*, 2 vols. (Paris, 1880): the volume promised on Jerusalem has not yet appeared. A more handy and cheaper work on the subject is De Hamme's "*La Terre Sainte*" (Jerusalem and Paris, 1887); since the reverend author of this work has lived many years in the Holy Land, he has been able to give us not only a most accurate account of the sacred places, but also the local traditions and legends connected with them. Burns and Oates have published an English compendium of what Brother De Hamme has to tell us concerning Jerusalem and its surroundings. With these Catholic resources at our command we should be able to dispense with the Protestant works: "*The Holy Land and the Bible*," by Geikie; "*Sinai and Palestine*," by Stanley; "*The Land and the Book*," by Thomson; "*Lands of the Bible Visited and Described*," by Wilson; "*Biblical Researches in Palestine, Mount Sinai and Arabia Petrea*," by Robinson and Smith; and others of the same character. Though these works are written in an attractive language, they deal with Catholic traditions as a rule in such a radical way that one can hardly read them without feeling repelled by their manifest bias, unless it be that the allurements of their persuasive scepticism deaden our judgment.

d. *Grammars, Dictionaries, Encyclopaedias:* 1. Among

the Hebrew grammars that will prove useful to the Bible student, we may mention Gabriel's translation of *Kaulen's Hebrew Grammar* (St. Louis, 1888); Harper's "*Elements of Hebrew*" and "*Introductory Hebrew Method*;" Green's, Gesenius', Olshausen's, Boettcher's *Hebrew Grammars*; the last named are better adapted for advanced students. For the New Testament we have to name Winer's "*Treatise on the Grammar of the New Testament*" or his "*Grammar of the Idioms of the Greek Language of the New Testament*" (Philadelphia, 1840). Here belongs also Schilling's "*Commentarius Exegetico-Philologicus in Hebraismos Novi Testamenti*" (Mechliniae, 1886) and Viteau's "*Étude sur le Grec du Nouveau Testament*" (Paris, 1893).

2. As to dictionaries, the first place belongs to Drach's edition of Gesenius' "*Hebrew Lexicon*" (Paris, 1848); but for critical purposes the latest editions of Gesenius (translated by Robinson, Boston, 1871) or Davies, or Winer, or Lee, will prove more useful. For the biblical Greek the student may recur to the dictionaries of Schleusner "*Lexicon Graeco-Latinum in Novum Testamentum* (Glasgae, 1824), or to the work of Thayer "*A Greek-English Lexicon of the New Testament*" (New York, 1887). In this work, pp. xv-xvii, the reader will find additional references to lexicographical treatises on biblical subjects. We must not omit Weitenauer's little work "*Lexicon Biblicum in quo explicantur Vulgatae vocabula et phrasae*" (Augustae Taurinorum, 1866).

3. To come now to encyclopaedias and encyclopaedic dictionaries, every one is acquainted with Horstman's translation of Calmet's "*Bible Dictionary*," a work which, though not without defects, deserves high praise. Among Protestant works should be mentioned Smith, "*Dictionary of the Bible*," 3 vols. (London, 1860-1863), or 4 vols. (New York, 1871); Kitto, "*Cyclopædia of Biblical Literature*," 3 vols., (London, 1869-1876); Schaff-Herzog, "*A Religious Encyclopædia, or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*," 3 vols. (Edinburgh, 1884); Fairbairn, "*Imperial Bible Dictionary*," 2 vols. (London, 1864-1866); M'Clintock & Strong, "*Cyclopædia of Biblical*

Theology and Ecclesiastical Literature" (New York, 1866 ff.). Wherever doctrinal subjects are discussed, these Protestant works must be read with great caution; even in their critical views they are at times inclined to rationalistic tenets. Every Catholic student should be acquainted with the great biblical dictionary that is now appearing in French under the editorship of F. Vigouroux (*Dictionaire de la Bible*, Paris); thus far its articles surpass in depth and completeness all of the foregoing Protestant dictionaries.

Dictionaire de la Bible. -Vigouroux. Being published in numbers since 1891. A translation is being prepared in English.

4. *Concordances*: for the Hebrew text we have the work of Fuerst "*Concordantiæ Heb. et Chald.*" (Leipzig, 1840); for the Alexandrian version of the Old Testament we may refer to Trommius "*Concordantiæ græcæ in lxx. interpretes*" (Amsterdam, 1718); the Greek of the New Testament has been collated by Bruder in "*Concordantiæ omnium vocum N. T. græci*" Leipzig 1842-1888); the Syriac text of the New Testament has a virtual concordance in Schaaf's "*Lexicon Syriacum concordantiale*" (Leyden, 1708); concordances to the Latin text of the Vulgate have been edited in the present century by Phalesius, Dutripon, Tonini and Bechis. But de Raze and Lachaud (Lyons, 1851 ff.) have succeeded in producing probably the handiest work, for the preacher at least, in their "*Concordantiarum Manuale.*" Among concordances may be classed the work of Father Lambert: "*Thesaurus Biblicus or Handbook of Scripture References*," (Waterloo, N. Y., 1880), and that of Father Vaughan, "*The Divine Armory of Holy Scripture* (Catholic Book Exchange, 1894). These works are the more useful since there exists no concordance of the Catholic English version of the Bible. The authorized Protestant version has been collated by Young in his "*Analytical Concordance to the Bible*" (New York, 1880).

Concordance. (Lat.) Dutripon. excellent. (large) 1 vol.

Concordantiarum Manuale. (smaller).

Vaughan's Armory of Holy Scripture.

III. EXEGESIS.

Since the question of the canon and the inspiration of the sacred books is settled for the Catholic student by the infallible authority of the Church (scientifically they are

treated in the "Introduction,") we may at once pass on to the text and the commentary.

1. *Text: a.* The best Hebrew text of the Old Testament books is found in the stereotype editions of A. Hahn and C. G. Theile (Leipzig, 1832, 1849, 1859, 1867); the edition of S. Baer and F. Delitzsch, though begun in 1861, has not yet been completed (Psalms, 1861; Genesis, 1869; Isaias, 1872; the Minor Prophets, 1878, etc.); the edition begun under the editorship of Paul Haupt (Johns Hopkins University) has until now presented to the public *Leviticus*, edited by Driver; *Samuel*, edited by Budde, and *Job*, edited by C. Siegfried (Leipzig and Baltimore, 1893-1894).

b. The Greek text of the Old Testament has been edited by Van Ess, (Leipzig, 1824); Card. Mai (Rome, 1857, posthum.); Loch (Regensburg, 1866); Tischendorf (6 editions, 1850-1881); Vercellone and Cozza (Rome, 1868-1881); Tischendorf again, (the Sinaitic text, Leipzig, 1862). Among the almost numberless editions of the Greek text of the New Testament must be mentioned that of Westcott and Hort, (Cambridge and London, 1881); the 8 editions of Tischendorf, (1841, 1842 bis. 1849, 1850, 1854, 1856-1859, 1864-1872); the editions of Lachmann, (1831, 1842, 1850); the editions of Scholz, (Leipzig, 1830, 1836). All these have been utilized in the recent edition by the German Catholic Brandscheid mentioned above in the margin.

c. Among the editions of the Latin Vulgate may be mentioned that of Vercellone (Rome, 1860-1862); Loch (Regensburg, 1849 and 1863); Marietti (1851); the edition of Lyons, 1860, deserves special praise. As to the English text we have the Douay Bible and the Rheims translation of the New Testament (both revised by Dr. Challoner). The works of Kenrick, Shea and Lingard too deserve their part of praise.

2. *Commentaries: a.* Good commentaries upon the Old and New Testaments have been written by Hugo a S. Caro, Nicolaus of Lyra, Cornelius a Lapide, Emanuel Sà, Menochius, Tirinus, Mariana, Calmet, Allioli, Loch and Reischle. Among Protestant commentaries on the whole of

the Bible those of Hugo Grotius, Rosenmuller, Michaelis, and Cook (the Speaker's Commentary). The *Dublin Review*, in announcing Mossman's English translation of part of a *Lapide's Commentary* (SS. Matthew and Mark's Gospels in 3 vols.; St. John's Gospel and three Epistles in 2 vols.; St. Luke's Gospel in 1 vol.), said: "It is the most erudite, the richest, and altogether the completest commentary on the Holy Scriptures that has ever been written." The works of Sà, Menochius, Tirinus, and Mariana are more succinct. Haydock's edition of the Douay Bible will answer nearly the same purpose.

The best critical commentaries at present are the Latin *Cursus S. Scripturae* issued by the the German Jesuit Fathers, and the French series of Commentaries, now complete, which numbers 29 volumes, and counts among its authors Trochon, Crelier, Lesêtre, Fillion, Drach and other writers of great merit. The Latin series by the German Jesuits is not yet finished; but Cornely has thus far contributed *four vols. of an Introduction, and Commentaries on the Epistle to the Corinthians I and II, and on the Epistle to the Galatians*; Hummelauer has furnished *Commentaries on the Books of Judges and Ruth, and also on Kings I and II*; Gietmann has written on *Ecclesiastes and the Canticle of Canticles*; Knabenbauer has explained the *Gospels of Matthew and Mark, the Book of Job, the Prophecies of Isaias, Jeremias, Baruch, Daniel, Ezechiel, and the Minor Prophets*. These two Catholic Bible series compare very favorably with either the Speaker's Commentary or the Cambridge Bible. In fact, this last series appears very elementary alongside the above Catholic Commentaries.

b. Works on special parts of different books of the Bible are: Patrizi, "*De Pentateuchi vaticiniis Messianicis*" (1853, 1877); Meignan, "*les Prophéties messianiques*" (Paris, 1878); Maas, "*Christ in Type and Prophecy*," (New York, 1892); Corluy, *Spicilegium dogmatico-biblicum* (Gandavi, 1884); the "*Beitraege*" of Reinke, and the "*Christologies*" of Bade and Hengstenberg are of a similar nature.

c. Commentaries on the books of the Old Testament,

Cursus
Scripturae
Sacrae—
Jesuit Series.

Of the
French
course "La
Sainte
Bible" (text
latin and
French;
notes in
French)
Genesis and
the Psalms,
excellent.

which deserve special attention are the following : Pererius, "*Commentarius in Genesim*" (Romae, 1589) ; Bonfrerius, "*Pentateuchus Moysis commentario illustratus*" (Antwerpiae, 1625). Among the more recent commentaries of merit are Lamy's work on Genesis (Mechliniae, 1883), and Kenrick's translation of and notes on the Pentateuch, the historical books of the Old Testament, and the Psalms, the Book of Wisdom and the Canticle of Canticles. The Book of Josue has been explained by Andreas Masius, "*Josuae imperatoris historia illustrata atque explicata*" (Antwerpiae, 1574). The historical books of the Old Testament have been commented upon by Bonfrerius, Serrarius and Sanctius. The Books of the Machabees have been, so to speak, harmonized by Patrizi, "*de consensu utriusque libri Machabaeorum*" (Romae, 1856). The Book of Job has been explained by Pineda in his "*Comm. in Job cum paraphrasi*" (Matriti, 1597), by Corderius in his "*Job Illustratus*" (Antwerpiae, 1646), by Le Hir "*le Livre de Job*" (Paris, 1873), and by Bickell "*De indole ac ratione versionis Alexandrinae in interpretando lib. Job*" (Marburg, 1863). Among the numerous treatises on the *Psalms*, those of Agellius, Bellarmine (English translation), de Muis, Patrizi (in Italian), deserve special mention. The little work of Le Hir, "*Les Psaumes traduits de l'Hebreu en Latin*" (Paris, 1876), probably surpasses all other books in its exactness and concise brevity of treatment. The Solomonic books have been closely studied by Salazar (Proverbs), Jansenius Gandavensis (Proverbs), Pineda (Ecclesiastes), Mottais (Ecclesiastes), Ghislrierius (Canticles), and Le Hir (Canticles). The Books of *Wisdom* and *Ecclesiasticus* have found able commentators in Jansenius Gandavensis, Gorse, de Pina (Ecclesiasticus), and Bossuet. Among the Prophets, *Isaias* has been well explained by Forrerius and Sanctius; *Jeremias* and *Baruch* by Maldonatus and de Castro; *Ezechiel* by Pradus and Sanctius; *Daniel* by Sanctius and Pintus; the *Minor Prophets* by Sanctius and Ribera. Though some of the Protestant commentaries throw additional light on matters of geography, history and lexicography, their exegetical information may almost

invariably be found in one or another of the foregoing Catholic commentaries.

d. Commentaries on the Gospels are so numerous that the difficulty lies in making the proper selection among the many books that invite our attention. Almost classical is the "*Commentary on the Holy Gospels*," by Maldonatus, translated into English by Davie; then follows McEvilly's "*Exposition of the Gospels*" (Dublin, 1876), and the "*Acts of the Apostles*" (Dublin, 1894). Coleridge's "*Life of Our Lord*" (London, 1876-1888); a very brief and concise commentary on the Gospels may be found in Maas', "*The Life of Jesus Christ according to the Gospel History*" (St. Louis, 1892). Special commentaries on the single Gospels we find in McCarthy's "*Gospel of St. Matthew*" (Dublin, 1877), Toletus' "*Comment. in Joannem*" (Romae, 1588), and "*Commen. in Lucam, I-XIII*" (Romae, 1600), Corluy's "*Commen. in Joannem*" (Gandavi, 1882), van Steenkiste's "*Evang. S. Matthæi*" (Brugis, 1882), Patrizi's "*Commen. in Joannem*" (Romae, 1857), and "*Commen. in Marcum*" (Romae, 1862), and also "*de Evangelii libri tres*" (Friburgi, 1853).

e. As to the other writings of the New Testament, we possess Beelen's "*Commen. in Acta*" (Lovanii, 1850), Patrizi's "*In Act. Commen.*" (Romae, 1867), Lorinus' "*Commen. in Act.*" (Lugduni, 1605), Estius' "*In Omnes B. Pauli et septem Catholicas Apostolor. epistol. commen.*" (Duaci, 1614), Justinianus' "*In Omnes B. Pauli epist. explanationes*" (Lugduni, 1612), McEvilly's "*St. Paul's and Catholic Epistles and the Acts*"; Piconio's "*Triples Exposition—Exposition on St. Paul's Epistles*," translated into English by Prichard; besides, we may name the commentaries of Beelen on "*Epist. ad Romanos*," of Palmieri on "*Epist. ad Galatas*," and of Agus on "*Epist. ad Romanos*." On the Catholic Epistles we may mention, besides the works already referred to, the commentaries of Lorinus, Estius, Justinianus, Serrarius, and de Gorham; on the Apocalypse good commentaries have been written by Ribera, Viegas, Alcasar and Holzhauser. The work of Lacunza contains

some good hints on the general agreement of the Old and New Testament prophecies, but it has rightly been placed on the Index of prohibited books on account of its wild theories on the Church.

f. There are a number of other works which it would be good to consult, though they do not fall under any of the foregoing headings: Formby's "*Familiar Introduction to the Study of the Sacred Scriptures*," Humphrey's "*The Written Word*," Fénelon's "*Bible Question Fairly Tested*," Ward's "*Errata in the Protestant Bible*," Gallitzin's "*Letters to a Protestant Friend on the Scriptures*," Preston's "*Protestants and the Bible*," Vaughan's "*Plea for the Popular Use of the Bible*," Pittar's "*Protestant Converted by Her Bible and Prayer Book*," St. Augustine's "*Sermons on the New Testament*," and "*Homilies on the Gospel of St. John*," and "*On the Psalms*;" St. Chrysostom's "*Homilies on the Gospel of St. Matthew*," "*St. John*," "*the Acts*," and "*the Epistles of St. Paul*;" "*Gospel Harmonies*," by Coleridge, St. Augustine, Walsh, Lohmann, Patrizi, Law, Jansenius, Gand and Maas; Formby's "*Parables of our Lord Jesus Christ*," and Prachensky's "*Church of the Parables*," Goffine's "*Devout Instruction on the Epistles and Gospels*," McCarthy's "*Epistles and Gospels Throughout the Year*."

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CONFERENCES.

THE LAW REGARDING CHARITABLE BEQUESTS.

The law of many States restricts the power of testators in regard to charitable bequests. The statutes framed for this purpose vary considerably and permit a wide range of construction dependent on different local and personal conditions. Thus in the State of New York a charitable bequest becomes void unless made *two months* before death; also, if the sum bequeathed exceed one-half of the legacy to wife, child or parent; in the case of corporate charities a devise becomes invalid unless expressly authorized in the charter or by statute. In Pennsylvania, the law requires that charitable bequests have been made *one calendar month* before death; the California statute calls for "at least thirty days;" in the State of Michigan *two months* are required; in Georgia, "*at least ninety days*;" in the State of Delaware the law demands such bequests to be in form of *deeds* (irrevocable) executed *one year* before; the Ohio statute makes such bequests void where the testator leaves issue or has adopted children, unless the bequest date back at least *one year*. In some States, as in Maryland, Missouri, Kentucky, the amount of real estate which may be bequeathed to churches, etc., is nominally limited. In the territories "no religious or charitable association may hold real estate of a greater value than fifty thousand dollars." (*Manual of the Law of Wills*, C. F. Beach, p. 241).

As the term "charitable" is not uniformly defined by the law, it happens that the validity of such bequests is frequently made dependent on the construction of the courts. The Virginia code distinguishes *religious* from *literary* and *educational* purposes, allowing bequests to the latter; whilst the law of West Virginia expressly sanctions bequests for *religious worship*.

Whilst it may be assumed that where there is no specific legislation on the subject, a testator is perfectly free to the time of his death, to will his property for purposes of charity, yet, as civil statutes of this kind may easily be enacted or changed, without our becoming immediately cognizant of the fact, we repeat the suggestion made before, that charitable bequests made at the near approach of death should assume the form of gifts made to the living before competent witnesses. This does not defeat the object of the law, which is wisely intended to check undue influence upon testators at a time when they may be unable to dispose by gift, whilst sufficiently passive to bequeath by will.

EXTRACT FROM THE DECISION OF THE SYNOD OF GNESEN AND POSEN, 1893, REGARDING THE MAKING OF WILLS.

The following extract from a decree of the diocesan Synod of Gnesen and Posen, November 15, 1893, will be of interest to our readers, in view of the principal subject treated in this number.¹

“Innovantes et in memoriam revocantes Synodorum Nostrarum provincialium et dioecesanarum statuta, omnes utriusque Archidioecesis Nostrae beneficiatos in Domino monemus et obligamus, ut praesertim ii, qui aetatis suae annum quinquagesimum transgressi, sunt, vel debilioris valetudinis se esse sentiunt, horam mortis praevenientes, tempestive de iis quae sive ex parsimonia, sive ex superfluis beneficii sui redditibus collegerint, per testamentum rite confectum et judici civili traditum disponant. Conficiendo vero testamenta caveant, ne inordinato erga parentes et consanguineos ducti affectu, iis omnia distribuant, neglecta Ecclesia cui inservierint, et neglectis piis institutis sive jam in diocesi existentibus, sive necessario mox condendis, uti, e. g. convictu juventutis ad statum clericalem se praeparantis, quorum ante omnia juxta mentem ss. canonum rationem habere debeant. Sciant igitur se in conscientia

1 Cf. *Archiv für katholisches Kirchenrecht*, n. 4, p. III.

ad disponendam unam saltem partem fortunæ suæ ad pias causas obligatos esse et animæ suæ male consulere, si secus agant.

“ Insuper omnes Decanos foraneos in virtute obedientiæ obstringimus, ut quotiescumque aliquis parochus decanalis gravius agrotet, eum sine mora visitent, animæ ejus provideant, de testamento eum interrogent, et si, quod absit, illud nondum confectum comperint, ad quantocius juxta mentem ss. canonum conficiendum compellant.

“ De confecto testamento etiam in visitationibus pastoralibus beneficiatos imprimis ætate provectiores interrogent, Nobisque referant qui huic officio satisfecerint et qui non satisfecerint.”

In the same spirit his Eminence, Cardinal Kopp, has also promulgated an ordinance to the clergy of Breslau. The prelate remarks that several priests have recently died intestate, thus rendering impossible charitable bequests which they had long contemplated. He therefore feels himself obliged to remind his priests of certain rules prescribed in former diocesan statutes; he recommends them not only to make their wills, but also to observe carefully all the formalities required to ensure the validity of such documents; he concludes with the following regulation:

“ The arch-priests, must, therefore, in accordance with what is hereby ordained, have the parish priests give to them upon the occasion of the annual visitation, a certificate of deposit (of their will into the hands of a notary, etc.), and this they shall state in their report, indicating the date and number of the deposit, in order to prevent the dissensions which may arise in regard to legacies and bequests, contrary to the intentions of the testator.”

THE “RAINBOW” AND “BREECHES” BIBLES.

Qu. I have recently come upon a passage on scriptural studies which mentioned the *Rainbow Bible*. I have looked in all our biblical “ Introductions ” and Dictionaries but can find no trace of even the word, apart from the passage referred to. Is there an edition of this name; if so, when was it printed and why is it so called?

Whilst troubling you with this query let me also ask a word of explanation about the word "Breeches Bible," applied to an edition of 1560.

Resp. The word "Rainbow Bible" is not likely to be found in any book on Introduction or Scripture Dictionary of the present day for the reason that the publication to which the term has been applied (rather facetiously) is only being published, under the auspices of the Johns Hopkins University. It is printed in colors; hence the appellation.

Instead of confining itself to the Masoretic text of our present Hebrew Bible which was the result of a reform movement on the part of the rabbins between the fifth and eleventh centuries of our era, the poly-chrome edition proposes to publish the various readings of the Hebrew text, the Judaic, the Ephraemitic, the Midrash additions and changes, besides others suggested by the early translations. These changes of reading are indicated by different colors so as to readily call attention to their source without having to repeat the names in each instance. The idea is a happy one and in harmony with modern methods of prominently employing the aid of the sense organs in the imparting of knowledge. The blocks of blue, red, and other colors on the white page give the latter a variegated appearance, and this has led to the name of poly-chrome or rainbow Bible.

We may add here that, although the co-laborers of this work, which promises to become the most important Hebrew text reprint hitherto issued, are selected from the best forces of Germany, England, and France, as well as America, yet the edition will be known as distinctly American. It is under the direction of Prof. Haupt, of the Johns Hopkins University, where the press work is also done. Thus far only three books, Leviticus, Samuel and Job, have appeared. Father Maas makes mention of the work in his list of Scripture works for the "Library of a Priest."

The so-called "Breeches Bible," of 1560, is the English Protestant (Calvinistic) version printed at Geneva under the

auspices of Coverdale, who had made the translation sanctioned by Edward VI., in 1530, which was afterwards revised by Matthew Parker. It has its name from the fact that it translates the words of Genesis, Chap. iii, verse 7, "et fecerunt sibi perizomata" by "and they made themselves breeches."

THE BLESSED SACRAMENT IN PRIVATE ORATORIES OF NUNS.

Qu. There is a community of five Sisters teaching our parochial school here. They have frequently asked me to have the Blessed Sacrament kept in their small oratory since it is inconvenient for them to go to the church. I am under the impression that the legislation of the Church does not allow such a privilege, except for larger communities and in chapels where Mass can be regularly celebrated at least three times a week. What number of religious would be required to justify my requesting the Bishop to extend the privilege in the case of school Sisters; would it be allowable in this instance?

Resp. It depends upon the Faculties of the Bishop. By the Statutes of the Newark Diocese, for example, a community of four religious is entitled to have the Blessed Sacrament "in tabernaculo decenter exstructo et ornato, cujus clavis a presbytero retineatur," provided Mass is celebrated at least *once* a week in the same chapel. The Holy See moreover desired in this case that the pupils of the school should be brought to such oratories, from time to time (at least once a month), for the purpose of making visits in common to the Blessed Sacrament. Of course the circumstances of the place, the actual facilities, the number and duties of the parochial clergy, etc., must largely determine the use of such Faculties.

ANALECTA.

EPISTOLA LEONIS XIII

AD ARCHIEPISCOPOS ET EPISCOPOS FOEDERATARVM AMERICAE
SEPTENTRIONALIS CIVITATVM.

LEO PP. XIII.

VENERABILES FRATRES.

Salvtem et Apostolicam Benedictionem.

Longinqua oceani spatia animo et cogitatione traicimus: et quamquam vos allocuti alias scribendo sumus, maxime quoties ad episcopos catholici orbis communes litteras pro auctoritate dedimus, modo tamen affari vos separatim decrevimus, hoc videlicet consilio ut prodesse aliquid catholico nomini apud vos, Deo volente, possimus. Idque summo studio curâque aggredimur; propterea quod et plurimi facimus et magnopere diligimus americanum, validum iuventâ, genus; in quo plane non civilis tantummodo, sed christianae etiam rei cernimus animo incrementa latentia.

Exitum quarti ab explorata America saeculi cum tota gens vestra haud multo ante gratâ recordatione atque omni significatione, ut erat dignum, concelebraret, Nos item auspicatissimi facti memoriam vobiscum recolimus communionem laetitiae et similitudine voluntatis. In illoque tempore vota quidem pro incolumitate et magnitudine vestra absentes fecisse, haud satis habuimus; in optatis erat coram, aliqua ratione, vobis adesse gestientibus; ob eam rem libentes, qui gereret personam Nostram, misimus.

Quae vero in illa celebritate vestra fecimus, non iniuria fecimus; quia americanum genus, vix editum in lucem ac prope vagiens in cunis, sinu amplexuque suo Ecclesia parens excepit. Quod enim alias datâ operâ demonstravimus, navigationum laborumque hunc in primis fructum Columbus petiit, aditum christiano nomini per novas terras novaque maria patefacere; qua in cogitatione constanter inhaerens, quibuscumque appulsus oris, nihil habebat antiquius, quam ut Crucis sacrosanctae simulacrum defigeret in littore. Quapropter sicut arca Noetica, exundantes supergressa fluctus, semen

vehebat Israelitarum cum reliquiis generis humani, eodem modo commissae oceano Columbianae rates et principium magnarum civitatum et primordia catholici nominis transmarinis oris invexere.

Quae postea consecuta sunt, non est huius loci singula persequi. Certe repertis ab homine Ligure gentibus, etiam tum agrestibus, evangelium maturrime illuxit. Satis enim est cognitum quot e Franciscana familia, item ex Dominicana et Loiolaea, duobus continentibus saeculis, istuc navigare huius rei gratiâ consueverint, ut deductas ex Europa colonias excolerent, sed in primis et maxime ut ad christiana sacra indigenas ex superstitione traducerent, consecratis non semel cruento testimonio laboribus. Nova ipsa oppidis vestris compluribus et fluminibus et montibus et lacubus imposita nomina docent perspicueque testantur, Ecclesiae catholicae vestigiis vestras penitus impressas origines.—Neque illud fortasse sine aliquo divinae providentiae consilio factum, quod heic commemoramus; cum americanae coloniae libertatem ac principatum, adiuvantibus hominibus catholicis, adeptae, in rempublicam coaluere iure fundatam, tunc apud vos est ecclesiastica hierarchia rite constituta; et quo tempore magnum Washingtonum ad gubernacula reipublicae admovit populare suffragium, eodem pariter tempore auctoritate apostolica primus est Americanae Ecclesiae episcopus praepositus. Amicitia vero consuetudoque familiaris, quam alteri cum altero constat intercessisse, documento videtur esse, foederatas istas civitates concordiam amicitiamque coniunctas esse Ecclesiae catholicae oportere. Neque id sane sine causa. Non enim potest nisi moribus bonis stare res publica; idque acute vidit edixitque primarius ille civis vester, quem modo nominavimus, in quo tanta fuit vis ingenii prudentiaeque civilis. Sed mores bonos optime et maxime continet religio, quippe quae suapte naturam principia cuncta custodit ac vindicat ex quibus officia ducuntur, propositisque ad agendum momentis maximis, iubet cum virtute vivere, peccare vetat. Quid autem est Ecclesia aliud, nisi societas legitima, voluntate iussuque Iesu Christi conservandae morum sanctitati tuendaeque religioni condita? Hanc ob rem, quod saepe ex hoc pontificatus fastigio persuadere conati sumus, Ecclesia quidem, quamquam per se et naturam suam salutem spectat animorum, adipiscendamque in caelis felicitatem, tamen in ipso etiam rerum mortalium genere tot ac tantas ultro parit utilitates, ut plures maioresve non posset, si in primis et maxime esset ad tuendam huius vitae, quae in terris degitur, prosperitatem instituta.

Progredientem rem publicam vestram atque in meliorem statum

volucris itinere venientem, nemo non vidit ; ibique in iis etiam rebus quae religionem attingunt. Nam quemadmodum ingenti commodorum potentiaeque accessione, unius conversione saeculi, crevere civitates, ita Ecclesiam cernimus ex minima tenuissimaque magnam perceleriter effectam et egregie florentem. Iamvero si ex una parte auctae opes copiaeque civitatum merito americani generis ingenio atque operosae sedulitati referunter acceptae ; ex altera florens rei catholicae conditio primum quidem virtuti, sollertiae, prudentiaeque tribuenda Episcoporum et Cleri ; deinde vero fidei munificentiaeque catholicorum. Ita singulis ordinibus pro virili parte adnitentibus, licuit vobis res innumerabiles pie atque utiliter instituere ; aedes sacras, ludos litterarios pueris instituendis, domicilia maiorum disciplinarum, domos hospitales plebi excipiundae, valetudinaria, coenobia. Quod vero propius ad culturam attinet animorum, quae christianarum exercitatione virtutum continetur, plura Nobis comperta sunt, quibus et spe erigimur et gaudio complemur ; scilicet augeri gradatim utriusque ordinis Clericos ; in honore esse pia collegia sodalium, vigere scholas *curiales catholicas*. scholas *dominicas* doctrinae christianae tradendae, scholas *aestivas* : consociationes ad suppetias mutuo ferendas, ad inopiam levandam, ad victus temperantiam tuendam ; his accedere multa pietatis popularis argumenta.

Harum felicitati rerum non est dubium plurimum iussa ac decreta conducere Synodorum vestrarum, earum maxime, quas posteriore tempore Sedis Apostolicae vocavit et sanxit auctoritas. Sed praeterea, libet enim id fateri quod est, sua debetur gratia aequitati legum, quibus America vivit, moribusque bene constitutae rei publicae. Hoc enim Ecclesiae apud vos concessum est, non repugnante temperatione civitatis, ut nullis legum praepedita vinclis, contra vim defensa iure communi iustitiâque iudiciorum, tutam obtineat vivendi agendique sine offensione facultatem. Sed quamquam haec vera sunt, tamen error tollendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiae status ; aut universe licere vel expedire, rei civilis reiue sacrae distractas esse dissociatasque, more americano, rationes. Quod enim incolumis apud vos res est catholica, quod prosperis etiam auctibus crescit, id omnino fecunditati tribuendum, qua divinitus pollet Ecclesia, quaeque si nullus adversetur, si nulla res impedimento sit, se sponte effert atque effundit ; longe tamen uberiores editura fructus, si, praeter libertatem, gratiâ legum fruatur patrociniisque publicae potestatis.

Nos vero, quoad per tempora licuit, conservare ac fundare firmissimum rem catholicam apud vos, numquam praetermissimus.—Hac de causa duas potissimum res, quod probe nostis, aggressi sumus; alteram, provehere studia doctrinarum; alteram, rei catholicae efficere administrationem plenioram. Scilicet etsi universitatis studiorum domicilia plura numerabantur, eaque insignia, faciendum tamen duximus, ut unum aliquod existeret Sedis Apostolicae auctoritate institutum, idemque omni iure legitimo a Nobis auctum, in quo doctores catholici studiosos sciendi erudirent, principio quidem philosophicis ac theologicis, deinde vero, ubi res et tempora siverint, ceteris quoque disciplinis, iis nominatim quas nostra aut peperit aut perfecit aetas. Omnis enim eruditio manca sit, si nulla recentiorum disciplinarum accesserit cognitio. Videlicet in hoc tam celeri ingeniorum cursu, in tanta cupiditate sciendi tam late fusa, eademque per se laudabili atque honesta, anteire decet catholicos homines, non subsequi; ideoque instruant se oportet ab omni elegantia doctrinae, acriterque exercent animum in exploratione veri, et totius, quoad potest, indagazione naturae. Quod omni tempore idem Ecclesia voluit; ob eamque rem ad proferendos scientiarum fines omnino tantum conferre consuevit, quantum opera et contentione potuit. Igitur per litteras die VII Martii an. MDCCCLXXXIX ad vos, Venerabiles Fratres, datas Gymnasium magnum cupidae maiorum disciplinarum juventuti rite constituimus Washingtoni, in urbe principe; quam quidem peropportunam fore sedem studiis optimis, vosmetipsi maximo numero significastis. De qua re ad venerabiles fratres Nostros S. R. E. Cardinales cum referremus in Consistorio¹, velle Nos declaravimus, legis instar eo in gymnasio haberi, ut eruditio et doctrina coniungatur cum incolumitate fidei, neque minus ad religionem quam ad artes optimas informetur adolescentes. Idcirco rectae studiorum rationi, ac disciplinae alumnorum tuendae praesse iussimus foederatarum civitatum Episcopos, collata Archiepiscopo Baltimorensi Cancellarii, ut loquuntur, postestate ac munere.—Et initia quidem, Dei beneficio, satis laeta. Nulla enim interiecta mora, cum saecularia sollemnia ob memoriam ecclesiasticae Hierarchiae agerentis, exorsae faustis omnibus, praesente Legato Nostro, sacrae disciplinae. Ex eoque tempore elaborare novimus in tradenda theologia spectatos viros, quorum ingenii doctrinaeque laus insigni erga Sedem Apostolicam fide observantiâque cumulatur.—Neque vero diu est, cum rescivimus,

pii sacerdotis liberalitate extractas ab incohato aedes scientiis litterisque tradendis, clericorum simul et laicorum commodo adolescentium. E cuius viri exemplo facile confidimus sumpturos, quod imitentur, cives; non enim ignota Nobis indoles Americanorum; neque fugere eos potest, quidquid in ea re collocetur liberalitatis, cum maximis in commune utilitatibus compensari.

Ex huiusmodi Lyceis, quae variis temporibus Ecclesia romana aut ipsamet princeps instituit, aut instituta probavit legibusque auxit, nemo est nescius quanta in omnem Europam et doctrinae copia et vis humanitatis effluxerit. Hodieque, ut sileamus de ceteris, satis est Lovaniense meminisse: ex quo universa Belgarum gens incrementa petit prosperitatis et gloriae prope quotidiana. Iamvero par ac similis copia utilitatum facile est a magno Lyceo Washingtoniensi consecutura, si doctores pariter atque alumni, quod minime dubitamus, praeceptis Nostris paruerint, iidemque, amotis partium studiis et contentionibus, opinionem sibi a populo, a Clero conciliarint.

Caritati vestrae, Venerabiles Fratres, ac beneficentiae populari commendatum hoc loco volumus Collegium urbanum adolescentibus ex America septentrionali ad sacra fingendis, quod Pius IX decessor Noster condidit, quodque ipsum Nos, per litteras die XXV Octobri mense an. MDCCCLXXXIV datas, constitutione legitima firmandum curavimus: eo vel maxime quod communem de ipso expectationem haud sane fefellit exitus. Testes etis vosmetipsi, non longo temporis decursu, complures inde exitisse sacerdotes bonos, in iisque nec deesse qui maximos sacrae dignitatis gradus virtute adepti doctrinaque sint. Quare vos omnino arbitramur facturos operae pretium, si perrexeritis lectos adolescentes huc mittere in spem Ecclesiae instituendos: quas enim et ingenii opes et animi virtutes in romana urbe paraverint, eas aliquando explicabunt domi, atque in communem afferent utilitatem.

Simili modo vel inde a Pontificatus exordio caritate permoti, quae catholicos e gente vestra complectimur, de Concilia Baltimorensi III cogitare coepimus. Cumque serius Archiepiscopi, eius rei caussâ, Romam invitatu Nostri istinc advenissent, diligenter ab ipsis, quid in commune consulendum censerent, exquisivimus: postremo quod universis Baltimoram convocatis visum est decernere, id matura consideratione adhibita, ratum esse auctoritate apostolica iussimus. Celeriter autem apparuit operae fructus. Quandoquidem Baltimorensis consulta, salutaria et valde accommodata temporibus res ipsa comprobavit, comprobata. Satis iam

eorum perspecta vis est ad stabiliendam disciplinam, ad excitandam Cleri sollertiam ac vigilantiam, ad catholicam adolescentis aetatis institutionem tuendam et propagandam.—Quamquam his in rebus si vestram, Venerabiles Fratres, agnoscimus industriam, si collaudamus iunctam cum prudentia constantiam, merito vestro facimus: propterea quod plane intelligimus, talium ubertatem bonorum nequaquam ad maturitatem tam celeriter atque expedite preventuram fuisse, si vosmetipsi, quae sapienter ad Baltimoram statueratis, ea non sedulo et fideliter exsequi, quantum in sua quisque potestate erat, studuissetis.

Verum absoluto Baltimorensi concilio, reliqua pars erat ut congruens et conveniens quasi fastigium imponeretur operi: quod impetrari vidimus vix posse melius, quam si Apostolica Sedes legationem americanam rite constituisset: eam itaque, ut nostis, rite constituimus. Atque hoc facto, quemadmodum alias docuimus, primum quidem testari placuit, in iudicio benevolentiaque Nostra eodem Americam loco et iure esse, quo ceterae sunt, praesertim magnae atque imperiosae civitates. Deinde illud quoque spectavimus, ut officiorum et necessitudinum, quae vos, quae tot hominum millia catholicorum cum Apostolica Sede continent, fierent coniunctiora nexa. Revera multitudo catholicorum rem a Nobis peractam intellexit, quam sicut saluti sibi sentiebat fore, ita praeterea in more positam institutoque Sedis Apostolicae cognoverat. Videlicet romani Pontifices, ob hanc causam quod rei christianae administrandae divinitus tenent principatum, suos peregre legatos ad gentes populosque christianos mittere vel ab ultima antiquitate consueverunt. Id autem non extrinsecus quaesito, sed nativo iure suo, quia “romanus Pontifex, cui contulit Christus potestatem ordinariam et immediatam sive in omnes ac singulas Ecclesias, sive in omnes et singulos Pastores et fideles,¹ cum personaliter singulas regiones circumire non possit, nec circa gregem sibi creditum curam pastoralis sollicitudinis exercere, necesse habet interdum *ex debito impositae servitutis*, suos ad diversas mundi partes, prout necessitates emergerint, destinare legatos, qui *vices eius supplendo*, errata corrigant, aspera in plana convertant et commissis sibi populis incrementa ministrent.’

Illa vero quam iniusta et falsa suspicio, si qua foret uspiam, demandatam Legato potestatem potestati officere episcoporum.

1 Conc. Vat. Sess. iv. c. 3.

2 Cap. un. Extravag. Comm. *De Consuet.* 1. I.

Sancta Nobis, ut nulli magis, eorum iura sunt, quos *Spiritus sanctus posuit episcopos regere Ecclesiam Dei*, eaque permanere integra in omni gente, atque in omni regione terrarum et volumus et velle debemus: praesertim quod singulorum dignitas episcoporum cum dignitate romani pontificis ita natura contextitur, ut alteri necessario consulat, qui alteram tueatur. *Meus honor est honor universalis Ecclesiae. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.*¹ Quare Legati Apostolici, qualicumque demum potestate augeatur, cum haec persona atque hae partes sint, Pontificis a quo mittitur, mandata facere et voluntatem interpretari, tantum abest ut ordinariae potestati episcoporum quicquam pariat detrimenti, ut potius firmamentum ac robur sit allaturus. Eius quippe auctoritas non parum est habitura ponderis ad conservandam in multitudine obedientiam; in Clero disciplinam debitamque Episcopis verecundiam; in Episcopis caritatem mutuum cum intima animorum coniunctione.—Quae quidem tam salutaris tamque expetenda coniunctio, cum in hoc potissimum sita sit et sentire concorditer et agere, plane efficiet, ut quisque vestrum in administratione rei dioecesanae suae diligenter versari pergat; nemo alterum in regundo impediat: de alterius consiliis actisque nemo quaerat: universique, sublatis dissidiis retinendaque invicem observantia, provehere Ecclesiae americanae decus et commune bonum summa virium conspiratione nitamini. Ex qua Episcoporum concordia dici vix potest quanta non modo salus in nostros manabit, sed et in reliquos vis exempli: quippe qui facile vel hoc ipso argumento perspicient in Episcoporum catholicorum ordinem vere divinum apostolatum hereditate transisse.—Est praeterea aliud magnopere considerandum. Consentiant prudentes viri, quod Nosmetipsi paulo ante indicavimus, nec sane inviti, reservatam ad maiora Americam videri. Atqui huius, quae prospicitur, magnitudinis participem eandemque adjutricem Ecclesiam catholicam volumus. Nimirum ius esse atque oportere iudicamus, eam una cum republica pleno gradu ad meliora contendere, utendis videlicet opportunitatibus, quas afferat dies: eodemque tempore dare operam, ut virtute institutisque suis prosit quam maxime potest incrementis civitatum. Sed omnino utrumque est tanto facilius cumulatusque consecutura, quanto constitutam melius futura tempora offenderint. Iamvero quid sibi vult legatio, de qua

1 S. Gregorius Epist. ad Eulog. Alex. lib. viii, ep. 30.

loquimur, aut quid spectat tamquam finem, nisi hoc efficere, ut Ecclesiae sit constitutio firmior, disciplina munitior?

Quod ita cum sit, valde velimus hoc in animos catholicorum quotidie altius descendat, nec sibi privatim consulere se posse rectius, nec de salute communi melius mereri, quam si Ecclesiae subesse atque obtemperare toto animo perrexerint.

Quamquam hac illi in re vix indigent hortatione: solent enim sua sponte et laudibili constantia ad instituta catholica adhaerescere. Rem unam eamque maximi momenti et saluberrimam in omnes partes libet recordari hoc loco, quae fide moribusque sancte apud vos uti aequum est, generatim retinetur: dogma christianum dicimus de unitate et perpetuitate coniugii: in quo non societati dumtaxat domesticae, sed etiam coniunctioni hominum civili maximum suppeditat vinculum incolumitatis. De civibus vestris, de iis ipsis qui nobiscum cetera dissident, catholicam hac de re doctrinam catholicumque morem non pauci mirantur ac probant, videlicet perterriti licentia divortiorum. Quod cum ita iudicant, non minus caritate patriae ducuntur, quam sapientia consilii. Vix enim cogitari potest capitalior civitati pestis, quam velle, dirimi posse vinculum, divina legè perpetuum atque individuum. Divortiorum "caussâ fiunt maritalia foedera mutabilia: extenuatur mutua benevolentia: infidelitati pernicioso incitamenta suppeditantur: tuitioni atque institutioni liberorum nocetur: dissuendis societatibus domesticis praebetur occasio: discordiarum inter familias semina sparguntur: minuitur ac deprimitur dignitas mulierum, quae in periculum veniunt ne, cum libidini virorum inservierint, pro derelictis habeantur. Et quoniam ad perdendas familias, frangendasque regnorum opes nihil tam valet quam corruptela morum, facile perspicitur prosperitati familiarum ac civitatum maxime inimica esse divortia." ¹

De rerum genere civili, compertum est atque exploratum, in re publica praesertim populari, cuiusmodi vestra est, quanti referat probos esse ac bene moratos cives. In libera civitate, nisi iustitia vulgo colatur, nisi saepius ac diligenter ad evangelicarum praecepta legum multitudo revocetur, potest ipse esse pernicioso libertas. Quotquot igitur ex ordine Cleri in erudienda multitudine elaborant, hunc locum de officiis civium enucleate pertractent, ut id persuasum penitusque comprehensum animo habeant universi, in omni munere vitae civilis fidem praestari, abstinentiam, integritatem oportere:

quod enim privatis in rebus non licet, id nec in publicis licere. De hoc genere toto in ipsis encyclicis litteris, quas in Pontificatu maximo subinde conscripsimus, complura, ut nostis, praesto sunt, quae sequantur et quibus pareant catholici. Libertatem humanam, praecipua christianorum officia, principatum civilem, civitatum constitutionem christianam scribendo edisserendoque attigimus, depromptis cum ex evangelica doctrina, tum ex ratione principii. Qui igitur esse cives probi volunt et in officiis suis cum fide versari, facile sumant ex litteris Nostris formam honestatis.—Simili modo insistant sacerdotes Concilii Baltimorensis III statuta ad populum meminisse: ea maxime quae de virtute temperantiae sunt, de catholica adolescentium institutione, de frequenti sacramentorum usu, de obtemperacione iustis legibus institutisque reipublicae.

De ineundis quoque societatibus, diligentissime videndum ne quis errore fallatur. Atque hoc intelligi nominatim de opificibus volumus: quibus profecto coire in sodalitia, utilitatum sibi comparandarum gratiâ, ius est, libente Ecclesia, nec repugnante natura: sed vehementer interest, quibuscum sese coniungant, ne ubi rerum meliorum adiumenta requirunt, ibi in discrimen vocentur bonorum multo maximorum. Huius discriminis maxima cautio est ut secum ipsi statuunt, numquam commissuros ut ullo tempore ullâve in re iustitia deseratur. Si qua igitur societas est, quae a personis regatur non recti tenacibus, non religioni amicis, eisque obnoxie pareat, obesse plurimum publice et privatim potest, prodesse non potest. Maneat ergo, quod consequens est, non modo fugere consociationes oportere, Ecclesiae iudicio aperte damnatas, sed eas etiam, quae prudentium virorum maximeque Episcoporum sententiâ, suspectae periculosaeque habeantur.

Imo vero, quod est valde ad fidei incolumitatem conducibile, malle catholici debent cum catholicis congregari, nisi fieri secus coegerit necessitas. Sibi vero inter se societate conglobatis praeesse sacerdotes aut laicos probos atque auctoritate graves jubeant: iisque consilio praecuntibus, consulere ac perficere pacate nitantur quod expedire rationibus suis videatur, ad normam potissimum praeceptorum, quae Nos litteris encyclisis *Rerum novarum* consignavimus. Hoc vero numquam sibi patiantur excidere, vindicari et in tuto poni iura multitudinis rectum esse atque optabile, verumtamen non praetermittendis officiis. Officia vero permagna ea esse, aliena non tangere; singulos esse sinere ad suas res liberos; quominus operam suam collocare queat ubi libet et quando libet, prohibere neminem.

Quae per vim et turbas facta superiore anno vidistis in patria, satis admonent americanis etiam rebus audaciam immanitatemque perduellium imminere. Ipsa igitur tempora catholicos iubent pro tranquillitate contendere rerum communium, ideoque observare leges, abhorrere a vi. nec plura petere quam vel aequitas vel iustitia patiatur.

Has ad res multum sane conferre operae possunt, qui se ad scribendum contulere, maxime quorum in commentariis quotidianis insumitur labor. Haud latet Nos, multos iam in hac palaestra desudare bene exercitatos, quorum laudanda magis est, quam excitanda industria. Verumtamen legendi noscendique cupiditas cum tam vehemens sit apud vos ac tam late pertineat, cumque bonorum iuxta ac malorum maximum possit esse principium, omni ope enitendum, ut eorum numerus augeatur, qui scribendi munus scienter atque animo optimo gerant, religione duce, probitate comite. Atque id eo magis apparet in America necessarium propter consuetudinem usumque catholicorum cum alienis catholico nomine : quae certe caussa est quamobrem nostris summa animi provisione constantiâque singulari sit opus. Erudiri eos necesse est, admoneri, confirmari animo, incitari ad studia virtutum, ad officia erga Ecclesiam, in tantis offensionum caussis, fideliter servanda. Ista quidem curare atque in istis elaborare, munus est Cleri proprium idemque permagnum : sed tamen a scriptoribus ephemeridum et locus et tempus postulat, idem ut ipsi contentur, eademque pro caussa, quoad possunt, contendant. Serio tamen considerent, scribendi operam, si minus obfuturam, parum certe religioni profuturam, deficiente animorum idem petentium concordia. Qui Ecclesiae servire utiliter, qui catholicum nomen ex animo tueri scribendo expetunt, summo consensu, ac prope contractis copiis oportet dimicare : ut plane non tam repellere, quam inferre bellum, si qui vires discordiâ dissipant, videantur.—Non absimili ratione operam suam ex frugifera et fructuosa in vitiosam calamitosamque scriptores convertunt, quotiescumque consilia vel acta episcoporum ad suum revocare iudicium ausint, abiectâque verecundiâ debitâ, carpere, reprehendere : ex quo non cernunt quanta perturbatio ordinis, quot mala gignantur. Ergo meminerint officii, ac iustos modestiae fines ne transilient. In excelso auctoritatis gradu collocatis obtemperandum Episcopis est, et conveniens consentaneusque magnitudini ac sanctitati muneris habendus honos. Istam vero reverentiam, “quam praetermittere licet nemini, maxime in catholicis ephemeridum auctoribus luculentam esse et velut expositam ad exemplum necesse

est. Ephemerides enim ad longe lateque pervagandum natae, in obvii cuiusque manus quotidie veniunt, et in opinionibus moribusque multitudinis non parum possunt."¹ Multa multis locis Nosmetipsi de officio scriptoris boni praecepimus: multa item et a Concilio Baltimorensi III, et ab Archiepiscopis qui Chigagum anno MDCCCLXCIII convenerant, de communi sententia sunt renovata. Huiusmodi igitur documenta et Nostra et vestra habeant notata animo catholici, atque ita statuunt, universam scribendi rationem eisdem dirigi oportere, si probe fungi officio volunt, ut velle debent.

Ad reliquos iam cogitatio convertitur, qui nobiscum de fide christiana dissentiunt: quorum non paucos quis neget hereditate magis, quam voluntate dissentire? Ut simus de eorum salute solliciti, quo animi ardore velimus ut in Ecclesiae complexum, communis omnium matris, aliquando restituantur, Epistola Nostra Apostolica *Praeclara* novissimo tempore declaravit. Nec sane destituimur omni spe: is enim praesens respicit, cui parent omnia, quique animam posuit ut *filios Dei, qui erant dispersi, congregaret in unum.*² Certe non eos deserere, non linquere menti suae debemus, sed lenitate et caritate maxima trahere ad nos, omnibus modis persuadendo, ut inducant animum introspicere in omnes doctrinae catholicae partes, praeiudicatasque opiniones exuere. Qua in re si episcoporum Clerique universi primae sunt partes, secundae sunt laicorum: quippe quorum in potestate est adiuvere apostolicam Cleri contentionem probitate morum, integrate vitae. Exempli magna vis est, in iis potissimum qui veritatem ex animo anquirunt, honestatemque propter quamdam virtutis indolem consecantur, cuiusmodi in civibus vestris numerantur perplures. Christianarum spectaculum virtutum si in obcaecatis inveterata superstitione ethnicis tantum potuit, quantum litterarum monumenta testantur, num in iis, qui sunt christianis initiati sacris, nihil ad evellendum errorem posse censebimus?

Denique nec eos praetermittere silentio possumus, quorum diuturna infelicitas opem a viris apostolicis implorat et exposcit: Indos intelligimus et Nigritas, Americanis comprehensos finibus, qui maximam partem nondum superstitionis depulere tenebras. Quantus ad excolendum ager! quanta hominum multitudo partis per Iesum Christum impertienda beneficiis!

1 Ep. *Cognita Nobis* ad Archiepp. et Epp. Provinciarum Taurinen. Mediolanen. Vercellen. XXV Ian. an. MDCCCLXXXII.

2. Io. xi, 52.

Interea caelestium munerum auspicem et benevolentiae Nostrae testem; vobis Venerabiles Fratres, et Clero populoque vestro, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die VI Ianuarii, Epiphania Domini, An. MDCCCXCV, Pontificatus Nostri decimo septimo.

LEO PP. XIII.

“SANATIO” PRO CONFRATERNITATE B. M. V. DE MONTE CARMELO.

BEATISSIME PATER :

Vicarius Generalis Carmelitorum Excalceatorum ad osculum sacri pedis devote prostratus, Sanctitati Vestrae exponit quod saepe saepius adscriptio fidelium Confraternitati B. M. V. de Monte Carmelo invalida est sive ex eo quod omittitur inscriptio nominum horum fidelium, sive quia omittitur aliqua alia formalitas.

Jamvero, ne fideles taliter recepti frustrentur gratiis privilegiisque concessis praedictae Confraternitati, orator humili deprecatione Sanctitatem Vestram exorat ut benigne dignetur concedere plenam sanationem pro omnibus receptionibus usque modo factis in hanc Confraternitatem, quae invalidae essent quocumque modo.

Sacra porro Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus specialibus a S. D. N. Leone Papa XIII. concessis, petitam sanationem benigne concedit.

Datum Romae e Secretaria dictae Congr. die 20 Junii 1893.

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

✠ ALEX. *Archiep.* NICOP., *Secret.*

REPROBATUR USUS ROTAE DICTAE “VELOCIPEDA.”

PERILLUSTRIS AC RME DNE UTI FRATER.

Haec S. Congregatio Episcoporum et Regularium maturo examini subiecit, quae Amplitudo tua retulit circa sacerdotes utentes rota dicta *Velocipede*. Itaque S. eadem Congregatio zelum et prudentiam Amplitudinis tuae collaudat atque commendat, nam prohibitio hujusmodi non solum liberat a corporis periculis sacerdotes ipsos, sed scandala avertit a fidelibus et irrisionem ipsorum sacerdotum. Interea tibi adprecor a Domino fausta omnia atque prospera.

Amplitudinis Tuae, uti Frater,

Romae 28 Sept. 1894.

ISIDORUS *Card.* VERGA, *Praef.*

BOOK REVIEW.

LE PAPE LEON XIII: sa vie, son action religieuse, politique et sociale, par Mgr. de T'Serclaes, Prelat de la maison de Sa Sainteté, President du College ecclesiastique Belge a Rome. Deux volumes gr. 8vo. richement illustrés, de 600 pages.—Edition de luxe, prix, Fr. 20.00.—Edit. ordinaire, prix, Fr. 15.00.—Desclee, de Brouwer et Cie. Paris et Lille. 1894. (Hudson Importing Co., New York.)

It has been said that the worth of great men's lives can be justly estimated only at a distance, that is to say, after they have passed away from the scenes in which they were prominent actors. No doubt this is true also in the case of Leo XIII, albeit his own generation seems to recognize him as a central force in the ecliptic of our century. But in any case it must be deemed an advantage to have the testimony of contemporaries relative to the facts all grouped into an harmonious whole, which will furnish the foundation upon which the future historian may build his estimate, no less of the influence exerted, than of the results effected by the life of the present Pontiff.

Mgr. De T'Serclaes may be presumed to possess special, we would almost say unique, qualifications for writing the biography of one whose friendship both he and his father have enjoyed in a marked degree. During the time when Mgr. Pecci officiated as nuncio in Belgium, Mr. De T'Serclaes, the elder, was governor of the Belgian province of Limburg, an old nobleman of the family of Tilly, if we mistake not, and greatly esteemed for his sterling Catholic qualities by the present Pontiff, to whom the son of his old friend is not less dear. The advantage of such relation, on the part of the writer, to the subject of his biography is at once in evidence when we examine the numerous authentic documents which give minute information regarding the earlier life of Leo XIII. We are introduced to the archives of the Pecci family at Carpineto; fresh light

is thrown on the inner history of the life of the young monsignore whilst delegate at Benevento and later during his nunciature at Brussels. The latter period is full of details which show how the youthful priest had from the first learned to master that rare art of diplomacy which divines the motives of men, yet without judging them ; which knows how to evade the shrewd overtures of political tricksters and yet avoid duplicity and falsehood ; which can resist the encroachments of arrogant power, without noise of strife or loss of dignity. Everywhere the Count Pecci stands before the world in which he moves as the priest, singleminded, of unblemished character, revered, though not without enemies.

And when these years of schooling for the strife in the world political and ecclesiastical are past, we see him retire to the bishopric of Perugia, where he labors in silence for more than thirty years. But if the world had forgotten the young diplomat, the quaint, old Umbrian city, with its etruscan gateway and Pisano's marble eulogy of Pope Benedict, was daily growing prouder of the living treasure within its walls. Never had a bishop so well ruled his flock ; and the pastoral care which he extended to all within his realm, effected a change for the better in the halls of the great as in the homes of the poor. If Gregory XVI was forced to reply to the gaoler who complained that the prisons of Rome were full, by saying that there were empty tombs, Mgr. Pecci could announce to the municipality that it might close the prisons of Perugia and reduce the police force, because he would guarantee them public peace and order by teaching the people that religion well observed was not only a preventive of crime but a security of prosperity.

The "Life of Leo XIII," by Mgr. T'Serclaes, is in all respects a faithful record of the acts of the Pontiff, and as such it is a magnificent vindication from those sinister aspersions by which his motives have at times been criticized. If the sovereign Pontiff's position, as ruler of the Church, in times like these, is the most difficult of all responsible places on earth, it is equally difficult to measure from every point of view the opportuneness and importance of his acts, especially when they are directed toward some local reform.

Our limited space does not permit us to enter into a discussion of the details given in this really magnificent work by Mgr. de T'Serclaes. The author's scrupulous analysis of every important act in the life of our illustrious Pontiff, the comprehensive views he gives of the various elements which have been brought into contact

with that life, and, finally, the literary style in which the work is done, deserve unstinted praise. The typography and "make up" of the volumes are in keeping with the noble subject discussed in their pages.

Where there is so much worthy of commendation, the reviewer must necessarily feel some repugnance to find any fault, and yet we would be untrue to our constant purpose if we did not express our disappointment and regret at the manner in which the author treats the memorable school controversy of recent years in the United States. No doubt Mgr. T' Serclaes is not conscious of any partisanship on his side. He has used, as his writing shows, the documents as they have appeared in the *Moniteur*, a paper which has for years faithfully served Rome with "news" from its most *generous* subscribers in America. Let anyone read the fifteenth chapter of the second book of Kings, and he will understand how Mgr. T' Serclaes could take the view he does, a view which we should not be surprised to see shared by our Holy Father himself, for Absalom might gain the ear of David as readily as that of "every man in Israel." In the meantime, those whose judgment as well as knowledge of facts is worthy of every consideration, and who have had no reason to be biassed when they gave their opinion in the pages of the ECCLESIASTICAL REVIEW, have the consolation that they remain loyal, despite adverse decisions from rightful authority, and there is no doubt that the old motto—

Judicium melius posteritatis erit,

will verify itself in this as in so many other cases which history records of men who like Absalom had raised a pillar "in their lifetime" in the king's valley.

ST. LUKE'S. A Magazine for Clergy-House and Home.—
London: Washbourne. Vol. I, No. 1, January, 1895.
Pr. 12 shillings.

This is a typical English monthly for "Clergy-House and Home" which will, no doubt, find favor with many American readers. Its more or less ecclesiastical character gives it a distinct field from that occupied by the London *Month* and *Merry England*. It is calculated to do much good, especially in directing the current of the Anglican movement.

CATHOLIC AND PROTESTANT COUNTRIES COMPARED in Civilization, Popular Happiness, General Intelligence and Morality. By Alfred Young, C.S.P.—New York: The Catholic Book Exchange, 1894. Pp. 628, bd. Pr. \$1.00.

It is an old objection against the Church, and one with a plausible surface to it, that what are called Catholic nations show a decided inferiority to those countries where Protestantism prevails, on the score of intellectual, industrial and social progress. The fallacy has a many-fold source. Not to speak of the common prejudice which wilfully ignores merit when the possessor belongs to an unpopular party, it is to be remembered by those who would form a fair estimate of the real influence of the Catholic Church upon national progress, that it is one of the prerogatives of that Church that she gathers unto herself the poor and the waifs; that, therefore, she does not lay the same stress upon the adoption of artificial means to hide poverty and weakness from the public gaze, which a purely secular institution or government is apt to provide, under the plea that poverty is odious. Material prosperity may be attained, and indeed is more commonly attained, where religion is neglected, and material prosperity favors that general culture which is looked upon as social and educational progress. It could be no argument against the religion of Moses that the Egyptian surpassed his Jewish bondsman in scholarship and warfare and the fine arts of leisurely life. The same plea holds good with regard to the faith of Catholics.

Moreover the so-called Catholic countries are not the countries seemingly under Catholic rule. The people of Italy, though they have the Sovereign Pontiff in their very midst, have for a long time been the victim of intrigues by leaders of factions in the pay of foreign powers, by ambitious and idle ecclesiastics, or unprincipled demagogues no better than political bandits. Between the agencies of Bourbon and Piedmontese politicians, the papal authority in the days of Pius IX, as in those of Leo XIII, found itself powerless to carry out educational reforms within the very territory of the Pontifical States. In the same way we find the people of France, Spain, Portugal, Mexico and other countries suffer from the legislation of rulers hostile to the Church who withhold from the Catholic population those means of progress which they will not allow them in conjunction with their religion.

But to the thoughtful and just observer to whom outward pros-

perity with its attendant polish of manner does not represent all of true progress, the facts reveal a very different story. If Christianity has been in reality that civilizing force which proved itself capable of ennobling the culture of old Greece and Rome, then Catholicity is the one lasting element which educates and advances man to a higher and nobler estate even here on earth. "Success is not the sign of progress." The ignominy of the Catholic cross, a scandal and a mockery to our wise generation, does not the less stand for a symbol and medium of highest wisdom to-day among despised nations than it did in the days of St. Paul among the humble converts of proud Rome or polished Greece.

Wherever the Catholic Church has really had the freedom of action and the peerless representation of a zealous and virtuous ecclesiastical body, there her progress is phenomenal, solid and lasting.

This fact Father Young undertakes to show by giving proof that the doctrine and discipline of the Catholic Church, not as popularly misrepresented, but as rightly understood, are alike favorable to the advancement of education, of national unity and social order, qualities which furnish the only solid basis for enduring popular prosperity,

Apart from the positive side of his argument, the writer had necessarily to enter into an examination of certain alleged "facts" used by the enemies of the Church to discredit her mission. From this point of view the book presents a striking piece of polemic literature. It abounds in citations and statistics collated mostly from non-Catholic sources which render the book exceedingly useful as an armory in ordinary religious polemics. The style is terse and of that modern popular character which is apt to secure it many readers among the unprofessional defenders of the Catholic Faith.

We plead for the correction of a few errors, some of which, if allowed to stand, might expose the author to the charge of that willful exaggeration which he so mercilessly exposes in his adversaries.

On page 366 a striking example is cited to prove the frequency with which the Catholic translation of the Bible was printed before Luther was born, which fact would refute the calumny that the so-called reformers were the first to show the Word of God to the people. "The library of the Paulist Fathers of New York City contains a copy of the *ninth edition* of a German Bible profusely

illustrated with colored wood engravings, and printed by Antonius Coburger (Coberger ?) at Nüremberg in 1483 . . . The first edition of this same Bible was issued in 1477." Whence Father Young concludes (what would indeed be a very remarkable proof of Catholic activity, within thirty years after the invention of printing) that during six years nine editions of the Bible were printed in one city. The fact is that Father Young's Bible, about the genuineness of which we have no doubt, is the first edition—and in a sense also the last—of those printed by Coberger at Nüremberg. There are still some 58 copies of it to be found in different important libraries of Europe. The wood-cuts in it are taken from one of the two Cologne editions of the Low German Bible issued three years before, whilst the text really offers a new translation or at least a correction of the Mentel and Eggestein versions ; and it was twice reprinted by Schönsperger at Augsburg in his editions of 1487 and 1490. We have not, of course, seen the title page of the Bible above cited but venture to say that it does not contain the statement of "ninth edition." Perhaps the error arose from some note on the margin intended to state that it is the ninth of all the known translations made before Luther's time. This would be more correct, if we count from the first High German version (Strassburg, 1466).

It is easy to see, therefore, why this instance would rather endanger Fr. Young's argument otherwise so excellently set forth.

JOURNALS KEPT DURING TIMES OF RETREAT.

By Father John Morris, S.J. Selected and edited by Father J. H. Pollen, S.J. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Bros., 1894.

In a letter of St. Francis Xavier written on the eve of his departure for Goa, he advises a certain Father Antonio Eredia strongly "to make a little journal and note down carefully in it the secret illuminations with which God enlightens your mind in your daily meditations." This method of studying himself in the reflected light of divine wisdom was observed, for many years, by the late Father Morris. It is needless to say that, when he wrote this journal, his mind never contemplated the probability of its publication. He might have utilized, in the composition of some spiritual treatise, many of the thoughts which thus came to him in the secrecy of retreat, but such a book would have had a different form from that which we find here. Father Pollen has, without writing a biography

of his friend and associate, dead but little over a year, preserved to us the lineaments of his soul. These will serve as a model to others who would perfect in themselves the image of God, expressed in the faithful religious.

The notes cover many years of struggle and brief victory, of hope and fears and joys, such as are incident to the life of a spiritual-minded man. There are the first serious reflections of the novice during the four weeks of the Long Retreat, according to the Exercises of St. Ignatius. Then various annual Retreats with some interruptions from 1853 to 1893, and subject matter of daily meditations, all of which are characterized by an originality, spiritual insight and unction which cannot fail to impress the thoughtful reader. The Editor has added a summary exposition of the Meditations in the Book of Spiritual Exercises by St. Ignatius, with annotations throwing light on the terminology of the book and thus helping the reader to a better intelligence of the Journal. The book makes the ninety-first volume of Father Coleridge's "Quarterly Series," and is in the same fine style of publication as the preceding volumes.

THE CHARACTERISTICS OF TRUE DEVOTION.

From the French of Rev. J. M. Grou, S.J., by the Rev. Alexander Clinton, S.J. A new edition revised by Rev. Samuel H. Frisbee, S.J., Spiritual Director of Woodstock College.—New York, Cincinnati, Chicago: Benziger Bros. 1895.

Of all Father Grou's ascetic works this is the most popular and probably the most practically useful, not only for the religious but for all conditions of life. Written over a hundred years ago, it has passed through forty editions in the original. Unfortunately the English translations, of which Father Frisbee counts four, did not adhere to the text of their author with sufficient fidelity to save the version from mutilation, and in one case the book has been adapted to the translator's notions of Anglican divinity, which Father Grou would surely have repudiated. The present edition is an entire recasting of form and matter in the moulds of the original, whilst style and terminology are adapted to the intelligence of the modern reader holding the same faith as Father Grou.

The book is, as was intimated above, a practical guide in piety. Religion is the most gentlemanly and rational thing in the world.

Yet there are numberless people who, aiming at possessing an extra amount of it, strike us by their want of considerateness, their pious extravagances which often persuade the world that an incipient saint is essentially a confirmed "crank." The defects are mostly the result of neglected training, and they grow in proportion to the zeal for piety which, in its eagerness to do great things, forgets that it is God's province to *do*, but man's province to follow. to hang on to God, to be taken whither He goes, to be devoted to Him—in short, to *suffer* under the safekeeping of a sympathizing and strong, although, for the time, hidden Father.

Our author gives us a clear view of devotion, true, false, mixed. The characteristics, the methods, the results of a devout life are described in simple terms and applied to the concrete. Thus, for example, he draws in chapter xxxii, a sharp outline marking the difference between the politeness of the world and the cordiality of true devotion. In another chapter he shows how the man truly devout possesses all those noble qualities which distinguish the patriotic citizen. In the small compass of two hundred pages this little volume contains the essence of perpetual joy, success, perfection through devotedness to the highest object of man's being which alone is capable of filling his aspirations.

AU BERCEAU DE L'AUTRE FRANCE. Le Canada et ses premiers Martyrs. Par le P. Fred. Rouvier, S.J. Avec de nombreux dessins. Paris: Victor Retaux et Fils. Rue Bonaparte. 82.

This charmingly written volume makes an important addition to the historical literature of the New World. It deals with the conversion and civilization of Canada by the early Jesuit missionaries and their helpers. The touching self-sacrifices of PP. Brebeuf, Lalemant, Isaac Jogues and Lalande, who gave their indomitable energy, their splendid talents, and, finally, their blood, in order to plant the Faith of Christ on the beautiful soil of New France, read like the acts of the early Apostles and martyrs. The ardent patriotism which, sanctified by religious motives, gave to their labors that characteristic charm which is still recognized in the missionary zeal of the sons of France throughout all lands to-day, is brought into strong relief by P. Rouvier, and teaches an apt lesson to those bitter zealots of the present who attempt to discredit the fundamental truth that loyalty to the Catholic Church can only increase and deepen the loyalty to one's country.

BOOKS RECEIVED.

- CURSUS PHILOSOPHIAE** in usum scholarum, auctoribus pluribus philosophiae professoribus in Collegii Exaetensi et Stonyhurstiensi Societatis Jesu.—**PSYCHOLOGIA RATIONALIS**, auctore Bernardo Boedder, S.J.—Friburgi, Br. Herder. (St. Louis, Mo.) 1894. Pg. xvii., 344. *Pr.*, \$1.25.
- SUMMA SYNTAXICA** cum thematis ad exercendum. Auctore Mario Laplana, S.J. Pars Prima: Summa Syntaxica—Friburgi, Br. Herder. (St. Louis, Mo.) 1895. Pg. xiv, 352. *Pr.* \$1.40.
- THE MISSING LINKS** of the (English Religious) Establishment: Plain Facts bearing on orders, jurisdiction, and the theory of continuity. By W. W. Hardwicke, M.D.—London: Washbourne.—1894.
- BERNADETTE OF LOURDES.** A. Mystery. By E. Povillon. Translated by Henry O'Shea.—London: Burns & Oates. (New York, Cincinnati, Chicago: Benziger Bros.) 1895.
- ORDO DIVINI OFFICII** recitandi Missaeque celebrandi, juxta rubricas breviarii ac missalis romani, pro anno communi 1895. (Baltimore) 1895. John Murphy & Co., Baltimore, Md. (Every other page blank for memoranda.) *Pr.*, bd., 30c.
- AMERICAN AND ROMAN ORDO COMBINED.** 1895. John Murphy & Co. *Pr.* bd. 50c. Interleaved, 75 cents.
- THE CATHOLIC GIRL IN THE WORLD.** By Whyte Avis. With Preface by the V. Rev. R. F. Clarke, S.J.—London: Burns & Oates (Benziger Bros.).
- DER HAUSFREUND.** Illust. Famil. Kalender für 1895. Verlag des Volksfreund, Buffalo, N. Y. (Mühlbauer & Behrle, Chicago, Ill.)
- COMPLETE VESPERS FOR CHRISTMAS**, containing prelude, antiphons, psalms, hymn, magnificat, responsories, the anthem "Alma Redemptoris mater," for 1, 2, 3 or 4 parts, with organ accompaniment. By J. Singenberger. *Pr.* 35c.
- INDIFFERENTISM**, or "Is One Religion as Good as Another?" By the Rev. John MacLaughlin. 40th thousand.—London: Burns & Oates.—1894.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XII.)—MARCH, 1895.—No. 3.

THE UNION OF CATHOLIC ASSOCIATIONS FOR THE PROMOTION OF TEMPERANCE.

IN the December number of the ECCLESIASTICAL REVIEW, Bishop Messmer proposed a scheme for uniting the various Catholic organizations in the United States which have, directly or indirectly, for their object the promotion of temperance. The evil of intemperance being recognized as one of the principal and widespread hindrances to the material as well as moral progress of our people, the writer showed, not only that the warfare against it was worthy of the united efforts of all, but that by a union of forces it could be waged with much more hope of success than is warranted by the isolated efforts of individual associations. In the first place, a union would increase the strength of the regular combatants in the cause of temperance, by directing their attacks from a common centre, in a uniform manner, upon the strong points in the hostile camp; in the second place, it would largely increase the number of combatants, by recruiting to its ranks those who, whilst in favor of the movement, find themselves nevertheless prevented from

taking active part in the warfare, on account of certain restrictions and pledges which distinguish the different army-corps, and which are not equally suitable to all conditions of temperament or living. Among those who honor the virtue of temperance, and who are willing to make sacrifices for the promotion of it, there are many upon whom their personal disposition, or their condition in life, imposes the necessity of adopting different methods for this end. Some abstain from all intoxicating liquors at all times ; they do not engage in, or encourage, its manufacture ; they do not countenance its use as a token of hospitality. Others pledge themselves to abstinence from certain liquors, or for times and places which alone are a source of danger to them. Others again abstain from a sense of making reparation, or for the purpose of encouraging weaker brethren in the virtue of temperance, whilst they personally have no temptation at any time to go to excess. Among these classes we find again different groups, distinguished by special devotions, which become to them separately the leading motives for practising the virtue of temperance, as a matter of Christian self-denial and mortification.

So far they have worked in their separate fields, and God only knows the amount of good done by each society for the promotion of Christian temperance. But as all have the one fundamental object of lessening the excessive drink habit, which has become among us the source of a thousand crying evils, it is evident that, despite the various motives and even the methods which each society pursues, all might act with a common *esprit de corps* and a defined aim, under well selected direction.

It is evident that the clergy must play an active and leading part in such a movement, and we hope to facilitate the contemplated union of action, by placing before our readers the position in which Catholics find themselves in this matter. By comparing the different organizations and their separate methods, it would be easy to discern the basis upon which all could unite. We have given an exposition of the methods and status of what appear to be the leading Catholic

associations, by men who not only have the cause of temperance at heart, but who have either originated or else been active workers in this salutary movement of reform. There are some societies which, though perhaps less popular, are not less worthy of note than those here represented, but which we have omitted because their methods hardly differ from one or the other of those described in the following papers, although their names indicate in some cases a special devotion ; such, for example, as the League of St. Veronica, which promises to do great work in temperance reform through the agency of Catholic womanhood.

THE CONFRATERNITY OF THE SACRED THIRST.

FIFTY-SIX years ago, the present writer was assigned to his first field of missionary labor in Prince George's County, Maryland. It required but a short acquaintance with the surroundings to make me realize the sad fact that the vice of intemperance had gained ground among the people, and was being fostered by certain social customs and drinking habits of the time. Accordingly, I resolved to do everything in my power to eradicate, from among my people, both the drinking habit and the occasions which led to, and nourished it. Although my parishioners knew that their young pastor was not a total abstainer, and some, who looked for reform, on that account expressed themselves as doubtful whether he could cope with the evil which had proved a sore trial to some of his predecessors, it was soon understood that the parish priest was rigorously opposed to intemperance.

In my neighborhood lived a wealthy planter, who was subject to the evil habit. His friends did everything to induce him to take the pledge ; but he refused, as I was one day told, on the ground that the pastor did not approve of the total abstinence pledge, since he had not taken it himself. This determined me. "For the sake of his soul," I said, "I shall go with him to the altar and take the total abstinence

pledge." Thanks be to God for this occasion, for it proved a source of countless blessings to my flock, where the virtue of temperance took strong root and brought forth healthy fruit of piety.

In 1842 Archbishop Eccleston appointed me to Baltimore, to build St. Peter's Church, of which I still have charge. Here I had again occasion to witness the sad effects of intemperance, especially among the inmates of the almshouse, which was placed under my pastoral care. The parents in many cases abandoned their children; and these went astray, or were bound out to farmers, without any care for their souls, before Archbishop Spalding had determined upon the noble work of St. Mary's Industrial School.

In 1870, some English merchants sent a number of emigrants to Baltimore, who were to be employed in the preparation of meat for the European markets. Some of these emigrants, supposed to be Catholics, were dissipated and soon became the terror of their neighbors, who dreaded the long knives carried by the meat men. Frequent complaints were made to me by the officers of the city.

One Sunday morning, at the various Masses, I requested the male members of the congregation to meet that evening in the basement of the church, as business of great importance was to be announced. At the appointed hour the basement was crowded to its utmost capacity. I addressed the men in feeling words on the evil of intemperance; told them of the disgrace they brought upon their holy religion, and the eternal ruin that awaited their souls, redeemed by the Blood of Christ. They seemed completely convinced. Every man, there and then, took the total abstinence pledge, and I felt that, for the time, the state of things would be an entire change from the previous disorders. But would it last? "What motive can be offered to these men," I thought, "which will enable them to keep this pledge in earnest?" The words of our divine Saviour on the cross, when in agony He cried out, "I thirst," occurred to me, and suggested at once a means of safeguarding the solemn promise which the men had made. I placed before them the supernatural

motive of keeping their pledge in devotion to the sacred thirst and agony of Jesus.

We therefore formed a society under this title and had a set of rules drawn up for the guidance of the members, which were printed in a small manual called "The Manual of the Association of Prayer" in devotion to the Sacred Thirst and Agony of our Lord. Archbishop Spalding approved the little book, recommended our society to the faithful of the Archdiocese of Baltimore, and granted a special Indulgence to all the members who recite daily one "Our Father," "Hail Mary" and "Creed" in honor of the sacred thirst of Jesus.

In course of time our immigrants were recalled by their English employers. Some went to London, others to Dublin, carrying with them their manual, and faithful to their pledge. A zealous Jesuit priest in Dublin, Father Robert Kelly, became interested in the work of the society and, with the approval of his superiors and that of Cardinal Cullin, applied to the Holy See for the establishment of a regular Confraternity of the Sacred Thirst, with privilege of affiliating other societies in Ireland. By Rescript of Pius IX this privilege was granted August 20, 1874. As Father Kelly had limited his petition to Ireland, the society in America felt the necessity of separately applying to Rome for a similar confirmation and privileges. This was done by his Eminence Cardinal Gibbons, who obtained a Rescript from Leo XIII, dated 21 March, 1878, with canonical faculty of erecting the Confraternity in the city of Baltimore. Subsequently permission was granted by apostolic letter, dated January 31, 1882, to erect similar confraternities in any part of the United States, provided the consent of the Ordinary had been previously obtained.

It is noteworthy that the Confraternity received the express sanction of the Fathers assembled at the last Plenary Council of Baltimore, inasmuch as it fulfills all the conditions laid down by our ecclesiastical legislation for the establishment of organized suppression of vice and the support of human frailty.

The *object*, in brief, of the Confraternity is, to unite all the faithful, especially those who are in the friendship of God, through devotion to the sacred thirst and agony of our Saviour, and through the intercession of the compassionate Heart of Mary, to obtain the repression of the vice of intemperance.

As a *condition of membership* nothing more is required than to have one's name inscribed on the register of the Confraternity.

To recite daily one "Our Father" and three "Hail Marys" in honor of the sacred thirst and agony of Jesus, and of the compassionate Heart of Mary, for the intentions of the Confraternity, and the repression of the vice of drunkenness.

In its *organization* the Confraternity is governed by a Director, the parish priest or head of the religious house where the Society is established. These may appoint delegates as Local Directors.

There is, moreover, a corps of Zelators who propagate the devotion, enroll members and inscribe their names on the Zelator-cards. Every member receives a certificate of association. Each branch affiliated to the Confraternity keeps a separate register of its members.

Monthly meetings are held with special devotions, after which the reports are read, and a short exhortation given by the Director or some one appointed for the task.

As seen from these rules it is not essential for membership to take the total abstinence pledge. Nevertheless it is according to the spirit of the Society to do so, and members of total abstinence societies may be affiliated to this Confraternity by simply complying with the above-mentioned conditions of enrolment and the daily recital of the prescribed prayers.

It is needless to add, that the Confraternity has been enriched with numerous Indulgences, which prove a further incentive to the faithful to attach themselves to this beautiful devotion, which is so fruitful in other results of edification and conversion.

His Eminence, Cardinal Gibbons, has appointed the present writer to act as General Director of the Sacred Thirst Society, with the privilege, obtained from the Holy See, of aggregating other Confraternities subject to the same title and advantages as the Confraternity at Baltimore.

E. MCCOLGAN, V.G.

St. Peter's Church, Baltimore, Md.

THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

(HISTORY.)

I.

Like the origin of the Church itself, we trace the first beginnings of the Catholic Total Abstinence Movement of the United States beyond the Atlantic. The tenth day of April, in the year of grace, 1838, is memorable in the history of temperance reform. For on that date in the southern capital of Ireland, a Capuchin Friar, Father Theobald Matthew, began his great Total Abstinence crusade. To-day there is not a country in the civilized world in which the memory of this heroic man and worthy priest is not revered. Wherever good men and women are laboring for the elevation of weak humanity, the simple story of his career is told as an incentive to brave endeavor.

What manner of man was this Capuchin Friar, who wrought such marvellous changes in so brief a period? Whence was his great success? Why was his movement a partial failure?

Father Mathew was richly endowed by nature with many gifts. He was what we to-day would call a "magnetic man." He possessed a great charm of manner; was of a bright, genial, kindly nature; unaffected in his simplicity and single-mindedness; striking in his personal appearance, and of good family:—these were qualities which, when added

to the weight of his priestly character, were well calculated to make themselves felt in the movement that he inaugurated, and to render him a great favorite with all classes of society. Hence everywhere he went he was esteemed and loved. Because of his mission he was hailed as a benefactor of the race, a savior of men from one of the most prevalent and degrading forms of vice.

Once he had fairly entered on his work his fame and his success spread rapidly. About the middle of the century the story of the wonderful change from want and misery to comfort and happiness, wrought by "joining Father Mathew," was told by many an Irish fireside; in the large workshops of merry England, and among the miners and dock-workers of Scotland, who were then, as they are now, a hard-drinking set. Very soon every locality had its "living example;" many knew of some wretched drunkard's home that had been converted as if by the wand of a magician into a scene of humble contentment and smiling plenty. All classes, but especially the working masses, came to hear the "Apostle of Temperance." Crowds that equalled, and even surpassed, in numbers those that gathered to listen to the fiery eloquence of his political cotemporary, O'Connell, who was at that time thundering for Repeal of the Union, hung upon his very words. His preaching recalled the days of Peter the Hermit. The people, stirred by enthusiasm and moved by his fervent appeals, made in the name of country and religion, enrolled themselves *en masse* under the banner of the new crusade. The rescued shouted far and wide the story of their emancipation. Each new convert became, in his own way, an apostle of total abstinence, and thus the movement grew at once into gigantic proportions, so that before the second anniversary of Father Mathew's crusade had come around, he found himself at the head of a movement whose influence was destined to be felt in two continents.

The period of his triumph is embraced between the years 1839 and 1845. During those years the progress of the total abstinence movement was unchecked and unbroken.

Through its influence race and religious feuds were for the time being forgotten in Ireland. Even the Orangemen of Ulster, who, it is said, could not stand the sight of a "Popish Friar," extended a warm welcome in the very strongholds of bigotry to the gentle "Apostle of Temperance." This was a great triumph, indeed, and one which has been often repeated in the history of the Catholic Total Abstinence in America. Nothing, it has been discovered, so quickly disarms bigotry as the liberal preaching of the "cold water doctrine."

In 1843 Father Mathew visited England, where, notwithstanding the opposition of the liquor element, which was not unexpected, he laid broad and deep the foundations of a great reform in the lives of his countrymen and co-religionists. During his visit the most flattering attentions were paid him by the best and greatest men in England. The Protestant Bishop of Norwich, Lord Stanhope, the Duke of Wellington and Lord Brougham were foremost in extending to the Irish Friar a most cordial greeting. The fruits of this English mission are to be found to-day in the flourishing organization known as the "League of the Cross," which was so dear to the heart of the late Cardinal Manning, a warm advocate, even on *his death bed*, of total abstinence.

II.

In 1849 Father Mathew visited the United States, where he remained till the close of 1851. Here he was received with every mark of highest regard and esteem for the great work done on the other side of the ocean. Our National Congress and other public bodies received him with honors. Wherever he went throughout the States he preached the doctrine of total abstinence. Thousands took the "Pledge" at his hands, and the few of them who are still living have kept it to this day. At some of the "rallies" of the Catholic total abstinence societies many an "old veteran" in the good cause will make himself feel a few years younger by proudly relating the fact, "I took the 'pledge' myself

from Father Mathew," as he honestly cries out, "here is the medal the good man gave me, and proud I am to have it; I shall treasure it to my dying day." On December 8, 1856, in the city of his adoption, and within hearing distance of the murmuring of the "pleasant waters of the river Lee," Father Mathew passed to his reward.

But the movement that he began and carried forward with such signal success encountered a great check by his death as well as from other causes, and it took it many years to recover, if it has yet recovered, the ground that was lost. The famine years of 1846 and 1847, with their frightful memories, almost wrecked the total abstinence movement in Ireland; but the good seed sown during his American tour fell upon fruitful soil and has brought forth fruit a hundred-fold. The ripened fruit of his teaching is seen in that magnificent organization known as the Catholic Total Abstinence Union of America. This organization is proud to acknowledge Father Mathew as its founder, and glories in perpetuating the name and fame of the Apostle of Temperance.

After the famine years there was a great exodus from Ireland to the United States. Those who came, being for the most part of the laboring classes, settled unfortunately according to some, though fortunately according to others, in our large cities; or they found employment along the canals or lines of railroad then being constructed. Here the dangers and temptations to a warm-hearted people, like the Irish, were greatest, and it must be confessed that intemperance played sad havoc with them. Soon it was perceived, by friend and foe alike, that something must be done to check the growth of this vice. Accordingly, in the various missions given throughout the country, emphasis was placed on the horrid nature of the sin of drunkenness, and some parish societies were formed, here and there, in a few States and Dioceses. A few more scattered societies were established during the visit of Father Mathew. This was the condition of things up to about the year 1870.

The combined influence of these societies was weak and

wholly inadequate to cope with the tremendous power of the gigantic evil which they attacked. Hence it was early felt by those, priests and laymen, who had interested themselves in promoting temperance reform that there must be a concentration of forces, if a measure of success was to crown their labors. How to renew the fast-waning influence of the Apostle of Temperance was a problem that was much discussed, during the sixties, by his devoted followers in the United States. There were many difficulties in the way at the start. One of the priests who was among the first to identify himself with the Total Abstinence movement, speaking of the opposition that he met with, writes: "I felt from the beginning the frightful nature of this vice, and I determined to combat it to the last limit allowed me by the Church." He tells us that he perceived very clearly that an *occasional sermon* on the subject was of little utility, and he then began to establish societies. "But when I reached this point," he continues, "I found myself opposed by many of my brethren far above me in learning, zeal and piety. They thought that the ordinary means were sufficient to meet this as all other vices. But, as for me, I could never see the propriety of this view. As the 'mission' awakens a habitual sinner, who, dead to grace and devotion, never hears the voice of his pastor, so also the total abstinence society becomes the means of recalling many an unfortunate drunkard to the paths of sobriety and rectitude."

Notwithstanding the obstacles, new societies were formed through the efforts of missionaries and zealous pastors during the decade ending 1870. About that time these societies began to organize themselves into "unions," in one or two States and Dioceses. In 1870 the societies of Connecticut organized a State union, which was the first of these unions that are now found in almost every Catholic diocese of the country.

III.

On Washington's birthday, the 22d of February, 1872, in the city of Baltimore representatives of these various societies,

scattered all over the country, assembled. There was indeed a propriety in assembling in the Metropolitan See, and doubtless a certain significance in the selection of the day that augured well for the proposed union. The delegates of this first Convention came from total abstinence societies in Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Georgia, Illinois, Ohio, Minnesota, and the District of Columbia. A union of the separated societies was effected; a constitution adopted; officers were chosen; and thus the Catholic Total Abstinence Union of America was formed.

Its objects were stated to be: 1st. To secure to its members the privilege of being received into all societies connected with the Union in any part of America. 2d. To encourage and aid communities and pastors in establishing new societies. 3d. To spread by means of Catholic Total Abstinence literature correct views regarding total abstinence principles.

The means adopted to attain these ends were: 1st. The practice of our holy religion by all members. 2d. The observance of the maxims laid down for our guidance by the reverend clergy. 3d. The influence of good example and kind persuasion of our members upon our fellow-Catholics. 4th. Our connection with the Association of Prayer in honor of the Sacred Thirst and Agony of Jesus.

And this was the approved form of the Pledge of the Union: "I promise with the Divine assistance and in honor of the Sacred Thirst and Agony of our Saviour to abstain from all intoxicating drinks, to prevent as much as possible by advice and example the sin of intemperance in others, and to discountenance the drinking customs of society."

An address was issued to the Catholics of America, and thus the Catholic Total Abstinence Union of America was fairly launched on its mission for the preservation of the home, the moral elevation of others and the salvation of souls, by aiding in suppressing the evils of intemperance. Applications for admission soon poured in to the secretary, and subordinate unions were organized throughout the country.

Since its organization the history of the movement is the history of its annual conventions. These conventions have been held in mostly all of the large cities of the country. This year, 1895, the place of meeting will be the city of New York. At the annual convention, which is made up of the leaders in the local societies and subordinate unions, a number of prominent priests and some few of the bishops, the work of the year is reviewed, and a "plan of campaign" for the coming year is carefully outlined. Public meetings are usually held in the evenings during the sessions of the convention. The bishop of the diocese, the mayor of the city, or the governor of the State usually presides. A plea for temperance is presented; the evils of intemperance laid bare; and stirring appeals made to the large audience generally present to aid the cause. In this way much has been done to mould public opinion.

IV.

There is space to notice only the more notable of those annual gatherings of the Union. It is recalled that it was at the third convention, held in New York, October 8, 1873, Rev. John Ireland, now the distinguished Archbishop of St. Paul, Minnesota, and Rev. J. B. Cotter, present Bishop of Winona, of the same State, made their first appearance as delegates. Both have rendered great service to the cause of total abstinence ever since. It was also at this convention a resolution was adopted to erect, in the name of our Union, a fountain in Fairmount Park, Philadelphia, as a memorial of American Independence. This fountain, the cost of which was \$57,000, chiefly subscribed by the Quaker City societies, was dedicated on July 4, 1876. Governor Carroll of Maryland, and the Governor of Pennsylvania were present and made addresses. It remains one of the few relics of the Centennial that have a permanent existence on the grounds, and is one of the chief works of art yet dedicated to total abstinence.

At the sixth convention held in Philadelphia July 4, 1875, a delegation of total abstinence Indians from Wisconsin

added a picturesqueness to the public parade by their presence. At the eighth convention held in Indianapolis, a memorial was prepared and forwarded to the Holy Father, Leo XIII. In response a brief was received conferring the blessing of the Pope on the members of the Union and naming the feast of St. John, June 24, as the feast day of the Union, when all its members are expected to receive Holy Communion.

By the year 1881 the Total Abstinence Union embraced 524 societies and had an enrolled membership of over 26,000 persons. At the fourteenth convention held in Chicago, August, 1884, a memorial was prepared to be presented to the Third Plenary Council, which met in Baltimore, December of that year. The result of that memorial is found in the very warm commendation of the work of the total abstinence societies, and in the *Pastoral Letter* of the Bishops calling upon the priests of the country to "strongly advise such of their flock as might be engaged in the liquor business to abandon the dangerous traffic, and find a more becoming way of earning a livelihood." The eighteenth convention was held in Boston, August 1, 1888. Here it was agreed to endow, at a cost of \$50,000, a chair in the new Catholic University at Washington. Though only half that amount was subsequently raised, on its payment the Board of Directors of the University agreed that a Professorship of Mental and Moral Science or Psychology "shall for ever be known as the *Father Mathew Chair*, and shall forever be considered as a Centennial Monument to the Apostle of Temperance." It was also stipulated that in the Public Lectures given under the auspices of the University, there "shall, every year until the next centennial of Father Mathew, be included two lectures on subjects kindred to the great work to which he had consecrated his life, and that these shall be announced as the *Father Mathew Lectures*." The first of these lectures was given this year by Rev. Father Conaty, a former president of the Union, and one of the ablest advocates of total abstinence in the country.

At the twenty-second convention held in Indianapolis,

August 1892, a publication bureau was established under the management of Rev. A. P. Doyle, of the Paulists' community, New York. Total abstinence literature is now being regularly and widely distributed through the agency of local societies, and much has been accomplished in an educational way. It was at this convention also that attention was more specifically directed to the formation of women's and cadets' societies. Since then this part of the work has grown wonderfully. *Veronica Leagues* have been established in some of the cities, notably in Philadelphia; and boys' societies and even girls', are now found in very many parishes. Thus the movement is growing constantly; and there has been effected through it a radical change in the sentiment of our Catholic people.

V.

Now it may be asked, what has been accomplished in the last twenty years by this Catholic movement in favor of total abstinence? What is the net gain to the individual, to the Church, to society? Let us look first at the material benefits conferred. Besides the endowment of the Chair in the Washington University, the erection of the Father Mathew Monument in Philadelphia, already referred to, large contributions were made by the Union for the relief of the Johnstown, Charleston, and Memphis sufferers a few years ago. There has also been expended for the relief of sick and the burial of deceased members the vast sum of over a million and a quarter dollars (\$1,250,000)! Through the practice of total abstinence many persons have acquired comfortable homes and bettered their social condition.

Many societies have built fine halls, established libraries and reading-rooms, athletic clubs with gymnasia and other features, thus supplying a counter-attraction to the "gilded saloon" for our young men.

Who can calculate save God and His recording angel the moral and religious results of the movement? There are the thousands of souls saved from the drunkard's doom; the many parents' hearts comforted that might have been

broken ; the large body of Catholic young men and women trained to walk the way of virtue ; the vast number of boys and girls saved during the past score years by this organization. This makes a mighty army of the redeemed. Then, again, look at the noble example of self-denial ; the many acts of reparation ; the innumerable Holy Communions offered and the fervent prayers that daily and hourly go up to the throne of Grace for the conversion of the unhappy victims of intemperance. Moreover, the activity of these Catholic total abstinence societies has removed much of that deep-seated prejudice based on the fact that so many saloon-keepers were "professed" Catholics. The movement has helped in no small measure to lessen this "standing reproach." And this is in truth a great gain. Besides all this, Catholics themselves have been aroused to the importance of the subject and the great losses sustained by the Church through intemperance. It has prepared a *Manual of Total Abstinence* which is now doing good service in many of our schools by pointing out the causes of drunkenness and prescribing the proper remedies. To the agitation which it has unceasingly carried on is, no doubt, due the embodiment by the Directorate of the League of the Sacred Heart of the "Heroic Offering" of total abstinence from intoxicating drink. Perhaps, too, to this same cause may be ascribed the recent action of one of the religious Orders that its missionaries should abstain for life, to the end that their labors among the people may be more fruitful. This is what Leo XIII, as far back as 1867, urged *all pastors* to do in his remarkable letter to Archbishop Ireland. Let me quote just the last paragraph : "Let pastors therefore do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and *to shine before all as models of abstinence*, that so many calamities with which this vice threatens both Church and State may, by their strenuous efforts, be averted." In the same tone did the Apostolic-Delegate write last summer sustaining Bishop Watterson's diocesan rule excluding those engaged in the liquor traffic from membership in Catholic societies.

The Catholic Total Abstinence Movement is fairly entitled to be credited with some share in bringing about these results.

The Union to-day is in a strong and healthy condition in the United States. It has a future of great promise, of much-needed work to be done. It has only fairly entered on its wide field of labor. It is, however, thoroughly equipped for its mission. For the organization is most warmly approved by the head of the Church, by the bishops and priests of the country. It has on its roll of membership many of the brightest and best young men and women in the land ; whilst it has won the encouragement and support of all good citizens, irrespective of creed or party. At its annual convention last August, in St. Paul, Minnesota, there were representatives from twenty-six subordinate Unions made up of seven hundred and sixty-three societies, with an enrolled membership of about sixty thousand total abstainers !

This is briefly the history of the Catholic Total Abstinence Movement ; and it is, indeed, such as to reflect on all who have been identified with it the highest credit. Archbishop Ireland, its great leader, has quite recently said that "America is resolved to have a reign of temperance." When that blessed time comes, and may its coming be soon rather than late, the feeble organization founded in Baltimore February 22, 1872, will have done much to hasten the dawn of that better day.

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THE C. T. A. UNION OF AMERICA.

(ORGANIZATION.)

THE most efficient temperance organization in this country, though not the largest, is the Catholic Total Abstinence Union of America, which extends from Nova Scotia to the Gulf of Mexico and California. It is composed

of local unions—these being made up the Total Abstinence societies of a diocese or State—and societies, where no local union exists. An effort is being made to have the League of the Cross affiliate with it; the Knights of Father Mathew have already decided to do so.

The Union rests on the pedestal of religion, has the hearty approval and support of the highest authorities of the Church in this country and Rome, and is under complete ecclesiastical supervision.

The president must be a clergyman, and the members practical Catholics and total abstainers. The bishop of the diocese where the president resides is Spiritual Director of the Union, to whom the officers must submit an account of their work and have recourse from time to time for counsel.

A local union can be formed and admitted only with the consent and approval of its bishop, who appoints its spiritual director; a society can be formed and admitted only with the co-operation of its pastor, who appoints the spiritual director.

All these spiritual directors are, *ex-officio*, delegates to the conventions of the Union, which are held annually, and in which its government is primarily vested.

The Pledge of the Union is: "I promise, with the divine assistance, and in honor of the Sacred Thirst and Agony of Jesus, to abstain from all intoxicating drinks; to prevent as much as possible, by word and example, the sin of intemperance in others, and to discountenance the drinking customs of society." The evils of drink arise from its abuse: but its use is always attended by its abuse in a community, almost always in a family, and generally in the individual. To preserve moderation in the use of drink is so nearly impossible that a mere temperance pledge is of very little value; the only truly efficacious remedy is total abstinence.

For strength to persevere, members rely on the aids of religion, especially devotion to the sacred thirst and agony of Jesus, and the Sacraments. The Church grants them a special plenary indulgence on the feast of their patron, Nativity of St. John the Baptist, and partial ones on three

other days, to be designated by the Ordinary of their respective dioceses.

The object of the Union is to spread correct views regarding total abstinence, encourage and aid communities and pastors in establishing new societies, and by popularizing Catholic total abstinence, promote the practice of Christian temperance; as the Religious Orders, by vowing poverty, chastity and obedience, popularize these virtues, secure the Christian practice of them, and combat the contrary vices.

To attain its object, the Union endeavors to carry on a continuous campaign of agitation, education and organization. This campaign is not confined to teaching the best methods of temperance work; it teaches, and also keeps before the public, the pernicious effects of the liquor traffic and the magnitude of the evils of drink, especially among Catholics.

This campaign is carried on by means of personal appeals, rallies, public lectures, the publishing of national and local bulletins, and the use of the press generally.

In its last convention the Union urged each society to have a permanent committee on missionary work among the victims of intemperance. A fixed sum is to be appropriated for the work of this committee, which is to send out tracts on temperance where they are likely to do most good; and to try, especially by personal appeals, to reclaim the intemperate. Great importance is attached to the work of this committee.

Rallies are held by societies, with the co-operation of the pastor and assistance of the local union, to form new societies and recruit old ones. Local lay speakers are encouraged to address these meetings. Not the intemperate only, but especially those who never drank, are asked to take the Pledge and join the society: for if the work of temperance reform is to make any progress, the backbone of the movement must be made up of those who never drank. They are asked to take the Pledge, not for themselves—though “Let him who thinketh that he standeth, take heed lest he fall”

—but that others may be encouraged and strengthened by their example to take and keep it.

Children in school are to be taught the baneful effects of intoxicating liquors, and the correct principles and value of Catholic total abstinence. The Union is not satisfied with the mere giving of the Pledge to children at Confirmation or first Holy Communion. It would have the boys especially enrolled in total abstinence cadet societies, from which at a suitable age they should graduate into the men's societies. In this matter particularly is it true that, "It is good for a man, when he hath borne the yoke from his youth." He is then without the knowledge of the taste of alcohol, and is not likely to acquire it afterwards. The Union is anxious to have cadet societies in all parishes.

It organizes societies of women and girls, as well as of men and boys. The special duty of the third vice-president of the Union, a woman, is to look after this department of the work. The late Bishop Gilmore advocated not only the formation of such societies, but also the employment of women as lecturers. This is now done.

The last convention again called upon societies and individual members of the Union to do all they can to enlist Colored Catholics in the cause of total abstinence.

As the example of those in conspicuous positions is the more efficacious, the Union has ever been desirous to have the reverend clergy enlisted publically in its ranks. The sooner they are enlisted the better for all concerned.

The Union has a lecture bureau and furnishes lecturers for public addresses, to spread Catholic total abstinence principles and create public sentiment, rather than to increase its membership. The first place among these is held by the Father Mathew Lectures in the Catholic University. There is also a national literary bureau, which issues the Catholic Temperance Truth Tracts and monthly bulletins. These bulletins are means of communication with the societies rather than of furthering the cause among outsiders.

It devolves upon the local union, familiar with the

needs and customs of its locality, to adopt its own individual plan for carrying out in detail the work outlined by the National body. As an invaluable aid in circulating these ideas and carrying on the campaign, the monthly bulletin issued by the local union takes foremost rank. Addressed ostensibly to the members, it is in reality to the public that it appeals. Bearing the stamp of the locality whence it issues, prepared with special reference to local wants, entering minutely into "home" matters, it creates a "home" interest, or one that a National document never could. The true exponent of the aims and methods of its union, it enters a field entirely its own. The local press (non-Catholic) seeing a news item in it, will oftentimes print the entire article, frequently commenting upon it editorially, and thus give a great prominence to such enunciations. In this way the doctrines of Catholic Total Abstinence are carried to thousands of readers who otherwise would never hear of them.

That local bulletins are well received and have a wide circulation is evidenced in the fact that the authors of the Pittsburgh bulletin have received from prelates all over the country, and even from Rome, letters highly commendatory of their work. And in all these letters, the one point universally commented upon, praised and encouraged is the frank statement of facts and fearless tone that characterizes them.

The preparation of these local bulletins is in the hands of a committee composed chiefly of lay persons, who see and feel, more keenly perhaps than do the Rev. Clergy, the evils and disgrace of drink among Catholics. Working and associating with non-Catholics, they frequently are reminded, and in no complimentary way, of the ponderance of Catholic saloons and drunkards. With a zeal fired with this taunt, and a strong desire to wipe this stain from the Catholic people, it is not to be wondered at nor condemned that the bulletin is oftentimes fierce in its tone. Those who see evils clearly, and feel them keenly, are zealous for their repression.

As a literary production the local bulletin may not be polished nor learned, but its earnestness compensates for this; nor is it the most learned and polished publication that does most good, but rather the one that presents the facts in the clearest light. Light is the great purifier. These committees may make mistakes, but better a few mistakes than no effort.

Items and short articles are also given to the press; and appearing where they are not looked for have often the better effect. As might be expected, that portion of the Catholic press subsidized by liquor dealers' advertisements, will not receive such articles, nor notice the bulletins except to condemn. These recreant papers have much of the intemperance among Catholics to answer for.

The last convention urged all local unions to have a literary committee and issue bulletins. Some of them have a special per capita tax for the work of this committee.

The Union holds much more advanced views than it took at its formation a quarter of a century ago. Its last official declaration of principles—at the general convention in St. Paul, August, 1894—is: "All intoxicating liquors should be banished from Catholic homes, political and social clubs, banquets, and gatherings of all kinds. Saloon keepers should be excluded from membership in all societies of Catholics. Catholics should not support Catholic papers that allow liquor dealers to advertise in their columns; and they should do their best to make the name of Catholic stand unmistakably for total abstinence." The convention wished a hearty Godspeed to every worker for total abstinence, whether working along its lines or not; and recommended Catholics to study the ways and means of other organizations, and to co-operate, when possible, with non-Catholics for the repression of intemperance.

A former convention appealed to Catholics to exercise their rights as citizens, to secure suitable legislation in regard to the sale of intoxicating liquors. Members are free to hold whatever opinion they deem proper with regard

to Local Option, High License, the Gothenberg System, Prohibition, etc.; but the Union has been careful not to identify itself with any of these measures. It has said, however, that the saloon tempts men, propagates vice, and blights the lives of all coming in contact with it. The Union aims at carrying out all that is put forth in the pastoral letter and decrees of the Baltimore Council about the sale and use of intoxicating liquors.

As the Union declares that it is itself the only official exponent of its own principles, the proceedings of its later conventions have been kept closely in view in the preparation of this paper.

Whatever may be thought of the C. T. A. U. of America, its principles and methods, even its enemies must acknowledge that very little permanent work had been done or progress made in Catholic temperance reform before it entered the field, and that a great deal has been accomplished since, and chiefly through its instrumentality. It must not be judged by its numerical strength but by its work. It has made thousands of converts to its principles that are not enrolled in its ranks, and its compact organization and zealous membership give it power out of all proportion to its numbers. Its views may appear radical and its methods novel; but if experience teaches anything it teaches that the abuse of intoxicating liquors is so intimately associated with their use as a beverage as to be practically inseparable from it, and that their use is the occasion of untold suffering and misery, and makes the way easy to the commission of almost every kind of sin and crime, and that only an organization of total abstainers like the Union can successfully combat intemperance.

M. A. LAMBING,
Pres. C. T. A. U. of Pittsburgh.

THE AMERICAN LEAGUE OF THE CROSS.

THE writer of this article being at present pastor of the Holy Family Church, Chicago, in which the American League of the Cross was first established, and, having witnessed its results, considers his practical acquaintance with its workings a sufficient reason for accepting the Editor's invitation to furnish a paper on this subject.

The American League is the namesake and almost a copy of the original English League started by Father Nugent, of Liverpool, in 1872.

Its spirit may be expressed in the words of Cardinal Manning, as quoted in the League's first circular :

"Now, my dear friends, listen! I will go to my grave without tasting intoxicating liquors, but I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will never work. Now, I desire to promote total abstinence in every way that I can ; I will encourage all societies of total abstainers. But the moment I see a man not charitable, attempting to trample down those who do not belong to the total abstainers, from that moment I will not work with those men.

"I would have two kinds of pledges—one for the mortified, who never taste drink, and the other for the temperate, who never abuse it. If I can make these two classes work together, I will work in the midst of them ; if I cannot get them to work together, I will work with both of them separately."

Elsewhere the same high authority supplements these expressions :

"The Catholic Church has always taught the lawfulness of using all things that God has made, in all their manifold combinations, so long as we use them in conformity with the law of God. Drunkenness is not the sin of the drink, but of the drunkard. Nevertheless, in every utterance of the Church, and in every page of Holy Scripture, wine is surrounded with warnings. The extreme facility of

its abuse, its subtle fascination, its overpowering spells, and its stealthy imposition of bondage on the intellect and the will of the lowest to the highest natures, are all set forth in the word of God, 'as by the hand of a man writing upon the wall.' "

The American League of the Cross was founded in Chicago, 1883, by Rev. James M. Hayes, S.J. It was his intention to establish an organization which would rest on the solid foundation of Catholic teaching, free from any Manichean taint, face the existing conditions of society, and harmonize with actual facts and experience. During the course of his ministry in St. Louis, about 1876, he noticed that a great number of men came to the pastoral residence to take the pledge from him, for no other reason, as far as he could see, than because his name was easier to pronounce and remember than any of the others placed over the confessionals in the church at that particular period. He also found that many of these men had been negligent in the practice of their religious duties for years. Naturally he took occasion to urge an improvement in this matter, as well as in temperance, and made this the *sine qua non* of giving them the pledge. The reformed ones soon brought others, this mild proselytism being always imposed on them as a duty. As the number of applicants increased, he began taking down their names and addresses, to show them that he took an interest in their welfare, and, now and then, when opportunity offered, he paid them brief visits at their homes. In 1872 Father Hayes came to Chicago, where he followed the same quiet course till 1883. In that year he determined to try the plan of having two pledges, a total and a partial one, hoping that this would enable him to enlist so many in the good cause that the mere force of numbers would, in course of time, effectually influence public opinion and eventually effect legislation. For this purpose, with the permission of his superiors, he organized the American League of the Cross. Before commencing the work, he went to ask the approval and blessing of his Grace Archbishop Feehan, of Chicago. Both were most cordially granted. To this blessing the

Reverend Father is fond of referring, as the source of all the success which has since attended his efforts.

The founder of the League avoided the not uncommon mistake, especially among non-Catholics, of exaggerating the merits of temperance, as if it were a virtue far superior to humility, chastity and the rest, whereas it is only one of many Christian virtues on the same plane as prudence, justice and fortitude, and has no claim to the unique position of being the only virtue worth practising. He never pretended that his object was temperance alone. As he himself explains in a circular : "The pledges are merely supplementary to the use of prayer and the sacraments." He knew that temperance would enable men to lead purer lives, and found that they were in a better mood for reformation, and they saw more clearly the necessity of divine grace, and the efficacy of sacramental helps, whilst they were still smarting under the wounds of intemperance and humbled by their unexpected weakness.

Since he aimed above all things at saving the individual soul that was being ruined by intemperance, and knew the sacraments to be the most potent means, he always made confession and Communion essential elements in the reformation. He soon found that the total abstinence pledge was not enough, that with the best intentions in the world the poor victims were forced into occasions which were almost unconquerable, *though there might be no special fondness for drink in itself*. Hence, he added to the pledge the promise not to enter places where intoxicating drinks are sold.

Experience counts for something, and doubtless we can safely follow in the footsteps of this Nestor of Temperance, the venerable Director of the American League of the Cross, who has trod all the depths and shoals of ruin wrought to souls and bodies, families and communities, by the pitiless tide of intemperance.

To quote from the first circular of the League, the *objects* are : "To promote the great glory of God and elevate the religious and social state of our people by the suppression of intemperance ; the formation of a sound public opinion on

this and kindred questions ; and a cordial union of all Catholics, both clergy and laity, in a warfare against drunkenness and the drinking habits of society.”

It is not the aim of the League to engage in any political crusade, unless the efforts made by men of all parties for the welfare of humanity can be called political ; its special purpose is not to attack saloons and assail liquor-dealers, for there are many aspects of the temperance question which may very properly arrest the attention of civic federations and feel the reforming hand of philanthropists, but which do not fall directly within the scope of the League, which deals primarily with individual action and responsibility.

The *means* used by the League are prayer and the sacraments, total and partial pledges, occasional meetings, lectures, the public press, pamphlets, circulars, good example of the members, inducing others to join in the movement, and the formation of branches of the League wherever practicable.

There are *no fees* of obligation in the League ; as it is believed that the expenses necessarily incurred will be amply met by the free-will offerings of the members, who have felt the benefits conferred by the League.

The *conditions of membership* in branches intended for men only, are : To be at least seventeen years of age, and to sign one or other of the following pledges, which are in the form of coupons attached to corresponding stubs, which the Director keeps :

“ I promise to you, Rev. Father, and to the League of the Holy Cross, by the help of God’s grace, to abstain from all intoxicating drinks, to discourage their use, and to refrain from entering, without strict necessity, places where such drinks are sold.

“ Tickets of admission signed as above in my presence.

. , Rev. Director of the League.

“ Chicago, Ills., . . . , 189 No.”

“ I, , for the sake of helping to discourage and discountenance intemperate drinking customs, hereby promise to you, Rev. Father, and to the League of the Holy

Cross, to abstain, by the help of God's grace, from drinking in places where intoxicating drinks are sold, and from entering such places without strict necessity."

A subsequent development of the work, and a fuller perception of the actual needs of the times, led to the substitution of the following form for the foregoing partial pledge:

"In view of the alarming abuses of the "treating" custom, hereby promises that for the space of from this date, he will neither accept nor offer a "treat" in any place where intoxicating drinks are sold. He also, in token of his earnestness in this matter, engages himself to faithfully wear, for the same length of time, the badge of the Second Division of the American League of the Cross, in which he is hereby enrolled.

.
 " Rev. Director A. L. C.,
 Holy Family Branch."

Though there are thousands of total abstainers in its ranks, the League is not, and never was intended to be, a total abstinence society. There were already numerous excellent ones in existence at the time and place of the League's organization. What, then, is it? It is simply a union of partial abstainers in aid of the thousands who have already taken the total abstinence pledge and received the sacraments; and the common object of all is to lessen the temptations to which even the best disposed are subjected, whether they have a fondness for drink or not. The total abstainers become members of the League by the pledge against entering saloons, taken at the same time they took the total abstinence pledge. The differences between the two classes of organizations are mainly these:

1. The League being merely a union, there is no list of members accessible to all, and no one knows who belong to the League except the Director.

2. It has as little paraphernalia as possible. There is no imposing array of officers, no printed constitution and by-laws. In its conception it meets the Horatian require-

ment "sit simplex dumtaxet et unum," and believes that the way to practise temperance is to practise it without any complicated methods. This does away with the common delusion that constitutions will take the place of hard work, and that all that is necessary to start temperance a-booming is to draft by-laws and elect officers. Those who can work best with such helps will find a fund of suggestion in the appendix to Bridgett's "Discipline of Drink."

3. There are no fees, charges or collections. These often keep men from joining an organization, and experience proves that the expenses can be met by free offerings.

4. There are no regular meetings. Many total abstainers will not join a society, lest they might be ranked among reformed drunkards; and those who do are usually careless about attending meetings. The average temperance society but too often degenerates into a monthly meeting of about a dozen earnest spirits, who spend most of the time discussing the finances of the society. To escape these disadvantages, the League has no regular meetings, but is subject to the call of the Local Director.

5. It combines total and partial abstinence, keeping out of saloons and anti-treating, so as to gain the prestige, influence and co-operation of large numbers.

6. By its system of promoters, or by regular membership, it takes in men, women and children, all who can be benefited by temperance, or help the cause, not excluding those outside the Church.

I question whether we have yet learned the true value of numbers, or attached sufficient importance to mustering voters, in order to affect legislation. Should we not gather in those who are well affected toward temperance, even though they look with an evil eye on total abstinence? They are not with us now because we have repelled them and classed among pariahs those who do not bear the mark of nobility conferred by the profession and practise of total abstinence. They have as yet seen no way in which their undoubted influence for good, and their willingness, can be used in behalf of temperance. If we can gather those

scattered forces together in some organization, if it were only on the basis of taking one drink less a day, or even spelling the word "temperance" once a day, we have added to the active contingent of temperance. If we need greater numbers, whether to influence legislation or for any other purpose, we must erect in our temperance work, a platform on which numbers can stand; our temperance creed and tests must not exclude the faint-hearted or frighten away the timid.

"In union there is strength." Suppose that in any large city we could enroll five hundred or a thousand men in different parishes, till we had twenty thousand voting men pledged to abstain from "treating" or entering without strict necessity places where intoxicating drinks are sold; with such an organization back of us and susceptible of some common impulse and ready to be turned against the common foe, would we not be in a better position to demand a respectful hearing and the correction of some of the most flagrant abuses of the liquor-traffic, than we have yet been able to compass by total abstinence societies alone?

In the American League of the Cross, even women, who, though not usually placed in a position to become the victims of the saloon or treating habit, are generally the greatest sufferers by the intemperance of others, can do a great deal by becoming promoters of the movement and soliciting the names of relatives and friends for the roll of honor. Promoters' cards are issued to them, and a certificate, as well as a badge, is given to them for every new member whose name they present. Space does not allow me to give a sample of card and certificate. The Director keeps a stub containing the number, name and address of each person who receives certificate and badge.

Permit me to express my humble opinion that in temperance work, the devil that needs to be exorcised is not the natural appetite for drink. The real devil is the screened saloon. The devil is the treating habit. The devil is the accomplice of the saloon, the pilot who steers the weak into danger. The devil is cowardice

on the part of the victim. To get at the root of the evil we need not waste much time on a supposed natural craving, for that is comparatively uncommon; but see how we can prevent young and old from acquiring a taste for liquor, a taste which is generally not natural like the desire of the infant for milk. It is true that long indulgence creates such an unconquerable appetite that the drunkard will say, "when I take the first drink, I cannot stop;" but that is an acquired habit. Men who drink to excess seldom begin through a mere animal love for drink. I have spoken with a great many prudent priests who have seen every phase of intemperance, and I have been astonished at the unanimity with which they have rejected the idea of congenital or hereditary appetite for drink. "Speak to the man who has made his first 'bad break.' Will he defend himself by saying that what brought him into trouble was an unconquerable appetite for liquor; that his visits to the saloon were always made alone; that he went there only for the purpose of drinking, and that, impelled by the craving, he drank again and again until his appetite was satiated? Not at all; but he will tell you that he had, in the beginning, no more appetite for liquor than you have; that there was no danger for him on that score; that the whole thing was an accident; that he had simply met some friends, accepted the invitation to go in and have something; that of course he put up the drinks for the crowd when his turn came round; and that before he was aware of it, he must have taken too much, for he was able to remember nothing after a certain period." It is generally sociability, companionship, a false idea of what friendship, decency or propriety require, that lead men astray. John and Tom and Ed are walking along the street; they pass a saloon. "Come in and let us have a drink," says John. He pays for the drinks; but Tom has a notion that good fellowship requires him to do as much as John did; so he calls for and pays for the second round. Ed must be at least as decent as the other two, so he insists on treating also, and that makes the third round; though all three of the drinkers may be full up to the neck, and none of

them stands more in need of liquid refreshment than he does of a pair of Chinese chop-sticks. Whilst they are taking their medicine Henry comes in under the influence of a most comprehensive and all-absorbing thirst. He couldn't think of taking a drink alone ; that is not the proper form ; he was just looking for someone to keep him company, so the other three must take another drink. This, as everybody knows, implies four rounds more, with a result easily imagined.

If it were not for the prevailing idea that "treating" is the proper thing, there is about as much sense in stopping at a saloon to treat to a drink which no one needs as there would be for John to say, as the trio pass a notion store : "Come in, boys, and let us have a neck-tie and a collar ;" and when the goods are delivered for Tom and Ed to say, in turn : "Now, let us have another round of neck-tie and collar."

If we want to get at the root of the evil for most men, we must overthrow the despotism of the treating habit. This is the aim of the second division of the American League of the Cross. The members of the first division take a total abstinence pledge ; those who join the second division simply give their word of honor that, for a stated period, they will neither accept nor offer a "treat" in any place where drinks are sold, and that in token of their promise, they will wear the modest little bronze Maltese cross of the division. Their engagement does not prohibit them from drinking at home or in a friend's house ; they merely discard the foolish treating custom.

Because every saloon is a temptation for some men, the advocates of temperance commonly consider restriction of saloons as the only proper and available remedy. This is unquestionably desirable ; but that end is gained also by so working upon individuals as to lessen the patronage of saloons. Since the saloon will stay where it is planted, and will not chase its victims, it seems quite as direct a method to keep the man away from the saloon as to keep the saloon away from the man. To lessen the frequency of temptation, is certainly good ; yet, if, as some believe, the saloon cannot

be altogether eliminated under our present political status, it would still seem that more stress should be laid on that force which can always be relied upon to act infallibly, the interior principle dominating man's action, which can be made steady in its movements, because based on conviction in the intellect and strength in the will. This is the primary aim of the American League of the Cross, its secondary aim being to combine all available elements, in removing the inhuman temptations thrown in the path of poor victims, by the wickedness or imbecility of our American municipal authorities.

M. P. DOWLING, S.J.

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REPARATION AND REPRESSION OF INTEMPERANCE BY THE LEAGUE OF THE SACRED HEART.

THE "League of the Sacred Heart," with its grandly organized army of adorers, silent reformers and sanctifiers of society, is well known in every nook and corner of the world where zealous Jesuit missionaries have penetrated.

In the general plan of the organization, the object of petition, in which all members unite, varies with each succeeding month. The *parole* is given by the general of all the loyal hosts, and passed from leader to leader until the rank and file have heard the word. Then all the voices send up one grand cry of love and reparation, whose harmony reaches the heavens and touches the Sacred Heart of the great King; and He answers the sweet melody of "Thy kingdom come!" with words that are graces and new creations, making joy on earth and greater glory in heaven. The echoes of these divine words are repeated in many tongues by the *Messenger of the Sacred Heart*" all the world over.

Whilst the annals of this warfare of love record numberless and wondrous victories, there is one foe against which the leaders of this gallant army have found it necessary, within

recent times, to direct their special attack. It is the demon of intemperance. To combat its incessant attacks there has gone forth a general call, to all associates of the League, to pray and labor for the suppression of the evil. The labor consists in personal sacrifice, which gives to prayer that sweet aroma of unselfish love which, spending itself for God, becomes more and more spiritualized and assimilated to that immortal likeness to which it was fashioned in paradise.

OBJECT AND MEANS.

To suppress, therefore, the evils of intemperance, the League invites its millions of Associates to offer up to the Sacred Heart some *prayer, good deed, or abstinence from certain or from all intoxicating drinks, for a time or for life.*

It will be noticed that the means here suggested for the suppression of intemperance differ in character and degree. The society admits to a co-operation in its work of temperance reform, (*a*) those who for some good or necessary cause do not abstain from spirituous drinks, (*b*) those who abstain for a given period of time or under limited conditions, (*c*) those who are total abstainers. Hence we have here three classes of temperance workers, all of whom *unite prayer*, as an essential requisite, with their work of reform. Accordingly the associates make their choice of

THREE OFFERINGS:

1. *The Supplicants' Offering*, made by those who for one reason or another cannot abstain from spirituous drinks. They are the First Class, and they offer certain prayers, self-sacrifices, alms-givings and other good deeds, daily in these words:

O Divine Heart of Jesus, through the sorrows of Thy Blessed Mother and the prayers of St. Joseph, I earnestly beseech Thee to keep me from intemperance, and to pity, pardon and convert the unhappy victims of excessive drinking (particularly).

To procure their conversion, I promise (here is registered a resolution to perform some special act or acts of devotion).

2. *The Trial Offering*, made by those who promise to abstain for a time only, either from certain or from all intoxicating drinks. It is the offering of the Second Class, and is made daily in this way :

I promise, in honor of the Sacred Heart of Jesus, to abstain from
intoxicating drinks for the next year, months,
. weeks.

3. *The Heroic Offering*, made by those who promise to abstain *for life* from all intoxicating drinks. They are the Third Class.

This offering does not bind under pain of sin ; it should not be made without the consent of one's confessor or spiritual adviser ; it is not a *pledge*, nor is it the same as the "Heroic Act" made for the souls in purgatory. Finally, it does not exclude the use of liquors in medicines when prescribed, nor in food and condiments : when used in this way they are not considered intoxicating drinks. The Heroic Offering should be made in these words, and it should be repeated every day :

For Thy greater glory and consolation, O Sacred Heart of Jesus, to give good example for Thy sake, to practise self-denial, for the reparation of the sins of intemperance and for the conversion of drunkards, I will abstain for life from all intoxicating drinks.

CONDITIONS.

To make any of these offerings, one should be practising the First Degree of the League of the Sacred Heart, which consists in the simple Morning Offering of the prayers, works and sufferings of each day in union with the Heart of Jesus and for His intentions. Drunkards, or those who are occasionally intemperate, should not be permitted to make the Heroic Offering until they shall have proved their constancy by keeping the Trial Offering one, two or three years. Promoters are not required to make any of these offerings, but they will naturally make at least the Supplicants' or the Trial Offering in some form. The members receive a card on which the degree of temperance work to which they pledge themselves is indicated. This they sign.

OBLIGATIONS.

These offerings do not bind under pain of sin. The Heroic Offering is for life, and it should not be made without the consent of one's confessor or spiritual adviser. Besides the usual Morning Offering of the League, all should repeat daily their offering to repair and suppress intemperance. Each one should give name and address to a Promoter and get in return an offering card. Monthly Communion is recommended. Avoid "treating" to liquor.

Promoters of the League of the Sacred Heart take charge of the Bands of those who make these offerings. Each Band consists of 33 members, about 20 of whom must be in the First Class, 10 in the Second, and at least 3 in the Third.

Each of the Associates, being a member of the "League of the Sacred Heart," is pledged to make the daily Morning Offering of the Apostleship of Prayer. This insures the gaining of the indulgences and other special privileges attached to the union.

H. J. H.

CATHOLIC JOURNALISTS AND THE RECENT ENCYCLICAL.

THE Apostolic Letter *Longinqua Oceani*, addressed to the hierarchy of the United States, contains much that is weighty and practical for the consideration of Catholics in America. A paragraph of the document is devoted to Catholic journalism.

The Holy Father is aware of the activity which the American press has developed within recent years. He justly gauges the power of this medium which largely educates the masses by making public opinion, and which finds no obstacle to its free operation in our laws and traditions. But he keenly realizes that this two-edged weapon may be employed alike for destruction and for edification. Unless the arts that promote intelligence, and the zeal which

prompts enterprise, be regulated by a sound and unifying morality, our unequal progress must lead to disintegration. To prevent this inevitable result of the modern struggle for advancement, which, as by a sort of contagion, has affected with its feverish restlessness, the entire nation, Catholic journalists are to put forth all their endeavors. They are to join in the ranks ready for the march, but—"with religion for their guide, and virtue for their inseparable companion." This is the condition which Leo XIII, our sovereign chief, points out as essential if we would preserve our army from being drawn into the marshes, which though bright with the phosphorous light of worldly success, separate us hopelessly from our true and destined country, heaven.

The Sovereign Pontiff therefore concludes that the vocation of the Catholic journalist of to-day, and above all in America, bears with it the highest responsibilities. He does not hesitate to compare it, in this respect, to the sacred responsibility of the divinely appointed teachers of truth, the priesthood, whose duty it is "to instruct, admonish, strengthen and urge" men in the pursuit of virtue and the faithful observance of the Christian law. "It is, of course," he says, "the proper function of the clergy to devote their care and energies to this great work; *but the age and the country require that journalists should be equally zealous in this same cause, and labor in it to the full extent of their powers.*"

The professional Catholic journalist is, therefore, to work hand in hand with the clergy, for the common moral and intellectual advancement. But to do this effectually and with good result to the Catholic cause, which is the cause of truth, two things are essential. They are, as Leo XIII points out, *concord of mind, by which all seek the same end, and due reverence for the constituted authority of the Church.* Let us quote in full the words of our illustrious High Priest on this subject. "Catholic journalists must," says the Sovereign Pontiff, "seriously reflect that their writings, if not positively prejudicial to religion, will surely be of slight service to it, unless in *concord of minds they all seek the same end.* Those who desire to be of real service to the Church, and

with their pens heartily defend the Catholic cause, should carry on the conflict with perfect unanimity, and, as it were, with serried ranks, for they rather inflict than repel war if they waste their strength by discord. In like manner their work, instead of being profitable and fruitful, becomes injurious and disastrous whenever they presume to call before their tribunal the decisions and acts of bishops, and, casting off due reverence, cavil and find fault, not perceiving how great a disturbance of order and how many evils are thereby produced. *Let them, then, be mindful of their duty and not overstep the proper limits of moderation. The bishops placed in the lofty position of authority, are to be obeyed, and suitable honor befitting the magnitude and sanctity of their office should be paid them. Now, this reverence, 'which it is lawful to no one to neglect,' should of necessity be eminently conspicuous and exemplary in Catholic journalists.* For journals, naturally circulating far and wide, come daily into the hands of everybody and exert no small influence upon the opinions and morals of the multitude."¹

If any of our readers doubt whether the lesson, implied in the words of the pontifical letter, has any practical application to existing circumstances, he need but glance at random through the columns of a score of publications whose representatives have lately avowed "their steadfast loyalty and unswerving devotion to the Holy See." He will there find it written in plainest black and white, not only that there are factions in matters of Church discipline and ecclesiastical policy, but that a considerable number of so-called Catholic papers are conspicuous by their want of that reverence for authority of which Leo XIII tells us, that "it is lawful for no one to neglect." Sheets styling themselves Catholic, which are habitually teeming with personal attacks upon, and vile insinuations against ecclesiastical superiors, who have every claim to respect inseparable from that "honor befitting the magnitude and sanctity of their office." And if respectable priests lend their names to the support of such journals, can

¹ Ep. *Cognita Nobis* ad Archiepp. et Epp. provinciarum Taurinen. Mediolanen. 25th Jan., 1882.

they be acquitted of the charge of injuring the Church and of lessening the authority of their own brother priests, who owe their loftiest title to honor, rather to the sacredness of their office than to any personal superiority? It does surely require no special argument to show that anything which detracts from the sacredness of an officer in the lawful exercise of his authority, lessens that authority itself. For this reason, too, we consider not only out of place in a Catholic newspaper, but full of disedification, all those sensational and gossipy reports about the clergy or bishops, which can only bring derision and contempt upon the ministry. It is no argument to say that these things are sometimes true. Not only is it a plain violation of the eighth commandment to say, without just cause, what is to our neighbor's discredit, even though it be true, but in the case of the clergy, it is an injury done to the entire body of honorable, self-sacrificing and devoted priests, whose constant effort is to lessen scandals and to cover, with the cloak of charity, the weaknesses of others. It is a peculiarity of the prejudices entertained by people disposed to criticize the clergy, that they judge all by what they think of one or two, just as men outside of the Church will condemn her entire constitution because of some trivial defect they have discovered in a part. The Catholic journalist is not so much called on to give his readers facts about Catholics, whether priests or laity—a Jew or pagan might do as much—but he is called on to present facts with that moral light of the Catholic religion thrown upon them by which their meaning, their importance in connection with the eternal destiny of every man, is made plain. His efficiency is to be measured, not by the alertness with which he presents facts in the shape of "news," or by the cleverness with which he knows how to cater to the tastes (often foolish and misleading) of his readers. His is the task, not of an informant or of a newsmonger, or of a time-server, but that of a teacher whose energies are to be exerted to influence the opinions and morals of men by the sound views which he applies to the questions and topics of the day, so as to prevent the spirit of the age from destroying morality, and from

obscuring faith in the individual Catholic. In the land where opposite religious convictions touch at times opposing material interests, we may be obliged to sacrifice political or social views to such as affect our religion. Then it behooves us to see what is essential, and what is opinion. There cannot be much doubt about the teaching and tradition of the Catholic Church, the teacher with an experience of twenty centuries. Her last experience is invariably utilized in her latest legislation, and hence we are always safe, if we follow the general lines indicated by that legislation, sacrificing slight differences of opinion on non-essentials, to the general aim and unanimity of purpose.

This the Holy Father indicates when he reminds the Catholic journalist that there are certain rules and cautions laid down for his guidance in the Plenary Council of Baltimore.

“ We have, ourselves, on frequent occasions, laid down many rules respecting the duties of a good writer, many of which were unanimously inculcated as well by the Third Council of Baltimore as by the Archbishops in their meeting at Chicago, in the year 1893. Let Catholic writers, therefore, bear impressed on their minds our teachings and yours on this point, and let them resolve that their entire method of writing shall be guided thereby; if they indeed desire, as they ought to desire, to discharge their duty well.”

It would be wrong to deny, that there are at present a goodly number of Catholic journalists in the United States, whose work is within the lines indicated by the Sovereign Pontiff. The *Boston Pilot*; the *Catholic Columbian*, of Columbus, Ohio; the *Catholic Review*, of New York; and others, too numerous to be mentioned here, are, at the present writing, representative of that clean and dignified journalism for which we ought to be conspicuous, inasmuch as it is in harmony with the aims and methods of the Catholic Church. Nor does the larger amount of “ news,” and the sensational novelty of the gossip columns of other journals, compensate for a lack of this solid quality. For it is certain that there are too many, by far, of nominally Cath-

olic journals, that act almost constantly in direct violation of these principles, either by abetting insubordination to lawful authority, or by that irreverent gossip which connects religion with vulgarity, and thus arouses a spirit of criticism and indifferentism in religious matters which destroys piety and faith.

There cannot, indeed, be any excuse for the offensive course adopted, by some of our so-called Catholic journalists, of discussing clerical differences, or the supposed errors of ecclesiastical superiors. If secular journals choose to seek in this field their topics for creating sensations, we cannot hinder it; nor need we much concern ourselves about the effect. Catholics would not credit such gossip, if it were not repeated in their own religious journals, whose duty it is to discountenance it as far as possible, and to undo the injury and prejudice created by the secular press against the Church and her accredited ministers. If there be contentions and scandals among the clergy, it is not for Catholic newspapermen to act the part of champions or reformers, much less to hold up to derision priests and bishops whilst in the exercise of their sacred functions, and the enjoyment of the rightful respect of their people. Who are these self-appointed judges claiming license for their vile tongues and pens, and at the same time invading the sacred precincts which their ill humor chooses to intrude on? For all causes judicial and ecclesiastical between priest and priest, bishop and bishop, or their subordinates, we have a tribunal endowed by highest authority in the Church, not only to examine and to judge, but also to execute sentence. The authority of the Apostolic Delegate, over and above that of clergy and bishops, is all-sufficient to preserve "in the Clergy, discipline" and "in the Bishops, mutual charity and an intimate union of souls." As for the laity, they will readily co-operate with their leaders, if those who cause and fan dissensions could be made to keep their peace.

But we have trespassed the limits of our allotted space in wishing to emphasize the words of our Holy Father to the Catholic journalists of this land. There is hardly a class of

men, not excepting even the clergy, who exercise so decided an influence in shaping the future welfare of our republic and the progress of the Church as do Catholic journalists. Yet it must not be forgotten, that the efforts and struggles of the journalist are poorly recognized by the great mass of those for whom he conscientiously labors. It has often been said, and is surely too true, that Catholic editors—and we speak of the best among them—are neither justly paid for their harassing work, nor honored for their devotion to duty. It is not the want of means that prevents us from properly sustaining them ; nor is it ill will. It is, partly, the indifference begotten by so much gleaning among, and feeding upon, secular journals. We have ceased to prefer what is nourishing, because we have what flatters our palate. The men who would gladly give us honest goods are passed by, in the search after show and tinsel.

There is a remedy for this. We believe that it lies with the clergy. They have it in their power, not only to raise the standard of Catholic journalism, but also to raise the condition of the gifted and honest journalist, whose labors, well performed, would double and triple the efforts of the sacred ministry in Christianizing modern society in this land.

THE CATHOLIC CLERGY IN POLITICS.

IN a preceding article we gave a brief sketch of what we may term the political activity of the clergy in the different countries of Europe. From what was said, it was evident we had no intention of limiting ourselves only to such conclusions as would be suitable to our own peculiar conditions in America.

Our purpose in the present paper is to make our own conditions the subject of special inquiry. We shall lay a sure foundation for our conclusions by going back to the principles of our faith, from which alone we can get a correct estimate of the Church's attitude and action, in a matter at once so difficult and delicate as politics. According to this method,

there will be less danger of error in forming a practical judgment of what should be the political attitude of the Church's ministers. In our summary of the fundamental principles we shall have indeed nothing new to reveal to our readers, but we would emphasize the fact that the subject matter we are treating takes us into a region, which, so far, has been little explored by the theorists of natural and divine right, and, consequently, the necessity is the more urgent that we trace our principles from their very source. The more firmly we vindicate essential and inalienable rights, the more ready are we to give up accessory rights in favor of superior claims.

In this way, too, we shall frequently find that many questions are not political questions, simply because they are treated by politicians. As we shall give in a future article the practical application of our principles to the political action of the higher Church authorities, space for the present confines us to such conclusions as will find ready service in the life of priests.

I. The Catholic priest is the minister of the Church and the dispenser of her mysteries. The end of his activity, therefore, should coincide with the end and purpose of the Church. Her spirit should be his spirit, her laws his rule of action. Now the end Christ had in establishing His Church is two-fold—the glory of God and the salvation of man. The glory of God and salvation through Christ being not only the end of the Church, but also the end of every man, this ultimate and supreme end of mankind cannot be secondary, and to it, consequently, every other end must be subordinate. For the priest, therefore, who is the minister, the representative of Christ and His Church, the *Alter Christus*, who is to see to God's glory here, and man's salvation hereafter—for the priest above all others, everything must be subordinate to this one purpose of his very existence and dignity.

The Church was founded immediately by Christ, and founded on Christ. As the body of Christ, she lives His life and participates in His divine power to teach, to govern, to sanctify all mankind. She is not *of* the world, though placed *in* it, and *for the benefit* of the world. She is God's kingdom

on earth, but a spiritual and supernatural kingdom; a kingdom of divine truth, of divine authority, of divine grace—a true, visible and perfect society. As a spiritual society, the Church looks to spirituals, and has no right over merely temporal matters. As a perfect society, she has within herself all the means necessary to effect her end and purpose, and that independently of any earthly power; and as a visible society, she has a divine right to exercise her power over so-called mixed matters, over matters that concern her exterior discipline and administration.

Among her own members, moreover, Christ established in the Church a hierarchical distinction, giving to St. Peter and his successors, the Popes, the plenitude of power as His vicars on earth. To the bishops, who are the successors of the other Apostles, He gave the power to govern, under the jurisdiction of the Pope, the particular churches “in which they are placed by the Holy Ghost.”

The priests, who in the exercise of their ministry depend on the authority of the bishops, form the most numerous part of this ecclesiastical hierarchy. Owing to this large numerical preponderance, it is through the instrumentality of her priests that the Church carries out a very large share of the work of illuminating and directing men's minds and hearts, by the divine truth and divine law, and of finally leading them to the attainment of their final end, by her sacraments. Of the priest, therefore, may it well be said, that he is the mediator between God and man. He has been taken from among men, as Aaron was, and “is ordained for men in the things that appertain to God that he may offer up gifts and sacrifices for sin.” As he is “another Christ,” the mission of the humblest Catholic priest may be heralded in the words of the angel at the advent of the High Priest, Jesus Christ, “Gloria in excelsis Deo, et in terra pax hominibus.”

A “man of God,” the priest should be near to God; a “man of the people,” and their “angel of peace,” he should be close to men and all in all to them.

These principles showing forth the supernatural end and the incomparable dignity of the priesthood, and the relation

of the priest to his people, are the axis about which revolve the conclusions pertaining to our subject. For the present we may embrace them in the following proposition: When there is question what use the Catholic priest should make of his civil and political liberties, he must have paramount in his mind his sacerdotal dignity, and measure the exercise of those liberties according to his priestly duty. In other words, the exercise of his political rights should always be in conformity with his function of mediator between God and man, as far as this function is determined by the very nature of his calling, by divine and ecclesiastical law, and by the special prescription of his hierarchical superior.

II. The end of the State is to procure the temporal welfare of mankind. The distinction between religious and civil society arises, if not from natural right, at least from divine positive right, since God himself has confided to His Church, and to her alone, the sanctification of men.¹

The State is, therefore, by no means the source of all rights.² In the first place, the State has no power over those things which God has reserved to the Church.

Furthermore, the State supposes the natural rights of man, as it supposes, also, the existence of the family, and its rights. On the contrary, it is the mission and, therefore, the principal right of the State, to guarantee and to protect all the natural and legitimately acquired rights of its citizens. Hence the State is not a great *paterfamilias*. It cannot usurp the rights of parents regarding their children, or their education. It is not the administrator, and much less is it the proprietor, of the chattels of the people. The claim of such rights for the State has always been the favorite arms of the enemies of the Church, in order to destroy her rights over education and temporal possessions.

It is the province of the State to accord, in a greater or less measure, what are called civil and religious liberties. We

1 "Itaque dux hominibus ad coelestia, non civitas, sed Ecclesia debet: eidemque hoc est munus assignatum a Deo, ut de iis quae religionem attingunt, videat ipse et statuat." Leo XIII, *Encycl. "Immortale Dei."*

2 *Syllab. prop. 39.*

may draw here the distinction between *civil* liberty and *political* liberty, as understood in modern times. *Civil* liberty is the freedom granted to each citizen to exert his own activity without hindrance, to attend to his business and to the affairs of his family, and to look after his private interests, without restraint on the part of his fellow-citizens or public authority. *Political* liberty, in general, is a certain participation by the citizen in the administration of public affairs, the right of suffrage, and the right of being elected to all offices and dignities within the gift of the government. According to the modern idea, a people enjoy the more liberty the more they share the sovereignty. The more democratic the regime, the more perfect the political liberty is said to become. Of these liberties, civil liberty is certainly the more advantageous to the citizen. It is a concrete, real and practical liberty, which reaches to the very details of life, and renders its possessor free in all legitimate acts. It can prevail under any political constitution. Political liberty, on the contrary, is more general, more abstract, and, so to say, more metaphysical, since ordinarily, the people have but a virtual sovereignty, as the actual exercise of the sovereignty passes entirely to their elected representatives. Furthermore, the greatest political liberty, *e. g.*, the widest extension of universal suffrage, can serve to suppress one's most precious liberty and bring about the most oppressive civil servitude, as in the case, for instance, of Socialism.

III. The Church antagonizes neither civil nor political liberty ; but she has always been careful to favor, in a special manner, the civil liberties of the people, even in times and countries where they enjoyed no liberty. It is this predilection of the Church for civil liberties, which has been truly called "the social and divinely liberal penchant of Christianity."

To speak of the Church, is to name her clergy ; to define her social penchant in this sense, is to say that this penchant has always inspired the social action of her clergy, and has always been one of the most powerful levers of her

civilizing influence. This is why this liberty flourished so admirably in the great "respublica christiana" of the middle ages. It was, in fact, two members of the clergy of that time who wrote these significant lines: "Duae causae sunt, quas homines affectuosissime tumentur, et quas praeponunt animabus suis, altera fidei, altera libertatis."¹—"Duo sunt, justitia et libertas, pro quibus quisque fidelis usque ad sanguinem stare debet."² A proof of this, as strong as it is evident, is the fact that in those ages of faith the labor-associations and guilds attained, under the fostering care of the Church, an expansion that has never been reached to the present day.

Now what use should the priest make of his civil and political liberty? We answer:

1. That which best safeguards his dignity, and which secures him the esteem and the confidence of his people. The Church has always jealously guarded the dignity of the priesthood. Nor did she think she was encroaching on the rights of the civil authorities, or violating humane quality, when she made it the object of special legislation.

For this reason canon law grants to the clergy certain privileges, for instance those of "immunity and exemption." It is true that the constitutions of modern States do not follow in this the example given by the "ius Romanum"; it is also true that we sincerely accept the regime of these same constitutions, asking for ourselves nothing but the "common rights." But this is in no wise a reason why we should consider those privileges an "abuse of former ages." Such an appreciation would only be the expression of thoughtless enthusiasm, and such language would be doubly reprehensible in the mouth of a priest. The fact that nowadays the State no longer recognizes these ecclesiastical "liberties," and sometimes cannot even do so consistently, may prove the "diminution of truth among the sons of men."³ It is on account of this spirit in the laws of our

1 Joh. Saresb. ep. 193.

2 Petrus Bles. tract. de instit. Episc. 3 Ps. xi, 2.

century that the Holy Father declared: "a religious age would never have tolerated them."¹ For the same reason Leo XIII does not cease to remind the Christian world that, while we accommodate ourselves willingly to the present circumstances, we should never forbear the defence of Catholic principles. Expediency may sometimes save a country, but principles save the world. Prominent among the teachings of the Holy See which Leo XIII recalls to mind, we find also the Syllabus, in which Pius IX indicates the very fountain and source of those privileges.² Finally, even in our days, the Church maintains in all its rigor the "privilegium canonis," in order to defend as well as possible the security, the liberty, and the dignity of the clergy.³

For the same purpose Canon Law makes other regulations, by which the clergy are put under restraint in regard to the free exercise of certain civil and political rights. Thus she prohibits some trades and professions which are hardly consistent with the mission of the priest. For there are trades which, although in themselves quite respectable, are nevertheless inconsistent with the life of a priest, who should be the embodiment of meekness and humility. There is a physical succor to be tendered to suffering mankind, but by other hands than those which daily offer the Immaculate Victim. There are even methods of moral reform, the laurels of which a Catholic priest should not envy: "Illa de quibus erubescit honestas, non debet religio pertractare."⁴ "Saecularia itaque negotia aliquando ex compassione toleranda sunt, nunquam vero ex amore requirenda: ne cum mentem diligentis aggravant, hanc suo victam pondere ad ima de coelestibus mergant."⁵

In all cases of doubt the priest will know where to find a competent judge, for "in eiusmodi (erga episcopos) obsequio obedientiaque voluntaria ordo et vita Ecclesiae consistit,

1 Encycl. "Sapientia christiana."

2 Prop. xxxi, 32.

3 Bulla "Apostolicae Sedis": excom. latae sent. Rom. P.

4 Conc. Lat. sub Innoc. II, a. 1139.

5 Greg. M. Regula Pastoralis, p. II, cap. 7.

itemque conditio necessaria agendi recte et ad finem accommodate."¹

2°. When the necessity arises of *combating* political measures or laws detrimental to religion and the salvation of souls, the Catholic citizen is in duty bound to use all his means and influence against them, and the clergy must employ all their zeal and energy in properly directing their people. "Nothing can be more advantageous for the enemies of religion than inactivity and division among Catholics; the result indeed is nearly always to leave free play to the adversaries. Without doubt, prudence and moderation are always necessary, and the truth must be defended according to the rules of prudence. But nothing is more adverse to the laws of prudence than to permit religion to be persecuted with impunity, and to endanger the true welfare of the people."²

3°. In merely political matters the priest is surely at liberty to have his personal preferences and opinions; nothing hinders him from casting his vote, if he does so without any objectionable enthusiasm. But he will above all beware of becoming the instrument of a party, or of degrading himself to the level of a ward politician. So called "Wire pulling" would not only be beneath his dignity, but would weaken, if not totally destroy, the confidence of his people. "Those who would drag the Church and the Catholic people into the narrow camp of faction to serve the interests of a party-spirit, would lose sight of the higher considerations toward which all the activity of Christian people should be directed."³

4°. The spiritual duties of a clergyman must never be disregarded, or even neglected, for the sake of others subordinate to them.

5°. If the spirit prevailing in a country is opposed to such a prominent participation of the clergyman in public affairs, the interests of religion itself will confine the priest's activity to the field assigned to him by the duties of his state.

1 Leo XIII ad archiep. Paris, 17 Jun. 1885.

2 Enc. 2 Sept. 1893 to the bishops of Hungary.

3 Card. Rampolla, 1. c.

6°. The political conditions may be such as would hardly harmonize with the esteem and respect due to sacerdotal dignity, or as would entirely paralyze the usefulness of his effort.

QUIRINUS.

(*To be continued.*)

THE LIBRARY OF A PRIEST.

THIRD ARTICLE.

DEPARTMENT OF DOGMATIC THEOLOGY.

THE literature of dogmatic theology may be divided into two parts, the first containing works on dogmatic theology proper, the second comprising that large class of books which treat of apologetics as a special branch of dogmatic science. In both divisions we have followed, as far as possible, the chronological order, so as to give the student simultaneously a general view of the historical development of Catholic theology.

The following list does not, of course, pretend to be exhaustive, but it will be a guide in the selection of the more important works treating of dogma. In accordance with the plan suggested by the editor of the *ECCLESIASTICAL REVIEW*, short remarks have been added to the titles of the books so as to facilitate an intelligent selection for the purpose of special studies.

I. WORKS ON DOGMATIC THEOLOGY IN GENERAL.

S. THOMAE AQUINATIS, O.P. († 1274) *Opera Omnia*. (Various editions,: Rome 1572, 17 vols.; Paris, 1660, 23 vols.; Venice 1787, 28 vols.; Parma, 1852-71, 25 vols., Paris, 1871-80, 34 vols.;—a splendid folio edition, is just now being published in Rome, seven volumes having already been issued, under the patronage of Pope Leo.)

St. Thomas is rightly called the Angel of the School, and the prince of theologians. His most useful works on dogmatic theology are :

De Veritate Fidei Catholicae contra Gentiles, written with

a view to the conversion of the Moors and the Jews of Spain. The principles contained in his treatises on God, the divine attributes, God's relations with creatures, and on divine Providence have lost none of their vigor as meeting the opposition of modern Rationalists, and the arguments of Scripture used in the fourth Book to prove the mystery of the Trinity and the divinity of our Lord, retain their full force against Unitarians.

Summa Theologica, the crowning work of his life, is the best synthesis of Catholic doctrine hitherto framed, wherein it is clearly shown that our dogmas, far from being opposed to reason, are in full harmony with it.

Quaestiones Disputatae, in which some of the deepest problems of theology are more fully explained than in the *Summa Theologica*.

S. BONAVENTURAE, O.S.F. (†1274) *Opera Omnia*. (Rome, 1588-96; Lyons, 1668; Paris, 1864-71; the best edition is in course of publication at Quaracchi. Six volumes have thus far appeared.)

The piety and learning of St. Bonaventure have won for him the title of *Doctor Seraphicus*. His best works are: *In Quatuor Sententiarum libros Expositio*, a complete course of dogmatic theology, considered to be one of the best commentaries on the famous *Sentences* of Peter the Lombard:—his *Opuscula*, particularly *Breviloquium*, *De Reductione Artium ad Theologiam*, *Itinerarium Mentis ad Deum*, of which Gerson said: "opus immensum, cujus laus superior est ore mortalium;" all these treatises breathe piety as well as science, and will prove most suggestive to preachers and spiritual directors.

MELCHIORIS CANI O.P. (†1560). *De Locis Theologicis libri 12* (Salamanca, 1563; Venice, 1567; Louvain, 1569; Lyons, 1704; inserted in Migne's *Theol. Curs. Completus*, vol. 2). This is beyond doubt the classical work on the important subject it deals with, and one does not know which to admire more, the solidity of the doctrine or the beauty of the style.

F. SUAREZ, S.J. (†1617). *Opera Omnia*. (Lyons, 1630; Venice, 1740-57; Paris, 1856).

His works are the most complete and exhaustive exposition of scholastic theology. "When reading them," said Bossuet, "we hear the whole school;" in fact, his erudition is immense, and whoever wants to know what the scholastics have taught on any given question will find it clearly exposed and solidly discussed in the treatises of the learned Jesuit. Priests too busy to read his twenty-four folios will peruse with great profit the summary of the same published by F. Noël, S.J. (1729) and reprinted by Migne, *Theologiae R. P. F. Suarez Summa seu Compendium*: or the *Summa theologiae scholasticae* written by *Martinus Becanus, S.J.* (Mainz, 1612; Rouen, 1657), which is to our mind a still better *résumé* of Suarez.

COLLEGII SALMANTICENSIS CURSUS THEOLOGICUS (Lyons, 1679; Paris, 1870).

This is a commentary on St. Thomas' *Summa Theologica*, written by three Carmelites, *Antonius a Matre Dei, Dominicus a S. Teresia* and *Joannes ab Annuntiatione* for the purpose of clearing up the objections set forth by the opponents of the Angelic Doctor. Deep, clear, concise and yet exhaustive, it is considered by many to be the best exposition and defence of Thomistic theology.

PETAVII, S.J. (†1652). *Dogmata Theologica* (Paris, 1644-50; Amsterdam, 1700; Venice, 1757; Rome, 1857; Paris, 1865).

This is the best *patristic* theology published, particularly valuable in a century like ours when historical theology is so highly appreciated. To a vast and sure erudition Petau joins a sound judgment, and, instead of twisting the texts of the Fathers into his own views, he frankly acknowledges that the language of some is not correct, and candidly explains their mistakes from the circumstances in which they wrote. He is held in high esteem by Catholics and Protestants alike, and P. Schaff¹ says of his theology: "This is still the most learned work of the Roman Church in the history of doctrines."

L. THOMASSINI (†1695). *Dogmata Theologica* (Paris, 1680; Venice, 1730; Paris, 1864). The learned Oratorian

¹ *History of the Christ. Church*, vol. iii, p. 616.

walks in the footsteps of Petau, without copying or repeating his predecessor, but rather completing him. His erudition is prodigious, his style clear and eloquent, though somewhat diffuse.

L. LESSII, S.J. (†1623). *De Perfectionibus Moribusque Divinis* (Antwerp, 1620; Paris, 1620; Lyons, 1656; Friburg, 1861; Paris, 1881). A treatise on the Divine Attributes and on God's Providence, clear, solid, full of pious considerations, invaluable for preaching purposes.

V. CONTENSON, O.P. (†1647). *Theologia Mentis et Cordis* (Lyons, 1673; Venice, 1727; Paris, 1875). Each proposition is followed by pious reflections, mostly borrowed from the Fathers, which show how naturally piety flows from dogma.

MARTINEZ DE RIPALDA, S.J. (†1648). *De Ente Supernaturali* (Bordeaux, 1635; Lyons, 1645, 1663; Paris, 1870). The most exhaustive treatise on the supernatural order, grace, infused virtues, etc. His opinion that grace is not *supra vires cujuslibet creaturæ creabilis* is commonly rejected by theologians.

A. ARNAULD (†1694); P. NICOLLE (†1695); E. RENAUDOT (†1720). *Traité de l'Eucharistie, La Perpétuité de la Foi de l'Eglise catholique touchant l'Eucharistie* (Paris, 1664, 1669, 1713; 1841). An historical work containing all the documents, ancient and modern, Greek and Latin, on the dogma of the Blessed Eucharist, and, incidentally, on the other sacraments. Critical, logical, exhaustive and well written, it is considered to be the most complete refutation of the Protestant errors on the Blessed Sacrament.

J. MORIN (†1659). *Commentarius Historicus de Disciplina in Administratione Sacr. Poenitentiae* (Paris, 1651; Venice, 1702). A work of remarkable erudition, in which may be found all that the Fathers have said on this sacrament; on this account extremely useful against Protestants who deny the divine institution of confession.

DROUIN, O.P. (†1748). *De Re Sacramentaria contra Perduelles Haereticos* (Venice, 1737; Paris, 1773). One of the best, if not the best work on the Sacraments, especially

written against Protestants; clear, straightforward, critical, constantly used by modern authors.

CHARDON, Ó.S.B. (†1771). *Histoire des Sacrements* (Paris, 1745; Theol. Curs. Completus, vol. 20). This is the natural complement of the preceding work, as it contains a full history of all that pertains to the Sacraments, and throws a great deal of light on the development of the sacramental doctrine in the Catholic Church.

LAFOSSE, S.S. (†1748). *De Deo ac Divinis Attributis* (Paris, 1730, 1746); MONTAGNE, S.S. (1767), *de Notis Theologicis, de Gratia* (Paris, 1732, 1735, 1737); LEGRAND, S.S. (1780), *De Incarnatione Verbi Divini* (Paris, 1754).

We mention together these three Sulpician writers, because their way of treating theological questions is the same. They endeavored to adapt dogma to their own time; leaving aside mere scholastic discussions, they insisted on clearly expounding and solidly proving the doctrines of the Church against the errors of the day. Their works have been inserted in Migne's *Theologiae Cursus Completus*, vol. 1, 7, 9, 10.

BILLUART, O.P. (†1757). *Summa S. Thomae Hodiernis Academicarum Moribus Accommodata* (Liege, 1746; Venice, 1761; Rome, 1836; Paris, 1827, 1740, 1882). An adaptation of the great work of St. Thomas to modern times; clear, concise, and vigorous, it is one of the best expositions of Thomistic theology.

H. KILBER (†1783), T. HOLTZCLAU (†1783), T. NEUBAUER (†1795). *Theologia Dogmatica, Polemica Scholastica et Moralis, seu Theologia Wirceburgensis*, (Würzburg, 1766; Paris, 1852, 3rd ed. 1880, vol. 10). These three learned Jesuits did for the theology of Suarez what Billuart had done for the Summa of St. Thomas; they adapted it to modern times. It is solid, substantial and concise, in parts somewhat obscure.

PERRONE, S.J. (†1876), *Praelectiones Theologicae* (Naples, Louvain, 1838; Paris, 1870). Perrone is one of the leading theologians of our century. Leaving aside all scholastic discussions, he confines himself to a solid exposition of the

Catholic teaching against both Rationalists and Protestants. His style is clear, his proofs from Scripture and Tradition abundant. The philosophy of dogma is, however, not touched upon in his work.

F. P. KENRICK (†1863). *Theologia Dogmatica* (Philadelphia, 1839; Mechlin, 1858). An adaptation of dogmatic theology for American students and priests, mostly valuable as a refutation of the special errors prevailing in this country.

NOTE. The Editor considers it a duty to insert here Fr. Tanquerey's own excellent work which practically supplants Dr. Kenrick's "Dogmatic Theology" for American students.

Ad. TANQUEREY. *Synopsis Theologiae Dogmaticae Specialis* (Tournai and Baltimore 1894). A review of the two volumes appeared recently in the ECCLESIASTICAL REVIEW (vol. XI. p. 474) which highly commended the timely and practical spirit of the work adapted to modern and especially American circumstances. The two tracts *De Poenitentia* and *De Matrimonio* which are thus far wanting in the work, are promised to appear in a next edition.

GINOULHIAC. *Histoire du Dogme Catholique* (Paris, 1852, 1866); probably the best Catholic work on historical theology written in our century.

J. B. FRANZELIN, S.J. (†1886), *De Divina Traditione et Scriptura, de Ecclesia Xti* (opus posthumum), *de Deo Uno, de Deo Trino, de Verbo Incarnato, de Sacramentis in genere, de Eucharistiae Sacramento et Sacrificio*. (Rome, 1868 ff.)

Erudition and philosophy are harmoniously combined in these treatises, which are not the work of a compiler but of a thinker; the best of them is *De Divina Traditione*, in which the value of Tradition and Scripture and their use in theology are ably and thoroughly discussed.

PALMIERI, S.J. *De Deo Creante et Elevante* (1878), *de Gratia divina actuali* (1885), *de Poenitentia* (1879), *de Matrimonio* (1880). These treatises form the natural complement of those of Cardinal Franzelin. As a rule the biblical proofs are developed with great force, in the light of modern

exegesis; his way of adapting philosophy to dogma is somewhat new and original.

PASSAGLIA. *De Immaculato Deiparae semper Virginis Conceptu* (Naples, 1855); the most exhaustive treatment of the dogma of the Immaculate Conception, containing nearly all the traditional documents consulted preparatory to the definition of this glorious privilege of Mary.

C. MAZZELLA, S.J. *De Religione et Ecclesia* (Roma, 1880); *de Deo Creante et Elevante* (Woodstock, 1877); *de Gratia*, (*ibid*, 1878); *de Virtutibus Infusis* (Roma, 1879.)

These treatises are a fair adaptation of Suarez to our own times. The *status quaestionis* which precedes each thesis is a model of precision and comprehensiveness; the style is clear and attractive.

DE AUGUSTINIS, S. J. *De Deo Uno* (1884), *de Re Sacramentaria* (1878). The same remarks apply to these treatises which are the complement of those of Cardinal Mazzella.

FR. SCHMID. *Quaestiones Selectae Ex Theologia Dogmatica* (Paderborn et Roma, 1891). A keenly critical examination of several theological questions not generally discussed by the standard authors.

F. SATOLLI. *In Summam Theologicam D. Thomae Aq.* (5 vols. Roma, 1886-88). We believe this to be the best commentary on St. Thomas published in the present century; strong, deep, and logical, it helps the intelligent reader to understand more fully and more deeply the real mind of the Angel of the School.

F. A. STENTRUP, S.J. *Praelectiones Dogmaticae de Deo Uno* (Oenip. 1879); *de Verbo Incarnato* (1882-89).

This last work particularly is a complete and excellent treatise on the two great mysteries of the Incarnation and of the Redemption. The author insists especially on the proofs of Scripture and Tradition, without, however, neglecting altogether the rational side of the question.

H. HURTER,^sS.J. *Theologiae Dogmaticae Compendium*, (8th ed. 1893); a text book of dogma highly esteemed, especially for the richness of its materials, and the remarkable treatment of the argument of tradition. We omit

other text books, followed in various seminaries, as they are generally well known.¹

CORLEY, S.J. *Spicilegium Dogmatico-biblicum* (1884), seems to be the necessary complement of any manual of dogma, for it explains, with all the helps of modern exegesis, the most important texts of Scripture quoted by theologians to prove their theses.

MIGNE. *Theologiae Cursus Completus* (Paris, 1837-45); a vast compilation (28 vols.) containing some of the standard treatises on the various parts of dogmatic and moral theology, which could hardly be found nowadays in any other collection.

WETZER UND WELTE'S *Kirchen-Lexicon* (1847 ff.; new edition by Kaulen, 1882, in course of publication), a vast encyclopaedia of religious knowledge, especially remarkable for its erudition and breadth of views. Protestants recognize that it is authoritative, fair-minded and impartial to a singular degree.² The former edition has been translated into French by *Goschler*, Paris, 1864-68.

M. J. SCHEEBEN. *Dogmatik* (Freiburg 1873-1887). An excellent manual of dogmatic theology in German; leaving aside controversy, the author gives to his readers a real insight into the mysteries of faith, their inter-relations and their bearing on Christian life. It has been translated into French, and the first part has been translated and abridged for English readers by Wilhelm and Scannell (London, 1890). *The Glories of Divine Grace*, of which he is also the author, should be consulted by all those who want to preach on the important but difficult subject of grace.

J. H. NEWMAN (†1890). Among his theological works let us mention his *Essay on the Development of Christian Doctrine*, which opened his own eyes to the light of faith and made him a Catholic; a most suggestive book throwing light on all the Catholic dogmas; *The Doctrine of Justifica-*

¹ The work of B. Tepe, S.J. *Institutiones Theologicae* (Paris 1894-95) deserves mention here. Two volumes have thus far appeared, of which we shall soon give a review.—(*Edit. Note.*)

² *Schaff-Herzog Encyclop.*, art. *Wetzer*.

tion, which is a powerful refutation of the Lutheran errors on this subject; *The Arians of the Fourth Century* and *The Annotated Translation of Athanasius*, without which a study of the dogma of the Blessed Trinity can hardly be complete. It is needless to add that in these works are found two great qualities; depth of thought, and a style the beauty of which has been recognized as classic.

H. MANNING (†1892). Three works of his have a bearing on dogmatic theology: *The Glories of the Sacred Heart*, *The Internal Mission of the Holy Ghost* and *The Temporal Mission of the Holy Ghost*. They are a clear, solid, yet simple exposition of the Catholic doctrine on these various topics. *The Internal Mission* contains a most beautiful and living description of the seven gifts of the Holy Ghost and of the Beatitudes.

H. N. OXENHAM *Catholic Doctrine of the Atonement* (1865, 1881), wherein is fully explained the history of this dogma. *Catholic Eschatology and Universalism* (1876, 1878), which contains an excellent refutation of the error, nowadays so common among Protestants, that there is another probation after death.

F. W. FABER (1863). Among his works we shall mention as more theological *The Creator and the Creature* (1856), a beautiful description of the love of God for us and of the love we must have for Him, with a consoling view of the great mystery of predestination; *The Blessed Sacrament*, (1855); *The Foot of the Cross*, or the Sorrows of Mary, (1858); *Bethlehem* (1860), a treatise on the Incarnation and the Mysteries of the Sacred Infancy. In all these works the author combines tender piety with solid learning, in a literary style which is bright and attractive.

J. B. DALGAIRNS. *The Holy Communion* (Dublin, 1861, 1894); *The Devotion to the S. Heart* (1853); two volumes which being at the same time theological, historical and devotional are excellent guides for preachers.

J. DE GALIFFET, S.J., *The Adorable Heart of Jesus*. This book written in 1726 by one who has been called the Apostle of the devotion to the S. Heart, has appeared lately in an

English dress (1890); it is certainly one of the most solid books on the subject it deals with.

PETITALOT. *The Virgin Mother According to Theology*—Translated from the French (London, 1887). There is a good deal of solid theology in this volume, which is not always the case with books written on the B. Virgin, and the author shows well how the privileges of our Lady naturally flow from her divine maternity.

J. SPENCER NORTHCOTE. *Mary in the Gospels* (2d ed. London and New York, 1885); a series of lectures on the history of our Blessed Lady, as recorded by the Evangelists. It is an adaptation of *Nicholas' La Vierge Marie d'après l'Évangile*, and is well suited to the wants of English-speaking people.

W. HUMPHREY, S.J. *The One Mediator*, (1890), a theological exposition of the doctrine of the Church, of the Seven Sacraments, written in a good, attractive style.

II. WORKS ON APOLOGETICS.

STAPLETON (†1598). *Principiorum fidei doctrinalium demonstratio methodica per controversias septem*. (Paris, 1579, 1620). The main purpose of the author is to prove the existence of an infallible authority in the Church, and to solve all the other questions, disputed between Catholics and Protestants, by an appeal to this infallible authority. It is a work so strong and so logical that it is preferred by some to Bellarmin's *Controversies*. A second edition of this work, *Principiorum Fidei doctrinalium Relectio scholastica et compendiaria*, is, though abridged, more highly esteemed than the first.

DUPERRON (†1618). *Traité du Sacrement de l'Eucharistie; Réplique au Roi de la Grande Bretagne, etc.* (Paris, 1620, 1622). The former of these works is a solid refutation of the Protestant objections against the B. Eucharist; the latter, a powerful demonstration of the duty incumbent on all Christians of joining the visible society which alone deserves the name of Catholic Church. Duperron was

considered, with Bellarmine, the best controvertist of his time.

ROBERTI BELLARMINI, S.J. (†1621). *Disputationes de Controversiis Fidei*. (Ingolstadt, 1586; Venice, 1596; Paris, 1618; Cologne, 1619; Prague, 1721, with the additions of Ebermann; Paris, 1870-74). This is probably the most exhaustive work of controversy ever published against the reformers, a vast and rich armory, out of which apologists of our own times may borrow trenchant weapons; clear, learned, honest, treating of all the truths assailed by Protestants. A new edition, embodying the latest results of biblical exegesis and historical criticism, would be a most desirable addition to apologetic literature.

MARTINI BECANI, S.J. (†1624). *Manuale Controversiarum* (various editions, best, Cologne, 1696). A clear and concise manual, which will be read with great profit by such as have not time enough to peruse Bellarmine.

ST. FRANCIS OF SALES (†1622). *Controverses*, translated into English by H. B. Mackey, O.S.B. (Vol. 3 of the English edition of his complete works). Clear, solid and gently persuasive, this work appeals to sincere Protestants.

PASCAL (†1662). *Pensées*. (Best French edition, Tours 1873, a part of the collection: *Les Apologues du Christianisme au XVII siècle*; English transl. by Wight, New York, a new one by C. Kegan Paul, London). An unfinished work, but very suggestive, the purpose of which is to demonstrate the insufficiency of reason in religious matters, and the necessity of revelation. "He broke a new path for the defence of Christianity by emphasizing its adaptation to the needs of the human heart and bringing out its ethical element."¹

BOSSUET (†1704). *Discours sur l'Histoire Universelle*, a historical demonstration of the divinity of Christianity, showing that our Lord is really the central figure of history. It is original, concise, strong and eloquent.—*Histoire des Variations des Eglises Protestantes*, wherein the falsity of

¹ *Schaff-Herzog Encyclop.* art. *Pascal*.

Protestantism is proved from its manifold doctrinal changes—a work so powerful that it obliged Protestants to shift their ground.—*Exposition de la doctrine de l'Eglise Catholique sur les matières de controverse*; a clear, concise *exposé* of the Catholic doctrine on matters of controversy, which may greatly help toward removing Protestant prejudice—translated into English, New York.

FÉNELON (†1715). *Lettres sur la Religion*; a brief but excellent demonstration of the divinity of our holy religion, beautifully written. *De Summi Pontificis Auctoritate*; a clear demonstration of the infallibility of the S. Pontiff, explaining, besides, how the ignorant can be led to faith by a rational process.

HUET (†1721). *Demonstratio Evangelica* (Paris, 1679, 1687, 1690; Leipzig, 1694, 1704, inserted in *Migne's* Script. Cursus, vol. 2.); a work full of erudition, proving the divinity of Christ's doctrine as implanted upon the Mosaic religion. The author, however, exaggerates the weakness of the human mind and its inability to reach natural truths.

BERGIER (†1796). *Le Deisme refute par lui-même* (1765); *Certitudes des preuves du Christianisme* (1767); *Traité historique et dogmatique de la vraie Religion* (1780). These various works contain a complete demonstration of the divine origin of Christianity, and a refutation of rationalism, so thorough and so solid, that it obliged Voltaire to temper his tone and be more careful about the facts he advanced.

GUÉNÉE, (†1803). *Lettres de quelques Juifs* . . . (Paris, 1769, 1857, etc.; translated into English by *Lejaun*, Dublin, 1877). This is the wittiest and strongest reply to Voltaire's attacks on the Old Testament; may be still used against the unbelievers who, like Paine and Ingersoll, repeat the same objections.

P. BALLERINI (†1769). *De Vi ac Ratione Primatus Rom. Pontificum* (Verona, 1768, Torino, 1822; also in *Migne's* Theol. Curs. t. 3). The author explains, with great erudition, the nature and extent of Papal supremacy, against Febronius, and proves conclusively the infallibility of the Roman Pontiff in definitions of faith.

HOOKE (†1796). *Religionis Naturalis Revelatae Principia* (Paris, 1752; Venice, 1763; partly inserted in *Migne's Theol. Curs.* vol. 2). A classical work, solidly proving the existence of God, the necessity of a religion, the divinity of Christianity and of the Catholic Church.

JOSEPH DE MAISTRE (†1821). *Du Pape* (1819); *Soirées de St. Petersbourg* (1821); a lucid and eloquent, though at times declamatory, demonstration of the practical utility of the Papal power; this power is essential to order within the Church, and the Church, ruled by the Pope, is the one hope for order in the world.

J. MILNER (†1826). *The End of Religious Controversy*; a popular book written in the shape of letters to vindicate the Catholic rule of faith, to prove that the Roman Catholic Church is the only true church, and to meet the objections of her opponents. Luminous and concise, it has made a great many converts.

FRAYSSINOUS, S.S. (†1841). *Defense du Christianisme* (Paris, 1828; translated into English, London, 1836); a series of lectures, to prove the divinity of the Christian religion; keen, solid, eloquent, these lectures may easily be adapted to our own times by a few additions or corrections.

CHATEAUBRIAND (1848). *Genie du Christianisme* (1802, translated into English by *C. White*, Baltimore, 1856); a masterpiece of literary art, more famous for its poetical description of the beauties of Christianity than for its erudition.

D. ROCK. *Hierurgia, or the Holy Sacrifice of the Mass* (London, 1833, 1893); containing, besides an explanation of the ceremonies of the Liturgy, learned dissertations on the doctrine of the Eucharist, as a sacrifice and a sacrament; on the invocation of Saints, on Purgatory, etc.

J. BALMÈS (1848). *El Protestantismo comparado con el Catolicismo*. (Barcelona, 1841; English translation, Baltimore, 1851, *Protestantism and Catholicity compared in their effects on the Civilization of Europe.*) A book mostly historical, showing, by a review of modern civilization, that the

influence of Catholicity has been far superior to that of Protestantism. Clear and strong. *Letters to a Sceptic on Religious Matters*; an application of the rules of logic to religious questions, extremely valuable to refute the fallacies of modern unbelievers.

F. MARTIN, *De l'avenir du Protestantisme et du Catholicisme* (Paris, 1869); a book which is the complement of that of Balmès's, inasmuch as it explains, among other things, why Protestant nations seem to be more prosperous than Catholic countries.

MOEHLER (1838). *Symbolik* (Mayence, 1832; 7th edition, 1884; translated into English by J. R. Robertson: "Symbolism, or the Doctrinal Differences between Catholics and Protestants;" London, 1843; New York, 1844, 1894.) This work, which created an immense sensation in Germany, contrasts the Protestant errors with the Catholic doctrines, from their own creeds or symbols, and shows conclusively the vast superiority of Catholicism over all Protestant denominations. It is learned, critical, trenchant.

F. P. KENRICK (†1863). *The Primacy of the Holy See* (1837; 3d edition, New York, 1848). It remains to this day one of the best works on the Primacy, the nature and existence of which it fully demonstrates from both Scripture and history.

H. D. LACORDAIRE, O. P. (†1861). *Conferences de N. D. de Paris et de Toulouse* (Paris, 1835-54; most of them have been translated into English by H. Langdon, London, New York, 1870-75). One of the most eloquent apologies of Christianity, well adapted to our own times, insisting especially on the moral effects produced by the Catholic teaching on society and the individual. His lectures on the Church, the Inner Life of God and the Divinity of Christ, have remained unsurpassed.

J. B. MALOU (†1864). *La Lecture de la S. Bible en langue vulgaire*; a work of great erudition, refuting the principles advanced by the Bible Societies with regard to the reading of Holy Scripture; *L'Immaculee Conception de la B. Vierge Marie* (Brussels, 1857); an able and vigorous defence of the dogma of the Immaculate Conception.

N. WISEMAN (1865). *Lectures on the Connection Between Science and Revealed Religion* (London, 1836, 1853; New York, Baltimore, 1852); a masterly work, still valuable in its leading principles, though some of its applications have lost their original force on account of the advance of scientific research. *Lectures on the Principal Doctrines and Practices of the Church* (London, 1836; Baltimore, 1862, etc.); particularly deep and strong are the lectures on the Rule of Faith and Transubstantiation. *Lectures on the Real Presence* (London, 1836; Baltimore, 1871, etc.); a masterpiece of exegesis; one of the strongest biblical arguments written in behalf of the Catholic dogma of the Real Presence.

J. H. NEWMAN (†1890). *Apologia pro Vita Sua* (1864); *Loss and Gain* (1848); *Difficulties of Anglicans* (1850); *Lectures on the Present Position of Catholics in England* (1851). These works, written by one who for many years had been a Protestant, gives us an insight into the state of mind of our separated brethren, which could hardly be obtained otherwise; for depth of thought, vigor of logic and purity of style they are unrivalled. The second volume of *Difficulties of Anglicanism* contains the author's *Letter to Pusey*, which is one of the best works we have in English on the Blessed Virgin.

H. MANNING (†1892). *Petri Privilegium*. (London, 1871); a historical demonstration of the infallibility of the Roman Pontiff, and a lucid explanation of the same doctrine as defined by the Council of the Vatican. The author's *Religio Viatoris* is a succinct, but extremely logical book, pointing out the way to Catholicism.

BISHOP ULLATHORNE. *The Endowments of Man*. (London, 1888); a course of lectures delivered to the clerics of St. Bernard's Seminary on the nature, origin, fall, restoration and end of man; remarkable for the solidity of the doctrine and the elegance of the style.

O. BROWNSON'S (†1876) *Complete Works* (Detroit, 1882-87). In the *Convert* he relates his Odyssey across the various sects, and makes us acquainted with their main tenets. His other works consist mostly of articles published in the *Quarterly Review*, and dealing with all sorts of topics. They

contain a fair exposition and a powerful refutation of the principal errors of the day. It must be said, however, that Brownson, owing to his peculiar personality and education did not entirely escape the mistakes common to converts when they deal with subjects of Catholic doctrine, but he is always a strong logician and his style is forcible and attractive.

W. G. WARD (†1882). *The Philosophy of Theism*. (London, 1884); a series of essays against the various forms of contemporary atheism, or agnosticism, wherein the difficulties raised by Mill and Huxley are frankly met, and vigorously refuted in a style which does honor to his literary education.

P. MURRAY, *De Ecclesia Christi* (Dublin, 1860-66); a very complete treatise on the Church, remarkable for its solid refutation of the many objections raised by Protestants, and the developments given to the traditional argument.

WALLON, *De la Croyance due à l'Évangile* (Paris, 1858, 1866); a book full of erudition, critical and well written, probably the strongest refutation among Catholics, of the modern attacks against the historical value of the Gospel.

NICOLAS (†1888). *Études Philosophiques sur le Christianisme* (Paris, 1844); a philosophical and a historical demonstration of the divinity of Christianity, showing that faith is the complement of reason, and that the Catholic dogmas satisfy the legitimate cravings of the human mind, as manifested in the primitive traditions of various peoples; a learned work, though not without some traces of *traditionalism*. *La Nativité de N. S. Jésus Christ* (transl. into English, London, 1865); a new demonstration of the divinity of our Lord, taken from the latest attacks of unbelief, and especially a reply to Rénan.

CH. E. FREPPEL (†1891), *Les Apologistes Chrétiens au Deuxième Siècle* (Paris, 1860, 3rd ed. 1886); an attractive study of the Christian Apologists of the second century, with the purpose of refuting modern infidelity with the weapons of the Fathers;—*Examen critique de la Vie de M. Rénan* (Paris, 1863); *Conférences sur la divinité de J. C.* (Paris, 1863; Engl. transl. London and New York); these two volumes

are splendid refutations of Rénan's life of Jesus and a historical demonstration of the divinity of our Lord.

F. HETTINGER, *Lehrbuch der Fundamentaltheologie oder Apologetik* (Freiburg, 1879, 1888); *Apologie des Christenthum's* (Freiburg, 1862-67, 6th ed. 1885). The purpose of the writer is to show the agreement of Christian faith with all that is true in the domain of reason, to correct erroneous theories, and heal the wounds which error causes in souls; which is done with a great deal of erudition and eloquence. The *Apology of Christianity* has been translated into French (Paris, 1869), and a part of it, *Natural Religion*, has been adapted for English readers by H. S. Bowden. (London and New York, 1890.)

P. SCHANZ, *Apologie des Christenthum's* (Freiburg, 1887-89; transl. into English by M. F. Glancey and V. J. Schobel, 1890-92); a complete course of apologetics, full of erudition, up to date, truly scientific, but somewhat didactic.

P. WEISS, O. P., *Apologie des Christenthum's vom Standpunkt der Sitte und Kultur* (Freiburg, 1889). This is a truly new and original work, showing from historical facts the influence of revelation on morals and civilization, appealing both to the mind and to the heart, and very exhaustive. A judiciously made English translation would be most desirable, as the style in German is somewhat discursive.

FÉLIX, S. J. (†1892). *Le Progrès par le Christianisme*; a series of Conferences preached in the pulpit of N. Dame (Paris, 1856-1864), to prove that Christianity is the best means of intellectual, moral and social progress. Luminous, logical and eloquent. One volume (1864) is devoted to proving the divinity of Jesus Christ against Rénan.

MONSABRÉ, O. P. *Introduction au Dogme Catholique* (1865); *Exposition du Dogme Catholique* (Paris, 1873-90). The former series is a substantial and eloquent demonstration of the Christian revelation against the rationalists of our own time. The latter is an exposition of the Catholic dogmas, in which the author follows St. Thomas step by step, and shows how they are in harmony with the data of science and the cravings of the human heart.

MGR. BOUGAUD (†1888). *Le Christianisme et les Temps Présents* (Paris, 1871-85); a work beautifully written, making Christianity attractive by adapting it to the needs of our generation. His demonstration of the divinity of Jesus Christ is a masterpiece.

DECHAMPS (1883). *Entretiens sur la Demonstration Catholique de la Revelation; La Question Religieuse résolue par les Faits*. Two works very suggestive, wherein, from a deep analysis of the human mind, the author proves how perfectly the Catholic Church harmonizes with our intellectual needs.

BRUGÈRE, S.S. (†1888). *De Vera Religione, de Ecclesia Xti* (Paris, 1878); a truly original work, full of erudition, rich in quotation and reference, defining well the value of moral certitude in religious questions, and insisting on the moral arguments which prove the divinity of Christianity.

GONDAL, S.S., *La Religion* (1893), *Le Surnaturel* (1894); the beginning of a series of volumes destined to bring up to date the Christian demonstration, and refute the latest attacks of modern unbelief. Abundant quotations, a style lively and attractive.

PALMIERI, S.J. *De Romano Pontifice* (1891); one of the best treatises on the subject.

DE GROAT, O. P. *Summa apologetica de Ecclesia catholica ad mentem S. Thomae* (Ratisbonne, 1890); a very good treatment of this important subject, up to date, and extremely logical.

L' ABBÉ DE BROGLIE. *Problèmes et conclusions de l' Histoire des Religions* (2nd ed. 1886); a comparative study of the main religions still existing in the world, fairly exhibiting their strong and weak points, and demonstrating that Christianity contains whatever is good in them, and is therefore the only divine religion.

T. W. ALLIES. *The Formation of Christendom*, consisting of a series of seven volumes, which together with *A Life's Decision*, make up a strong historical demonstration of the Primacy of the Holy See, well thought out and well written.

T. LIVIUS, C. SS. R. S. *Peter, Bishop of Rome* (London

and New York, 1888); a luminous and fairly exhaustive treatment of the question of S. Peter's Roman Episcopate. *The B. Virgin in the Fathers of the first Six Centuries*, a work of great erudition, in which we hear the combined voices of the Fathers united in speaking the praise of Mary.

LUKE RIVINGTON. *Authority* (London, 1888); *Dependence* (London, 1889); *The Primitive Church and the See of S. Peter* (London, 1894). These three volumes complete each other and show the unsoundness of the Anglican position by demonstrating that the Primacy of the H. See was accepted from the early times. "The work is pleasing in style and forcible in its reasoning; but there is a far higher charm in the spirit of charity that animates the whole."¹

JAUGEY (†1894). *Dictionnaire apologétique de la Foi Catholique*, (1889); a dictionary containing a good summary of the latest results of Catholic Apologetics in all the various fields of human lore, with many references to the best books, ancient and modern, to be read for deeper studies on each subject.

I. T. HECKER, C. S. P. (†1888). *Questions of the Soul* (New York, 1855); *The Aspirations of the Soul* (1857); *The Church and the Age*; three books written by one who knew well the American mind, plainly yet forcibly proving that the Catholic Church alone satisfactorily answers the demands of the human soul with regard to its destiny and the means to attain it.

A. F. HEWITT C. S. P. *The Problems of the Age* (1868); a successful attempt to show that the leading problems of the age find a happy solution in the Catholic Church.

J. GIBBONS, Cardinal. *Our Christian Heritage*, (1889); *The Faith of Our Fathers* (1876). These two volumes, written in a clear, plain and popular style, have won for their author a world-wide reputation; gently persuasive, they are apt to lead the unbiased inquirer to the Catholic truth.

JAMES KENT STONE, now FATHER FIDELIS, *The Invitation Heeded* (1870); wherein are explained, in an elegant

style, the solid reasons why, in answer to Pope Pius IX's appeal, he joined the Catholic Church.

J. THEIN, *Christian Anthropology* (New York, 1892); a fair treatment of all the questions which pertain to the origin, nature, antiquity and destiny of man, in the light of faith and science, with the view of proving that these two lights complete each other.

J. A. ZAHM, C. S. C., *Bible, Science and Faith*, (Baltimore, 1894); a series of essays reprinted from the AMERICAN ECCLES. REVIEW and the *Amer. Cath. Quart. Review*, in which the author, who is well versed in the sciences, shows how the Mosaic Hexaëmeron, the Noachian Deluge and the biblical chronology may be reconciled with the latest data of science.

DIDON, O. P. *Belief in the Divinity of Jesus Christ* (London and New York, 1894); contrasting the futility of the reasons for which unbelievers deny the divinity of our Lord with the solid grounds on which our faith rests; a lucid and eloquent discussion.

LAMBERT. *Notes on Ingersoll; Tactics of Infidels*; witty, trenchant and popular refutations of the fallacies of R. Ingersoll.

AD. TANQUEREY.

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A CASE OF CONSCIENCE.

Robert is a Catholic, but doubtful about his baptism, because he finds no mention of it in the baptismal register, and he knows also that his parents were very careless in matters of religion. He marries Albina, a Protestant girl, who says that she does not know whether she was ever baptized. After a year of married life, Albina suddenly elopes with another man, and Robert receives no intelligence as to her whereabouts. Dissatisfied with his condition, and thinking to do better, Robert after some time marries a Catholic girl, Mary, who induces him to go to confession which he had neglected for a long time.

He puts his case, as stated, before the priest, asking what he has

to do to become thoroughly reconciled to the Church. The following questions arise in the mind of the confessor :

1. Should Robert be baptized conditionally ; or would it be at least prudent to have him baptized since there is no certainty of his baptism in childhood.

2. If Robert is to be baptized conditionally, must he make a general confession of his whole life ?

3. Was the first marriage valid ? Is the second marriage valid ? What practical steps must Robert be advised to take in order to be fully reconciled to the church ?

MANCHESTER.

SOLUTION.

1. Robert may be baptized conditionally, for according to St. Alphonsus any doubt concerning the validity of baptism, no matter how small—" *dubium tenue* "— is sufficient for doing so, and on the other hand the two facts mentioned in the case are, *prima facie*, well calculated to give rise to such a doubt. But should these two facts be such as to carry with them more than a " *dubium tenue* " because the parents were so bad and careless as to render their lives like those of real infidels, never having anything to do with the Church and priests, then Robert not only may, but must be baptized. In any case, however, this baptism should be given secretly and without any ceremony.

2. There is no obligation of making a general confession of the mortal sins of his whole life. For if Robert *has not* been validly baptized when a child, those sins are not *materia apta*, and if he *has* been validly baptized at that time, then these sins have already been forgiven by the Sacrament of Penance received in the past. But what in regard to the mortal sins committed since his last confession, if any have been committed ? I answer that even in regard to them, strictly speaking, there is no obligation of confession, because if it is probable that Robert is not yet validly baptized, it follows that those sins, probably, are not *materia apta* for confession, and consequently the obligation cannot be urged. Of course, this last solution supposes that the baptism is re-

peated not merely on account of a "*dubium tenue*," but for a well grounded doubt.

3. The last question involves three different ones, namely, (a) Is the marriage between Robert and Albina to be considered valid or invalid? (b) What about his second marriage with Mary? (c) What is to be done at present? I answer, the first marriage must be necessarily considered doubtful. In fact we may suppose one of three things: (a) that neither Robert nor Albina were duly baptized; (b) that both were baptized; and (c) that only one of them had been validly baptized. In the first two cases the marriage would be valid, but not in the third, and as at present we suppose that it cannot be ascertained which of the three hypotheses is the true one, it follows that the first marriage of Robert must be held as doubtful. As a consequence, the second marriage also is doubtful owing to the probable impediment of the "*vinculum*." Therefore both marriages are doubtful; but with this difference that there is a remedy for the first, but not for the second, for the impediment in the first one is ecclesiastical while in the second marriage the impediment is of divine origin. In answer to the last question I would say leave things for the present in *statu quo*, but baptism may be given to Robert, as I suggested before, secretly. The reason is that when a marriage has been contracted *in facie Ecclesiae* and in good faith, you cannot declare it null and void and separate the parties, *unless it be proved* that it is null and void. S.

CONFERENCES.

AN EPISCOPAL ORDINANCE REGARDING THE MAKING OF LAST WILLS BY PRIESTS.

In connection with the subject of "Testaments of Priests," treated in our last issue, we reprint from *Le Canoniste Contemporain* (March, 1890) a letter addressed by the Bishop of Ermeland to his clergy. "It is full," says the *Canoniste*, "of wise and prudent suggestions" which priests in all parts, will find no difficulty in applying to their own condition.

"Scitis, fratres carissimi, ut saepius fidelibus intimatis, homines rerum omnium temporalium pro tempore vitae suae solum administratores esse, ac de hac administratione Deo in aeterno iudicio strictam rationem reddituros. Quo magis satagite ut etiam hac in parte animabus curae vestrae commissis exemplo sitis, semper prae oculis habentes illud divini Salvatoris (Luc. xvi, 9, 11): Facite vobis amicos de mammona iniquitatis, ut quum defeceritis, recipiant vos in aeterna tabernacula. . . . *Si in iniquo mammona fideles non fuistis; quod verum est, quis credet vobis?*" Jus autem canonum et doctrina moralis docent, sacerdotem vel lege quadam justitiae circa usum bonorum suorum temporalium ligatum esse. Si bona ejus secundum originem suam distinguuntur in *patrimonialia, industrialia, parsimonialia et ecclesiastica*, solum circa *tria priora* moraliter *jure et officio laicorum gaudet*, circa *ecclesiastica* praeceptis canonicis ita vinctus est, ut *iis non nisi pro honesta sustentatione sua, pro cultu divino aut ecclesiae decore augendo ac pauperibus et miserabilibus sublevandis pie utatur.*

"Quum igitur sacerdos circa usum bonorum suorum multiplici et partim implicato officio teneatur, multo magis quam laici, quorum bona derelicta generaliter ratione legali satis ordinantur, obstrictus est, ut certo et formali testamento circa illa suam et S. Ecclesiae voluntatem tueatur. Quare vos omnes, fratres carissimi, monemus et in Domino obsecramus, ut mature testamentum congruum condatis, quo rationi in aeterno iudicio reddendae de singulis bonis vestris satisfaciatis; neve aut defectu ejusmodi testamenti discordiis et bonorum ecclesiasticorum abusui vel rapinae locum detis, aut

impio testamento mundo et fidelibus scandalum praebeatis. Ne autem libertas externa ibi in incuriam vertatur, *conscientiam vestram oneramus*, ut saltem *quinquagesimo vitae vestrae, omnino vero septimo post adeptam parochiam vel beneficium anno, de omnibus rebus vestris judicialiter testamentum faciatis. Decani autem in annuis visitationibus suis etiam in hanc rem inquirant, ac, si deesse quid repererint, Nobis notificent.*

“De forma et formalibus talis testamenti necessaria in foliis pastoralibus Warmiensibus anni 1876, pag. 102 exhibita sunt. Prae omnibus ibi requiritur, ut aut coram iudice enuntietur aut privatim a testatore conscriptum vel saltem subscriptum iudicio solemniter tradatur. Quod si corpora aut instituta pia et ecclesiastica ibi haeredes aut legatarii constituuntur, necessario observandum est, ut illa publice comprobata vel confirmata et hoc modo tanquam “*personae morales*” agnita sint. Ejusmodi sunt in Nostra dioecesi et pro testamentis illis vobis proponuntur praeter singulas *parochias* et *ecclesias parochiales filialesque*: Sedes episcopalis, Capitulum Cathedrale, Convictorium studiosae juventutis Brunsbergense . . . Lege autem d. 23 Februarii 1870 lata cautum est, ut ad causas pias et ejusmodi instituta dona aut legata solum usque ad 3,000 Mk. libero arbitrio donatoris relinquuntur; si hanc summam excesserint, aut si in fundis constiterint, approbatione regia indigeant. Quare pro hoc casu utique expediet, ut pro haerede universali si ejusmodi “*persona moralis*” instituta est, simul expresse et pure (nulla adjecta conditione, ne generali quidem) substituatur certa persona nominata, quae priore illo haerede impedito personaliter succedat.

“Denique pro beneficentia vestra, optime et pro omnibus *viva manu*, sed etiam *testamentarie* exercenda, has causas vobis valde recommendatas velimus :

“(a) Primum, ut cum synodis nostris loquamur “*sponsae vestrae, ecclesiae parochialis aut filialis loci vestri meminertis,*” quo ostendatis, vobis vere cordi esse, quod quotidie oratis: “*Domine, dilexi decorem domus tuae et locum habitationis gloriae tuae*” (Psalm xxv, 8). Synodi nostrae dioecesanae (a 1498, 1575, 1610. . . .) pro hac parte conscientias sacerdotum severe ita obstrinxerunt, ut “*testamentum totum irritum et nullum esset, si ecclesia ibi praeterita fuisset.*”

“(b) Deinde *fabricae ecclesiae et aedium parochialium* aequationem habeatis. Quod officium synodis nostris jam nomine et jure ecclesiae, quod modo diximus, comprehenditur. Praeterea ab

iisdem synodis sub iisdem aut similibus poenis parochis injungitur, ut quisque inventarium parochiae *augere* et statum aedium et agrorum non solum conservare sed et meliorare studeat. Quumque nunc apud nos legibus civilibus totum fabricae onus parochianis et patrono incumbat, et valde congruentissimum sit, ut in quavis parochia ejusmodi proprium parochianorum aerarium condatur; ex mente normae concilii Tridentini sess. xxi cap. 7 de ref. summopere optamus, *ut quisque parochorum etiam fabricae parochiali aut ejusmodi aerario parochianorum aliquam portionem aut viva manu testamento assignet.*

“(c) Tum pro arbitrio quisque suo necessitatibus caritatis christianae sibi cognitum animum advertat: ecclesiis noviter erigendis aut perficiendis, nosocomiis, hospitalibus, orphanotrophiis, domibus cathecumenorum ac similibus institutis. Quibus si anniversarium aut simile beneficium pro ipsius et propinquorum animis celebrandum, vel denique etiam pro vivis consanguineis et familiaribus suis modica quaedam solatia addiderit, sane nemo iniquum reputabit.

Haec quidem pro testamentis circa *bona sua ecclesiastica* cuivis sacerdoti *quasi lege justitiae* imponuntur. Circa alia bona patrimonialia aut industrialia etsi idem magis liber est, tamen ut etiam ex sua eorum dispositione ipse vere sacerdos plenus fidei et caritatis divinae appareat, jam lege honoris requiritur.”

USUS MEDICINAE AD IMPEDIENDAM GENERATIONEM.

Qu. A medical doctor handed me the pamphlet which I send you by this mail, and asked me if he could advise any of his Catholic patients to use the remedy spoken of in the article entitled “Justifiable Prevention of Conception.” Of course I told him positively no. A reference to the case may prove useful to the pastors and confessors who are apt to be consulted on this delicate and dangerous subject.

Resp. It is generally assumed that the ethics of the medical profession as such rest upon a basis different from, and independent of, the Christian moral law. The physician takes, as a rule, the physical well-being, that is to say, the life and health of his patients, as the main standard of what

is lawful in the selection of remedies which he offers for their recovery. In short, the hygienic effect—under due observance of the existing civil law, the expressed wish of his patient or guardians, and the rules of propriety—determines the choice of his methods to assist those who call on him for the exercise of his profession.

A Catholic, whether physician or patient, cannot lawfully accept this standard of action, because he recognizes a higher duty than that of preserving physical life and health. This duty, applied to the present case, is expressed in our code of Moral Theology as follows: *Non licet remedium adhibere quo positive et directe impediatur generatio.* For though the “*usus matrimonii*” is in its secondary end a “*remedium concupiscentiæ*,” it can not lawfully be exercised when that use involves the adoption of means implying a *direct and positive frustration* of the principal end of the marriage institution. It is needless to discuss this case in detail, since moral theologians agree upon the principle. But we comply with the request of our correspondent to call attention to the matter all the more readily, because the above-mentioned composition is, as we find, advertised in several medical journals as “justifiable” from the *ethical* (?) point of view, in cases where “pregnancy would endanger the life and health of the patient.”

HANGING THE “STATIONS OF THE CROSS.”

Qu. Last December I erected here the “Stations of the Cross.” Finding no definite prescription as to the location of the first “station,” I placed it at the Gospel side. A brother priest recently called my attention to the fact that the figures in the pictures were moving in the opposite direction; from which I concluded that the “stations” should begin at the Epistle side. Hence the following questions:

1. On which side (Epistle or Gospel) of the nave should the “stations” begin?
2. Can they be changed from one side to the other without new faculties or without blessing them again?

Resp. According to Beringer, S. J., in his edition of Maurel's standard work on Indulgences, it is immaterial on which side the first station of the "Via Crucis" is placed. The actual movement of our Lord on His dolorous way was from east to west (from Mount Zion to Golgotha). But, since the principal purpose of the devotion lies in the act of meditation, to which the exercises of the "Via Crucis" is a practical help, the convenience of the locality where it is performed, and perhaps also the character of the pictures, might determine the place most suited to begin the exercise.

A change in the location of the stations does not require a new blessing, provided they remain in the same church or chapel. (*Decr. auth.* n. 275, ad 3; 311 ad 4. See also ECCLESIASTICAL REVIEW, vol. i, p. 379.)

THE CHALICE ON THE ALTAR DURING THE ASPERGES.

Qu. Is it proper to put the chalice on the altar, and open the missal before the "Asperges" in the "missa cantata" on Sundays; or should this be done after the "Asperges?"

Resp. The general rubrics for solemn Mass seem to imply that the chalice should be prepared on the altar *before* the Asperges, "antequam sacerdos veniat ad altare." Moreover the ceremonial directs the "sacred ministers to see to this *before they vest.*" By analogy we would infer the same practice as proper for the "missa cantata," even where it is customary for the celebrant to return to the sacristy after the "Asperges."

THE REGULATIONS OF THE S. CONGREGATION REGARDING CHURCH MUSIC.

Qu. In the November number of the REVIEW you published the Decree of the Sacred Congregation of Rites "De Cantu sacro," given under date July 7, 1894. That Decree refers principally to the obligation of using the authentic liturgical chant-books issued under the sanction of the Sacred Congregation. I under-

stand that a separate Instruction has been issued by the same Congregation, which regulates the adoption of figured music in the services of the Church, embracing both the liturgical and the non-liturgical chant. I have seen references to the document together with partial citations. Probably many of your readers would be glad to see the full text of this Instruction.

Resp. The Instruction referred to, together with a letter of the Cardinal Perfect, S.R. C., were sent to the Bishops of Italy, and published originally in the Italian language. Whilst, therefore, they may not be considered of direct obligation outside of Italy, they nevertheless establish the proper norm for the performance of Church music throughout the Catholic world. We give the Regulations in full, and would, at the same time, direct the attention of our readers to an excellent and exhaustive paper by the Rev. H. T. Henry in the January number of the *American Catholic Quarterly Review*, where the application of the rules laid down by the S. Congregation is traced with due regard to the different existing circumstances.

It will be observed that the "Instructions" consist of two parts, namely, "General Rules" for the execution of Church-music, and directions for the promotion of the study of sacred music and the elimination of abuses.

LETTER ADDRESSED TO THE BISHOPS OF ITALY.

Most Illustrious and Rev. Sir:—

Although the Regulation in regard to Church music issued under Papal authority to the Italian Episcopate by the Sacred Congregation of Rites September 24, 1884, contained many instructive rules for that important part of the liturgy of the Church, the difficulties as regards their exact observance which have occurred in a large number of dioceses are not a few, nor are they inconsiderable.

In order to remove these obstacles and to ensure that the music in every church may be worthy of the House of God, the Holy Father having caused the principal masters of the art of music to be consulted and the opinions of several bishops in various parts of Italy to be ascertained, arranged that the congregation of Rites itself in full session should take this important matter into con-

sideration and indicate what needs clearer explanation or alteration in the said rules, and what modifications should be made in order that the desired end may be more easily attained.

The result of this well considered discussion is the new *Regolamento*, which is herewith forwarded to your lordship, having received the formal approbation of his Holiness.

It consists of two parts: the first contains the general rules to be observed in regard to the composition and execution of ecclesiastical music; the second contains instructions to promote the study of the same, and also to insure that those who cultivate this art do not overstep the limits laid down, and that the authority of the Church in all matters relating to Divine worship may in no wise be put aside.

Moreover, as in recent years the old discussions concerning plain chant, in spite of numerous pronouncements of the Holy See on this subject, have again arisen, his Holiness desired that on this occasion the subject should be again dealt with, and that the questions raised should be considered and settled by the Sacred Congregation. The decision of the same, arrived at after consideration of all necessary circumstances, was that nothing in the prescriptions already issued should be altered. The decision appears in the decree, which, being also sanctioned by supreme Pontifical authority, is likewise forwarded with the present circular.

The Sacred Congregation invites your lordship, in the name of the Holy Father, to see with your well-known zeal that these decisions are faithfully carried out, they being calculated on the one hand to remove anything that might occasion unpleasant controversies, and, on the other, to facilitate at the various ecclesiastical functions the use of music suitable for the sacred rite.

The undersigned takes this opportunity of expressing his profound respect and esteem, etc., etc.

CAJETAN ALOISI-MASELLA, *Prefect.*

LUIGI TRIPEPI, *Secretary.*

From the Secretariate of the S. Congregation of Rites, July 24, 1894.

GENERAL REGULATIONS.

The Sacred Congregation of Rites, at its ordinary meetings of June 7 and 12, 1894, after having duly considered the subject, approved of the following regulation with regard to sacred music.

Article 1.—Every musical composition harmonizing with the spirit of the accompanying sacred function and religiously corresponding with the meaning of the rite and the liturgical words moves the faithful to devotion, and is therefore worthy of the House of God.

Article 2.—Such is the Gregorian Chant, which the Church regards as truly its own, and which is accordingly the only one adopted in the liturgical books of which she approves.

Article 3.—The polyphonic chant, as also the chromatic chant, rendered in the style above indicated, may likewise be suitable to sacred functions.

Article 4.—In the polyphonic style, the music of Pier-Luigi di Palestrina and of his faithful imitators is recognized as most worthy of the House of God ; as regards chromatic music, that which has been transmitted to us down to the present day by recognized masters (*accreditati Maestri*) of the various Italian and foreign schools, and particularly of Roman masters (*Maestri Romani*), whose compositions have often been much praised by competent authority as truly religious (*veramente sacre*), is also worthy of divine worship.

Article 5.—As a polyphonic musical composition, however perfect it may be, may, through faulty execution, appear unsuitable, it ought to be replaced by the Gregorian Chant in strictly liturgical functions every time one is not certain of a successful rendering.

Article 6.—Figured organ music ought generally to be in accord with the grave, harmonious and sustained character of that instrument. The instrumental accompaniment ought decorously to support and not drown the chant. In the preludes and interludes the organ as well as the other instruments ought always to preserve the sacred character corresponding to the sentiment of the function.

Article 7.—In strictly liturgical functions the language proper to the rite should be used,¹ and the selected pieces should be taken from the Sacred Scriptures, from the Breviary, or from hymns and prayers approved by the Church.

1 Latin, in the churches where the Roman Ritual is used.

Article 8.—In any other ceremony one may use the vulgar tongue, selecting the words of devout and approved compositions.

Article 9.—All profane music, particularly if it savors of theatrical motives, variations and reminiscences, is absolutely forbidden.

Article 10.—To safeguard the respect due to the words of the Liturgy and prevent the ceremony becoming too long, every piece in which words are found to be omitted, deprived of their meaning, or indiscreetly repeated, is forbidden.

Article 11.—It is forbidden to break up into pieces, completely detached, the versicles which are necessarily interconnected.

Article 12.—It is forbidden to improve fantasias upon the organ by any one who is not capable of doing it in a suitable manner, that is, in a way conformable not only to the rules of art but also calculated to inspire piety and recollectedness among the faithful.

INSTRUCTIONS TO PROMOTE THE STUDY OF SACRED MUSIC AND REMOVE ABUSES.

I.—Since sacred music forms part of the liturgy, Bishops are recommended to be specially careful of it, and to make it the subject of ordinances, particularly in diocesan and provincial synods, always in conformity with the present regulations. The co-operation of the laity is permitted, but under the supervision of the Bishops. It is forbidden to form committees and hold congresses without the express consent of ecclesiastical authority, which for the diocese is the Bishop, and for the province the Metropolitan with his suffragans. It is also forbidden to publish periodicals dealing with Church music without the *imprimatur* of the Ordinary. All discussion of the articles of the present regulations is absolutely interdicted. As to what concerns sacred music, discussion is permissible provided the laws of charity are observed, and that no one constitutes himself master and judge of others.

II.—Bishops should impose upon clerics the obligation

of studying Plain Chant, particularly as it is found in books approved by the Holy See. As to other kinds of music and the study of the organ it will not be obligatory, so as not to distract them from the more serious studies to which they should apply themselves; but if there should be found among them those who are already versed in this kind of study, or who have particular aptitudes for it, they may be permitted to perfect themselves therein.

III.—Let the Bishops exercise supervision over parish priests and rectors of churches, so that they may not permit music contrary to the instructions of the present regulations, having recourse, if need be, to Canonical penalties against delinquents.

IV.—The publication of the present regulations and the communication thereof made to the Bishops of Italy, abrogates all previous regulations on the same subject.

His Holiness, Pope Leo XIII, has designed to approve in all their parts of the above regulations, and ordered their publication the 6th of July, 1894.

CAJETAN, *Cardinal.* ALOISI-MASELLA, *Prefect.*
LUIGI TRIPEPI, *Secretary.*

THE DECREE ON SECRET SOCIETIES.

Qu. Why was the Decree on Secret Societies not printed in the REVIEW? Even if its use were left to the discretion of our bishops, there was no reason to suppress the document. This seems weak.

Resp. We requested an authentic copy of the Decree from competent authority, after a translation of the same had appeared in one of the daily newspapers. The answer given was, that the Decree had been issued with the understanding that it was not to be published, since its application might have to be restricted in certain cases. It appears, however, that some prelates made the Decree known because "the Apostolic Delegate, when consulted, advised that such action should be taken."—It is plain that we could not act otherwise than we have done, until the official organ of the S. Congregation makes the document *publici juris*.

BOOK REVIEW.

INSTITUTIONES PHILOSOPHICAE ad normam doctrinae Aristotelis et S. Thomae Aq. studiosae juventuti breviter expositae a Pio De Mandato, S.J. in Pontificia Universitate Gregoriana Philos. Professore. Vol. unicum. Romae ex Typogr. Polyglotta, S.C. de Prop. Fide 1894. Pg. 681.

CURSUS PHILOSOPHIAE in usum scholarum, auctoribus pluribus in Collegiis Exaetensi et Philos Professoribus Stoneyhurstensi, S.J.; **PSYCHOLOGIA RATIONALIS** auctore Bern. Boedder, S.J., Herder, Friburgi, (St. Louis, Mo.) 1894. Pp. XVII, 344. Pr. \$1.25.

LA LIBERTE, par M. l'Abbe Piat, Professeur a l'Institut Catholique de Paris. Premiere Partie, Historique; Deuxieme Partie, le Probleme. Paris, P. Lethielleux, 10 Rue Cassette. Pp. 351, 304. Pr. 7 francs.

These three works are put here together under one general survey as types of as many varieties of recent Catholic philosophical literature, and of that healthy progress which is the only true evolution permitted by the subject-matter of philosophy, to wit, the unfolding of unchanging principles in their bearing on changing environment.

The first on the list presents the matter of its author's lectures at the Gregorian University, Rome. Striking a happy medium between the mere compendium and the several volumed cursus, it supposes as a text-book a three years curriculum of philosophy, though by following the passages noted for required elimination, it can be covered in two years by the average class. The work is saturated from beginning to end with Aristotelian thought as purified by the mind of St. Thomas and his greater disciples. Its author's evident object is to widen and deepen the intellects of his pupils by informing them with the strength that comes of rightly directed wrestling with the ultimate principles of being. For this reason he busies himself not over much with philosophers of today, though in working out his material he has had his eye fixed

on the chief errors of the modern period of philosophy. Finding no discrepancy between the old philosophy and the "new science" but rather a confirmation in the former of what has been proven true in the latter, he cares little about classifying new names with new theories, confident as he is that if the student shall have mastered the teaching here expounded he will be able readily to assimilate new truths to his mental stature and be ready to meet speculative error wheresoever and from whomsoever it may come. Accordingly his thought marches onward serenely, steadily, wandering but little in byways, bearing on its face the stamp of straightforwardness and the transparency of truth. It is these features which remind one when reading the book of the calmness of the older masters, of writers like Silvester Maurus, for instance, and yet there is just sufficient explicit reference of its truths to modern speculation to lead one to group it with that variety of philosophical literature represented by Liberatore, or Zigliara, who strove for mental vigor on the positive side of truth rather than for alertness in the consciousness of lurking error to be shunned or hunted down.

The second work before us emanates from Stoneyhurst. Fr. Boedder is well known to students of philosophy for his excellent "English Manual on Natural Theology." His present work takes the fifth place in the series of Latin text books on philosophy gotten up by the German Jesuit professors for the use of schools—schools, by the way, in the very *highest* sense of the term. Its four predecessors have been already noticed in this REVIEW and it may be here added in passing that but one more volume (on Natural Theology) is yet to appear in order to complete the series.

Taking up the book, one is forthwith drawn to read by the neatness and well ordered appearance of its pages, and as its matter gets hold on the mind one becomes more and more conscious of the strength and reach of its thought, and especially of an added element which we might call *timeliness*. As with the preceding work, its aim is to deepen and enlarge the mind by work on fundamental truth, but simultaneously to fix the consciousness of opposition. The march of its thought is steady, but the eye is trained to be alert and discerning of the foe to truth. The enemies, too, against whom warning is directed are not they alone of the antique mail? Descartes, Cant, Rosmini, but those who sprang up yesterday equipped with weapons of latest fashion, Darwin, Haeckel, Mill, Bain, Spencer, Max Müller and others.

The author's object, moreover, is to introduce the student to a broader acquaintance with philosophical literature. Accordingly there is a much more frequent reference made to recent works, both in Latin and in English, than is usually the case with our class manuals. This feature places the work in another variety of its species. Dealing, as it does, with but one department of general philosophy, there is more room and necessity for its radiating its influence over a larger area than can be done in the corresponding portion of a work covering in a single volume the entire philosophical field; and so it is not perfectly just to view it in comparison as to its specialty with the preceding general work. Taking it, however, out of this correlation and comparing it with special Latin texts on its own ground, its regard for present day requirements will give it a higher rank in this class of literature.

The third work on our list comes to us from a lecturer on philosophy in the Catholic Institute, Paris. Not designed as a formative instrument for the beginner in philosophy, its scope is broader than that of the two preceding. It presupposes some acquaintance with philosophic thought and method, and its aim is to go broadly and thoroughly into a single subject. It stands, therefore, on a higher plane in its kind of literature, or rather it may be said to constitute a species apart, inasmuch as its theme is specialized, as is also to a marked degree its method.

It may not be out of place here to sketch the headlines of the problem of liberty in the three works before us, with a view to showing their relative position in philosophical development.

The author of the first volume approaches the subject by establishing the two-fold *specific* nature of the general appetitive tendency in man; the *intellective* or will, and the *sensitive* or organic, the former constituting but one, the latter dividing into a double stream of appetite, called the *concupiscible* and the *irascible*. The will is shown to be a principle unsuspecting of *extrinsic force*, yet *absolutely necessitated* from its own *constitution* toward the *good in general*, toward happiness, as well as toward the means which the intellect presents to it as *necessary* for the attainment of an end in the *hypothesis* that the will really desires that end. But since the will is a faculty that tends to *universal good*, which consists objectively in the supreme good, the *ultimate end*, it is not necessitated in the choice of those particular goods (means) which either are not of themselves necessary or not apprehended as necessary for the attainment of the ultimate end, *i. e.*, happiness. Hence within this

range of objects it enjoys *freedom of indifference*. Attention may be called here to a slight inaccuracy of statement in this central thesis. Happiness whereto the will is necessitated by its nature, is said to consist *objective in fruitione ultimi finis*. Fruition being essentially a *subjective* act or state, must it not be at least a consequent, if not a constituent property of *subjective happiness*? Of course the meaning of the above phrase is plain enough, yet it should have been made to convey the thought more precisely. As preliminary to the proof of the thesis, the meaning of the terms *indifference* or *indetermination*, as applied to the will, is explained as giving forth the three corresponding *distinctions* of *liberty*: liberty of *action* (*velle aut nolle, libertas contradictionis*), liberty as to this or that (*libertas specificationis*), liberty which connotes the will's present imperfection (*libertas defectibilitatis*). The thesis is next established on three arguments—the first is taken from the analogy between the *intellect* and will. The intellect stands to *first principles* as the *will* to the *ultimate end*, and as the one is not *determined to judge* by truths *contingently* connected with first principles, neither is the other *determined to seek* means that are not *necessarily* connected with the attainment of the *ultimate end*. The principle underlying the argument is that the *end* is to things *practical* what *first truths* are to things *speculative*. The second argument rests on the finitude of particular goods, which because of their limitations leave escape for the wider energy of the will. The third argument flows from the immateriality of the faculty. Unlike an organic power, its elevation above the determining conditions of matter allows the will scope to select this or that out of the various special or particular phases of good presented in the universal, the intellect's object. The proofs here are all *a priori*, the middle terms being taken right out of the nature of the subject; and as such they point to the purely philosophical character of the work itself as explanatory of its subject matter by intrinsic preferably to extrinsic ultimate principles. After disposing of nine fairly put objections to the proposition, the author's thought advances to the correlations of intellect and will as mutually, though in different ways, motive of each other; thence to the classifications of the will's acts, singling out for fuller explanation those of *intention, counsel* and *choice*, and closing with a brief analysis of the teaching of St. Thomas on the forces that stimulate the will, *salva libertate*. Twenty-six large pages of concise thought are thus devoted to this, as the Abbe Piat calls it, "un des problemes les plus importants de la vie humaine."

Turn we now to the same subject in the second book before us. Taken up as the entire volume is with psychology alone, we naturally look to it for a fuller treatment of the will, and this we find in a chapter of some sixty-odd solid pages. Passing over the twenty pages that prepare the way for the central point, the freedom of the will, and eighteen more that proximately introduce the three theses which defend the will's prerogative, we find the movement of thought here first a *posteriori*. The fact of liberty is established first on the verdict of *consciousness* and *common sense*. The details of these two unimpeachable testimonies inasmuch as they regard the phenomena of *deliberation antecedent* to choice and the phenomena of *deliberate action* itself are drawn out at length, substantiating to evidence the fact that both *before*, and *during* and *after deliberate* action the agent is conscious of his ability to determine himself, *to choose or not to choose*, and, if the objects admit, to choose *this* in preference to *that*. And what consciousness testifies to the individual the practically *universal consent* of mankind, embodying here the dictum of *common sense*, confirms. In the second proposition the trend of thought is outward from within, establishing the *a priori* necessity of the will's freedom, because of man's intellectual nature. Man with *full advertence* seeks no object as an end, *necessarily*, save inasmuch as the intellect presents it in *every respect* desirable. The intellect in this life, however, presents *no object* in this light; not the *finite*, evidently, nor yet the *infinite*, for even here the intellect in its *present environment* shows forth *some* disproportion between *the object* and one or the other of the human *tendencies*, and therefore as not in *every respect* the appetible for the individual.

A third thesis establishes the freedom of the will by an indirect argument, by the absurdity of the opposite, by the negation of *virtue* and *vice*, of *truth* and *error*, by the admission of *absolute scepticism* logically contained in the denial of liberty.

The objections are next taken up and disposed of. And here may be seen the feature of timeliness noted above as characteristic of the work. The difficulties against the verdict of *consciousness* brought forth by Spinoza and Bayle, the *a priori* difficulties of Hobbs and Collins, the modern difficulties from the conservation of energy, and criminalology—the main objections are drawn from these sources. Though most of them have, it is true, been either expressly anticipated, or at least solved in principle by St. Thomas, it is some advantage to the unfinished student to come upon them in their modern garb.

Turning now to the work before us exclusively devoted to the problem of liberty, we find the first volume given to the history of the subject within the present century. Three periods are here distinguished—based not so much on the order of time as on the logical evolution of the idea of liberty under the methods they respectively represent—the first, at the same time *psychological* and *ontological*; *psychological* in France, under the leadership of Maine de Biran, Cousin, Jouffroy; *ontological* in Germany, under the idealism of Fichte and Schelling; the *second* is dominated by *determinism* with its physico-scientific shading given it by the positivism of John Stuart Mill and Herbert Spencer, and with its psychological phase coming from Ribot and Taine. The *third* period marks the reaction against determinism of such theorists as Secretan and Renouvier in the direction of Kant, finding as they do the basis of liberty in *moral duty*. These are, as the author calls them, the “oscillations of modern thought around the problem of free will. They form a kind of mental trilogy of the deepest interest,” which he endeavors to reproduce, “mais sans nous étendre outre mesure ; car la matière est infinie.” (p. 10.)

Any one who merely glances at the phenomenon of liberty as manifested in the simple state of consciousness, will hardly appreciate the good of giving three hundred (even though small) pages to the speculations of philosophers, some of whom seem hardly to deserve the distinction, on a fact apparently so evident and simple. But he who will reflect on all that is involved, physically, ontologically, psychologically, morally, in the obvious fact of free choice, will see in this small volume devoted to the recent history of the thought which the subject has called forth, a very condensed summary, and finding how clearly and graphically the story is told, will wish it were longer.

The second volume of the work is taken up with *philosophy* and *criticism*. It opens out with a careful analysis of the notion of liberty leading up to the provisional definition as : le pouvoir de se déterminer par soi-même à la poursuite d'une fin que la raison nous présente comme un bien réalisable.” (p. 17.) Next the question of method is settled on as the *a posteriori*. If sad experience did not show into what absurdities philosophers stumble when they run counter in their theories to the common sense view of man's nature, we should be surprised that they who declaim most loudly against the *a priori* method, and insist most emphatically on bringing in the *a posteriori* into every department of science, do yet in their

effort to undermine freedom and establish determinism, directly contradict their own theory. Instead of examining the fact of liberty as a datum of consciousness, consciousness is proclaimed illusory. How the proclamation can be made or sustained without trusting to consciousness, *capit qui capere potest*. Metaphysics is the *bête-noir* of the positivist, the determinist. With him facts alone are said to count; essences, noumena are fictions of fancy. And yet in the matter of liberty, the *fact* is denied because the *how* is inexplicable! It is claimed, moreover, that the will is not free because the mental *idea* in presenting the motive of action to the will *determines* the latter. Is not this, however, the purest *a priori* assumption? How *prove* that an *idea* is an *efficient* cause, or that it has a *determining* power on the will?

But we are running on beyond our bounds. Enough has been said to call attention to this timely and thoughtful work. Those who are interested in the phases of modern thought will find in the work an excellent summary of controversy, a model of just criticism, a compendium of solid argument for the positive side of truth—and all set forth in the limpid, lucid phrase wherewith the French have the secret of making philosophy easy and delightful even to the non-professional.

On another ground, however, the work should be commended. It brings home to the reader an increasing realization of the strength of the Catholic philosophy, whose principles on this subject, so far from having been in the least weakened, are strikingly confirmed, by modern speculation. It is only in works like the one before us, that this fact can be established by all-around historical and critical examination of a single subject, focusing on the old truth the light of new facts and new departments of research.

F. P. S.

COMPENDIUM SACRAE LITURGIAE juxta Riturum Romanum. Una cum Appendice de jure Ecclesiastica Particulari in Americae Foed. Sept. vigenie. Scripsit P. Innoc. Wapelhorst, O.S.F.—Editio quinta emendatior.—Neo-Eboraci, Cincinnati, Chicago: Benziger Fratres, 1895.

There are few books so essential to the American priest's library, as this work, which is already deservedly popular among the clergy. It is not only a liturgical text book, but in many respects answers the requirements of a pastoral theology. The new edition

is in every respect carefully prepared, as the insertion of very recent decrees and the addition of the notes in the appendix shows. The latter increases the work by some 20 pages, yet without perceptibly enlarging the bulk of the volume, which would have proved an objectionable feature in a manual of this kind. P. Raphael, the new editor, shows admirable judgment in defining the scope of the additions suggested by former critics. The book is far superior to DeHerdt and much more suitable to our circumstances.

THE SACRED SCRIPTURES, or the Written Word of God. By William Humphrey, S.J. London and Leamington: Art and Book Company: Benziger Bros., 1894.

Fr. Humphrey's apologetic works are distinguished, among his other writings on religious topics, for their luminous logical reasoning from the premises of facts to the consequences of duty. The recent Encyclical Letter of the Holy Father on "The Study of the Sacred Scriptures," has given our author an opportunity of refurbishing an old weapon. Nearly twenty years ago, there appeared in England a book, *The Written Word; or, Considerations on the S. Scriptures*. It was acknowledged to be of superior merit, as were most of the books then written by Catholics in England. But the work being now out of print, Fr. Humphrey, instead of publishing a second edition, resolved to re-write it with a view of adapting the defence of his former thesis to the methods presently in vogue, and to utilize such information as has of late years been advanced, in the course of the argument, concerning the inspired character of the Sacred Text.

The author establishes, in the first place, the actual belief of the Jews with regard to the S. Scriptures, a belief which received its confirmation from the express teaching of our Lord and His Apostles. He next examines the nature of the inspired character which is claimed for the written word; shows the insufficiency of internal evidence, and intrinsic arguments, to demonstrate inspiration; and thence leads to the alternative of extrinsic testimony, together with some divinely instituted organ, whose purpose is to preserve, promulgate and interpret the written Revelation. The mutual relations of Scripture and Tradition are drawn in exceedingly clear lines, and the reader is forced to the legitimate conclusion of recognizing, in the defined teaching of the Church, the supreme rule of interpretation of the Sacred Scriptures. A chap-

ter is devoted to the question : Is there any version of the S. Scriptures which has special authority of its own, and an authority which is superior to that of any other version ? If so, which is this authoritative version ?

The book concludes with a translation of the Encyclical Letter of Leo XIII on the study of the S. Scriptures.

THE WATCHES OF THE SACRED PASSION, WITH BEFORE AND AFTER. By Father S. Gallwey, S.J. Three volumes. London : Art and Book Company. Benziger Bros. 1894.

This is an original and solid contribution to the double field of ascetic and scriptural literature. It presents the scenes of our Lord's Passion, beginning with the raising of Lazarus at Bethany, placing the event in the week before mid-Lent Sunday, and ending with Ascension Day on Mount Olivet. The pictures are drawn with perfect historical accuracy, except where the incompleteness of authentic facts suggested the proper filling in, so that the reader may be aided in the use of the whole for contemplation. This "contemplation," in the sense in which St. Ignatius uses it as distinct from "meditation," is the principal purpose of the book. Most modern readers of devout books will incline to this method of reflecting upon the facts of sacred history, especially where the ingenious presentation of them legitimately engages the imagination, and thereby attracts those who aim as much at knowledge as at devotion.

The work is finely printed, with some good charts and illustrations, which serve as a guide to the traveller in the footsteps of our divine Lord. The generosity of some friends of the author, who were anxious to facilitate the publication of so excellent a work, has kept the price below that which the outlay should otherwise have warranted. Preachers, religious and others, who desire good material for Lenten reading, will not be disappointed in these "Watches of the Sacred Passion."

LA PAROLE DE L'EVANGILE AU COLLEGE. Instructions morales aux Jeunes gens sur le saint evangile. Par M. l'abbe Joseph Tissier.—Paris: Victor Retaux et Fils. 1894.

The Bishop of Chartres writes to the director of a college, the author of this book : "I wish the fathers and mothers of our families

might read your discourses, in order to realize in all seriousness the solid, aimable, and generous education given their children. They may rest assured, the souls of their sons are in good hands, and you, with the group of chosen young priests who rival each other in devotion and ardor, are the promise of grand results in this noble work.—Whilst the abbé Tissier is engaged in the material erection of the college buildings, he declares himself conscious of his supreme duty to rear the spiritual edifice, in order to imbue the youth committed to his care deeply with the truth, that their only purpose on earth is to fit themselves for heaven. The text book which he places before the students, is the Gospel; and from it he draws the model and precepts whereby they are to guide their lives.

Whilst the subject matter of these conferences to the students turns about various topics of the Gospel, the division and presentation is quite original and very attractive. There are six addresses on different phases of the childhood of Jesus; four under the head-title of "The Great Converts of the Gospel," dealing with Zachaeus, the Samaritan woman, Mary Magdalen, St. Peter and the good thief. A third chapter treats of the curses pronounced in the Gospel against certain sins, such as scandal, abuse of grace, hypocrisy, avarice (of Judas), etc.

The fourth chapter contains four discourses on the character of our Blessed Lady, as revealed in the pages of the Gospel. The fifth and last chapter is entitled *Le testament de L'evangile*, which might be rendered by the Bequest of the Gospel to Mankind. Its divisions are 1. the Gospel of the Passion (the Crucifix); 2, the Gospel of the Ascension; 3, the Gospel of the Eucharist; and 4, the Gospel of the Sacred Heart.

**THE INNER LIFE OF FATHER THOMAS BURKE,
O. P. By a Dominican Friar of the English Province.
—London: Burns & Oates. (Benziger Bros.)**

The Keynote to this supplement of the "Life of Father Burke," which appeared within two years of his death, may be found in these words of Bishop Brownlow, who was long an intimate friend of the great Dominican preacher; "I never saw him out of his religious habit, and to me he was always the Dominican Friar first of all. His wit, his varied information, his marvellous powers as a linguist, his exquisite taste and tact, his intense delight in music and poetry—all these things seemed to me to be in him perfectly subordinate

to his character as a priest and a monk." A glimpse is here given of the spirit of self-denial and self-sacrifice, of which only those who saw the noble priest in the retirement of his cloistered life could become fully conscious. The little volume speaks, in a pleasant and edifying tone, of the hardship of little Tom under his excellent mother's watchful care, and of the priest's ready humor, which was often but the disguise of that deep charity which loves to give its very life in cheerful way.

**THE CATHOLIC UNIVERSITY BULLETIN.—Vol. I,
No. 1, January, 1895. Published Quarterly by the
Catholic University of America, Washington, D. C.**

There can be no doubt that the influence of the Catholic University of America will be greatly increased by the publication of a periodical such as this. The "Prospectus" gives a sufficiently broad outline of the scope of the work, and the reasons advanced for the undertaking are in every way cogent. If the intelligent public of America is to be aroused to a continuous and active interest in so important an institution as a Central Catholic University, there must be some such bond as this periodical, which serves at once as a medium of communication, and as an exponent of the principles, aims and activity of the academic body.

Moreover, a regular University organ will tend to strengthen the fellowship of those who recognize in the University a common Alma Mater; and there is no better way than this to call forth and keep alive that *esprit de corps* among the members of a great seat of learning; which has invariably proved itself, in the case of such institutions, a powerful factor for the creation and direction of public opinion.

As for the timeliness of such an undertaking, it seems to us quite on a par with the wisdom of the policy that has suggested it. Indeed, we have looked for such an organ ere this; although the circumstances which surround a new growth, may have dictated a prudent advance on other grounds before entering this new field. The professors thus far associated with the University are, if not all known writers, men of exceptional intellectual attainments in their various specialties. Most of them have had their academic training in first-class European schools. We recognize in the present faculty two very desirable elements of a great academic body, namely, that of a traditional intellectual conservatism, holding firmly to the analytical methods

of the old school, and, on the other hand, a strong representation of our New World method, which acts with quick, intuitive perception, and, by a rapid synthesis of observed facts, teaches the practical application of the results. Combined in due proportion, such forces co-operate to the great good of those whom the University instructs and guides. It is evident, then, how the *Bulletin* has its place, not only as an authoritative mouthpiece of the faculty, but as an evidence of intellectual status, and as an expression of the ruling sentiment of the University, in regard to all questions of import to the thinking world.

What has been said, makes it unnecessary to refer in detail to the merits of the individual papers published. Our readers have, ere this, been enabled to determine for themselves how far the new University magazine will prove a help as a source of intellectual information. We received our copy too late to anticipate any judgment in this respect; but we cannot omit here to record our appreciation of the enterprise, as in itself a wise and timely measure to advance the interests of the University, and one which, by a strict adherence to sound Catholic principle and doctrine, cannot fail to produce the desired results of advancing the honor of the Church of God.

LA CORRESPONDANCE CATHOLIQUE. Revue Generale Catholique. Redigee par un grand nombre de Professeurs et Ecrivains Catholiques.—Paris: Bureaux de “la Correspondence Catholique.” (Paraissant chaque semaine.)

REVUE CATHOLIQUE DES REVUES des deux Mondes. Redigee par un Comite de Professeurs et Ecrivains Catholiques. Paris: Librairie P. Lethielleux. (Paraitra le 5 et le 20 de chaque mois.)

The latter of these two periodicals was begun a few months ago, and included, in its original plan, the former. Its general scope was divided into five parts, namely *Chronique*, giving a sketch of important transactions in different countries; *Théologie*; *Ecriture Sainte*; *Bibliographie* (under which rubric the *Revue des Revues* was included); and *Bulletins et études*, a department which treated, in a synoptic way, selected topics not comprised in the other divisions. It also contemplated giving a portion of the magazine to homiletic sketches.

The undertaking, as projected, was of such a wide range that it proved impossible to do justice to all the departments, and the result has been the establishment of a separate review, which by the side of the *Correspondence*, promises to do excellent service in the intellectual and literary activity of Catholic France.

The *Revue Catholique des Revues* proposes to do for Catholics, what the *Review of Reviews* in England and America does for the general public. It will bring together choice articles, from all nations, in Sacred Scripture, Philosophy, Theology, Canon and Civil Law, History, Belle-lettres, and the Sciences, including social and natural Philosophy. It will point out, and give criticisms of notable literary works and articles of the leading Reviews.

The field is a very large one, but the first number of this important publication, which appears every two weeks in fasciculi of 96 pages octavo, promises well for its future success.

EMMANUEL. Official Monthly of the Priest's Eucharistic League. Published at St. Meinrad's Abbey, Ind.

Readers of the ECCLESIASTICAL REVIEW who are interested in the promotion of the special devotion to the Blessed Sacrament, which was presented by the different articles in our Eucharistic number, last November, will be delighted with this modest, but interesting and practical, monthly. It is published under the care of the Right Reverend Bishop Maes, President of the Eucharistic League, and designed as an organ for the members of this pious organization. The second number contains a good paper on the "Confraternity of the Blessed Sacrament;" also a Eucharistic Meditation, which aptly serves for the hour of Adoration. Other choice and edifying items connected with the Holy Eucharist are offered in a small compass. *Emmanuel* holds the promise of a rich Eucharistic harvest.

A similar publication of somewhat larger growth, *Paradieses Früchte*, is issued at St. Meinrad's Abbey, in the German language. It is a continuation of *St. Benedict's Panier*, and is well edited by the Reverend Beda Maler, O.S.B.

CATHOLIC BOOK NEWS. Benziger Bros. New York, Cincinnati, Chicago. 1895.

Priests will do well to procure a regular copy of this old publication, which has recently taken on some new features highly useful to those who wish to keep informed about Catholic publications in the

English language. The February number gives a complete list of Catholic books published during 1894. The new works of the past month are named with prices; the contents of the current Catholic magazines are noted, and other information of value to book buyers, which the book review columns of our periodicals must often pass over, are here brought together.

BOOKS RECEIVED.

APOLOGETICA DE AEQUIPROBABILISMO Alphonsiano. Historico-philosophica Dissertatio juxta principia Angelici Doctoris. Auctore P. J. DeCaigny, C. SS. R.—Tornaci: H. & L. Casteriman. 1894. Pg. 192.

THE SACRED SCRIPTURES, or The Written Word of God. By Willaim Humphrey, S.J.—London and Leamington: Art and Book Company. (Benziger Bros., New York.) 1894. Pg. 336. *Pr.* 5 shillings.

LA DOULEUR ET LA MORT. Entretiens et Discours par Le P. Jean Vandon, miss. de S. Coeur.—Paris: Victor Retaux et Fils. 1895. Pg. 346.

SYSTEMATISCHES REPERTORIUM der Kath. theologischen Literatur welche in Deutschland, Oestreich und d. Schweiz seit 1700 bis zur Gegenwart erschienen ist. Mit Kritischen Bemerkungen und Register Von Dr. theol. Dietrich Gla. Bd. I, Abth. 1. Lit. theol. Encyclopedie, Exegese, und bibl. Hilfswissenschaft.—Paderborn: Ferdinand Schoeningh. 1895. (B. Herder, St. Louis, Mo.) *Pr.* \$2.30.

COMPENDIUM S. LITURGIAE. Cum Appendice de jure ecclesiastico particulari in America Foed. Sept. vigente. P. Innoc. Wapelhorst, O. S. F. Edit. V.—Neo Eboraci, Cincinnati, Chicago: Benziger Fratr. 1895. *Pr.* \$2.50

THE WATCHES OF THE SACRED PASSION, with Before and After. By Father P. Gallwey, S.J. Three volumes.—Art and Book Company. (Benziger Bros.) 1894.

ELOCUTION CLASS. A simplification of the Laws and Principles of Expression. By Eleanor O'Grady.—Benziger Bros. 1895. *Pr.* 50c.

ESSAYS. By Sarah Atkinson, author of Life of Mary Aikenhead.—Dublin: M. H. Gill & Son. 1895.

- THE ONE MEDIATOR**, or Sacrifice and Sacraments. By William Humphrey, S.J. Second edition. Art and Book Company. (Benziger Bros.) 1894. *Pr.* 5 shillings.
- THE ROMAN HYMNAL**. Part I, English Hymns and Latin Chants. 24mo, 178 Pg.—New York and Cincinnati: F. Pustet.
- THE POPE AND THE PEOPLE**. Select Letters and Addresses on Social Questions by H. Holiness Pope Leo XIII. Edited by Rev. W. H. Eyre, S.J.—Art and Book Company. (Benziger Bros.) 1895.
- OUR LADY THE MOTHER OF GOOD COUNSEL**. By Georgina Gough.—Art and Book Company. (Benziger Bros.) 1894.
- ANATOMIE ET PHYSIOLOGIE ANIMALES**. Etude spéciale de l'homme. Par J. Guibert, S.S.—Paris: Victor Retaux et Fils. 1894.
- REDMINTON SCHOOL**. By C. M. Home.—Art and Book Company. (Benziger Bros.) 1894.
- A CATECHISM OF CHRISTIAN DOCTRINE**. Prepared by the Third Pl. Council of Baltimore. To which is added a Vocabulary, alphabetically arranged, giving the definitions of all the words in the book. By Rev. James P. Turner.—Philadelphia: John Jos. McVey. *Pr.* \$2.50 per hundred.
- HISTORY OF ST. PHILOMENA**. Edited by Charles Henry Bowden, Priest of the Oratory.—Art and Book Company. (Benziger Bros.) 1894. Pg. 320. 24mo.
- MEMENTO JURIS ECCLESIASTICI, PUBLICI ET PRIVATI, ad usum Seminariorum et Cleri**, auc. F. Deshayes, S. Theol. et Jur. can. Doct., professore Juris can. in Seminario Cenomanensi.—Parisiis, Berchet Tralin, I vol. in—18, franco, broch. 4 fr. relié, 5 fr.
- INDIFFERENTISM**, or, Is One Religion as Good as Another? By Rev. John MacLaughlin. 40th thousand. London: Burns & Oates. 1894.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XII.)—APRIL, 1895.—NO. 4.

CLERICAL STUDIES.

XXIII.

CANON LAW.—I.

HUMAN conduct is ruled principally by the natural and by the divine law; and it is the mission, as we have seen, of moral theology to verify, to explain and to apply the prescriptions of one and the other to the various conditions and circumstances of human life. But, even when thus expanded, neither the natural nor the divine law, separate or combined, has ever been found sufficient for the guidance of man, so long as they have been kept strictly within their respective limits. Clear and precise, touching many forms of duty, they remain, in regard to others, vague and indefinite. Hence the need, felt at all times, to supplement them by further enactments; and this is the first object of human laws: to determine authoritatively, the measure and manner in which the law of nature and the law of God have to be carried out.

A further object of human laws is, to transform into strict duties, positive or negative, the performance or the avoidance of certain actions in which the common welfare is interested, yet not to such a degree as to make them be formally commanded by a divine precept, or by man's moral nature. Such are the religious ordinances of the Church touching public ceremonial or certain practices of the private life; such the numberless enactments of our legisla-

tures, for the security, or for the improvement, of the community at large. In all societies composed of men, there is a legislative power ever at work, organizing, regulating, commanding and forbidding; establishing new rules, and setting aside old ones which have served their purpose. It is a power of this kind, existing in the Church from the beginning, that gives birth to Canon Law.

Canon Law, then, is the same thing as Church Law. It comprises all the institutions, enactments and rules, which take their origin, and derive their binding power, from the authority of the Church.

The existence of this authority is a fundamental doctrine of the Catholic faith. Christ gave to His kingdom on earth the abiding form and attributes of a visible society, with the corresponding power of completing its organization, and guiding its members towards the end for which it was established. Such a power was especially necessary in the Church, Christ Himself having established nothing beyond the supreme authority given to Peter, with the essential elements of the hierarchy, of the sacraments, and of the Eucharistic Sacrifice. All the rest He left to His Apostles and to their successors, to be worked out in due course, under the guidance of His spirit.

In the use of this power the Church proceeded on the same lines as all other societies. In corporate bodies generally there is need, first of all, of some sort of organization, by which their various elements may hold together and work harmoniously, in view of the end for which they have been associated. This organization naturally develops with each society; the more elaborate its functions become, and the vaster its sphere of action, the more its organization grows in complexity; and as they expand together, so also changes in one lead to corresponding changes in the other. The legislative, the judiciary, the executive powers, essential to all societies, gradually take shape, and proceed to perform their different functions. Rules are laid down to determine the forms and limits of their action; the rights and duties of individuals are defined, and penalties of various kinds

are enacted against those who depart from, or disturb, the established order.

All this we find in the Church. First, from the divine root of the primacy and of the episcopate we witness an organic growth gradually embracing, according to the divine promise, all the kingdoms of the earth, dividing them up into patriarchates, provinces, dioceses, etc., with corresponding ecclesiastical dignities, from the Sovereign Pontiff down to the humblest cleric, and assigning to each his respective powers, privileges and duties.

Next, around the Eucharistic Sacrifice the Church builds up a ritual, the most majestic and impressive in its general features, and the most elaborate in its details, that the world ever knew. To the essential elements of the sacraments divinely established she adds the beauty of mystic and symbolic ceremonial.

Again, the better to secure the observance of their moral and religious duties, she surrounds her children with a rampart of special prescriptions, such as prayers, fasts and the like. For those among them who formally devote themselves to the higher life, she shows herself especially solicitous.

Finally, to guide her various courts, established not only under the shadow of the pontifical throne, but in every ecclesiastical province and in every diocese, she has her statutes of procedure, her criminal law, her categories of gross offences, trespasses and misdemeanors, each and all with their corresponding penalties. In a word, the laws and ordinances of the Church assume in turn all the legislative forms to be found in civil societies, while in elaborateness they surpass them all. There is something almost crushing in the very sight of the written records of ecclesiastical law; countless ponderous volumes filled with the decrees of Popes, the decisions of pontifical congregations, the enactments of general councils, of provincial and diocesan synods, the endless commentaries of Canonists; a vast and venerable monument of the solicitude, the experience, the wisdom and the zeal of the Church through all Christian ages.

Such is Canon Law in its broader sense. It comprises the

whole legislative work of the Church, from the directions of St. Paul to the early Christian communities he had founded, down to the most recent enactments of Leo XIII. But in its narrower and more usual acceptation, it extends only to that part of ecclesiastical legislation which is actually in vigor, and it is in this restricted sense that we propose to deal with it in the present paper.

II.

It is obvious, in a general way, that a priest, especially if he be in charge of souls, cannot remain a stranger to the laws of the Church. Even the faithful are bound to know something of them, since they have to observe them, and as a fact such as are of ordinary application find their place in our catechisms, side by side with the Commandments of God. As for the others, it is the mission of the priest to see that they are duly carried out. He is the representative of the Church among the faithful, as he is the representative of God: he teaches her ordinances and enforces them, as he does those of the divine and natural law. Fasts, feasts, religious celebrations of all kinds in which the faithful have a share, the manifold requirements of Christian matrimony, and of the other Sacraments,—whatever, in a word, the Church enjoins habitually, or occasionally, on her children, it is the business of the pastor to know.

But there is another set of laws, much more elaborate, of which he can afford just as little to remain in ignorance; they are the laws which regard himself.

The life of a priest is of such importance that the Church has been always busy about it. In a long series of enactments, many of them going back to the early ages of Christianity, she has taken up and regulated every part and every aspect of it. She has determined the dress he shall wear, and the prayers he shall say, the pursuits he may follow, and the recreations he must not indulge in, as unsuited to his character. She has special prescriptions for each position he may hold, for almost each duty he has to perform. At the same time she watches over his dignity, and secures

him in his rights, placing strong barriers to preserve him from the violence of the crowd, or from the arbitrary action of those above him. In a word, the priest lives and moves by rule ; he is guarded by rule on all sides ; to the ordinances of the Church he has to turn, in every emergency, and at every step, for protection and guidance, so that here again, in a new and wider shape, a knowledge of Church Law becomes one of the essential requirements of his calling.

But if to the character and ordinary functions of the priesthood any special authority be added, a new and considerable degree of canonical science becomes necessary. A bishop needs it at every turn in the administration of his diocese, and what is true of a bishop is almost equally so of a vicar general, wielding as he does a certain amount, sometimes a considerable amount, of episcopal authority. The same may be said, in due proportion, of all the officers who have a share in the government of a diocese ; the Chancellor, the Secretary, the Consultors, the *Procurator fiscalis*, the *Judices Causarum*, etc. All need a special knowledge of the statutes and rules they have to apply, and behind it a more than ordinary grasp of the general methods and spirit of Church legislation. Indeed, we may say that the study of the Canons has been looked upon, almost from the beginning, as one of the ordinary duties of the priest. "Nulli Sacerdotum," writes the Pope St. Celestine, "liceat canones ignorare, nec quidquam facere quod Patrum possit regulis obviare. Quae enim a nobis res digne servabitur si decretalium norma constitutorum pro aliquorum libitu, licentia populis permissa, frangatur." (Dist. xxviii, Can. 4.) It may be interesting to describe in a few words how this solemn injunction was carried out in the course of Christian ages.

III.

The laws of the Church, as all know, came into existence, not in a consecutive, systematic shape, but as a series of decrees or decisions, laid down as occasion required, by Popes, by councils, ecumenical or sectional, by individual bishops, whose wisdom and authority were such, that their

ordinances, and their very maxims were often adopted by other churches, and, finally, became the common jurisprudence of Christendom. Rules of this kind being practically necessary to bishops and priests, collections of them, accommodated to the more ordinary needs, began to be made at an early period, in the Eastern and Western Churches. From the so-called "Apostolic Constitutions," and "Canons of the Apostles," down to the "Decretum" of Gratian in the twelfth century, many such collections were in use. They served as practical guides for the administration of the Sacraments, and for the government of the Church. In the monastic and cathedral schools, where nearly the whole body of the clergy was prepared for the ministry, the canons were taught with the other forms of knowledge needed for the government of souls. But in the twelfth and thirteenth centuries, simultaneously with the systematic organization of theology, there grew up a fuller knowledge, and a more scientific treatment, of Church discipline. To the epoch-making "Decretum" of Gratian (A. D. 1150), were added, a century later, the five books of Decretals, under the official sanction of pope Gregory IX, followed in due course by the collections of Boniface VIII, Clement V, and John XXII, which completed the mediæval code of the Ecclesiastical Laws. At the same time, new chairs sprung up in the universities, from which Canon Law was taught as a distinct science sometimes by lay teachers as a complement of the civil law. Yet it must be remarked, that it never detached itself completely from theology. In the "Summæ" or pastoral manuals, so common during the latter part of the Middle Ages, the duties of the Christian were expounded in their integrity, irrespective of their origin; and the canons of Church discipline were set forth with the same care as the prescriptions of the natural, or of the divine law. Theologians from St. Thomas to Suarez, and almost to our day, enter freely on the canonical side of whatever subjects they have to deal with, never seeming to think that they are going beyond their legitimate sphere. The same observation holds good of the great Canonists or "Decretists," as

they were originally called. Whenever they fall in with a theological question, in the pursuit of their canonical discussions, they take it up as a matter of course. Indeed it is one of the most noticeable, and most interesting features, in the great teachers of the past, that they seem equally at home, whatever be the sphere of thought into which their subject leads them; be it philosophy, history, biblical exegesis, or Canon Law. In our day, and for some time back, the various fields of ecclesiastical knowledge have been marked off more distinctly. The tendency is to cultivate them separately; in fact modern methods have made of specialty a condition of thoroughness in every department. But in our elementary teaching the mediaeval tradition still prevails. Like the "Summæ" of old, our modern handbooks of moral theology are largely made up of Canon Law. In fact Canon Law can claim two-thirds of the important treatises, *De Legibus* and *De Matrimonio*, a notable portion of the tracts, *De Virtute Religionis*, *De Sacramentis*, and *De Obligationibus Statuum*, while the tracts *de Censuris*, *de Irregularitatibus*, *de Præceptis Ecclesiae*, are nothing but Canon Law, from beginning to end.

In this shape, then, Canon Law never ceased to be taught in our theological schools, and, in a measure fairly equal to the ordinary requirements of the ministry. Yet something more has been deemed necessary. Since the middle of the century, distinct courses of the science have been established in the seminaries of this, as well as of most European countries. So important a measure is due to a number of reasons, tendencies and influences, the principal of which it may be interesting to mention, more especially as they help to explain the position and action of Canon Law at the present day in our midst.

IV.

First of all, it was remarked that the amount of Canon Law to be found in our manuals of moral theology, even if accounted sufficient for the use of pastors, confessedly falls short of what is needed by those who take any active part

in the administration of a diocese. These, indeed, received in other times, and even now in other countries, a special training, yet, as a rule, to-day they are chosen from among the active workers of the ministry, who possess only the sort of knowledge commonly comprised in the preparatory studies of the seminary. It follows that these studies have to be widened in the direction of Canon Law, if they are expected to meet the requirements of a growing number of priests in each diocese.

2. Even the ordinary duties of the ministry occasionally place a priest in positions, in which a more thorough knowledge of Canon Law is desirable. As chaplain, as confessor, he may, for example, have to take into account the duties and privileges of religious orders, or of their individual members, to apply in connection with them to the various Roman Congregations. As pastor it is his duty to carry out the Canonical rules regarding Churches, private chapels, confraternities, cemeteries, hospitals, etc.

3. It is claimed that the very subjects bearing on Church discipline which our manuals of moral theology undertake to treat, would be in better hands if left to canonists. The reason is that moral and canonical questions require a different treatment. Neither their principles nor their methods are the same, and their differences are liable to be overlooked when either canonists or moralists go outside their respective spheres. The same writer or teacher may, indeed, be familiar with both; but the student who has not been trained to keep them separate is apt to confuse them, to the detriment of accuracy and consistency in his deductions. The only thorough remedy would consequently be to make each matter the object of a distinct treatment.

4. The recent development of canonical studies, is a reaction against the general neglect into which they had fallen for many years in various parts of the Church, and which was caused, not so much by voluntary disregard, as by the force of unfavorable circumstances. The political revolutions of France and other European countries, on the one hand, had so completely upset the old order of things, that

many of the ordinary prescriptions of Canon Law ceased to be applicable, and in the work of restoration many more were lost sight of, or deliberately set aside to make room for others which seemed more suited to the altered circumstances. On the other hand, a considerable number of new churches were founded, and, in such beginnings, Canon Law in its integrity being out of the question, much had to be left to the judgment and discretion of individual bishops. Such was the condition of the Church in America during the most of the century, and such it remains in many parts, down to the present day. As a consequence, the old rules were in many particulars ignored, or applied unevenly and intermittently, and bishops were guided by their own sense of the fitness of things.

Such a condition of ecclesiastical discipline could only be temporary. Action by rule is one of the fundamental needs of the Church. Arbitrary methods, however well meant, are distasteful to her, and tolerated only as a transient necessity. To none were these disadvantages more sensible than to the Roman authorities, to whom each day was wont to bring a fresh supply of questions and complaints, mostly arising from the fact that the rules and the spirit of the Church discipline were lost sight of. The obvious remedy was to recall them on all occasions, and to lead back to a more careful study of them. Hence the solicitude of Pius IX, during the whole time of his lengthened pontificate, to enforce the observance of Canon Law wherever its prescriptions could be carried out, and to have it made part of the programme of studies in all Catholic seminaries.

At the same time he aimed thereby to secure another end, most desirable in itself, and to which at all times he attached the greatest importance, *viz.*, the strengthening of the Pontifical power, and, through it, of Catholic unity.

Catholic unity is sustained by many influences, and shows itself in diverse ways, but it consists essentially, as in all societies, in the submission of the members of the Church to the same authority. This authority is, as all know, of two kinds, doctrinal and disciplinary. Now, it is in the

latter principally that the Church's authority makes itself felt. As guardian of the true faith she has comparatively seldom to interfere; as a governing power, on the contrary, her action is unceasing. In this latter capacity she has not only to enact new laws when necessary, but to interpret, to enforce, to modify by dispensation or by abrogation, numberless points in her discipline. To this is due chiefly that active intercourse which unites Rome, the seat of authority, with every part of Christendom, that perpetual flux and reflux of questions, replies, petitions, favors, directions, rules and the like, which, like the life-blood coursing through the veins and arteries, diffuses renewed vitality through the whole system. The great misfortune of the Eastern churches was to have had a sort of independent legislature. They made their own laws, and administered them after their own fashion, appealing occasionally from a lower to a higher local authority, but scarcely ever turning to Rome except for the righting of personal grievances. As a consequence, they hung on loosely to the centre of unity, and it became comparatively easy to detach them from it. This, too, was the evil and the danger of Gallicanism; it developed in the Latin Church a tendency to autonomy, to the detriment of hierarchial submission and vital unity. Had the movement not been stayed by the social upheaval of Europe at the close of the last century, it might have led to the formation of a schismatic Church like that of the Greeks. Now for what remained of the old leaven in various countries of Europe, the most efficacious remedy was to be found in the full acceptance and application of Canon Law, with its visible centre in the Pope and the Roman tribunals, and its action extending to all the details of the Church's organization and life. Hence the policy of Pius IX, taken up and carried out by the bishops and priests most devoted to the Holy See, with the result of imparting to the whole Church a unity of action and spirit such as never perhaps was witnessed in the same degree at any previous period.

Lastly while the general interests of the Church were thus leading Rome to encourage the study of Canon Law as a whole, some special questions of the science were becoming a

subject of close examination and earnest discussion among certain members of the clergy. We refer to the laws which regulate the relations between bishops and the priests of their respective dioceses.

The mutual rights and duties of both had been defined clearly enough by the ancient canons, and courts accessible to all were ever open and ever ready to enforce them; but this, as we have already observed, corresponded only to the normal condition of the Church, with all her organs and functions in full play. Where they had been broken up, or, as in newly founded communities, had never been established, the old rules were unavailable, and bishops, in their dealings with their priests as well as with their people, had to be guided, in many instances, by the requirements of each case and by their own sense of justice. Their action, as a rule, was not questioned; but the nature of things forbade the rule to be without exception. To say nothing of those of the clergy who might be considered somewhat untractable and self-willed, the very best might occasionally feel aggrieved, and be led, on grounds of general no less than of personal interest, to seek redress. And as their only hope lay in the protection extended to them by the common law of the Church, they naturally turned to the study of it, and made its enactments the basis of their claims with bishops, or of appeal from their action to the authority of Rome. The Roman authorities, on their side, always dealt with such appeals on the principle that the common law had to be carried out so far as circumstances permitted, thus making it a necessity for the bishops to keep it steadily before their eyes and conform to it whenever possible, unless where it had been superseded by the enactments of provincial or national synods sanctioned by the Holy See.

Thus it has come to pass, that the long neglected study of Canon Law finds itself again in the front rank, and is sure henceforth to hold its place in the elementary, as well as in the higher spheres of ecclesiastical studies.

In what spirit and in the light of what facts and principles it should be pursued, we will endeavor to show in a subsequent article.

J. HOGAN.

THE STUDY OF CANON LAW IN THE UNITED STATES.

FIRST ARTICLE.

IT is a common objection heard among ecclesiastics, not only in the United States, but elsewhere: "What is the use of studying Canon Law? It has no application in this country, it is antiquated, etc." In vain do the professors of our seminaries and writers of theological books inveigh against this prejudice. It only takes deeper root, despite learned treatises "*de praestantia et utilitate juris ecclesiastici.*"

For our part, we have a very decided conviction on this subject. It must be admitted, that the useful application and operations of Canon Law, are a fact no less patent than the existence of the Law itself. These operations are as necessary to the existence of the Church, as are the muscles for the exercise of bodily activity. The life of the Church grows vigorous, in the same proportion as her law is observed and respected; and we have no hesitation in saying that the more familiar a priest is with Canon Law, the more he is capable of entering into the true spirit of the Church, and, in consequence, of appropriating to himself the wealth of erudition and ecclesiastical knowledge, which lies open to him for his own use and the advantage of the faithful confided to his care.

It is easy to realize this fact, if we reflect what is the meaning of Canon Law with regard to the Church at large, and in respect to her members.

It is a truism, yet one requiring constant re-assertion, that no society can subsist without laws to regulate its various departments, and to direct them toward the chief end for which the society is established. We look upon the different Catholic usages, upon the customs of the religious life, upon the practices to which we have become inured from childhood, as quite natural, yet they are after all nothing more or less than the expression of the rules which Canon Law determines for our guidance. Councils have established laws; the Sovereign Pontiffs have made constitutions; the Fathers

of the Church have formulated maxims, and the customs of different nations have introduced methods of actions, which have been passed down, from age to age, as a safe norm for posterity. When doubts have arisen or difficulties presented themselves, the pastors turned to the centre of Catholicity, and placed their questions before the Chief of the Church. He, directly or indirectly, through special commissions, gave the decision, which thenceforth became a standard of action in analogous cases of ecclesiastical discipline.

These diverse sources of practical law, it is plain, must be studied. We must ascertain their underlying principles, as well as the consequences which flow from their application; and, unless the mind is previously trained by a special exercise in this direction, it is impossible to place a right estimate upon the detailed rules which Canon Law lays down. We cannot rightly interpret these rules, unless we have previously penetrated into their spirit.

Hence it becomes necessary to consider, in the first place, the fundamental principles upon which Christ has established His Church, and, in the next place, to examine the disciplinary decisions which this same Church has wisely conceived, in order to render the attainment of its supernatural end possible and easy for her children.

Surely this aspect is sufficient to arouse us to a proper appreciation of our subject matter. *Nulli sacerdotum liceat canones ignorare*, for they contain for the priest matter of the deepest interest and greatest practical importance. We might say that this is particularly true in the United States of America, where everything that is practical draws the attention and captivates the energies of the people. For there cannot be found a safer guarantee for the strengthening and continuance of the prosperity the Catholic religion enjoys at present, than the solid and broad basis of the Church's legislation, which has been cemented by centuries of experience and faith. This motive alone is sufficient to invite the young clergy to devote themselves, with ardent zeal, to the study of that legislation.

Nor would we limit ourselves to urge this pursuit upon the

special attention of ecclesiastics only. It would be of unquestionable advantage to the large body of the Christian people if they were better acquainted with the canon of Church legislation. Why should not the preacher explain to his flock the Christian principles which have always served to guide the Church, and have given to her that magnificent strength, that grand unity, that widespread influence, which have enabled her not only to survive the attacks of hostile governments and infidel factions, but invariably to conquer her enemies, and to triumph over the calumny and the malice of impiety directed against her? Such instructions might often fitly take the place of those insipid and useless discussions regarding passing topics of the day, of those lengthy announcements of collections, fairs and bazaars, and of those senseless aspersions and personal animosities, even against the bishops, of which the Catholic pulpit is not wholly free. It would be well if the clergy gave to the laity an insight into, and an understanding of, the secret of that marvellous cohesion, that wondrous concord in the Church, which extends back through the ages to Christ her Founder; which explains that singular unanimity of doctrine, that harmony of discipline, that unhesitating obedience to the laws of the Church, together with an enlightenment full of keen understanding for the mysteries of her faith and practices, such as cannot be found in any other society of men.

To preach the truths of dogma, the obligations of moral theology, is, I admit, the first duty of the clergy; but these may be aptly co-ordinated and interwoven with the demonstration of the origin whence they spring, with the proofs of the authority upon which they rest, and which entitles the preacher to his very office of divinely appointed expounder of the moral law. I propose, in a subsequent paper, to point out the relation which Canon Law holds toward the other branches of ecclesiastical science. Suffice it for the present to have merely indicated that it is a study far from useless or superfluous to our laity. But who is capable of explaining in a worthy manner to our people the beauty of the constitution of the Church, the wisdom of her usages, and the

justice of her decisions, if the clergy prefer to occupy themselves rather with curious questions of economics or politics, and neglect the profound study of that religious spirit which finds its clearest expression in Canon Law, simply because they look upon this study as supererogatory, or as too difficult and too barren of immediately advantageous results?

There is another motive upon which I should urge the study of Canon Law. Every professional body has its special rules to which the members are obliged to conform their conduct. For the clergy these rules which point out the particular duties of their state, are to be found in Canon Law. This plea is sometimes answered by some such rejoinder as: "Oh, we have the Council of Baltimore, that is Canon Law enough for us." The absurdity of such an objection to the systematic study of Canon Law, strikes us as being the same as if one answered the argument for the necessity of a study of theology, by saying: "Oh, I know the Apostles' Creed." It is certainly true, that the Third Council of Baltimore is an admirable and orderly digest of certain legislative dispositions and particular recommendations to promote ecclesiastical discipline in the United States; but it presupposes a general knowledge of the common law. Hence in the points which it selects for enforcement of certain enactments, we require, for well nigh each separate article, constant reference to some commentary, and explanations which would fill a volume if they were printed in full. To take the Council of Baltimore for a digest of Canon Law is simply ridiculous.

There is, however, one objection which deserves more attention, because it appears to have some real influence upon the minds of many ecclesiastics, and which is sometimes very hurtful in its results. It is usually couched in discreet phraseology, and its true meaning must frequently be divined from words and smiles, which leave something unsaid but plainly understood. In blunt form it amounts to this: "Our bishops are not in favor of the study of Canon Law, and they look rather with suspicion upon those of the clergy who devote themselves to this branch of the ecclesiastical sciences." It seems to us that this reproach expresses a

grave injustice. No doubt there are some among the bishops who have not sufficient appreciation of this important branch of ecclesiastical discipline, but these would not warrant a general conclusion so sweeping as that implied in the above remark.

The reason why certain bishops might hesitate to encourage any decided partiality for the study of Canon Law, may perhaps be found in the fact, that there are, occasionally, some hot bloods, or sore heads among the clergy, who make a study of Canon Law for the purpose of finding, in that arsenal of ecclesiastical laws, some two-edged swords which might serve them as weapons of redress. . . . For our part we are convinced that our bishops have nothing whatever to fear from Canon Law, which is their guide and best safeguard. Any excess in the exercise of his power, is to bring to a bishop a loss of consideration and esteem, of authority and legitimate influence. Any person who has taken part, however limited, in the arduous task of administration, must have noticed how readily men in power are led to observe a certain prudent reserve, a careful attention to legitimate rights and the responsibilities of office, with regard to subordinates. Misunderstandings may arise, errors may be committed; nay, real injustices may be connived at or even intended. In such cases it is hard to make admission of the error, even under the plea of oversight and exception. The result will be ugly encounters, of which we have many instances in the Church. But we do not hesitate to affirm that in these cases the real, perhaps the only reason, is the non-observance of the canonical law. Hence the best interests of the bishops themselves require that they strictly observe the code of Canon Law, that they be familiar with its spirit, and hold fast to its decisions. They are thus enabled to defend themselves against the charge of ill-will and of partiality; they retain for their ordinances the sanction of law with the higher authorities, and they conciliate, at once, the sympathy and the respect of their priests.

But it is not sufficient that they themselves be conversant with the law, and make use of its provisions. The clergy,

too, must be permeated with its spirit and know how to appreciate it. Not only does this knowledge forestall mistakes and prevent oversights, thus closing the way to numberless possible difficulties, but in the event of ugly differences occurring, it lights up the difficulties and renders their eventual solution easier.

We may be allowed to say that the chief of a diocese should be surrounded by canonists. For the Vicar General, a knowledge of Canon Law is absolutely essential; the diocesan Consultors, whose position obliges them to assist the Ordinary with their advice in affairs of the gravest character, can hardly acquit themselves properly of this duty, unless they are conversant with the disciplinary prescriptions of the Church, and with the subject of ecclesiastical procedure. The same is true of the offices of the diocesan Promoter and the Chancellor. We need not go into details to demonstrate how far the actual practice is out of conformity with the requirements of the theory. No one would think of entrusting the construction of a steam engine to a printer or a carpenter; why then are men, who are practically ignorant of the most difficult and complicated science of ecclesiastical law, placed at the head of a diocese, to manage the most delicate and difficult of offices!

The bishop has, therefore, as much need of canonists as he has of able apologists, devoted missionaries, prudent confessors, and learned professors for his seminary.

It may be said, perhaps, that we have got on very well without canonists so far, and things have not gone so very badly. We beg to deny this. Things have not gone on altogether without canonists. The Sacred Congregation of the Propaganda has, moreover, found a thousand ways to prevent, repair, suggest and correct things, after the fashion of a master who guides the first personal efforts of a beginner. Besides, although we do not wish to insist too much on this point, even granted that things have thus far gone really well, there is no reason why they should not go still better. In effect it was necessary to be very much on guard, and whilst we allow that with a poor implement good results

have been obtained, it is surely likely that they will be much better if we avail ourselves of a finer instrument. Our divine Master Himself did not begin by instituting bishoprics and Cathedral chapters. He first sent his Apostles to the four corners of the world, that they might scatter the good news and make converts. After that, He deemed it necessary to provide certain measures, with a view of confirming these converts and of rendering certain the benefits of their conversion, to sustain their good-will by forming them into separate communities, to administer to their essential needs, to prevent abuses, repress disorders, and separate the unworthy. In this new land of America, the growth of the administrative element of the Church has proceeded in something of the same logical fashion it did in the first centres of Christianity. The first aim was to make converts; next, it became necessary to think of a method whereby to preserve the acquired fruits, and to safeguard the souls won at the price of so many laborers. To-day, if we were to neglect the wise rules which the experience of ages has dictated in the government of the Church, we should soon have to lament more losses than previous gains; we would scatter, instead of gathering in.

From what we have said, it is evident that looking upon the matter in the light of wisdom and good administration, the Church of America has arrived at an epoch where it can no longer set aside the study and practice of the essential elements of Canon Law, which have hitherto been somewhat neglected. Just as the generous tree, though erect whilst it carries the fullness of blossoms which promise a numerous growth of fruit, yet requiring support when autumn comes, lest its branches break beneath the weighty burden, to the destruction of the crop, so also does the Church, hitherto nobly erect beneath her flowering harvest, demand a support to preserve her ripened fruits, lest these be lost.

It is wrong, then, to suppose that the American episcopate looks with suspicion upon the study of Canon Law. No element in the Church has so much reason to feel its necessity, and to wish for a realization of its beneficent action.

Hitherto it was largely impracticable for the clergy to devote any attention to this important branch of study, because the youth begins his studies in Latin at a comparatively late age; he is then obliged to pass quickly through the departments of moral theology, dogma, biblical science and Church history, branches which are absolutely indispensable in order that a priest may exercise *any kind of ministry* in a diocese. This condition of things, however, cannot last. In proportion as the level of instruction rises, the bishops will find it advisable to imbue their young clergy with the more elevated ecclesiastical spirit, which so abundantly germinates from the study of Canon Law.

For the rest, even if there should be some among the hierarchy who do not recognize this necessity, it will eventually force itself upon them. The establishment of an Apostolic Delegation in the United States, the reasons for which have been so variously, and in some cases, so strangely interpreted by the press of this country, must of necessity result in a permanent affirmation of this obligation, which is to regulate henceforth the government of American dioceses according to the established and exact requirements of the law of the Church.

The institution of the delegation at Washington marks, in truth, a very important phase in the ecclesiastical history of this land. Despite a strongly opposing prejudice on the part of a certain portion of the clergy, and the excessive conceptions or narrow views of certain factions, one result, which they little anticipated, has been made manifest, namely, the absolute necessity of giving more attention to the study of Canon Law than has hitherto been admitted as requisite. It is to be expected that the possibility of early regulating and strengthening the ecclesiastical government in the United States, will result from this study. The constant appeal to the observance of the obligations which flow from the unity and Catholicity of the Church, will assuredly bring about, in course of time, that happy religious harmony which comes of faithful application to the study of Canon Law. In place of the imperfect procedures hitherto em-

ployed for the settlement of the gravest questions, as a mere transitory makeshift for their solution, it will be necessary henceforth to use the stable norms of canonical legislation. The last Plenary Council had already announced this fact, and the Apostolic Delegation will make efforts to have it observed. Where, then, will the bishops find competent officials, acquainted with the minute and manifold rules, according to which they are to exercise their power? They must look for them now; for jurisconsults can not be improvised, and canonists are not born into the world. It requires a long and serious apprenticeship, a patient, practical training, which is accomplished by assiduous study of the standard authors, together with practice in the management of ecclesiastical affairs. Without this essential preparation, the clerical administration exposes itself to errors manifold, and to injustices often deeply humiliating. For this reason, doubtless, the members of the hierarchy have already begun to strongly realize the necessity of surrounding themselves with priests well instructed in canonical science; in order that they may avoid all sorts of illegal procedures, and not expose themselves to the danger of finding their decision reversed by the higher court of the Apostolic Delegation. Far from showing any unfavorable disposition, or the slightest reluctance, toward those of their priests who find any inclination to study Canon Law, they will likely foster it, and favor the application to its pursuit in those who possess any aptitude for it, inasmuch as they may hope to find in them the strongest support of their authority.

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SOCIAL SCIENCE.

AN AID IN THE MINISTRY.

IT is only in the present age, that the sciences which have for their object the investigation of the laws that govern the material and social well-being of the human family, are receiving the degree of attention which is commensurate with their importance. The pursuits of polite letters in past ages, and the productions of ancient and modern literature, afford illustration of the saying, that men are concerned with the ornamental before devoting their serious attention to the merely useful. It seems obvious to us, that nothing should be of more importance to society than the scientific study of social phenomena; but, though there are some writings on this topic from the ancients, in particular those of Aristotle, the subject was not studied as a science until it was taken up, toward the end of the last century, by the so-called Physiocrats in France, and by men like Adam Smith in England.

In this day of systems, the founder of the Positivist school of philosophy, although he assigns social themes the lowest place in the hierarchy of the sciences, yet he claims for them the first place in the order of their importance to man himself. Herbert Spencer, the high priest of the Evolutionist school, while protesting that his differences are many and fundamental, nevertheless, agrees with Comte on this important point. It is said by a writer on Political Economy, that "it has nothing to boast of so striking to the imagination as the triumphs of the astronomer or the chemist, but it is not too much to say that it is more intimately connected with human happiness and well-being than all the other sciences put together."¹

The student of Catholic theology, devoting as he does so large a portion of his time to the study of morals, and investigating the nature and office of society from the ethical rather than the economical standpoint, will naturally think that it needs no nineteenth century philosopher to tell us

1 H. D. McLeod, *Prin. of Pol. Economy*, page 16.

this. The great fact prominent in the writings of the theologians of the Church is, that man, and not nature, is the center of their philosophy. They esteemed the sciences in the order of their benefit to man for his spiritual and temporal ends. It would be absurd to suppose that we shall find in their writings explanations of the laws of rent, or the theory of exchanges, or solutions of other problems which arise out of the peculiar conditions of our modern industrial era; but we shall find in them profound expositions of those fundamental and immutable principles that subsist through, and should govern, all the transitory states of human society.¹

Since the days of Adam Smith, the investigation of the laws governing social progress, and in particular of the production and distribution of wealth, has occupied the larger share of the attention of learned men. In our days there is a vast and ever increasing mass of valuable data on these subjects. Men are devoting serious study to social phenomena, and are seeking remedies for social evils, in a scientific spirit. The evils of our system are not new, but what is new is the enlightened endeavor to remedy them. Men no longer put forward hap-hazard efforts to reform society: and even statesmen are learning to apply Bacon's maxim to public affairs, and strive to control nature by obeying her. "Natura nonnisi parendo, vincitur." Now all these studies are nearly allied to the work of the Christian minister; and there are few who can make a better or more valuable use of the knowledge afforded by the multitude of investigators in the various branches of social science. It can hardly be doubted that an acquaintance with the principles of social science is an admirable reinforcement to a priest in the work of the ministry, and especially in carrying out the duties of

1 "In the earlier ages of the Church, social science was cultivated to a greater or less extent by theologians, and there is much in their writings of which note must be taken in any history of that part of social science called Political Economy. This is particularly the case, it needs scarcely be said, with the writings of St. Thomas Aquinas in the thirteenth century."—R. T. Ely, *Social Aspects of Christianity*, p. 10.

practical benevolence ; and it has even been questioned if he can, in our day, attain the full measure of his efficiency as a minister of the Gospel, without some such knowledge. It is a mistake to suppose that such studies are the peculiar province of the legislator and the statesman. The priest by every title is interested in any cause promoting human welfare, and social studies are valuable to him, not that they may enable him to teach a nation how to grow wealthy, but that they may enable him to promote human welfare, which is often a much different thing.¹

The object of a priest's calling and the supreme purpose of his life is the salvation of souls. He obtains his own salvation by assisting others to accomplish the great object of their existence on earth. His kingdom, like that of the Divine Master, is not of this world. While keeping the end in view, it becomes necessary to devote attention to the means by which it is attained, and these means consist, to a great extent, in the correct use of the material goods which have been provided for us. This is the mission of the priest to men as individuals, and his great aim is to assist each one to accomplish his eternal salvation. But he has also a mission to men aggregated in society. The priest devotes himself to human welfare, and strives to have the teachings of the Gospel realized, not only in the private affairs of the individual, but also in the economic affairs of the nation. The great teaching of Christianity to human society is, that if all men should seek first the kingdom of God and His justice, the supplying of the material needs of society could be easily effected. And it is here that we find the difference between the statesman and the Christian minister ; for the former seeks the welfare of society in legislative enactments alone, while the latter strives to give men the moral fitness which alone will make such enactments efficacious. The

¹ It is the judicious remark of a non-Catholic writer that, "to no class in the country does the demand for a knowledge of economic principles and for a practical realization of the means by which the masses of men should be touched, appeal with more justice and force than to the educated ministry of the country."—Prof. Laughlin, *Study of Pol. Economy*, p. 100.

more deeply we study human society in its various phases, the more we become convinced that if men would seek first the kingdom of God, our social evils would be greatly diminished, and society would be in a much happier and more prosperous condition. A discriminating study of social science will afford ample illustration of this great truth of the Gospel.

There is an attempt made by socialists of the school of Proudhon and Marx, to persuade the working classes that the Church is indifferent to their material interests. They claim that the Church is only mindful of the spiritual interests of man, and regards social evils as part of the divine scheme. The irreligion of socialism is chiefly due to this misconception of the attitude of the Church toward the temporal interests of society. The Church has always been mindful of the material interests of humanity, and the best features of modern civilization are the direct fruits of the teachings of Christianity. The prophets of old were foremost in rebuking the iniquities of tyrants and the organized injustices of society; and the Encyclical of Leo XIII on "The Condition of Labor" is abundant proof that the Church in our day is by no means indifferent in regard to the temporal welfare of the human family.

From a knowledge of social science, a priest will derive much aid in discovering the many evils that arise out of modern industrial conditions, and will be enabled to discern the best practical remedies and the correct modes of applying them. A priest's daily duties bring him in frequent contact with many evils that result from the inequalities and maladjustments of human society. He can realize that we are not living in an ideal state of human society, and that we have a vast field to traverse before we arrive at Utopia. It would be an optimistic rhymster who, after investigating the evils of modern society, would tell us that in society, as we to-day find it, whatever is, is right. In civilized society vast numbers are born to conditions of poverty and wretchedness, from which in later years they are unable to extricate themselves. The great disgrace of civilization, known as the

social evil, is said to result in great part from economical causes. The poet has summarized a whole chapter of modern evils when he speaks of

“The chronic feud of rich and poor.”

To seek remedies for all these social evils is within the legitimate sphere of a priest's calling, and appeals most powerfully to his charity and enlightened sympathies.

Broadly speaking, it may be said that the evils of society arise from infractions of the great laws of justice and charity. Whenever we find something amiss in our social conditions, we shall also find, by careful tracing, that it is due to some failure in the observance of these great moral laws. Now some knowledge of social science is necessary to guide us in fixing the responsibility for the social evils which come under our observation. When questions of justice arise, the greatest caution is required; and there must be some knowledge of the conditions, before we can pronounce a safe judgment. It requires study to ascertain the true causes of social evils, and the explanation nearest to hand is not always the true one. The study of the responsibility of modern social evils is necessarily a most complicated one, and many elements must be considered in each problem. In studying these subjects by the light of science, we shall sometimes discover that injustice may be found where it was supposed not to exist, and that individuals are blamed for evils for which society itself is primarily responsible.

Another important consideration upon our subject is, that all the problems and all the so-called laws of social science have an ethical aspect; and it is owing to the regrettable fact that this side has not been sufficiently attended to, that much of political economy has produced such barren results, and that, to a certain extent, it merits the stigma of the “dismal science.” We cannot take a step in economics without coming across ethics. Social science deals with social units, and social units are human beings, and hence this science cannot be divorced from ethics.

Human society has often been compared to an organism. In the earlier stages of growth, there is comparative

simplicity of structure and but slight co-ordination of parts. The individuals composing it lead an isolated, independent life. A man's relations with others are few, and the sphere of his duties is but small. As society grows, there is an ever increasing complexity of structure and integration of parts. The economical division of labor, which is so characteristic a feature of advanced society, and which was first noticed by Plato, is greatly extended and elaborated. Society becomes dependent for its existence on each of its great industries. The moral relations of the individual become as extended and complicated as the social phenomena of which he forms part. The principles of morality remain the same, the law of charity does not cease, nor does the law of justice change, but there is infinite variety in the detail of their application.

All these profound social changes bring new questions before us. Each age has its own great questions. The problems of Greek civilization were not the problems of Feudalism, and the problems of Feudalism are not the problems of the industrial era. Now these problems presented by the ever-changing conditions of society involve questions of human conduct, and hence a thorough knowledge of the conditions is necessary, before we can make the correct and certain application of the principles. For a proper understanding of all these questions we must be equipped with a certain amount of economical knowledge. We cannot deal justly with rival claims of capital and labor, without deep study of the questions involved. Before discussing the justice of economic rent, it is well to know what economic rent is. If we wish to know the equitable proportion of the rewards of industry, we must understand the factors of production and their mutual and intricate relations. In all these questions, which are of the deepest ethical import, a knowledge of the phenomena from which they arise will greatly aid us in arriving at correct conclusions. The laws of social science, such as the law of wages, the law of rent, the law of population, have been regarded as physical laws, and they are frequently invoked in justification of modern

evils. The laborer, for instance, when he strives to better his material lot, is told that he is contending against nature's decrees. These laws may be accurate as descriptions of existing conditions, but it is a mistake to suppose that any necessity or inviolability attaches to them. A knowledge of social science particularly aids a priest in dealing with these larger questions of human welfare, and in forming true estimates of the justice of human institutions.

A knowledge of social science is of value for the sake of combating the errors so often put forth in its name. There is much taught in the name of this science, that is neither justified by sound reason nor by sound moral principles. An acquaintance with the sources of such errors will enable us more successfully to combat them. The problems and questions of social science are so intimately connected with the affairs of each individual, that the lack of sound thinking and the want of good ideas, cause many to adopt fanciful notions on this subject. Men often judge a plan by its correspondence with their feelings and inclinations, rather than according to correct principles. Our days are prolific in schemes of confiscation and spoliation. We have panaceas more brilliant than just, more promising than safe. The most insidious errors are presented to the public with an entrancing eloquence, and sophisms that are dangerous to human welfare, are perhaps nowhere so powerful as in this science, and nowhere with such difficulty dislodged. Of course such schemes have followers because of the modicum of truth they contain. It can hardly be claimed that men will adopt a scheme or approve a plan which is palpably unjust. It is the wise and accurate observation of Sydney Smith that "errors to be dangerous must have a good deal of truth mingled with them. It is only from this alliance that they can obtain an extensive circulation; from pure extravagant and genuine unmingled falsehood the world never has and never can sustain any mischief."¹

¹ Quoted by W. S. Lilly, *Century of Revolution*, p. 178.

It is frequently said that nothing more is needed for the ills of society than the principles of Christianity. There is nothing more certain than that every true and efficacious plan for the reformation of society must be based on the principles of Christianity, and all plans which are not based on these principles will work to the injury, rather than the benefit of society. No knowledge of social science will supercede the principles of the Gospel, but it may greatly aid us in making the application of these principles to the problems of modern life. Before a remedy can be applied, the exact seat and nature of the disorder must be ascertained. There is no one who by the nature of his office can do more to bring about a better and happier condition of society than the priest, and this has always been an object dear to the Church. Social science is of the greatest aid to him in applying the principles of Christianity to the great problems of modern life.

There is increasing attention paid to these studies in our days with happy results. The late Bishop Ketteler, who wielded so much influence in Germany, was a deep student of social questions. Cardinal Manning was a conspicuous student of social problems, and the Holy Father has exerted strong influence in this direction, which is making itself felt also in this country. The protestant churches are greatly perplexed by the problem, how shall the ministry of religion reach the masses. This problem does not confront the Catholic priest. The Catholic Church is the Church of the people, of the poor, of the oppressed, of the masses, because it is the Church of Christ. It is the opinion of many wise observers that the Church has never had so grand an opportunity as she has in our day. A knowledge of social science will enable the priest to better realize the grandeur of this opportunity, and to make the wisest and noblest use of it.

THE DUTY OF CONFESSORS IN RELIGIOUS COMMUNITIES OF WOMEN.¹

I. THE GRAVITY OF THE DUTY.

PRIESTS who are called by their Bishop to act as Confessors to Religious Communities, should be convinced of the grave responsibility which this duty imposes, since on them depends the spiritual progress, not only of the individual religious, but also of the whole community. They should, therefore, make themselves thoroughly familiar with sound theology, as set forth in such approved writers as St. Thomas, St. Francis de Sales, St. Alphonsus, Roderici, Scaramelli, and others; lest, perchance, they should be as blind leaders of the blind, with the danger of both falling into the pit. And since only they can aptly direct and instruct others in the ways of eternal life who have first trained themselves to walk in that path, confessors should not allow their knowledge of theology and perfection to remain mere barren precepts of doctrine, but by daily exercise should grow strong in the practice of virtue, especially in the habit of prayer and meditation on divine truths.

II. THE DIRECTION OF SOULS DIFFERS FOR DIFFERENT COMMUNITIES.

It is well known that the form and constitution of the various religious Orders differ from one another. There are those who follow the contemplative life, and others who are devoted to the duties of the active life. Among the followers of the contemplative life, as well as among those who are given to the pursuit of what is called the active life, there are again different communities of religious, professing distinct rules. Each of these has its own peculiar features, that is to say, certain characteristics which constitute its distinct form. Now it is plain that the direction of souls who are

¹ Prepared from a paper by his Eminence the Cardinal Archbishop of Cologne, entitled *Instructio pro Sacerdotibus qui ad Confessiones in Religiosis Mulierum Domibus Excipiendas Designantur*, which the eminent author, at our request, kindly permitted us to translate.

pledged to the pursuit of perfection in such a variety of ways and in different communities, whilst it is substantially the same and alike, requires nevertheless that the confessor should recognize the need of a choice in the means he makes use of. These means require a careful distinction as to which of them is suitable to one or another of different communities.

The priest, therefore, who is appointed by the bishop to act as confessor of a religious house, should make it his first duty to study the rules and constitutions of the particular order to which the community belongs. He should enter, as it were, into the spirit of the founder or foundress, and familiarize himself with everything which throws light upon the purpose and work of the order, so as to make this knowledge effective in gaining for himself the trust and confidence of the religious, which is so necessary to one who would act as their true guide and counsellor.

III. - THE CONFESSOR IS TO TEACH HIS PENITENTS TO EMPLOY THE ORDINARY MEANS OF REACHING PERFECTION, RATHER THAN LEAD THEM BY EXTRAORDINARY WAYS.

The confessor must remember that Christian perfection, to which every religious is by her profession bound to aspire, consists, according to the sound teaching of Catholic theologians, such as St. Thomas (*Summa* II, 2 qu. 184, sq.), not in the performance of extraordinary works, nor in the sublime ways of the mystic life, but in possessing, exercising and increasing, the virtue of divine charity. This theological virtue, while it ordinarily manifests itself and grows in the observance of the divine commandments, and in all those operations of virtue which proceed from the motive of charity, is maintained and increased in the hearts of those who profess the religious life, principally by their faithful observance of the rules and constitutions which their holy Institute prescribes for their sanctification.

Hence the main efforts of the confessor must be directed to the scrupulous observance, on the part of his penitents, of their religious vows. He should warn them against the

slightest infringement of the sacred pledge of poverty, both in external matters and in the interior disposition of the heart. He should urge on them, with all caution and becoming discretion, the observance of virginal purity, together with the spirit of self-denial and mortification of the senses. He should teach them the value and necessity of unfaltering obedience to the commands of their superiors, to their rules and constitutions; and this not only externally, but with that perfect readiness of heart which makes no exceptions, which sees and intimately feels that the rule of obedience is, for the religious, the manifestation of God's will.

Let the confessor stand on all occasions for the observance of the daily order of the community; let him be solicitous that the religious under his guidance be assiduous in the performance of the common exercises of devotion, in the saying of the Office of the Blessed Virgin Mary, and of whatever vocal prayers and devotions (in choir or out of it) that are prescribed by the rule; also that they attend punctually, and with great reverence, the Holy Sacrifice of the Mass. Let him direct each to attend with care and fidelity to the work assigned to her by the superior, whether it be within, or outside of, the convent, and let him warn them not to interfere, or concern themselves, with things not committed to them. It is of great importance that the rule of silence, as prescribed by the constitutions of the order, be scrupulously kept, since it conduces much to the observance of the other rules.

For Sisters, whose duty it is to teach the young, or to attend the sick, or to visit the poor in city or country, there is especial danger of distraction, since they come in frequent contact with the world. Let the confessor admonish them to beware of this contagion, to nourish in their hearts the spirit of devotion, and to keep vividly before them the presence of God, by the frequent use of ejaculatory prayer, which will fortify the soul against all dangers. Above all things, he should recommend them to appreciate the holy and salutary exercise of meditation, by which they become accustomed

to commune joyfully with their divine Spouse, and to set aside all earthly friendship in the thought of this sweet familiarity with the heavenly Bridegroom. Nor let him cease to remind those religious who observe the rules of cloistered nuns, that the distractions of the parlor invariably tend to diminish the fervor of the religious spirit.

It is a matter of the greatest importance that he foster mutual charity among the religious, and perfect agreement with their superiors. For this reason, he should urge that all, so far as circumstances allow, be present at the common exercises, and especially at the recreations. If he discover anything that may be a source of offence or enmity, let him seek to remove the same, and to prevent the growth of party spirit, or of particular friendships, to the utmost of his power; since these divisions are, according to the expression of the masters of the spiritual life, the beginning of unlimited hatred, and a corrupting pest of the regular discipline of conventual life.

IV. THE RECEPTION OF HOLY COMMUNION.

Since the decree of the S. Congregation of Bishops and Regulars (17 Dec., 1890), declares that it is only the confessor who is to settle how often a religious is to receive Holy Communion, it is to be expected that he will be solicitous to see that, as far as possible, the nuns approach the Holy Eucharist worthily, and with fruit, as often as is prescribed by the rules of their Institute. When there is a question of permitting a more frequent approach to Holy Communion, he should make sure that the conditions laid down by experienced theologians (such as St. Alphonsus in his *Praxis Confessariorum*, n. 152) be verified. He should take care that motives of vanity, superficial devotion, emulation, or self-love, should have no share in prompting the frequent reception of Holy Communion, outside of the ordinary times. Young confessors, who are easily influenced by a plea of devotion, must be especially on their guard against allowing religious to go to Holy Communion more frequently than the rest, when their

daily life gives no evidence of virtuous conformity to the perfection of their state, or scandalizes those around them.

V. THE PRUDENCE AND DISCRETION REQUIRED BY THE CONFESSOR.

In his intercourse with his penitents, the confessor must act with that care which prudence and discretion suggest. The Sovereign Pontiff Clement XI, wisely ordained that only priests advanced in age¹ should be appointed confessors to religious communities of women. If the scarcity of priests does not always permit the observance of this precaution, it is all the more incumbent upon the younger clergy who are occasionally deputed to this responsible duty, that they avoid everything which may cause them to be charged with imprudence or offence. Accordingly, they are never to hear confessions unless in the confessional with *crates*.

A confessor should ordinarily hear his penitents once a week; beyond this, it should be his aim to avoid having any conversations with them individually, not even with the superior, unless there be a just and urgent reason; nor should there be any needless correspondence between them by letter.

In the confessional, while at heart full of gentleness and patience, he should be rather severe in his manner than familiar; he should show no partiality for any one in particular, and should not speak of things that have no reference to the confession, nor permit his penitent to do so.

While his duty is not merely to act as the judge of the conscience that has been opened to him, and to absolve the penitent, but also to point out the way of attaining higher perfection in the religious life, yet it is by no means desirable that he should draw out admonitions at great length. Let him rather be brief, and give advice with prudent sobriety, using a few efficacious words suitable to the condition of his penitent. Nor is it wise to suggest, or allow, frequent

¹ According to the declaration of the S. Congregat. Ep. & Reg., a confessor of religious nuns should have attained at least his fortieth year.

general confessions, or to require that the nuns make such a confession to him almost immediately after his appointment to the position of confessor, under the pretext that he might be the better able to direct their souls.

Another point which requires caution, is the giving of penances after sacramental confession. Nothing should be required from the religious which is contrary to the constitutions and rules, or to the customs of the community. The same is to be said of the works of penance which are voluntary, and are undertaken by his advice or permission. For, while the use of mortification, external and even extraordinary, has the sanction, through many ages, of the examples of the saints, and the approbation of the Church, yet it is very necessary to keep the exercise of it within those prudent rules laid down by the masters of the ascetic life, and by learned theologians like St. Alphonsus (*Praxis Conf.* n. 145 sq.). Ordinarily, no practice of this kind should be permitted by the confessor, until after prudent consultation with the Superioress of the community. When there is question of religious given to the active life, the confessor should be exceedingly slow to allow external mortifications of an extraordinary nature; nay, he should use every means in his power to prevent such practices as excessive fasting or abstinence, frequent night-watches, and similar acts which weaken the body prematurely and bring on sickness.

When called to hear the confession of a sick Sister who cannot leave her bed, it is the confessor's duty to see that some person accompany him to the door of the cell. The latter is to be left open, so that the confessor can be seen by the person who is in waiting, but not within hearing distance.

He is to guard with special care the seal of the confession, both toward the religious themselves and toward externs; and if he holds conferences before the assembled Sisters, he should be particularly careful that his remarks should arouse not the least suspicion that in his instructions he is making use of knowledge obtained in the confessional. Hence it is advisable that the spiritual instructions occasion-

ally given to the Sisters, should not come from the confessor, but from some other capable priest. It is certainly unbecoming for a confessor to make a practice of instructing the assembled community before confession, with the idea that greater fruit would be derived from such an act; such a custom brings, among other considerable inconveniences, danger to the inviolability of the sacramental seal.

VI. DIRECTION OF SOULS CALLED TO THE CONTEMPLATIVE LIFE OF PRAYER.

Although the confessor is to shun the practice of leading his penitents by extraordinary ways, yet, at times, he will meet with souls that are called to various degrees of mystic contemplation. This is particularly the case in communities whose members, being separated by canonical enclosure, give themselves to the contemplative life of religion. To such the confessor is not to show himself altogether incredulous and unapproachable; but he should proceed with great caution and modest diffidence, lest he himself and his penitent be both wretchedly deceived. In order to test the spirit of his penitent, he should, with great prudence and discretion, try her by frequent humiliations; he should never show to her any surprise at the extraordinary things which she relates of herself, but apparently make little of such things. But when he has once plainly recognized that his penitent is actuated by a good spirit, and that the supernatural gifts which she receives humble her, and make her more and more observant of the rule and of conventual discipline, then let him act with great care, lest he underrate the gifts of God and extinguish His spirit in the soul. If on the one hand he has to deal with a subject full of danger, it is, on the other, one rich in heavenly merit. The priest needs, in such a case, to give himself with assiduity to humble prayer, in order to obtain the grace necessary to act as a safe guide and director of a soul seeking, through the operation of the Holy Ghost, perfect union with her divine Spouse. He must also study the writings of theologians where he finds

sound principles, as the works of St. Thomas, and those of St. Theresa and St. John of the Cross, which explain and illustrate the teaching of mystic theology. But in all cases he will do wisely to inculcate the fact, that whatever supernatural gifts are bestowed in the mystic way, they are not to be confounded with the virtue of perfection, but that they are simply means—however extraordinary—which are intended to lead the soul to perfection; that perfection does not consist in that union with God which mystic theologians term *passive* union, but that it consists, in every case, and in every state, in an active union of divine charity, that is to say, in the perfect conformity of the will of the creature with the will of its Creator, through the bond of charity.

VII. THE EXTERNAL MANAGEMENT OF THE CONVENT DOES NOT BELONG TO THE CONFESSOR, BUT TO THE RELIGIOUS SUPERIORS. IT IS OF THE GREATEST IMPORTANCE, FOR THE RIGHT GOVERNMENT OF A COMMUNITY, THAT THE CONFESSOR ACT IN HARMONY WITH THE SUPERIORESS OF THE HOUSE.

Every confessor should understand, that the external regime of a religious household does not belong to him, but to the legitimate superiors in whose name the appointed Superioress of the community acts. Hence, unless the constitutions of the Order expressly give him this power, he has not the right to dispense from the rule or the constitutions; rather, is it his duty to urge and advance their observance to the utmost of his power. It should be his policy, in the first place, to support and strengthen the authority of the Superioress with all the Sisters. Let him not give ready ear to, or connive with, religious who for some imaginary cause complain of her; even when there seems to be good reason for the complaint, it is his wiser part to be slow and guarded in his answer, lest the authority of the superior, so essential to the right government of a community, be in any way weakened. While he places before the complainant the merit of obedience, and the advantage of peace and union, in

the meantime he may seek an opportunity, or, in certain circumstances, it may become even his duty, to advise the superior of the subject of complaint; but in a prudent and discreet manner, so as to avoid the danger of violating the sacramental secrecy. For the rest, it may be laid down as a sure maxim, that, where the confessor and the Superioress of a religious house are united, provided both are led and actuated by a right spirit, there the community is certain to make good spiritual progress; whereas there is every danger of the destruction of the religious spirit, in a community where the spiritual director and the head of the house are in discord. At the same time, the confessor is to avoid all such relations with the Superioress as would lead his penitents to infer that, on occasion of complaint against her, his absolute dependence on the judgment of the Superioress would very likely make him partial, in her favor.

VIII. EXTRAORDINARY CONFESSORS.

The ecclesiastical ordinances decree that an extraordinary confessor is to visit the convent several times during the year, especially during the Ember weeks, in order to give the religious an opportunity to confess to him. The Sisters are not obliged to make a confession to him; but they should not omit to present themselves before him, ask his blessing, and receive his words of admonition. While the extraordinary acts as confessor, the ordinary confessor is not to visit the convent. Let the former be on his guard not to detract from the authority of the ordinary confessor, by a serious departure from the accustomed manner of directing the souls committed to his charge for the time. If there is any occasion for interfering with the usual method, he should be careful not to find fault with the ordinary confessor before the Sisters, but rather should excuse and defend him. When his duty is done, he should not return to the convent, unless expressly called for, and above all he should avoid private correspondence, even about spiritual matters, with any of the Sisters.

The S. Congregation (under date of Dec. 17, 1890), has

declared it to be the right of religious to set aside, occasionally, the usual confessor, or even the extraordinary confessor appointed for the time, and to confess to some other priest, provided he has proper jurisdiction. When this happens, let the ordinary confessor beware of showing any marks of displeasure, nay, let him, by every means in his power, foster and protect this liberty of his penitents to open their consciences as they incline. He will thus prove that in the performance of his priestly duty, he does not seek himself, but rather the salvation of their souls.

At the end of the three years during which the usual approbation as confessor lasts, he should do nothing in the way of urging his re-appointment; for the Holy See does not usually grant such re-appointment, unless through urgent necessity.

As regards the confessor who is called, for special cause, out of the ordinary, let him keep in mind the declaration of the S. Congr. of Bishops and Regulars (Feb. 1, 1892), viz. "that the disposition of article IV of the decree *Quemadmodum* (which deals with the subject of extraordinary confessors who are to be allowed, at times, to religious) makes an exception from the ordinary law *only in cases of true and absolute necessity*, whenever the Sisters feel themselves obliged to this course," hence "if confessors called for on such occasions, happen to know that there is no really good reason why a penitent should call for them, they are bound in conscience to decline hearing the confessions of such Sisters."

PHILIP CARD. KREMENTZ,
Archbishop of Cologne.

THE SIMPLE VOWS OF THE PROFESSED RELIGIOUS IN THE UNITED STATES.

SOME time ago, the Promoter General of the Franciscan Minorites asked the Holy See, what course superiors of religious houses were to pursue in the case of professed religious who had made simple vows, but concerning whose

perseverance subsequent doubts arose. He supposed the case of a religious who, after profession, showed a lack of aptitude for certain duties belonging to the religious state, or who exhibited certain defects, arising either from thoughtlessness or from want of judgment, but on account of which, he or she became rather a source of disturbance and disedification to the community than a help. The defects spoken of had not, it appears, shown themselves before profession; at least, not to such an extent as to warrant the belief that they were incorrigible.

The doubt proposed by the Procurator General was, whether such defects, if recognized and attested by the immediate superior of the religious in question, were of sufficient gravity to permit said superior to recommend the religious for a dispensation or dismissal, without requiring any judicial examination. It was stated in the proposal, however, that the case of sickness was not included among the reasons for which a professed religious might be dismissed.

In reply, the S. Congregation said, that the Holy See had once for all left the decision of such cases to the judgment and conscience of the Superiors.

We believe the application of this decision is of practical and far-reaching importance, particularly to the religious communities of women in the United States. It is well known that, with the exception of the nuns of the Visitation, all our religious make *simple* vows.

This restriction, which permits the taking of *solemn* vows only to those communities of the Visitation Order which had this privilege in virtue of previous Rescripts, has been defined by Decree of the S. Congregation, in a letter addressed to the Archbishop of Baltimore, September 30, 1864. According to this Decree, the novices of the Visitation Order, in specified convents of the United States,¹ are, at the

¹ Vota quae a Monialibus a Visitatione B. M. V. nuncupatis emittuntur in monasteriis locorum Georgetown, Mobile Kaskiasias, S. Aloysii et Baltimore, vi rescriptorum a S. Sede ab iisdem jam obtentorum esse solemnia. (Lit. S. C. Ep. et Reg. ad Archiep. Balt., September 30, 1864.)

expiration of their novitiate, to be admitted to *simple* vows, and if they have faithfully persevered in these *for a space of five years*, they take *solemn* vows. In the meantime, they enjoy the same rights and privileges of the order as those who have made their final solemn vows.

With regard to all other religious communities of women in the United States, the Holy See directs that they take *simple* vows only, unless they have a special Apostolic Rescript sanctioning the taking of *solemn* vows.

The difference between the *simple* and the *solemn* vow, as applied to religious communities of women in the United States, is :

Religious who profess with *solemn vows* make a perpetual engagement, by which they surrender themselves to the service of the Church, and the Church *solemnly accepts this engagement*. The religious who make *simple* vows bind themselves in the same manner, but the Church does not explicitly accept the offering, so that the nun who takes the simple vow remains always liable to forfeit the privilege of conventual life, and to be dismissed from the community. Solemn vows, therefore, imply a mutual or *reciprocal* engagement, between the religious who offers herself and the Church who accepts the offering. Hence, the solemn vows once having been accepted, none but the authority of the Sovereign Pontiff can release the religious from her obligation. Simple vows, on the other hand, are made with the tacit understanding, that as long as the religious devotes herself to the duties of the institute into which she is admitted, she enjoys the spiritual and temporal advantages of the order. But the order does not bind itself to this engagement, unless the candidate proves, by her devotion to duty, that she is worthy of the benefit which she has received.

It may be asked, why the Holy See insists upon making a distinction from which the old religious orders were more or less exempt.

The answer may be traced in the necessity of the religious life adapting itself to the quickly varying requirements of modern society. This has caused some of the old orders to

change their methods, and even the scope of their work. It has obliged the contemplatives, in some cases, to open schools, asylums, etc. It has forced the mendicant orders to become self-supporting institutions. Besides, new orders of a more or less local and ephemeral character, spring up every day. They serve their generation, under the blessing of God and the guardianship of the Church. The Holy See gives its tacit or open approbation to their work; sometimes it endorses their rules, sometimes, but more rarely, it approves in express terms the constitutions of these new orders. The bishops direct and protect these pious communities; and, ordinarily, they enjoy special faculties to release the professed from their simple vows, whenever such release is shown to be for the benefit of the individual or the community.

The necessity of dispensing from the simple vows, occurs more frequently at present than formerly. The reason of this is that the number of candidates who, in this country, present themselves for admission to the offices of religious life, is comparatively larger, and more varied, than in the past; mainly because the obligations of the religious life are less severe, and the conditions of admission less stringent, than in Europe, or in the older institutions. Formerly, a postulant had to pay a considerable sum of money on her entrance; it served as a guarantee of her maintenance in the community during the time of her probation, or as long as she was a simple beneficiary of the house. This is rarely required now, if there is any prospect that the candidate will persevere; and, in most cases, superiors are very glad to give postulants a fair chance to try their vocation; for, whilst the number of applicants is sufficiently great, the remnant of those who sincerely seek religious perfection, is small.

While the facility thus given to honest souls, of entering religion, is highly desirable, it opens incidentally the way to others, who see in the peaceful activity of conventual life only a refuge from the embarrassments and disappointments of the world. In the convent they have a home, good com-

panionship, the honor of the religious profession, and a protection against all the mishaps to which persons in secular life are exposed. This view necessarily invites many a young girl, much more those of maturer age, to knock at the gate of a religious house for admission.

We do not say that these motives are always consciously entertained, for it is quite possible that the postulant is deceiving herself, and, while she imagines that she is seeking God and the service of her neighbor, she is looking in reality only to herself. Moreover, it is quite possible that such persons may develop a true vocation, when, recognizing their real motive, they set about, by prayer and fidelity to grace, to labor as obedience directs them, in the works of the religious institute in which they find themselves placed. As regards the superiors, they are not always able to determine the true inwardness of a novice, during the time of her probation. The very fact that the novitiate is a trial-time, during which the candidate feels her dependence and inferiority, makes submission and conformity to the rule a sort of virtuous necessity. Faults are repressed or covered, but not always drawn up by the root. Thus the solid foundation required for perseverance in the religious life, is wanting. When the time of profession arrives, the novice feels the elating sensation of her new dignity, perhaps not realizing that she assumes fresh responsibility in her solemn promise of fidelity to her vows, and to the interests of the institute. After a time, the absence of the salutary restraint which guarded her in the novitiate, gives freedom to speech and action, and the old disposition returns, often with the quiet though unexpressed feeling "I am now a religious of equal right and privilege with those professed before me." Where there is not a great fund of good practical sense, and, we may add, of natural humility, this sort of professed accession is apt to breed trouble in a community, which it may be very difficult for a superior to check or counteract. The faults are not in the nature of grave or open violations of rule. They are usually such as betoken an absence of the true religious spirit of self-sacrifice, yet they mostly escape

the exact naming of wrong-doing before others. A nun may be poor, yet not poor in spirit; she may be obedient to the letter, yet sullen and morose in the manner of complying with a command. She may perform the daily task appointed her, and still give endless concern to others, on account of the slipshod and careless way in which she does the work; she may be most bland in expressions of charity, yet in look, or by insinuation, by the very sound of her voice, or the movement of her head, she may wound others with the poison of malice, and scatter its infection upon those around her; she may be as proper and correct as the pure snow, yet as frivolous as the dancing flakes.

What can a superior do in such a case, if she has not the right of exercising her power of discretion? The old canons prevented the dismissal of a religious who had made solemn vows, and demanded careful inquiry on the part of the ecclesiastical superiors, who represent the Church, because the presumption was always in favor of a religious who had taken upon her such serious obligations as are implied in the perpetual *solemn* vow, and also because the Church is party to the contract, by having solemnly accepted this vow. But these reasons do not exist in the case of those who take *simple* vows, especially under the conditions of which we have spoken.

To obviate the above-mentioned difficulties, some of our religious communities do not admit their professed nuns to perpetual vows, until they have passed four or five years of probation *after* the regular novitiate of two years. This places a wholesome restraint upon the newly professed, who make their vows from year to year; and it gives the superiors a better opportunity of testing their vocation.

But, in reality, there is not any difference between the vows made *in perpetuum* and the vows taken for a year, so far as the religious who makes either is liable to be dispensed, or dismissed, in case she show any lack of a true vocation.

We see, then, why the S. Congregation refuses to interfere

with, or restrict the freedom of superiors of religious houses to act upon their conscientious judgment and responsibility, in the case of subjects who have made simple vows. With this view accord also the terms of the Faculties, usually granted to our bishops in regard to dispensing from the simple, though perpetual, vow of religion. The bishop is to give the dispensation only upon request of the superioress and her assistant counsellors, or, as the terms of Fac. Apost. Form. 1, n. 4, express it: "Dispensare possunt, si ipsi graves rationes ita exigere coram Deo judicaverint, praehabita tamen petitione Superioris vel Superiorissae, consentientibus ejus consiliariis, ne scilicet dispensatio forte sit in praejudicium tertii."

It may not be apparent, at first sight, how this matter of the binding force of simple vows affects the ministrations of the clergy. Yet it does so in two ways, namely, in their capacity as confessors of religious communities, and, again, as spiritual directors of souls who appeal to them for a decision regarding their vocation, and who rely upon them for a definite recommendation to some religious community.

We need only say a word regarding the latter in this connection. A confessor or spiritual director, no matter how keen his discernment, may be deceived in his judgment concerning a vocation. Happily this judgment, whether right or wrong, is but one factor in the divinely guarded privilege of a special call. Humanly speaking, the priest forms his estimate upon good evidence, but that evidence is mostly limited, and cannot be compared to the experience of those who live in daily intercourse with the postulant, or to the opportunities of judging which a mistress of novices has, during two or three years of probation. It is not expedient, therefore, to determine in advance as unquestionable, a vocation which may turn out to be but a pious wish without stability, or even a pious fraud. The wisest confessors yield but reluctantly to the importunities of devout souls to enter religion; they put them off, make them pray a long time to discover the divine will, subject them to many tests, and pre-

sent the religious life in the severest colors. When finally they are convinced that there is a strong bent in the direction of a religious life, they yield, yet only with such reserve as to make disappointment impossible, and to leave open every opportunity for a return of the postulant to her former life, in case she finds it necessary to leave the convent. A postulant ought to be sent to a religious house in a very quiet and tentative manner; the friends who are informed of the matter, ought to be cautioned that there is no question as yet of becoming a nun, but only of *trying her vocation*, and that their ward may return at the end of her probation, and even later. In the same way, letters of recommendation should merely state facts. A priest only stultifies himself by overdoing the praises of a young woman who may be very pious and attractive, and yet have no spirit from which to fashion a religious. Sometimes religious superiors are sadly put about in order to evade, without offence, the ill-will or remonstrances of a priest who has recommended a candidate manifestly unfit for religion, yet who believes her to be a saint.

But it suffices to have indicated these relations, and to have shown what the engagement of *simple* vows means. A confessor will do wisely *in most cases*, to await the ultimate judgment of the superior before he come to any definite conclusion regarding the vocation of his penitent, who needs no other assurance than that she is free to try her fitness for the religious vocation.

As to confessors of novices, they will find in the general principles suggested by the preceding paper, sufficient warning against the indiscreet assumption that the severity of religious superiors toward their subjects needs checking, or that the reverend mothers do not understand their own business. If such cases exist, we must assume that they are rare, and even then it is better that an individual subject who is, even though innocently, an element of dissatisfaction in a community, should yield her place, rather than that contention and disedification should be allowed to spread its contagion through the entire body.

THE ENCYCLICAL "PROVIDENTISSIMUS DEUS." ¹

PART I.

THE turning of the wheel of time often makes strange changes of relative position. One of the most remarkable of these, in our own day, is the altered attitude of Catholicity and Protestantism toward each other, in reference to the Bible. Time was, when Protestant scholars held a position which was extreme and exclusive, in respect to the Bible as the sole proximate rule of faith for Christians. They, indeed, rejected several books from the canon, as being merely human compositions. But, in respect to all others, they asserted the very strictest doctrine concerning their inspiration and infallible authority, their completeness as a manual of doctrine, and their clearness in the declaration and exposition of divine truth. For them, the Bible was in the proper sense of the term, the word of God; a book whose author was the Holy Spirit; given to all, and to each one in particular, as an immediate and all-sufficient guide and rule in all things pertaining to religion and salvation.

On the other hand, it was one of the chief tasks of the teachers of Catholic doctrine to refute the extreme and exclusive doctrine just mentioned. It is the Catholic position that the Bible, although a part, the principal part of the remote rule of faith, is not the sole and exclusive rule, is not the proximate rule, and is not placed directly by God in the hands of individuals to learn from it by their private reading the truths of the Christian religion.

Hence the appearance to the world at large that Protestants have been arguing for, and Catholics against, the Bible; the one side Biblical, the other anti-Biblical.

Now, however, the wheel has turned. Some Protestants, of a truth, remain steadfast to their tradition. But many

¹ Salvatore M. Brandi, S.J. *La Questione Biblica e L'Enciclica "Providentissimus Deus" di S.S. Leone XIII.*—Roma, 1894. Direzione ed Amministrazione della *Civiltà Cattolica*: Via di Ripetta, 246.

Charles Robert, Orat. *Les Etudes Bibliques. Réponse à "L'Encyclique et les Catholiques Anglais et Américains."*—Paris: Berche et Tralin, 1894.

others, and they among the most conspicuous, have wandered away from their ancient position, and have taken up others, more or less remote from it; some of them, indeed, altogether hostile to any claim of the Bible, not merely as an infallible and altogether divine book, whose author is the Holy Spirit, but as in any sense which is special and proper, inspired of God. Critics have gone to work to tear both Testaments in pieces, to destroy even their human credibility, and to throw their leaves into the waste-basket. Defenders and apologists have not been wanting, both learned and acute; but even some of them, daunted and confused by the onslaught from so many directions, with so many new weapons, and with such determined fury, have sought, by concessions and compromises, to make good their escape, or to establish some sort of truce with neologism and rationalism. The resemblance is striking between them and the huge Chinese battle-ship around which the swift Japanese cruisers made their circuits at a safe distance, pouring in a rapid and destructive cannonade, to which the Chinese guns could make no offensive reply.

It has come to pass, therefore, that the Catholic Church looms up as the defender and champion of the cause of the Holy Scriptures, of their inspiration and authority, as the word of God, and the book whose author is the Holy Spirit. And accordingly, the Roman Pontiff, raising his voice, and addressing the whole world, has proclaimed in his recent encyclical: "This is the ancient and constant faith of the Church, defined also by a solemn judgment in the Florentine and Tridentine Councils; confirmed finally, and more expressly declared, in the Vatican Council, by which it is absolutely decreed: *The entire books of the Old and of the New Testament, with all their parts, as these are enumerated in the decree of the same (Tridentine) Council, and are contained in the old Latin Vulgate edition, are to be received as sacred and canonical.*

Moreover, the Church holds them as sacred and canonical, not for the reason, that having been composed by human labor only, they have been then approved by her authority; nor

solely, for the reason that they contain a revelation without any error; but because that having been written by the inspiration of the Holy Spirit, they have God as their author. Wherefore, it is altogether irrelevant, that the Holy Spirit employed men as instruments for writing, as if something false might have slipped out, not indeed from the primary author, but from the inspired writers; for He Himself in such wise excited and moved them to write, in such wise assisted them while writing, that all and only those things which He commanded, they should both rightly conceive in their mind, and will to write down with fidelity, and should express the same with infallible truth; otherwise, He would not be Himself the author of the entire Sacred Scripture."

Every theologian knows that the Holy Father, by this language, is only declaring and giving sanction to the doctrine of the greatest Fathers and Doctors of the Church. Besides, Calvinists, Lutherans, Episcopalians, Presbyterians, and others, have, in the past, held and taught the same doctrine with great strictness, in respect to the books of their own canon.

It is the divine authorship of all parts of the Sacred Scriptures, which is the direct and primary object of all this teaching of ecclesiastical authority and of private doctors. And this, indeed, is by far the most important, even the only essential doctrine in the case. It is of vital importance for us to know, what are the authentic sources from which the Teaching Church must be instructed and informed respecting the dogmatic and ethical truths, and the precepts of the divine and Christian revelation. Where is the pure, unerring word of God to be found? When we know that the canonical books received by the Church are all inspired throughout, and are the Written Word of God, and that they are accompanied, interpreted and supplemented by Catholic and Apostolic Tradition, we know the whole essential truth in the matter. The chief point is, that the Holy Spirit is their Author, and their teaching, therefore, pure, unmixed truth. When we read there, "the Word was God," and "the Word was made flesh," we know that it is God who

says these things to us, and not St. John telling us of his own personal belief or opinion.

However, since the Holy Spirit employed different men, from Moses down to St. John, during a period of more than fourteen centuries to write the sacred books, these are questions of some importance and of great interest, relating to their inspiration, and their attitude as secondary authors toward the primary Author, and toward the compositions which came from Him through them, as His instruments for writing.

There are two tendencies, in opposite directions, among those who admit in a general sense the divine inspiration of the Scriptures. One is to minimize the action of the divine Author, the other to minimize the action of the human instrument. Following this latter direction, some have represented a sacred writer as a passive instrument, a mere amanuensis, writing from dictation, word for word, the messages of the Holy Spirit to mankind. Doubtless, there are sentences in the sacred writers, in which they have simply recorded the words spoken by our Lord, only translating them into Greek, or in which they use the words suggested to them by the Holy Spirit. For instance, in the Apocalypse, St. John, transmitting to the angels of the seven churches of Asia the messages of Jesus Christ, appears as a mere amanuensis, writing from the dictation of the Holy Spirit. And so, wherever it was requisite, we cannot doubt that in revealing divine truths, especially mysteries, there was a *verbal* inspiration. Yet, as a general theory, applied to all parts of the sacred writings, this purely passive instrumentality of the writer and the *verbal* inspiration of the text is not probable. It is an extreme view, and is obsolete. Cardinal Mazzella, whose strictness in doctrine is well known, rejects it decisively. He distinguishes between the formal and the material part of a sacred book. The formal part is that which God intends *per se*, and which must proceed from Him in order that He may be the Author of the book. The material part, the style, choice of words, and what can be written in various ways, without prejudice to

the intended sense, may be left to the industry of the writer, subject to the divine supervision.¹ Hence, the individuality of the writers is preserved as perfectly as if their composition were purely human, though elevated to an intellectual and moral plane, above their natural level. F. Brandi says: "The sacred writers are not mere passive instruments" (p. 27). They are mediums through whom God communicates His revelation. As intelligent and moral agents, they receive the motive influence of the Holy Spirit in their intellect and will; and they co-operate with the Holy Spirit, the principal Author of their books, in an intelligent and voluntary manner. Thus, the sacred books have really Moses, David, Isaiah, Paul, John, etc., as their authors, in a subordinate sense, as well as the Holy Spirit. They are divine-human works; products of the combined action of the mind and will of God, and the mind and will of man. God speaks to us in the Bible, but He speaks through the concepts, intentions and language of men. His word is not identical with the Hebrew and Greek words used by Moses and Paul. It is His divine concept intended to reach our mind through a human medium, and the written sentences in which it becomes at last embodied are something material, distinct from the formal part, variable, and therefore separable. The first verse of Genesis is formally the word of God, not only in the original autograph of Moses, but in our printed Hebrew text, in the Greek, Latin and English versions, "Eli, Eli, lamma sabacthani," "Deus, deus meus ut quid dereliquisti me," "My God, My God, why hast Thou forsaken me," are of equal value as signs of the dying plaint which Jesus addressed to the Father. It is plain that it behoved the Divine Providence, in giving to the Church the Bible as one authentic source from which to derive its teaching of Christianity, to protect the transmission of the genuine text, in so far as this was requisite to its purpose, and, moreover, to qualify the ecclesiastical authority to guarantee the substantial integrity and correctness of versions. The Latin Vulgate

¹ De Virtut. Inf. Disp. IV. art. 4 nn 936-38. Roman edition.

is truly the word of God, notwithstanding accidental errors and dubious readings, which are not wanting, either, in the originals, guaranteed to us by the supreme authority in the Church. The English Bible, in the Douay version, and in Archbishop Kenrick's revision of the same, is the word of God, guaranteed by an ecclesiastical authority, sufficient to remove all doubt.

The so evident distinction between the formal and material part of the Bible, and the reference of the latter to human industry, necessarily gives rise to many questions. There may be discussion, even among Catholic theologians, respecting certain points. But among scholars who do not recognize any authority over them there must be, and there is, a wide latitude of opinion. Those who deny the inspiration and authority of the Bible altogether, do not come within my purview. Some who admit both tend, as I have said, to reduce them to a minimum. They, more or less, and in varying measures, enlarge the human and diminish the divine element in the Scriptures.

For instance, the theory proposed may represent the Scriptures as principally human compositions, containing certain parts which were written under the influence of divine inspiration. Or the inspiration may be supposed to extend over the whole composition, yet so as to leave the writer free to mingle with it, or include in it, something purely his own, and, therefore, subject to human defects and errors.

Now, it is plainly one principal object of the Encyclical to teach that the Scriptures cannot be regarded as composed of distinct parts, some inspired, and others uninspired. On the contrary, it is all inspired, and in all its parts. There is not, in any book one author, viz., God, who is the author of one part of it, and another author, viz., a man, who is the author of the remainder; but both God and the human writer are conjointly authors of the whole, yet God as the principal author, and a man as His instrument or medium; so that every part must be ultimately referred to God, who is responsible for all that the human writer has said. He has not been allowed to omit anything which God intended he should

write, or to add anything beside or beyond what God willed him to say. God can intend to speak only truth, and cannot intend to speak falsehood. Therefore whatever God intended that the sacred writer should say must be true; and there can be no error in what he writes under divine direction, since, if there were, it would not be finally and solely imputable to himself, but to God.

The inerrancy of the Holy Scriptures is thus clearly and distinctly taught by the Holy Father.

This does not, however, clear away all obscurity. For there is such a thing as *absolute* truth and such a thing as *relative* truth. A given proposition or statement, capable of more than one sense and interpretation, may be true in one sense and false in another. In a literal sense, it may be false; in an accommodated, analogical or metaphorical sense, it may be true. We must know the sense in which God intends to speak, before one can find out what is the truth made known through the language of an inspired writer. We may make a mistake in this regard, and ascribe something erroneous or false to the inspired writer and to God, although we think it to be the truth. In past times, starting from the postulate that the Bible contained the truth, the whole truth, and nothing but the truth, interpreters of Scripture have taken for granted, that God intended to reveal a system of cosmogony and astronomy, and a number of other things belonging to natural science. When new scientific theories were broached which contradicted what they fancied to be the science taught in the Bible, they raised a great outcry against them; while, on the contrary, vehement assaults have been made on the Bible, which science has proved to be erroneous. Accordingly, the Encyclical admonishes us, that God did not intend to teach us the intimate constitution of visible things, since that knowledge would not promote our salvation, and that, therefore, what the sacred writers say about such matters, is according to the appearance which they present to the senses, to the common modes of speech, and, in a human way, suited to the understanding of those whom they were addressing; just as when we say: "The sun and the moon

rise in the east and set in the west," there is a relative truth in a certain sense, though not absolute truth in the literal, scientific sense, in the expression; so, also, as the Holy Father has expressed it, "The sacred writers described and dealt with things in more or less figurative language . . . or put down what God, speaking to men, signified, in the way men could understand and were accustomed to."

The inerrancy of the Scripture, therefore, does not signify the technical, precise, or scientific accuracy of every sentence, phrase, or term whatsoever. Truth as affirmed, and error as excluded, have a relative sense. Figurative language, human and common modes of expression, accommodated to the popular apprehension, in order that what is intended by the verbal signs may be understood, are true in their intended sense. If another sense is ascribed to them, there may be something false and erroneous asserted under the title of Scripture doctrine, which is, nevertheless, only the error of the interpreter. For example, it has been asserted that the geocentric theory of the old astronomy is categorically taught in Scripture, and is a revealed doctrine; and this is still preached by the Rev. John Jasper. A man who believes that this interpretation is correct, and at the same time knows the scientific truth of the heliocentric theory, is obliged to conclude, either that the Scripture contains no divine revelation, or that there are human errors in it, co-existing with divine truths. There is no way out of this *cul de sac*; no way of holding to the inerrancy of Scripture, and also the unerring truth of all genuine science, except the one which the Holy Father, the Vatican Council, St. Augustine and St. Thomas, and all sound theologians have pointed out. There can be no contradiction between the word of God in nature, and the word of God in Scripture. If there is an apparent contradiction, it results from ignorance, either of the teaching of science, or the teaching of Scripture, or both at once. Where there is a collision between what is called Scriptural doctrine and what is called scientific truth, it is a contradiction either between two counterfeits, or between one genuine and one spurious pretence. In the latter case, if genuine science be on one

side, it must be a misinterpretation of Scripture which is on the other; if there be genuine doctrine of Scripture opposed by some scientific hypothesis, the latter is pseudo-science. Where it is a mere clash of opinions and conjectures, the combatants may be left to fight it out, since faith is not involved. If, after due investigation, and the last endeavors to elucidate the teachings both of the book of nature and of the Bible, there remain difficulties in the way of discovering the complete truth, and harmonizing faith with science, this is nothing strange; and it is both an unscientific and an irreligious proceeding to sacrifice one truth for the sake of another, instead of patiently enduring the uncertainty and waiting, if perchance a solution may be found at some later period, as has often been the case heretofore.

The principles of interpretation thus far laid down, suffice for clearing away much of the obscurity, and many of the difficult questions, which in past times have given trouble to inquirers seeking to explore the different realms of truth.

The postulate that the material part of Scripture is distinct from the formal part and must be referred to human industry, whence it comes to pass that the word of God is transmitted through a human medium, somewhat as light passes through a prism, leads us to consider how many different applications this principle may require, in the interpretation of Scripture. The thesis of the Encyclical admits of, and requires, a great deal of explication and comment, in order to make these special applications. As prior documents of the same kind have always been subjected to this elucidating process, so likewise will this present Encyclical. And it is rather to thorough Biblical scholars, than to dogmatic theologians, that we must look for this kind of service.

It is evident, that although for docile Catholics it will be enough to know what the Church teaches, respecting the nature of inspiration, and the inerrancy of the Holy Scriptures, this will not suffice for those who are not within the fold of the chief Pastor.

It is necessary, therefore, to examine every instance in

which any part of Scripture is accused of contradicting some other part, or of making an erroneous or false statement, whether scientific or historical. It must be shown in detail, and minutely, that the inerrancy of Scripture is defensible on rational and critical grounds; that no allegation of error can be proved; understanding, of course, that the discussion turns on the genuine and correct text.

As respects scientific questions, the main controversy may be regarded as substantially over. It arose and was kept up, mostly by reason of some antiquated and private opinions and interpretations of Scripture, which have gradually been passing away. There is no real antagonism between faith and science. This becomes every day more apparent, through the progress which is made in the cultivation of that part of theological and Scriptural science, and that part also of natural science, which to a certain extent have topics and a domain in common. The Church does not interfere with the just liberty, or any of the real rights of those who are devoted to the investigation of facts and the construction of theories, in the various branches of science. The most learned and esteemed authors of Catholic works in Apologetics, Scriptural Exegesis, and whatever branch of sacred science has some relation to topics of secular science, take very enlarged views, and extend the limits of free opinion very far in several directions. Although some of these may regard others as too lax, and be regarded in turn by them as too rigorous, in applying the criteria of orthodoxy to objects of discussion, on the whole, by common consent, there is an open and free field accorded to scientific theorizing, especially where there is a general consent of the competent to the certainty or probability of any theories. Moreover, there are some Catholics, and even ecclesiastics, who hold a high rank among scientists, as for instance, F. Secchi, F. Moigno, M. Faye, M. Lapparent, some of the principal contributors to *La Revue des Questions Scientifiques*, and in this country, F. Searle, F. Zahm, and others. All the educated have at least an elementary knowledge of the principal physical sciences, and are convinced that what is taught by the con-

sent of competent authorities as being genuine and solid science, is not only tenable without prejudice to faith, but actually true. Not to speak of astronomy, on which there is a unanimous consent, there is a solid and well established science of geology, of cosmogony, of zoology and cognate matters. Ethnology, chronology, etc., come under the same category.

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(*To be continued.*)

THE LIBRARY OF A PRIEST.

FOURTH ARTICLE.

DEPARTMENT OF CANON LAW.

THE formation of a library in the department of Canon Law, may be made upon a two-fold basis, accordingly as the object is, either the pursuit of the practical duties required from a canonist, or else the scientific study of the subject matter, in the light of the specialist. In either case, it will be necessary to have a thorough acquaintance with modern ecclesiastical law, and with the different modifications which the legislation of the Church has undergone in successive ages. The specialist in Canon Law requires a solid knowledge of the sources, and of the various critical works which refer to the subject. We shall therefore arrange the works which properly belong to the department of Canon Law, in two main divisions; namely, *A.* Works *useful* to the *practical Canonist*; *B.* Works which a *specialist student of Canon Law* should have in his library.

It is needless to say, that this list can make no pretention to being complete or exhaustive, in each of its sub-divisions.

Nor do we consider every one of the works mentioned as essential to the completeness of a private library; nevertheless they should all be more or less known to the student; and no collection in a University, Ecclesiastical Seminary, or Episcopal Chancery, can afford to be without them.

A.—WORKS USEFUL FOR THE PRACTICAL CANONIST.

CORPUS JURIS CANONICI. This is the fundamental source, and a requisite of every canonical library. There are many critical editions made after the Roman of 1582 (5 vol.), any of which will serve the purpose of reference. As one of the best, we would recommend the *Edit. Lipsiens. secund. post Aemil. Lud. Richteri curas instruxit Aemilius Friedberg. II part. (Leipsic 1879-1881)*.—If it is possible to procure an old edition with glosses, the opportunity should not be neglected.

CONCILIUM TRIDENTINUM.—*Pallottini*. Collectio Omnium Conclusionum S. Concil. Trid., 1564 ad 1860. (Romae typ. S. C. de Prop. Fide).

COLLECTANEA S. Congregationis de Propag. Fide. This contains Decrees, Instructions and Rescripts, for missionary countries. The best edition is that of 1893.

ACTA SANCTÆ SEDIS. A periodical publication, which gives the new decrees of the S. Congregations. It is well to procure the volumes of the last few years, for reference to recent decisions.

LAURIN, FR. *Introductio in Corpus Juris Canon.* cum brevi Introduct. in Corpus Juris Civil. (Freiburg. 1889). One of the best among numerous manuals, as an aid to a just estimate and right interpretation of the foregoing sources.

COMPLETE COMMENTARIES.

Among the Commentaries to Canon Law, some follow exactly the order of the Decretals; others explain only certain determined portions of the text. To the first order belong:

ENGEL, LUD. *Collegium Universi Juris Canonici.* (Salisb. 1671; 15th edit. 1770).

PIRHING, ERN. S.J. *Jus Canonicum*. 5 vol. fol. (Diling. 1675.—Venet. 1727.—Col. Agripp. 1759.)

REIFFENSTUEL, ANACL. *Jus Can. Univers.* juxta titulos libr. V. decretal. 3 vol. (Monach. 1702.—Rom. 1829 et iter.—7 vol. 4to., Paris, 1870.)

SCHMALZGRUEBER, *Jus. Eccl. Univers.* 5 vol. (Ingolst. 1726.—Romae, 1843-1845.)

BERARDI, C. S. *Commentar. in Jus Eccles. Univers.* 4 vol. (Aug. Taurin. 1766 et iter.)

DEVOTI JOAN. *Juris Canon. Universi Libri V.* Only three volumes have been printed (Romae, 1827).

ANGELIS, PHIL. DE. *Praelectiones Juris Can.* 3 vol. not complete. (Romae 1877-1880. Edit. nov. 4 vol. 1888-1891.)

GRANDCLAUDE, E. *Jus Canonicum*. 3 vol. Paris 1882-1883.

SANTI, FR. *Praelectiones Juris Canon.* juxta ordinem Decret. Greg. IX, libri. V, (Ratisbonae 1886).

On special topics of Canon Law it is well to consult the following

PARTIAL COMMENTARIES.

CÜJACIUS, J. *Recitationes ad II, III, IV Libr. Decret.* (Lugduni 1606).

FAGNANI, P. *Jus Canonicum* (Romae 1659; Colon. Agripp. 1704; Col. Allobr. 1759).

TELLEZ, GONZ. *Commentarium Perpetuum* in V Libr. Decret. 5 vol. fol. (Lugduni 1673, 1713.)

LAYMANN, P. *Jus Canonicum* (Dilingae 1666; 1698).

GIRALDI, U. *Expositio Juris Pontificii*, 3 vol. (Romae 1769; 1829.)

There are different other works conceived on a systematic plan, which come within the present department. We cite as especially worthy of attention the following:

BARBOSA, A. *Juris Universalis Ecclesiastici Libri III.* (Lugduni, 1637; 1660.)

FERRARIS, L. *Prompta Bibliotheca Canonica*. 8 vol. (Migne. Paris, 1852-1858.) There are numerous other editions of seven or eight volumes.

VAN ESPEN, B. *Jus Ecclesiast. Univers* (Col. Allobr. 1702; Col. Agripp. 1777).

BENEDICTUS XIV. *De Synodo Dioecessana*. A work almost constantly referred to in matters of ecclesiastical discipline. Numerous editions. Among the complete works of the Pontiff. (Prati 1844.)

PHILLIPS, G. *Kirchenrecht*. 8 vol. (Regensburg 1872; 1889.) The last volume is by F. Vering. The work is translated into French.

BOUX, S. *Institutiones Juris Canonici*. There are nine tracts in 12 vol. (Paris 1852-1870.)

SOGLIA, I. *Institutiones Juris Privati et Publici*. (Paris, 1859-1883).

ICARD. *Praelectiones*, (Paris, 1886).

LAEMMER, H. *Institutionen des Kath. Kirchenrechtes*, (Freiburg Br. 1886; 1892).

SANGUINETTI, SEB. *Juris Eccl. Privati Institutiones ad decretalium enarrationem ordinatae*. (Romae 1884.) The same author has also published *Juris Eccles. Institutiones*. (Romae, 1890.)

SMITH, S. B. *Elements of Ecclesiastical Law*. This work is of special use to American students, inasmuch as it has been written with reference to the existing discipline of the Church in the United States. It embraces Vol. I, *Ecclesiastical Persons*. Vol. II, *Ecclesiastical Trials*. Vol. III, *Ecclesiastical Punishments*. Nine editions. (New York, 1878-1893.)

VERING F. *Kirchenrecht* (Freiburg Br. 1893).

Each branch of Canon Law has been separately treated by a large number of authors. Among those of special interest to priests in the United States must be mentioned :

SMITH S. B. *The Marriage Process in the United States*, (New York, 1893).—*New Procedure in Criminal and Disciplinary Causes*; an explanation of the Instr. S. C. "Cum Magnopere." (New York).

MESSMER S.G., present Bishop of Green Bay, who edited *Fr. Droste's* work on *Canonical Procedure in Disciplinary and Criminal Cases of Clerics*. Likewise an excellent com-

mentary on the instruction "Cum Magnopere." (New York.)

KONINGS, A. *Commentarium in Facultates Apostolicas quae Episcopis et Vicar. Apost. concedi solent.* The third edition by Rev. Jos. Putzer, C.S.S.R. entirely remodels the work and brings it up to date. (Ilchester, 1894.)

NOTA. We take the liberty of adding here our writer's own work on Matrimonial Causes, of which we have had occasion to speak in a previous number of the REVIEW as deserving high praise for its practical and accurate character. (EDIT.)

PÉRIES, G. *Code de Procedure Canonique dans les Causes Matrimoniales*, (Paris, 1894).

It is needless to mention, that the *Acta et Decreta* of the Second and Third Plenary Councils of Baltimore are essential books, in this category of works on Canon Law, for our clergy. In connection with which, we call attention to a commentary written primarily for class purposes, by a Jesuit professor of the American College at Insbruck, entitled :

NILLES, NICOLAI, S.J. *Commentaria in Concilium Pl. Baltim. III*, ex Praelectionibus Academicis excerpta. contains some excellent points of interpretation, but was never intended for general circulation. (Oeniponte, 1888.)

B.—PRINCIPAL SOURCES FOR THE SPECIALIST.

It would be impossible to enter thoroughly into the science of Canon Law, and to comprehend in its details the mechanism of ecclesiastical legislation, if one were to set aside the study of the history of Canon Law. To point the way in the direction of this study, we suggest a number of works which may serve as guides, and which we group under the common title of

BIBLIOGRAPHY AND LITERATURE.

Among such works the following are the most important :

WALTER, F. *Fontes Juris Ecclesiast. Antiqui et Hodierni* (Bonnae, 1862).

MAASSEN, F. *Geschichte der Quellen und d. Literatur d. canon.* Rechts im Abendlande bis zum Ausgange des Mittelalters. (Wien, 1870; Graz.)

SHULTE, I. FR. V. *Geschichte der Quellen und d. Literatur des canon.* Rechts von Gratian bis auf die Gegenwart. 3 vols. (Stuttgart, 1875, ff.)

SAVIGNY, FR. K. V. *Geschichte des Roem. Rechts im Mittelalter.* 2nd edit. (Heidelberg, 1834-91.) There is a French translation of this work.

It is frequently an advantage to have by the side of modern authors, those who have traced the way for them. Among these may be mentioned in particular: DOUJAT, *Praenotat. Canonicae*; PANZIROLI, *De Claris Legum Interpretat.* libr. IV. (Venet., 1637. Lips., 1721); SARTI, *De Claris Archigymnas. Bonon. Profess. a saec. XI-XIV.* tom. I, 2 part. (Bonon., 1769-1772).

These works give some insight into the composition of the various collections of ecclesiastical law, and into the sources whence the parts are drawn. Thence opens a wide field for research among ancient documents and the commentaries made upon various "finds" by the Catholic *savant*. Such as:

FUNK, FR. X. *Die Apostol. Constitutionen* (Rottenburg, 1891).

BRYENNIOUS PHILOTHEOS. edit. *Διδαχὴ τῶν δώδεκα Ἀποστόλων* (Constantinople, 1883).

FITZGERALD. *Teaching of the Twelve Apostles* (New York, 1894). On the same subject we have S. ORRIS, HARRIS, HALL, E. CRAVEN (New York, 1884), and JACQUIERS (Paris, 1891).

PROBST, FR. *Die Kirchl. Disciplin in d. ersten drei Jahrhunderten.* (Tübingen, 1873.)

ACHELIS, H. *Die "Canones Hippolyti."* Bk. I. of "Quellen d. orient. Kirchenrechts." (Leipzig, 1891.)

DE LEGARDE. *Reliquiae Juris Ecclesiast. antiquissimae* (Lips. 1856).

COTELER. *Patres Apostolici* (Paris, 1672; London, 1746).

PITRA. *Juris Eccl. Graecae Historia et Monumenta.* 2 vol. (Romae, 1864-1868.)

HEFELE, K. J. *Conciliengeschichte*. The work begun in 1855, was brought up to the Council of Trent by Cardinal Hergenroether, who wrote the VIII and IX volumes. (Freiburg, second edit. 1890.) Has been translated into French, and part of it into English.

Besides this exhaustive work, we have the grand collections of LABBE, HARDOUIN, MANSI, the excellent *Collectio Lacensis*, 7 vols. (Freiburg), in which the acts and decrees of the different national Councils are brought together.

In the study of Pontifical Documents, much help and pleasure is afforded by:

CONSTANT. *Epistolae Rom. Pontif.* (Paris, 1721); THIEL, *Epistolae Rom. Pontif. Genuinae*, (Braunsberg, 1867); JAFFÉ, PH. *Regesta Rom. Pontif.* (Berlin, 1851, and a new complete edition, Leipsic, 1881).

POTTHAST, A. *Regesta Roman. Pontif.* ab anno 1198 ad 1304 (Berol., 1873-1875); and PRESSUTI, *I Regesti de' Romani Pontifici*, (Rom., 1874), which completes the work of Potthast.

LOEWENFELD, *Epistolae Roman. Pontif. ineditae*. (Lips. 1885.)

To this list we have only to add the *Regesta* of the Sovereign Pontiffs, an admirable collection made by the students of the French school in Rome.

Upon the subject of the so-called false Decretals, it will be best to consult

FOURNIER, P. *De l'Origine des Fausses Décretales* (Paris, 1889,) and SIMSON *Die Entstehung der Pseudo-Isidorischen Fälschungen in Le Mans*. (Leips., 1886.)

From a more general point of view the works of the brothers PETR. and HIER. BALLERINI *De Antiquis Collectionibus* (Venet. 1757), and the admirable edition of the *Liber Pontificalis*, with commentaries, by the Abbé DUCHESNE will prove of advantage to the canonist.

Finally, to those who would enter still deeper into the development of Canon Law, we would suggest the following works, which, though they are not to be accepted as sure authorities in every case, are nevertheless of great merit and importance:

AGUSTIN, ANT. *Építome Juris Pontificii Veteris*. Terrac. 1586; Rom. 1614.

PONSIO, I. *De Antiquitate Juris Canonici secundum titulos Decretalium*. (Spòleto, 1807.)

DU PIN, L. E. *De Antiqua Ecclesiae Disciplina* (Paris, 1686; Mogunt. et Francof., 1788). Affected with Gallicanism.

THOMASSIN, LUD. *Vetus et Nova Ecclesiae Disciplina circa Beneficia*. 3 vol. (Paris, 1725; Lips. 1728; Mogunt, 1787, nine volumes.)

DE MARCA, P. *De Concordia sacerdotii et imperii*. (Paris, 1641; Edit. Boehmer, 1708; Venet., 1770; Bamberg, 1788-1789, four volumes.) Gallican in its tendency.

RUPPRECHT. *Notae Historicae in Universum Jus Canonicum*. fol. (Ven. 1764.)

G. PÉRIES.

Catholic University of America, Washington, D. C.

CONFERENCES.

THE OFFICE SPINEAE CORONAE IN LENT.

Qu. The Office "Spineae Coronae" is set down in the Ordo for the 8th of March—the Friday after the first Sunday in Lent. I could not find this Office in my Breviary, one of the latest (Pustet) editions; so I substituted the Office "*Lanceae et Clavorum*," which is given in the Breviary for that day, (Fer. VI post Dom. I Quadrag.)

But, contrary to the head-lines of the Breviary, the Ordo gives this Office, "*Lanceae et Clavorum*," for the following Friday—the 15th of March.

There is something wrong, either with the *typical* Breviary, or with the *Ordo*, though it has the Bishop's *Imprimatur*.

Will you kindly call attention to this error, so it will not recur next year and confuse half the clergy, who are forced to lose time in hunting for an Office that has no existence.

Resp. There is nothing wrong, either with the *typical* Breviary, or with the Ordo. Look in your *Pars Hiemalis* for the Lenten Office "*Spineae Coronae*," which *ordinarily* occurs early in Lent, and therefore in the winter portion of the ecclesiastical year. It happens that we do not follow the same order, in the succession of the Passion Offices, as that which is given in the Breviary.

The reason of this is to be found in the petition made by the Fathers of the early Baltimore Council (1840), who asked for a number of specially privileged Offices for the American clergy, and named the days they would like them to occur on.

Among these are the Offices of the Passion, slightly changed from the old order.

SEAL-BIRDS ON DAYS OF ABSTINENCE.

Qu. Does the privilege, which exists in the Southern States, of eating seal-duck on days of abstinence, extend to all parts of the country?

Resp. "De his optima regula est" says Ballerini (Opus Morale Vol. II, Tract. VII, sect. I, 12), "ut servetur consuetudo, et aestimatio fidelium in diversis locis pensetur; si enim haec adsint, non sunt inquietandi aut vexandi fideles."

In other words, wherever this species of sea-fowl is commonly reckoned in the same category of food as turtles, lobster, frogs, oysters, etc., which though they cannot be called fish, are nevertheless held to be lenten food, there the practice of serving seal-duck is licit. Some regard as included in this category even the meat of beavers, others, coots and other semi-marine animals which live almost exclusively in the water and obtain their food there. "Pisces aut habentur aut saltem iis acquirantur limaces, testudines, ranae, locustae, conchae, viperae, et juxta quosdam *fibri* (castori), *lutrae*, *anates* cujusdam speciei, *fulicae*, et quidam addunt *corvos marinos*. (Ball. loc. cit).

 THE CELEBRATION OF HOLY WEEK

IN CHURCHES WHERE THE BLESSED SACRAMENT IS NOT CONSTANTLY KEPT.

Qu. My assistant and I attend to the needs of several churches. The ceremonies of Holy Week are always performed in the principal church, at which both of us reside. In one of the mission-churches, Mass is regularly said two Sundays in each month, and occasionally on week-days. We would wish to give the good people of this mission the benefit of the beautiful service of Holy Week, feeling sure that they would greatly appreciate it and co-operate to make it as solemn as possible. But I believe a decree of the S. Congregation, (which I cannot find at present in Muehlbauer, but which I am sure I have seen on a previous occasion), forbids the performance of the Holy Week service in churches where the Blessed Sacrament is not permanently kept.

1. Has that decree been modified, or repealed, within recent years?—or
2. Is it to be interpreted literally? and, if not,
3. Can the Ordinary, of his own authority, give permission to have the Holy Week ceremonies performed in a church where, as in the above case, the Blessed Sacrament is not permanently kept?

Resp. There has been no repeal or modification of the decree referred to, which answers the question, “*an liceat, in ecclesiis in quibus non asservatur SS. Sacramentum, celebrare Missam feria V in Coena Domini, et in sepulchro idem Augustissimum Sacramentum asservari?*” by, “*Non licere.*” —(S. R. C. Die 14 Jun. 1659, in Neapol.)

The Pastoral Instructions of the late Bishop of Alton, which contain many admirable comments on the sacred functions, have the following pertinent words on this subject:

“The Bishop of the diocese may allow the functions of Holy Week to be performed in all public chapels in which he allows the Blessed Sacrament to be kept, provided the functions be performed *cum pompa et concursu, i. e.*, with splendor, and in presence of a concourse of people. . . . When any of these conditions are wanting, he cannot allow the functions to be performed in such chapels.” (Past. Instr., 1880, Chap. V, Functions of Holy Week, page 45, n. 119.)

Hence it must be concluded that the ceremonies of Holy Week may not be performed in the case. We have, however, on a previous occasion (ECCLES. REVIEW, vol. viii, p. 299-230), expressed our belief, that the above decree was not intended to include churches from which the Blessed Sacrament had been removed *for a time, and for some good reason*. Thus, the ceremonies may be performed in a hall or temporary structure, while the church is being built, although the Blessed Sacrament is not kept in the hall, but in a private chapel of the parish house. In such a case, the Blessed Sacrament may be said to be kept in the parish church, although it is not actually in the identical building which serves that purpose for the time.

PARENTS AND CATHOLIC SCHOOLS.

We give below a recent decision of the S. Congregation de Propaganda Fide, regarding the duty of Catholic parents in the United States, to send their children to the parochial school, unless the danger of otherwise neglecting the proper religious education of the latter is fully prevented. The document makes it clear that the provisions of the Council of Baltimore, which give the Bishop discretionary power of enforcing this obligation, remain intact.

The Fathers of the last Baltimore Council say explicitly : We, therefore, both lovingly exhort and authoritatively enjoin upon Catholic parents the duty of procuring for their children, whom they love, and whom God has entrusted to their care, and who have been regenerated in baptism, and are destined for heaven, a truly Christian and Catholic education. Let them protect and safeguard these children, during the whole time of their youth (*toto infantiae et pueritiae tempore*), against the dangerous influences of a purely secular education. Hence they shall send them to the parochial school or to some other school *truly Catholic*, unless where the Bishop believes that, under particular circumstances, he may permit an exception.

By this canon, each Bishop was constituted judge of the matter in his own diocese ; and wisely so, because the actual condition of Catholic education greatly differed in different localities. It is well known that difficulties arose when, a few years ago, the liberal wave began to sweep the country with the sound of a new interpretation, according to which there was to be a general move toward union between the Catholic parochial and the colorless, or infidel, public schools. A somewhat new system, got up in a Western town, and heralded throughout the whole land by traveling advocates and servile newspapers, was to be the pattern and model which would in a short time make all the Irish and German folk American. Then, some of the Bishops began to be charged with excessive severity and an un-American spirit, because they had used their right of declaring unworthy of

the Sacraments parents who refused to support Catholic schools, and who would not send their children to them, on the open plea, that "the public schools were good enough for them," and that "their children got enough religion in the Sunday school."

The antagonism created useless and hurtful contentions, and the Holy See wisely silenced the storm. But we must not suppose the old laws and the old orthodox and generous spirit of the Church, which acts like a mother, sometimes severe, sometimes indulgent, yet always kindly and for the best interests of her children, have changed. We are just now where we were nine years ago, with the decrees of the Council of Baltimore in full force. Only last month, one of our Bishops, feeling that the cold undercurrent which was making against the parochial school system still chilled the zeal of some of his clergy in behalf of a thoroughly Catholic education, asked the Holy See three very pointed questions, which we give below, with the answer of the Prefect of the Propaganda. The Bishop had given his interpretation of the above-mentioned passage from the Acts of the Third Plenary Council of Baltimore, and asked whether that interpretation was correct; and, if so, whether the Ordinary was free to use his discretion of declaring parents unworthy of the Sacraments when, through mere obstinacy, they preferred to send their children to the public schools. Finally, he asked whether the Council of Baltimore on this point, was in future to be sustained.

The answer to the *Dubium* came quickly. It praises the Bishop for his zeal in establishing thoroughly Catholic schools in his diocese. It sustains the Council of Baltimore, and emphasizes the discretionary right of the Bishops in carrying out the decrees of the Council. "It is left to the prudent judgment of the Ordinaries, who, taking account of the special circumstances of times, places and persons, are to do with wise discretion whatever they deem most expedient and efficacious for obtaining the desired end."

We give briefly the questions of the *Dubium*, and the reply of the Cardinal Prefect.

DUBIUM.

1. Utrum sensum decreti No. 196 Concil. Plen. Balt. III. et prae-
cipue verba : "Omni qua valemus auctoritate praecipimus," bene
intellexerim?

2. Utrum Ordinarius habeat facultatem, cum debita prudentia
parentes, mala voluntate ductos, liberos ad scholas publicas mit-
tentes, sacramentorum receptione indignos censere, donec resipue-
rint?

3. Utrum decretum synodale supra memoratum (190) et in futuro
sustineri valeat?

To which the Propaganda, by Cardinal Ledochowski,
answered as follows: Responso ad dubia circa obliga-
tionem parentum mittendi filios ad scholas catholicas.

ROMAE die 4 Februar. 1895.

Illustrissime ac Revme Domine :

Maxima quidem laude dignus est zelus Amplitudinis Tuae
pro religiosa instructione puerorum istius dioceseos. Id enim
consonum est dispositionibus vestri Concilii Plenarii Balt.
III. et etiam intentioni Sanctitatis Suae, prout constat ex
recentissima Ejusdem Encyclica epistola ad Episcopos Sta-
tuum Foederatorum Americ. Sept.; attamen quoad *Modum*
obligandi catholicos genitores, ut filios mittant ad scholas
parochiales, id relinquitur prudenti judicio Ordinariorum,
qui attentis specialibus adjunctis temporum, locorum et per-
sonarum, in quibus versantur, id pro sua sapientia decernunt
quod magis expediens et efficax existimant pro attingendo
exoptato fine.

Interim Deum precor ut Te diu sospitet,

Amplitudinis Tuae,

Addictissimus Servus,

M. Cardinal LEDOCHOWSKI, *Praef.*

**ENGLISH PRAYERS AND HYMNS DURING EXPOSITION OF THE
BL. SACRAMENT.**

Qu. I have frequently heard it disputed, whether it is allow-
able to recite English prayers while the Blessed Sacrament is ex-
posed ; as for instance, the "Act of Atonement to the Sacred Heart

of Jesus," or the "Divine Praises," "Blessed be God, etc." In many churches where I have been present at Benediction, I have heard the priest, while the Bl. Sacrament was exposed, recite the "Act of Atonement," either before the "O Salutaris," or immediately preceding the "Tantum Ergo"; likewise, I have heard the "Divine Praises" recited after the Benediction, but immediately before putting away the Blessed Sacrament. Some maintain that there exists a decree of the Sacred Congregation forbidding such practices, as also the singing of vernacular hymns when the Bl. Sacrament is exposed. Will you kindly inform me whether such a decree exists, or if not, whether you think the recital of such prayers, at such a time, a good and proper custom.

Resp. Prayers and hymns, as above described, are permitted during the "Benediction" of the Blessed Sacrament. What is forbidden is the turning of the *liturgical* prayers and chants into the vernacular and substituting them for the prescribed Latin forms. Thus the *Tantum Ergo*, the *Te Deum*, as well as the Versicle *Panem de Coelo* and the *Oration*, may not be said or sung in the vernacular at the public service. This is to preserve intact the uniform liturgy of the Church, and to secure perfect compliance with the rubrics of the Ritual.

What the Church permits in this respect will become plain from the following, comparatively recent, decision given in answer to a question proposed by an American Bishop, and therefore applicable to our conditions and custom.

DUBIUM.

1. Utrum liceat sacerdoti celebranti, ante vel post expletum Missae sacrificium *publice recitare preces vel hymnos in lingua vernacula*, v. g. preces novendiales B. M. V. vel alicujus Sancti, *coram SS. Sacramento publice exposito*.

2. Utrum liceat sacerdoti devotionem SS. Cordis Jesu in ecclesiis publice celebranti, *coram SS. Sacramento solemniter exposito recitare actus vel alias preces* in honorem ejusdem SS. Cordis *in lingua vernacula*, ad auditum populi fidelis adstantis ita ut ad istas preces vel actus respondere valeat.

3. Utrum liceat generaliter ut chorus musicorum i. e. cantorum,

coram SS. Sacramento solemniter exposito decantent hymnos in lingua vernacula.

Resp. S. C. SS. Rit. 27 Febr. 1882 (Leavenworth).

Ad 1. *Affirmative.*

Ad 2. *Affirmative*, seu provisum in praecedenti.

Ad 3. Posse, dummodo non agatur de hymno "Te Deum" et aliis quibuscunque liturgicis precibus quae non nisi latina lingua decantari debent.

THE BIRETTUM IN PREACHING AT XL HOURS.

Qu. Is there any ecclesiastical ordinance regarding the use of the birettum during the sermon? What I want to know, mainly, is, whether the preacher who is accustomed to keep on his birettum during the sermon, can do so also at Forty Hours, especially when he does not preach from the altar, but from the pulpit, and whilst the Blessed Sacrament is hidden from view by the veil or banner commonly used for this purpose?

Resp. There are various decisions forbidding the use of the birettum at sermons during the exposition of the Bl. Sacrament. Adone (Synopsis Canonico Liturgica) says on this point:

"Nullo modo convenit ut caput tegant concionatores quando praedicant vel sermonem habent in ecclesia ubi super altare SS. Sacramentum . . . exponitur, prout fieri solet infra octavam festivitatis Corporis Christi, et quando per annum Oratio continua XL Horarum indicitur; sed ipsi semper capite detecto dum concionem habent coram SS. Sacramento, stare debent, licet SS. Sacramentum sit velo serico obductum." (Cfr. S. R. C. Decr. 22 Sept. 1837.)

THE PRIEST AS SQUIRE IN MARRIAGE CONTRACTS.

The following letter of the Cardinal Prefect of the Propaganda is addressed to Mgr. Janssens, Archbishop of New Orleans. The latter stated to the Propaganda, that according to the old Spanish law in Louisiana, the priest, as representative of a Catholic government, acted as the official witness in all

marriages, even between Protestants. This custom was retained for a long time after Louisiana became a territory; and even now the priest is generally considered an authorized minister. The fact of his being a mere official witness in such cases, renders the custom lawful. We might here suggest that theologians generally distinguish, as to the lawfulness or unlawfulness of such action, accordingly as the circumstances would, or would not, make the assistance of a priest, at times, equivalent to an admission that the marriage contract between persons baptized is not a sacrament.

ROMÆ, li 26 Gennajo 1895.

R. P. D. FRANCISCO JANSSEN, Archiepiscopo Neo-Aureliæ.

ILLME AC RME DOMINE,

Hac occasione respondens alteri tuæ epistolæ mihi datæ die 27 Decembris proxime elapsi, in qua petis utrum liceat sacerdoti catholico tamquam ministrum civilem se habere in celebratione matrimoniorum Protestantium, Amplitudini Tuæ significo id licitum esse, hoc enim casu sacerdos est tamquam testis auctorizabilis.

Interim vero Deum precor ut Te diutissime sospitet.

A. T. Addictissimus Servus,

M. Card. LEDOCHOWSKI, *Praef.*

THE RENOVATION OF CONSECRATED CHURCHES.

To the question, whether churches in which the plaster is removed and renewed, require a new consecration, the S. Congregation of Rites answers, *Negative*.

DUBIUM.

Rmus Dñus Episcopus Tridentinus Sacrae Ritum Congregationi sequens Dubium pro opportuna solutione humillime subiecit, nimirum :

An post Decr. in una Senien. die 5 Maii 1882, Ecclesiae consecratae, e quarum parietibus crusta, vulgo intonaco, maiori ex parte disiecta fuit, tamquam execratae habendae sint, ideoque nova indigeant consecratione?

Sacra vero eadem Congregatio, ad relationem infrascripti Secretarii, exquisito voto a Commissione Liturgica, re perpensa, ita proposito Dubio rescribendum censuit, videlicet: *Negative* ad utramque partem. Atque ita rescripsit die 11 Ian. 1894.

† CAI. Card. ALOISI-MASSOLA, S.R.C. *Praef.*

ALOISIUS TRIPEPI, *Secretarius.*

ANALECTA.

LITANIAE IN LITURGICIS FUNCTIONIBUS ADHIBENDAE.

DECRETUM.

In Sacra Rituum Congregatione duo insequentia dubia excitata fuerunt, nimirum :

I. Quenam Litaniae publice recitari valeant in Ecclesiis, vel Oratoriis publicis, vi Constitutionis Clementis Papae VIII, et Decretorum, quae ab illius Successoribus Pontificibus promulgata fuere?

II. Utrum invocationes ad normam Litaniarum, in honorem Sacrae Familiae, Sacratissimi Cordis Iesu, Mariae Perdolentis, S. Ioseph, aliorumque Sanctorum, in Ecclesiis vel Oratoriis publicis recitari possint?

Sacra porro R. C. in Ordinariis Comitibus subsignata die ad Vaticanum coadunatis, ad relationem mei infrascripti Cardinalis Praefecti, atque audito R. P. D. Augustino Caprara, S. Fidei Promotore, re mature perpensa, ita propositis Dubiis rescribendum censuit, videlicet :

Ad I. *Litaniae tantum quae habentur in Breviario, aut in recentioribus editionibus Ritualis Romani, ab Apostolica Sede approbatae.*

Ad II. *Negative.* Atque ita rescripsit die 6 Martii 1894.

✠ CAI. Card. ALOISI-MASELLA, S. R. C., Praef.
ALOISIUS TRIPEPI, Secret.

DIMISSIO PROFESSORUM VOTORUM SIMPLICIUM.

(DECRETUM S. CONGR. EP. ET REG. d. 15 DEC. 1893.)

Votum Fr. Raph. ab Aureliaco, Proc. Gen. Ord. Min. S. F.

BEATISSIME PATER :

Fr. Raphael ab Aureliaco, Procurator Generalis Ordinis Minorum S. Francisci, ad pedes S. V. provolutus, exponit quod in declaratione diei 12 Junii, 1858, data a S. C. super statu Regu-

larium de votis simplicibus et facultate dimissionis Professorum eorundem votorum legitur: "V.—Licet ad decernendam dimissionem neque processus, neque iudicii forma requiratur, sed ad eam procedi possit sola facti veritate inspecta, tamen superiores procedere debent summa charitate, prudentia et ex justis et rationabilibus causis."

Quaeritur ad ampliorem in hac materia dilucidationem, an justa sit ac rationabilis causa idem motivum quod fuisset sufficiens ad novitium a professione arcendum, uti a nonnullis gravitate et dignitate praestantibus tenetur, v. g. aptitudinis defectus ad Ordinis officia, quamvis minora et respective communia obeunda, sicut praedicatoris aut confessarii, vel etiam ineptitudo ad obligationes proprii status adimplendas, sive id oriatur ex animi levitate, vel iudicii defectu, ita ut ob hujusmodi causas a Superioribus immediatis recognitas et pro certo affirmatas, professus votorum simplicium potius oneri et perturbationi quam utilitati et aedificationi futurus esset propriae religioni (exclusa semper infirmitate post professionem superventa, ob quam professus dimitti nequit.)

Et Deus, etc. Sacra Congregatio super statu Regularium super praemissis mandavit rescribi, prout rescripsit:

Non esse interloquendum, cum agatur de re ab Apostolica Sede commissa iudicio et conscientiae Superiorum.

A. TROMBETTA, *Pro-Secret.*

Romae, 15 Dec. 1893.

DE OCCURRENTIA OCTAVARUM IN QUADRAGESIMA.

(NOVUM DECRETUM.)

Singulis Dominicis Quadragesimae Omnes Intermittuntur Vei Abrumpuntur Octavae.—In Majori Hebdomada, Omnes Interdicuntur.

Sacrorum Rituum Congregationem solemne habuisse semper sacri quadragesimalis temporis instituta pia moestitia recolere, abunde Rubricae ostendunt, nonnullaque propositis sibi Dubiis responsa, quibus vel cessare praescrisit vel abrumpi Octavas in feria IV Cinerum atque in Dominica Passionis, quamvis peculiari Indulto consessas. Nuper vero, cum alia suborta fuerint Dubia circa easdem Octavas ad earum quod attinet celebrationem, vel cessationem aut abruptioem in reliquis Dominicis diebus Quadra-

gesimae pro iis, qui illas recolendi privilegio donati sunt, eadem Sacra Rituum Congregatio declarat et statuit: Octavas quas- cumque pro tempore Quadragesimae, iuxta alias decreta, in poste- rum non concedi, indultas vero ab antiquiori aevo, non solum in feria IV Cinerum atque in Dominica Passionis, sed etiam in omni- bus aliis Dominicis diebus Quadragesimae esse omnino intermitten- das vel abrumpendas. Per integram autem maiorem Hebdomadam omnes prorsus octavae, excluso etiam quocumque privilegio, inter- dictae maneant. Contrariis non obstantibus quibuscumque. Die 22 Maii 1894.

✠ CAI. Card. ALOISI-MASELLA, S. R. C., *Praef.*
ALOISIUS TRIPEPI, *Secretarius.*

DE ORDINE COMMEMORATIONUM IN VESPERIS.

DECRETUM GENERALE.

Cum iam alias Sacra Rituum Congregatio praestituerit ordinem in commemorationibus agendis ad Vesperas servandum, maxime postquam Duplicia minora et semiduplicia impedita ad instar Sim- plicium redigenda Rubricae immutatae indixerunt; ad omnes ea super re controversias dirimendas eadem Sacra Rituum Congre- gatio declarat et statuit: Post Orationem diei, ante ceteras, com- memorationem semper agendam esse de alio cuiuscumque ritus festo, quod concurrat, si locum habeat, deinde reliquas iuxta ordi- nem, quem seu Rubrica Gen. Breviarii Titul. IX, n. 11, seu Tabella Occurrentiae in eodem Breviario inscripta praecipunt. Qui ordo sequentis tenoris est: 1, De Dominica privilegiata; 2, de die octava; 3, de duplici maiori; 4, de duplici minori, ad instar simplicium redactis; 5, de Dominica communi; 6, de die infra octavam Corporis Christi; 7, de semiduplici; 8, de die infra octavam communem, ad simplicem ritum pariter redactis; 9, de feria maiori vel Vigilia; 10, de Simplici. Atque ita servari mandavit. Die 2 Maii 1893.

✠ CAI. Card. ALOISI-MASELLA, S. R. C., *Praef.*
ALOISIUS TRIPEPI, *Secretarius.*

BOOK REVIEW.

OUTLINES OF DOGMATIC THEOLOGY, by Sylvester Joseph Hunter, S.J.; volume I, first of a Series of Manuals of Catholic Theology. London, Longmans, Green and Co; printed by James Stanley, Roehampton; 1895.; pp. xvi, 525.

We take great pleasure in announcing a continuation of the Stonyhurst Series of Manuals. So far we have been furnished with a complete set of Treatises on Philosophy. As was expected, a new series is begun on the subjects of theology. We have the first instalment before us, in this volume of "Outlines of Dogmatic Theology" by Father Hunter, S.J.

In three volumes the whole subject of dogma, following the order of St. Thomas in his *Summa Theologica*, will be treated in English. The subject is what is called "Revealed Theology," as distinguished from Natural Theology. This latter title indicates all the science or knowledge of God as attained by the exercise of man's native intellectual powers; and Father Boedder, S.J. treated it in one of the volumes of the Stonyhurst Series of Philosophy. Dogmatic Theology, otherwise called Revealed, rests upon the Revelation which God has been pleased to make of Himself to mankind; and it is this science, so based, which constitutes Theology in the proper sense of the term.

Father Hunter gives in this first volume such an amount of the matter as would be assigned to one year's work in a professional course of three years. But his manner is not professional. He has undertaken the important task of satisfying the needs of that large body of cultured Catholics who cannot enjoy the privilege of studying theology as ecclesiastics undertake it in their full courses. Catholic life in the world, and higher education in our institutions, require the same substance of information which the theological student receives in his regular studies. And for this it is necessary that the matter be treated with the same accuracy, indeed, as in the

Latin courses, but not in the Latin language, nor with the same demands on technical habits of thought. It is the accuracy of exposition, not of argumentation. In fact, it is a well known principle that, as the author says in his Preface, "if both parties to a controversy would only give a clear exposition of what they hold upon the subject, the questions between them would quickly be brought to a decision."

To infuse as much as possible the solidity of professional study into a lucid exposition without argumentation, the author has adopted the following method. He takes up each point and shows how the question arises, and what room there is for any well-grounded difference of opinion, if any such there be. This renders it necessary to explain all the terms employed. Then the Catholic doctrine is stated ; and if the question be an open one, admitting of different views, which it is that seems preferable. If objections are grave enough to demand consideration, and if they have not been already anticipated in the introductory explanation, they are taken up next in order. And the writer proceeds to the next subject.

This first volume comprises the following important sections of a theological course : The Christian Revelation, with its credentials of Miracles and Prophecy ; the Channel through which Revelation comes down to us, or what is called Tradition ; Holy Scripture, with the question of Inspiration ; The Church, her constitution and marks ; The Roman Pontiff ; and Faith, its acts and rule. To all this is appended a little chapter on the Method of Disputation in English, which will be found very useful in our present development of higher scientific teaching.

Thus, the whole purpose of this first volume is to show what is meant by being a Catholic. In two subsequent volumes will come the special treatises on God, Three and One, on Creation, the Incarnation, Grace, the Sacraments and the Four Last Things.

The style of Father Hunter is remarkably clear ; his diction has a legal accuracy and is entirely free from any technicalities of foreign turns. This instances a distinct development of the English language as now handled by Catholic writers, who make it rich in Catholic phraseology without detracting from its purity. And, apart from the phraselogy, this work enriches the literature itself with a new addition of what has been so long denied to it, the classic statement of truths, which it is the one thing necessary to know and to embody in thought and life.

MEMENTO JURIS ECCLESIASTICI, PUBLICI ET PRIVATI, ad usum Seminariorum et Cleri, auctore F. Deshayes, S. Theol. et Jur. can. Doct., professore Juris can. in Seminario Cenomanensi.—Parisiis, Berche et Tralin, 1895. 1 vol. in-18, pag. 741, broch. fr. relié, 5 fr.

A hand-book of Canon Law which, whilst covering the entire field of the *Jus ecclesiasticum*, would, at the same time, enable the student of theology to master its contents within the last years of the theological curriculum, was up to this time a *desideratum*. The Abbé Pillet published, a few years ago, a small volume which was the nearest approach to what was needed; and the late Dr. Smith prepared a similar compendium, in Latin, for students in our American seminaries. But neither of these approach the completeness and lucid disposition of parts which we find in the Abbé Deshayes' *Memento*. The author takes account not only of the more recent legislation, as we would expect, but he aptly shapes his material, so as to render it accessible and intelligible to those who find it difficult to appreciate the traditional methods of the ancient code. What strikes the reader most favorably, is the abundant and erudite foot-notes, which enable one to pursue any question into its further details, and which serve as a guide to the professor in class, as well as to the specialist, in his search after the source of ecclesiastical legislation. A fine analytical table and a copious Index Alphabeticus greatly facilitate the use of this erudite and practical little hand-book. The applications of the principles of Canon Law to the *Jus particulare Galliae* are wisely reserved for a separate Appendix.

LA DOULEUR ET LA MORT. Entretiens et Discours par le P. Jean Vaudon, Mission du Sacré Cœur. Paris: Victor Retaux et Fils. 1895. Pg. VI, 347.

The author of this book "Entretiens et Discours" is known in France as a man of belle lettres who, apart from his missionary work, has found time for the study of poetry in its best sense, and has written several works of great merit upon literary subjects. In "La Douleur et la Mort" we have more than mere beauty of style, which shows forth that exquisite taste which is so natural to the French. The topics which Père Vaudon handles, are thoughtful and at the same time realistic—perhaps we had better say, historic, or both. There are some introductory verses—"A ceux qui pleurent," in

which the legend of St. Wenceslas and his servant Podiwin is made to suggest that, by walking in the footsteps of our suffering Master, we keep ourselves protected against the benumbing cold of the world's indifferent ways :

Vite ! mettez vos pas sur les pas de Jésus,
O frères qui souffrez, vous ne souffrirez plus !

The subjects are, accordingly, the problem, the wealth, the science, of pain:—The Man of Sorrows as an exemplification of the value of pain,—the sufferings and the Souls of Purgatory,—The Sacred Heart in Its sufferings, the Resurrection, and Last Judgment, as affected by sufferings.

The last five themes—St. Peter Claver, Bl. John Perboyre, St. Bernard, Mgr. Verjus, who was the first missionary of New Guinea, and Joan of Arc—are beautiful illustrations of the foregoing developments.

INDIFFERENTISM; or, Is One Religion as Good as Another? By the Rev. John MacLaughlin. (40th thousand.) London: Burns & Oates. 1894.

If there has been at any time a special need of emphasizing the truth, that "outside of the Catholic Church there is no salvation," it is at the present. The principle that asserts the sufficiency of belonging to the "soul" of the Church, although perfectly true, is so broadened and diluted with the vague truism that all men have God for their Father, that the necessity of Catholic dogma entirely disappears in practical discussions on the subject of religion. Fr. MacLaughlin's book is something of an antidote to this dangerous spirit, and the favor with which the little book has been received from the first deserves to be extended. The present popular edition makes a large propaganda in favor of the orthodox teaching possible; and it is the truest charity to aid in dissipating the skeptic indifferentism, so much in vogue in modern society, by placing this little work within the reach of all readers.

BOOKS RECEIVED.

- MEDITATIONS ON THE WAY OF THE CROSS.** By the Abbé Henri Perreye. Translated by Miss Emily Mason.—Baltimore: John Murphy & Co. 1895.
- OFFICIUM PARVUM** B. Mariae Virgines. Little Office of the Bl. V. Mary, according to the Roman Ritual. Appendix: Commemorations for the feasts of the B. M. V. and of the principal Saints of the different Orders.—Little Office of the Immaculate Conception.—Office of the Dead.—Chicago: Muehlbauer & Behrle. 1895. 16mo, Bd., leather, red edges. *Pr.* \$1.00.
- THE ROMAN VESPERAL** according to the *Vesperale Romanum* for the entire ecclesiastical year. For the use of Cath. Choirs and School Children. By Rev. John B. Young (Second edition). Fr. Pustet & Co. New York and Cincinnati. Bd. 75c.
- SHORT INSTRUCTIONS IN THE ART OF SINGING PLAIN CHANT**, for Cath. Choirs and Schools. By J. Singenberger. *Pr.* 25c.
- SACERDOTIS VADEMECUM** seu Rubricae Generales Missalis Romani, in commodiorem celebrantium usum. Additis etiam quibusdam specialiter observandis in missis solemn. vivorum et defunctorum etc. Revdi. J. L. Andreis cura.—Baltimore: Joannes Murphy et Soc. 1895.
- LE PETIT MESSENGER DE NOTRE DAME DE LA VISITATION.** Exposant les fêtes des saints pour chaque jour de mois, l'ordre des offices à l'église, l'heure de réunion des sociétés, un tableau d'honneur pour l'école, avec divers avis etc. Pour les fidèles de langue française de la paroisse de West Bay City, Mich.
- ST. MARY'S PARISH MESSENGER** for February, 1895. West Bay City.
- FESTSCHRIFT** Zur Erinnerung an die Kath. Feiertage zu Allentown, Pa. Aug., 1894.
- MISSION WORK** among the Negroes and the Indians.—Baltimore, 1895.
- APOLOGETICA DE AEQUIPROBABILISMO** Alphonsiano. Historico-philosophica dissertatio juxta principia Angelici Doctoris. Auctore P. J. De Caigny, C. SS. R.—H. and L. Casterman. Tornaci. 1895.
- DOWN AT CAXTON'S.** Walter Lecky.—Baltimore: John Murphy & Co. 1895.
- ACTA ET AGENDA SEDIS ARCHIEPISCOPALIS** Bucharestiensis Ritus Latini.—Fasciculus I. Sumptibus Archiepis. Latini Bucharest.
- A SHORT CUT TO THE TRUE CHURCH**; or, The Fact and the Word. By the Rev. Edmund Hill, C. P. Third edition revised.—Notre Dame, Ind. Office of the "Ave Maria."

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XIII.)—MAY, 1895.—No. 5.

A DICTIONARY OF HYMNOLOGY.¹

ENGLISH ROMAN CATHOLIC HYMNODY is the title of a Section in the "Dictionary of Hymnology," edited by Dr. Julian, which treats of the subject matter of the present article. It was written by the late John Charles Earle, an able and accomplished convert to the Church, one of the many fruits of the Oxford Movement during the past half century. Mr. Earle, who was a scholar, author and poet, will chiefly be remembered in matters poetical by the publication of two series of a "Hundred Sonnets," which received and well deserved the high commendation, amongst others, of the late Cardinal Newman. Dr. Newman, as he was in those days, offered a kindly and sympathetic criticism upon the Sonnets; and this criticism, prefixed to the text, was chanced upon in a copy of Mr. Earle's chief poetic work, in the Library of the Benedictine Monastery of Downside, near Bath, a few years ago, by the present writer. The Catholic Section of Dr. Julian's Hymnological Collection has been presumably written at least twelve years, *i. e.*, previously to the decade of years which was consumed in the printing and publication of the composite volume; and it is upwards of ten years since the author himself passed to his

¹ A Dictionary of Hymnology, setting forth the Origin and History of Christian Hymns of all ages and nations, with special reference to those contained in the Hymn-books of English-speaking Countries, and now in common use; together with Biographical and critical notice of their authors and translators; and Historical articles of National and Denominational Hymnody, Breviaries, Missals, Primers, Psalters, Sequences, etc. Edited by John Julian, D.D., London; John Murray: New York; Scribner's Sons, 1892.

reward. The first paragraph of his monograph on Catholic Hymnody runs thus :

“It is only during the last thirty or forty years that the attention of Roman Catholics in Great Britain has become widely awakened to the subject of Congregational singing, and the treasures of Hymnody in their own office books. There is even now room for much further diffusion of knowledge on the matter. Considering how many are the hymns of singular power and beauty, venerable, also, through their long use, which are contained in the Roman Missal, Office and Breviary, it is surprising that Roman Catholic poets did not, long before the present century, render them more frequently into English verse.”

Of these two criticisms on the devotional and literary shortcomings in hymnody of Mr. Earle's forefathers in the faith, the first falls outside the present inquiry, and the second will receive a partial answer later on. But, the position of the Church in England in the times of actual persecution and in the days which immediately preceded Catholic emancipation afford sufficient reasons, which are not excuses, for both shortcomings. Whilst the neglect of their own hymns which Mr. Earle charges on Catholics is to a large extent answered by himself in the section in question ; for he refers to not fewer than four editions of the Breviary hymns which were printed in the seventeenth century, each of which contained a different version ; whilst at least one edition of the whole Vesper hymns was issued in the eighteenth century, and many hymns from the Missal and other sources were also published previously to the second half of the nineteenth century of grace.

The section of the Dictionary which opens in the above words forms an exceptional and favorable specimen of the treatment which Catholic hymnody receives at the hands of the Protestant company of lexicographers who created this bulky, cosmopolitan, far-reaching and almost exhaustive volume. As this article comes from the hand of a Catholic—one out of a hymn company of six and thirty members—who was more than competent to fulfil his task with credit to himself and with benefit to his readers, there is the less need to avoid frankness in the estimate made of this special portion of the work, and of the work as a whole which con-

tains this portion. Speaking negatively, and having regard to the interests of Catholic hymnody, and of Catholic hymnody alone, this is the verdict which must be given on the literary aspect of Dr. Julian's Dictionary. It does not always inspire the student with confidence in the character or originality of its workmanship; it is by no means exhaustive in the treatment of subjects self-selected for discussion; it is not always exact in the information supplied, or even consistent in the extent to which such information is imparted; it is not free from mistakes of different kinds which ought not to have disfigured so learned a work. In truth, Catholic hymnody is the weakest and poorest part—with certain conspicuous exceptions—of an otherwise remarkably strong and rich encyclopædia of hymnological lore. And this poverty and weakness are exhibited throughout the whole course of the volume, wheresoever Catholic topics are concerned, directly or indirectly; or where they can be, as is often the case, intruded into the discussion, with or without justification. It is revealed generically in obvious and wide-spread want of familiarity with Catholic thought and feeling, and in unacquaintance with the elements of Catholic theology and history. In a word, the writers appear to be out of touch with Catholicism—a position, in such a matter, wholly natural, but, under the circumstances, entirely gratuitous. The absence of power and grasp is revealed in particular by endless minor faults and slips, not less than in serious, inexcusable and even deliberate sins of both omission and commission.

Of course, the section from which the above extract is quoted is free, as hinted before, from deserving such criticism, though it be not altogether free from liability to further criticism, if a standard of perfection be applied to Mr. Earle's work. The article, however, is by no means the only one which treats, and treats with capacity and a mastery of its subject, many sub-divisions of Catholic hymnody. Specially in the articles which dwell on German Catholic hymns and hymn-writers, and of English translations of Latin hymns, the amount of technical knowledge displayed, and the

amount of patient research utilized are simply phenomenal. There are many other sections also which discuss various important subjects in Catholic hymnody; and these, it is a pleasure to add, contribute much to the value and interest of this gigantic work. These papers, or essays, or monographs, or catalogues contain information on the history, in a wide sense of the term, of a vast number of Catholics hymns, either tabulated or *in extenso*, either individually or in classes. The information thus conveyed Catholics, as a rule, are powerless to obtain elsewhere, or could only obtain, if at all, from original sources, or from the previous labor of others, at the cost of energy and time equal to that consumed in the composition of the several articles in question. For instance: the Dictionary annotates the authorship, or date, of the hymns which are held to be worthy of individual treatment; the MSS. which contain them and the libraries in which the MSS. are to be found; their translators and translations, and whether or not such translations are in common use: the biographies, more or less full, or imperfect, as the case may be, of their authors or editors: the variations in the text of many of the hymns, and the treatment to which some hymns, original or translated, have been subjected, by omission, by addition, or by change: the titles of the hymn-books or others in which they may be found, and how they are used liturgically. Such information is oftentimes illustrated by specimens of the hymns themselves, in part or entirely; and in many cases much more information of a similar character is conveyed, for the most part, in concise, definite, exact and readable terms.

On the result which the Editor and the Sub-Editor—the two main workers on this division of the Dictionary who are still “militant here in Earth”—have thus achieved, they may well be and are gratefully congratulated. And the result amounts to this—that Catholic hymnody, within certain limits, has been treated for the first time in a scholar-like and sympathetic manner by non-Catholic experts, with a generosity of labor and a wealth of detail which have never previously been attempted and which have happily insured an almost complete success. Indeed, no hymnological library

can be considered completely equipped without the addition of the Dictionary of Hymnology; and no student can hope to acquire full information on many important hymnological topics without at least having access to Dr. Julian's volume; whilst to the lover of hymns, specially to those who have a life-long acquaintance with the subject, the possession of the book and the possibility of constant reference to it, afford an endless source of pleasure and instruction.

But, whilst candidly avowing the great merits of the Dictionary, from the special stand-point of the Church, we must not be blind to its defects. To speak plainly, there exists a sectarian tone about many articles in which Catholic questions are directly treated, or are incidentally noticed by non-Catholic writers, which could not have come from the pen of one born in the household of faith, and which are extremely disagreeable when read by those who enjoy this privilege. Controversial statements are needlessly enforced into articles which neither demand, nor even suggest, nor indeed are patient of controversial treatment. As an almost necessary consequence, many historical and theological blunders ensue. So-called facts, incapable of proof, or disproved again and again, are made to do duty as actual facts, and rash opinions are hazarded by the contributors of a work of composite authorship—wherein mutual respect and reticence in polemical matters should be cultivated—which ought to have been neither written nor printed. These are literary sins of commission which strike a Catholic student whensoever and whereinsoever he consults this encyclopaedic volume. There are others of omission which are not less obvious when he carefully scans, with a critical eye, some definite topic in Catholic hymnody, upon which he desiderates special and definite information. Hymnological lore which a reader has a right to expect in such a compilation, and hymnological items of knowledge to reward his search, both of which should have appeared in the pages of Dr. Julian's Dictionary, because such topics come within the purview of the work, and, also, because information upon them is attainable—these details are conspicuous by their absence.

It would take us too far afield, however, to examine in detail all the criticism fairly levelled against the non-Catholic treatment and the anti-Catholic tone which disfigure many of the articles. But, evidence must be afforded sufficient to justify in general terms, the more important of them. Such evidence, being presented to Catholic intelligence, need not be prolonged. Both charge and proof may be conveyed in the fewest possible words, and when conveyed may be left to the reader for his judgment without further argument, or application.

A criticism has been adventured on the Dictionary of Hymnology, to the effect that certain elements of the science, or details of its story which ought to have appeared, have been omitted. One momentous omission will infallibly strike every Catholic who consults the book. On its title page the Dictionary essays to treat of the "history of Christian hymns of all ages and nations." It will not be considered hypercritical, if a supposititious student expects to find catalogued, if not criticised, all the available hymns known to experts on our Lady. The unique position which the Blessed Virgin Mary, according to Catholic theology, occupies in the Kingdom of Grace is such, that not to find hymns discussed that were written and sung in her honor would be *ipso facto* condemnatory of the perfection of the work. Nor is it a fact that, in Dr. Julian's book, none are discussed. All, or the more part of the hymns which are hall-marked, so to say, by the Church for liturgical use in the sanctuary, in a certain limited number of office books of a few nationalities, are catalogued, if not criticised. But, of course, these ritual hymns form but a decimal, not to say a hundredth part of the poetic treasures produced by saintly men for their heavenly Queen. Now, among the editors of hymns whose biography is sketched and whose labors are utilized is Franz Joseph Mone; sometime Prefect of the Archives at Carlsruhe. It may be parenthetically mentioned, in support of other points of criticism, that in his biographical sketch, no notice can be found of his birth as a Catholic; nor, to touch another side of dispraise, is it stated that Mone's learned

labors, as well as those of his Protestant fellow-laborer, Daniel, and of others, have been supplemented by Father Gall Morel, the late Librarian of the Benedictine Monastery of Einsiedeln, Switzerland. But this is said, by the way. Mone's great work is entitled *Hymni Latini Medii Aevi*; it was published in three volumes of large octavo size in 1853-1855, and, within its special range, it is esteemed one of the standard works on sacred hymnody. The second volume, which runs to upward of 450 pages, and includes between 300 and 400 hymns, is left without a single quotation, and it is devoted to *Hymni ad B. V. Mariam*. The like may be said of the third volume, which contains 580 pages and 600 hymns addressed to the Saints. In both cases, be it noted, these statements are burdened with the exceptions catagorically named above, *viz*: those of the liturgical hymns of the Church, used within certain well-defined limits. It will hardly be credited that, even with these exceptions, none of the hymns to God's Mother and none to God's servants—collected by Mone—are honored with a place in this Protestant hymn-lexicon. These hymns are summarily dismissed with the contemptuous remark that they "are not of much value." On the other hand, it may be noted that avowed demerit does not always disqualify Protestant works, or poets, from securing a position in Dr. Julian's Dictionary. This is apparent in the article on English Psalters. Of one of the versifiers of the Psalms of David, Henry Dod, we read that, "beyond the fact that he was called the *Silk-man*, and that his ridiculous translation of the Psalms was, by authority, worthily condemned to the fire (*i. e.*, burnt by the common hangman) we know nothing of him." Nor is this a solitary instance of allowed poetical incompetency being permitted to claim editorial notice in the Dictionary of Hymnology. The next paragraph to the one which pillories *Silk-man* Dod, contains the statement that a fellow translator, Robert Donald, "an illiterate person of Wolling, was persuaded that he had a divine call to prepare a new version of the Psalms, and, when done, had to get the assistance of a friend to correct the grammar."

Perhaps, in no portion of the Dictionary is the failure to do full justice to specially Catholic topics, and to insure a complete and worthy treatment of Catholic divisions of the great question of hymns, more observable than in the discussion, by Dr. Julian and his staff, of national hymnody other than English, and in the biography of hymnodists, whether authors, compilers or editors, other than Protestant. A few instances of such failure must be placed on record, with becoming brevity.

Cardinal Newman is one of the writers of Catholic hymns who is honored with a biographical notice. Whether he made, or marred, the modern Church of England, or did both by turns, he was certainly the central figure in the Oxford Movement of sixty years ago and one of the most prominent members of the Catholic Revival in England of the last forty years. His biography is summarized by the editor—who half apologizes for his treatment of the Cardinal—into a single column, into which is condensed his work for the Establishment and the Church, in prose and in verse—allusively; and three of his hymns are named by their first lines. Father Caswall secures about three parts of a column of biographical notice, and not one hymn from his pen is referred to, though of four of his books of poetry are the titles named. Caswall was one of two or three Catholic poets who translated the whole, or the major part of the Breviary and Missal hymns into English, whose hymns with one exception, says Dr. Julian, “have a wider circulation in modern hymnals than those of any other translator.” Whilst Father Faber, whose original hymns have a world-wide popularity, is dismissed biographically in a notice under two columns in length, in which twenty-four of his hymns are quoted by their first lines. It is right to add, to prevent misapprehension, that many of the hymns of both Faber and Caswall are discussed apart, as originals, or in conjunction with other translations, in other portions of the Dictionary; and that a very interesting account of the Cardinal’s “Lead Kindly Light,” from the pen of Dr. Julian appears under its initial letter in the alphabetical series of articles; but these are facts which

may be affirmed of every hymn-writer of any pretension to poetic power. "To these three—Newman, Caswall and Faber—(says the Dictionary) Roman Catholic Hymnody in England, principally owes its revival."

If we now turn to the biographical and hymnological articles upon either Anglican or Nonconforming authors and hymns, the contrast is marked. Take two cases in either division of Protestant hymnody. J. M. Neale, was an Anglican clergyman, who did excellently good work for Anglican hymnody, and is the exception made above by Dr. Julian to the primacy in popularity of Father Caswall's translations. To Dr. Neale are devoted upwards of ten columns of biography, including much needless, impertinent and unworthy Ritualistic gossip of a personal character, which the author says was "absurd on the face of it"—though he repeats the scandal forty years old; and sixty-six of his hymns are quoted by their first lines. Isaac Williams was another Anglican clergyman, who took a subordinate part in the Oxford Movement, as a lieutenant of Newman's, but would not follow his great leader into the Church. He was a sweet versifier, and character, and first brought into renewed notice, through his versions, the "Hymns from the Parisian Breviary." To him is allotted five columns of commendation; all his prose works, saving the "minor" ones, are named; all his poetical works (in addition to his hymns) are annotated at length. Both of these wordy and somewhat effusive biographies come from one pen. The comparison between articles on Nonconforming hymns and writers is even more striking than that between similar articles on Anglicans and Catholics, respectively. To the Wesley Family History and Hymns nearly five and twenty columns are devoted; and besides a catalogue of the works of the two brothers, John and Charles, 482 of their hymns are tabulated. Dr. Isaac Watts is treated more concisely. His biography is condensed into something short of eleven columns; but not fewer than 454 of his hymns are alphabetically scheduled in nearly nine columns of text. These notices of two of the most voluminous of the Nonconforming writers of hymns

are fair specimens of the mode in which other non-Catholic topics are treated in the Dictionary. They justify the criticism passed on Dr. Julian's treatment of Catholic subjects, whether by comparison, or contrast.

If we pass from the consideration of the biographies of individual hymnists to the treatment of hymnody, which, in a sense, may be termed national, the same law appears to follow the work of Dr. Julian and his staff. They do not always mete full justice to Catholic interests. This is said in spite of many interesting and learned essays which have been contributed to the Dictionary. For example: One article on Latin hymnody is specially valuable, and is written by a proficient; another on Greek hymnody is of less value, because at less length it discusses a far more difficult topic, under existing conditions of scholarship, and one (if it may be said of a professor by a tyro) in which this author is less familiar than the last; and others on Early English hymnody and English Primers, and on Breviaries, Hymnaria and Sequences, and those on Notker Balbulus and Translations from the Latin are full of information comparatively little known, both in detail and in a tabulated form. It is true, indeed, that in the case of certain wide groups of hymns, viewed nationally, an effort or, in some instances, it must be said, a pretence at an effort is made to grasp the Catholic side of such hymnody, where there are two sides, or to illustrate national hymns where they be solely Catholic. This is observable in the treatment of the hymnus of mainly Protestant countries, or of those of mixed religions, such as Germany and America on the one hand, and as Scandinavia, Bohemia and Holland on the other; as well as of those mainly Catholic with a fractional population of Protestants, such as Italy, Ireland and France. The tone, however, of all these articles on the hymnody of national Churches is practically one and the same. "There were no giants on the earth in those days;" there were no hymns, or none worthy of note, previously to the Reformation: and the conclusion to which the several writers not unnaturally arrive amounts to this—that of the Catholic hymnody of these

nations there is nothing to record. This result is sometimes literally carried out; and sometimes is carried out partially, under protest, as it were, that the difficulty of obtaining trustworthy information justifies the poverty of the historical account. Hence, the hymns of some nationalities are treated in a way hardly, or not at all, worthy of the great lexicon in which the articles find a place; *e.g.*, the paper on Syriac hymns, which notwithstanding learned looking quotations in the original, would seem to be based on second-hand authorities; and that on Abyssinian hymns, which evidences entire absence of original information, indeed, of any real acquaintance with the subject. The hymns, however, of some nationalities are treated in a more discreet fashion, that is to say, not at all. Amongst these may be named hymns of the Spanish Church, which has given birth to an almost endless number of hymns and sequences, now in course of being unearthed and registered by an English expert: those of the Coptic and Armenian Churches, the latter of which, especially, offers a rich field to those who are capable to glean it: and those of the Polish, Portuguese and Hungarian Churches, which are nearly unknown in England at the present day.

To justify all these strictures on the hymnody of national Churches were impossible. But, it is not impossible to furnish a few instances of failure to do justice to Catholic hymnody, which may prove suggestive of their truth, and which at least show that some foundation exists for this criticism, and that it has not been made at random. Take the case of two nationalities, in which it might be impertinent, in a writer who has not the honor to belong to either nation, to offer more than a remark—the case of Ireland and America. Of America the Dictionary informs its readers, in a paragraph of six lines, that “the Roman Catholic Church in the United States has done nothing worthy of mention:” of Ireland, in a paragraph of five lines, it says, “only a few small hymn-books for use in schools are in use amongst the Roman Catholics.” And the remark upon which the present writer will adventure is this—that the Editor of the Dictionary can

hardly be aware of the schools of religious verse which have arisen of late years in both America and Ireland; in the latter under the fostering care, in a land of poets, of Father Russell, S.J., in the pages of the *Irish Monthly*; and in the former by the energy and zeal of Father Hudson, C.S.C., in a comparatively new country dedicated to St. Joseph, in the columns of the *Ave Maria*. An article on Italian hymnody which, it is pleasant to note, takes cognizance both of earlier hymns and of those of St. Alphonsus Liguori, begins a brief and imperfect record with these oracular words:

“A competent authority, an ecclesiastic in high position in Rome, and a writer for the press, informs us that the Church has never considered singing by the people in the vulgar tongue, as liturgical, the language of the Church being Latin . . . If such singing has sometimes occurred in country churches, it has been condemned by provincial councils.”

Dutch hymnody, in Dr. Julian's Dictionary boldly begins with Calvinistic hymns and ends with them. The writer may not be aware of what is nevertheless a fact, that nearly half a century ago a religious revival amongst Catholics occurred in Holland, which took also an ecclesiological and hymnological form: and that, to name one result only, a collection of ancient and modern Hymns, Carols and Songs was published in Amsterdam, in 1852, the greater portion of which were in origin Dutch, dating from the fifteenth century downwards. As before noted, the Dictionary avoids the question of Hungarian and Armenian and Coptic hymns. It may be added, however, that, of Hungarian hymns a large octavo volume has been lately published at Buda-Pest, of 384 pages, containing what may be termed the national hymns of the old Mother Church: and that Father Kent of the Oblates, in London, has lately called attention to the issue, in 1830, of the poetical works, in a volume of 580 closely but clearly printed pages, of St. Nerses, the Armenian—a volume the hymns of which assign to the Saint “a foremost place in the rich choir of Marian singers;” and that the same learned and poetical Father has translated more than a single hymn to our Blessed Lady, taken from one of the chief office books of the Coptic Church, called the Theo-

tokia, or a collection of verses in honor of Mary, and contained in a large quarto volume of 330 pages, printed at the Propaganda press, in Rome, 1764. To this suggestive justification of the criticism above made on the treatment of national hymnody in its various features, may be added the apology of one of Dr. Julian's staff for his extremely meagre account of the Catholic hymns of one nationality—he was powerless to obtain the requisite information. And in what nation does the reader suppose has this obstacle arisen? Before it be named, it is worthy to place on record that, in the article on the hymns of Foreign Missions, although Catholic hymns are throughout ignored, yet the author of the article sweeps the wide world round to secure information suitable to his purpose from Nonconforming sources. But the writer who apologizes for the poverty of his article on another division of Catholic hymnody, plaintively complains that he has failed “to obtain detailed information about the Roman Catholic hymns” of the remote, savage and uncultivated kingdom of Gaul. This statement appears in the article on French hymnody.

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(To be continued.)

CLERICAL STUDIES.

XXIV.

II.—CANON LAW, ITS PAST AND ITS FUTURE.

A CERTAIN knowledge of Canon Law is, as we have seen, part of the natural equipment of a priest on entering the ministry. What he strictly needs to begin with may be limited enough; but as higher duties and graver responsibilities come upon him, he has to fit himself for them by a broader and more thorough comprehension of Church Law, in some, at least, of its manifold developments. It is in this way that many of our busiest priests and bishops have been gradually and almost unconsciously

led to devote a considerable amount of labor to mastering the leading principles and applications of the science. At the same time others, even among those who look to nothing beyond the ordinary functions of the ministry, find a fuller knowledge of it as attractive as it is helpful in the performance of their daily duties. The number of students, lay as well as clerical, who devote themselves to its history is steadily increasing, while certain minds, more concerned about what is to be than about what has been, love to speculate on the shape which, in a more or less near future, Canon Law is likely to assume in presence of the deeply altered conditions of modern society.

Our purpose in the present paper is to call attention to the interest as well as the benefit which a student may find in the study of Canon Law, viewed especially under these two latter aspects, *viz.*, its past and its future.

I.

Beginning with the past, we may remark, first of all, that a historical knowledge of Canon Law is essential to the full intelligence of almost every particular of Church legislation. The reason of this is obvious. Laws, in the Church, just as in every other society, are the joint result of previous practices and present conditions. In their substance, in their forms, in their details, they proceed at their origin from what has gone before and from what surrounds them. They may indeed be taken up and examined in themselves: their present force and meaning may be sufficiently ascertained for practical purposes without looking into their past. But if we would understand them thoroughly; if we would see the reason of their existence, of the particulars they embody and of the shapes they have assumed, we have to go back to the period which gave them birth; we have to follow them in their various transformations through the course of ages.

The principle is fully recognized at the present day as applying to all legislation. Everywhere the history of the institutions and ordinances of a country is considered as an

essential part of a thorough teaching of its laws, and in our Catholic universities the Canonical department is considered complete only when it includes a chair of History.

Indeed Church discipline has always been looked upon as one of the most important elements of Church history itself. The very life of the Church at every period is reflected in her legislation as vividly as in the most important events of her existence. Her enactments reveal her aims, her tendencies, the average moral and religious level of her children, the dangers which surround her, the special difficulties with which she has had to contend in each period. These old legislative records inbedded in our collections of Councils are invaluable to the historian of the Church. From seemingly insignificant details he gathers the most curious information, and out of incomplete and scattered materials his reconstructive genius draws forth vivid pictures of the distant past. Even to the ordinary student, the *Corpus Juris Canonici* is a wonderful revelation of the Church's condition and life through the Middle Ages. Viewed in that light, its excerpts of Fathers and Councils and its Pontifical Decretals lose all their aridity and become most attractive and delightful reading.

Nor is it of less interest for the learned jurist or for the student of social science. The former cannot fail to recognize that many of the legal maxims and rules of procedure which prevail in the law courts of modern nations were originally borrowed from the Church, just as the Church herself, in the gradual formation of her laws, freely borrowed from the imperial laws of Rome. As to the social sciences, it is clear that they cannot be studied in their antecedents without bringing the inquirer into contact with the laws which, more than aught else, shaped society in the Middle Ages and prepared the way for modern civilization. Indeed all mediaeval history is in a great measure religious history. The action of the Church is felt everywhere; her laws penetrate and inform public and private life, supersede in many instances or qualify the action of secular authority, shape the course and character of events, and leave everywhere the

unmistakable impress of her sovereign will. A familiar knowledge of these laws is consequently an essential requisite of the historian of the Middle Ages. Only through them can he understand and accurately interpret the facts.

This is so thoroughly understood at the present day, that Canon Law has come to be taught, not only in our theological schools, but in the secular departments of our great universities. In the celebrated "Ecole des Chartes," of Paris, for instance, side by side with paleography, numismatics, and other subjects which prepare students for historical research, there is a regular course of Canon Law; experience having shown that short of the knowledge it conveys students of mediaeval history are unable to understand the true character of many facts they come across in the course of their researches. The lectures are given, and very ably, by a lay professor.

But outside all thought of historical investigation, a close study of Church discipline in its divers consecutive forms offers to the learner many and great advantages. It places him, first of all, in direct contact with the mind of the Church, which in nothing expresses itself more fully than in her laws. As a discipline of the intellect, it is for the cleric what the study of civil law is for the secular, an influence ever broadening, tempering and maturing his thoughts. From another point of view, Canon Law properly understood, is a great school of patience, of moderation, of prudence, of measure. It shows how immovable firmness in essentials may be combined with admirable condescension in all else. In sustaining the divine law the Church is inflexible; in enforcing her own enactments she is full of considerateness and compassion for human weakness. Wherever she goes, we find her tenderly accommodating her discipline to the degree of civilization she meets, commanding or forbidding, or tolerating, just as circumstances, present and prospective, seem to require. The ordinances of such Popes as Gregory the Great or St. Nicholas I, are admirable in that regard, and all through the decretals of the mediaeval Popes we find the same gentle, reasonable, hopeful spirit, equally removed

from weak indulgence and from undue rigor. To learn at such a school should be the ambition of all those who are called to share in the work of the Church, including even Canonists themselves, some of whom, more erudite than judicious, are disposed to lift Church discipline almost above the natural and divine law, and make it into something rigid, unyielding, and ever so unlike that gentle, pliable and, in the highest sense of word, human rule, which it has ever been in the hands of the Church herself.

Yet, notwithstanding its many excellencies, Canon Law, as compared with the general condition of the age, leaves room for many improvements, and it is to these, such as they may be anticipated, that we would now beg to call the attention of the reader.

II.

The need of amending in various particulars the legislation of the Church has been widely felt for many years. The feeling was intensified by the convocation of the Vatican Council in 1869, the common hope and belief being that a re-adjustment of Church discipline, in view of modern requirements would be one of the practical results of that great assembly. The Fathers of the Council shared in the general expectation. After the sudden and unexpected termination of their labors, one of them remarked to the present writer: "We were divided upon many questions; but a point upon which we were all in agreement was the necessity of recasting Canon Law." The records of the Council since published abundantly confirm this statement. The "postulata" to be submitted to the assembled Fathers on the subject already bore the signatures of a large number of their body, and there is little doubt but that the desired result would have been reached if the Council had been permitted to continue its labors. Some of the suggestions made on that occasion have been carried out since by Pontifical action, but the condition of things remains substantially as abnormal as before.

Thus, for example, the statutory law of matrimony is very different from the common practice. A number of impediments are maintained in theory, but set aside in reality, dispensations being had almost for the asking. Yet the same dispensations are surrounded by formalities and made dependent on technical niceties which take away much of their practical value. The French and German bishops of the Vatican Council agreed in claiming considerable changes in all this;—the suppression of such impediments as are no longer enforced, a simplification of the whole procedure of dispensations where still needed, and there is much reason to believe that this will be one of the first reforms effected in Canon Law.

Another, not less urgent, would bear on the matter of ecclesiastical censures. Needless to recall here the part they played for centuries in ecclesiastical government, or the many and not unmerited protests they gave rise to. Much was done by the Council of Trent (Sess. xxv, c. 3. De reform.) to check future abuses; but most of what was imbedded in the legislative acts of the Church remained, to the great perplexity of confessors and penitents, for a reservation of the sin to the Sovereign Pontiff or to the bishop ordinarily followed on each censure, and it was only by dint of Pontifical indults, and bishops' extensions of faculties together with canonists' ingenious devices to restrict the area of censures and enlarge the powers of confessors, that the latter could exercise in any sufficient way their ministry of reconciliation.

A partial remedy was applied on the eve of the Vatican Council by the Constitution *Apostolicæ Sedis*, limiting considerably the cases of excommunication *latae sententiæ*, but if we may judge by the "postulata" prepared to be presented to the Fathers, the Council itself would have cut far deeper. Some of the "postulators" represent that almost all the penalties in these cases of reservation resolving themselves practically into a correspondence with Rome, the burden which was meant for the sinner has in reality to be borne by the confessor. Bishops have to be armed with special powers from Rome to deal with the cases of more frequent occur-

rence ; several, besides, of those mentioned in the Pontifical Constitution are far from being clear, and of such as are, more than one is of doubtful application in various parts of the Church.

The organization and working of the *Index* were also the object of earnest remonstrance. The paragraph devoted to the subject by the German bishops deserves to be recalled. "Petimus ut regulæ Indicis quæ partim in regionibus mixtis nunquam omnino observari poterant, partim vero ob omnino immutatum societatis humanæ, et in specie rei litterariæ, statum, in præsentî nusquam fere observari possunt, ideoque multas conscientiarum anxietates et confessoriorum dubia provocant, recenti revisioni submittantur. Petimus quoque ut novorum librorum censura non promulgetur nisi prius audito auctoris Ordinario, quia haud raro evenit ut absque censuræ publicatione erroris revocatio effici valeat, si auctor sit bonæ voluntatis." The French bishops also recommend a complete remodelling of the institution in keeping with the requirements of modern times, and suggest in particular that no Catholic writer in good standing should be condemned without being heard.

But furthermore they formulate the wish that the whole ecclesiastical legislation should be adapted to the altered condition of things, the Council determining the lines upon which the work should be carried out and entrusting the working out of details to a special commission composed of able canonists.¹

1 The considerations upon which they base their claim will be read with interest. "Evidentissimum est, ab omnibus jam diu agnitum, et ubique conclamatum juris canonici aliquam revisionem et reformationem necessariam esse valdeque urgendam. Siquidem ob tam multiplices gravesque rerum et societatis humanæ mutationes, leges permultæ, quædam inutiles, aliæ observatu impossibiles aut difficillimæ evaserunt. De innumeris quoque canonibus ambigitur utrum hactenus vigeant necne. Demum per tot sæculorum decursum ita excrevit legum ecclesiasticarum numerus, et leges illæ in ingentibus juris collectionibus adeo cumulatae sunt, ut aliquo sensu dicere possemus: *obruimur legibus*. Hinc fit ut studium Juris canonici infinitis prope et inextricabilibus difficultatibus implicetur ; controversiis ac processibus latissimus locus pateat, et conscientiae mille anxietatibus angantur et in contemptum legum impellantur."

Similar petitions emanated from numerous groups of German, Canadian, Italian and other bishops.

Two things principally are insisted upon: First, the formal abrogation of all laws which might be considered as having fallen into desuetude or having ceased to be useful; and secondly, the codification of those which would still remain in vigor, in a word, something similar to what had been done for the imperial legislation of Rome by Justinian and his lawyers in giving to the world the invaluable *Corpus Juris Civilis*.

There was nothing assuredly impossible in such a task; yet the difficulties which it offered and still continues to offer, are, it must be confessed, much greater than is commonly supposed. Canon Law, once we go beyond the rudiments, is no longer that clear, definite science it appears in its elements. It is composed of innumerable laws, constitutions, decisions, responses, which have emanated from popes, pontifical courts and councils, year after year, and have gone on accumulating for centuries. There are the various collections which compose the *Corpus Juris*; the subsequent pontifical acts which fill more than thirty folio volumes; the disciplinary decrees of the Council of Trent, extending to every branch of Church legislation; there are the "acts" of the Roman Congregations. Comparatively little of all this has been formally abrogated; but much of what is earlier has been equivalently superseded by subsequent legislation; much also has fallen into desuetude, local or general. Canonists, it is true, have taken great pains to determine what portion of it remains in vigor, and indeed it is only through their labors that we can form any kind of practical estimate in the matter; but how much still remains regarding which they are uncertain or divided, besides their having no official power, such as the old Roman jurists had, to settle doubtful points by their own authority. Hence the appeal to the authority of the Council. But just at that time the Council would have found it difficult to reach the unanimity desirable in matters where the legislators have also to be the executors of the law. Some of the reforms

proposed, however desirable in themselves, would have been considered as reflecting critically on the methods of Rome and as showing an unfriendly spirit toward the Holy See. The Pope alone could have undertaken the task with the assurance of success, but in all probability his most ardent supporters would have dissuaded him from it, or recommended him to defer his action until after the close of the Council. As a fact some of the reforms suggested have been made since, but in substance Church Law still remains open to all the objections raised at the time of the Council, and continues to offer the same difficulties to a thorough reformation. It is easy to say: "cancel the laws that have ceased to be observed;" but it is not easy to point them out, there being few that are not practised somewhere. Besides, it is really profitable to the community, instead of being cancelled, they would be recalled and enforced.

Here we are brought to the second rule, that of real usefulness, "Drop, it is said, the laws which have ceased to be useful, or which do more harm than good." Nobody can question the abstract wisdom of such a rule, and there are plenty of obvious applications of it. But to carry it right through the whole body of the Canon Law would be an operation equally difficult and perilous.

Some conception of the difficulties to be anticipated in the attempt may be gathered from what has happened within the last generation or two in England. English law is, and has been for centuries, in a very unsatisfactory condition. It consists of the common or unwritten law, to be gathered only from the traditions of law courts and rulings of judges, and of the statute laws made, as occasion required, by act of Parliament, but without any authoritative co-ordination or harmony. "All ages of English history," says Stuart Mill, "have given one another rendezvous in English law; their several products may be seen all together, not interfused, but heaped one upon another, as many different ages of the earth may be read in some perpendicular section of its surface." Hence, as in our Canon Law, much uncertainty, owing to the obscurity, indefiniteness and conflict of the

authorities from which a knowledge of the law is to be derived, a great amount of time and labor consumed both by judges and practitioners, and much inconvenience to individuals from their having no assurance of the extent of their duties or their rights. The need of applying a remedy has been keenly felt all through the present century, yet extremely little has been done. Some of the wisest consider the project of codifying the whole law as too adventurous a task for mortal man to grapple with. For them the only practical method would be to proceed by sections, and thus, in the course of years, give a series of codes covering the whole ground of legislation. Others demand at once a written republication of the whole mass of existing law, common or statutory, to supersede everything else, whilst many would go farther still and attempt to rid all preceding legal enactments of unnecessary technicalities and set them forth in clear language and in logical order; something like what was done in France at the beginning of the century. But each plan is surrounded by so many difficulties that no agreement has been reached hitherto as to what might be attempted. The case is in many respects the same in regard to Canon Law. Yet the impossibility of doing anything entirely satisfactory should not prevent partial and even deep reforms, such as we meet more than once in the past. Thus the collections of Gregory IX and Boniface VIII were a great advance on what preceded. The decrees of Trent happily superseded and supplemented what was unsatisfactory or insufficient in the laws of the period. Another ecumenical council would in all probability undertake the task, or even a great canonist raised to the pontifical throne, like Benedict XIV.

But organization and reformation are not the only needs of Canon Law. It has also to adapt itself by measures entirely new to the altered condition of things. In its normal condition legislation follows the law of living things, ever dropping its wasted elements, while it gathers in others suited to sustain its life. Hence the necessity, in Church as in State, of a permanent action of the legislative power. In

what direction and on what plan that power is most likely to act in the future must depend on the internal condition of the Church and on the nature of her relations with the secular powers, neither of which can be foreseen, except in the most imperfect way. Much of the ancient legislation, including that of the Council of Trent, was framed on the supposition of the union of Church and State, a condition of things which has disappeared from many countries, in several others never existed, and, if we may judge from the trend of recent events, is likely to be still more widely superseded by a regime of separation, friendly or otherwise. As a consequence, the new legislation of the Church has had for some time already, and will have still more in the future, to fashion itself to this new state of things, and depend on the spiritual authority alone for its execution, the only duty of the State being, in its present conditions, to protect the secular interests of the members of religious associations when based on their organic laws, such laws being looked upon as a quasi contract by which they have freely bound themselves to each other.

When we refer to the need of new laws, we have in view principally such as would have to be substituted in place of those it would be advisable to abrogate. If much more were needed, assuredly the present time would be by no means unfavorable to their enactment, for never was the organic unity of the Church more fully realized; never was the authority of the Holy See more fully admitted in theory or more readily accepted in practice. But in reality, so far as we know, no such need is widely felt. There is little disposition anywhere to add to the laws of the Church. Whatever necessities there are seem to be more of a local than of a general kind, and consequently to be provided for by local authority.

For local legislation is a normal function of the Church's life, just as much as that of Popes or general councils. In the early Christian centuries most of the legislative work was done, not by Popes or ecumenical councils, but by provincial and national synods. These latter ceased in a great

measure in the later middle and modern ages, through accidental causes upon which we have not time to dwell. But there is always room and work for them, and now that the dangers which attended them have disappeared, it is not unlikely that they will once more flourish. Their laws will come nearer to the real needs of the priests and people for whom they are made than laws meant for the whole Catholic world. From the very nature of the case the latter will always have to be limited, so great are the differences between the different parts of the Church. This unequal fitness of general laws for the varying condition of places is in some measure provided for by Pontifical Indults extending the powers of bishops; but there is something abnormal in the fact of the immense majority of bishops requiring special faculties to provide for the daily needs of their people.

This leads us to inquire further as to the probable maintenance or change of the present administrative relations between Rome and the rest of the Catholic Church.

We may remark in reply that these relations differ and have always differed considerably in closeness and in frequency, according to the traditions of each ecclesiastical province, its distance from the centre, and other individual circumstances. But, with the growing facility of communications, the principal cause of these differences is fast disappearing. America is, in a way, nearer to Rome to-day than England was a hundred years ago. In this respect the present condition of things lends itself to greater centralization, and centralization, we know, is the common tendency of those who wield power, not only if they be proud, arbitrary or selfish, but even when they are animated with the purest intentions. It is, indeed, the ordinary temptation of those most anxious for the general good to set aside less enlightened action and take things into their own hands. But there is such a thing for the very ablest and best as having their hands too full, and Rome, like our law courts and our national legislature, feels that it has reached that condition. The effect of it is felt all over the Church, in the slowness with which business, often urgent, is transacted in Rome, and hence a growing

desire on the one side and a greater willingness on the other that their relations should be limited to more important or more difficult matters, and that those of lesser weight or more frequent occurrence should devolve on authorities nearer home, better able to appreciate their particular features and expedite them without delay. The additional powers given to bishops in the shape of Pontifical Indults are a move in this direction. A still greater one for the American Church is to be seen in the permanent establishment of the Apostolic Delegation. With this institution a new era has begun for the ecclesiastical administration of the whole country. In what direction it will move henceforth must depend upon many things ; but this much may be surely anticipated that, while enlightened and guided by a closer knowledge of the circumstances and merits of each individual case, the newly established authority will always act in accordance with the traditional, unvarying principles of Church discipline, and that in America as in Rome, it will be accessible only along the established lines of Canon Law.

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THE LIBRARY OF A PRIEST.

FIFTH ARTICLE.

DEPARTMENT OF LITURGY.

A priest is ordained "to offer, to bless, . . . to baptize." (Pont. Rom. Rit. Ord. Presb.) These duties he cannot fulfill without the instrumentality of words and actions, and these words and actions, on account of their importance and the dignity of their objects, have not been left to the arbitrary choice of the sacred minister, but they have been selected and ordered by the Church of which the priest is only the mouthpiece and the representative. Hence the

various Liturgies (sacred functions) in use in the Catholic Church from the time of her foundation, Liturgies which later on were consigned to writing, and which for the Latin Church are contained in the Missal, the Breviary and the Ritual with the Pontifical and the various appendices intended to complete the sacerdotal work of offering the Holy Sacrifice, of blessing by praise and by the sacramentals, and of sanctifying by means of the Sacraments.

There can be no need of proving, that a priest is in conscience obliged to use the books which contain the prayers and the ceremonies prescribed by the Church for the celebration of the Mass, the recitation of his canonical Office and the administration of the Sacraments. Without them he would be like a mechanic without tools, or a soldier without arms. Neither memory nor extempore composition can supply the want. He absolutely must have within reach a Missal, a Breviary and, if he has charge of souls, a Roman Ritual. Moreover, the rubrics or rules of these liturgical books often call for explanations, without which it would in certain cases be impossible to apply them, and therefore every priest should be provided with at least a few auxiliary books which he may consult when in doubt. On the most important of such books, which together might constitute the liturgical section of a priest's library, we will make a few remarks, dividing them into three classes, those *viz.*, which are indispensable, those which are very useful, and finally those which, although helpful to all, are needed only by priests who are concerned more than others in liturgical functions. As we are writing for the readers of the ECCLESIASTICAL REVIEW, who are supposed to use mainly Latin and English books, we shall confine ourselves to the works written in, or translated into those languages. These will, generally speaking, amply suffice for their wants.

I.—INDISPENSABLE BOOKS.

First, The Missale Romanum.—Besides the Missals used in the church, it is highly desirable to have a small edition, easily accessible, in the library. The volume will be found

handy to read the rubrics and to prepare the Mass more conveniently than can be done in the church or in the sacristy.

Second, The Breviarium Romanum. The recitation of the Office is made much easier by the use of a *Horae Diurnae* for the shorter Hours, and of a separate volume for the *Officia Votiva*. The *Octavarium* is needed for the proper celebration of the octaves of Patrons.

Third, The Rituale Romanum or its compendium the *Excerpta ex Rituali Romano*, published in Baltimore. The latter is most useful to missionary priests on account of several additions in the vernacular; but the complete Ritual should also be found in every priest's library. It contains rubrics, prayers and blessings, *v. g.*, for the sick, which have been omitted in the *Excerpta* and yet should not be neglected in the holy ministry.

A necessary complement of the Missal and the Breviary is the annual *Calendarium* or *Ordo divini Officii*, which indicates day by day what Mass is to be celebrated and what Office to be recited. No one, even well versed in rubrics, can trust his knowledge or his memory for the continually shifting and mixing offices and feasts. A glance at the *Ordo* can alone obviate all omissions and mistakes. So weighty is the little book in the eyes of the Church that one is allowed to follow its directions even when they are known to be wrong.

II.—BOOKS VERY USEFUL.

Under this heading comes a very large number of extracts from the liturgical books already mentioned, and of commentaries on rubrics, among which the priest is free to choose; although he should make sure to own some.

The principal and more useful extracts are the *Officium Defunctorum*, with musical notes to serve at Masses and Offices for the dead; the *Graduale* and the *Vesperale* likewise with plain chant notes, the use of which would be such an improvement in high Masses and Vespers on the theatrical music that but too often turns our churches into concert halls.

Other commodious extracts are the *Hebdomada Sacra* and the *Benedictionale*, the latter of which contains all the blessings approved by the Sacred Congregation of Rites. Our people have a deep faith in the power of the priesthood to confer temporal favors as well as spiritual graces by approved blessings, and, if properly instructed, the faithful will not incur the danger of turning their confidence into superstition. Let them not be harshly repulsed when they ask for succor which the Church itself provides, while at the same time the *cupiditas turpis lucri*, or even the appearance thereof, should be scrupulously shunned.

To these books it is good to add here the strictly liturgical *Pontificale Romanum*, which will be found handy for episcopal visits and functions. The *Martyrologium Romanum* will also often prove to be a well met friend.

Coming now to books auxiliary to liturgy, either by comment or by translation, I would indicate as almost indispensable the *Ceremonial of the Church in the United States*. The work was first published as an official handbook of liturgy by order of the First Plenary Council of Baltimore after it had received the approbation of the Holy See, and the following editions with their several additions, although not thus approved, enjoy nevertheless the highest authority, as they continued to be prescribed by the Second Plenary Council and by many provincial and diocesan synods.

As a text book on liturgy the best undoubtedly and the most complete for its size is the *Sacrae Liturgiae Praxis* of De Herdt, a work universally known and esteemed. It gives the rubrics of the Missal, of the Breviary and of the Ritual, and explains them in all their possible complications. Wapelhorst's *Compendium Liturgiae Sacrae* is shorter, but, while neglecting the extended dissertations of De Herdt, it indicates very systematically the various actions of the sacred ministers and of their assistants. The *Quaestiones Mechlinienses* are a kind of resumé of De Herdt for the Breviary and the Missal. They explain briefly the main theoretical and practical questions which a student of rubrics may wish to have solved, and they adapt, where necessary,

the rules to this country. O'Loan has also given a good manual on the *Ceremonies of some Ecclesiastical Functions*. Likewise Schober, *Caeremoniale Missarum solemnium et pontificalium*, etc. Two other books must be added here; both having the same title, *On the Ceremonies of the Mass*, but different authors—Sullivan, and Schouppe.

A thorough commentary on the Ritual is Baruffaldi, *Ad Rituale Romanum Commentaria*, but a more accessible one is the well known *Notes of O'Kane on the Rubrics of the Roman Ritual*. Hughes has two good little volumes on the *Ceremonies of High Mass* and *Low Mass*, while McCallen's *Manual for Acolytes* will help the young levites around the altar to perform their functions with propriety and edification. Fr. Schneider's *Manuale Clericorum* and *Manuale Sacerdotum* both present many decrees and instructions useful to priests as well as to seminarians. Le Manuel du Prêtre, the *Manual of the Priest*, has been adapted to the United States in two languages by the Bishop of Burlington. It will be found a most convenient handbook for the missionary priest on many subjects which pertain to the practice of the liturgy, as well as to the instruction of the people on its meaning. It is a small "Liturgical Year."

III.—OTHER HELPS IN LITURGY.

Some ecclesiastics need more liturgical books and larger commentaries than those described thus far. We mean the priests who make a special study of this interesting matter, or those who have to guide others in the learning or the practice of rubrics, *viz.*: specialists, teachers, and masters of ceremonies. In their libraries you will find the *Ceremoniale Episcoporum* with its commentary, the *Praxis Pontificalis* of De Herdt, or the shorter *Commentaria* on the *Pontifical* and the *Ceremonial* by Proto, and also the *Rites of Sacerdotal Ordination*, translated by Dr. Lynch, and of *Episcopal Consecration* edited by Rev. J. McMahon. Nor would any such library be thought complete without the *Manuale Sacrarum Ceremoniarum* of Martinucci, the fullest and most accurate delineator of sacred ceremonies, or without the *Decreta authentica S. Congregationis Rituum*, as edited either by

Gardellini or his alphabetical imitator, W. Muhlbauer. In the same connection occurs Falise's *Liturgiae Practicae Compendium* and his *S. Congregationis Decreta authentica*. A very convenient book for reference on the same decrees is Adone's *Synopsis Canonica Liturgica*, while for rubrics in general the *Bibliotheca Canonica*, etc., of Ferraris, is full of information. Such, too, on the Mass is the exhaustive work of Benedict XIV *de Sacrificio Missae*.

Other useful liturgical books are Bouvry: *Expositio Rubricarum*, similar to De Herdt, as likewise is *Romsee*, re-edited by Hazé. *Baldeschi* is a good manual of sacred ceremonies, and the late publication of Schober, *Explanatio critica editionis typicae Breviarii Romani* is very exhaustive. The *Praxis Synodalis* of Bishop Messmer cannot be dispensed with for the proper celebration of councils and synods.

A good liturgical library requires on its shelves the *Liturgical Year* of Dom Gueranger, the great restorer of liturgical unity in France, who expounds with so much love the literal and spiritual sense of the sacred ceremonies together with their history and variations. Readers on the matter will also find much help in the *Translation of the Breviary* by the Marquis of Bute, and in the *History of the Mass*, by O'Brien.

If there was need of enlarging upon the subject we might quote another array of books. But those we have described will suffice to make up a solid liturgical library, both for the missionary priest and for the deeper student of liturgical lore.

H. GABRIELS,
Bishop of Ogdensburg.

THE LIBRARY OF A PRIEST.

SIXTH ARTICLE.

DEPARTMENT OF SACRED MUSIC.

THE position occupied by the present contribution to the series of articles on the Library of a Priest is meant, the writer assumes, as an indication of the liturgical importance of the subject. For, liturgically considered,

music forms quite as important a detail of ceremonial observances as any other rubrical prescription. With a view to the splendor of Divine Service, the Church has graciously permitted, in the "Missa Cantata," a derogation from the rubrical completeness of the Solemn Mass. The conditions of a missionary country limit the possibility of the latter to rather rare occasions. Deacons and sub-deacons are not plentiful here. The Church sanctions a ceremonial splendor which can dispense with their assistance. But it is worthy of note that under no circumstances will she accept such a desirable substitute for Solemn Mass (nor, *a fortiori*, Solemn Mass itself), unless the musical part of the ceremony be adequately provided for. There must be a "choir," and it must sing, or at least try to sing. And the celebrant himself is not permitted to recite or declaim the Preface, Pater Noster, Dominus Vobiscum, etc., but must *sing* them, or try to sing them. We have said that the musical part of the ceremony must be *adequately* provided for. But to "try to sing" can hardly be considered such an adequate provision as the Church, we conceive, postulates, if not enforces.

Music has become, in the lapse of ages, almost as important a factor in secular as in clerical education. Ministering powerfully to the culture of heart and head and hand, it would seem as if the exquisite training in music of the old Athenians were to be re-enacted in our age, and the prophetic dreamings of Plato were to be fulfilled in our midst. The children in our churches are beginning to sit in judgment upon their elders. Neither the ill-trained and harsh-voiced choir in the gallery, nor the many-toned and mutually contradictory ministers at the altar, may hope long to escape a juvenile parody. The people, too, enduring patiently, between altar and choir-loft, the quaintness of either extreme, have often a higher knowledge and juster appreciation of music than both. We narrate a thrice-told tale. Discussion, abuse, merriment, despair, seem to have filled out the chapter of the literature of the reform movement in sacred music. Unfortunately, no common basis of reform has been agreed upon by the reformers. And in suggesting

books for the Library of a Priest, the writer feels that he can be of service only to those who "agree to disagree." The sweet subject of music has been an immemorial battleground for many opposing factions. Shall we escape the usual fate of the peace-maker?

Besides its relationship with the sacred culture of the priest, music claims his attention in the same secular manner as it does the attention of any professional man. No culture is supposed to be complete in our times, which does not include some familiarity with the history of music, and with its aesthetic and, in a slight degree, technical characteristics. Trusting that we shall not have infringed too largely on the domain of the succeeding paper on "General Culture," we will suggest a few works which we have found serviceable in this matter.

I.—BOOKS FOR THE PRIEST.

Magister Choralis, by Rev. F. Haberl (Fr. Pustet, N. Y.), is now the classical work on Gregorian Chant. Besides a short history of Plain Chant, it contains chapters on the Science and Practice, on the Mass and Divine Office, Special Functions, with many illustrative observations by the translator. It is especially serviceable because of its very full collection of chants sung by the celebrant and sacred ministers at various functions. All the Prefaces are given with notation. The scientific treatment of the theory of Plain Chant is, however, too erudite at times for unaided study. The organist should possess and study it. Much better for private study is Archbishop Walsh's *Grammar of Gregorian Chant*, (Dublin: M. H. Gill & Son), based on the foregoing work, containing many chants, exercises, etc. An excellent, but very elementary work is Singenberger's *Short Instructions in the Art of Singing Plain Chant*, (Pustet & Co., N. Y.) It is meant principally for choirs and schools where the rudiments of chant are to be imparted.

II.—BOOKS FOR THE CHURCH.

The recent Decree concerning Plain Chant, reaffirming that of a decade ago, urges again upon all the churches the

adoption of the official edition of F. Pustet. The will of the Holy See is not imposed as a formal obligation, however, but rather as an urgent exhortation. A catalogue of the liturgical publications of Pustet & Co. should be in the priest's library. Of these the *Graduale* furnishes all the chants for a liturgically complete musical service at Mass; and the *Vesperale* does the same thing for Vespers. The *Processionale* contains, *inter alia*, the *Ordo ad visitandas parochias*, and the Litany of the Holy Name (serviceable at "Sacred Heart" celebrations instead of that of Loretto). The *Kyriale* recommends itself for its handy and inexpensive character. Containing the various chants for the *Ordinarium Missae*, besides the *Te Deum*, etc., it would serve well as a hand-book for choirs beginning the experiment of a Plain Chant Mass. Pustet & Co. publish accompaniments to the *Graduale* and *Vesperale*, by Haberl and Hanisch, and two separate styles of accompaniment of the *Ordinarium* by Dr. Witt and J. Hanisch respectively. Another style is that of C. Becker, whose *Organum ad Graduale Romanum* can be obtained of J. Singenberger (St. Francis, Wis.). Oberhoffer's *Organ School for Catholic Organists* will be found very useful to organists desiring to perfect themselves in Plain Chant accompaniments (Pustet & Co.). For use in schools and choirs we may also mention the *Manual of Sacred Chant*, by Rev. Jos. Mohr, S.J., (Pustet & Co.), containing the Ordinary of the Mass, the Psalms and Hymns of Vespers for the entire year, and a collection of Latin hymns and prayers suitable for various devotions.

With respect to Cecilian music, it should be noted here that Prof. Singenberger (St. Francis, Wis.), has compiled a very careful and complete *Catalogue* of the works of the best polyphonic masters, ancient and modern. To particularize amongst these compositions does not enter into the scope of this paper. Every library should possess a copy of the *Catalogue*.

With respect to congregational singing, we note, *First, The Roman Hymnal*, by the Rev. J. B. Young, S.J., (Pustet), containing a large collection, in modern notation,

of English and Latin hymns, besides all the High Masses of the *Graduale*, and all the Vespers that may occur on Sundays and holy days, in full. *English and Latin Hymns* (the same author and publisher), consisting of the harmonies to Part I of the *Roman Hymnal*, is a separate volume. The accompaniments to the Masses and Vespers (Parts II and III) may be obtained in the accompaniments to the chants (mentioned above) by Hanisch and Haberl. A little volume containing merely the words of the hymns is also published by the same firm.

Second. Somewhat similar in scope to the above is *The Catholic Hymnal*, by the Rev. Alfred Young, C.S.P., (The Cath. Pub. Soc., N. Y.), an excellent and inexpensive book.

Third. *An Order of Divine Praise and Prayer* is a very small pamphlet containing prayers interspersed with hymns (the same author and publisher).

Apropos of congregational singing, the Rev. Alfred Young contributed some years ago an exhaustive series of papers on this subject to the *Catholic World*. The present writer also contributed to the REVIEW two comprehensive papers on the same subject. *Studies in Worship Music*, by John S. Curwen (London: J. S. Curwen & Sons), describes various systems of congregational singing in the Protestant churches; in a second volume (entitled *Second Series*) some attention is paid to the Cecilian movement. These volumes contain some instructive suggestions, and will repay perusal by those interested in this subject.

With respect to what is styled "modern" sacred music, we have neither space nor care to particularize. All musical firms publish "collections" of an endless variety of titles, scope, character, and of all degrees of worth and worthlessness. We venture to suggest, however, obtaining the catalogues of J. Fischer & Bros., 7 Bible House, N. Y., and the great catalogue of L. Schwann, Dusseldorf, furnished gratis by J. Fischer & Bros.; also Novello's catalogue (Novello, Ewer & Co., New York and London). A list of Masses is recommended in Appendix B of Father Taunton's *History and Growth of Church Music* (London: Burns and Oates).

III.—BOOKS FOR THE SCHOOL.

We would advise to obtain from Ginn & Co., Boston, their descriptive catalogue of the *National Music Course*, adopted, on the recommendation of the writer, in the *Course of Study for the Philadelphia Parochial Schools*. The system has been found to give excellent results in the Philadelphia Parochial Schools. The *Course of Study* just mentioned should be obtained, and in it will be found a carefully graded course of musical instruction, and some illustrative remarks in the *Appendix* to the "Primary" volume.

Of editions of musical courses for schools there is no end. Publishers will gladly submit their publications for inspection.

Attention may be again directed here to Prof. Singenberger's excellent Primer of Plain Chant. *Practical Hints on Boy Choir Training*, by G. E. Stubbs (E. & J. B. Young & Co., New York) contains many serviceable hints. Those who are interested in the subject of children's voices and how to train them in the schools, might also read with profit *The Child's Voice*, by Messrs. Behnke and Browne (Boston: O. Ditson & Co.). School entertainments furnish an endless and very saddening illustration of how-not-to-train children's voices. These may be broken or rendered harsh for life by the school shouting that commonly passes for "singing."

IV.—GENERAL CULTURE.

We suggest: Father Taunton's little work already alluded to; Ritter's *History of Music* (Boston: O. Ditson & Co.) in 2 vols., a very readable compendium; Parry's *Art of Music* (D. Appleton & Co., N. Y.) which presupposes some technical knowledge; Father Zahm's elegant work on *Sound and Music* (Chicago: A. C. McClurg & Co.), an admirably written popular presentation of the scientific *rapport* between acoustics and music; Stainer's *Music of the Bible* (Cassell & Co., N. Y.) containing an interesting account, with fine pictorial illustrations, of ancient musical instruments, and of the modern types developed from them; the "Standard"

oratorios, symphonies, cantatas and operas, 4 vols. (published by McClurg & Co., Chicago,) containing a description of the masterpieces of musical art, together with short accounts of the composers. We content ourselves with this modest list; for "of making books" about music and musicians, "there is no end."

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THE STUDY OF CANON LAW IN THE UNITED STATES.

SECOND ARTICLE.

IT will hardly be denied that canonical science is destined to assume its proper proportions in this country. The prominent position which the Third Plenary Council of Baltimore gave to Canon Law should serve to show its importance and its authority. We are of the opinion that, aside from the advantages which we pointed out in a preceding article, the significance of this fact is not sufficiently appreciated. We venture to say that the last prejudice against this science would soon disappear, if Canon Law were more generally studied, and received its proper development in the lecture hall. Up to the present time, the course in Canon Law in our Seminaries has been comparatively meagre. Under pretext of unity and of economy of time, it has usually been studied in connection with other subjects upon which it has direct bearing. The canonical laws governing ordination and the hierarchy, are studied as a part of Dogmatic Theology, while the canonical aspects of marriage, the obligations of the clerical state, vows, etc. are treated of in Moral Theology. As a result of this combination there is confusion and a lack of precise knowledge of these tracts. And such students as are taught by this system, though they learn the more essential parts of the Church's Law, cannot discern the distinctive character of the science, nor value it at its true worth. It is of importance, therefore, that ecclesiastical law should be taught everywhere *ex professo*; that its solid framework should be clearly outlined; and that students

should know the connection between this science and the matters that stand related to it. Moreover, in some classes the professor should trace the formation of the ecclesiastical code, showing the many sources from which its laws have flowed, and the historical influences which have contributed to their enactment. Thus, without spending any very considerable amount of time, young students might be given a clear general outline of the law, and those whose minds would be attracted to further study of the subject, could prosecute it by themselves with but little difficulty. Perhaps, too, some might be found who would devote themselves to a thorough and systematic course in Canon Law. Having made the preparatory studies in the manner we have suggested, the students would then be capable of taking up the study of *Corpus Juris*, and of deriving real profit from the higher special teaching given in our Catholic Universities. Without this preliminary preparation, special instruction will lose much of its usefulness, and the results will be found necessarily small and unsatisfactory, the lack of a foundation sufficiently broad and deep, making it impossible to rear a solid and lofty edifice. If we wish, therefore, the Church in the United States to benefit in the future by the assured helps of Canon Law, the path we must now enter on is plain.

Had it been possible from the beginning to observe the general law always and everywhere, there would be no necessity now for deploring certain things, out of harmony, of course, with all principle, whose consequences have been so difficult to repair; nor would we be obliged to look on the regrettable habit of some, of preferring personal, and consequently narrow, views, to the general good and the wisdom of the universal Church. Happily, we have never entertained voluntarily any prejudice hostile to pontifical right. On the contrary, we have ever professed ourselves strong upholders of it, and on every occasion of difficulty we have looked to Rome for direction, redress and support. But the time has come when we should no longer act blindly. It should not be enough for us to know that we can appeal when we con-

sider ourselves injured ; but we should be able to recognize whether or not we have been really wronged ; whether the first thing to be done be not to acquire a better knowledge of our duty and the need of conducting oneself more in the spirit of liberty than of license. The old excuse of the imperfect conditions incidental to a newly organized state or society, has given rise in part to many loose interpretations, and even infringements, of the law ; but to-day, now that matters have assumed a more normal aspect, when the hierarchy is firmly established, and parishes are numerous and flourishing, every step forward should be in the direction of positive law, since this is a first requisite of good government.

We feel that the ideas we have set forth in this paper will gradually meet with the approbation of the clergy in general, in proportion as the influence of the select body of young canonists whose formation we have just now foreshadowed, will make itself felt in public affairs ; for it is certain that for the next fifteen years the rôle of the canonist in this country will be of considerable importance, and that his influence will increase from day to day. The student of Canon Law, therefore, has before him the noble duty of contributing to the wise government of the Church, either by the help his scholarship will afford his bishop, or by the knowledge and esteem of ecclesiastical legislation, which his learned publications will beget among his confrères.

The special devotion to Canon Law which we have been urging, need not bring with it any inaptitude for other ecclesiastical duties, as many might be tempted to believe. Nor have we any intention of exciting ambitious desires, or of opening up gilded horizons to the young student. Without doubt it is necessary that we should have the holy ambition of serving the Church generously, and of placing at her disposal all our talents and all our energies ; but the devotion of a priest should always be humble and disinterested, and turned away from alluring perspectives that present only vistas of self-love.

It belongs to the Ordinaries to settle the value of each

one's ability and to decide who will be of service to the diocese; for, a man competent, indeed, in other respects, might be of little use as a canonist, because of some defect or other of which he himself is unconscious, but which his superiors discern, and recognize as unfitting him for that office.

But the special attention even such a one would give to Canon Law would be far from unprofitable, as we shall see from what follows.

Canon Law is bound up with the other Sacred Sciences, and in examining this bond we answer the objection which to us seems to be perhaps the most specious of those generally urged against its study, namely, that of its great specialization and, consequently, of its unprofitableness to one who has consecrated himself to it, unless he should afterward be assigned to such duties as require a particular canonical training.

Canon Law—let us not tire of the repetition—has not for a single end, as some imagine, judicial practice and the nice intricacies of procedure; it includes an infinity of varied questions, and in its application extends over a multitude of subjects and conditions. So far from being a restricted specialty which is placed outside of other branches of ecclesiastical knowledge, it supposes and completes them all. Take up a book of Dogmatic Theology, for instance; you will find theses in it whose ultimate consequences are canonical precepts; to try to formulate Canon Law without going back at each moment to dogmatic principles would be to attempt the impossible. Besides the few revealed principles from which the dogmatic developments which compose our theology have been logically made, it has been necessary for the Church, in order to answer the difficulties raised during the course of the centuries, to have recourse to adaptations of a human character. It is into cases of this kind that Canon Law very often enters. Note its connection with Penance, Censures, etc., and see if Canon Law does not admirably explain and illustrate the doctrine of divine pardon, and of the coercive power of the society of Christ.

The points of contact of Canon Law and Moral Theology are so well known that it seems needless to lay further stress upon them. While the subject of one especially concerns the internal conscience, taking into consideration the intrinsic goodness or malice of an act, the other primarily regards the external conscience, in view of the duties imposed by the obligations of Christian society. But how often do not both mutually explain and complete each other!

If we now recognize the variety and range of the subsidiary sciences which Canon Law requires, we shall fully understand how, far from narrowing the mind, as is sometimes pretended, far from rendering one less fitted for public preaching or discussion, Canon Law, on the contrary, is a kind of synthetic guide, of decided advantage to the priest, systematizing for him his reading and his studies. Is it not true that each day, whether in the chair or in the the pulpit, in conversation or in the public journals, we are under the necessity of strengthening our arguments by juridical principles or historical facts? For often we are obliged to acknowledge as erroneous conceptions which are voiced in most dogmatic assertions by priests who have better intentions than information. If they had a sound idea of the law and jurisprudence of the Church, they would not make these blunders which belittle, and sometimes dishonor, us in the eyes of non-Catholics. Not long ago, we read in the papers some silly reflections of a certain otherwise intelligent ecclesiastic, on the occasion of I know not what interdict placed by a bishop upon one of his priests. The writer set forth the inalienable rights of a free man and a citizen, and inquired how these primitive privileges resulting from the natural law could be diminished by ecclesiastical authority, etc. All this useless noise and confusion came solely from a misconception of the relations of natural law and canonical practice. Two excesses are to be avoided. One consists in regarding these two domains as absolutely distinct, and in not taking into account, in setting forth the obligations imposed by the Church, the inviolable principles of natural right. But if this forgetfulness is pernicious, the

other mistake is not less dangerous; for it is as necessary not to grant to reason more than it has a right to exact, as not to condemn the sacred authority of the Church, or the power of its hierarchy. Did we disregard these principles in practice we should fall, and that very readily, into the Protestant system; and all unity, all ecclesiastical subordination would gradually crumble away.

We could extend these reflections upon the relations of natural and canonical law to much greater length, and could dwell for a long time on the wise principles that are designed to prevent imprudent interpretations of either, but this is not the place; it is sufficient to have indicated that, in a very practical point of view and one of daily application, the canonist can find a use for his knowledge with advantage to himself and to others. Cases of this kind will offer themselves very frequently, if we consider the various other laws, positive as well as prohibitive. A fund, too, of wise counsels will come with a thorough knowledge of the laws of the Church.

And now, if we consider the mutual co-operation which law and history afford, the field becomes still more extended. The knowledge of history is indispensable to the canonist; for without it he can understand nothing of the discipline of past ages; customs and institutions would be confused in a dark cloud in which his glance could not distinguish any precise line. The spirit of law would be unintelligible without the commentary of humanity's record.

But how advantageously Canon Law, in its turn, serves history! Many an occurrence enveloped in the shades of oblivion, indicated only by some vague and incomprehensible allusion in an unnoticed corner of a document, has been placed in relief by a juridical text. In this respect, therefore, in one way as well as in another, the importance of Canon Law united to history, will often appear in the course of a sacerdotal career. Does any one wish for a demonstration of this which it was recently given us to make?

From time to time some non-Catholic, some minister of a denomination, raises an objection against our faith. It must

be acknowledged that very often these questions are proposed, these remarks are formulated, with the sincere conviction that our Church, which has permitted, praised, commanded certain acts of government, certain atrocious repressions, etc., cannot be the true Church. An argument of this kind has its influence. Our separated brother tries to convince himself that he is in the right path : he sets forth his reasons and they are worthy of consideration. But how will we solve his objection if, as in the example which I have in mind, it is the result of an erroneous interpretation at once of an historical fact and a juridical document? It will be necessary for the Catholic apologist to examine the facts closely, to observe the character of the times, and the nature of the legislation ; the answer will ordinarily present itself when these elements have been placed in juxtaposition by a mind familiar with ecclesiastical legislation. Here is an instance in proof. A few months ago a Protestant controversialist bitterly reproached the Roman Church for having authorized crime, by not holding guilty of homicide those who tortured schismatics. See what a theme for endless elaboration could be found here. In point of fact, the forty-seventh chapter of the *Decretum Gratiani* bears the following title : "Non sunt homicidæ qui adversus excommunicatos zelo matris Ecclesie armantur." Behold one of the laws included in the code of the Catholic Church ! . . . Is it not execrable ? . . . etc. But whoever should thus argue would not know that the *Decretum Gratiani* is not a text having authority by itself, and that a particular decision, such as that quoted in the passage here indicated, is not to be extended to varying conditions. It would have been necessary, therefore, for the objector to investigate the circumstances in which the cruel recommendation which has been the cause of scandal was made. The schismatics in question in this case were very dangerous rebels, who were putting Italy to fire and sword, at the time when Pope Urban II wrote to the Bishop of Lucca (Tuscany), the letter whose terms are incriminated. If the controversialist had taken the pains to read the context with greater attention,

he would have readily seen that there was question of legitimate repression of a veritable war against rebels who were aided by the entire lawless element. He would have ascertained also, and this without doubt would have completely altered his impression, that the Pope, foreseeing some excess of the soldiery, justly commanded the bishop to impose due penance upon those of the defenders of order who, forgetful of their office as preservers of justice and protectors of religion, should act through personal animosity, or perpetrate unnecessary cruelties in the discharge of their military duty.

A priest acquainted with Canon Law and accustomed to thumbing the leaves of the *Corpus Juris*, would find himself able to solve the objection immediately, by establishing the nature of the *Decretum Gratiani*, and by making a prudent use of the rules for interpreting ecclesiastical laws. Examples of this kind might be multiplied indefinitely, but it is time to bring these reflections to a close.

Canon Law is not, therefore, a superfluous study, it is not, as some are occasionally pleased to say, because they do not understand it aright, a vestige of the methods of the Middle Ages, or a dangerous stronghold of subterfuge; it is a valuable source of information, often of great present importance, very practical, and, let us add, very necessary. Let the clergy of our country become persuaded of this truth, and I am convinced that, after the first efforts which every beginning demands, they will find in their knowledge and its application a fruitful source of power and of intellectual satisfaction.

G. PÈRIES.

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THE ENCYCLICAL "PROVIDENTISSIMUS DEUS."

PART II.

DIFFICULTIES and discussions arising from scientific sources have come up in the past. But at present, it is idle to make a comparison between these sciences and the scientific teaching of Scripture, since Scripture does not

teach science ; it is idle to impute errors to the sacred writers because of a lack of scientific accuracy in their language, because the inerrancy claimed for them is not of that sort. One might as well look into Homer's Iliad for chemistry, or into Livy for a description of an iron-clad battle-ship, as into the Bible for a scientific exposition of the physical constitution of the universe, or for a disclosure by anticipation, of those discoveries which have been made by modern science.

All the difficulties of this nature, and all the imputations of error against the Scripture, in respect to science, have been carefully and thoroughly discussed by competent scholars, and the main questions have received solutions which are sufficient for the vindication of the thesis as rightly understood, of the inerrancy of the Bible.

One of these questions has been respecting the six days of Genesis. It is a settled point, that Moses affirms nothing for or against the long, geological periods preceding the creation of man, and the appearance and disappearance of the earth's fauna and flora during these periods. There is nothing on the constitution of the solar and stellar systems, and nothing which has a bearing on the nebular theory, so generally regarded as probable by Catholic as well as other scientists, and notably advocated under a new form by M. Faye. Even the theory of evolution, in one or other form, receives a certain amount of favor, or at least toleration. The universality of the Noachian deluge, which used to be a matter of warm dispute, is now regarded as an open question. F. Brandi, who has no affinities with any "new school" of interpreters, admits the restriction of the local area of the deluge. He maintains its extension over the whole actually inhabited surface of the earth, yet there are other scholars, whose names he mentions with respect, who regard it as partial even relatively to the human race. As to the chronology of the period between Adam and Abraham, the best scholars agree that no precise and definite system can be constructed from data furnished by Moses. We may look, then, elsewhere, wherever we can find data for a probable estimate of the time which elapsed

between the creation and the deluge, between Noah and Abraham, between Abraham and Moses, an estimate which cannot be exact and certain, but which must allow an addition of twenty or more centuries to the forty of the short vulgar reckoning of the time between the creation of Adam and the birth of Christ. F. Brandi admits the twenty centuries, without difficulty, and approves in general of what F. Zahm has lately published on this class of topics.

F. Brandi, in his little work, does not attempt a thorough and exhaustive discussion of objections against the inerrancy of the Scriptures. The volume is mainly a reprint of articles which first appeared in the *Civiltà Cattolica*, and in it he merely examines some trivial and futile criticism on the Encyclical by anonymous writers in two magazines. They have repeated some of the stale accusations of scientific errors in the sacred writings, which are really hardly worth refuting at the present time. With these there are interspersed some accusations of contradictory statements and other errors in historical narratives, which are more worthy of examination and discussion.

The really important questions lie within the historical field. A large part of the Bible is historical. Within this historical domain, of course, truth is historical truth, agreement of the narrative with the actual facts and the course of events as they really occurred. Honesty and sincerity of intention in the writers, access to authentic sources of information, competence in the witnesses upon whose testimony depends the credibility of the narration, and the substantial correctness of the historical record, are, in this category, of prime importance. In another aspect, the doctrinal and ethical authority of the writers and their books, and their inspiration in regard to all matters of this kind, are of the most essential importance. They all come short, however, of the exigencies of the case. It is not enough to vindicate the inspiration and inerrancy of the Scriptures in doctrine and morals, and their substantial historical verity in respect to all facts connected with dogma. Inspiration throughout, in all parts, to the extent of securing the truth of every

statement, and excluding all error whatever, goes much beyond these positions.

We must remember that we have not one sole question to deal with, *viz.*: what is of faith or a certain theological conclusion concerning the inspired verity and inerrancy of the Scriptures? When this question is fully answered, we are confronted by another; how shall we prove the unerring verity of the Scriptures to those who do not obey the authority of the Church, or of the Scriptures giving testimony to themselves? We must come down to the level of our adversaries, precisely as we do in those arguments which are within the field of the preamble of faith. We must discuss all questions respecting the canonical books, precisely as we would if they were mere human compositions; and it is only after such a discussion that we can proceed to urge their divine claims, and ride into the field which we have won in the chariot of the Church.

There is a great task on the hands of Catholic scholars. Recent investigations in ancient history and archaeology, the thorough study of Oriental languages, the scrutinizing methods and processes of the higher criticism, have laid open an almost boundless field of research and discovery, or rational theory and ingenious conjecture, under that very horizon where the ancient history of religion is domiciled, Catholic scholars must engage in these same researches and make themselves masters in all these branches of knowledge, in order to vindicate successfully their religion on historical and critical grounds. Herein lies the chief significance and importance of the Encyclical. It is a loud and earnest exhortation to the study of all these human environments of the divine and eternal revelation and religion of God, whose culmination is Christianity, and whose principal and most venerable record-book is the Bible. The Bible being the word of God, the God of our fathers, the God of history, whose power created the earth and its nations, whose providence has ruled the destinies of mankind in all ages, in view of the coming Christ and His Church, the focus in which all rays of truth concentrate, converging from the past, and

diverging in all directions into the future, all true and genuine discoveries must confirm and illustrate its truth. In point of fact, they have done so to a remarkable extent. These erudite and ingenious investigators have not gone altogether upon devious and misleading tracks. They have not been universally animated by a dominant spirit of anti-Christian prejudice, or directed by a hostile purpose. Even when they have been possessed by the irreligious and sceptical demon, they have come out upon unexpected places, and unwittingly have served the cause of truth. But they have to a considerable extent been honest and desirous of finding truth; often even desirous of serving Christianity, as they understand it. Apart from a small and diminishing number of the old school among German and English Protestants who have defended the Bible very much after the manner of Catholics, the modern scholars who have devoted themselves to the study and criticism of all the remaining monuments of ancient Oriental history, the Hebrew sacred books included, though disagreeing among themselves, have followed in common the road and method of rationalism. They have left on one side, and disregarded the authority of the Bible as the inspired word of God, and have treated it precisely as they treat all the works of ancient literature; except that in too many cases, they show it less respect. The avowed and consistent rationalists reject on *a priori* grounds everything that is supernatural. "It is a lamentable fact," writes Leo XIII, "that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings, and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but also unfairness; in their eyes a profane book or ancient document is trusted without hesitation as if no suspicion of error could attach to it, whilst the Scripture, if there is only an appearance to their view of error, is set down without any fair discussion as untrustworthy."

It is evident that it is incumbent on Catholic scholars to examine all the alleged historical errors in the sacred books which are brought to view, whether by writers who deserve this severe censure of the Holy Father, or by others, who are not intentionally hostile or unfair. This has been done heretofore, and by a considerable number of learned men. But it is necessary to repeat and carry on the work.

It is truly an arduous task, extensive and complicated, and beset with difficulties. The Holy Father has said, after speaking of questions relating to physical science and criticism, and of the methods to be employed in solving them, "the principles here laid down will apply to cognate sciences, and especially to history."

The intention of this direction and its application to historical questions, on account of its brevity, is not perfectly clear. The formal and the material parts of a sacred writing which is essentially historical, are not so easily distinguished as in other cases. It is not easy to determine, when and how far the distinction between absolute and relative truth can be justly applied, and how far the principle that God speaks to men through the sacred writers *more humano*, may permit us to distinguish, in historical narratives, that which is true according to a popular and common style and manner of description, from an accuracy and precision, and an exact chronological order, which are strictly scientific.

In regard to this particular department of exegesis and hermeneutics, it is obvious at first sight, that we need the labor and the expositions of the most competent scholars to determine what parts of the Old Testament having an historical form, must be classified as being strictly and essentially historical. If there are some such parts that may be regarded as sacred allegories, similar to the parables of the Gospel, as epic or dramatic poems, it is evident that the truth which must be ascribed to them, and the inerrancy of their human authors, are to be taken in a different sense from an unerring verity in the narration of actual facts and events; since their intention and scope is not the relation of facts, but the teaching and illustration of religious and moral truths in figura-

tive language. It is most important to determine as far as possible, whether there are any portions of Holy Scripture, as for instance the Book of Job, which may be, or which probably ought to be regarded in this light. If there are any such portions, it is important to determine which they are. But, if this method of interpretation be inadmissible in any instance or in every instance, where it has been suggested, it is still more requisite for the complete vindication of the verity of the Scriptures in all their parts, to prove this point, by critical and doctrinal arguments.

When we consider those sacred writings which are purely historical, there arises a question as to how far a certain benignity and latitude of interpretation must be allowed, on account of the simple, inartificial, often fragmentary and incomplete style of some of these narratives. To a certain extent it is plain enough, that this latitude must be allowed in interpreting the language of the sacred writers; just as it is in the case of purely human compositions, of the same kind.

What the sacred writer intends to make known, and expresses in language sufficient for his purpose, according to the intention of the inspiring Spirit, and under His controlling direction, must be received as true. The notion of his escaping or being left free, at times, from this divine influence so as to be liable to human mistakes in what he intends to assert, and actually does say in language, must be excluded. But his intention must not be extended to the point of a perfect coincidence with the entire and precise truth in regard to the matter, as it really is, and is known to God, in each and every instance, and in all particulars. What God wishes him to tell, he tells, without omitting or adding anything. But God may not wish him to tell all that might be told. Nor, does He wish him to use language with a supernatural art, which is above his human capacity, and superior to the ordinary manner of speaking and writing which is in common use. It is the will of God to make use of human literature, didactical, poetical, historical, as a medium through which His word may be transmitted, *more*

humano to men. There may be imperfections of literary art in this medium, imperfections of idiom, rhetoric, grammar, obscurities, ambiguities. We know that it has been left exposed to accidents, in passing down through the hands of transcribers, so that in many cases it is difficult or even impossible to determine what were the exact words of the original text. In a word, the Bible is not an immediate, but a mediate creation of God; a casket of divine truth, which God designed, but which human genius and art constructed, under His supervision. The formal part is divine, the material part is human. Through an error in this regard, both the advocates and the opposers of the Sacred Scriptures have made the mistake of applying wrong measures and rules of criticism and interpretation to their contents. The first have thought to find a certain kind of literal truth which was not there, and the latter have fancied that they have found errors where there are none.

Sometimes, the case is so plain that the simplest common sense makes this mistake impossible, and a reference to some of these cases may illustrate the principle we are now talking about, and give a clue to its application in cases that are more obscure.

St. John, describing how the disciples crossed the lake, after the miraculous feeding of the five thousand, says: "when they had rowed, therefore, about five and twenty or thirty furlongs they see Jesus walking on the sea."

Why did the Evangelist write this, as if he could not tell more exactly just how far they had rowed? His language denotes indefinitely some distance between twenty-five and thirty furlongs, according to a rough estimate. If it were actually twenty-four, or thirty furlongs, this would make no difference in the truth of the statement, which was intended not to give the mathematical measurement of the distance passed over, but only an approximation to it. Probably, he did not know, at the time, what was the exact distance, or he had forgotten it, when he wrote. God certainly knew it, but did not choose to tell John, or move him to write with mathematical precision the absolute truth in the matter.

The relative truth was enough for the purpose of the narrative, and this alone was intended.

At the end of his Gospel, St. John writes : " But there are also many other things which Jesus did ; which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written."

In the literal sense, even if this were taken as signifying that the libraries of the world would not hold all these books, this would be an absurd sentence. Who could be foolish enough to impute such an absurdity to St. John ? It is plain at sight that he uses an hyperbole, and intends only to say that a minute life of Jesus Christ, relating in full all that He ever said and did, from His infancy to His ascension into heaven, might be made to fill many volumes, and would furnish an inexhaustible theme for admiring and devout comment. And, in fact, if all the books which have been written about Jesus Christ and His divine mission were collected, they would make a large library, nor do they begin to exhaust the wonders which God alone can adequately comprehend.

I fear that I may seem to be trifling, in expending so many words upon instances of this kind, in which only the most futile criticism could find any objection against the truth and inspiration of the scriptural record. But, it must be remembered, that the greatest part of hostile criticism is futile and trivial to the last degree : so much so, that the hostile critics themselves speedily reject with scorn and scoffing the ineptitudes of their compeers, to make way for their own.

From the time when Origen brought his keen intelligence and vast learning to bear against Celsus, in the vindication of the Scriptures, until now, a valiant legion of combatants have been engaged in the conflict against the anti-Christian hosts who come up to make war on the citadel of truth. It is to be hoped and expected, that the earnest admonition of Leo XIII, to which several of the principal Catholic Universities have heartily responded, will awaken an increased zeal, ardor and industry in the prosecution of all those studies which are related to the science of the Holy Scriptures.

The most precious and abundant fruits will surely be the result of this thorough and persevering application of a great number of the most competent scholars in all parts of Christendom to these studies.

One most important part of the extensive and complicated task that is imposed on this class of scholars, is the vindication of the teaching of the Encyclical, respecting the inerrancy of the sacred writers, as secured to them by their divine inspiration. The most pressing present need of this vindication is in respect to documents of ancient history contained in the canonical books.

It is necessary to prove scientifically, that they agree with each other, that they are not discredited by any sure and trustworthy monuments of profane history; that they are genuine, authentic and credible narrations of historical facts, so entirely true and trustworthy that they cannot be proved to contain any errors or mistakes of their authors or compilers, in respect to the records which they intended to commit to writing, and the purpose that was within the scope of their intention.

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(To be continued.)

THE SOLUTION OF THE "MANCHESTER" CASE AND ITS CRITICISMS.

THE solution given to "A Case of Conscience," published in the March number of the REVIEW, has given rise to some criticism. The *Casus*, which was signed MANCHESTER, was as follows:

Robert is a Catholic, but doubtful about his baptism, because he finds no mention of it in the baptismal register, and he knows also that his parents were very careless in matters of religion. He marries Albina, a Protestant girl, who says she does not know whether she was ever baptized. After a year of married life, Albina suddenly elopes with

another man, and Robert receives no intelligence as to her whereabouts. Dissatisfied with his condition, and thinking to do better, Robert after some time marries a Catholic girl, Mary, who induces him to go to confession, which he had neglected for a long time.

He puts his case, as stated, before a priest, asking what he has to do to become thoroughly reconciled to the Church. The following questions arise in the mind of the confessor :

1. Should Robert be baptized conditionally ; or would it be at least prudent to have him baptized since there is no certainty of his baptism in childhood ?

2. If Robert is to be baptized conditionally, must he make a general confession of his whole life ?

3. Was the first marriage valid ? Is the second marriage valid ? What practical steps must Robert be advised to take in order to be fully reconciled to the Church ?

MANCHESTER.

The answers given in the solution, to the above questions were, briefly: *Ad Prim.* Robert can be baptized conditionally ; because, according to St. Alphonsus, "a *dubium tenue* concerning the validity of a baptism is sufficient for doing so," and "the two facts mentioned in the case are, *prima facie*, well calculated to give rise to such a doubt." But should these two facts be such as to carry with them more than a "*dubium tenue*," "then Robert not only may, but must be baptized."

Ad Sec. Robert is not obliged to make a general confession of all the mortal sins committed prior to his last confession ; and if the baptism is repeated because of a well-grounded doubt, he is not obliged, strictly speaking, to confess even the mortal sins committed since his last confession.

Ad Tert. Robert's both marriages are doubtful ; and, for the present, things should be left *in statu quo*.

For a clear understanding of the objections urged against the above solution, and of the answer to these by Father Sabetti, it would be well to read the original *Casus* in the

March number. We give below the full text of the objections, then immediately after, Father Sabetti's answer.

THE OBJECTIONS.

Rev. and dear Sir:—In your recent issue (March) I find the solution of a matrimonial case that is not, to mine as well as others' mind, fully in keeping with authority. May you give the following observations your attention in the nearest future issue of the REVIEW. The question is very much discussed in our diocese with diversity of opinion. The majority of the priests maintain that Robert ought not to be baptized, not even conditionally, because the existing doubt, as to his first baptism, is not sufficiently well grounded. In Konings we read, (No. 1263): "Agatur de adultis, qui nati sunt ex parentibus Catholicis et inter fideles educati, quamvis testimonium non habeatur accepti Baptismi, modo pro contraria graves non occurrant rationes." (St. Lig., Lib. vi, N. 134, Not. ii, page 627.) St. Liguori proceeds to explain the term "*graves rationes*" by quoting Laym. C. 5, No. 4, (a veneficis parentibus natus est, a diabolo valde infestatur, nec sciri potest ullo indicio, ubi vel a quo baptizatus fuerit") in such a case "tales conjecturae, praesumptionem accepti baptismi tollant et contrarium verisimile efficiant." Gury corroborates the above statement, page 529, Quær. 2°. Cardinal Gousset (2 vol. moral. page 56, says: "S'ils ont été élevés chrétiennement parmi les fidèles on doit présumer qu'ils ont été baptisés, tant qu'on ne prouvera pas évidemment le contraire. C'est la décision du Pape Innocent III, 'De illo natus christianis parentibus et inter christianos est fideliter conversatus, tam violenter praesumitur quod fuerit baptizatus, ut haec praesumptio pro certitudine sit habenda, donec evidentissimis forsitan argumentis contrarium probaretur.'" (Cap. Veniens de presbytero non baptizato.)

Cardinal Gousset, No. 94, says that baptism should be repeated only when, among other grave reasons, it is not certain whether the parents are Christians. And such is not the condition of the parents in the present case, therefore baptism should not be repeated, not even conditionally.

Additional weight is found in "The Pastor," vol. iv, page 64. The S. C. O. S., replying to a doubt proposed, said, "Censendum validum baptismum in ordine ad validitatem matrimonii."

Die 9 Sept. 1868. Collectanea 243.

August 1, 1883 Bishop Gross (now Archbishop) solicited a decision of questions, pertaining to the validity of marriage when the validity hinged on a doubtful baptism. The Sacred Congregation replied that if the parents belonged to a sect in which baptism is received then baptism is to be presumed. In the case engaging our attention, the parents are not only Christians, believing in the efficacy of baptism, but they are Catholics. Their disloyalty to the Church goes not militate against their faith in baptism. Rome answered Bishop Gross "Neque alter conjux cognoscatur positive contrarius collationi baptismi, praesumendus est baptismus" Pastor Vol. iv. page 237.

It obviously follows from the above authorities that the first marriage is valid and consequently Robert is bound, and shall be bound to his first wife until death. The second union is null and void. The marriage tie is never broken by a doubt of the present nature. His freedom is not to be presumed but proved. In the vi. vol. of the AMERICAN ECCLESIASTICAL REVIEW, page 9 we read :

"The Church accepts a baptism even doubtful, as a sufficient disposition to render a marriage valid and binding." I conclude with these words of St. Liguori, (Lib. vi. No. 134 Not. ii.) "Quod baptizandi non sunt, neque *sub conditione*, adulti, qui nati sunt ex-parentibus christianis et inter fideles educati, quamvis nullum testimonium habeatur accepti baptismi."

Therefore Robert is bound to remain with his first and only legitimate wife and ought not to be baptized, not even conditionally.

MANCHESTER.

THE ANSWER OF FATHER SABETTI.

Having been requested by the Editor of this REVIEW to express an opinion regarding exceptions made to the solution of the "Manchester" case, published in the March issue, I beg leave to submit the following remarks :

The solution is to my mind substantially correct. Undoubtedly a few verbal modifications could be introduced with advantage here and there, and it would, in passages, suffer a clearer and more exhaustive treatment; but, as it stands, it is in strict keeping with the teaching of the best

theologians; without passing the bounds of moderation it is broad and eminently conducive to the salvation of souls, and finally it precludes, as far as is prudently possible, all danger of irreverence in the administration of holy Baptism. On the other hand, the objections raised by the "Rev. Correspondent" from Manchester have no solid foundation whatever, and their whole motive seems to be a timid and unreasonable determination to confine within unnecessary limits God's abundant means of grace, on the ill-founded pretext of keeping holy and sacred the Sacraments instituted by our Lord. These views I will try to express more at length when discussing the reasons and authorities alleged on each side.

In the solution of the case adopted by the REVIEW, and referred to above by the "Rev. Correspondent," two points are involved. One turns on a principle, the other on the application of that principle. The "Rev. Correspondent" assuredly evinces great learning and a commendable familiarity with works on theology; but he seems to have utterly failed to grasp the full force of a principle which, it must be conceded, underlies the administration of the Sacraments. Small wonder, then, if in the application of that principle, he goes too far and unduly restricts the use of those Heaven-appointed means of salvation.

This principle, in its bearing on Baptism, may be thus briefly stated. A "dubium tenue," or, as others put it, a "dubium utcumque rationabile," in favor of the validity of the matter is sufficient warrant to administer the Sacrament, conditionally of course, to such as have never received it and are at present in danger of death. A doubt of the same degree against the validity of Baptism already conferred is ground sufficient for conditional repetition. The fundamental reason, on which this doctrine is based, lies in the circumstance that whilst on the one hand Baptism is absolutely necessary for salvation, on the other all danger of sacrilege is avoided by administering it conditionally. This is likewise the teaching of the best theologians. St. Alphonsus, for instance, Lib. I, Tract I, de conscientia, n. 49, writes

as follows: "In extrema necessitate bene uti possumus qualibet opinione non solum probabili, sed etiam *tenuiter probabili* pro valore sacramenti, ut recte dicunt Holzman . . . et alii communiter, modo sacramentum conferatur sub conditione; quia conditio satis reparat sacramenti injuriam, si forte invalide conferatur, et contra necessitas sufficiens et justa est causa sacramenti conditionate conferendi." The same is inculcated in even stronger language by the Holy Doctor, Lib. vi., n. 103, where he speaks of Baptism in particular. Here are his words: "Et hic sedulo notandum, quod in extrema necessitate, si nequit haberi materia certa, potest et debet adhiberi qualiscumque dubia sub conditione, t communiter dicunt Concina . . . Et hoc procedit non solum quando est tantum probabilis opinio pro valore Sacramenti (Baptismi) sed etiam quando est *tenuiter probabilis*, ut recte dicunt Antoine . . . Ratio est, quia conditio sub qua Sacramentum ministratur, sat reparat sacramenti injuriam; et contra, necessitas sat justa est causa sacramentum eo casu sic conditionate ministrandi. Et quando minister potest sacramentum Baptismi sic conferre, ad id tenetur quidem sub gravi ex praecepto charitatis."

Lehmkuhl is more forcible still in vol. 2, cap. iii, de Sacramentis iterandis, n. 16. He begins by laying down the following rule: "Licet sub conditione sacramentum iterare, quando rationabile dubium de sacramento valide collato adest." He then proceeds to explain the meaning of this "rationabile dubium" by saying that it is any motive besides *a mere and empty scruple*, "Generatim (dubium) tunc censetur rationabile, quando spectatis circumstantiis, *non pro mero et inani scrupulo* haberi debet." Not satisfied with this, he adds the explanation offered by Gobat, who writes: "dubium rationabile *seu non aperte vanum*."

Now the "Rev. Correspondent" is plainly of opinion that this doctrine cannot be held. He had another principle, on the strength of which he affirms that baptism can be repeated only when a doubt as to the first baptism is "sufficiently well grounded." The difference between the two principles is evident. He who is actuated by the first would

say, "yes, I will baptize you unless I am openly forbidden to do so," whilst he who with the "Rev. Correspondent" follows the second principle, would say, "yes, I will baptize you provided I am fully authorized to do it." An explanation of this difference may be found in the circumstance that whilst St. Alphonsus, Lehmkuhl, Gobat, Gury and many, many others, relying on the axiom, "Sacramenta propter homines," are chiefly concerned with the salvation of souls, and admit, both in principle and in fact, that we are the *ministers* of the Sacraments, the "Rev. Correspondent," on the contrary, assumes that it is our first duty to be their *keepers*, and to see that no harm accrue to their sanctity.

Coming now to the application of the principle I ask: Do the two facts mentioned in the case constitute *a mere and empty scruple*? Is it *openly idle*—"aperte vanum"—to believe that Robert was never baptized? Can we with justice brand the opinion maintaining that he had never received baptism, as less than *tenuter probabilis*? The first fact is that Robert "finds no mention of his baptism in the baptismal register." Apart from the consideration that this English translation lacks some of the strength of the original Latin—"Robertus . . . nomen suum in nullo libro baptizatorum inscriptum invenit"—I remark that inquiry has, therefore, been made, and that this inquiry has been productive of no positive results. Supposing as we must suppose, that the priest who presumably baptized him did his duty, this absence of Robert's name from the baptismal register cannot well be explained. But perhaps Robert cannot find his name because the baptismal register has been destroyed by fire, or lost, or stolen; or because the priest who baptized him kept no register at all, or kept it carelessly. I answer that we have no right to take it for granted that such accidents or irregularities have actually had place. I further contend that the very words of the case evidently suppose the existence of registers wherein the names of other children are recorded. The second fact mentioned in the case as giving rise to Robert's doubt is that "he knows . . . his parents were very careless in matters of religion." Now

this may mean very little, or nothing, or a great deal, and if so, it is certainly not "*aperte vanum*" to believe that Robert's parents never asked to have their child baptized. We know very well that in France, for instance, some parents, whilst very negligent with regard to hearing Mass on Sunday, abstaining from meat on Friday, and frequenting the Sacrament of Penance, are scrupulously careful to have their children baptized, and buried with the rites of the Church. But in this country would it be absurd to think that when both parents are "very careless"—*valde negligentes in officiis religionis*—the child might grow up without baptism? The meaning of a concrete fact is different according to the circumstances of places, persons and customs; and this is just the reason why Lehmkühl teaches that "*dubium censetur rationabile . . . quando, spectatis circumstantiis, non pro mero et inani scrupulo haberi debet.*"

But what process of reasoning led the "Rev. Correspondent" to refuse to Robert the only means of salvation instituted by our Lord? He has, he fancies, authority on his side. Before discussing this phase of the question, let me begin with a remark I think absolutely necessary. It is one thing to prove that an act is unlawful, forbidden, sinful; and another to prove that it may be done. For the first, neither one nor ten authorities would be sufficient. You need the full "*consensus theologorum*," or an explicit declaration of the Church. But for the second, you need only a probability, and in our case, owing to the fact that all danger of sacrilege is removed by the conditional administration of the Sacrament, you need only a doubtful or extremely small probability. Therefore, even if the "Rev. Correspondent" happened to have some authorities on his side, his contention "that Robert ought not to be baptized" would still remain unproved. For it is well to bear in mind that an obligation, positive or negative, as the case may be, which is supported only by a few scattered authorities, cannot carry with it more than a probable weight, and that a probable obligation is and must be considered by the theologians as

of no binding force as long as *probabilism* is and must be held sacred.

Let us now examine the authorities brought forward by the "Rev. Correspondent." The first is Konings who (n. 1263) having said that baptism may and should be repeated in cases of doubt, adds that this doubt does not exist "Si agatur de adultis qui nati sunt ex parentibus catholicis et inter fideles educati, quamvis testimonium non habeant accepti Baptismi." Is this exactly the case of Robert? Not at all. There are at least two great differences. For while the adult spoken of by the learned Redemptorist is born of Catholic parents, of whom nothing disparaging is said, and has grown up amongst people attached to their religion—inter fideles—our Robert has had Catholic parents, it is true, but parents very careless in matters of religion, and has been educated in this country, surrounded by the faithful and infidels, Protestants and Jews. Father Konings, indeed, does not require "a well grounded doubt," but only a "dubium non spernendum," which is the equivalent of the "non aperte vanum" of Gobat.

His next authority is St. Alphonsus, but only by smooth insinuation and by *innuendo*, inasmuch as "he proceeds to explain the term *graves rationes* by quoting Laymann." This is evidently meant to leave the reader under the false impression that the holy Doctor is entirely of the opinion that baptism ought not in the present circumstances to be repeated; whereas the contrary would have been clearly made manifest, had the whole text been given. Why did the "Rev. Correspondent" close his eyes to the passage wherein St. Alphonsus quotes these words of the V. Council of Carthage: "Quoties non inveniuntur certissimi testes, qui eos baptizatos esse sine dubitatione testentur, absque ullo scrupulo esse baptizandos?" He could have then with profit closed the book and asked himself if we have such "certissimi testes" in favor of Robert's baptism. Or, if he preferred to continue, he should have read n. 134 to the end, and should have transcribed for our benefit the following paragraph: "Refert autem P. Zaccharia in annot. ad Croix

lib. 6. p. 1. n. 410, censuisse S. C. baptizandam esse sub conditione quamdam mulierem, eo quod nullum potuerit reperiri vestigium baptismi, nec matrimonii parentum asseritorum." A little reflection would make wonderfully evident how closely this decision bears upon the case before us.

But what about Laymann in the section alluded to by St. Alphonsus? Here is the whole text, *de Baptismo*. Lib. v, Tract. ii, c. v. n. 4, "Existimo, interdum etiam adulto inter fideles educato conferendum esse Baptismum sub conditione, si tales conjecturae adsint, puta quia v. g. a veneficis parentibus natus est, a diabolo valde infestatur, nec sciri potest ullo indicio ubi vel a quo baptizatus fuerit, quae praesumptionem accepti Baptismi tollant, et contrarium verosimile efficiant." Now I ask: Is this against the solution offered by the REVIEW? Certainly not. On the contrary, it proves its entire correctness. For although we are at a loss to know whether Robert "a diabolo infestatur;" we do most emphatically know that he was born of parents worse than "veneficis" and that "nullo indicio sciri potest ubi vel a quo baptizatus fuerit."

Now let us devote a few minutes to Cardinal Gousset who, vol. 2, page 50, n. 94, says: "S'ils ont été élevés chrétiennement parmi les fidèles, on doit présumer qu'ils ont été baptisés, tant qu'on ne prouvera pas évidemment le contraire. C'est la décision du pape Innocent III." With all due respect to the eminent French theologian, I beg leave to remark that this translation of the Pope's decision is not correct; for the words "tant qu'on ne prouvera pas évidemment le contraire" are not the equivalent of the Latin "donec evidentissimis forsitan argumentis contrarium probaretur." I remark also that this decision, even mollified by the "forsitan" and the "probaretur," proves too much. The circumstances, therefore, in which it was rendered, should have been carefully stated to make the matter clear and well understood. Laymann, after quoting it, adds the following explanation: "Ubi fortasse idcirco evidentiora argumenta in partem contrariam Innocentius requirit, quia loquitur de adulto, qui per fidem et actum contritionis salvari potest,

etiamsi sacramentum Baptismi non acceperit, qui etiam inter Christianos natus et educatus, alia sacramenta participavit, ideoque difficilius, et cum majore populi admiratione et scandalo, Baptismum, quamvis sub conditione, accepturus esset."

The "Rev. Correspondent," aware perhaps that the foregoing is very weak, calls our attention to another statement from the same author in the following words: "Cardinal Gousset, (n. 94,) says that Baptism should be repeated only when, among other grave reasons, it is not certain whether the parents are Christian, and such is not the condition of the parents in the present case, therefore, Baptism should not be repeated, not even conditionally"—Poor Robert! Why is he treated so cruelly!—Let us try to save him from this last terrible blow. Had the "Rev. Correspondent" in this instance, given us the exact words of the Cardinal, as he did before, no shadow of an argument could have been deduced therefrom. The adverb "only"—seulement—does not exist in the original. Here it is, "On baptizera sans condition, apres les avoir instruits, les étrangers qui, ayant vécu sans pratiquer la religion chrétienne, déclarent ignorer s'ils ont été baptisés, sans pouvoir donner aucun indice de leur Baptême, ignorant meme si leur parents étaient chrétiens."—To this opinion I subscribe most willingly; but because the individuals in question have to be baptized conditionally, it is poor logic to conclude that Robert must, therefore, be denied the same privilege.

With regard to the decision given by the S. C. S. Officii, 9 Sept. 1868, from which the "Rev. Correspondent" says "additional weight" comes to his contention, I must be pardoned the remark that it has no bearing whatever on the point at issue. The question asked was: "Utrum si dubium de valore Baptismi remaneat, et non visum sit opportunum solvere dubium de his qui sic dubie baptizati sunt, in rebus quae ad matrimonium spectant, ac si vere et valide baptizati fuissent judicandum sit, vel non?" To this question the following answer was given: "Censendum est validum Baptisma in ordine ad validitatem matrimonii."—Can words say more clearly that Rome here gives no decision concern-

ing Baptism? To *consider* Baptism valid is a thing quite different from *stating* that it *is* as a matter of fact valid. The import, therefore, of the whole decision comes to this, that the doubt affecting Baptism, in a specified case, is not extended to the marriage. In other words, the impediment *disparitatis cultus* is not in such cases urged. The Church's prerogative in the matter was long ago well known, for this impediment is of ecclesiastical origin; and now we, moreover, know from the decision cited above that the Church does not wish to insist on the impediment. The same remark can be applied to the answers given by the Congregation S. R., et U. I., Aug. 1, 1883, to Archbishop Gross, who was at that time Bishop of Savannah. The only difference is that cases, wherein the validity of marriage hinges on a doubtful baptism, are there given more in detail.

As no other point is raised by the "Rev. Correspondent," I conclude by again avowing thorough agreement with the solution of the case previously given by this REVIEW.

A. SABETTI, S.J.

Woodstock College, Md.

FESTUM MANIFESTATIONIS IMMACULATAE VIRGINIS MARIAE A SACRO NUMISMATE.

THE doctrine of the Immaculate Conception of the Mother of our Redeemer, is as ancient as the Mystery of the Redemption. It forms a necessary part of that great plan of human reparation, decreed before the ages in the all-conceiving mind of Eternal Wisdom. The first intonations of the mystery reach our ears from the earthly Paradise. The words of the Almighty recorded in the Book of Genesis, resound throughout all time. They announce the coming of a New Mother, a Mother of life, a Mother who, like her Off-spring, shall be victorious over the devil, and shall pass untouched by his evil machinations to the fulfilment of her great office. Then the writer of the

Gospel of Jesus Christ transmitted the doctrine of that Immaculate Mother to future generations: "Hail full of grace, the Lord is with thee." Finally, the Church has proclaimed as a fact laid up in the deposit of her faith, that one, and only one, and that one the Mother of God, by a most singular miracle of grace, and a prodigious act of God's redeeming power, was exempted from the stain of original sin.

This article of our holy faith has always been the universal conviction of pious Catholics; and their pious belief and the devotion which springs from it, are the faithful reflection of pastoral teaching.

Devout Christians have a sure instinct in discerning the mysteries of holy faith, and in rejecting what is opposed to it, because the Holy Ghost who animates the Church, has made them too, the instruments of divine tradition. Hence, St. Augustine says: "In matters whereupon the Scripture has not spoken clearly, the custom of the people of God, or the institutions of our predecessors, are to be held as law." Ep. 36 ad Consul. . . . And the learned Petavius says, regarding the present subject: "I am inclined toward the Immaculate Conception, most especially by that common sentiment which is entertained of it by all the faithful, who have this deeply rooted in the innermost recesses of their minds; and by all the signs and devotions in their power, they bear witness that nothing was ever created by God more chaste, more pure, more innocent, more alien, in short, from every condition and stain of sin than that Virgin." . . .

The same writer says, in another place: "It is to be believed, that God has made manifest to Catholic Christians that complete apprehension of what the Immaculate Virgin is, and has inspired that notion and that firm persuasion regarding her." Thus, faith in this mystery moved through the living frame of the Church, before it was spoken clearly with her lips, and it was manifested in these latter days, before the authority of the Church had pronounced upon it, by the miraculous medal, the favorite symbol of devotion to the Immaculate Conception. The medal was revealed to a

simple and holy virgin, a member of the community of the Daughters of Charity, founded by the apostle of charity, St. Vincent de Paul. The Blessed Virgin appeared to her in the mother-house at Paris, on the 27th of November, in the year 1830, and several times afterwards, ordering her to have a medal struck according to the design given in the revelation. But the Sister's director was slow in fulfilling her request, and only, when two years later, he communicated the matter to His Grace the Archbishop of Paris, who favored the idea and approved of the design of the medal, did the apparition appear impressed on metal, a representation of the Immaculate Mother as she appears in the great vision of the Apocalypse, with the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." On the reverse of the medal is the letter M surmounted by a cross, and underneath, the Sacred Hearts of Jesus and Mary. It has been in use a little more than half a century, and countless have been the favors, the graces, the preservations, the conversions, the miraculous interventions, of which it has been the occasion; hence it has acquired the name of miraculous. Of the many miracles related in the annals of the Congregation of the Mission, I will mention one juridically authenticated by the authorities in Rome. It is the well-known conversion of Alphonse Ratisbonne. He was a young, high-spirited and accomplished Jew, well known, highly connected, and most strongly tenacious of his Israelite convictions. His contempt of Christianity had been deepened into hatred through the conversion of his brother.

In 1842, when at the highest content with his opinions, and looking forward to an early marriage with an accomplished lady of his race, he is induced by a pious Catholic gentleman to place the medal of our Immaculate Lady round his neck. I need not say that the prayers of his friend accompanied that act which Ratisbonne regarded but with ridicule. It was in Rome, and he entered the church of St. Andrew delle Fratte to wile away a few moments whilst waiting for his Catholic friend. Suddenly our Lady appeared to him. She spoke not, but she signed with her hand, and he

fell upon his knees, and in a few moments more he arose a changed being. Judaism had left him, and ignorant as he had been of the truths of Christianity up to that moment, he was found to be completely instructed in all Catholic doctrine, and burning with desire for the Sacraments.

Hereupon, for the love of Christ, he renounced all the brilliant prospects which life had opened to him, and embraced the Cross.

During the present year, the Holy See has granted to the two families of St. Vincent de Paul a most precious favor, in recognizing juridically the apparition of the Immaculate Virgin Mary to Sister Catherine Labouré. It has thereby sanctioned the wonderful devotion of the faithful for the medal, and has acknowledged Mary's intercession by means of this devotion. A Decree has been issued establishing a feast in commemoration of the first appearance of the Immaculate Conception to Sister Catherine, and likewise an Office and a Mass proper for the occasion. The following is the Decree :

DECRETUM.

Congregationis Missionis.

Rmus D. Antonius Fiat, Superior Generalis Congregationis Missionariorum a S. Vincentio a Paulo Sanctissimum Dominum nostrum Leonem Papam XIII suplex exoravit, ut benigne reputans mirabilem inter Christifideles propagationem Sacri Numismatis, quod ab Immaculata Deiparae Conceptione nuncupatur, nec non filialis pietatis augmenta et uberrimos sive temporalis, sive spiritualis salutis fructus omnibus perspectissimos, qui in Christianam Rempublicam exinde dimanarunt, dignaretur rem totam Sacrae Rituum Congregationis examini concedere, ut, legitimis, quae supernaturalem tanti eventus originem apprime comprobant, documentis data opera perspectis, solemne festum cum Officio et Missa propriis sub ritu duplici secundae classis in honorem Beatae Mariae Virginis Immaculatae a *Sacro Numismate* ab universa Congregatione sibi commissa, de ipsius cultu et propagatione praecipue merita, celebrari posset. Quum vero ejusmodi preces, cum schemate Officii et Missae, a me infrascripto Cardinali Sacrae Rituum Congregationis Praefecto et Causae Ponente in Ordinariis Sacrae ipsius Congregationis Comitibus subsignata die ad Vaticanum habitis relatae

fuerint, Emi. et Rmi. Patres Sacris tuendis Ritibus Praepositi, omnibus maturo examine perpensis, atque audito R. P. D. Augustino Caprara S. Fidei Promotore, rescribendum censuerunt: *Pro gratia, et, quoad Officium et Missam*, ad Emum. Ponentem cum Promotore Fidei. Die 10 Julii, 1894.

Quare ejusmodi Officii et Missae a meipso subscripto Cardinali una cum eodem Promotore Fidei novo schemate confecto, prouti heic praejacet Decreto, Sanctitas Sua, ad relationem mei ipsius Cardinalis Praefecti, illud approbavit, simulque Festum sub titulo Manifestationis Immaculatae Virginis Mariae a *Sacro Numismate* quotannis die 27 Novembris, ab Alumnis Congregationis Missionis sub ritu duplici secundae classis, et ab expetentibus locorum Ordinariis Religiosorumque Familiis sub ritu duplici majori celebrandum indulsit.

Die 23 iisdem mense et anno.

✠ CAJ. Card. ALOISI-MASELLA, S. R. C. Praef.
ALOISIUS TRIPEPI, *Secretarius.*

The new feast under the title of the Manifestation of the Immaculate Virgin Mary of "the holy Medal" is to be celebrated on the 27th day of November each year. The recitation of the proper office is limited to the Vincentian Fathers, and the proper Mass can only be celebrated in the churches of the Congregation of the Mission and in the chapels of the Daughters of Charity. Yet this beautiful Office and the special Mass will be granted to Dioceses and Religious Orders by the due application to the proper authorities.

The office "Manifestationis Immaculatae Mariae Virginis a Sacro Numismate," is the office of the Blessed Virgin per annum, with proper Antiphons, and the lessons of the first Nocturn are taken from the Apocalypse, ch. xii., beginning with the apparition of the Blessed Virgin: "Signum magnum apparuit in coelo: Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim." The lessons of the second Nocturn relate the history of the miraculous medal, which I will give below. The lessons of the third Nocturn are taken from the homily of St. Bernard commenting upon the miracle of Cana, which expresses admirably the spirit of the Feast.

LESSONS OF THE SECOND NOCTURN.

Lectio IV.—Anno Christi millesimo octingentesimo trigesimo, quod legitima testantur monumenta, Beatissima Dei Mater sanctioniali cuidam feminae, Catharinae Labouré nuncupatae, e familia Puellarum Caritatis sancti Vincentii a Paulo, sese videndam exhibuit; eademque jussit curare ut Numisma in honorem Immaculatae Conceptionis suae cuderetur. Cudendi autem ea lex erat ex visu, ut in adversa fronte Deiparae prostaret effigies, virgineo quidem pede serpentis proterens caput, manibus vero patulis subjectum terrae orbem radiis illustrans; inscripta circum circa ea prece; O Maria, concepta sine peccato, ores pro nobis qui ad te confugimus. Inesse autem in fronte aversa sacrosanctum Mariae nomen debebat, eminente supra crucis signo, binis inferius adjectis cordibus, altero obsito spinis, altero ense transfosso. Jubenti Virgini paruit puella; remque divinitus acceptam eventus comprobavit. Vix enim novum Numisma in vulgus prodiit, illico a Christianifidelibus, uti religio Matri sanctissimae pergrata, coli certatim ac gestari coeptum; in Gallia primum, mox, probantibus episcopis, ubique terrarum. Cujus augescens in dies reverentiae ac fiduciae in causa fuit, quod a Virgine respiciente plurima patrabantur mira seu corporis aerumnis levandis, seu animis e vitiorum coeno eruendis.

Lectio V.—In his illud prae caeteris memoratu dignum, quod Alphonso Ratisbonne Romae contigit decimo tertio Kalendas Februarii anno millesimo octingentesimo secundo, legitimo ecclesiasticae auctoritatis testimonio comprobatum. Argentorati judaicus ortus parentibus, in Orientem iter faciens Alphonsus Romae substiterat . . . et caetera, uti jam allatum.

Lectio VI.—Tantae igitur pientissimae Matris per sacrum Numisma potentiae ac liberalitatis ut memoria recoleretur, simulque christianarum gentium erga Immaculatam ejusdem Virginis Conceptionem religio amplioris haberet auctus, censuit Apostolica Sedes, quod dudum ab ea pro sacratissimo Rosario et Carmelitico Scapulari concessum fuerat, Manifestationem hanc sanctissimae Dei Parentis et sacrum ipsius Numisma peculiari festo quotannis commemoranda. Quamobrem, tota factorum serie a Sacra Rituum Congregatione recognita matureque perpensa, ex ejusdem Congregationis consulto Leo decimus tertius Pontifex Maximus Societati Presbyterorum Sancti Vincentii a Paulo, quibus et sancti Auctoris lege semper fuit illabem Mariae originem profiteri et colere, Manifestationis ejusdem Beatae Virginis Officium et Missam celebrare

concessit, idemque indultum ad singulos Episcopos ac Religiosorum familias petentes extendit.

The holy Mass commences with the words God spoke to Moses, announcing the wonders which would be wrought in favor of the people and ordering them to remember these benefits that they might please Him by keeping the law. In like manner we should remember the benefits God bestows upon us by Mary's intercession, and thus enjoy her protection, that we may, as the prayer of the Mass says, obtain the eternal joys of heaven.

Introitus.—Exod. 13. 9. Erit quasi signum in manu tua, et quasi monumentum ante oculos tuos, et ut lex Domini semper sit in ore tuo.

Oratio.—Domine Jesu Christe, qui beatissimam Virginem Mariam Matrem tuam ab origine immaculatam innumuris miraculis clarescere voluisti; concede; ut ejusdem patrocinium semper implorantes, gaudia consequamur aeterna.

The lesson of the Epistle, taken from the Apocalypse, teaches us, that the Blessed Virgin appeared to her faithful servants even in the first ages of the Church, as she has been pleased to appear from time to time in later centuries, in order to assure the faithful of her continuous protection and to impart to them consolation in the hour of trial.

The Gospel, taken from St. John, ch. 2., relates the miracle of Cana effected by the word of the Mother, which inspires the faithful with confidence in her powerful intercession at the throne of her divine Son.

Finally, the prayer of Postcommunion inculcates that God wishes to impart His gifts to us through the hands of Mary.

A plenary indulgence is granted to all the faithful who, after receiving the Sacraments of Penance and Holy Eucharist, pray for the intention of the Holy Father, in the churches of the Congregation of the Mission, or in the chapels annexed to the houses of the Daughters of Charity, on the 27th day of November, the feast of the Manifestation of the Immaculate Virgin Mary of the Holy Medal. This indulgence is granted at present for seven years.

CONFERENCES.

CLERICS STAYING AT ROME WITHOUT PERMISSION OF THE ORDINARY.

There are constantly to be found in Rome a number of foreign clerics, secular and religious, who are disposed to take up their residence in the Holy City *ad indefinitum*. Outside of those whom official business or studies detain there with the consent of their bishops, others are to be found who consider the territory of the Holy City a sort of ecclesiastical free-hold, where they are exempted from local jurisdiction and responsibility to their Ordinaries, and which at the same time affords them a certain vague but unapproachable protection against being called to account. Some simply leave their mission work (resign) and seek rest in the Eternal City, which they are enabled to do, because they have either sufficient patrimony or sufficient savings from their past labors. Others wish to lodge a complaint against their bishops and consider themselves free to seek redress in person at the supreme ecclesiastical court in Rome. Others again simply find a pretext to be away from home and their diocesan work ; for it is quite possible to live on the stipends received from daily celebrating Mass, or by obtaining some private office or chaplaincy which yields sufficient emolument to enable a cleric to live in modest but aristocratic fashion "abroad."

It appears that bishops have from time to time lodged complaints against this abuse, whereby the Holy City is made a refuge for dissatisfied and delinquent clerics, who thus evade the discipline of their own Diocesans and yield anything but edification to the faithful in Rome. To stop the abuse Leo XIII has issued very stringent ordinances to be enforced at once, and the terms of which leave no uncertainty as to the mind of the Holy Father on the subject.

These ordinances have been sent to every parish priest in

Rome with the instruction that they were to be placed in the sacristies of the churches as a notice to clerical sojourners who are without leave from their diocesan superiors.

The first rule states that no priest or cleric of another diocese, whether secular or regular (*extra claustra degentes*) may take up his permanent residence in Rome, without an express permit from the S. Congregation of the Council.

Secondly, strange priests and clerics who live at present in Rome are to return to their dioceses within one month from the date of the Decree, unless they hold a benefit or office which obliges them to residence, which implies the tacit, if not explicit, consent of their Ordinaries.

Thirdly, no cleric or priest is to be selected or admitted to any official position, which requires residence at Rome, unless he have commendatory letters from his own bishop, as well as the approval of the Holy See. Any benefices, hereafter conferred without previous consent of the Ordinary, are null and void.

Those who are in Rome for the purpose of pursuing special studies, or for any other legitimate business, are, after the completion of the same, obliged to return to their dioceses without delay. If, during their sojourn in the Holy City, they have been guilty of any misdemeanor, they are to be reported, through the Roman Vicariate, to their own bishops.

A violation of the preceding ordinances, under whatever pretext, or a contumacious opposition to their execution entails upon the delinquent *suspensio ipso facto incurrenda*.

The text of the Decree will be found in the *Analecta* of this number.

THE ASSOCIATION OF THE HOLY FAMILY.

Qu. You will confer a favor on some of your readers by stating how the names of the *Pia Associatio S. Familiae* are to be sent, indirectly or directly to Rome.

Resp. The Holy Father ordained that each Ordinary appoint a *moderator* who is to see that the Association be introduced according to the prescribed form and rules in the

different parishes of the diocese. Each pastor is to keep a list of the families enrolled, and there is to be another list kept by the moderator, of all the parishes enrolled. The diocesan moderator communicates with Rome giving an account of the introduction of the Association and its progress. This is the meaning of the clause in the rules: "mox (moderator) *exemplar* (operis) ad Urbem mittet."

Hence it suffices to keep a list, to be renewed annually, of the families enrolled in the parish. This list is to be open to the *moderator* who thus assures himself of the state and progress of the work in the diocese, whereof he makes a report to the Cardinal President in Rome.

The individual names need not, we take it, be sent there. (See AMERICAN ECCLESIASTICAL REVIEW for *Documents*, *Statutes*, *Rules* and various *Decisions* of the S. Congregation on this subject. Vol. VII (Oct. 1892) p. 310, 317 etc. (Nov. 1892) p. 380, 391-397. Vol. XI (Oct. 1894) p. 306.)

CAN THEY BE MARRIED?

Qu. William whose baptism is doubtful, marries Kate who was never baptized. They live together for about nine years, when Kate sues for divorce on the ground of her husband's neglect and cruelty toward her and his children. An opportunity offers to place the children under Catholic care. They are instructed and baptized. Finally Kate herself is received into the Church. She now wants to marry another who is a Catholic. Can they be married?

Resp. Presumably, yes. If there is a real doubt about the baptism of William, either as to the fact of its ever having been administered, or as to the fact of its having been validly administered, then the first marriage is invalid *ob impedimentum disparitatis cultus*. Such is the decision of the S. C. S. Officii 7 Jul. 1880, in answer to the *dubium*: "Matrimonium dubie baptizati cum non baptizata estne validum? *Respondit*: Matrimonium habendum esse uti invalidum ob impedimentum cultûs disparitatis." (Vide Gasparri Vol. I, n. 603.)

ANALECTA.

S. CONGREGATIONE DE PROPAGANDA FIDE.

(PROTOCOLLO N. 11757. OGETTO.

Circa dispensationem ab abstinentia favore operariorum in Statibus Foederatis Am.

ROMA li 15 Marzo, 1895.

EME. AC RME. DNE. MI. OBME.

Haec S. Congregatio de Prop. Fe. in opportunum examen revocavit petitionem, quam Eminentia Tua nomine Rmorum Archiepiscoporum Statuum Foederatorum Am. eidem obtulit circa dispensationem ab abstinentia favore operariorum praedictae regionis. Re mature perpensa praefata S. Congregatio censuit magis expedire ut quin detur indultum quoddam generale pro omnibus Statibus Foederatis, tribuatur potius facultas singulis Ordinariis ad decennium permittendi usum carniū in iis circumstantiis locorum et personarum, in quibus indicaverint veram existere difficultatem observandi legem communem abstinentiae. Ab hac vero permissione excludi debent praeter omnes sextas ferias totius anni, etiam feria quarta Cinerum, totum tempus majoris hebdomadae, et vigilia Nativitatis Domini. In iis vero diebus, in quibus ab Ordinario permittitur usus carniū haec permissio pro obligatis ad jejunium extendi debet tantum ad unicam comestionem et firma manere debet lex prohibens ciborum mixtionem.

Huiusmodi concessio censi debet facta non tantum individuis operariis, sed etiam eorum familiis ita ut omnia earumdem membra de indulto participant.

In notificatione legis jejunii, quae singulis annis e suggestu legenda est, debet fieri mentio specialis huius indulti quod operariis Statuum Foederatorum, a S. Sede conceditur, et consilium dandum est fidelibus, ut diebus quibus indulto utuntur, aliquod aliud poenitentiae opus exercent v. g. abstineant a potu inebriante.

Tandem Ordinarii monendi sunt ut suis Sacerdotibus commendent discretionem in urgenda legis adimpletione eaque moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem, insuper causarum gravitas cum debita prudentia pensanda est.

Precor igitur Eminentiam Tuam ut supra expositam mentem

Sacrae Congregationis et facultatem in ea contentam omnibus et singulis Ordinariis Statuum Foederatorum communicare faveat.

Post haec humillime Eminentiae Tuae manus deoscolor.

Eminentiae Tuae humillimus addictissimus Servus

M. Card. LEDOCHOWSKI, *Praef.*.

Emo. Dno. Cardinali,

A. Archiep. LARISSEN, *Secr.*

JACOBO GIBBONS,

Archiepiscopo Baltimorensi.

DECRETUM DE FESTO B. M. V. A SACRO NUMISMATE.

I.

(Indulgentiae pro Visitatione Ecclesiarum Congregationis Missionis et Filiarum Charitatis.)

LEO P. P. XIII.

Universis Christifidelibus praesentes Litteras inspecturis Salutem et Apostolicam Benedictionem.

Ad augendam fidelium religionem animarumque salutem procurandam coelestibus Ecclesiae thesauris pia charitate intenti omnibus et singulis utriusque sexus Christifidelibus vere poenitentibus et confessis ac sacra Communione reffectis, qui die festo Manifestationis Immaculatae Mariae Virginis a sacro numismate, videlicet die vigesima septima mensis Novembris, quamlibet Ecclesiam sive Oratorium piis domibus adnexum Presbyterorum Congregationis Missionis, sive Filiarum Charitatis, ubique terrarum existentibus, a primis vesperis usque ad occasum solis diei hujusmodi singulis annis devote visitaverint, et ibi pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem, quam etiam animabus Christifidelium, quae Deo in charitate conjunctae ab hac luce migraverint per modum suffragii applicari possint, misericorditer in Deo concedimus atque elargimur. Praesentibus ad Septennium tantum valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicujus 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 xxiv Augusti MDCCCXCIV Pontificatus nostri Anno decimo-septimo.

Pro DMO. Card. DE RUGGIERO,

NICOLAUS MARINI, *Substitutus.*

II.

CONGREGATIONIS MISSIONIS ET FILIARUM CHARITATIS.

Deficiente sua Ecclesia, Lazaristae et Filiae Charitatis festum della Medaglia miracolosa, alibi celebrare poterunt.

Ex Apostolico Indulto diei 23 Julii hoc anno¹ Congregationis Missionis Alumnis concessum est, ut ab ipsis festum Manifestationis Immaculatae Virginis Mariae a Sacro Numismate, vulgo *della Medaglia miracolosa*, quotannis die vigesima septima Novembris sub ritu duplici secundae classis recolatur, cum Officio ac Missa propriis, rite approbatis. Quum vero contingat, ut aliquibus locis memorati Alumni vel Filiae Charitatis Ecclesia suae domui contigua haud satis ampla utantur, vel careant omnino, Rmus. Dns. Antonius Fiat, Moderator Generalis Congregationis Missionis et Filiarum Charitatis, Sanctissimum Dominum Nostrum Leonem Papam XIII iteratis precibus rogavit, ut ab iisdem enuntiatum festum in aliena Ecclesia, de consensu respectivi Parochi vel Rectoris, recoli valeat; facta scilicet potestate singulis Sacerdotibus inibi Sacrum facturis, Missam propriam celebrandi nuper Alumnis suae Congregationis concessam. Sacra porro Rituum Congregatio, utendo facultatibus ab eodem Sanctissimo Domino Nostro sibi specialiter tributis, benigne annuit pro gratia in omnibus juxta preces; servatis Rubricis contrariis non obstantibus quibuscumque. Die 12 Novembris 1894.

Pro Emo. et Rmo. Dno. ALOISI-MASELLA, *Praef.*

L. M. *Card.* PAROCCHI.

Pro R. P. C. ALOISIO TRIPEPI, *Secretario.*

ANTONIUS SARDI, *Substitutus.*

III.

CONGREGATIONIS MISSIONIS.

Idem Festum ad subsequendum aliquam diem transferri poterit, juxta modum.

Quo cultus et pietas erga Immaculatam Virginem Deiparam a Manifestatione Sacri ipsius Numismatis, vulgo *la Medaglia miracolosa*, magis magisque foveatur, et majori Christifidelibus spirituali bono consulatur, Rmus D. Antonius Fiat, Moderator Generalis Congregationis Missionis, Sanctissimum Dominum Nostrum

¹ Cfr. *Anal. Eccl.* II vol., p. 463.

Leonem Papam XIII, humillimis precibus exoravit, ut extrinseca solemnitas ejusdem Manifestationis tum ab Alumnis ipsiusmet Congregationis, tum a Filiabus Caritatis, in Ecclesiis, sive publicis, sive propriis, sive aliorum, de Rmi Ordinarii consensu, Oratoriis, ubi opportunius videbitur pro locorum adjunctis, institui valeat aliqua die vigesimam septimam Novembris subsequente vel antecedente, facta potestate Missas omnes celebrandi proprias de eodem festo.

Sacra porro Rituum Congregatio, utendo facultatibus ab eodem Sanctissimo Domino Nostro sibi specialiter tributis, ita precibus benigne annuit, ut expetita solemnitas peragi valeat una e subsequentibus diebus minime festum ipsum antecedentibus; dummodo non occurrat Duplex primae classis vel Dominica privilegiata primae classis, aut aliquod festum Deiparae quoad Missam solemnem, et Duplex etiam aut Dominica privilegiata secundae classis, quoad Missas lectas, Missa quoque Conventuali, vel Parochiali officio diei respondente non omissa, ubi eam celebrandi onus adsit: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 12 Novembris 1894.

PRO. Emo et Rmo Dno Card. C. ALOISI-MASELLA, *Praef.*

L. M. Card. PAROCCHI,

PRO. R. P. D. ALOISIO TRIPEPI, *Secret.*

ANTONIUS SARDI, *Substitutus.*

CLERICI DESERENTES DIOCESIM SINE LICENTIA EPISCOPI.

(E VICARIATU URBIS.)

Notificatio.

Decretum S. C. Conc. *Anteactis temporibus*, Vigeat a Die 22 C. Mensis.

Certiorantur Rmi Sacerdotes non diocesani, in hac Alma Urbe commorantes, de sequenti S. Congreg. Concilii decreto, quod pleno pollebit vigore sub die 22 currentis mensis.

Rmis Ecclesiarum Rectoribus committitur, ut praesentem Notificationem in Sacristiis, juris publici faciant.

Romae, e Vicariatu, die 2 Januarii 1895.

L. M. Card. VICARIUS.

P. CAN. CHECCHI, *Secret.*

DECRETUM.

S. CONGREGATIONES CONCILII.

Saepius Conquesti Sunt Ordinarii de Clericis Suam, Sine Licentia Deserentibus Diocesim, Ut Urbem Peterent. Unde Praeter Ordinaria Juris Remedia, SSmus Quinque Probavit Ad Hunc Compescendum Abusum, Dispositiones.

Anteactis temporibus non defuerunt apud Apostolicam Sedem Episcoporum querelae de clericis, qui suam deserentes dioecesim ad Urbem citra necessitatem et iustam causam pro lubitu demigrabant : et in singulis casibus, prout ferebat occasio, provisum tunc fuit. At nostra aetate hic abusus invalescere et eo gravior fieri visus est, quo magis in pluribus dioecesibus sacerdotum imminutus est numerus : et idcirco ab Ordinariis non semel postulationes exhibitae sunt ut eidem prospiceretur. Profecto tum ex veteri Ecclesiae disciplina, tum praesertim ex praescriptionibus S. Conc. Trid., cap 2°, sess. 21, et cap. 16, sess. 23 *De reform.*, ac subsequentibus S. Congregationis resolutionibus, liquet non deesse Episcopis iuris remedia quibus hanc clericorum licentiam coerceant. Ob suarum enim ecclesiarum necessitatem Ordinariis perspicue ius est interdicens, ne sacerdotes quamvis ad patrimonii titulum ordinati propriam dioecesim deserant, eoque revocandi quamvis alibi, et adeo etiam in Urbe, per apostolicas litteras residentiale beneficium assequutos si citra Ordinarii beneplacitum discesserint, eisque praebeatur unde honeste in sua dioecesi vivere possint. Hoc constanti disciplina retinuit S. Congregatio uti inter alia luculenter patet ex resolutione in causa *Reatina* diei 16 Ianuarii, 1833.

Quapropter praedictis Episcoporum postulationibus S. Congregationis iudicio nuperrime subiectis, Emi Patres responderunt, satis provisum per superius memoratas sacrorum canonum dispositiones.

Nihilominus cum plures Episcopi, praesertim e proximis Urbi regionibus, etiam in unum collecti, postulationibus alias oblati institerint, et impense a Summo Pontifice efflagitaverint, ut aliquid hac in re peculiariter decerneretur, quo efficacius huic ecclesiasticae disciplinae perturbationi occurri posset, SSmus Dñus Noster Leo PP. XIII, omnibus mature perpensis, et iuxta ea quae alias per Emum Urbis Vicarium edi iusserat, haec quae sequuntur per Sacram Concilii Congregationem praescrispsit ac statuit :

I. Clerici et sacerdotes saeculares alienae dioecesis aut etiam regulares extra claustra degentes nequibunt in posterum stabile

domicilium in Urbe statuere absque expressa venia Summi Pontificis per officium S. Congregationis Concilii impetranda.

2. Qui vero in praesens Romae degunt, si nullo beneficii aut officii titulo ad residendum adstricti sunt, nec per diuturnam commorationem et tacitam aut expressam suorum Episcoporum licentiam domicilium Romae acquisierint, post mensem a die huius decreti elapsum ad suam dioecesim redire debebunt.

3. Nullus ex clericis et sacerdotibus alienae dioecesis ad ecclesiasticum officium, quodcumque sit, aut ad aliud munus quod residentiam in Urbe requirat, eligi a quoquam in posterum poterit, nisi praeter testimoniales commendatitias sui Episcopi litteras exhibeat quoque veniam a Summo Pontifice iam obtentam Romae manendi : itemque nemini beneficium conferatur, si assensum Ordinarii sui ad hoc non obtinuerit : atque aliter facta beneficii collatio nulla et irrita erit.

4. Qui ad litterarum scientiarumque studiis operam dandam vel ad honesta negotia peragenda, vel ex alia iusta causa in Urbe cum Ordinarii licentia versantur, statim ac temporaria huiusmodi causa cessaverit, vel a proprio Episcopo revocentur, ad propriam dioecesim redire debebunt, exclusa omni futili excusatione, ac praesertim, ob peculiarem dioecesium his temporibus conditionem, nullatenus eisdem suffragante exceptione sive ex susceptis studiis sive ex praetensa tenuitate sustentationis ab Episcopo oblatae desumpta : quod si durante hac eorum commoratione in Urbe sese, uti decet, non gesserint, per Vicariatum Urbis propriis Ordinariis denunciabuntur, et ab Urbe discedere cogentur.

5. Quicumque denique, quolibet modo, praesentibus dispositionibus se non conformaverit, aut, quod Deus avertat, eisdem contraxerit, ipso facto suspensigni a divinis obnoxius fiet.

Ceterum Episcopi omnium clericorum suorum aequae curam gerant, neque, uti saepe dolendum, e sua dioecesi eos abire facile sinant qui seu vitae ratione, seu aliis quibuscumque causis sese reprehensione dignos aut molestos exhibeant.

Haec itaque omnia Sanctitas Sua ab omnibus ad quos spectat, custodiri et inviolabiliter servari mandavit, contrariis quibuscumque etiam peculiari mentione dignis minime obstantibus.

Romae ex aedibus S. C. Concilii die 22 Decembris, 1894.

A. Card. DI PIETRO *Praefectus.*

L. SALVATI *Secretarius.*

BOOK REVIEWS.

CONFERENCES ON THE SPIRITUAL LIFE. By the Rev. Pere de Ravignan, S.J. Translated from the French by Mrs. Abel Ram, with a preface by the Rev. Father Gordon, of the London Oratory. Fifth edition. R. Washbourne, 18 Paternoster Row, London: Benziger Bros. New York, Cincinnati and Chicago. 1895.

Four decades have elapsed since Père Ravignan delivered these conferences before the "Enfants de Marie" in the Convent of the Sacred Heart, Paris. "They were never written down by the Rev. Father who, from motives of humility, had a great aversion to seeing his own words in black and white, but were compiled from notes taken during the discourses with secret loving care by one of his hearers and subsequently revised and edited, in their due order, by one to whom every shade of style, every turn of idea, and every habitual form of speech of the illustrious preacher of Notre Dame were familiar."

It is doubtless owing to the fact that they came aglow from the mind and heart of the great director of souls that these conferences reflect so vividly the truths of the spiritual life which he knew so well how to present to others because he had so thoroughly assimilated them to his own character. Though spoken mainly to Parisian ladies, they embody principles of spirituality applicable to all who seek to conform their lives to the Divine Will, and directors of souls will find in them many a suggestion pregnant with that tenderness and yet precision and depth which remind one so forcibly of the gentle Saint of Sales.

HOFFMAN'S CATHOLIC DIRECTORY, ALMANAC AND CLERGY LIST. Quarterly for 1895, containing complete report of the United States, Canada and Newfoundland, the Vicariate-Apostolic of the Sandwich Islands and the Hierarchies in Austria-Hungary, Belgium, Germany, Great Britain and Oceanica. Vol. 10, No. 1. Milwaukee: Hoffman Bros. Co. 1895.

The enterprising publishers of this Catholic Directory have again made some new improvements and important additions, notably the following: (1) the report of each parish is given complete under its proper heading so that the missions, schools or other institutions, if any, attached to the parish may be seen at once; (2) a full

alphabetical list of all places in the United States having churches or receiving missionary attendance has been added. This index sends one directly to the page on which the desired information is to be found, thus obviating the necessity of searching through the book for the diocese to which the place under inquiry belongs.

CHRISTLICHE IKONOGRAPHIE. Ein Handbuch zum Verständniss der christlichen Kunst. Von Heinrich Detzel. Bd. I.—Freiburg Brisg. Herder'sche Verlagshandlung. 1894. B. Herder, St. Louis, Mo.

Works that interpret the ancient specimens of Christian art, pictures, symbols and emblems, are not wanting in modern literature. But where they are more than mere vocabularies explaining the form of iconography, such as Corblet's work in French and Wessely's in German, they limit themselves to an account of certain periods, or to an explanation of certain kinds, in the history of Christian images. The monumental works of Garucci, De Rossi, Wilpert, dealing with the paintings, symbols and inscriptions of the catacombs, or, to mention an English name, Twining's "Symbols and Emblems of Early and Mediaeval Christian Art," (London, 1860), are examples of this limitation. The usual order followed in works on this subject, is that of time and place, or it accords with certain schools and leading masters of art. In both respects the present work departs from the customary track.

Assuming, and justly so, that Christian iconography derives its importance not, like other arts, from the perfection of its masters and schools, but from the themes and objects which it treats, our author follows the early Christian tradition, and disposes his subjects by tracing their origin along this tradition. The advantage obtained from this method is twofold. It outlines a kind of apologetic course, in placing before us the gradual development of symbolic art, yet with the strong elements of primal comparison brought out, or preserved in their perfect simplicity, the meaning of which is unmistakable. In the second place, this chain of progressive tradition limits the modern artist to the true principles of distinctively Christian dogma, as expressed in symbol or type. He is never at a loss for terms on both sides of his comparison, and those imaginative vagaries which have turned Christian truth and fact to mere myth and doctrinal extravagance, at the hand of an inventive painter or decorator, are greatly checked by a reference to the rude truth of primitive doctrine.

Accordingly the author, after speaking in a preliminary chapter about the origin and signification of symbolism, together with its most general accessories, begins with the idea of God in iconography. The Holy Trinity, and the separate representation of the persons of Father, Son and Holy Ghost; the Blessed Virgin in the oldest Christian, Byzantine and Mediaeval pictures; the angels and demons,—these are the subjects discussed in the first three chapters.

The fourth chapter is entitled “Iconography of the Divine Mysteries.” It treats the successive representations of the childhood of Jesus, His public life, His passion, His death, His resurrection, ascension, and the mission of the Holy Ghost. Then follows the iconography of the death and glorification of Mary. The last chapter deals with the representation of the Last Judgment. There is an interesting Appendix, in which the Creation, the Sybils, the Apocalyptic figures, and the image of Judas Iscariot are successively treated.

The entire work is of a predominantly historical character; it avoids, unlike most German works of a kindred nature, the speculative excursions to which the subject naturally invites. This is eminently satisfactory, and accounts for the fact that so much valuable material could be brought together in the comparatively small compass of less than 600 pages. We are promised a second volume, which is to deal with representations of the saints. As the author holds strictly to reliable authorities for his statements of fact, and for the rest is guided, in his interpretations, by the accredited teaching of the Fathers and Sacred Writers, the reader is assured that he draws his information, on the interesting subject of Christian iconography, from no turbid or deceptive source. More than two hundred illustrations, in the good style of Herder’s press, give double value to the solid information here brought together by the author.

ERRINERUNGEN AUS d. LEBEN u. WIRKEN DES HOCHW. F. A. Ostrop. Das Bild eines treuen Priesters dargestellt von seinem dankbaren Schüler B. Hartmann 1895. Zu beziehen von dem Verfasser, 900 Union Strasse, Alton, Ill. pp. 127.

A graphic, sympathetic sketch of the life of a true man, a true priest, a true pastor of souls. It is well that the record of the deeds of such as he should be preserved to stimulate those who read them to manly and priestly virtue.

BOOKS RECEIVED.

- COMMENTARIUS IN GENESIM** auc Fr. de Hummelauer, S.J.—P. Lethielleux, Paris. 1 vol. 8vo. *Pr.* 12 Frs's.
- AN EXPOSITION OF THE ACTS OF THE APOSTLES.** By the Most Rev. Dr. MacEvilly—New York, Cincinnati and Chicago: Benziger Bros. Dublin: Gill & Son.
- PRAELECTIONES DOGMATICAE** quas in Colleg. Ditton-Hall habebat Christian. Pesch, S.J. Tom. II—De Deo Trino. 1895. B Herder, Freiburg—(St. Louis, Mo.)
- THEOLOGIA MORALIS** per Modum Conferentiarum auc. cl. P. Benj. Elbel, O.S.F. Noviscuris ed. P. F. Bierbaum, O.S.F. Ed. Sec., Vol. 3um. Paderbornae, 1895. Ex. Typ. Bonifaciana. (J. W. Schroeder.)
- SACRAE LITURGIAE CAEREMONIALE.** J. F. van der Stappen. Benziger Bros., New York.
- COMPENDIUM LITURGIAE SACRAE**, auc. Jos. Aertnys, C.S.S.R. Paderborn., Ferd. Schönningh, 1895. *Pr.* Mk. 1.40.
- GESCHICHTE DES COLLEGIUM GERMANIC.—HUNGARICUM IN ROM.** Von. Card. Andreas Steinhuber, S.J. B. I. & II.—B. Herder, Freiburg—(St. Louis, Mo.), 1895.
- LEBEN UNSERES HERRN JESUS CHRISTUS**, v. E. Le Camus, D.D., übersetzt v. E. Keppler. II B., 1895. Same publisher.
- DAS PROBLEM DES LEIDENS IN DER MORRAL**, v. Dr. P. Keppler, O. O. Profess. Moral. an d. theol. Facul. in Freiburg. Same Publisher.
- GESCHICHTE D. BREVIERS**, P. Guibert Baumer, O.S.B. Same Publisher. Price \$2.85.
- SADLIERS' CATH. DIRECTORY**, Almanac and Ordo for 1895. Containing full official reports of all Dioceses, etc., in the United States, Canada, Br. West Indies, Ireland, England and Scotland. The Hierarchy in Germany, Austria-Hungary and Australia. D. & J. Sadlier & Co., N. Y. *Pr.* \$1 25.
- INSTITUTIONES PHILOSOPHICAE** quas Romae in Pontif. Univer. Gregor. tradiderat P. Joannes Urraburu, S.J. Vol. I, Logica; II, Ontologia; III, Cosmologia; IV, Psychologia (par. prim.)—Vallisoleti, Typis Vid. ac Filiorum A. Cuesta.
- INSTITUTIONES THEOLOGIAE SCHOLAS.—DOGMATICAE** ad men. D. Thomas Aq. quas in Sem. Metrop. Vallisoleti legit D. Emman. de Castro Alonzo, D.D. Vol. I, II et III. Same Publishers.
- LES AMITIES DE JESUS** simple étude par le R. P. M. J. Ollivier, O.P.—Paris: P. Lethielleux.
- SAINT THOMAS ET LE PREDETERMINISME**—H. Gayraud. Same Publisher.

(Full list of new books in next issue.)

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XIII.)—JUNE, 1895.—NO. 6.

CLERICAL STUDIES.

XXV.

PASTORAL THEOLOGY.

IT may seem to the reader who has followed us thus far that by this time more than enough labor has been marked out to occupy any single existence, and that to suggest in addition new subjects and new studies would be unpractical and unwise. Yet every priest knows that outside the matters upon which we have been hitherto engaged, there are others of great importance, closely connected with his calling and on which he is expected to have at least a certain amount of accurate information.

The truth is that the strict requirements of the priesthood in each form of sacred knowledge are limited enough and well within the reach of ordinary ability and industry. What goes beyond is simply recommended as highly desirable, and consequently to be pursued, now in one direction, now in another, according to the diverse duties, opportunities and tastes of each individual. In this way the life of a priest is in one sense ever full to overflowing, while in another there is room and to spare for everything. We shall therefore continue to deal successively with the other matters of clerical study, leaving to each one to determine for himself how far he may think proper to pursue them.

But before departing from the general subject of theology, there is a last form of that science which, though frequently touched upon already in the course of our remarks, deserves to be considered separately, in view of its great utility and of the

important place it occupies in the preparation for the priesthood. Its whole object in fact is to fit the candidate practically for the work of the ministry, and hence the name it bears of Pastoral Theology.

I.

Pastoral Theology then has for its object to describe the various duties of the priest in care of souls and to point out the different means and methods by which these duties may be best accomplished.

This at least is its proper and primary object. But, as we find it set forth in almost all methodical treatises on the subject, it includes a section, preliminary or complementary, devoted to the priest himself, in virtue of the principle that the ministry is effective only on condition that in the pastor are found certain moral dispositions and habits which constitute what is called the priestly spirit and the priestly life. These once laid down in sufficient detail, the work of the ministry itself is taken up and described in each one of its principal functions. The young priest is introduced in succession to the different classes of persons who may be committed to his care and to the different duties he will have to perform in their regard. He is taught how to conduct himself toward persons of every age, temperament and social position; what to do for them at every stage of their spiritual life, from the humblest to the highest. The men, women and children who compose a congregation are made to pass before him, in order to point out in them their special needs and requirements. Practical directions are given for the administration of each sacrament. The sacrament of penance in particular, being in its elements of a more subtle and complex kind, and playing, on the other hand, so preponderant a part in the discipline of Catholic life, comes in for a most elaborate treatment. Rules are laid down for imparting religious instruction in Sunday school and pulpit. The duties of the priest at the bedside of the sick are

explained ; how to reconcile them to suffering, and, if needs be, to prepare them for death. The science embraces all that concerns public worship ; the construction and decoration of churches, the celebration of festivals ; all that concerns the organization and government of a parish ; the administration of church property, schools, hospitals, etc., all the means and methods, ordinary and extraordinary, of pastoral zeal.

II.

This simple enumeration suffices abundantly to show the importance, nay the absolute necessity of the science, or, to speak more correctly, of the art in question. As a fact the Church has never been blind to its usefulness. From the very beginning down to the present day, side by side with the sciences of Christian doctrine and life, there have been special methods taught by the saints and handed down from one generation to another for impressing that same doctrine and life on individual souls and raising them up to the level of the Gospel. St. Paul is the first to set the example of this manner of teaching in his letters to SS. Timothy and Titus, called for that very reason, Pastoral Epistles. The two beloved disciples of the Apostle knew the doctrines of the faith, but they needed to be shown how to apply them ; they had all necessary authority to govern their neophytes, but they lacked experience. And so, in words replete with wisdom, human and divine, the great teacher traces out their line of action and shows them how they should conduct themselves toward all those, within or without the fold, with whom they might have occasional or habitual intercourse.

The example of St. Paul was followed by the greatest among the Fathers. St. Cyprian from his hiding place directs by letter his clergy and his people, thus leaving to posterity the most valuable rules for the guidance of souls and the government of the Church. In his book, *De Officiis Ministrorum*, St. Ambrose sets forth a noble and beautiful ideal of the true cleric, while St. Jerome, in his letter to

Nepotian, traces the most charming picture of a priestly life. St. Augustine, too, is most suggestive in his letters and in the short treatises, *De Doctrina Christiana*; *De Catechizandis Rudibus*; *De Moribus Clericorum*. The treatise of St. Chrysostom on the priesthood (*De Sacerdotio*) is so well known that it needs only to be mentioned. But for completeness, thoroughness and practical wisdom nothing can compare with the Pastoral (*De Cura Pastoralis*) of St. Gregory the Great, as true to nature, as fresh and as applicable to-day as when it issued from his pen thirteen hundred years ago.

Each succeeding period adds its tribute of experience and wholesome counsel. St. Isidore, St. Peter Damian, St. Bernard;—popes, councils, kings, alive to the interests of the Church, holy bishops, all along the course of Christian ages, recall in turn the requirements of clerical life and enjoin the rules of clerical action. In these last centuries the chief legislator and guide of the clergy is St. Charles Borromeo, the great reformer of the sixteenth century. What he succeeded in accomplishing in his diocese, in his province, and in the whole Church by his example and his action in the Council of Trent, is unparalleled in the history of Christianity. The *Acta Ecclesiæ Mediolanensis* which summarize his work, are a marvel of wisdom, sagacity and zeal, and their influence is felt down to the present day in every department of ecclesiastical organization and discipline.

Since the Council of Trent, and especially within the last century and a half, a considerable number of formal treatises on Pastoral Theology have appeared in the principal Catholic countries of Europe. In Germany, where they abound, they offer something more systematic and more complete than elsewhere, taking position side by side with the other branches of theological science in the regular curriculum, and embodying such subjects as Liturgy and Homiletics, which, in other countries, are made the object of separate treatment.

The French Church, earlier in the field, followed a different course. The first concern of zealous bishops was to attend to the needs of pastors already entrusted with the care of souls and to place in their hands such practical instructions

as would guide them in the various duties of their ministry. This was the object of several "Pastorals," as such works were called, published at the close of the seventeenth and beginning of the eighteenth centuries. Later on the purpose was carried out in the shape of commentaries on the various Rituals in use in different parts of the country. The Rituals of Toulon, of Langres, of Belley, of Paris, not to mention others less known, deal with almost all the duties of the ministry and cover, though in less formal and scientific shape, the same ground as the "Pastoraltheologien" of Germany. Two works of special importance written by exiled priests during the great French Revolution have exercised a deep influence on the clergy all through the present century: the *Methode pour le gouvernement des paroisses*, and the *Miroir du Clergé*. Two other writers of later date bring their principles and spirit nearer to the present generation: Dieulin in his *Bon Curé au dixneuvieme siècle*, and Abbé Dubois in his various works on the clerical life, particularly his book on sacerdotal zeal, translated into the principal European languages. In Italy we may mention, as proceeding on the same lines, Frassinetti, well known among us in its English translation, and Berardi (*Praxis confess. et pastor.*) of still more recent date. Spain can boast of at least one excellent systematic work on the subject: *Thesaurus Sacerdotalis*, by Mach, S.J., and Hungary has given another (*Theologia Pastoralis*) by Radlinsky. The poverty of the English literature of the subject, so natural in the circumstances, is in some measure redeemed by the beautiful and popular work of Cardinal Manning: *The Eternal Priesthood*, and Bishop Moriarty's *Allocutions to his Clergy*, while the American Church can show a most valuable collection of rules and directions for pastoral life and action in the Second and Third Plenary Councils of Baltimore. The *Directorium Pastorale* of F. Valuy and the *Catholic Priesthood* of Father Muller, are known to all our readers.

Finally the need of these practical helps to the ministry is such that it has been felt even outside of the Church. Within the present century especially, a considerable number of

“Guides¹ to the Ministry,” have been published by Protestants of various denominations.¹

III.

It may well be imagined that so practical a need is not neglected in the preparatory work of our Catholic seminaries. In such of them as are formed on the German plan, Pastoral Theology is taught in the same way as the other sciences. But even where different methods prevail, it is by no means lost sight of. First of all several of its branches, such as liturgy and homiletics, are the matter of special courses. Theology itself is taught, not as a pure speculation, but with a constant view to the use to which it is to be turned. Special exercises of casuistry and of popular instruction are introduced to show how the most exalted doctrines of the faith may be brought down to the level of ordinary minds and the principles of Christian morals applied to the circumstances of daily life. The same practical direction is given to Ascetic Theology, its principles being considered not only in themselves but in the manner in which they fashion the mind and conduct of the priest, and, through the priest, those of the people. Even in the exercises of devotion, the work of the future is never lost sight of. The books for spiritual reading bear frequently on the prospective labors of the mission. In this way the youthful minds of the aspirants are made familiar with their coming duties long before they reach them. Sound principles are imbibed, wise rules are learned and supply at the outset the place of personal experience. Finally the last months of preparation are mainly devoted to a revision of what is most practical and of most immediate use for the

¹ Among others we may mention:—In German, Harms, (*Pastoral theologie*;) Zezscrwits, (*System der praktischen theologie*;) Osterzee, (*Praktische theologie*, recently translated into English. In French, Vinet, (*Théologie pastorale*) also translated. In English, Bridges' *Christian Ministry*; Blunt, *Directorium pastorale*; Burgon, *A treatise on the pastoral office*; Fairbairn, *Pastoral Theology*; Hoppin, (New York) *Pastoral Theology*, etc., etc.

work now near at hand. Consequently when it comes the young priest is not unprepared for it. Yet much is still wanting. No amount of instructions, no rules however excellent, can replace the direct experience of facts, the personal reflections which they awaken, the further research they lead to and that perpetual working, conscious and unconscious, of the open, progressive mind by which all practical knowledge reaches its maturity. In this way the knowledge of Pastoral Theology continues to grow, partly of itself, partly by the effort and industry of each individual priest, and for the means of keeping up that manner of study, he is never at a loss.

First of all he has his manuals and text-books of theology, which he may read over and over again without exhausting their suggestiveness. Practical books mean so much more when read in the light of new and ever accumulating facts! And then they are to hand in such variety! In moral theology alone, to say nothing of more ancient works, there is the theology of St. Liguori, with all its adaptations; Gury, Scavini, Ballerini, Sabetti, Lemkuhl, Marc, Aertnys; the works of Carrière, Bouquillon, d'Annibalę, Muller, etc., etc. The perusal of such books, especially if habitual and consecutive, not only keeps alive the knowledge already acquired, but widens and deepens it incessantly. While teaching all the same doctrines substantially, each writer has his own points of view, his own illustrations, his own problems, and these add always something to the store of pastoral knowledge supplied by the others.

The very books of devotion which the priest uses constantly help in the same direction, one of their objects being to keep before his eyes a picture of his duties. Such works as the *Instructio Sacerdotum* of Molina, the *Selva* of St. Liguori, the *Memoriale vite Sacerdotalis* of Arvisenet, the meditations of Scotti, Brandt, Chevassu, Chaignon, Bacuès, and scores of others carry the reader over the whole field of pastoral duty. For those whose time allows and tastes lead to something more thorough, there are the technical works already referred to, many written in Latin and accessible to

all clerics,¹ others in English and in French, such as those referred to above, to which many more might be added ; but nowhere do we find anything so complete as in the ecclesiastical literature of Germany.²

Another inexhaustible source of practical instruction and inspiration for the work of the ministry is to be found in the lives of those who have been signally successful in it. Just as statesmanship is studied in the lives of great statesmen, or the art of war in the lives of great military chieftains, so is the art of pastoral action and government learned from the lives of great pastors of souls. There is a lesson in every page of their history. We see them at work ; we watch their methods ; we notice how they deal with all manner of difficulties and with all classes of people ; we discern the hidden springs of their action and the spirit which animated them ; we follow them in the conception, the organization and the working of their plans for the extension of the reign of Christ ; we catch something of the secret by which they drew souls so wonderfully to themselves and to God. Who has not felt this as he dwelt admiringly on the actions and utterances of such men as St. Francis de Sales, St. Vincent de Paul, St. Francis Xavier, St. Philip Neri, Olier, De la Salle, the Venerable Curè of Ars? Especially instructive to each priest are the lives of those who labored in conditions similar to his own. Much may be learned in this way from the history of our early bishops and missionaries ; Cheverus, Flaget, Bruté, Nerincx, Galitzin, etc., and from that of men still nearer to us, such as Neumann, de Smet, Wadhams and Hecker.

But the great training school of Pastoral Theology is the

¹ Such are the admirable *Catechismus ad parochos* ordered by the Council of Trent, the *Instructio parochorum* of St. Charles, *Bonus Pastor* (Obstraet) Molina, already mentioned ; Zohner, *Institutiones practicae* ; Schneider, *Manuale Sacerdotum* ; Weymays, *Vir Apostolicus* ; Dinouart, *Manuale Pastorum*, etc.

² We may mention among the best ; Sailer : *Vorlesungen aus der Pastoraltheologie* ; Amberger : *Pastoraltheologie* ; Schlick : *Handbuch der Pastoraltheologie* ; Reminger : *Pastoraltheologie*, in Herder's *Theologische Bibliothek*, etc.

experience of life. For, as already observed, Pastoral Theology is not so much a science as an art; the art of arts St. Gregory calls it; *ars artium regimen animarum*, and like all arts it is learned principally by observation and practice. Science supplies only the underlying principles; art teaches how to apply them. Thus engineering is based on mathematics and the natural sciences, but a perfect knowledge of them does not suffice to make an engineer. Medicine implies a knowledge of the human frame; but the ablest anatomist or physiologist may make a very poor practitioner. In the same way dogmatic, moral and ascetic theology prepare a candidate for the ministry, but do not suffice to fit him for it, and even with the other helps to which we have referred, he still remains very inadequately equipped for his work at the outset. As a consequence, when he takes up the active duties of the ministry, like all those who begin a work with which they are unfamiliar, he instinctively looks around to see how others do. He watches closely the methods of those who are known to be most successful, and tries to read the secret of their success. When the occasion offers, he questions them in order to ascertain by what principles they are guided and how they apply them. It is mostly in this way that business of all kinds is learned. Indeed, the conduct of life in every direction is almost entirely a matter of tradition and imitation.

But what calls for a still more assiduous study, and supplies, when properly studied, a manner of help still more effective, is the very subject matter of pastoral action, that is the people themselves.

“The good shepherd knows his sheep.” He knows their thoughts, their tastes, their aims, the secret aspirations of their souls; he knows the springs of action which determine the direction and the intensity of their lives. He knows their troubles, their difficulties, their hopes, their fears. He is familiar with the forms of evil which prevail among them, —he knows where their weakness lies and where their strength. His knowledge is not confined to categories: “he calls his sheep by name,” that is, he knows them individ-

ually. How else could he, as a spiritual physician, prescribe the proper remedies for their infirmities? How administer the proper nutriment to each, milk to the babes, and solid food to the strong? The pastor is likened unto the husbandman, and the husbandman must know not only the seed he sows, but also the manner of soil it requires and the proper time for sowing it. He has to watch its growth, to remove what he recognizes as hurtful, to gather the ripe harvest and safely to garner it.

Behind the knowledge of individual souls, there is the broader knowledge of human nature. We have referred to it several times already, but we cannot do so too often.

"*The proper study of mankind is man,*" says the poet; but still more is it the proper study of the priest. Without the knowledge of human nature a priest may be a great metaphysician or a great scholar, but he is of little use as a shepherd of souls. He can neither preach, nor counsel, nor caution with effect. His teaching strikes too high or too low, or beside the mark.

This knowledge, the most necessary of all, is also the most accessible of all. It may be acquired without any study,—simply by listening, looking round and thinking. And if sought for in books, it may be found in all; in history, in poetry, in fiction. What is history but the working of human nature in individuals and in nations? What is poetry but the revelation of the higher thoughts and aspirations of man set forth in rhythmical form? What is fiction, if of any value, but a series of characteristic pictures of human life? Even deprived of books and of all intercourse with others, each one has with him one companion, at least, whom he can always observe, and one book which ever lies open before him. The companion is himself: the book is his own heart. The question was one day put to Massillon: "Where did you get that marvelous knowledge of the human heart which reveals itself in all your sermons?" He answered: "Simply by looking into my own." As a fact, we all have in us the same primordial elements, only developed in different degrees. The main features of human nature, morally as physically, are everywhere and always the

same, and what is characteristic of each individual because of its prominence, is initially in all the others. Consciously or unconsciously, each one carries within him the beginnings of what, unfolded, makes the criminal or the saint. With attention awakened to catch the earliest developments, or even the first stirrings of good and evil within him and imagination to develop them, he can see himself in numberless possible shapes, and through the ideal visions of self he can see into the realities of others.

Such is Pastoral Theology: a compound of intuition, experience and positive knowledge, inexhaustible as a science, as an art never sufficiently known. It is the crowning, for the pastor of souls, of all other forms of knowledge, the connecting link by which all ecclesiastical science is placed in contact with its ultimate object. True, while never entirely out of sight from the beginning, it should not occupy the foreground in the period of preparation, because studies of a purely practical kind lack depth and fail to strengthen the mind. But sacred knowledge once mastered, the chief effort must be in the direction of its endless applications, and thus Pastoral Theology will have the largest share of all in the pastoral life.

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A DICTIONARY OF HYMNOLOGY.

(Continued from May Review.)

ONE more division of hymnology treated from a foreign and national point of view remains to be annotated: and this is the hymnody of the Fatherland. There are two authors who discuss German hymns in the Dictionary. One

of them contributes the article on German hymnody in general, in a long historical survey of the whole subject; the other writes of various German hymns poetically, and of their authors biographically, in a series of shorter articles arranged in alphabetical order. From the first author will be quoted a passage which will stand below, and with this writer we shall have no further concern. From the pen of the second has proceeded a series of monographs on his special subject which adds to the Dictionary a character of its own, and gives to it a value that the shortcomings of less able writers cannot overshadow. The Rev. James Mearns, an Anglican clergyman, besides many other literary benefactions to the hymn lexicon—specially on hymns from the Latin—has enriched it with the biographies of a large number of German hymnodists, and with critical estimates of a still larger number of German hymns in their English dress. Naturally, the majority of the articles, long or short, on German hymns and hymn-writers are devoted to Protestant subjects or objects; and with these contributions we have no further concern, beyond expressing an opinion of admiration of the masterly way in which the topics are treated. But, taken both together, the Catholic with the Protestant series of papers, it may be said that no such collection of critical and biographical articles on German hymns and their authors exists, or at least is known to exist by the present writer. They are simply unique, and as such are epoch-marking in the history of hymnology. They are brief, terse, crisp, full but not wordy, exhaustive but not overpowering in detail, scholarlike, learned, and exhibiting the exercise of thought and power of weighing materials and of rejecting the less worthy. In a word, they are almost models of what such notices, in such a volume, of the lives and works of hymn-writers ought to be. Of course, the catalogue of both writers and hymns is not complete, though it may be perfect within the range laid down for treatment by the author. Many biographical notices of Catholics may in vain be looked for; but the omissions are chiefly of authors of modern date, though Michael Vehe, the learned Dominican Provost at

Halle, in the sixteenth century, who produced the first hymn-book in the German tongue, ought not to have been overlooked. As there is no catalogue of articles and authors in the Dictionary, it requires labor to discover the papers which are contributed by any given author. But, whilst the student will fail to discover anything, or anything in detail, of Christian Count Stolberg, Clemens Brentano, Cardinal Diepenbrock, the Görres, the Schlegels, Cardinal von Geisel, Uhland and others who were poets, if not hymnists, and were, probably, deserving of notice equally with Byron and Scott, Campbell, C. Southey and Moore, Carlyle and Coleridge, not to speak of Drs. Pusey and Hook, who wrote no hymns: yet, amongst the hymn-writers of the Fatherland who have been honored with competent biographical notices may be named Friedrich von Spee ("the first important writer of sacred poetry . . . since the Reformation"), Johann Scheffler (Angelus Silesius), Anton Ulrich, Duke of Brunswick, Martin Opitz ("the father of modern German poetry") and Louise Hensel.

One passage which must be quoted will suffice to show the anti-Catholic sentiment which pervades certain portions of Dr. Julian's Dictionary. The author of the long historical article on German hymnody is the one who can claim a chief share in making much in the volume impossible and unbearable to the Catholic reader, and it is needless to say that this gentleman is not the author last mentioned. This writer, after having informed his reader that in one collection of old German hymns may be found not less than 1,448 hymns and sequences, published during the six centuries which preceded the Reformation, gravely adds that "to Luther belongs the extraordinary merit of having given to the German people, in their own tongue . . . the hymn-book." Of course, there is a sense in which such a statement, with qualifications, may be defended; and if the development of a system be equivalent to its origination, it is beyond criticism. But no amount of accommodation with sense, and no jugglery with language, can justify the following statement, which, occurring in a book intended for gen-

eral use, is indefensible as a gratuitous insult to the Catholic religion. The author says :

“The German hymnody of the Middle Ages, like the Latin, overflows with hagiolatry and Mariolatry. Mary is even clothed with divine attributes, and virtually put in the place of Christ as the fountain of all grace.” And then, making the words of another Protestant his own, he proceeds : “Through all the centuries from Otfried to Luther, we meet with the idolatrous veneration of the Virgin Mary. There are hymns which teach that she pre-existed with God at the creation, that all things are created in her and for her, and that God rested in her on the seventh day.”

As we are informed that the work in which this caricature of Catholic theology appears was ten years in passing through the press, and that each proof was corrected from five to ten times, there is no excuse for the Editor’s indiscretion on the plea of time, or of want of consideration. As a deliberate insult to the Catholic student, it could not be overpast without notice ; but, a protest having been made against sectarian bigotry and ignorance, this unhappy exhibition must not be allowed to prejudice the reader’s judgment on other work by other hands, against which nothing comparable to this display of hostility can be charged.

The expression used above that the writers in the Dictionary seem to be “out of touch with Catholicism,” is apparent in many incidental ways, of a more harmless character, and in many relations which are scattered up and down its pages. It will suffice that some of them be quoted in support of the phrase employed. By a learned Ritualist we are informed that “the Roman missal is gradually superseding all other Latin uses.” Of a celebrated hymn of the late Father Potter, which is widely used by Protestant congregations, and widely abused, we are told that it is “distinctly Roman in every way.” In a record of Alexander Pope (who, by the way, was not at school at Winchester, but at Twyford, a village four miles distant, where his name, self-scratched on a window-pane, has only lately been destroyed), this statement is made : “Pope, as a Roman Catholic, had no object in writing a hymn, in a language (his native tongue) which, at that time, his Church would refuse to use.”

From another part of the Dictionary it may be gathered (as all Catholic hymnologists are aware), that at least in five or six different versions, all or the larger part of the Breviary and Missal hymns had been translated before Pope's death in 1744; and that many of them had been done by the hand of Pope's great predecessor and master, "glorious John" Dryden, then Poet Laureate. No biography is vouchsafed (amongst many similar omissions) of Robert Southwell, hymnist, priest, Jesuit and martyr of the sixteenth century; and this, although one of his hymns was translated into Dutch and published in the modern Amsterdam collection which was before mentioned. An article headed "Metrical Litanies" appears in the Dictionary. It takes no note of, as it might reasonably have annotated, the mother and ante-type of all similar kinds of hymns—the Litany of Loretto, the story of which would have formed a curious episode, specially if the reader had been reminded that the final clause, ordered by the present Pontiff to be added to the hymn—Queen of the most holy Rosary—was printed for use in the Chapel Royal of St. James three centuries ago. This article deliberately omits all mention of Catholic metrical litanies to the Saints, although these be in common use, and hence, have a claim upon the author for admission. In a little book, "Holy Family Hymns," 1860, the title of which is not unknown to the volume under discussion, metrical litanies may be found addressed to the following saints, the Blessed Virgin, St. Joseph, St. Anne, St. Patrick, St. Alphonsus, St. Aloysius, and St. Vincent de Paul.

Sir W. Scott is honored with a brief biographical notice in the Dictionary in virtue of a "condensed rendering of *Dies Iræ*," really a summary of certain stanzas in twelve lines, "and his hymn of Rebecca in 'Ivanhoe.'" Is it possible that the editor could have been ignorant of the beautiful hymn of Ellen Douglas from the same gifted author in the 29th stanza of Canto III of the "Lady of the Lake"? Or, is it because Ellen's hymn begins with the words, "Ave Maria; Maiden mild, Listen to a maiden's prayer"; has as a refrain the words "Ave, Maria;" and is termed by Sir Walter

Scott "Hymn to the Virgin," that this serious and inexcusable oversight has been committed? As a rule, the Breviary hymns are catalogued and commented on in Dr. Julian's work. But there are noteworthy exceptions. Among some of the most beautiful and touching hymns in the Breviary is a series devoted to vespers, matins and lauds for the Fridays from Septuagesima to Passion Sunday. Many of these hymns were translated, it is believed, for the first time, by Fr. Caswall, from the Freiburg Breviary; and of them at least two are excluded from notice in the Dictionary, *viz.*, the vesper hymns on the Spear and Nails, and on the Winding Sheet of our Lord Jesus Christ. In connection with these hymns, it may be mentioned that the Dictionary more than once affirms that these special quadragesima feasts are kept on Tuesdays by the Benedictine Order in England. On the other hand, a copy of the English Benedictine Almanack for the present year lies open before the writer; and these feasts are therein marked as greater-doubles, to be kept on the several Fridays of the holy season.

Three other points demand attention in the same relation.

Dr. Julian's Dictionary hardly does justice to Catholic hymnodists in the matter of biographical notices, though it be lavish in its accounts of Protestant writers of hymns. Amongst the hundreds of names whose owners have contributed to hymnology, either as authors, or as editors, a reference to those known to the writer—for he does not profess to have made an exhaustive search through the volume—hardly discloses a dozen names as those of Catholics of the present day, whose biographies are narrated. These highly favored hymnists are as follows: Prior Aylward, Provost Husenbeth, Bishop Coffin, Canon Oakeley, Robert Campbell of Skerrington, Father Potter, Matthew Bridges, R. S. Hawker, A. de Vere, and Mary Howitt, whose conversion is not recorded. On the other hand, the names of Catholic writers of hymns, not similiarly favored, whose hymns are yet thought deserving of notice in the lexicon, are at least twice as numerous. The authors who are left out in the cold, besides others of earlier date, are these—Father Rawes, Dr. Wallace, J. C. Earle, D.

French, Father Russell, S.J., H. W. Lloyd, H. N. Oxenham, Charles Kent, Lord Braye, Justice O'Hagan, J. R. Beste, Father Hilton, Father Trappes, Osmund Seager, R. Dalton Williams, Dr. Lingard, Lady G. Fullerton, Cardinal Wiseman, Father Formby, and A. D. Wackerbath.

The Dictionary contains a long monograph on the *Te Deum*. Why this noble hymn of praise was selected for notice, whilst the divine hymn of faith was neglected—*Quicumque Vult*—cannot be said: but such is the fact. The article is signed John Sarum, a signature which, from being, to most persons, a silly riddle to-day, will become an unreadable hieroglyphic to every one in the next generation. With its concluding words we are alone concerned:

“The more than hazardous act of St. Bonaventure, in travestying the *Te Deum* into a *Canticum Marianum*, may just be mentioned. It is, however, satisfactory to be informed, that this has never been admitted into any public devotion, to the best of Daniel's knowledge.”

Catholics, in the opinion of the Protestant Bishop of Salisbury, are not quite so bad as they seem: and his lordship expresses his satisfaction. It may be cruel, but it is only right, to disillusionize the Bishop—and this shall be done at the hands of an Anglican gentleman, whose short but learned paper, on “Some Imitations (not travesties) of *Te Deum*,” he was so good as to send the present writer. This paper, printed by a Society in London, is from the pen of Dr. Wickham Legg, Secretary of the “Henry Bradshaw Liturgical Text Society;” and contains, perhaps, the latest information on these Imitations to be had by average students. Dr. Legg reprints several of them in parallel columns, and refers to, or quotes from more. From his researches several facts, of some of which the writer avows his ignorance, appear to be substantiated: 1. that in the middle-ages there was “no such dislike as now prevails, to retouch a master-piece,” and that “every popular hymn had a hundred imitations;” 2. that these imitations were not confined to the *Te Deum*, nor were the objects of them confined to our Blessed Lady—there being in existence an imitation in honor of the Holy Cross,

and one in honor of St. Mary Magdalen; 3. that these imitations were of various dates, from the thirteenth to the seventeenth centuries, were born of different nationalities as widely severed as Sicily from Britain, and were used in many relations even on occasions of pilgrimages; and 4. in contradiction to the Bishop of Salisbury, and in refutation of his charitable sentiment in our favor that such "travesties were never admitted into public devotion"—that one of the texts, printed by Mone, from a MS. of about the year 1300, is taken from a Liege Psalter; and that "in the office of matins (on certain feasts of B. V. M.) the Marian *Te Deum* is given instead of *Te Deum* proper." Had the Bishop consulted the Catholic Mone, in the place of the Protestant Daniel, he had probably not fallen into the error which proves him to be out of touch with Catholicism.

The last point to be noted has reference to the *Stabat Mater dolorosa* sequence.

At the outset of this inquiry the opinion was hazarded, that the Dictionary failed, in some instances, to inspire the confidence of the student in the originality of its workmanship. This is observable in a Catholic direction in relation to the latter part of the article devoted to the hymn in question. The latter part is devoted to the translations and translators of the sequence. All the more important of the Latin hymns are subjected to this inquisition, with more or less success and approach to exhausting the list of both. Especially is this the case with the versifiers and versions of *Dies Irae*. Here a fairly full list has been compiled of the first line of the various renderings, of the author's name, of the title of the book in which it appeared, and of the date. The total number of these entries to be found in the Dictionary reaches the curiously large figure of 133; and the completeness of the catalogue is due to the fact that a gentleman, unconnected with the lexicon, placed his researches of years at the disposal of the editor—and that coadjutor was the Rev. C. F. S. Warren, an Anglican clergyman. It is true that in 1890 the same authority published his own list of translations, in the columns of the London *Athenæum*; and this edition of

the list, in addition to a statement of the metre of each version, accounts for not fewer than 179 renderings, of which 87 are of British origin and 92 are of American parentage. But doubtless the details furnished to the Dictionary were exact up to the date of going to press. Unfortunately, there was no expert at the command of the Dictionary when it compiled the list of versions which had been made in English of the *Stabat Mater dolorosa*. The consequence of such want of co-operation is this—that the list furnished by Dr. Julian, of translators and translations, is lamentably deficient. At a first glance of the published list, the present writer was struck with its poverty in detail, and called to mind, on the spur of the moment, perhaps, a dozen English renderings of the grand hymn, some being made by well known translators, or contained in well known books, which were absent from the catalogue. It is true that a couple of versions recalled were in MSS. ; and two or three have since been made ; and one or two are of American origin : but after some investigation amongst Catholic books of poetry, the writer has been enabled to add upwards of five and twenty to the three and thirty translations named by Dr. Julian.¹ It is only just to say that the Dictionary mentions several originals and centoes of which its critic was ignorant ; but, the former has, singularly enough, failed to record the version of C. B. Cayley (the translator of Dante), of P. S. Worsley (the translator of the *Odyssey*), of Mr. Charles Kent, Father Aylward and Dr. Husenbeth, and of several other Catholic authors. It is possible that a list based on that of the Dictionary and considerably enlarged may some day see the light.²

¹ In his annotations on the hymn, Mr. Mearns informs his readers that "Dr. Lisco, in his *Stabat Mater*, Berlin, 1843, prints 78 versions in German, to which list a good many more might now be added."

² It would be kind in any reader, who is able and feels disposed to furnish the writer with information on this point, to take the trouble to communicate with the writer, under cover to and by favor of the Editor. The details which would be helpful are these—the names in full of American translators of the Sequence ; the date at which and name of the book in which the version appeared ; and the first line. Such information will be gratefully received. At present the writer is acquainted with only two American versions by Erastus C. Benedict and Constantina E. Brooks ; and two by anonymous translators, M. E. M., and A. P. G., whose versions appeared in the *Ave Maria* in the years 1880 and 1889 respectively.

On another occasion it will be a pleasure to indicate appreciatively much that Dr. Julian and his coadjutors have done for Catholic hymnody, and to instance in what way they have treated, and ably treated, some of the great hymns and some of the great hymn-writers of Christendom.

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THE ENCYCLICAL "PROVIDENTISSIMUS DEUS."

PART III.

A VERY large portion of Holy Scripture is historical. There is no doubt that the original text of these historical documents has been substantially preserved, so that we have now in our hands an equivalent of this original text sufficient for all practical purposes; as we have in the case of the ancient classics. It is true, that the same special providence which has guarded the sacred books from all accidents which would corrupt or alter their doctrinal and moral teaching, has not secured their immunity from accidents affecting their integrity in minor and non-essential matters. Therefore, it may sometimes be proper to dispose of a difficulty, by denying or questioning the genuineness of some particular words, phrases or sentences in a modern text. The Holy Father says: "It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits." But he subjoins the caution, that such error "must not be too easily admitted, but only in those places where it is sufficiently proved."

Apart from all that is dubious or obscure in regard to the question what the sacred writer really did say, or how what

he said is to be understood, there are cases in which it is plain enough what he wrote as a historical record, and what his intention was in writing; so that the charge of error or mistake if it is preferred at all, affects the genuine, authentic narrative itself, and its author.

Such charges have been made, and are continually repeated. It is asserted, namely: that there are historical statements in certain parts of the Scripture which are in irreconcilable contradiction to other statements in other parts. It is also averred that certain professedly historical narratives in the Scripture are not true history, because they are in contradiction to what the objectors consider to be historical facts, attested by some kind of historical monuments, whose testimony is regarded as more trustworthy than that of the sacred writers. Here is no question of slight inaccuracies and minor mistakes in a history whose warp and woof is substantially woven in a truthful manner. The contention relates to the substantial truth or error of the narrative itself. And this contention is evidently of primary and essential importance. In proportion to the number and magnitude of substantial errors imputed to the sacred historians, the trustworthiness of the historical books of the Bible is more or less partially or entirely undermined, and they are relegated from their place of authority as genuine history into the low position of a collection of myths, legends and fables. It follows, therefore, that the first and fundamental work of Catholic scholars is the vindication of the truth of the Scripture history in respect to its substantial parts, and its freedom from serious errors, damaging to its character of trustworthiness. The discussion of minor matters comes afterwards, to carry on in detail the thorough and complete defense of the thesis of the inerrancy of the canonical authors.

Let us not be misunderstood as undervaluing the work that has been already done in this department. The vindication of the Scripture history has really been very sufficiently accomplished, and is extant in many solid and erudite works of ancient and modern authors. The scholars

of the present time are therefore not admonished by the Sovereign Pontiff to undertake an entirely new and original work in unexplored fields of research. Yet, these fields are white for new harvests, and invite new laborers to come in and reap where their predecessors have already garnered the fruits of foregoing seasons.

The point I wish to mark distinctly at the present moment, is this: There are some writers of scientific repute who assert that there are parts of the historical narratives of the Sacred Scripture in plain contradiction with each other, and also parts which are in contradiction with other historical monuments that are entirely trustworthy, and that these are therefore unhistorical. The most necessary and urgent task devolving on those whose office is to teach in these sacred sciences, in order that they may successfully defend the Sacred Scriptures against hostile criticism, in accordance with the doctrine of the Encyclical, is to refute these charges of historical error.

This leads me to speak more particularly of the efforts of F. Brandi in this direction.

F. Brandi has not undertaken a serious contention with any of the writers of high repute who are in opposition. He confines himself to a skirmish with a couple of writers of magazine articles, and chiefly with an anonymous and very flippant assailant of the Encyclical in the *Contemporary Review*, who has culled out of the collection of common-place objections against the verity of the Bible, a certain number which he displays with great assurance, as conclusive against the thesis of the inerrancy of the sacred writers.

First in order, F. Brandi examines the pretended scientific errors of the Bible. I have nothing to add to the few general remarks I have already made on this head. Next, he takes notice of some pretended contradictions and historical errors in the Bible, imputed by the anonymous English critic.

I will take two of these, as specimens of historical passages containing statements which on the surface appear to be inconsistent with each other, and of the manner in which

they are explained by F. Brandi. Both instances are frequently adduced, and have become generally well known to those who take an interest in topics of this kind.

The first occurs in the history of David's early life, narrated in the First Book of Kings. The sacred historian relates first, how Samuel anointed David to be King of Israel, after the Lord had rejected Saul. He then goes on to narrate how the servants of Saul advised him to send for a skilful player on the harp, to sooth the melancholy humor by which he was afflicted, and how David was chosen for this purpose, became an attendant on the king, and was received into high favor.

"But an evil spirit from the Lord troubled Saul, and the servants of Saul said to him: behold, an evil spirit from the Lord troubleth thee. Let our Lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee he may play with his hand, and thou mayest bear it more easily. And Saul said to his servants: provide me then some man who can play well, and bring him to me. And one of the servants answering, said: behold, I have seen a son of Jesse the Bethlehemite a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him. Then Saul sent messengers to Jesse, saying: send me David thy son, who is in the pastures. And David came to Saul, and stood before him; and he loved him exceedingly, and made him his armor-bearer. And Saul sent to Jesse, saying; let David stand before me, for he hath found favor in my sight. So whenever the evil spirit from the Lord was on Saul, David took his harp, and played with his hand; and Saul was refreshed, and was better; for the evil spirit departed from him."

In the next chapter, the breaking out of a war with the Philistines is recounted and it is said that David went and returned from Saul, to feed his father's flock at Bethlehem. After this the combat with Goliath of Gath is narrated, and the sacred writer relates: that "at the time that Saul saw

David going out against the Philistines, he said to Abner, the captain of the army: of what family is this young man descended, Abner? And Abner said: as thy soul liveth, O king, I know not. And the king said: inquire thou whose son this young man is. And when David was returned after the Philistine was slain, Abner took him and brought him in before Saul, with the head of the Philistine in his hand. And Saul said to him: young man, of what family art thou? And David said: I am the son of thy servant Jesse the Bethlehemite." (I Kings—ch. xvii.)

The difficulty of explaining the narrative so as to make these two chapters consistent with each other lies here. In the sixteenth chapter, we find David already an attendant upon Saul, his favorite, and his armor-bearer. In the seventeenth chapter, Saul inquires of Abner who he is, and of what family he comes, and Abner professing his ignorance, the king asks David himself; "young man of what family art thou?"

F. Brandi explains the apparent discrepancy between the two parts of the narrative, as St. Ephrem the Syrian and other commentators have done, by the supposition, that the king, having promised to give one of his daughters in marriage to the man who should slay the Philistine champion, and also to exempt his family from tribute, wished for more precise information concerning David, his father, and his family than that which he had already obtained, when he had first taken him into his service. There was no reason for his inquiring particularly into the parentage of a youth to whom he had taken a fancy, and if some interval of time had elapsed between David's return to Bethlehem from his first sojourn in Saul's household, and his visit to the camp when he went forth to kill Goliath, the king, whose mind was disordered to the verge of insanity may have almost forgotten the episode of the shepherd boy and his harp. But, after the encounter with the Philistine, a youth who had become a popular hero and won a right to be the king's son-in-law, was a person in regard to whom he would naturally wish to be fully informed.

All this goes on the supposition that the narrative in the sixteenth and seventeenth chapters of the First Book of Kings is a continuous relation of events in the order of their actual occurrence. F. Brandi does not, however, consider that this was certainly the case, and he alludes to another view, suggested by Warburton, Kenrick, and other modern critics. This is, namely, that the narrative inverts the order of events ; that Saul first saw David after his combat, and that his attendance on the king as his musician and armor-bearer was a subsequent affair.

Kenrick says: "Taking it as it stands, we prefer to say with Warburton, that the statement of David being called to court to play for Saul is by anticipation, and that this took place after he had returned from the battle-field and court, (*i. e.* after staying a while with Saul had gone back to his father) to avoid the jealousy of Saul. The subsequent malady of the king may have given occasion to the courtiers to suggest his recall." Milman also, considers that is "the most easy and natural order of events." (Hist. Jews. Vol. I B. vii.)

Whoever will read attentively the two chapters in question, must perceive, that they do not contain a monograph relating the early life of David in a continuous narrative by one writer, in an exact chronological order. There are two separate relations, by different writers ; and the connection between the events related in the second with those related in the first cannot be discovered from the text. The date and author of the First and Second Books of Kings, or of Samuel as they are named in the Hebrew text, cannot be determined with certainty. The best Catholic critics regard them as an epitome of several historical records, compiled some half century or more, after the anointing of David by Samuel, perhaps by the prophet Nathan, for the instruction of the young Solomon. The author did not aim at an exact chronological order, or a consecutive and complete history of the kingdom during the reigns of Saul and David, but rather at a collection of *memorabilia*. The sixteenth and seventeenth chapters of the First Book, appear to be two distinct narratives incorporated into the history,

without being re-written or formally harmonized by the author. The historical background, perspective, and intermediate, connecting, envioning incidents are wanting. The story is narrated after the Oriental style, without the methodical order and explanatory setting which belong to the manner of Western historians. Portraits are graphically sketched, abrupt speeches are told, incidents stand out singly in bold relief, and it is no wonder, therefore, if we are unable to fill up for ourselves all the outlines, and to show how all parts of the narrative are minutely and verbally consistent with each other. When all is said, we are not sure that we have always the exact text of the original history, as it came from the author's pen, although in this case, there does not seem any good reason for suspecting the part which is wanting in the Vatican Edition of the Septuagint to be an interpolation.

The second instance we have selected is the celebrated letter of the Prophet Elias to Joram, King of Judah, reproving this most wicked man for his crimes, and threatening him with the dire vengeance which fell on him and crushed him not long after.

Now, it has been very generally supposed that the translation of the prophet, related, in IV. Kings. ch. ii, took place some time before the end of the reign of Josaphat, the father of Joram. Some commentators have suggested that the letter was written by Elias in the spirt of prophecy, and left with Eliseus, to be given at the proper time to Joram. F. Brandi, following some other commentators and Josephus, advances the opinion that Elias lived for several years after the accession of Joram to the throne. The sacred historian relates in the Fourth Book of Kings, the miraculous incident of the prophet's translation, before his narration of the death of Josaphat and the accession of Joram. But as F. Brandi and others who held the same opinion, argue; it is not certain that the historian adheres to the chronological order, and there is nowhere any distinct record of the date of the translation of the prophet. Therefore, he may have written and sent this letter to Joram before that event took place; and,

in this case, the difficulty of reconciling these two incidents disappears. It is told, however, in the third chapter of the Fourth Book of Kings, the one immediately following that in which the translation of Elias is narrated, that King Josaphat, together with the Kings of Israel and Edom, being engaged in a military expedition against Moab, were in great distress and danger, for want of water for their armies. In this emergency, the pious Josaphat demanded if there were no prophet at hand, whom they might consult, and he was told: "here is Eliseus, the son of Saphat, who poured water on the hands of Elias." In the original text the verb is in the imperfect tense; "used to pour water," indicating that this service was a thing of the past, that he was no longer in attendance on his great master, and by inference, that Elias was no more in this world. F. Brandi, after Keil and Clair observes that the Hebrew imperfect may be synchronistic, so that the sense of the passage would be that Eliseus was habitually up to the time of his being consulted by the kings, in attendance on Elias, but was just then parted from him on account of his being absent for some reason. Or, he further suggests, this parenthetical phrase may be ascribed to the writer of the Chronicles and not to the person who notified King Josaphat of the presence of Eliseus.

Supposing, however, that the translation of the prophet did take place during the reign of Josaphat, and that the letter was not written by him beforehand and left in the hands of Eliseus, F. Brandi find no difficulty in regarding it as sent by the prophet from the abode to which he had been conveyed at his translation. There is still another possible solution of the difficulty which he mentions: *viz.* a suggestion of F. Brucker, that the name of Elias has slipped into the text by accident, in place of that of Eliseus. This is, however, a mere conjecture, which can hardly be taken into account.

As the case stands it is certainly impossible to prove positively, when the departure of the prophet from this earthly scene took place; and therefore it is uncertain whether the letter to Joram was delivered before or after this event. The

impression left by the reading of the whole history, however, is, that Elias was taken away during the reign of Josaphat. Now, the traditional belief both in the Synagogue and the Church has always been, that Enoch and Elias have not died and passed over into the spirit-world, but have been removed, still living, into some mysterious state of existence in a secret asylum, probably on this earth, whence they will re-appear to fulfil a divine mission among men, shortly before the Last Day. Now, it is certainly a wise rule, not to resort to the supernatural and miraculous without good reason; and to explain events by natural laws, when such an explanation is fully sufficient. Nevertheless, since Dr. Milman, who is so decidedly given to minimizing in such matters, acknowledges; that in the sacred history, "there is much in which the supernatural, if I may thus speak, so entirely predominates, is so of the intimate essence of the transaction, that the facts and the interpretation must be accepted together, or rejected together;" (*Hist. Jews.* vol. i, Preface.) there is no reason for excluding an interpretation of the incident in question which makes it preternatural, merely for this cause. If the incident is satisfactorily accounted for otherwise, well and good; but if not, one who does not hesitate to believe the marvellous account of the translation of the prophet, ought to regard it as equally credible, that he should afterwards, in some preternatural way, have a missive sent in his name, to the wicked King Joram. The Lord caused him to appear in company with the spirit of Moses clothed with a visible form, to His three disciples at the Transfiguration, in order to strengthen their faith. Why should he not have appeared to Eliseus, and have dictated to him a message of warning and threatening to a king of Israel whose crimes were portentous? We are not, indeed, distinctly told by the sacred writers that this did occur; but if we think it is a fair inference from the tenor of their history, that this was the case, there is nothing in it which is incongruous, or perplexing.

These two instances are fair examples of the obscure places in the sacred history which F. Brandi has undertaken to

explain, and of his manner of doing it. In these, and other similar instances, as well as in those which fall under the category of scientific difficulties, he has given those answers to objections which are current among good authors, and at least in most cases the best that have been hitherto proposed.

The work of those recent Catholic scholars who follow the critico-historical method in dealing with the sacred books must be continued by those of them who are still living, and by their disciples and successors. There can be no doubt that in fulfilling this task, they will conform to the doctrinal instruction given to them by the Holy Father, as the authentic interpretation of the decrees of the ecumenical councils respecting the sacred books of the canon. This instruction certainly restricts the liberty which some supposed was left by these conciliar decrees to hold opinions attenuating more or less the common doctrine of inspiration. These opinions were put forth by ecclesiastics of position and repute, chiefly in a tentative rather than a positive way; and although they were more boldly advanced by some distinguished laymen, all alike were ready to obey the voice of the supreme authority in the Church, whenever it should speak. Henceforth, expositors and writers in apologetics will heed the admonition of the Holy Father, and no one will any longer seek to avoid the labor of clearing up obscurities and ambiguities in the Holy Scriptures, by attenuating the effect of inspiration in securing the sacred writers from error. On this side, the Holy Father certainly does restrict the limits of free opinion; and yet taken as a whole, the Encyclical leaves them wide enough for a very extensive range of investigation in various fields whether of science, history or criticism. In fact, these very limits have not been transgressed by scholars of the past and the present to any great extent, so that they will scarcely feel that any restraint whatever has been laid upon them.

It must be carefully noted, that inerrancy is ascribed only to the genuine, authentic text of the sacred books, but not to every verse and clause of the present text of the Latin Vulgate, or of the original Hebrew and Greek Scriptures.

A text, perfect in all minute particulars, we have not, and cannot obtain; but textual criticism is free to scrutinize every part of every book, and to reject readings fairly proved to be spurious, and therefore liable to contain some error, in respect to matters not pertaining to doctrine or morals.

Then again: the language of the Encyclical is equivalent to a sanction of the principle of distinguishing between absolute and relative truth, in respect to natural phenomena and other matters also within the sphere of sensible apprehension.

Moreover, the authority of the Fathers is expressly limited to that part of their writings, in which they speak as witnesses to Catholic tradition and belief in respect of doctrines pertaining to faith.

It is needless to say, that in this, as well as in former Encyclicals, Leo XIII proclaims the excellence and utility of all genuine science, the vital importance of its cultivation, especially by ecclesiastics, and the perfect harmony which subsists between Science and Faith, both having the same author, God, from whose Eternal Word, the Book of Nature and the Bible are echoes.

The Catholic Faith has nothing to fear from rational philosophy, genuine science and truthful history; from progress in knowledge of every kind, in all directions. Our Bible can bear the most searching and microscopic investigation. Christianity and its Sacred Scriptures have much to hope, for their illustration and corroboration from all the human sciences, which are fatal to all false forms of religion, and destructive in the long run to all illusions and counterfeits, which, disguised in the garb of philosophy, science, and history, parade themselves for a brief moment on the human stage.

Useful and important as are all these studies and acquisitions in sacred and secular science, we are nevertheless, not to suppose that we are dependent on them for our security in the faith and knowledge of the essential and substantial facts and truths of our divine religion, recorded and taught in the Written Word of God. As the latest of the Popes has

now spoken to his flock, proclaiming that the Bible has God for its author; so the first of the Popes declared: "we have the more firm prophetic word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man, at any time; but the holy men of God spoke, inspired by the Holy Ghost." (II. St. Peter, i, 19-21.)

Catholics know by the infallible authority of the Church, which are the books of the canon, and that they all have God for their author. By the same authority, we know their authentic sense and teaching, in faith and morals. We are sure, also, that we possess their genuine, original records in other and incidental matters substantially. Questions for criticism and discussion among Catholic scholars are not vital, and the greater part of them relate to minor details. We can read our Bibles, even in English, with a quiet confidence that we are walking in straight paths and on solid ground. And, whatever may occur elsewhere, the Church, which is the Custodian of the Holy Scripture, will ever hold up this light which shineth in darkness to guide our footsteps, and we will follow the same to the end.

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VERBUM DEI.

THE month of *Corpus Christi* offers a fitting opportunity for some words in reference to the *Eucharistic League*, which was discussed in the last November number of the REVIEW. The primary object of the Association, as appears from its constitution (p. 133), is: *ut ardens Sacri Cordis D. N. Jesu Christi desiderium impleatur, quo in SSmo. Altaris Sacramento optat visitari et adorari!* It is clear from the third article of its rules (pp. 334 and 368), that the fundamental practice of its members consists in this: *ut singulis hebdomadis horam unam adorationis continuam persolvant coram SSmo. Sacramento.* It seems admitted too (p. 365), "that the hour of adoration should be spent in meditation," as Rev. J. Meckel remarks; that is, as he goes on to explain, *in mental*, rather than in vocal prayer—*affective*, rather than discursive—the main art of which, as appears from its very name and spirit, should be *adoration*, and adoration of love: *adorabis*¹ . . . *diliges ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua*² . . . *tales quaerit, qui adorent eum!*³

Adore in word,⁴ adore in silence;⁵ "we should *speak* to our Saviour, *and listen* to the voice of the Beloved One," the pious writer goes on to say (pp. 365–66). Yet, we must also admit with him that, to spend a whole continuous hour in such prayer is, to say the least, no easy task, "unless we have attained a high degree of recollection and prayer" (p.

1 Matth. iv, 10.

2 Marc. xii, 30, ; Deut. vi, 5.

3 Joa. iv, 23–24, cf. p. 333, 3.

4 Joa. xx, 28; Is. iv, 3

5 Luc. x, 39; Hab. ii, 20.

365), and that consequently we feel the need of help, in the shape of some book, that may afford good food for reflection, and consequently for prayer. The titles of some excellent books are also suggested, especially the "Imitation of Christ," the most excellent book ever written by man. Yet, however excellent those books, they *are* written *by man*, whilst we have one, "*the Book*," *Biblia Sacra*, written by God himself! . . . Should not this, then, be the priest's hand-book during his hour of adoration?

Need we call attention to the close relation, nay, the quasi-identity of the Eucharist and the Bible? What is the Bible? *Verbum Dei scriptum*. What is the Eucharist? *Verbum Dei incarnatum*.

What many prophets and kings have desired to see, *we see* under the sacramental veils—what many prophets and kings have desired to hear, *we hear* through the inspired pages. In the Sacrament we contemplate our God, but *He does not speak*; in the Book we hear His voice, but *He is not there*; the Book is the interpreter of the Sacrament, the Sacrament is the interpretation of the Book; to the thirsty soul¹ the one is the necessary complement of the other. . . . *Si scires Donum!*² Truly, then, the proper place of the priest's Bible is on his prie-Dieu before the tabernacle, the priest's vade-mecum to the sanctuary is the Sacred Book.³

Let us not forget the priest is human, not an angel; *in via* still, by faith and labor, not *in patria* as yet, by vision and repose.⁴ True, in the generosity of his youth he has chosen the Lord: "pars hereditatis meae,"⁵ he has turned his back to the vanity of the world:⁶ "*Elegi, abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.*"⁷ Yet there is the wear and tear, that tell upon the vitality of his sacerdotal, nay, of his Christian constitution,—there comes the day of trial, the hour of depression, the moment of temp-

1 Matth. v, 6.

2 Joa. iv, 10.

3 cf Imit. lib. 3, c. 11.

4 I Cor. xiii, 12.

5 ps. xv 5.

6 Sap. iv, 12; Eccle. xii, 8; I Joa. ii, 16.

7 ps. lxxxiii.

tation, when he needs not only light and strength, but comfort too, and consolation. To whom shall he go? His faith will tell him: "*Magister adest, et vocat te.*"¹ Where? To the tabernacle.² Yet, as he arrives there, he hears no voice: "*Jesus autem tacebat*" . . ."

Let him open the Book, and the Master will speak, for *it is his Word*, spoken even now:—" *Verba mea non transibunt,*"—and spoken to him with a power, even our insensibility will not resist: "*Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti: et pertingens usque ad divisionem animae ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis.*"⁴ How many a rash step would have been avoided, had one entered into the tabernacle of the Lord, and consulted the living voice that speaks from the oracle of the Scriptures: "*Os Dni. non interrogaverunt.*"⁵

And again, there comes the hour of need and of distress, perhaps of weakness and prevarication. . . . Where shall he go?—To the tabernacle of the Lord. . . . But, alas! the greater his need, the less he knows how to speak, "*quid oremus, sicut oportet, nescimus*"⁶ . . . Who shall place the words on his lips, the prayer in his heart? Let him open the Book, and He who lives therein, "*adjuvat infirmitatem nostram. . . . ipse spiritus postulat pro nobis gemitibus inenarrabilibus.*"⁷ How realistic would become the invitation of the Master: "*Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos,*"⁸ would we only take the password from the Bible! And how the Word incarnate would become visible to us, as we look upon Him through the Word written: "*Videte manus meas, et latus meum, quia ego ipse sum!*"⁹ And how the Word written would become "*Spiritus qui vivificat*"¹⁰ in the burning focus of

1 Joa. xi, 28. 2 Joa. vi, 69-70.

3 Mac. xvi, 61.

4 Heb. iv, 12.

5 Jos. ix, 14.

6 Rom. viii, 26.

7 Rom. viii, 26.

8 Matth. xi, 28.

9 Luc. xxiv. and Joa. xx.

10 II Cor. iii, 6; Joa. vi, 64.

the Eucharist,—for, are not the words that He has spoken to us “spirit and life”?¹

And again, the priest is not a priest unto himself: eminently, by his vocation, he is *an apostle*, that he may go forth, and save souls.² He has not been called unto a purely contemplative life, he is a pastor, and therefore, no sooner has he knelt in adoration: “*Dne., tu scis quia amo te!*” but there comes the voice from the tabernacle: “*Pasce agnos meos!*” And to every repeated protestation of love, is applied the same *test* of his love: “*Pasce oves meas!*”³

And what request could touch a more sympathetic chord in the priest's heart? For this, in his youthful ardor, he left his home, the world: *Da mihi animas, et caetera tolle tibi!*⁴

Souls!—how shall he reach them? “*Quomodo audient sine praedicante?*”⁵ Preaching is the God-given means to draw souls to God; and preaching, therefore, is the pastor's primary duty, as well as the natural manifestation and the measure of his zeal.—“*Euntes . . . praedicate!*”⁶

Therefore, I deem it not improper that the pastor spend part, at least, of his hour of adoration, in preparing his *sermon* of the following Sunday: “*ministerii pia fructum in oratione parandum esse . . .*”⁷ Yet I must not be misunderstood: by a sermon, I mean the preaching of *the word of God*;⁸ and oh! what words of light and fire⁹ shall go forth from the pastor's heart as he stands before his flock on the Lord's day, if *the word spoken* has been prepared from *the Word written*, as he leaned, so to speak, on the breast of *the Word incarnate!*¹⁰ And how that priest will soon realize in himself that other end of the Association: “*ut apostolum fortem Smae Eucharistiae pariat.*”¹¹ Such was the practice of the apostolic saints, *contemplata tradere*; such must have been the practice of the Apostles: “*nos vero orationi et ministerio verbi instantes erimus.*”¹²

1 II Cor. iii, 6; Joa. vi, 64.

4 Gen. xiv, 21 (acc.).

7 Assoc. finis, p. 333.

9 Ps. cxviii, 140.

2 Joa. xv, 16.

5 Rom. v, 13 s.

8 Cf. Conc. Trid. sess. xxiv, c. iv-v.

10 Joa. xiii, 25 et i. 11 P. 333, 30.

12 Act. vi, 4.

3 Joa. xxi, 15-17.

6 Marc. xvi, 15.

Alas, why is preaching sometimes so hard and burdensome to a priest, so tedious and irksome to his hearers? Because he preaches not *the word of God*. Let him study the Bible, let him become familiar with its letter and penetrated with its spirit, and he will soon dispense with the arduous task of reading sermon-books, and compiling figures of rhetoric from his neighbors—he will soon draw “from *his* treasure,” the Book, “*nova et vetera*,”¹ he will soon be felt to speak “*ex abundantia cordis sui*,”² he will soon rivet the minds, and draw the hearts of his hearers,³ however simple and unadorned his discourse.

But he *has* studied the Bible, you say; it has been analyzed and vindicated before him in the lecture-room, by learned doctors and professors; there is no day that he does not make it *his office* to read long portions thereof. And yet, let me insist: “*Putasne intellegis quae legis?*”⁴ Alas, the Book, although written “*intus et foris*,” for more than one remains “*signatus sigillis septem*.”⁵ How can I understand what I read⁶ unless the Word himself, who alone “hath prevailed to open the Book, and to loose the seven seals thereof,”⁷ unfold it to me? Let us go then to the Tabernacle: “*Dne., edissere nobis. . .*”⁸

And to whom, pray, shall He explain if not to His priests, to whom He said, the day of their consecration: “*Jam non dicam vos servos . . . vos autem dixi amicos quia quaecumque audivi a Patre meo, nota feci vobis.*”⁹ To others He may speak in parables,¹⁰ but experience will soon make *them* say: “*Ecce nunc palam loqueris, et proverbium nullum dicis.*”¹¹

“Is He not come to cast fire on the earth; and what will He but that it be kindled”¹² in the heart of His Apostles, that they may go “*in mundum missi tanquam incendiarii amoris ejus?*”¹³

1 Matth. xiii, 52.

4 Act. viii, 30 ss.

7 Apoc. v.

10 Luc. viii, 10.

2 Matth. xii, 34.

5 Apoc. v.

8 Matth. xiii, 35.

11 Joa. xvi, 29.

13 Assoc. finis, p. 333.

3 Cf. Matth. iv, 16-24.

6 Act. viii, 30 ss

9 Joa. xv, 15.

12 Luc. xii, 49.

And where will that fire be kindled in my heart? Not in the study of rhetoricians, but "in the meditation" ¹ of the Word, before His tabernacle: "*Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, et aperiret nobis Scripturas.*"² There shall my eyes be opened that I may know Him; "*in fractione Panis,*" there shall I forget the fatigues of the journey, and the sorrows of the day; there, in converse with Him "*qui laetificat juventutem meam*"³ shall I feel the fervor of my youth rejuvenate the coldness of old age: "*Et renovabitur ut aquilae juventus mea*"⁴ and I shall go forth once more, with the fire of former years, to speak to the people. . . . "*Dein vero, ab Eucha. ad populos descendant sicut Moyses a Monte, Apostoli a Coenaculo, igneo zelo repleti ad Verbum ejus annuntiandum et gloriam promovendam,*"⁵ for God shall have shined in my heart to give the knowledge of the glory of God, in the face of Christ Jesus!⁶ I shall have become capable of enlightening and inflaming in proportion as light and heat shall have radiated from God's heart in the Eucharist, through God's mind in the Scriptures, into my mind and heart.

"*Eruclavit cor meum Verbum bonum!*" . . .⁷ Then shall I be heard to preach, "*non in sapientia verbi,*"⁸ "*neque adulterantes verbum Dei*"⁹ by preaching *self*,¹⁰ unto the perdition of self and of my hearers. . . .¹¹ "*Non enim nosmetipsos praedicamus, sed Jesum Christum Dnum. nostrum.*"¹²

"*Now, this is eternal life: that they may know . . . the only true God, and Jesus Christ whom thou hast sent;*"¹³ and yet, we speak so little of Christ . . . why? because although so near Him, we know Him so little: "*Tanto tempore vobiscum sum, et nondum cognovistis me!*"¹⁴

If we will learn to know Him, that we may preach Him, we must go to Him: "*et incipiens a Moyse, et omnibus prophetis, interpretabatur illis in omnibus Scripturis quae de*

1 Ps. xxxviii, 4.

3 Ps. xlii, 4.

6 II Cor. iv, 4-6.

9 II Cor. ii, 17 et iv, 2

12 II Cor. iv, 4-6.

4 Ps. cii.

7 Ps. xlv, 2.

10 II Cor. iv, 4-6.

13 Joa. xvii, 3.

2 Luc. xxiv, 13-35.

5 Assoc. finis, § ult. p. 333

8 I Cor. i, 17-25.

11 Joa. xvii, 3.

14 Joa. xiv, 9.

Ipso erant."¹¹ Ignoratio Scripturarum, ignoratio Christi est, says St. Jerome, for our shame. "O foolish, and slow of heart to believe in all the things which the prophets have spoken!"¹² If Christ opens our understanding, that we may understand the Scriptures,³ we shall soon see that *the One* hidden in the tabernacle under so many particles, is *the One* that underlies every page "*In omnibus Scripturis*"⁴ "Alpha et Omega, the beginning and the end"⁵ *Principium, qui et loquor vobis.*⁶ THE WORD?⁷

We shall contemplate Him, delineated and prefigured by the types and prophets of old; we shall hear Him speak, and see Him act and sacrifice Himself for us; we shall gaze upon Him in His resurrection and His glory, and all this shall become an actual reality for us, as we kneel before the very "Word made flesh, dwelling amongst us!"⁸ "*Ego Ipse sum!*"⁹

But as we gaze upon Him, a supreme revelation will unfold itself in light and love: both in the Sacrament and in the Book, His garment is dyed in blood! . . .¹⁰

Sin covers the world,¹¹ "*ubi autem abundavit delictum, superabundavit gratia,*"¹² "for God so loved the world, as to give His only begotten Son. . . that the world may be saved."¹³ "*Oblatus est quia ipse voluit, . . . et livore ejus sanati sumus!*"¹⁴ Such is the whole tenor of the Scriptures, and from it comes the supreme appeal of God's love to man's ungrateful heart: *Christ Crucified!* and such, therefore, must be the supreme argument of the priest's zeal: "*Dilexit nos, et tradidit semetipsum pro nobis!*"¹⁵

This was the eloquence of the Apostle: "*Nos autem predicamus Christum crucifixum!*"¹⁶ and for it, he discarded wisdom and prudence, nay miracles and visions, he would not glory but in this, he would know naught but this, because *this* is the power of God, and the wisdom of God¹⁷ unto the

1 Luc. xxiv, 27.

2 *Ibid.* 25.3 *Ibid.* 44-45.4 *Ibid.* 44-45.

5 Apoc. i, 8.

6 Joa. viii, 25. 7 Joa. i.

8 Joa. i.

9 Luc. xxiv, 39.

10 Is. lxiñ.

11 Jer. xii, 11; I Joa. ii, 16, v. 19.

12 Rom. v, 20.

13 Joa. iii, 16-17.

14 Is. liii.

15 Eph. v, 2.

16 I Cor. i, 23.

17 I Cor. i, 17-25; ii, 1-5; Gal. vi, 14; II Cor. xii, 1-5.

salvation of the world : “ *exaltari oportet Filium hominis, ut omnis qui credit in Ipsum, non pereat.*” . . . “ *Et Ego cum exaltatus fuero, omnia traham ad meipsum!*”¹

Well, now, where shall the priest learn to know “ *Christum crucifixum*”² that he may preach *Him*? In the Bible, before the Sacrament, shall he understand the saying : “ *oportuit pati Christum!*”³ From Genesis to Apocalypse, in the eternal counsels of God’s love,⁴ as well as in His everlasting glory,⁵ shall he see *Love’s Victim* : “ *Agnum stantem tanquam occisum*” . . . and between these two infinite terms, in time, shall he follow Him, “ *in omnibus scripturis:*”⁶ “ *sicut ovis ad occisionem ducetur!*”⁷ and as he raises his tearful eyes, from the tabernacle will come the voice : “ *Ecce Agnus Dei!*”⁸ . . . *This is my Body* delivered for you! *this is my Blood* shed for you! *this is the commemoration of my passion*—and the very species that conceal the reality of His presence, shall plead with Him : “ *Mortem Dni. annuntiabitis!*”⁹

And then shall his heart learn to sympathize with the Heart dying for souls : “ *Ignem veni mittere in terram, et quid volo . . . ?*”¹⁰ “ *Sitio!*”¹¹ “ *Numquid potest homo abscondere ignem in sinu suo?* . . .”¹² “ *Da mihi animas!*”¹³—to pray with Christ, for them “ *quos dedisti mihi,*”¹⁴ and above all, to live for them¹⁵ the apostolic. Christ-

1 Joa. iii, 14–15 et xii, 32; Zach. xii, 10

2 I Cor. ii, 2.

3 Luc. xxiv, 26–27.

4 Apoc. xiii, 8.

5 *Ibid.* v, 6; Luc. xxiv, 39; Joa. xx, 20.

6 Luc. xxiv, 26–27.

7 Is. liii, 7.

8 Joa.

9 Matth. xxvi; Marc. xiv; Luc. xii; I Cor. xi. The Eucharist is primarily *the memorial of Christ’s passion*: the priest is constantly reminded of this truth by the ritual of the Eucharistic Sacrifice, which makes him *act*, as it were, the drama of the passion before the altar; he opens not the tabernacle for Eucharistic Communion, without the pathetic reminder: “ *recolitur memoria passionis ejus!*” he exposes not the Host for adoration without the exclamation: “ *Deus . . . nobis sub sacramento mirabili passionis tue memoriam reliquisti.*”

10 Luc. xii, 49.

11 Joa. xix, 28.

12 Prov. vi, 27, acc.

13 Gen. xiv, 21, acc.

14 Joa. xvii.

15 I Joa. iii, 18.

like life "*quae praesertim in sui abnegatione et immolationis amore consistit.* . . ."¹

For, through the Scriptures, from the tabernacle will Love² throw the gauntlet to His love: "*I lay down my life for my sheep . . . the good shepherd giveth HIS life for his sheep.* . . ."³ And from his soul will come the response and resolve of love: "*and we ought to lay down our lives for the brethren,*"⁴ "*for the charity of Christ presseth us*"⁵ . . . *that we may no longer live for SELF, but for Him, for souls!* And then shall his people feel what their pastor means, when he comes to them, saying: "*Pro Christo legatione fungimur, tanquam Deo exhortante per nos, obsecramus pro Christo, reconciliamini Deo!*"⁶ and then will follow the wonderful regeneration hoped for through the Eucharistic League.⁷

Let us now return to our fundamental suggestion: The Bible finds its natural place on the priest's prie-Dieu in the sanctuary;⁸ if the priest makes it his *vade mecum* to the tabernacle, the hour of adoration will appear rather brief; if he knows how to use it, he will have recourse to it for more frequent visits to the Blessed Sacrament,⁹ no less before and after the Holy Sacrifice, than in his preparation and thanksgiving.¹⁰ After an *act of faith* in the reality, first, of *the living Word incarnate*, in the tabernacle; second, of *the living Word written*, in the book, and a fervent "*Veni,*

1 R. P. Eymard, Assoc. finis, $\frac{1}{2}$ ult.

2 Joa. v, 8.

3 Joa. x.

4 Gal. ii, 20; I Joa. iii, 16.

5 II Cor. v, 14-20.

6 II Cor. v, 14-20.

7 Cf. Assoc. finis (passim).

8 *A richly bound copy of the Bible . . .* As we enshrine the Word incarnate in a richly adorned tabernacle, so let us enshrine the Word written. . . . Moreover, the Bible is the only common ground of faith, on which we can meet our separated brethren: what an appeal to their conscience, to see *their Book*, the word of God, placed as a witness to the central object of Catholic worship; the Real Presence!

9 Assoc. finis, 1^o "*ut frequentius, etc.*"

10 Experience will show that the *Latin Vulgate*, the official version of the Church, possesses an interior unction, which no vernacular can render. The *Biblia Sacra, cum divisionibus logicis*, etc., A. C. Filion, S.S., (published by Letouzey et Ané, 17 rue du Vieux Colombier, Paris) commends itself by its shape and type, as well as by its lucid arrangement.

Sancte Spiritus," open the Scriptures at random,¹ saying :
 " *Loquere, Domino, quia servus tuus audit Te . . .*"²

Then, read one single verse, attentively,³ *drinking in* its spirit,⁴ and close the book. . . . You will find that one passage of the Scriptures not unfrequently will afford matter for reflection and prayer for a considerable time,—now "pouring out your soul before the Lord,"⁵ then, like Magdalen "sitting also at the Lord's feet, hearing his word ;"⁶ whilst, by times, the very text will be to you a canticle, or a prayer. . . . Moreover, the various objects of the Association (p. 333), as well as the different forms of adoration mentioned by the Bishop of Fort Wayne (p. 369), will often receive light from the sacred text. When, however, your heart is not moved directly by God's word, have recourse to the labor of meditation, analyze the text, ponder over the words, till you "find prayer in your heart,"⁷ and "the fire flame out. . . ."⁸

Familiarity with the Sacred Book will open the spiritual sense of many a passage; you will see in *the idols*, those unlawful affections which turn away the heart from the true God;⁹ in *the enemies* to be conquered, the devil and our own concupiscence;¹⁰ sin is the "*leprosy and death,*" truly to be bewailed, since it leads to that "*second death,*" spoken of in the Apocalypse;¹¹ *the promised land*, and *the chosen city*, prefigure that holy mount Sion, "*celestis urbs Jerusalem,*" which the glory of God enlightens, "*and the Lamb*" of the Tabernacle "*is the light thereof.*"¹² You will remember "*quia Templo, et Arca, major est hic:*"¹³ the "*Rex Pacificus*"¹⁴ who brought *his people elect*¹⁵ from *the bondage and darkness* of the world¹⁶ to the sanctuary of freedom¹⁷ and

1 Luc. iv, 16.

2 I Reg., iii, 9.

3 Try, for instance, any of the versicles of the psalms of compline, or of psalm cxviii, which runs through the little hours . . . how this practice will prove a help to the recitation of the office.

4 Joa iv, 10-14.

5 I Reg. i, 10; II Reg. viii, 18.

6 Luc. x, 39-42.

7 II Reg. vii, 27.

8 Hab. ii, 3; Ps. xxxviii, 3.

9 Is. xlvi, 3-6.

10 Eph. vi, 10.

11 XX Ps. 14; XXI, 8.

12 Apoc. xiv, xxi.

13 Matth. xii, 6.

14 III Reg. i, 46.

15 I Petr. ii, 1-10.

16 I Joa. i, 5.

17 Joa. viii, 32; II Tim. i, 6-11; II Cor. iii, 17-18.

light "that floweth with milk and honey,"¹ where He, from *his tabernacle*² rules in love,³ and where "nihil mihi deerit."⁴

"*Adeamus ergo cum fiducia. . .*"⁵ His delights are to be with the children of men,⁶ that He may converse with them.⁷ Many a thing does He hide from the wise and prudent, which He revealeth to the little ones.⁸ "*Suavis est Dominus*" . . .⁹ "*Et cum simplicibus sermocinatio eius*"¹⁰ "GUSTATE, ET VIDETE."¹¹

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IMPOSITIO ET ADIMPLETIO SATISFACTIONIS SACRAMENTALIS.

(CASUS MORALIS.)

Casus.

"**J**OANNI, post datam absolutionem, imponit Confessarius jejuniorum paenitentiam quam non vult acceptare et, confessario adhuc praecipiente, renuit et discredit, dicens se pro suo lubitu satisfacere velle. Postea confessus alteri Joannes paenitentiam accepit ut omnibus diebus Veneris unius anni jejunaret, qui cum paenitentiam implere posset, saepe feria quarta jejunat, relictis diebus Veneris, et per tres hebdomadas scit se nullo die jejunasse.

Unde quaeritur :

- 1°. Quid in genere de satisfactione sacramentali?
- 2°. Quale relate ad satisfactionem Confessarii munus et confitentis officium?
- 3°. Detur necne mensura pro paenitentiae impositione?
- 4°. Quid de Joanne et Confessario in casu?"

Solutio.

QUAER. 1°. Quid in genere de satisfactione sacramentali?
R. I., Definitio.—Satisfactio sacramentalis potest definiri

1 Ex. iii. 2 Ps. xlv. 3 Os. xi, 4. 4 Ps. xxii. 5 Heb. iv. 16.
6 Prov. viii, 31-35. 7 Bar. iii, 36-38. 8 Luc. x, 21.
9 Ps. xcix. 10 Prov. iii, 32. 11 Ps. xxxiii, 9.

hoc fere modo : Satisfactio sacramentalis est opus bonum ad peccata tum luenda, tum cavenda a confessario virtute clavium impositum et a poenitente faciendum.¹

II. Explicatio.—*Dicitur 1. Opus bonum.* Requiritur quidem ad satisfactionem sacramentalem, stricte loquendo, opus *poenale*, propterea quod satisfactio sacramentalis inprimis spectat ad poenam, sive ad compensandam injuriam Deo per peccatum illatam, et ad solvendam poenam temporalem. Sed in praesenti rerum statu omne opus bonum est quodammodo poenale, quia post peccatum originale ad sua quisque commoda et ad terrena pronus est, quapropter nullum prorsus opus bonum *sine aliquo labore* exsequitur.²

Dicitur 2. Ad peccata tum luenda, tum cavenda. Duplex enim est satisfactio : scil. altera *vindicativa*, quae imponitur ad peccata *luenda*, sive ut verbis utar Conc. Trid.³ “ ad praeteritorum peccatorum vindictam et castigationem :” infligitur ergo poenitenti tamquam *reo* a confessario tamquam *judice*, *justitia* exigente ;—altera vero *medicinalis*, quae imponitur ad peccata *cavenda*, sive secundum Conc. Trid.⁴ “ ad novae vitae custodiam et infirmitatis medicamentum :” applicatur proinde poenitenti tamquam *infirmo* a confessario tamquam *medico*, exigente potius *charitate*. Saepe saepius autem satisfactio sacramentalis est vindicativa simul et medicinalis.

Dicitur 3. Virtute clavium a confessario impositum, *a.* quia confessarius tamquam minister clavium consulere debet integritati Sacramenti (clavium) ; *b.* quia satisfactio non est sacramentalis, nisi imponitur vi clavium.

Dicitur 4. A confessario impositum et a poenitente faciendum, quia haec duo postulatur et ratione *judicii* (scil. poena est a iudice infligenda et a reo luenda) et ratione *Sacramenti* (scil. integritas tam a confessario quam a poenitente procuranda est).

QUAER. 2^o.—Quale relate ad satisfactionem confessarii munus et confitentis officium ?

R.—Haec sponte sua sequuntur ex definitione modo proposita et explicata. Confessarii igitur munus est : imponere

¹ D'Annib., iii. 346.—Marc, ii, 1714.

² S. Alph., Lib. vi, 514.

³ Sess. 14, cap. 8.

⁴ *Ibid.*

satisfactionem poenitenti, quem absolvit, et quidem sub obligatione ex genere suo gravi.—Etenim ex definitione proposita elucet, confessarium tamquam *judicem* debere *vindicare* peccatum, tamquam *medicum* praebere *medicamentum*, tamquam *ministrum* procurare *complementum* (scil. Sacramenti integritatem).

Dicitur 1. Poenitenti, quem absolvit, a. quia satisfactio debet imponi statim ante vel post absolutionem, melius tamen ante absolutionem, quoniam ita fert consuetudo Ecclesiae, ac monet ratio iudicii, ut reus spondeat satisfactionem, priusquam consequatur absolutionem; *b.* quia nulla necessario imponenda est satisfactio, ubi nulla datur absolutio, etsi adsit confessio; nullum enim exstat Sacramentum.

Dicitur 2. Sub obligatione ex genere suo gravi, quia ex parvitate materiae (scil. peccati sive venialis sive moralis jam directe remissi) potest esse culpa tantum levis.

Confitentis autem officium est: Acceptare et implere aequam satisfactionem a confessario impositam, idque item sub obligatione ex genere suo gravi. Rationes etiam patent ex definitione, scil. poenitens tamquam *reus* debet acceptare et exsequi aequam iudicis sententiam, tamquam *infirmus* non recusare medicinam, tamquam vere *poenitens et contritus* procurare integritatem.

Dicitur 1. Aequam satisfactionem, quia si est *iniqua* vel *irrationabilis*, aut *nimis onerosa* ob spiritualem poenitentis infirmitatem, neque confessarius vult eandem temperare, poenitens potest probabiliter sine absolutione discedere, et alium confessarium petere.

Dicitur 2. A confessario impositam, quia poenitens nullo modo sibi ipse imponere potest satisfactionem sacramentalem, quippe cum et obligatio et virtus sacramentalis ejusdem oriatur ex potestate confessarii, qui solus est iudex, medicus, minister.

Dicitur 3. Sub obligatione ex genere suo gravi, quia pariter ex levitate (vel libertate) materiae erit obligatio tantummodo levis.

QUAER. 3^o.—Detur necne mensura pro poenitentiae impositione?

R.—Certo certius adest ejusmodi mensura, et quidem duplex: I. Altera *objectiva*, scil. gravitas peccati, seu “qualitas criminum” juxta Trid.,¹ et refertur ad satisfactionem vindicativam. Ergo *per se, i. e.*, nisi justa adsit causa aliter agendi, satisfactio *gravis* pro mortalibus nondum directe remissis, *levis* pro venialibus aut pro mortalibus jam valide confessis injungenda est. II. Altera *subjectiva*, scil. “facultas poenitentis,”² et refertur ad satisfactionem medicinalem. Ergo satisfactio semper juxta prudens confessarii judicium metienda est ex viribus tum corporis tum animi poenitentis, quia Sacramentum Poenitentiae institutum est ad efficiendam potius reconciliationem et emendationem peccatoris, quam satisfactionem et vindictam Creatoris. “Melius enim est cum parva poenitentia, quae impletur, ducere poenitentes ad purgatorium, quam cum magna, quae omittitur, praecipitare in infernum,” ita perbelle vir cl. Aertnys ex Divo Alphonso.³

QUAER. 4^o.—Quid de Joanne et confessario casu?

I.—Quid de Joanne?

I.—Quoad priorem partem casus:

a. Si poenitentia jejuniorum esset prorsus impossibilis, e. gr. propter gravem infirmitatem vel ob praeceptum medici, omnino excusaretur a peccato, ipsam recusando. Ratio patet: Ad impossibilia nemo tenetur.

b. Si poenitentia jejuniorum esset irrationabilis aut nimis onerosa, e. gr. quia diuturna aut ipsi, tamquam adolescentulo vel rustico vel operario continuis laboribus occupato vel filiofamilias, nimis gravis ac molesta, excusari potuit saltem a mortali, si alium adiret confessarium ad petendam commutationem—nisi forte imposuisset Superior propter casus reservatos, et facilis ad eum pateret aditus.

c. Sin vero *omnem* poenitentiam *in se* gravem recusare et tantum *cum levi* absolvi vellet, peccaret mortaliter ex pravo desiderio justo levioris poenitentiae et ex defectu debita dispositionis (contritionis).

d. Quod dixit “se pro suo lubitu satisfacere velle,” fal-

1 L. c.

2 *Ibid.*

3 Lib. vi, 509, 510, H. A. 55

leretur sane, si cogitaret ipse sibimet poenitentiam imponere aut mutare, neque hoc ipso liberaretur, quia poenitens nullam habet ejus generis potestatem, uti jam supra vidimus.

2.—Quoad alteram partem casus :

“ De fumo ad flammam,” uti ajunt, abiisse videtur Joannes miserrimus. Scil. in confessione apud alterum sacerdotem factâ imposita est ipsi poenitentia jejunii per unum annum singulis diebus. Veneris peragendi. Jamvero, licet poenitentiam implere posset, saepe suo Marte jejunium instituit feriâ quartâ loco feriae sextae. Ita fere casus. Quoad hoc dicendum :

a. Joannes sic transferendo jejunium praescriptum haud graviter peccavit,¹ cum interessent *pauci* tantum dies, et substantia servaretur.

b. Quod ter jejunium non instituit, *per se* quidem esset peccatum grave, sed in casu peccatum grave haud esse videtur, cum sit materia prorsus levis *relate* ad totum numerum jejuniarum : scil. quinquaginta duorum. Poenitentia sacramentalis utique immodica !

II.—Quid de confessario (confessariis) in casu ?

1. Quod primus post absolutionem imposuit poenitentiam, hoc ordinarie facere non debet, cum adversetur praxi Ecclesiae et naturae judicii. Non tamen peccavit, nisi praevidisset fore ut poenitens satisfactionem recusaret.

2. Haud bene egit insistendo poenitentiae et dimittendo Joannem, quia prudentia postulavit, a. ne satisfactionis injungeret, quae poenitentem periculo omissionis vel fastidii facillime exponeret, sed b. ut ex contrario satisfactiones ad fragilitatem poenitentis accomodaret. Idem fere valet in alterum confessarium quoad immodicam, quam imposuit, poenitentiam.

3. Confessio secunda in casu fuit aut repetitio prioris aut plane nova novorum peccatorum.

a. Si repetitio prioris :

a. esset necessaria et a confessario exigenda, si Joannes

1 S. Alph., L. vi, 521. Lehmck., ii, 363, et alii quasi omnes.

omnem omnino poenitentiam in se gravem recusasset et tantum cum levi absolvi voluisset; caruisset enim debita dispositione, et ideo prior confessio invalida fuisset.

β. Secus vero non esset necessaria, scil. ad commutandam poenitentiam, sed *sufficeret notitia ipsius poenitentiae*, uti probabiliter docet S. Alph.¹ cum aliis.² Ratio est, quia non agitur de iudicio circa illa peccata ferendo, utpote jam in priore confessione lato, sed tantum de causa commutandi poenitentiam, scil. de impotentia vel debilitate poenitentis.

b. Si confessio plane nova novorum peccatorum: Requiritur profecto confessio sacramentalis ad faciendam commutationem, quia extra confessionem sacerdos neque iudicium neque ministerium illud sacramentale exercere potest.³ Non tamen requiritur, ut commutatio fiat *in Sacramento*, seu ut in hac confessione *absolutio conferatur*, cum confessarius ipsam differre possit, si visum fuerit.⁴

4. Ceterum censeo, ut verba antiqui illius Romani usurpem, ejusmodi confessarios esse delendos, vel potius immanes illas et immodicas poenitentias ipsis tamquam remedia imprudentiae et severitatis esse imponendas.

J. C. HILD, C.SS.R.

1 L. vi, 529, dub. 1.

2 Lehmke., ii, 366. Gury, *Casus* II, 525. Sabetti, n. 756, Quer. 5.

3 Gury, l. c., 524.

4 *Ibid.*

CONFERENCES.

THE PRINTED GERMAN BIBLE BEFORE LUTHER'S TRANSLATION.

Dr. W. Walther (Brunswick) in a recent work (1892), "Die Deutsche Bibelübersetzung des Mittelalter's," gives the result of a critical examination of the copies of the German Bible published before Luther, in the following list:

[In the editions marked with an asterisk the year is not printed.]

1. Strassburg (Mentel's high German), 1466.
2. *Strassburg (Eggstein), 1470.
3. *Augsburg (Pflanzmann), 1473.
4. *Augsburg (Zainer), 1473.
5. Basl (?), 1474.
6. Augsburg (Zainer), 1477.
7. Augsburg (Sorg), 1477.
8. Augsburg (Sorg), 1480.
9. Nurnberg (Koburger), 1483.
10. Strassburg (Grueninger), 1485.
11. Augsburg (Schoensperger), 1487.
12. Augsburg (Schoensperger), 1490.
13. Augsburg (H. Otmar), 1507.
14. Augsburg (S. Otmar), 1518.

In the meantime, there were issued in the nether-German dialect *two editions at Cologne (Quentel), 1480; Lubeck (Arndes), 1494; Halberstadt (Trutebul), 1522.

Dr. Janssen (Geschichte d. Deutschen Volkes, Vol. VII., p. 535), referring to this list, says: "Three editions were published in Strassburg, one in Nürnberg, one in Switzerland (Basl?), eight in Augsburg. Reprints followed in tolerably quick succession. In two cases, we have two separate editions published within little more than the space of a year. The Zainer, Sorg and Schönsperger Bibles had to be reprinted. . . The large circulation of the translation is

attested by contemporary writers, and is proved abundantly by the comparatively large number of copies still extant. Thus there are known to be in different libraries 58 copies of the Koberger edition, 1483; of Mentel's first print we have 28, and of the rarest edition, that of 1518, there are still ten copies to be found. Comparing these facts with the statement that of an edition of 4,000 copies of the translated Breviary printed at that time, only *eight* copies are still extant, we may form some estimate of the number of German Bibles scattered among the reading public before Luther's time."

RENEWING THE CROSSES OF CONSECRATION IN A CHURCH.

Qu. When our Cathedral was consecrated, many years ago, the crosses of consecration were merely painted on the wall. In repairing the interior afterwards these crosses were blotted out by the decorators. At present it is impossible to designate the exact place where the crosses were originally. Can I have the requisite number painted where I think they were before?

Resp. From an answer given by the S. Congregation of Rites to the Archbishop of Mechlin some years ago, it appears that the placing of the crosses of consecration in the exact position which marked the original unction, does not affect the continuance of the valid consecration. The doubt proposed was about crosses which had been originally misplaced and some of which were subsequently destroyed by the removal of a wall. The question asked was: "An novis crucibus loco et ordine requisitis depictis, suppleri debeat illarum unctionis ceremonia juxta formam Pontificalis."

The answer is explicit and general: "*Depingantur iterum cruces in ecclesia, quarum sex in parte dextera, sex aliae in sinistra appareant, ita tamen ut duae sint prope altare majus, et duae prope ecclesiae januam, omissa unctionis ceremonia.*" (S. C. SS. Rit., 31 Aug. 1867 Mechlinien.)

It is evident that these words of the S. Congregation cover the case set forth in the above query, since the direction to

have the crosses restored is made without any reference to their original position, though such reference would have been called for, if the change affected the matter of consecration.

THE FACULTIES OF OUR BISHOPS IN REGARD TO SIMPLE VOWS.

Qu. In your paper on the Simple Vows of Religious in the United States, you state that our bishops have, as a rule, the faculty of dispensing from such vows. Does this apply to *perpetual* vows, and does it not exclude the *votum religionis*, as the S. Congregation S. Officii seems to imply in a letter to the Archbishop of New Orleans, dated 2 August 1876, which refers to a faculty in Form II, sub. n. 4, annotated as follows: *Dispensandi et commutandi vota simplicia etiam castitatis, ex rationabili causa in alia pia opera, non tamen (votum) religionis.*

Resp. To understand the true drift of the answer given by the S. C. C. to the Archbishop of New Orleans, the entire portion of the latter containing the question and reply must be read. This we give below.

The actual faculties of our bishops will, however, be better understood from a document of much later date, issued by the S. C. of Propaganda for the information of the Ordinaries in the United States, 24 August, 1885. The portion bearing on our question reads as follows:

“Quoad vota ad tempus, in his (Statuum Foed. Americae) Institutis dioecesanis (quorum constitutiones ab Ordinario tantum probatae sunt, licet regulam a S. Sede [approbatam sequantur) emissa Episcopi facultate ordinaria (dispensare possunt).

Quoad autem vota *perpetua* (ratione voti perpetuae castitatis S. Sedi reservati) non nisi potestate delegata, quae continetur in facultatibus S. Congregationis de Prop. Fide concedi solitis (Form I, n. 4) dispensare possunt, si ipsi graves rationes ita exigere coram Deo judicaverint, praehabita tamen petitione Superioris vel Superiorissae, consentientibus ejus consiliariis, ne scilicet dispensatio forte sit in praejudicium tertii.”

It will be seen upon comparison that the faculty here

spoken of (Form I. n. 4), which is usually given to the Ordinaries of missionary countries, differs in scope from the one referred to in the New Orleans document, which reads in the original Italian, with its Latin answer, as follows :

1. Se il Vescovo possa dispensare dai voti semplici nelle Congregazioni non clausurati, che, quantunque non approvate dalla S. Sede, hanno però superiora generale e case in diverse diocesi.

2. Se il Vescovo possa dispensare dai voti semplici emessi nelle Congregazioni che ebbero origine nella propria diocesi, ne hanno case fuori di essa, tuttochè abbiano superiora generale.

Resp. Quoad vota non reservata paupertatis et obedientiae, posse Episcopum in utroque casu dispensare, dummodo jus ex contractu oneroso acquisitum tertii, ipso rationabiliter invito, non laedatur. Quoad votum non reservatum castitatis (Vid. Form II, n. 4), ex potestate ordinaria Episcopi, *negative*, nisi constet votum non fuisse perpetuum et absolutum.

ANALECTA.

LEO PP. XIII.

AD ANGLOS REGNUM CHRISTI IN FIDEI VNITATE QVAERENTES.

Salutem et Pacem in Domino.

Amantissimae voluntatis significationem sibi quoque a Nobis habeat gens Anglorum illustris. Eam quidem allocuti communiter sumus, datâ non multo antehac epistola apostolica ad principes et populos universos ; verumtamen ut id propriis litteris efficeremus, iam Nobis admodum in desiderio resederat. Desiderium alebat ille quo semper fuimus animo propenso in nationem vestram, cuius res a vetustate praeclaras christiani fasti loquuntur ; eaque amplius movebant quae non infrequenti cum popularibus vestris sermone acceperamus, tum de observantia Anglorum in Nos humanissima, tum praecipue de calescentibus istic animorum studiis in eo, ut pacem sempiternamque salutem per fidei unitatem requirant. Testis autem est Deus quam incensam foveamus spem, posse operam Nostram afferre aliquid ad summum christianae unitatis negotium in Anglia tuendum et procurandum ; Deoque, benignissimo conservatori vitae, habemus gratiam, qui, ut istud etiam contenderemus, hoc Nobis aetatis incolumitatisque concesserit. Quoniam vero optati exitus expectationem nullâ in re magis quam in admirabili gratiae eius virtute collocamus, in id ipsum propterea appellare Anglos, quotquot gloriantur christiano nomine, meditato consilio decrevimus. Atque eos invitamento et alloquio cohortari aggredimur, ut pariter erigant ad Deum et intendant fiduciam, opemque ab illo, tantae rei maxime necessariam, assiduitate sanctarum precum implorent.

Caritati in vos providentiaeque Nostrae facta Pontificum decessorum praelucent, in primis Gregorii Magni ; cuius quidem insignia de religione ac de humanitate promerita, iure in gente vestra singulari quodam nomine collaudantur. Quum enim *pro convertendis Anglis Saxonibus, quemadmodum in monachatu proposuerat, assiduis cogitationum fluctibus urgeretur*,¹ si apostolicos in eis

1 Ioann. Diac. *in vita eius* ii, 33.

labores praesens quidem obire, ad ampliora destinante Deo, non potuit, mirum sane quo ille animo, qua constantia grande propositum institit perficiendumque curavit. Nam ex ipsa monachorum familia, quam domi suae ad omnem doctrinam et sanctimoniam eximie formaverat, illuc delectam manum, beati Augustini ductu, alacer mittit, contra miseram superstitionem nuncios evangelicae sapientiae, gratiae, mansuetudinis. Coepta porro sua nullis humanis subnixâ praesidiis, et spem per difficultates crescentem, plena tandem videt et cumulata. Cuius eventum rei eidem Augustino per litteras nuncianti, triumphans ipse gaudio ea rescripsit: *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis; gloria Christo . . . cuius morte vivimus, cuius infirmitate roboramur, cuius amore in Britannia fratres quaerimus quos ignorabamus, cuius munere quos nescientes quaerebamus, invenimus. Quis autem narrare sufficiat quanta hic laetitia in omnium corde fidelium fuerit exorta, quod gens Anglorum, operante omnipotentis Dei gratia, et tua Fraternitate laborante, expulsis errorum tenebris, sanctae fidei luce perfusa est; quod mente integerrima iam calcât idola, quibus prius vesano timore subiacebat?*¹ Idemque Ethelberto regi Cantii et Bertae reginae gratulatus est epistolis perbenignis, quod altera *recordandae memoriae Helenam*, alter *Constantinum piissimum Imperatorem* essent imitati;² tum utrumque et gentem saluberrimis monitis confirmavit, plenisque prudentiae institutis provehere et augere reliquâ vita non desiit. Ita in Britanniae finibus christianum nomen, temporibus priscis ab ipsa Ecclesia invectum, propagatum, vindicatum,³ quod exterarum deinde occupatione gentium oppressum, longo intervallo defecerat, feliciter Gregorio auspice restitutum est.

Haec principio revocare libuit, non ideo solum quia per se egregia sunt et Ecclesiae Christi gloriosa, sed quia populo Anglorum, cuius gratiâ sunt gesta, certe erunt ad commemorandum pergrata.

1 Epist. xi, 28, al. ix, 58.

2 *Ib.* xi, 66, al. ix, 60; xi, 29, al. ix, 59.

3. In hoc valde egit sanctus Caelestinus I, adversus haeresim pelagianam quae Britannos infecerat. Qua de re sanctus Prosper Aquitanus, scriptor eiusdem aetatis, idemque postea sancti Leonis Magni notarius, sic habet in suo *Chronico*: "Agricola pelagianus, Severiani pelagiani episcopi filius, ecclesias Britanniae dogmatis sui insinuatione corrumpit. Sed ad actionem Palladii diaconi, Papa Celestinus Germanum, antissiodorensem episcopum, *vice sua* mittit, et deturbatis haereticis, Britannos ad catholicam fidem dirigit." Migne, Bibl. pp.—S. Prosp. Aquit. opp., vol. un., pag. 594.

At vero, quod magni interest reputare, eadem caritatis Gregorii instantiaequae argumenta, transmissa veluti hereditate, in eis non dissimiliter apparent qui Pontifices successerunt. Sive enim dignis pastoribus designatis, sive datis humanae divinaeque doctrinae magistris optimis, sive disciplinae et hortationis suppeditatis auxiliis, diligentissime est ab illis abundeque praestitum quidquid resurgenti apud vos ecclesiae ad firmamentum erat opus et ubertatem. Huiusmodi curis perbrevis sane tempore respondit exitus; nec enim usquam fortasse altius in animis recens fides insedit, neque acriores pietatis sensus erga beatissimi Petri Cathedram viguerunt. Cum quo christianae unitatis centro, in romanis Episcopis divinitus constituto, iam tum summa Anglis coniunctio intercessit decursuque aetatum perstitit, fidelissimo obsequio, firma; id quod tam multis tamque nobiles rerum monumentis consignatum est, nihil ut testatius fieri queat.

Verum saeculo sexto decimo, in illa religioni catholicae asperissima per Europam tempestate, Anglia simul, neque ignota est causa, gravissimum vulnus accepit; quae primum divulsa a communione Apostolicae Sedis, dein ab ea fide sanctissima abducta est, quam complura iam saecula, cum magno etiam libertatis emolumento, laeta coluerat. Dissidium triste! quod decessores Nostri ex intima caritate deploraverunt, omnique providentiae ratione conati sunt restringere et profluentem inde malorum vim deminuere. Longum quidem est, neque est necessarium, seriem persequi earum rerum quae ipsorum in hoc sedulam perpetuamque curam declarant. Praesidium vero insigne et praevalidum ab iis paratum est, quoties peculiare indixerunt preces eo proposito ut Deus Angliam suam benignus respiceret. Cui eximio caritatis operi sese nonnulli maiorem in modum dederunt viri sanctitate illustres, nominatim Carolus Borromaeus et Philippus Neri; maximeque superiore saeculo Paulus ille, auctor Sodalitatis a Christi Passione, qui, non sine quodam caelesti afflatu, ut proditum est, *ad thronum divinae gratiae* supplicando instabat, eoque enixius, quo minus favere optatis tempora videbantur. Nosmetipsi, multo etiam antea quam ad summum sacerdotium eveheremur, hoc idem religiosae precationis officium in eandem causam impensum, et magni fecimus et valde probavimus; huiusque rei iucunda quaedam subit animo recordatio. Quo enim tempore belgica in legatione versaremur, oblata Nobis consuetudine cum Ignatio Spencer, eiusdem Pauli sancti a Cruce alumno pientissimo, tunc nempe accepimus initum ab eo ipso, homine anglo, consilium de propaganda certa piorum socie-

tate, rite ad Anglorum salutem comprecantium.¹ Tale consilium, et fide et amore fraterno excellens, vix attinet dicere quantâ Nos gratia complexi simus quantâque studuerimus ope fovere, praecipientes cogitatione largum inde utilitatis solatium anglicae genti consecuturum. Fructus autem divinae gratiae, ex bonorum precibus impetrati, non obscure quidem ante illud tempus provenerant; exinde tamen, sancto eiusmodi foedere latius dimanante, maiore copia extiterunt. Factum est enim ut complures, clarissimo etiam nomine, admonenti vocantique Deo pii volentes paruerint; idque non raro per maximas privatim iacturas, animo excelso. Praeterea mira quaedam commota est passim inclinatio animorum erga fidem et instituta catholica; ut ad haec accessio non minima facta sit existimationis et reverentiae, praeiudicatas opiniones delente studio veritatis.

Quarum rerum progressionem considerantibus, sic Nobis persuasum est, beneficio potissimum unanimae supplicisque tam multorum ad Deum obsecrationis, maturari iam tempus quo benignitatis eius erga nationem vestram consilia se amplius prodant, ut plane *sermo Dei currat et clarificetur.*² Fiduciamque adiuvant quaedam ex humana civilique rerum vestrarum temperatione momenta, quae si minus proxime ad id quod propositum est conducunt, conducunt tamen, vel dignitatis humanae tuenda honestate vel iustitiae caritatisque legibus dirigendis. Sane apud vos multa datur opera causae, quam vocant socialem, dirimendae, de qua consulto est a Nobis ipsis actum encyclicis litteris: sodalitia quoque habentur providenter condita ad aequam opificum plebisque levationem et disciplinam. Optimum similiter, quod tanta cum alacritate et firmitate contenditur, ut in populo maneat religiosa institutio; quo nullum certe stabilius est educandae soboli continendoque domestico et civili ordini fundamentum. Est item in laude, multos diligenter studioseque in id incumbere ut potus intemperantia, indigna homine labes, tempestivis cautionibus comprimatur. Illud autem egregium, coalitas nobiliorum iuvenum societates, custodiendae morum debitae continentiae, atque honori qui par est, in feminas observando: nam dolendum, opiniones de christiana continentia serpere exitiales, quasi arbitrantium non tam restricte eo

1 Ad hoc precem ille praecipue suadebat salutationem angelicam; impetravitque a Coetu sollemni Ordinis sui, Romae habito an. MDCCCLVII, singulare de ea re praeceptum sodalibus omnibus eiusdem Ordinis.

2 II Thess. iii, 1.

praecepto teneri virum, quam femina teneatur. Nec sine causa prudentes viri extimescunt *rationalismi* et *materialismi* pestes, a Nobismetipsis saepius damnatas; quarum contagione quidquid usquam auctoritatis est in religione, in studiis doctrinae, in vitae usu, tollitur funditus vel admodum infirmatur. Quam ob rem illi praeclare consulunt qui non timide complectuntur atque etiam asserunt summa Dei et Christi eius iura, leges, documenta; his namque divinum in terris regnum consistit; hinc omnis potestas et sapientia et incolumitas derivatur. Probeque indolem vestram virtutemque declarat multiplex beneficentiae ratio; de languida senectute, de pueritia derelicta, de invaletudine perpetua, de inopia calamitosa, de periclitanti pudore, de vitiositate corrigenda, curaeque aliae similes, quas antiquitus Ecclesia mater studiose induxit nulloque tempore destitit commendare. Nec praetereunda est dierum sacrorum publice inviolata religio; neque ille reverentiae habitus, quo in divinarum libros Litterarum animi fere ducuntur. Potentia denique et opes nationis britannicae, humanitatis libertatisque beneficia unâ cum commerciis in oras ultimas proferentis, cui non merito sunt spectatae?

Ex hoc tamen laudatarum rerum concursu et agitatione mens tollitur ad summum omnis efficientiae principium fontemque iugem bonorum omnium; ad Deum, beneficentissimum nobis e caelo patrem. Neque enim, nisi exorato et propitio Deo, illae res vere sunt, uti oportet, privatim vel publice valiturae: quippe, *Beatus populus, cuius Dominus Deus eius.*¹ Sic igitur animum christianus homo affectum confirmatumque habere debet, ut rerum suarum spem reponat maxime et defigat in ope divina quam sibi paret orando: inde scilicet fit ut eius actioni quiddam humano maius et generosius accedat, beneque merendi voluntas, veluti superno ardore incitata, multo se amplius atque utilius effundat. Deus nimirum, data exorandi sui facultate, permagno mortales et honore affecit et beneficio; idque praesidium omnibus omnino promptum est nec operosum, nullique ex animo adhibenti recidit irritum: *Magna arma sunt preces, magna securitas, magnus thesaurus, magnus portus, tutissimus locus.*² Quod si divinum numen religiose oranti ea licet expectare quae ad prosperum huius vitae statum proficiant, perspicuum est nihil non ei sperandum, ad aeternitatem vocato, de praestantissimorum adeptione bonorum, quae humano generi Christus peperit *sacramento misericordiae suae*. Ipsemet, *factus*

1 Ps. cxliii, 15.

2 Chrysost. hom. xxx. in Gen. 5.

*nobis sapientia a Deo et iustitia et sanctificatio et redemptio,*¹ ad ea omnia quae in id providentissime docuit, constituit, effecit, salutaria orandi adiecit praecepta, eademque roboravit benignitate incredibili.

Sunt ista quidem nemini christiano non cognita ; tamen haud satis recoli a plerisque et adamari solent. Hoc Nobis dat causam ut orandi fiduciam vehementius excitemus, Christi Domini ipsius verba paternamque caritatem renovantes. Illa nempe gravissima et promissis uberrima : *Et ego dico vobis : Petite et dabitur vobis ; quaerite et invenietis ; pulsate et aperietur vobis : omnis enim qui petit, accipit, et qui quaerit, invenit, et pulsanti aperietur.*² quae mirifice illustrent Dei providentis consilium, ut precatio sit et indigentiae nostrae interpres et eorum quibus indigeamus certa conciliatrix. Quo vero maiestati Patris vota nostra accepta grataque fiant, ea Filius cum suo ipsius deprecatoris merito et nomine omnino iubet nos coniungere et exhibere : *Amen amen dico vobis : si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo : petite et accipietis, ut gaudium vestrum sit plenum.*³ Tum similitudine etiam benevolentiae actuosae, qua sunt animati parentes in liberos, rem confirmans : *Si vos, inquit, quum sitis mali, nostis bona data dare filiis vestris ; quanto magis Pater vester de caelo dabit spiritum bonum petentibus se ?*⁴ Magna procul dubio lectissimorum munerum copia eo spiritu bono continentur ; atque illa maxime inest arcana vis, de qua Christus ipse commonuit : *Nemo potest venire ad me, nisi Pater qui misit me, traxerit eum.*⁵ Tali disciplina instituti, fieri nequaquam potest ut non invitentur, non impellantur animi ad salutarem orandi consuetudinem : nimium vero quantum in id et perseverantia insistent et exardescent pietate, ubi sese ad exempla Christi contulerint. Qui nihil timens, nulla re egens, quippe Deus, tamen *erat pernoctans in oratione,*⁶ atque obtulit *preces supplicationesque. . . cum clamore valido et lacrimis :*⁷ idque peragens, *ita se Patri exhibere voluit precatorem ut meminisset se nostrum esse doctorem,* prout ipse sapienter vidit, nationis vestrae ornamentum, venerabilis Beda.⁸ At Christi Domini praeceptionem in hac re et exemplum nihil profecto luculentius comprobatur quam supremus ille sermo quem, cruciatibus proximus necique, ad apostolos habuit. In quo, sublatis in caelum oculis, spirante pectore caritatem, Patrem sanctum etiam atque

1 I Cor. i, 30. 2 Luc. xi, 9-10. 3 Ioann. xvi, 23-24. 4 Luc. xi, 13.

5 Ioann. vi, 44. 6 Luc. vi, 12. 7 Hebr. v, 7. 8 In ev. S. Ioann. xvii.

etiam compellavit, id rogans id flagitans, ut arctissima inter alumnos sectatoresque suos coniunctio foret et permaneret in veritate ; idque tamquam evidens argumentum legationis suae divinae in oculis gentium patesceret.¹

Hoc loco gratissima enimvero obversatur cogitationi unitas fidei et voluntatum, cuius gratia Redemptor et Magister noster in ea supplicatione ingemebat : quam unitatem, rei quoque civili domi forisque perutilem, haec vel maxime tempora, dissociatis adeo perturbatisque animis, plane deposcunt. Quantum in Nobis fuit, nihil admodum quod Christi exemplum et conscientia officii admoneret, videmur praetermississe vigilando, hortando, providendo ; Deoque imploratione supplicavimus humili et supplicamus, ut nationes de fide christiana dissentientes pristinam tandem repetant unitatem. Id proximo tempore non semel affirmateque significavimus, neque uno consilii modo acriores in idem curas conferre instituimus. Quam vero feliciter Nobis beateque, si rationem pastorum principi instante iam tempore reddituris, id contingat ut de his votis, quae ipso aspirante et ducente aggressi sumus perficere, libamenta ei non exigua fructuum afferamus ! Per hos autem dies magna cum benevolentia et spe habemus animum ad Anglorum gentem conversum ; in qua intuemur crebriora et manifestiora indicia divinae gratiae, salutariter animos permoventis. Satis enim apparet, ut quotidie offendant non paucos communitatum suarum in rebus maximis vel confusio vel repugnantia ; ut alii videant qua opus sit firmitate adversus novum variumque errorem, in prava naturae et rationis placita abeuntem ; ut augeat hominum numerus religiosorum ac prudentiorum, qui coniunctioni cum Ecclesia catholica instaurandae ex animo multumque studeant. Eloqui vix possumus quam vehementer et haec et similia plura caritatem Christi in Nobis acuant ; quantâque contentione uberioris a Deo gratiae munera devocemus, quae animis ita affectis infusa, in fructus exeant optatissimos. Eos videlicet fructus, ut *occurramus omnes in unitatem fidei et agnitionis Filii Dei*² *Solliciti servare unitatem spiritus in vinculo pacis : unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestrae ; unus Dominus, una fides, unum baptisma.*³

Vos igitur omnes, cuiusvis communitatis vel instituti, quotcumque in Anglia estis ad hoc unitatis sanctae propositum revocandi, sermo Noster peramanter appellat. Sinite obtestemur vos per sempiternam salutem perque gloriam christiani nominis, ut preces fundere

1 Ioann. xvii, 21.

2 Eph. iv, 13.

3 *Ib.* 3-5.

atque vota summo Patri caelesti demisse impenseque facere ne renuatis. Ab ipso, omnis luminis largitore omnisque recte facti suavissimo impulsore, opportuna petere adiumenta contendite, ut liceat vobis doctrinae eius plene dispicere veritatem, eiusdemque misericordiae consilia fidelissime amplecti, augusto nomine interposito et meritis Iesu Christi, in quem aspicere oportet *auctorem fidei et consummatorem*,¹ qui *dilexit Ecclesiam et seipsum tradidit pro ea, ut illam sanctificaret ut exhiberet ipse sibi gloriosam Ecclesiam.*²—Difficultates si quae sunt, non sunt tamen eiusmodi ut aut caritatem Nostram apostolicam omnino iis retardari, aut voluntatem vestram deterreri oporteat. Esto, quod rerum conversionibus ac diuturnitate ipsa dissidium convaluerit: num idcirco reconciliationis pacisque remedia respuat omnia? Nequaquam ita, si Deo placet. Sunt eventus rerum, non provisione humana tantummodo, sed maxime virtute pietateque divina metiendi. In rebus enim magnis atque arduis, si modo sint sincero et bono animo susceptae, adest homini Deus, cuius providentia ab ipsis inceptorum difficultatibus capit quo magnificentius eluceat. Ad solatium communis spei haud longe abest ut saeculum condatur tertium decimum, postquam missos ex hac Urbe apostolicos viros, quod initio commemoratum est, gens anglica auspicato excepit, spretaque vanâ numinum religione, primitias fidei suae Christo Deo consecravit. Res quidem, si qua unquam fuit, celebratione et gratiis publice digna, quippe quae vobis et magnam beneficiorum copiam et amplitudinem nominis per aetates adduxit. Tali autem ex recordatione memoriae utinam id praecipue bonum sequatur, ut studiosos recti animos cogitatio capiat et aestimatio iusta de fide; quae non alia maioribus illis vestris tradita est, non alia nunc traditur. Nam *Iesus Christus heri et hodie, ipse et in saecula*, ut Paulus praedicavit apostolus;³ qui peropportune vos etiam hortatur ut memores sitis patrum vestrorum, *qui vobis locuti sunt verbum Dei; quorum intuentes exitum conversationis, imitamini fidem.*⁴

Socios adiutoresque in causa tanta catholicos Angliae, quorum exploratissima est Nobis fides et pietas, praecipue advocamus. Quae, sacrae precatationis dignitatem virtutemque frugiferam sedulo apud se perpendentes, nihil dubium quin certare velint ut inde suis omni ope succurrant, eisque et sibi demereantur Dei elementiam. Nam ut quis sua causa oret, cogit sane necessitas; ut oret aliorum causa studium hortatur fraternum: facile autem apparet plus quidem gra,

1 Hebr. xii, 2.

3 Hebr. xiii, 8.

2 Eph. v, 25-27.

4 *Ib.* 7.

tiae habituram esse apud Deum precem, non quam transmittat necessitas, sed quam caritas fraternitatis commendet. Id certe christiani ab Ecclesiae usque primordiis alacres praestiterunt. In eo potissimum quod attinet ad fidei donum, praeclara sunt ad imitationem quae antiquitas tradidit; quemadmodum illi cognatis, amicis, principibus, civibus suis inflammato studio postularent a Deo *mentem obedientem in christianam Fidem*.¹ Coniuncta in re accedit aliud quod Nos habet sollicitos. Est enim compertum Nobis, non deesse istic qui nomen catholicum teneant ii quidem, re vero et professione non ita, ut aequum est, probare curent; maxime vero, in amplis primariisque urbibus, ingenti numero esse homines qui religionis christianae ne ulla quidem elementa hauserint, quique non modo nullum Deo adhibeant cultum, sed in caeca ignorantia iustitiae bonitatisque eius versentur. In hac item calamitate orandus, exorandus est Deus: velit ille, qui potest unus, aptas curationi monstrare vias, velit eorum animos viresque sustinere qui in ea ipsa causa iam desudant, velit *mittere operarios in messem suam*. Quod Nos deprecandi officium quum in filiis Nostris urgemus, eosdem pariter debemus velle admonitos, ut ne quid de se desiderari ullo modo sinant quod impetrationis fructum efficiat, habeantque propemodum sibi quae Corinthiis edixit Apostolus: *Sine offensione estote Iudaeis et Gentibus et Ecclesiae Dei*.² Nam, praeter virtutes animi, quas ipsa precatio in primis postulat, eam comitentur necesse est actiones et exempla christianae professioni consentanea. Integritatis exempla et iustitiae, miserationis in egenos et poenitentiae, concordiae domesticae et verecundiae legum, optimae sunt orantium commendationes. Qui sancte colunt et perficiunt praecepta Christi, eorum scilicet votis divina liberalitas occurrit, secundum illud promissum: *Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis petetis, et fiet vobis*.³ Id autem est quod in praesentia, consociata Nobiscum prece, singulariter a Deo velitis hortamur, ut detur vobis cives concordēs fratresque in complexum perfectae caritatis excipere.

Ad haec, Caelitum sanctorum adiungere iuvat deprecationem: cuius efficacitas quantum, hac praesertim in re, emineat, illud Augustini docet de Stephano acute dictum: *Si sanctus Stephanus sic non orasset, Ecclesia Paulum hodie non haberet*.⁴ Itaque suppliciter imploramus Gregorium, quem suae gentis salutare Apos-

1 S. Aug. de dono persev. xxiii, 63.

2 I Cor. x, 31.

3 Ioann. xv, 7.

4 Serm. in nat. s. Steph. vi, n. 5.

tolum Angli consueverunt; Augustinum, alumnum et legatum eius, ceterosque, quorum admirabili virtute, admirabilibus factis, ista dilaudata est altrix Sanctorum insula; singularesque patronos, Petrum Principem apostolorum et Georgium; ante omnes, sanctissimam Dei Genitricem, quam humano generi Christus ipse e cruce reliquit atque attribuit matrem, cui regnum vestrum, nobilissimo praeconio, tamquam *Dos Mariae*, inde a proavis est dedicatum. Eos cunctos magnis precibus adhibemus apud Deum suffragatores, ut, renovatis temporum optimorum auspiciis, ipse *repleat vos omni gaudio et pace in credendo, ut abundetis in spe et virtute Spiritus sancti.*¹

Peculiariora vero precum officia quae iam, ad fidei unitatem, statis diebus modisque sunt apud catholicos instituta, ea curandum ut maiore et frequentia et religione celebrentur. In primisque vigeat sancta marialis Rosarii consuetudo, a Nobismetipsis tantopere excitata: eo quidem veluti summa evangelicae doctrinae perapte continetur, ab eoque saluberrimae in populos utilitates perenni cursu fluxerunt. Hoc amplius, ad sacrae indulgentiae beneficia, quae subinde a Decessoribus sunt in eodem genere concessa, unum quoddam adiicere placet sponte et auctoritate Nostra. Id est, qui rite precem recitaverint, quam huic epistolae subiicimus, indulgentiam singulis, etiam non anglis, dierum trecentorum tribuimus, plenariam praeterea, semel in mense, recitantibus quotidie, consuetisque servatis conditionibus.

Haec omnia augeat expleatque divina obsecratio Christi de unitate; quam hodierna die per sacratissimum Resurrectionis eius mysterium immensa cum fiducia iteramus: *Pater sancte, conserva eos in nomine tuo, quos dedisti mihi; ut sint unum, sicut et nos . . . Sanctifica eos in veritate: sermo tuus veritas est . . . Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me; ut omnes unum sint, sicut tu Pater in me et ego in te, ut et ipsi in nobis unum sint . . . Ego in eis, et tu in me; ut sint consummati in unum: et cognoscat mundus quia tu me misisti, et dilexisti eos, sicut et me dilexisti.*²

Iamvero universae Britannorum genti fausta a Deo omnia cupimus et exoptamus: summa vero precamur voluntate, ut quaerentibus regnum Christi et in fidei unitate salutem vota plena eveniant.

Datum Romae apud Sanctum Petrum die XIV aprilis anno MDCCCLXXXV, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

1 Rom. xv, 13.

2 Ioann. xvii, 11, 17, 20, 21, 23.

AD SANCTISSIMAM VIRGINEM PRO ANGLIS FRATRIBVS.

PRECATIO.

O beata Virgo MARIA, Mater Dei, Regina nostra et Mater dulcissima, benigna oculos tuos converte ad Angliam, quae Dos tua vocatur, converte ad nos, qui magna in te fiducia confidimus. Per te datus est Christus Salvator mundi, in quo spes nostra consisteret; ab ipso autem tu data es nobis, per quam spes eadem augetur. Eia igitur, ora pro nobis, quos tibi apud Crucem Domini excepisti filios, o perdolens Mater: intercede pro fratribus dissidentibus, ut nobiscum in unico vero Ovili adiunganter summo Pastori, Vicario in terris Filii tui. Pro nobis omnibus deprecare, o Mater piissima, ut per fidem, bonis operibus fecundam, mereamur tecum omnes contemplari Deum in caelesti patria et collaudare per saecula. Amen.

ON THE INDEX.

DECRETUM.

Feria VI, die 25 Ianuarii 1895.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorundemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 25 Ianuarii 1895, damnat et damnabit, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera.

Giovanni Bovio—Cristo alla festa di Purim—con novissima prefazione aggiunta alla presente edizione con ritratto dell'Autore. 32 Migliaio, 1894—Napoli—Edizione del Periodico Fortunio—24 Egiziaca a Pizzofalcone Tamquam praedamnatum ex Regulis Indicis.

Emile Zola—Opera omnia.

Sentiments d'un philosophe sur la scholastique en général, et sur Saint Thomas en particulier—Articuli editi in Ephemeride—Nouvelles Annales de Philosophie Catholique (Garce, Seine et Oise, rue de Suresnes, 13)—Num. 136, 137, 138, 139, 140—Mensibus Iulii, Augusti, Septembris, Octobris, Novembris an. 1891—Decr.

S. Off. Fer. IV., 21 Febr. 1894.—*Auctor* (le P. Hilaire de Paris) *laudabiliter se subiecit et articulos reprobavit.*

Auctor operis—*Vie de Saint Polycarpe—L'ange de l'Église de Smyrne,—et l'Apôtre des Gaules*—par l'Abbé Octave Mirzan—Prêtre de la Basilique de Saint Jean l'Évangéliste de Smyrne—Poitiers Imprimerie Blais, Roy et Cie, 7, Rue Victor-Hugo, 1893—*Prohib. Decr. die 19 Sept. 1894—laudabiliter se subiecit et opus reprobavit.*

Itaque nemo cuiuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus ea tradere teneatur, sub poenis in Indice librorum vetitorum indictis.

Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPAE XIII per me infrascriptum S. I. C. a Secretis relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 26 Ianuarii 1895.

✠ SERAPHINUS, *Episcopus, Tusculanus,*
Card. VANNUTELLI, Praefectus.

FR. MARCOLINUS CICOGNANI, *Proc. Gen. O. P. a Secretis.*

Loco ✠ Sigilli.

Die 28 Ianuarii 1895. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Cours.*

E. S. R. U. INQUISITIONE

DECRETUM

Ordinarii poterunt in nonnullis casibus anticipare vel dispensare super lege jejunii et abstinentiae

Cum recenter ad hanc Supremam Congregationem S. R. et U. Inquisitionis a compluribus Episcopis pervenerint petitiones, quarum omnium una mens erat, abstinentiae legem, de qua valde solliciti sunt, magnis in populorum concursibus aegre admodum ac difficulter variis de causis posse servari et damno potius animarum quam saluti praebere occasionem, Eminentissimi ac Reverendissimi S. E. R. Cardinales contra haeticam pravitatem in universa christiana republica Generales Inquisitores, in plenario

comitio dictae feriae IV. die 5 Decembris 1894, re integre proposita ac mature perpensa, decreverunt ut infra, scilicet :

Supplicandum Sanctissimo ut Episcopis aliisque locorum Ordinariis concedere dignetur facultatem anticipandi die sibi benevisa atque ob gravissimas causas etiam dispensandi super lege jejunii et abstinentiae, quando festum sub utroque praecepto servandum Patroni Principalis aut Titularis, vel solemne aliquod festum item magno populorum concursu celebrandum, incidit in ferias sextas aut sabbata per annum, excepto tempore quadragesimae, diebus quatuor temporum et vigiliis per annum jejuniis consecratis ; atque ut eadem anticipandi seu etiam gravissimis de causis dispensandi potestate uti possint pro diebus, quibus nundinae extraordinariae, magno item populorum concursu, habeantur.

Habita autem per R. P. D. Adsessorem S.O. relatione Sanctissimo Domino Nostro Leoni Papae XIII, idem Sanctissimus Dominus praesens decretum ratum habuit confirmavit, ac omnibus et singulis locorum Ordinariis facultatem, de qua agitur, perpetuis futuris temporibus concessit ac attribuit, facta tamen in singulis casibus mentione apostolicae dispensationis.

JOS. MANCINI, *S. Rom. et Univ. Inquis. Notarius.*

E S. POENITENTIARIA.

De facultate absolvendi haereticos.

Eminentissime Princeps:—Episcopus Cordubensis in Hispania, ab Eminentia Vestra Rma petit solutionem dubii ut infra.

In facultate a S. Poenitentiaria concessa, sub num. III. legitur : *absolvendi . . . exceptis haereticis publicis, sive publice dogmatizantibus a quibusvis*, etc. Petitur, verbum SIVE, explicat quod haeretici sunt illi qui excipiuntur? *vel* excipiuntur haeretici publici, et illi qui publice dogmatizant? Responsum ab Eminentia Vestra infrascriptus Episcopus expostulat. Et Deus. . . .

Sacra Poenitentiaria proposito dubio respondet : Per III facultatem folii quinquennalis Sacrae Poenitentiariae concedi potestatem absolvendi haereticos etiam publicos, dummodo non sint dogmatizantes.

Datum Romae in S. Poenitentiaria die 26 Martii, 1894.

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

A. MARTINI, *S. P. Secret.*

S. R. U. INQUISITIONE.

DUBIA CIRCA CORPORUM CREMATIONEM.

BEATISSIME PATER :

Archiepiscopus Friburgensis, ad pedes S. V. provolutus, humillime petit sequentium dubiorum resolutionem :

I. Utrum liceat sacramenta morientium ministrare fidelibus qui massonicae quidem sectae non adhaerent, nec ejus ducti principiis, sed aliis rationibus moti corpora sua post mortem cremanda mandarunt, si hoc mandatum retractare nolint ?

II. Utrum liceat pro fidelibus, quorum corpora non sine ipsorum culpa cremata sunt missae sacrificium publice offerre vel etiam privatim applicare, itemque fundationes ad hunc finem acceptare ?

III. Utrum liceat cadaverum cremationi cooperari, sive mandato ac consilio, sive praestita opera, ut medicis, officialibus, operariis in crematorio inservientibus ? et utrum hoc liceat saltem, si fiat in quadam necessitate aut ad evitandum magnum damnum ?

IV. Utrum liceat taliter cooperantibus ministrare sacramenta, si ab hac cooperatione desistere nolunt, aut desistere non posse affirmant ?

Feria IV die 27 Julii 1892. In congregatione generali S. Rom. et Univ. Inquisitionis, propositis suprascriptis dubiis, praehabitoque Rmorum DD. Consultorum voto, Emi. ac Rmi. Dni. Cardinales in rebus fidei et morum Generales Inquisitores respondendum mandarunt :

Ad I. *Si moniti renuant, Negative. Ut vero fiat aut omittatur monitio, serventur regulae a probatis auctoribus traditae, habita praesertim ratione scandali vitandi.*

Ad II. *Circa publicam S. Missae applicationem, Negative ; circa privatam, Affirmative.*

Ad III. *Nunquam licere formaliter cooperari mandato vel consilio. Tolerari autem aliquando posse materialem cooperationem, dummodo : 1° crematio non habeatur pro signo protestativo massonicae sectae ; 2° non aliquid in ipsa contineatur quod per se directe atque unice exprimat reprobationem catholicae doctrinae et approbationem sectae ; 3° neque constet officiales et operarios catholicos ad opus adstringi vel vocari in contemptum catholicae religionis. Caeterum quamvis in hisce casibus reliquendi sunt in bona fide, semper tamen monendi sunt ne cremationi cooperari intendant.*

Ad. IV. *Provisum in praecedenti. Et detur decretum feriae IV 15 Decembris 1886.* Quo quidem decretum ita se habet :

Quoties agitur de iis, quorum corpora non propria ipsorum, sed aliena voluntate cremationi subjiciantur, Ecclesiae ritus et suffragia adhiberi posse, tum domi, tum in ecclesia, non autem usque ad cremationis locum, remoto scandalo. Scandalum vero removeri etiam poterit, si notum fiat cremationem non propria defuncti voluntate electam fuisse. At ubi agatur de iis qui propria voluntate cremationem elegerunt, et in hac voluntate certo ac notorie usque ad mortem perseverarunt, attento decreto feriae IV 19 Maii 1886, agendum cum iis juxta normas Ritualis Romani, *Tit. Quibus non licet dare ecclesiasticam sepulturam.* In casibus autem particularibus, in quibus dubium vel difficultas oriatur, consulendus erit Ordinarius qui, accurate perpensis omnibus adjunctis, id decernet quod magis in Domino expedire judicaverit.

Sequente vero feria ac die, SSmus D. N. D. Leo Div. Prov. Papa XIII relatam sibi Emorum ac Rmorum Patrum resolutionem benigne adprobare et confirmare dignatus est.

J. MANCINI, S. R. et U. I. Notarius.

E. S. CONGREGATIONE INDULGENTIARUM.

Epistola Rmi. Dni. Secretarii S. Congr. Indulg. Sacrisq. Reliquiis praepositae, excerpta ex Analectis Ord. Praedicat. quam idem Rmus. Secretarius dabat sub die 25 Maii 1894 ad Rmum. Episcopum Jaurinensem desuper nonnullis dubiis quoad piam Associationem a Rosario Vivente nuncupatam propositis.

ILLUSTRISIME AC REVERENDISIME DOMINE,

Datis litteris ad sacram Rituum Congregationem sub die 4 februarii huiusce currentis anni, Amplitudo Tua varia dubia proponebat piam consociationem a Rosario Vivente respicientia, quae deinde ad Congregationem Indulgentiis Sacrisque Reliquiis praepositam fuerunt transmissa.

I. Porro ad examen revocato dubia ab Amplitudine Tua proposita, veluti in tres classes fuerunt distributa. Iam vero relate ad dubia primae classis, quae referuntur ad usum coronae benedictae pro sodalibus piae Societati a Rosario Vivente addictis, haec retinenda sunt.

1°. Sodales singulos recitantes suam decadem uti debere Rosario benedicto, uti patet ex iis quae leguntur in legibus de Societate a Rosario Vivente sub n. 9, in quo expresse dicitur teneri sodales recitare decadem quotidianam cum corona precatória de more benedicta.

2°. Pariter teneri sodales ad utendum corona benedicta si frui velint Indulgentiis concessis a s. m. Benedict XIII, minime vero si gaudere cupiant tantum Indulgentiis sodalibus tributis a Gregorio XVI. Id facile eruitur ex ipso Summario Indulgentiarum ipsi sodalitati concessarum, approbato ab hac Sacra Congregatione sub die 1 februarii 1878.

3°. Sodales recitantes etiam decadem unam lucrari Indulgentias concessas a Benedicto XIII Christifidelibus, qui saltem quinque decades recitaverint, uti pariter constat ex citato Summario.

II. Quoad vero dubia secundae classis quae sese referunt ad modum distribuendi sodalibus singulis mensibus mysteria Rosarii hoc principii loco habendum est, sortitionem mysteriorum vel eorundem distributionem secundum naturalem eorundem ordinem rem esse tantum pertinentem ad regulas seu statuta sodalitatís minime vero recensendam esse inter condiciones ad lucrandas Indulgentias; quippe in Brevi apostolico quo Indulgentiae conceduntur haec conditio haud apponitur, ac proinde modus distribuendi mysteria sodalibus, ille seligi potest qui attentis personarum et locorum circumstantiis opportunior videbitur.

III. Quoad vero dubia tertiae classis quae proprius attingunt quaestionem de iis sodalibus qui societati a Rosario Vivente fuerunt adscripti extra tuam dioecesim res ita componi potest. Quoad sodales extradioecesanos iam in antecessum assumptos attinet S. Congregatio benigne permittit, ut salvís Indulgentiis in sodalitate Iaurinensi sub Moderatore Dioecesano a Rmo. Magistro Generali Ordinis Praedicatorum nominato permanere possint si velint. Quoad futurum vero observentur statuta sodalitatís, et extradioecesani remittantur ad directores dioecesanos respectivos, qui a Provinciali Ordinis Praedicatorum Viennae in Austria residente facultates necessariae facile obtinere possunt.

Haec habebam, quae Amplitudinis Tuae, propositis dubiis responderem, interea dum ea qua par est observantia me profiteor.

Amplitudinis Tuae.

Romae, ex Secr. S. Congr. Indulg. ct. SS. RR. die 25 mai; 1894.

INDULG. 100 DIERUM PRO INVOCATIONE IN HONOREM B. M. V.

Abbas Generalis Canoniorum Regul. Lateranensium qui et Director G. lis Piarum Unionum Filiarum Mariae est, ad pedes S. V. provolutus humiliter postulat ut Indulgentiam 300 dierum concedere dignetur omnibus Christifidelibus, qui sequentes preces in honorem Beatissimae Virginis Mariae devote recitaverint :

Virgo ante partum, ora pro nobis, Ave Maria

Virgo in partu, ora pro nobis, Ave Maria

Virgo post partam, ora pro nobis, Ave Maria

Et Deus. . . .

S. Congregatio Indulgentiis sacrisque Reliquiis praeposita; utendo facultatibus a Sanctissimo Dno. Nostro Leone Papa XIII sibi specialiter tributis benigne concessit Indulgentiam *Centum dierum* semel tantum in die lucranda ab omnibus utriusque sexus Christifidelibus corde saltem contrito ac devote recitantibus praefatas jaculatorias preces cum adnexa cuilibet ipsarum recitatione salutacionis Angelicae. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis etc.

Datum Romae ex Secretaria ejusdem S. Congregationis, die 20 Maji 1893.

FR. IGNATIUS, *Card. PERSICO, Praef.*
A., *Archiep. NICOPOLIT, Secret.*

BOOK REVIEW.

APOLOGETICA DE AEQUIPROBABILISMO ALPHONSIANO. Historico-philosophica dissertatio juxta principia Angelici Doctoris, auctore, P. J. De Caigny, C. SS. R.—Parisiis, Lipsiæ, Tornaci: H. & L. Casterman. 1894.

We owe it principally to St. Liguori that the contentions which, before his time, engaged the followers of many different theological schools, and bewildered the tyro in the practical science of morals, have ceased, and that there exists to-day a uniform system to guide the student in determining with tolerable safety, the meaning and application of a law which binds in conscience. But the question of the extent of liberty, when the mind is in doubt which of several courses is the right or the better, was one for which even the Saint could not find a fixed formula, at least not such a one as would escape criticism, even so far as its mere intelligence on the part of those who are willing to follow him to the letter, was concerned. Medina had raised a doubt, in the very effort of forestalling its possibility. "A doubtful law does not bind." But the Probabiliorists insisted that that course was plainly culpable presumption, and that: "In doubtful matters, one must choose the safer side." This led practically to *Tutiorism*, and hence the tide, which for a time seemed to be in favor of *Probabiliorism*, gradually returned to the milder form of *Probabilism*, which St. Alphonsus is supposed to defend. But theologians have found two ways of interpreting the Saint's view of Probabilism, and students interested in the subject will remember the lively contest engendered on this ground some twenty years ago, which produced, on the one hand, the *Vindiciæ Alphonsianæ*, and, on the other, the *Vindiciæ Ballerinianæ*. Two able theologians on each side stood up in defence of what each deemed to be the Saint's teaching. It was *Aequiprobabilism* against *Probabilism* pure and simple.

Still, we are not clear as to the true merit of that doctrine which the Church, in approving the writings of St. Alphonsus as a safe guide in moral teaching, seems to have accepted as absolutely in harmony with the spirit of her dogma and discipline.

It would be assuming too much, were we to say that our present

author solves the difficulty, which many master minds have successively attacked before him, without convincing their opponents. But he does a considerable service to the cause of sacred science, in so much as he really brings fresh light to bear upon the proper method of solving the question.

Strong words have been said within recent times against the adoption of the theory of Probabilism in our theological seminaries, on the ground that it directly leads to laxism. "Le Probabilisme," writes an eminent Belgian canonist, in commenting on the Abbé Wittmann's late work, *St. Alphonse et le pure Probabilisme*, "est la cause de la révolution, de l'abandon des pratiques religieuses, de la demoralisation universelle." These expressions indicate to the unimpassioned critic, that theological disputants regard this question too much from the subjective point of view, which should only determine its ultimate application by the individual confessor, or director of souls. And herein lies, probably, the reason that the contest is waged over terms, while at heart and in practice, men agree; for it would be preposterous to affirm, that those who stand for the system of the probabilists, are inclined to foster laxity of morals and social revolution, or, that in fact they do so.

The solution of the question is to be looked for, not so much on theological, as on philosophical ground. It is a subject which belongs to the category of criteria of certitude, although its application is made to test the morality of human acts. This is the point of view from which P. De Caigny starts in his analysis. His guide is St. Thomas, the master in Catholic Philosophy, whose principles and demonstrations served St. Alphonsus as pattern and authority:—"Non recedendum puto a sana Doctoris Angelici doctrina, ubi haberi potest."

The author disposes his matter in strictly didactic form. Since the object of investigation is to find a correct system for settling a doubt in matters of moral responsibility, he begins by examining the sources of truth and of doubt. The soul naturally seeks for truth, but she needs a criterion whereby to distinguish it from what is true only in appearance. This criterion is what the Scholastics call the *objectum formale*, which, as P. De Caigny shows, lies between the objective and subjective, but in such a way that the objective element predominates. Thence he leads to the proposition that objective-subjective evidence is the universal evidence of truth, a principle accepted by St. Alphonsus, and underlying his practical teaching in morals.

In the next place, the writer examines the dispositions of the human mind with reference to the acceptance of truth. Here we meet with that condition, "fluctuationis mentis inter duas partes contradictionis," as St. Thomas defines doubt. Doubt, as to its *motive*, may be *negative* or *positive*, either *propter defectum moventium*, or *propter apparentem aequalitatem eorum quae movent ad utramque partem*. (De Verit. q. 14, a. 1.) As to its object, it may be either *speculative* or *practical*. In the former case, we distinguish again between the *dubium juris* and the *dubium facti*. Hence, a speculative doubt turns directly upon the question of *truth*, and indirectly upon the question of the *lawfulness* of an act, whereas a practical doubt involves the question of the lawfulness of an act supposed in some sense to rest upon truth. To dissipate the doubt, "probability" comes to our aid. It does not afford absolute certainty, but it substitutes a definite motive of action which, whilst fallible, still attests to conscience the lawfulness of an action to be performed. The author reviews successively the different kinds and degrees of probability which establish a greater or less measure of certitude. This leads to the last and main chapter, on *Aequi-probabilism*.

Here P. De Caigny is admirable. He draws, with rare lucidity, the outline of the matter under discussion, not only as to what is really understood by the term *Aequi-probabilism*, but as to the methods and principles which the defenders of the system adopt. It is a historical question whether St. Alphonsus was a true representative of the school of so-called *Aequi-probabilists*. The author lays down the thesis that the Saint for a time, that is up to the year 1762, adopted the system of *Probabilism*, *ast non plena cum persuasione simplicis Probabilismi*. After that, however, he declared, according to P. Caigny's showing, decidedly and explicitly in favor of *Aequi-probabilism*.

Among those who have denied this, stands, in the first rank, the late P. Ballerini, S. J. He openly declared what Gury had left only to conjecture, that the reading of St. Alphonsus bore a different sense from the one in which it was commonly understood by the *Aequi-probabilist* School. The classic passage in St. Alphonsus about the interpretation of which the discussion usually turns, is quoted as follows: "Si opinio quae stat pro lege videatur *certe probabilior*, ipsam omnino [sectari] tenemur. . . . Dixi *certe probabilior*, quia, dum opinio pro lege est *certe et sine ulla haesitatione* probabilior, tunc opinio illa non potest esse nisi *notabiliter*

probabilior,"—or, the same thesis somewhat more succinctly stated in the first book of the Saints' Moral Theology (Lib. I., post n. 55, edit. VI.), "Dico igitur, non licere sequi opinionem minus probabilem, cum opinio quae stat pro lege est notabiliter aut certe probabilior." Ballerini finds these words capable of a different interpretation; "intelligenda sunt de tam *insigniori* probabilioritatis *excessu*, ut opinio certe aut notabiliter probabilior *vel sententiae moraliter certae* aequipolleat." (Dissert. posth. n. 8-15.) In his notes to Gury (De Consc., n. 53, not. c.), he says: "Cum juxta S. Alphonsum propositio notabiliter probabilior contra se habeat dumtaxat tenuiter aut dubie probabilem, heic potius describitur *Tutiorismus mitigatus*." Among those who have followed this interpretation are the eminent Jesuit theologians, Succeroni and Lehmkuhl, although the latter is hardly sufficiently pronounced on the subject. However, with regard to the actual position of St. Alphonsus, Lehmkuhl holds that he was always in fact an advocate of simple Probabilism, and that the change was rather one of expression, called forth by the circumstances, than by any modification of view. (Theol. Mor. I, n. 89.)

Our author takes up the adversaries of his thesis, one by one, where they differ in their interpretation from each other. Ballerini, P. Raphael a S. Joseph, Lehmkuhl, Frassinetti, and P. Van Reeth, are smartly plucked. Thus far the historical part, or the determination of the *quaestio facti*.

The following section of the third chapter deals with the *quaestio juris*. Having pointed out the difference between the practical and the theoretical reasons of things, and that the criterion of certitude in matters of conscience, is not the same as that of physical or dogmatical facts, the author proceeds to state and demonstrate the following thesis: *Doctrina S. Alphonsi statuentis opinionem certe probabiliozem efformare certitudinem moralem late dictam, per se ad obligandum vel liberandum sufficientem, plane consonat doctrinae D. Thomae, atque ex illa efficaciter confirmatur*. Whence the argument, that an opinion opposed to another which is certainly the more probable, becomes *subjective improbabilis*; and the further proposition, that the human will cannot lawfully give assent to an opinion favoring individual freedom, when it comes in contact with an opinion *certe probabilior pro lege*.

We cannot withhold our admiration for the manner in which P. de Caigny performs the task which he has set himself. He is sharp, forsooth, but we venture to say, not unfair, in dealing with his

opponents. He has not only treated the question from a thoroughly scientific point of view, but he has used the arguments of St. Thomas to the best advantage, in defending St. Alphonsus from what has generally been considered by his sons, an aspersion of favoring laxism in moral teaching. He adds a touch to the controversy which places the doctrine of Aequiprobabilism and the attitude of St. Alphonsus towards it, in a much superior light than the reading of the *Vindiciae Alphonsianae*, or the argumentations of Marc, Aertnys, and others of this school, have thus far given to it. What is above all apparent, is the simple endeavor to sift fact and doctrine, "*non conviciando sed placide rationcinando, ut par est.*"

THEOLOGIA MORALIS PER MODUM CONFERENTIARUM, Auctore Cl. P. Benj. Elbel, O.S.F. Novis curis edidit P. F. Iren. Bierbaum, O.S.F. Ed. II (III-IV Mille) Vol. III. Paderbornae, 1895. Ex Typog. Bonifaciana (J. W. Schroeder) pp. VI, 750.

This volume completes the second edition of Father Bierbaum's recent revision of Elbel's Conferences on Moral Theology. The first edition was reviewed in a former volume of this REVIEW, (v. vii, p. 72.) and we feel renewed pleasure in again commending the work to the clergy and seminarians, as embodying an ideal presentation of moral science. Theory and practice are here admirably blended. Though the author had his eye mainly on the practical side of his science, yet his practice is seen to flow directly from his carefully expounded principles. The editor has brought his present revision under the light of the most recent papal decrees, and has made such minor changes as facilitate reference. The skill and taste shown in the make-up of the preceding edition retain their high standard of excellence.

INSTITUTIONES PHILOSOPHICAE QUAS ROMAE IN PONTIF. UNIVERS. GREG. tradiderat P. Joannes Jos. Urráburu, S.J. Vol. I. Logica. pp. XV, 1178 Vallisoleti. A. Cuesta. 1890.

This remarkable work on philosophy, though embodying its author's lectures delivered in the Gregorian University, comes to us from Spain, the quondam soil of broad and profound thought, which must still retain much of its former fertility when it can pro-

duce so thorough a philosopher as Father Urráburu. The volume on logic has been in print for five years. In the meantime the Ontology, Cosmology and the first half of Psychology, each on a scale commensurate with the logic, have appeared. The work thus far completed is not so well known amongst us as it deserves, hence our reason for bringing its several parts singly into notice.

What will first draw the "lover of wisdom" to this book, is its striking proportions. The primer and compend of logic, as of other sciences, are the necessary evils of our book-congested times. One cannot but be delighted to see the large frame of philosophy here set free from swathing bands. We congratulate the author of this work on the merciful boldness he has shown in his cutting away from the squeezing process and in his giving to logic alone twelve hundred goodly octavo pages wherein to expand its bulk. There is only one other of our recent philosophers who has exhibited a like sense of generous liberty.—Father Pesch in his logic in the *Cursus Lacensis*.

Quantity, however, is not the criterion, though it may be a condition, of success in the working out of a science. Let us put our book in the category of quality. The volume opens of course with a general introduction to philosophy, embodying the familiar notions, but yet unique, if we except Sanseverino's introduction to his largest work, in its giving a sketch of the history of philosophy, which if not of much value as such, has the advantage of familiarizing the student at least with the leading names and their relative position on the roll of philosophers.

The author here tells us, also, of the scope and spirit of his work: to build, that is, his system on the foundations laid by Aristotle and the leading Scholastics, yet to make proper use of the contents of more modern philosophy: "Neque tamen is ego sim, qui solos Scholasticos audire velim eaque duntaxat amplecti quae illi docuere. Sicut enim ipsi multa suis majoribus addidere potuerunt quoque et ipsis alia posteris addere ac de facto addiderunt in re potissimum physica et mathematica, quorum nos rationem reddere habere oportet, imo etiam ad eorum normam ubi opus fuerit, quaedam veterum placita reformare." This blending of the best in the old and the new philosophy is apparent in the author's plan of Logic on the whole. The lines are familiar—*Logica minor*, with its summary of precepts, and *Logica major*, with its fuller development of special subjects. But in the older conception of higher logic only the abstruser questions regarding reasoning and science were

handled. “*Nobis tamen propter temporum conditionem eas omittere non licet quae respiciunt existentiam et criteria certitudinis—ipsam scientiae possibilitatem*” (p. 401). Accordingly we have here a full discussion on the nature and properties of logical truth, on the apposite mental states, the fountains of truth, criteria of certitude, etc., as well as a solution of radical questions regarding universals, the nature and classification of sciences etc.

It were idle to enter here into the author's treatment of these abstruse subjects. Suffice it to note that he goes to the deepest roots and yet presents them with admirable clearness and illustrates them with a copiousness of erudition that is truly marvellous. To no other work is we believe the eulogium pronounced by the late Spanish Cardinal, Gonzalez, on the *Philosophia Christiana* of San-severino, more applicable than to this course by Fr. Urráburu: “*Insigne opus, in quo igenii profunditas, iudicii acumen, doctrinae veritas, de palma contendere videntur: ast super haec, eruditio incredibilis, . . . vasta et solida; cunctos quippe scriptores philosophiae, sive veteres sive recentiores complectitur.*” The latter portion of this high tribute is mainly applicable to the other volumes of the work about which something is to be said in future numbers of this REVIEW. In concluding we ought not to omit to note, what is a most gratifying perfection in a work of its magnitude, that the book-maker's art has contributed much by a pleasing variety of type, marginal suggestions, etc., to facilitate reading and the well arranged indexes put the contents within easy reach of the student.

CULTURZUSTANDE DES DEUTSCHEN VOLKES
 seit dem Ausgange des Mittelalters bis zum Beginn des dreissigjährigen Krieges. Buch IV. Von Johannes Janssen. Ergänzt und herausgegeben von Ludwig Pastor. (I-XII. edition.) Bd. VIII. d. Geschichte des Deutschen Volkes. Freiburg Br. Herder'sche Verlagshandlung. 1894.

The present volume contains the remnant of the valuable material collected and remotely prepared for publication by the great historian of mediaeval Germany, Dr. Janssen, who died in the midst of his labors, Christmas 1891. Dr. Pastor, literary heir of the deceased, found only about seventy manuscript pages ready for the printer, the rest of the notes awaited digesting, verifying

and putting in systematic order. Large gaps had to be filled in, which demanded independent research, so that the two volumes which have appeared since Dr. Jasssen's death, represent a large portion of original labor on the part of the gifted editor.

It will have been noticed by the readers of the previous six volumes that the author had hitherto dealt exclusively with the political aspects of national life previous to the "Thirty Years War." Parallel with what had preceded, we find in the seventh and eighth volumes an accurate account of the social relations, or what is included under the more comprehensive term "Culturzustände," of the German people at the time of the religious upheaval which brought forth Protestantism. Schools, universities, art, science, and the literary life of the nation form the topics of the first 600 pages contained in the seventh volume. In the present volume we have the various aspects of commerce, of trades and agriculture. Then follows a detailed sketch of the domestic life at court, and in the homes of the higher, middle and lower classes of society. The question of pauperism in all its realistic manifestations is presented as a sidepiece to the spirit of philanthropy evolved by the new religion. In the following chapters the student of sociology will find a most instructive lesson. The author reviews the moral degradation, the increase of crime incident upon the teaching of certain "reform" doctrines. The last four chapters present an exhaustive history of the belief in witchcraft, which had grown during the earlier part of the sixteenth century to incredible proportions, and affected all society with its cruel superstitions.

If we recall to mind that Dr. Jasssen's work is not a history which gives us his own personal views, however well supported, but that it is simply the orderly presentation of facts and testimonies drawn with scrupulous care from authentic sources, and in which mostly eye-witnesses are made to speak without regard to party or creed, then we can realize the immense value which this labor is to the historian and apologist of the truth. The mere recital of the sources utilized in this one volume, some of which exist thus far only in manuscript, covers about thirty pages, and includes documents drawn from the official archives and rare published works of the period of nearly every country in Europe.

It is impossible to extend our notice into any details of this monumental work without overstepping the limits of a mere book criticism. It is a reference library for the student of history, of

apologetics, of moral and political philosophy. That it is fully appreciated by the educated world is evident from the fact that the last few volumes have had to be printed at once in twelve editions or twelve times the number of the first publication.

SUMMA SYNTAXICA. Cum thematis ad exercendum.
Auctore Mario Laplana, S.J. Pars Prima: Summa
Syntaxica — Pars Secunda: Themata ad Exercendum.
—Friburgi Brisg. Sumptibus Herder. 1894. B. Herder:
St. Louis, Mo.

This is altogether a novelty in the line of grammatical works. The art and facility of writing classical Latin is attained rather by assiduous practice than by the study and mastery of precepts. Every student learns the rules of etymology and syntax, yet few find themselves capable of applying these rules unless they are constantly drilled in the writing of composition and in exercises of verse making. The latter is especially helpful, inasmuch as it teaches the use of synonymous terms, the accurate meaning of which must be weighed before they can be used where the quantity suggests them as suiting the rhythm of a line. Herein lies probably the main advantage of a frequent recourse to the contents of the "Gradus," by the side of the dictionary.

But the disposition and correction of exercises entails often much more labor upon the teacher than their writing does upon the pupil; besides, there is often wanting an immediate standard of comparison by which the student who is made to recognize the faults of his composition, will also understand what would have been the best manner of expression to be adopted in the place of his defective style.

P. Laplana's work greatly facilitates this necessary labor on the part of the teacher, while he offers a sure guide and classical authority to the pupil. The book consists of three parts to be taught simultaneously. The first contains the rules on concordance, construction of the elementary parts of a sentence, their modifications, and the relations of place, time and space. Each precept or rule is exemplified by a selection of expressions made from the classic authors and completely illustrating the various uses of the word in question. The second part deals with composition (*Orationis formatio*), and shows the student how to utilize the material with which he is made familiar in the first part, by teaching him how to build up a sentence upon the best classic models. The

third book contains graded and well chosen exercises which are to be dictated to the student in the vernacular.

The book is a valuable aid to the teacher of Latin. The arrangement by which the essential elements which form a good style are distinguished from those that are merely useful, and again from such as are purely ornamental, enables the professor to adapt the book to the use of successively advancing classes. Simplicity, order, and evident care in the choice of illustrations mark the character of the work as one which, after its use is once rightly understood, will become not only a very fruitful but even necessary instrument in the hand of Latin instructors. The typography is excellent and greatly helpful to the general purpose which the author designed.

DAS PROBLEM D. LEIDENS IN D. MORAL. von Dr. Paul Keppler o. o. Prof. d. Moraltheol. an d. theol. Facultat in Freiburg. i B. Herder. Freiburg and St. Louis, 1894. pp. 58, pr. 70 cts.

An eloquently sympathetic, yet profound and learned study of the old, old problem—the mystery of pain. The subject is viewed in the light of pagan philosophy, of Judaism and of Christianity, and the conclusion is reached that the only adequate solution as to the origin and the meaning of suffering, the only satisfying remedy for its temporal ills, the only solace for its pangs, are to be found in the doctrine, life, passion and institutions of Christ.

SADLIER'S CATHOLIC DIRECTORY, ALMANAC AND ORDO FOR THE YEAR 1895, Issued Quarterly.

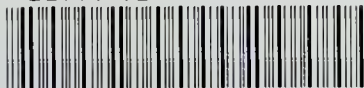
This pioneer Catholic Directory issues its sixty-third volume in the present number before us. In over 800 pages, it gives "full official reports of all dioceses, vicariates, prefectures, etc., in the United States, Canada, British West Indies, Ireland, England and Scotland; the Hierarchy in Germany, Austria, Hungary and Australia." In the preface, the publishers state that the greatest care has been exercised in the preparation of the work and that while their efforts have been generously seconded by many of the reverend secretaries and priests of the various dioceses, many failed to comply with the request to fill and return the information blanks sent to them. "We desire to call this matter to the attention of the reverend pastors, trusting it may induce them to co-operate better in the future in this important work."

BOOKS RECEIVED.

- QUESTIONS ACTUELLES D'ECRITURE SAINT**, par le R. P. Joseph Brucker, S.J. Paris: Victor Retaux, 1895.
- LOIN DU PAYS.** Les Religieux français et l'influence de la France dans les missions. Same publishers.
- L'ARRIERE-BOUTIQUE DE SAINT ANTOINE** à Toulon et le pain d. pauvres. Récit d'un témoin. Par Etienne Jouve. 1895 (II edit.) Same publisher.
- THE OFFICE OF HOLY WEEK** according to the Roman Missal, Breviary and Pontifical, in Latin and English. New edition. New York: D. & J. Sadlier & Co.
- HISTORY OF THE CHURCH IN ENGLAND** from the accession of Henry VIII to the death of Queen Elizabeth, A. D. 1509-1603. By Mary H. Allies. London: Burns & Oates. (Benziger Bros.)
- LITERARY AND BIOGRAPHICAL HISTORY** or Biographical Dictionary of the English Catholics. From the breach with Rome in 1534 to the present time. By Joseph Gillow. Volume IV. Same publishers.
- LITTLE MERRY FACES AND HIS CROWN OF CONTENT** and other tales. By Clara Mulholland. Same publishers.
- ST. CHANTAL AND THE FOUNDATION OF THE VISITATION**, By Mons. Bougaud. Translated from 11th edition of *A Visitandine*. Preface by Cardinal Gibbons. Vols. I & II, 1895. Benziger Bros.
- LIFE AFTER DEATH**, or Reason and Revelation on the Immortality of the Soul. A popular treatise by Rev. John S. Vaughan. London: Washbourne. (Benziger Bros.)
- THE JEWISH RACE IN ANCIENT AND ROMAN HISTORY**, from the eleventh revised edition of A. Rendu, LL.D. Translated by Theresa Cook, London: Burns & Oates. (Benziger Bros.) *Pr.* \$2.25 net.
- A NEW PRACTICAL GERMAN GRAMMAR AND EXERCISE BOOK**, for learning German without a Master, and for the use of Schools, Colleges, etc. By Dr. Rudolf Sonnenburg, Director of the Real-Gymnasium in Ludwigslust (Mecklenburg) and Rev. Michael Schoelch, Wisconsin, pp. 308. *Pr.* \$1.00 (retail), 1895. B. Herder, St. Louis, Mo.

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- MUSTER DES PREDIGES.** Eine Auswahl rednerischer Beispiele, von N. Schleiniger. Same publisher.
- LEHRE DES JOHANNES CASSIANUS VON NATUR UND GNADE.** Ein Beitrag zur Geschichte des Gnadenstreits in 5 Jahrhundert, von Dr. Alexander Hoch. Same publisher.
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- FIFTY YEARS IN BROWN CONVENT,** by a Member of the Community. Cincinnati : McDonald & Co. 1895.
- SYNOPSIS TRACTATUS SCHOLASTICI DE DEO UNO,** auc. Ferd. Al. Stentrup, S.J. Oeniponte : Rauch. 1895. *Pr.* M. 4.
- CHARITY IS THE GREATEST CREATED GIFT OF GOD TO MAN.** By the Very Rev. J. A. Maltus, O. P. Benziger Bros.
- A ROYAL AND CHRISTIAN SOUL.** A Sketch of the Life and Death of the Comte de Paris. By Mons. D'Hulst. Translated by R. Oswald Blair, O.S.B. Benziger Bros. Price 55 cents, net.
- THE ROAD TO HEAVEN.** A game. New edition. London : R. Washbourne, (Benziger Bros.) 45 cents, net.
- THE NEW SPELLER AND WORD BOOK.** 144 pages, 12mo., boards, 25 cents. Benziger Bros.
- HORAE DIURNAE BREVIARII ROMANI.** Dublin : H. Gill & Son, 1895. Size $3\frac{1}{2}$ by $2\frac{1}{4}$, and half an inch thick. 750 pages. Prices, 3s. 6d. and 4s. net.
- INDIAN AND WHITE IN THE NORTHWEST ;** or a History of Catholicity in Montana. By Rev. L. P. Palladino, S.J. With copious photogravures. Baltimore : John Murphy & Co., 1894.
- REVEALED RELIGION.** From the "Apologie des Christenthums" of Franz Hettinger, D.D. Edited with an introduction on the Assent of Faith. By Henry S. Bowden of the Oratory. Fr. Pustet & Co., New York and Cincinnati.
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